

History of the Restoration Movement

Earl West

This section is taken from a speech delivered in 1950 at the Harding College Lectures in Searcy, Arkansas.

The impressions that you and I should get from a study of the restoration movement will be helpful to us today as members of the New Testament church. I want to suggest at the outset that in these lessons there is one principle that ought to be kept in mind. I think it is always wise to preface any study of the restoration movement with a reminder that the movement is not, in any sense of the term, an authority for us today.

How many times is it true that people go back to Alexander Campbell, to Thomas Campbell, or other great pioneer preachers and say, now this is what he believed on a certain point, so it is what we should believe today. Anyone that takes that attitude, whether he means to do it or not, is simply taking the authority away from the sacred scriptures.

Thomas Campbell was not an authority on anything, nor was Alexander Campbell or Barton Stone. While you and I should take the attitude that we can learn from these men, nevertheless, it ought not to be our interest to try to look to them with the idea that "this is what so and so said, therefore it is true." Very frankly, there are a number of things that Campbell said and taught that I think are absolutely wrong from the standpoint of the Bible. While it may seem presumptuous for a young man to say that concerning a man of the intellectual capacity of Alexander Campbell, yet any one of us can study the Bible and compare his teaching with it, and come to an understanding of the Word of God. So we should remember that the restoration movement is not for us any kind of an authority. It is a valuable thing for

us to study, and I believe next to the Bible it is the most important study for a preacher to acquire, but nevertheless it is not our authority.

I will very briefly outline the points which we intend to cover in these lectures. First, we will discuss the "Christian connection" which will get us back into the early American restoration movement, before the days of the Campbells. The reason we do that is simply to make clear the causes of the restoration movement. The second lecture will deal with the European background of the restoration movement, going back to the days of the Campbells in Scotland; then we shall study the activities of Barton Stone and the Campbells in America and conclude with restoration activities that have occurred since the Civil War.

Now, to understand the causes of the restoration movement we will notice the "Christian connection." In the early days of this nation a group of people who formed a part of the restoration movement found a pleasure in using the term "connection" instead of "denomination." An individual might be asked, "what denomination are you a member of," or "to what denomination do you belong?" If the reply were, "I am of the Christian connection," he simply meant that he was a Christian and a Christian only.

There were definite causes for the existence of the "Christian connection." There are those that insist that every movement owes its origin to a chain of circumstances, or environmental factors. And there are those that insist that this is the only thing that has anything to do with the production of a movement. They would say that the factors that were in existence in colonial America brought about the "Christian connection" movement. And of course it is true that the conditions of a nation reflect themselves within the condition of the church. That was certainly true in Revolutionary War days. Back then one thought was predominant in the minds of men. Everybody was thinking in terms of liberty, the individual's right to think for himself and act. So the idea of liberty was certainly a factor in bringing into existence the "Christian connection" movement.

There were people who thought that liberty was needed in religion. They were tired of the tyranny of human creeds and an overbearing clergy. They were beginning to believe it was the right of an individual to study the Bible for himself with full liberty to understand it, without some clergyman telling him what it has to mean. Now we know that the desire for liberty had been active even back in the days of the reformation movement. Martin Luther led the

rebellion against the tyranny of the papacy and the priestcraft in Romanism. It was Luther, and men like him, who insisted that men ought to read the Bible without obligation to accept the interpretations of the clergy. Yet Luther held to conceptions closely allied to Roman Catholicism, even after he broke with Romanism. He believed in the "divine right of kings"—that the earth and all that was in it belonged to the king, that every person who was a member of a nation belonged to the king, and he must do as the king said, whether he wanted to or not. That idea is something that has clung in the German mind from that day to this. I remember reading a statement in *Time* magazine, from Dean Inge back during the war, that if we ever expected to keep Germany from being a war-like nation, the people must be broke from the shackles of Lutheranism; they must get rid of the idea that they have to follow the leader or king, whether he is right or not.

John Calvin, another reformer, who came into prominence as Luther passed off the scene, had a very different idea from Luther. Calvin was one who believed in democracy in religion. John Knox, from Scotland, received this idea from Calvin, and you remember he had quite a fierce battle with Mary Queen of Scots. On one occasion Queen Mary demanded of Knox: "Just who do you think you are in this commonwealth, anyway?" Mary had the idea that all the people belonged to the ruler and ought to submit to her. Knox' reply was: "I am a citizen of the same, and though I be neither earl nor baron, nevertheless God has placed me in this relationship that I might serve him." Someone has commented

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that with those words we have the beginning of modern democracy.

But it was the idea of liberty in germ form, and gradually it was extended larger and larger and had its effect on people's thinking. People were desiring both political and religious freedom.

And so in colonial America the Revolutionary War broke out, a rebellion against the dictatorship of King George. And in fighting for political freedom they began to desire religious freedom, too. They could see the discrepancies in the Bible and what the clergy told them to believe and they began to reason: "We can't do that; we are free people and God holds us responsible. We must be honest with ourselves and do what God says." This spirit began to manifest itself in colonial America first in the Methodist Church. Most of you, I am sure, know the history of Methodism. John and Charles Wesley, over in England, broke with the state church because they believed it too cold and formal. They could not

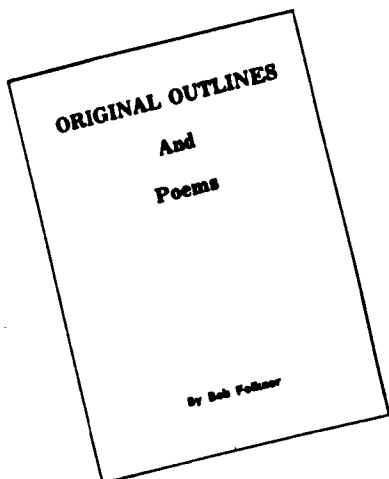
see any religion of God in it. But John Wesley, strange to say, was never a member of the Methodist Church. He lived and died an Anglican priest and was buried in his Anglican robes. But he paved the way for the establishment of the Methodist Church. Contrary to popular belief, the Methodist Church is really of American origin, not European. It has its roots in England, but it began right here in America.

But back to the "Christian connection" movement. The state church of England had been transported over to America. It was supported by public taxation. But here in the colonies there were people who didn't like Britain. That's the reason for the Revolution. They were rebelling against the British, and against the British political and religious set-up. They were against paying taxes to support a clergyman transported over from England.

Meanwhile, over in England, John Wesley had begun to form groups known as Wesleyan societies. These were groups of people right within the Church of England, still part of the Church of England, who set themselves apart and determined to follow the scripture rather than the Church of England.

Here in America, within the Anglican Church, the Wesleyan societies were also formed. In these Wesleyan societies there were to be found a great number of preachers. These preachers here in America had had to undergo considerable embarrassment because of a certain doctrine of the Anglican Church. The Church of England taught that no man could perform the duties of a bishop—administer the sacraments, preach a funeral, baptize, perform marriage ceremonies, etc.—unless he had been duly ordained (had hands placed on him) by another who had been duly ordained, by another who had been duly ordained, etc., on back to the apostolic age. It was the idea of apostolic succession.

But these preachers in America could not perform any of these functions because they had not been duly ordained, and being members of the Wesleyan societies, they looked to Wesley for an answer. Wesley was a duly ordained man, so he ordained a young man, Thomas, and sent him over to America. He went to Barrett's chapel in Delaware and called a meeting of the preachers, Francis Asbury being among the leaders of that day. Asbury was made superintendent of all the Wesleyan societies in the colonies. This was in 1784. On Christmas Day of that year, in the city of Baltimore, a meeting of all Wesleyan preachers was held, some 68 Methodist ministers attending. Coke and Asbury presided over the meeting.



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During the course of that meeting it was decided that Wesleyan societies should have some form of government, so they organized a government and called it the Methodist Episcopal Church. That was in reality the birth date of the Methodist Church.

In setting up this government of the societies a compromise was made. From their point of view, it was a move that would make the church popular here in the colonies. They knew that the people had just finished a war and that they would not have the church government that they had been under before, yet they were reluctant to overthrow the idea of the episcopacy. So they did this. They discarded the idea of apostolic succession. But in order that there might be an element of democracy in this new government, to please the people, they decided to transact their business in a Conference, with certain people having the right to vote on any legislation proposed. So they retained the Episcopacy to please the British loving people, and injected a little democracy to please the others. Out of these events the government of the Methodist Church was formed.

Among those present at the occasion was a hot-headed Irishman, James O'Kelly, who rebelled against it. O'Kelly had been active in the Revolutionary War, had fought against the British, and had a tremendous love for personal liberty, and having acquired liberty from political forces, he was determined not to surrender it in religion. O'Kelly charged Asbury that the whole proceedings were just a means of putting himself in absolute control of the church, by taking away from the people authority that belonged to them. Asbury denied it, of course.

But O'Kelly's revolt brought immediate protest against the new church government. He said the new government was not at all the kind of government ordained in the New Testament Church. But for the time being he and a few others just voiced their protests and went their respective ways.

From 1784 to 1792 a number of different meetings was held and always some friction arose about this matter of liberty. In 1792 an especially famous meeting was held. At one of the sessions O'Kelly brought up the matter of liberty again. He introduced it this way. Suppose the superintendent gives each one of us an appointment of a circuit to ride. Well, suppose we don't like it. What can we do about it? Can we appeal to the Conference? Opinion was divided. The Southern preachers thought they should be able to do so, and some of the others

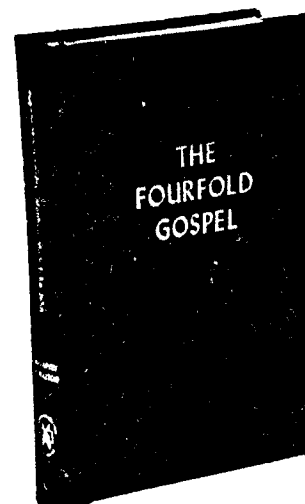
thought so, but some didn't. The matter came up for debate which lasted three days.

Of course Asbury knew that O'Kelly was actually striking against his rule, so he left the room. O'Kelly introduced the motion because he felt he had Thomas Coke, the chairman of the meeting, on his side, but Coke was not behind him as he later found out. When a vote was taken O'Kelly was defeated, so he said, If that's the kind of situation you want, a one-man rule, I rebel. He did leave and a few others went with him. O'Kelly and his followers began to hold conferences and the next year they met at Reese Chapel in Charlotte County, Virginia. They sent a petition to Asbury, asking to reunite, if he would surrender his rule, but Asbury ignored the petition. Another meeting was held in Manikintown, Virginia. At this meeting a man called Rice Haggard stood up, pointed to his New Testament and said: "Brethren, this Book ought to be our only rule of faith and practice. When I read my New Testament, I

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read that the disciples were called Christians, and I hereby make a move that we be Christians and Christians only." Haggard's motion was passed unanimously and the group decided to be known as Christians and to take the New Testament as the only rule of faith and doctrine.

A committee of seven was appointed to draw up, in accordance with the teaching in the New Testament, a rule of government for the churches. As they drew up the rule, it was presented that in the Conference every person should have a right to express himself. There would be no dictatorship. They called themselves Republican Methodists. (The word "republican" to them denoted freedom. They had a motive in attaching it to their name. The prominent political party in Virginia at that time was the Republican, and they hoped to gain in popularity by using the name.)

So we have in these events the beginning of the "Christian connection" movement. Let me say regarding this movement there were five different principles on which it operated. They were:

1. The Lord Jesus Christ as the only Head of the Church.
2. The name Christian to the exclusion of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testament as the only creed, and a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of church fellowship and membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

I think that all of you can see that there were weaknesses in those principles. Some places were pretty hard to define. For example, vital piety was to be the only test of Christian fellowship. Who is going to say what is vital piety? Who can say whether a man is pious and another man is not pious? Later, there was some difficulty on the question of what constituted opinion, what constitutes a matter of judgment, and what is a matter of faith. But we have here an early effort in America on the part of some people to get back to the Bible.

The European Background

We have called attention to man's demand for liberty as one of the leading motives bringing about the restoration movement. People were fighting in Revolutionary War days for liberty, politically speaking, and the same motive led them to inquire into their religious beliefs, to see the tyranny of

creeds, the clergy and the priesthood, and demand liberty in their religious life.

Of course there were other factors at work, too. The Bible itself was gradually coming to have a greater emphasis on men's minds. Many people have observed that the nineteenth century is the only Bible reading century in the history of mankind. If you will stop to think, you will see the truth in that. Never in any other century has the Bible been so prominent. For one thing, the nature of frontier life helped it along a great deal. People living along the frontier were in homes almost isolated from each other. In the evening the main pastime was to sit around the fireplaces in the old log cabins and read the Bible. And as men began to pore over the scriptures they began to see that they were not practicing in their denominations the religion ordained by God. So that reading of the Bible was a fundamental reason for the restoration movement. In reading the Bible these men could not help but compare and contrast what they found with their own religious practice and see their error.

The religious division in existence then was another contributing factor to the restoration movement. Men began to see that the only remedy for the religious divisions existing was to get back to the Bible as the only basis for Christian unity. Sometimes we say today that the object of the restoration movement was to restore the New Testament church. Well, now strictly speaking, that is not true. The real object, in the minds of both Alexander and Thomas Campbell, was the bringing about of Christian unity. But they thought that the only cure for religious division, the only basis for unity, was to get back to the Bible. The **method** which they proposed was restoration of the New Testament church.

Now let us notice some of the religious conditions in Europe. You know, of course, that both Alexander and Thomas Campbell came to America from Europe, and so far as the crystallization of their thoughts, this had taken place in Europe. So we should notice their European background. Both the philosophy and the religious environment of that day had their effect on the Campbells. Sometimes today, and I think perhaps we rightly do it, we look upon philosophy as something foolish. In a sense we are right about it, if we mean by philosophy that we ought to go preach what some human philosopher or thinker has brought into existence in some different line. We ought to recognize that there isn't anything infallible about philosophy, no saving power behind it, and therefore it ought not to be preached. But if

we are to be logical in our study, we must realize that such forces are at work, even if we think they ought not to be at work.

In the study of history there is a prevalent danger that we will try to make certain persons fit into certain molds we have made for them. It is not a matter of what you think a person ought to have been, but it is simply a matter of what he actually was. Such a tendency is prevalent in studying Alexander Campbell. We may like to think he was a great man, and therefore could not have been favorable to missionary societies. We may take his writings and try to make them fit our ideas of him and have him speaking out against missionary societies. But it can't be done that way. Alexander Campbell was in favor of missionary societies, and it doesn't hurt me to say so, because I am not a Campbellite. The only thing I am interested in is to find what he did believe and what influenced him. Once we have determined that, we have to be honest with the facts, whether we like them or not. The same should apply to these other men, Walter Scott, Robert Milligan, etc.

Alexander and Thomas Campbell studied philosophy a great deal. And there were things in the philosophy they studied that influenced them throughout their entire lives. In Germany 200 years before either of the Campbells lived the idea of rationalism was very prominent. The old rationalists had always ended with a strict denial of the existence of God, and they defied intellectualism altogether. It was their God. You will recall John Locke and his school of empiricism, as it was called. Locke was reacting against the rationalism particularly of Germany and France. Locke raised the question, what is the origin of knowledge? What is its source, and how can we be sure that we know something? Locke wrestled with these questions and he came up with these ideas. The only way that we can know anything is by the experiences that we have. If we could somehow take all the experiences of men and bring them together, we would have the only source or origin of knowledge. This was the empiricism of John Locke which held a great sway in intellectual circles in Europe and in England.

Time went on and men began to react against the empiricism of Locke. The reaction was particularly forceful in Scotland. David Hume studied the philosophy of Locke and he arrived at these conclusions. If, what Locke says is true, then in the final analysis, we can never get to the point where we could arrive at absolute knowledge. David Hume didn't believe that, but to him that was the logical

end of Locke's reasoning. So Hume began to think, and he turned to skepticism, becoming the father of skepticism in Scotland. At the age of 23 Hume went to France where he became acquainted with a Jesuit priest. The old priest came to him one day bragging about some miracle that had occurred in a cave outside the city. Hume laughed at the idea, and began to investigate the subject of miracles. He concluded with some prominent writings in which he denied emphatically that there ever could have been any such thing as a miracle. So Hume, like the Frenchman Voltaire, went to extremes on things. (But personally I have a bit more tolerance for both these men when I realize the background from which they came. Voltaire was a rank atheist after he saw the corruption of the Roman Catholic Church. He saw its corruption and said, if this is from God, I do not believe in God. It never occurred to him that there might be a religion in the New Testament that in no way compared with Roman Catholicism.) Neither did Hume think to go back to the New Testament church, but he saw the corruption in the church of his day and he turned completely from it, becoming a skeptic.

Then in Scotland there arose a reaction against David Hume. This reaction was led by a man named Thomas Reid who taught at Glasgow University and after Reid there was his disciple, Dugald Stuart. Reid became the founder of what was known as the Common Sense School of Philosophy, sometimes called Universal Reasoning. Reid had tried as hard as he possibly could to make his philosophy fit into the pattern of the teachings of Jesus Christ. As a matter of fact Dugald Stuart and Thomas Reid were about the only philosophers of their day who maintained even a semblance of belief in the Bible and the inspiration of the scriptures.

That was the kind of thinking in Glasgow University where Alexander Campbell went to school. When Alexander Campbell was there all the students were drilled in Reid's common sense philosophy. It was a philosophy that, instead of taking their minds away from God and into infidelity, had a tendency to draw them closer to God and to a profound conviction and belief in him and his son, Jesus Christ, and the inspiration of the Bible.

I have been interested to know something about the men who taught Alexander Campbell. One of his professors there at Glasgow University was Dr. George Jordan, who taught Logic. They say that, as a teacher Jordan never could teach the students much logic, but he did have one prominent ability: he was able to teach the students to speak or write in

such a manner that they could make their thoughts perfectly clear. No doubt more than one of his students owed his success in writing and speaking to George Jordan.

Turning from that side of the picture, I believe we will find of interest the religious environment in which Alexander Campbell lived. It would take a long time to get a complete picture of the religious conditions in Scotland in those days. It was a very complicated thing and hard to understand completely. Some of the names and the titles and the controversies mean nothing to us today, but they were very vital in that day.

In 1707 there came a unity between the Scottish and British parliaments. Now in Scotland religion had altogether a different aspect than in Britain. The church in Scotland held the tenet that it was the right of the people to select their preachers. Dissension arose in 1712 when the Union Parliament took away the right of the people to select their preachers and restored patronage. As time went on religious conditions in Scotland grew worse. But even long before this, there had been controversy in the Scottish church about the form of church government. Some people were in sympathy with the episcopacy form of government, or the rule of the bishop over the church, and others believed that the church should be ruled by elders in the local church. And there began to emerge two different religious groups, one of them calling itself the Moderates and the other called itself the Evangelicals. The former fell in with the spirit of the times and the latter stayed loyal to the old orthodoxy. What did they believe? The Moderates insisted the secular and cultural aspects of life should be emphasized. The Evangelicals maintained the majority. Theirs was the orthodox faith. They continued to preach Calvinism and predestination. The Evangelical group began to grow and the Moderates diminished. But a controversy arose within the Evangelicals in about 1731. The General Assembly passed an act declaring that when a vacancy was to be filled by a Presbytery, the election should lie with the "heritors, being Protestants and the elders." The Evangelicals considered this a virtual surrender of their rights, and so, led by Ebenezer Erskine and three others, they strongly

objected. Erskine was promptly expelled from the ministry of the church. The next year he and others formed an Associate Presbytery and thus the Secession Church, or the Seceder Presbyterian Church, was born. As far as belief, they still held to the old Calvinistic doctrines. After a few years the Seceders began to divide among themselves. Now Thomas Campbell was a member of the Presbyterian Church. He was an Old Light in the Seceder Church. So he was a man that knew religious division well.

In the heart of Thomas Campbell there was a desire to try to bring about unity. He grew up where all he heard was people dividing and quarreling and fighting among themselves. So more and more he came to the conviction that unity could be achieved only by getting back to the Bible.

Alexander Campbell said that when he was a boy many times he came in and found his father reading the Bible. In those days it was common for a preacher to delve in to all kinds of theological works, and he marveled at seeing his father study just the Bible. So he became more and more convinced that if men would follow the scriptures there just wouldn't be any such thing as the division that prevailed.

Well, there were other groups that influenced Campbell in a religious way. You may have heard of the Glasites. It was an independent movement started by John Glas in about 1710. Glas believed in what he called extraordinary and ordinary officers in the early church, the extraordinary officers being the apostles and prophets, and the ordinary being the elders and deacons and evangelists. The extraordinary, he thought, went out of existence with the close of the apostolic era; the ordinary had stayed in existence.

Then there was Robert Sandeman who believed a number of things similar to Alexander Campbell's belief. He believed in the weekly observance of the Lord's Supper, and that faith was the acceptance of testimony (something revolutionary for that day). Campbell was sometimes accused of being a Sandemanian. He joked about it, but he said he had gleaned truth wherever he could find it and from any man, no matter whom the individual might be.

Barton Stone and The Campbells

Anyone who has ever done any study of history, whether of a political or religious nature, has come to understand there is a certain kind of history that cannot be fully understood without studying the biographies of the men who made it. That is par-

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ticularly true of the restoration movement. There is a sense in which you cannot get all of the truth out of the restoration movement, nor can you appreciate all of that movement, without some understanding of the men who make it.

We will study now Barton W. Stone's contribution to the restoration movement. In Barton Stone we find an outstanding person, while in intellect he was far from being the equal of Alexander Campbell, and though in his general approach to the whole problem of his day he was different from Campbell, nevertheless the two men arrive at very nearly the same conclusions. It has been said that Campbell opposed denominationalism because he considered it a sin and an affront to God, whereas Stone opposed denominationalism because to him it was a social inconvenience. Well, they both came to the same conclusions, they both opposed denominationalism, but for different reasons.

As we study Stone I believe it would be wise for us to preface our thinking with an understanding of some of the threads of Calvinism that had come on down from the reformation movement and infiltrated into the thinking of Protestantism in colonial America. We have said on a previous occasion that Luther's influence in Germany in effect established a state church. Martin Luther held the idea that the religion, the people, and the territory belonged not to the Pope, as the papacy had claimed for so long, but to the emperor. A tenet of Lutheranism was that every person ought to submit himself unto the king no matter whether the king was right or wrong. This philosophy infiltrated the thinking of the German people and it is still there. You cannot understand the German mind at all unless you know that.

Then there was John Calvin who followed after Luther and was the leading thinker after Luther's death. Calvin was born in Picardy, attended the University of Paris, and became known by the nickname "the accusative." When he left the University of Paris he went down to Geneva, Switzerland and took up the work started there by Zwingli, building the system of Calvinism. People came from all over Europe to hear his teachings.

On the "divine right" theory Calvin differed from Luther. Calvin believed that every person is responsible to God and that each individual belongs to God. He believed that God's all-seeing eyes are over the activity of every person, and further, that each person's thoughts and activities are foreknown by God from the beginning of time.

Have you ever observed that in countries where Lutheranism is predominant dictatorships arise the

easiest, whereas, in those countries that are dominated by Calvinism, dictatorships are unknown. The people who believe in Calvinism will not tolerate dictatorships. They are keenly conscious of their-responsibility to God and do not allow such things to arise in their country.

It was through the influence of Calvin that Protestantism grew in Europe. It spread all over Scotland and to a large extent in England. Calvin's teachings permeated Protestantism, and when the people of Europe began to colonize America, naturally, they brought with them their Calvinistic ideas. They believed that their lives were absolutely under the control of God at all times, so much so that they could do nothing of themselves to please God. They held that it was up to God to in some way point them out or identify them as the elect. That attitude in Protestantism prevailed for over a century. They believed also that they had no way of extending themselves; they had no evangelistic fervor. Calvin had said, "there is no need to study the Bible, go to church, or pray to God. If you are one of God's elect, he'll let you know, and if you are not one of his elect, you can do nothing about it. All you can do is just thank the Lord that you are condemned to an eternal Hell, if that is his will." That was Calvinism. Consequently, people were not evangelistic.

In the meantime there were some who came forth with the idea that this teaching of Calvinism was at least in part wrong. They thought they should try to do something to extend themselves, to make converts. And there arose a party of people in Protestantism who held the idea that people should try to persuade God to consider them as his elect; that instead of not going to church and being irreverent, people should begin to ask God to make them his elect. In England it was John Wesley who took up that idea. Wesley saw the coldness and formality of the Church of England and decided that a kind of evangelistic fervor should be inculcated into their religion. This was the doctrine which helped to form the Methodist Church.

The same thing was taking place in the Presbyterian Church about the time that Barton Stone grew up. The Presbyterian Church was divided into the New Lights and Old Lights, the latter group being the orthodox Presbyterian people. The New Lights were those who had accepted, in part, Wesley's theory that man should try to come to God. This idea permeated the Baptist Church also.

—To be continued.

History of the Restoration Movement Part 2

Earl West

This section is taken from a speech delivered in 1950 at the Harding College Lectures in Searcy, Arkansas.

Stone was born in 1771 in Port Tobacco, Maryland, a little town on a navigable creek where boats traveled hauling tobacco. Stone's childhood was typical of any boy of his time. The Revolutionary War had been fought in his childhood days and he had been close to the fighting, though not actually involved. His family moved south to the state of Virginia when he was just a boy. It was in Virginia that his thoughts and ideas began to take form and he decided to become a statesman, or a lawyer. It was natural for a boy in Virginia to plan that way. After all, the state had given to the colonies some of its leading people. Patrick Henry, for example, was then living, and it had been his fiery eloquence that hastened the war with, "Give me liberty or death." It was natural for Stone to want to become a statesman.

His father died and his mother plead with him to "get religion." She wanted him to become a Methodist like herself. Stone had a very poor opinion of religion in general and preachers in particular. He looked upon them as a corrupt lot of men, and so did not give any consideration to religion at all, and finally, to get away from his mother's interest in his religious welfare, he decided to go down into North Carolina to a school. A man named David Caldwell had come from Princeton University into the hills and had opened up a little log cabin school house. He lived up in the top of the thing and down below carried on classes. Caldwell was thoroughly Presbyterian.

Stone entered Caldwell's school and made some very close friends. But some of the boys got a little worried about his religion and they urged him

to become religious and join the Presbyterian Church. He found out that he was as bad off at school as at home on that score. He got tired of it and decided to leave it all behind. He got ready to go one evening, but it began to storm, so he decided to wait until the next day. But the next day his roommate persuaded him to go hear James McGready preach. Stone gave in just to silence the boy, more than anything else. But he heard McGready and before he left the meeting he "got religion." He had some sort of feeling that made him think he was one of the "elect" of God, and so he went back to school thoroughly determined to spend his life as a loyal Presbyterian.

Stone began to study the Bible and read the Confession of Faith. This he studied very thoroughly. He was to appear before the Conference and be given license to preach. As a part of the examination he was to preach a sermon. He had had no experience preaching so he went to Isaac Watt's old book of sermons called, "Glories of Christ," and began to study it. He practically memorized it, and when he went before the Conference he preached one of Watt's sermons. (I wonder sometimes just how much enthusiasm a young fellow could put into a sermon, preaching it like that.)

The Conference asked him: "Do you thoroughly subscribe to the Westminister Confession of Faith?" Stone replied: "I do insofar as it agrees with the Bible." (He thought that was a pretty good way to get out of it because, actually, he didn't know what the Westminister Confession of Faith said, and what he did know, he didn't understand.) He passed the examination and received his license to preach for the Presbyterian Church.

Stone left David Caldwell's school, went over into Georgia and began to teach there. He didn't stay long, but went back to Virginia. For some time he roamed about, not knowing what he wanted to do, preach, or teach school, or if he wanted to settle down at all. He finally ended up over on the Virginia border in the little community of Fort Chiswell. He preached for the Presbyterian Church there for about a month. This particular fort was a sort of gateway between the east and the badlands of the west, and every day, going through the fort, were long wagon trains of people headed west. The fever got him, and he decided to go along. He reached the city of Nashville, Tenn., stayed a while there, then went to Concord, Ky., where a little school had been started. Concord is about 10 miles northeast of Cane Ridge, over north of Lexington. He taught school in Concord, preached on Sunday and held meetings in

the school houses and brush arbors round about. He was there about a year.

→ In his religious life Stone was beginning to get an evangelistic fervor in his heart and soul. He felt that this idea of doing nothing in the way of converting people was all wrong. This was about the year 1800 and James McGready, the fellow who had preached when Stone got religion, was in Logan County, Ky., holding a revival meeting. Hundreds of people attended. Stone decided to go over there and hear McGready. He did. As was customary, McGready's sermons were intensely emotional. He would take an emotional theme and stir the audience to hysteria. Men and women would scream and pull their hair and cry out. Stone saw this and thought, "these folks have something here." So he went back to Cane Ridge and decided he would introduce the McGready type of evangelism there. You possibly know the story of the Cane Ridge revival. Thirty thousand people assembled for about six days, about the first of August in the year 1801. They came on horsebacks, in buggies, and by wagon loads, camping in a large grove near Cane Ridge. There were preachers from everywhere—Presbyterians, Baptists, Methodists—all of them preaching at the same time. A Methodist preacher would occupy a stump here, with people gathered around him, and a distance away another preacher would be on a stump blazing away. Well, naturally, in all this, the folks began to get religion.

When we look back on those camp meetings today, the things that took place may seem humorous and ridiculous. But they were very serious to those people. Conversion was quite literally a convulsion. Converts went through a series of bodily agitations. There were about five general types of these physical contortions: (1) the falling exercises, the most common. The subject would cry out in a piercing scream, fall flat on the ground and lie for several minutes as though dead; (2) the jerks, in which various parts of the body would jerk violently; (3) the dancing exercise, which began as jerks, then passed into dancing; (4) the barking exercises, when the person's body jerked violently, causing a big grunt; (5) the laughter and singing exercise, which was just what the terms signify.

These things went on at Cane Ridge.

After the camp meeting was over Stone sat down and began doing some serious thinking. He didn't feel quite right about things. He thought there was something wrong somewhere. In the first place, he reasoned, we are telling the people to come here and get religion and come to God, and on the other

hand, our Calvinism says that they cannot get religion. He read in the Bible that in New Testament times the preachers demanded that men and women believe upon Christ, and that they go further and act in accordance with their faith. He knew that he and his associates hadn't been doing that. So he began working to change it. In his preaching he began to plead with people to believe in Christ and then act in obedience to the commands of Christ. Well, when he did that the presbytery began to prick up their ears, and they noticed that Stone and others were beginning to do the same thing. They said, "You men are Armenians, and we are not going to tolerate that in the Presbyterian Church. You will have to change your views."

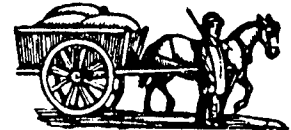
About the same time Richard McNemar was called on the carpet by the Synod of Kentucky. They brought McNemar forth and asked, "What are you teaching?" He told them what he and Stone and the others were preaching, that they were telling people to believe on Christ and act in obedience to that faith. They accused him of Armenianism and demanded that he renounce it. He said, "I cannot renounce it, because I believe it is so." He was promptly excommunicated by the Synod of Kentucky.

News of McNemar's excommunication came to Stone, Robert Marshall and John Thompson, and they began to talk among themselves. They knew that what had happened to McNemar would happen to them, so they decided to beat the Synod to the job. They withdrew from the Synod of Kentucky. They joined with McNemar and decided the next move was to form a presbytery of their own. This they did, calling it the Springfield presbytery. This presbytery took in the same territory as the Presbytery of Washington, which extended from Lexington around to Cincinnati and over into Kentucky. Because of this overlapping some of the people began to complain against them, and they issued what is known as the **Apology for the Springfield Presbytery**, by which they defended their action. But this set them to thinking and they realized what they had done. They had renounced the Washington Presbytery and the Synod of Kentucky on the ground that there was no Bible authority for them, and they had started another of the same. So they decided to dissolve the Springfield Presbytery. They wrote that classic document **The Last Will and Testament of the Springfield Presbytery**, by which they dissolved the organization to become a part of the church of Christ as a whole.

The next few days were hard ones for Barton Stone. He had made a great number of enemies, and his own ranks began to dwindle. The men who had stood behind him, Dunlavey, Marshall, McNemar, now abandoned him and began to follow the Shaker religion. Stone was alone. Opposition came from every direction—men saying that he was trying to form a party of his own, and Stone insisted that he wanted only to restore the church of the New Testament. In Millersburg, Ky., in 1821, Stone held a meeting and preached a powerful sermon. When he had finished he stood up in confusion before the people and cried, "There is something wrong with us. I read in the New Testament that when the apostles preached the gospel they told them that believed to repent and be baptized. We are not doing that." The audience froze at his outcry, and some said that he was "beside himself."

Stone met Alexander Campbell for the first time in 1824. He recognized Campbell as the outstanding leader of this restoration movement. In 1831 there came about in Kentucky a union of the forces of Stone and Campbell. Stone had gone along without even knowing of Campbell's work, and Campbell didn't know about Stone. There were churches all through Ohio and Kentucky and in part of southern Indiana that followed the teachings of Stone. Soon these people began to ally themselves with the congregations that had come up through the in-

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fluence of Campbell. In principle the groups were together. So they decided to unite. In 1831, over in Lexington a big meeting was held with "Raccoon" John Smith as leader. Smith had cleaned out an old factory building on North Broadway in Lexington and invited the preachers and members together. He told them, "Brethren, let us all understand that we ought not be Stone-ites, or Campbell-ites, or New Lights or Old Lights, but we ought to take the Bible and follow it." In consequence of that, the two forces merged. John Rogers, as he wrote the biography of Stone said, there was no surrendering of anything in this union. The groups were on common ground, and they decided to move forward together.

Stone died in 1844. He began in 1826 publishing a paper, the **Christian Messenger**, which he published until or near the time of his death. He spent his last years at the home of his son-in-law in Hannibal, Mo. Shortly before his death he was visited by Jacob Creath, who asked him, "Do you have any regrets for anything you have taught or done religiously?" Stone replied, "We've made mistakes, of course, but I do believe we are on the right road back to the apostolic church and to pleasing the Lord. That was their final conversation."

Thomas and Alexander Campbell

As we approach the study of an individual like Alexander Campbell, we should realize that he is no authority for us in any sense of the term, nor did he want to be. Rather he was interested in directing us back to the pages of the Bible and getting us to focus our attention upon the scriptures alone.

An incident from the life of "Raccoon" John Smith seems to illustrate this point, that we should not consider Campbell an authority, very well. Smith lived in an old log cabin out in the wilderness. If you have read his biography, perhaps you remember this story. Smith was reading from Campbell's **Living Oracles** the translation that had been given to a certain passage of scripture. He turned to his wife and said, "You know, Brother Campbell made a mistake in interpreting the Greek word here. It doesn't mean what he says at all." Making fun of him, she said, "John what on earth do you know about Greek? You wouldn't know a Greek letter from a chicken track." He replied, "I may not know one Greek letter from another, but nevertheless, I have a little bit of common sense, and I know from the context that this passage could not mean what Alexander Campbell says it does." He went on to

say: "You know, we need to be careful when reading from great men like Campbell, lest we take them as **the authority**, instead of the Bible." There is good advice in that for all Christians, and I commend it to you as we begin a study of the Campbells.

Thomas Campbell was a preacher in the Seceder Presbyterian Church, of the Old Light and Anti-Burgher group. In 1807 he left Ireland, for his health's sake and came to America, landing at Philadelphia. He at once presented himself to the Synod that was then in conference, and because of certain prejudices of American Presbyterians against Irish preachers, he was sent far out into Western Pennsylvania. He obediently went. He presented himself to the Chartiers Presbytery and began to receive weekly appointments from them. One Sunday he was sent to Pittsburgh, another to Buffalo, and he was kept pretty busy preaching.

Time passed and one day in a meeting of the local presbytery a matter concerning a fellow named Anderson was brought up for discussion. Anderson hadn't kept an appointment, and he was called for questioning. (The Chartiers Presbytery disciplined any preacher who failed to conform. For example, if a preacher didn't keep an appointment, unless he had a good excuse, he was punished by being sent out into the woods to stand on a stump and preach a sermon.) Anderson was asked why he didn't keep the appointment, and he replied, "Because of this fellow, Thomas Campbell, you were sending with me. He isn't sound, according to the Presbyterian Confession of Faith." They began to look into the matter and found that Campbell had been preaching to the people that they should come to the Bible as the only and sufficient rule of faith and practice. In private conversation Campbell had pointed out that the only means of unity in religion was a return to the Bible and the renouncing of human creeds. Anderson objected to this. He said, "I'm orthodox and I can't go along with such a man."

The Presbytery looked over the audience and asked if anyone else had heard anything like this about Thomas Campbell. A fellow in the audience stood up and made another report. He said he had been with Campbell once when he had insisted that the Lord's supper be taken on that particular day, and further, that Campbell had been trying to get churches to practice it every Lord's Day. The Presbytery decided to investigate Campbell. He was brought in and confessed: "I am guilty as charged. I do believe we must follow the Bible, and furthermore, I believe that faith is nothing more than the acceptance of testimony, which testimony is

found in the Word of the Lord." "But that is not according to our creed," they objected. "But it is according to the Bible," Campbell said. Some argument followed that and they decided to penalize Campbell by taking away his next appointments.

But Campbell wasn't stopped after he had served his penalty; he continued teaching the same thing, and again he was called before the presbytery. This time they decided on a more severe penalty. They expelled him from the presbytery. Campbell appealed to the higher synod in Philadelphia. Their decision was that Campbell was in the wrong, but they agreed to be lenient with him and withdraw the disfellowship penalty if he would to back and not cause any more trouble. Campbell went back but he continued preaching as he had before. He was called again before the presbytery, and by this time he had decided that he could no longer work under them, so he resigned and started out as a preacher on his own.

→ He began preaching in the groves, in the schoolhouses and under brush arbors and shade trees, anywhere that folks would come listen to him. His friends began to rally around him and he acquired quite a following. A meeting was held at the home of Abraham Altars at which Campbell got up and made a speech which he concluded with that now famous motto: "Where the Bible speaks we speak; where the Bible is silent, we are silent." For a moment after he uttered that statement everybody was silent, then one man, William Munro, a book seller, spoke up, "But Mr. Campbell," he said, "if we adopt that as a basis, then there is an end of infant baptism." And another man in the audience arose and said, "I hope I may never see the day when my heart will renounce that blessed saying of the scripture, 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" The meeting closed with a little bit of anxiety, but still the majority of them thought that they were definitely on the right road.

→ Another meeting was held. In August of 1809 they formed what they called the Christian Association of Washington. Now this association, they strictly emphasized, was not a church, but "a society for the promotion of Christian unity." Shortly after this Campbell wrote the Declaration and Address, containing the purpose and plan of the association. One point in this document was that the church of Christ on earth is essentially, intentionally, and constitutionally one. Another was that the scriptures and the scriptures only should be the sufficient rule of faith and practice; another, that

men should have liberty in matters of opinion, and that no one should follow anything for which there is not an expressed declaration in the Bible.

→ With that the movement began to grow. They decided to establish a congregation. A Mr. Sinclair, who owned a farm over near Buffalo creek, offered lumber and the land to build a meeting house. The house was built and the congregation meeting there was known as the Brush Run Church. After the church had been meeting there for a while it was noticed that certain ones were not participating in the communion service. Campbell wondered why and asked about it. He found that they were worried about the sprinkling they had received as baptism. From Bible study they had concluded that sprinkling wasn't valid baptism, hence they felt they had no right to participate in the Lord's Supper. Campbell decided to do some study of his own on the matter.

In the meantime, his wife and son, Alexander, and other members of the family had arrived from Ireland. Campbell had talked with his son about these things and had let him read the Declaration and Address. They had gone over the points together, and Alexander had said to his father: "I want you to know that I believe in this cause that we have espoused here, and I am going to spend my life in preaching these things." Furthermore, he said he was going to do so without accepting pay. To this part his father replied, "Son, I'm afraid if you do it on that basis, you'll go about with many a ragged pair of pants." I don't know that he ever did that. In one way he was more successful than the average preacher—he married a wealthy woman.

But the point in this is that Alexander Campbell believed as his father did. The question of baptism arose again, the immediate cause being the birth of Alexander's first child. He was undecided about whether to have the child sprinkled, so he decided to give the matter a lot of thought and study. He went to Munro, the bookseller, and collected all the books available on the subject of infant baptism. He studied the Bible and he began to read what others had written on the subject, and he came to the conclusion that immersion was baptism. He contacted a preacher by the name of Mathias Luse who agreed to immerse him. Shortly after practically the whole Brush Run church followed suit.

→ The local Baptists became interested in this turn of events and issued an invitation to have the Brush Run people join them. Campbell was hesitated at first, and then later the Baptists weren't so fond of Campbell's preaching that people should follow the Bible instead of creeds.

→ The Red Stone Association was a Baptist organization popular in that community. A while later, over on Cross Creek, the Red Stone group was having a meeting and the Baptist preacher in charge of the meeting as host had invited preachers from everywhere. From over in Ohio he had called a Baptist preacher by the name of Stone who was to speak at the meeting. Stone had heard a lot of Alexander Campbell, about his ability as a speaker, and so he went to his host and offered to relinquish his time so that Campbell might speak. The host objected, even after much persuasion, so Stone became "sick" just before his time to speak and suggested Campbell as a substitute. Some of the others agreed with him, and so the host was overruled.

→ So Alexander Campbell began to speak. He started off in an impromptu manner on his famous sermon on the law, discussed the fact that the old law had been abolished and that the new law of Christ is in force. As he was speaking two of the Baptist preachers went outside the building, one of them the host, who was pretty angry. He said that Campbell must be stopped, but his companion argued that to stop Campbell would do more harm than good. An old lady in the audience got sick and caused quite a disturbance, but Campbell continued preaching with people trying to figure out a way to stop him. The sermon that Campbell delivered on that occasion has been preserved. Some 30 years later he wrote it down from memory and it was printed in the Millennial Harbinger.

→ The Brush Run Church finally was admitted into the Red Stone Association, but as time went on Campbell began to see that they were becoming unpopular and likely would be expelled from the organization. Meanwhile over in the Western Reserve there was started the Mahoning Baptist Association. Adamson Bentley and Sidney Rigdon were the two most influential men in that organization. The Brush Run Church was invited to join this group and they did. There was some reservation though; they made it expressly known that they were following nothing except the New Testament. In 1830 the association disbanded because there was a growing concern among the members that it was an organization without Bible authority.

Campbell continued to study and grow and use his influence to spread the cause of the restoration. Though he didn't like religious debates he was persuaded to enter his first one, in 1820, with John Walker, a Presbyterian preacher, on the purpose of

baptism. At the close of the debate Campbell issued a challenge to debate anybody who occupied a similar position as Walker. This resulted in a debate with W.L. McCalla in 1823.

→ About the time of the McCalla Debate Campbell began a paper which he called the Christian Baptist. In issues of the Christian Baptist is to be found some of the finest material that ever came from the pen of Alexander Campbell. The name of the paper, Christian Baptist, was not at all Campbell's preference for a name. He wanted some other name, preferably just the name Christian, but Walter Scott, who had become a very close friend of Campbell, persuaded him to use the term "Baptist" because of its possible influence on the Baptist people. The paper continued for about seven years, but was dropped at the end of 1829, and in 1830 Campbell began another publication, the Millennial Harbinger. Campbell had his reasons for making this change. He was concerned about the trend in the congregations to band together, and he was fearful the name "Christian Baptist" might cause them to adopt a denominational name.

The articles in these publications give a good insight into some of the things Alexander Campbell believed. For instance, Campbell held some revolutionary ideas on mission work. He believed that the way to do mission work was for a whole congregation to move to the new place and start a church. Such a thing actually happened. Campbell lived at Wellsburgh, and he persuaded several families of the congregation to move with him over to Zanesville. That was his method of doing mission work.

But back to the Millennial Harbinger. Campbell had some very definite reasons for giving the paper this name. His theory went something like this. The ultimate goal of Christianity is the conversion of the entire world to Christ. But before that can be accomplished, there must be unity in the religious world, and the only way to have unity is to destroy denominationalism. (Now there was a difference in Campbell's point of view, and, as was suggested yesterday, Barton Stone's. Stone was against denominationalism, but to him it was more of a social inconvenience. Campbell, on the other hand, considered denominationalism a sin before God.) Campbell believed the day would come when there would be a perfection on earth, with the entire world being converted to Christ. To him this was the millenium, and since the only way to reach this goal was the destruction of denominationalism, and the only way to destroy denominationalism is to preach

the Word of God, he published the **Millennial Harbinger** as the "harbinger" of that "millenium." It was the purpose of the paper to help bring about the era when all men and women would be Christians.

The Beginning of Digression

We will notice now the events of the restoration movement that occurred between the year 1849 and those following the Civil War, with particular emphasis on the beginning of digression. We will notice especially three different occurrences—the missionary society, the introduction of instrumental music in the worship, and the rise of liberalism.

The American Christian Missionary Society was established in October, 1849, in the city of Cincinnati at a meeting of various brethren at the old church building, corner of Walnut and English Streets. Its beginning immediately set off a wave of opposition. Of course it was not something that just occurred over night. It wasn't a matter of a few individuals getting together and in a moment's time establishing a society. It had been worked on and advocated by certain men a number of years before it came into existence.

Alexander Campbell's influence in the movement is not to be underestimated. I know there is a tendency among us today to think of Campbell as a man who was influenced in his dotage to favor the missionary society, when he was actually against it, but the facts do not substantiate the idea. If you were to take the time, you could go back into the files of the **Millennial Harbinger** and find the very principle of the missionary society is one that Alexander Campbell advocated very thoroughly. As far back as 1831, for example, Campbell began to plead with the brethren to establish an organization through which all of the churches might concentrate their efforts in getting evangelistic work done. Campbell was interested in it. He presented his missionary ideas through the **Harbinger**, but met with a great deal of opposition. Brethren objected on every hand, so Campbell was quiet for a while, thinking that later on the time would come when brethren would be more lenient and accept it. He waited for about 10 years, then decided that the time was right to go into the subject again. He wrote a series of articles in the **Millennial Harbinger** on the subject of church organization. He wasn't writing of the local congregation, but rather of an agency - through which all of the churches might concentrate their evangelistic efforts. Now it ought to be remembered that this particular agency that

Campbell had in mind was not just a missionary society. Rather, he planned an agency that would regulate and control all the various activities of the brotherhood—for example, education, publications, and mission work. This organization would be one large agency through which all the churches would work, and it would be dedicated to religious education, the distribution of Bibles, mission work, and other religious activities.

Campbell finally got his way, in part, but the brethren did not go all the way with him, because they concentrated upon a society that would attend to missionary activities solely.

There was an undercurrent of opposition to Campbell in those days. Some people thought he was trying to be a bishop over the whole church. He was called bishop. In the days around Bethany College Campbell was referred to, not as Brother Campbell, but as "the bishop." Well, there was some reason for people thinking Campbell wanted to control everything. Campbell was an enthusiastic booster of Bethany College, but other schools he fought. In 1854 there was a move on to establish what is now Butler University in Indianapolis. (Then it was called Northwestern Christian University.) Campbell opposed the school and argued that all support should go to Bethany College. Then in the matter of religious publications Campbell argued that not many were needed—just a monthly, a weekly, and quarterly. Of course the monthly would be his own **Millennial Harbinger**. The brethren resented all this, and so you can see why instead of establishing an agency such as Campbell wanted, they established instead a missionary society.

In the summer of 1849 Campbell wrote of the proposed organization in the **Millennial Harbinger**, "We have heard from far and distant places and interests in the establishment of this organization." (He never referred to it as a missionary society until after it was established.) He said brethren from far and wide wanted to establish the agency, and he asked for a meeting of brethren. Other papers took up the idea, which was favored generally, and a meeting in Cincinnati in October of that year was proposed. But Campbell objected to this because there was an epidemic of cholera in Cincinnati. He was over-ruled, however. They had the meeting there anyway, but Campbell became "sick" and didn't attend. Many thought he didn't go because he didn't get his way.

Afterwards, of course, a wave of opposition arose. A church in Pennsylvania wrote the **Millennial Harbinger** opposing the society as unscriptural.

Other congregations took the same action, and still others kept quiet, showing their opposition by their refusal to support the society. Jacob Creath, Jr. was the first and foremost leader in the opposition. Creath wrote to Campbell and accused him of changing positions. In the days of the Christian Baptist he had written against such an organization. But Campbell said that all he had opposed was the misuse and harm that can come in such an organization. He never seemed to realize that he had made any change in position, whatsoever.

Here are some of Campbell's arguments for the society. His reasoning began with the conception of the church in its universal aspect. (And unless you follow along that line you cannot begin to understand how he could favor a missionary society.) Campbell said that the Bible refers to the church in a local sense and also in the universal sense. He said the responsibility of doing mission work was committed to the church, but not to the local church, the universal church. Then, he reasoned, it is the duty of the church in its universal aspect to do mission work, but what is to be the method? God has not stipulated. Therefore, Campbell argued, it is a matter of expedience, and a missionary society is expedient. To him, any method that would do the job was all right.

Opposition against the missionary society followed along different lines. Some said it was unscriptural, that by implication it was a substitution of human wisdom in the place of divine wisdom; and implication that man can improve upon the wisdom of God; and an institution based on that principle could not bring men closer to God.

There was opposition because of the membership terms, too. The constitution stated that members of the society must pay a stipulated amount of money. Against that Jacob Creath said, "I read in my Bible that the Lord didn't have any place to lay his head; Peter and John had no silver and gold to give to the lame man. Therefore, the Lord Jesus Christ, Peter and John, his apostles, couldn't be members of the society if they were living. Any society that would keep out the Lord and his apostles will keep me out."

It would be an interesting thing if we had time to trace the history of the society. I'm sure you know some of its activities. The first missionary was James T. Barclay who was sent to Jerusalem. The brethren selected Jerusalem as the first place for mission work out of purely sentimental reasons. The gospel had first come from Jerusalem. Now they would send it back. Barclay lived in Jerusalem for

about 10 years but didn't accomplish much. The Jerusalem mission was closed.

The society decided to send a preacher to Africa. Ephraim Smith, of Bourbon Co., Ky., one day saw an old Negro slave addressing a group of Negroes on the Bible. He listened a while and conceived the idea of training the Negro to preach and sending him to Africa. He presented this to the society, the Negro's freedom was purchased and he was sent to Liberia, in Africa, as a missionary. The Liberian mission was short-lived, too. The Negro, Alexander Cross, died of a sunstroke not long after his arrival there.

So the society had a number of setbacks. The Civil War came and a group of brethren, predominantly Northern men, passed some resolutions favoring the Northern Army. After that was done brethren in the South began to complain, and for a while the society was intensely unpopular.

Passing from the missionary society, let us notice the second controversy—instrumental music. Sometimes the question is raised, just when was the first instrument of music used in the worship of the church? That is pretty hard to determine. Back as early as 1844 the paper, Christian Teacher, carried an article stating that some of the churches were using instrumental music. About five years later John Rogers, one of Kentucky's pioneers, wrote Alexander Campbell that such a thing was happening. Campbell wrote an article saying that to any spiritual-minded man, use of an instrument of music in the worship of God was like a cow bell in a concert.

It is still impossible to say just who began to use instrumental music first, but it is true that the instrument was used once in a while back then. In the year 1859 several articles appeared in the Christian Review, edited by Ben Franklin, in which he deplored the congregations in some places using instrumental music. L.L. Pinkerton, of Midway, Ky., saw the articles and wrote to Franklin complaining. Pinkerton said: "As far as I know we are the only congregation anywhere using instrumental music, so your articles must mean you are attacking us." That was in 1859, and the place Midway, Ky., so that is the first accurate record we have of the use of instrumental music in the worship. There is an interesting little story connected with that event.

It seems that the singing in the Midway congregation was deplorable—bad enough to scare the rats away, according to Pinkerton. They decided to do something to improve it, and they began meeting on Saturday night for practice. Somebody

brought along a melodian for accompaniment, and they began to use it in their practice. Before long the people decided it would be all right to use it in the worship, and one Sunday morning one of the women in the congregation played the instrument as they sang.

That little old melodian is still in existence today. They are rather proud of it. After the instrument was first used by the congregation one of the members, Adam Hibler, objected, but rather than cause a disturbance he simply arranged with one of his slaves to go by night and steal the instrument and hide it in his attic. That melodian remained hidden until 15 or 20 years ago when it was discovered.

Attention was diverted from these issues during the civil war and a controversy began over whether or not a Christian should go to war. Then along toward the latter part of the war, J.W. McGarvey introduced the music question again. McGarvey thought it was time to put a stop to this digression, before it spread further. So he began writing articles for the religious papers. For a period of years the question raged in the American Christian Review and the Millennial Harbinger, and as time went on, use of the musical instrument spread. In 1867 Ben Franklin estimated that of 10,000 congregations, no more than 10 were using instrumental music. But five years later that number had multiplied greatly. In 1869 the controversy raged in the St. Louis, Mo., church. Hiram Christopher, the brother-in-law of J.W. McGarvey was one of the elders in that congregation. It was decided to have a committee study the matter of using an instrument in the worship and their conclusion was that the instrument should not be used. However, the advocates for the instrument withdrew from the congregation and began to meet elsewhere.

Well, the mechanical instrument controversy is one that has never ceased. The issues involved are much the same as those involved in the missionary society question. Some argue that the Bible does not say, "Thou shalt not use instrumental music," therefore, it is all right; it is a matter of expediency. Even those who do not use the instrument sometimes hold this idea. They say, "we counsel against it because we think it unwise, but we do not think it is sinful." Of course, there are a lot of arguments about what constitutes expediency. Robert Richardson wrote a series of articles on this point in the Christian Standard. He was very close to the truth on most points.

Let us notice now the rise of liberalism in the church. I have often wondered, as has sometimes

been quoted, if there is anything new under the sun. Even in the restoration movement times there were some of the attitudes that we find among brethren today. In the very first issue of the Apostolic Times Moses E. Lard, wrote that he deplored the trend among preachers to become liberal, to preach sweet and pious sermons when denominational people were in the audience, but to become critical and bitter when preaching to their own brethren. He said they thought of themselves as scholarly, but of their brethren as ignorant men. That is the way Moses E. Lard described the rising generation of preachers of his own day.

We see the same things among us today. We have some preachers who can't speak of a brother without making fun of him. They ridicule them, call them unscholarly, but refer to "Dr. So and So" of "Such and Such University" as a pious, Godly, spiritual man—always bragging about infidels and modernists and being critical of their own brethren.

→ In the early days these modernists developed into what is now represented as the Christian-Evangelist group. They discredit parts of the Bible, ridicule such things as the Virgin birth, the verbal inspiration of the scriptures and the miracles. Some of the statements of the early liberalists when put beside those of our modernists are identical. The early forces of liberalism were led by J.H. Garrison and W.T. Moore. Moore was a son-in-law of R.N. Bishop, mayor of the city of Cincinnati and an elder in the congregation there. Bishop had a profound influence and the liberal spirit grew right in the church there. A climax came on Dec. 2, 1889, in the St. Louis church, when R.C. Cave preached on Sunday morning, making fun of Abraham and Isaac and Jacob, saying they knew less of God than modern man. "Any man is a Christian," Cave said, "who is honest with himself, whether he believes in the virgin birth or the inspiration of the Bible." At that a rebellion arose among the brethren. And Garrison, who had been falling behind in popularity, decided that he should take offense at this turn of events. He rebuked Cave for his modernism, though everybody knew that Garrison was as bad as Cave.

There was a series of articles run by David Lipscomb in the Gospel Advocate for two years called "Rationalism" in which he tried to combat modernism. McGarvey began work on his Christian Evidences about this time. Still trying to restore himself, Garrison edited a book called "Old Faith Restated."

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