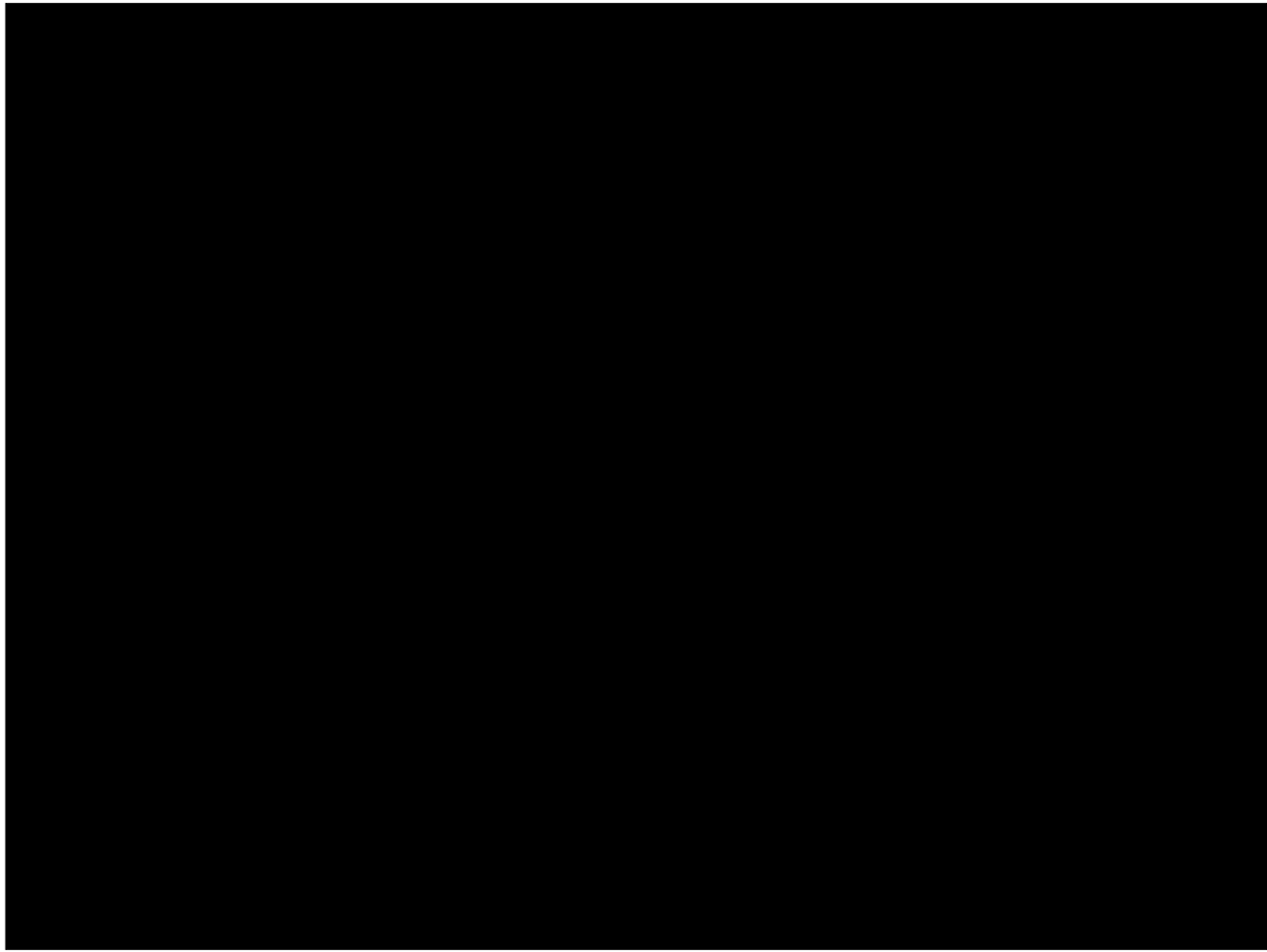




ROOTS

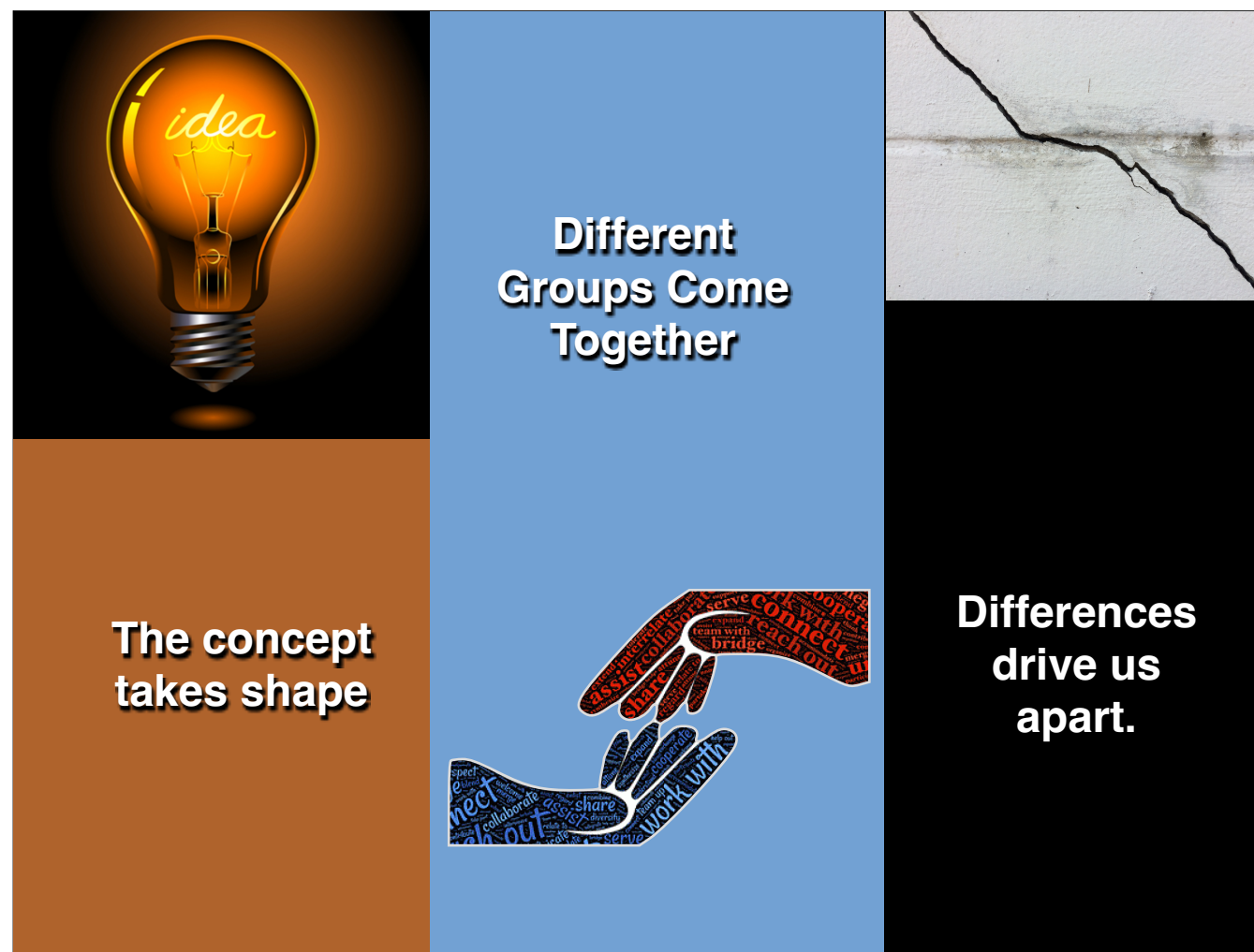


Why We Are What We Are



**Restoration with unity was a great idea....
That did not work out as planned.**

Restoration had high ideals—to unite Christians through restoring the church described in the New Testament. The problem is it did not work out as planned.



Let's review.

First, the concept takes shape...as it did with O'Kelly and Stone and Campbell.

Second, these different groups...most notably Stone and Campbell had to join hands in unity to prove it was possible.

But, as we will see starting tonight, cracks started to form and the differences drove a wedge into the fledgling movement until it was anything but unified.

The Cornerstones of Restoration



Is the Bible enough?

How do you put the church together?



*Restoration over unity or
unity over restoration?*

As we have seen, three different cornerstones make restoration possible.

One is that sufficiency of the Bible alone, without additions or supplements from other sources.

The second is the thorny issue of how do you put the church together? This is how you put the theory into practice...things like how do you become a Christian, how do you worship, and how are you organized.

Finally was the creative tension between restoration and unity. Which do you emphasize and it would prove it be maddening how that tension worked out.

**What the Bible
means vs. what the
Bible says.**



Each of those cornerstones were poison pill to the movement.

First, Bible only sounds good but at some point you have to interpret what it means. The Bible says is a wonderful motto but it comes down to what do the words and intentions mean.

**How to take a first
century church and
make it live in
modern times?**



The second problem was how do you translate the actions of the first century church in a way where they can be applied in a different culture. The American system created an expectation of how the church ought to work.

**Restoration creates
decisions which
become divisions.**



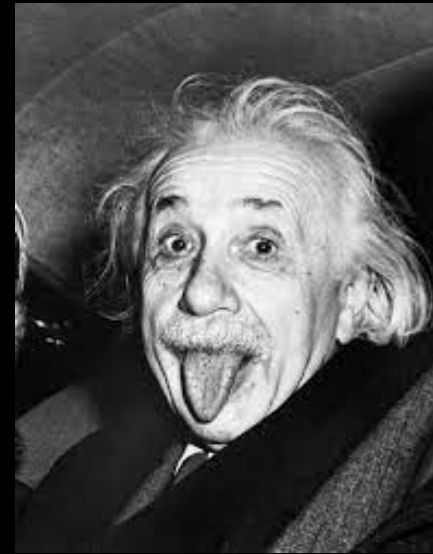
Eventually, groups began to form between the two different emphases. Those who emphasized restoration tolerated disunity in the name of faithfulness. Those who emphasized unity would ignore interpretations that might cause friction.



The movements came together in principle.

On New Year's Day Raccoon John Smith and Barton W. Stone extended the right hand of fellowship and the movements converged. They melted together due to the desire to restore the New Testament pattern of the church in practice which would lead to unity.

***“In theory, theory
and practice are the
same. In practice,
they are not.”***



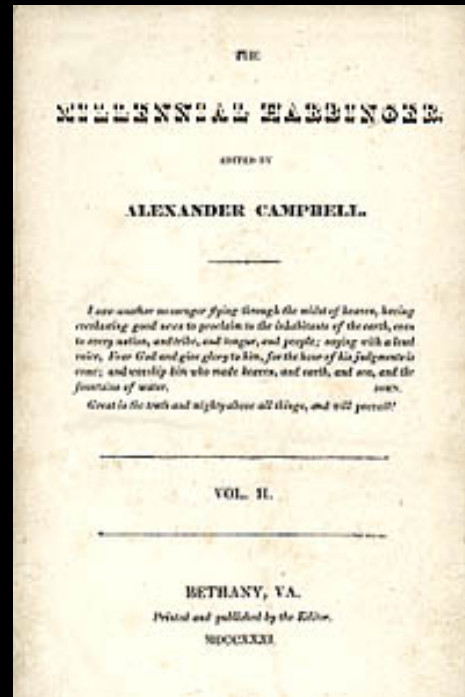
**How do we accomplish things that are
bigger than any one single
congregation?**

As Einstein pointed out that in theory, theory and practice are the same. In practice, they are not. And that proved true for the Restoration Movement. The church was force to ask a basic question. How do we accomplish things that are bigger than any one single congregation? That is a question of organization.

The Millennial Harbinger

Replaced *The Christian Baptist*
in 1830

Millennial referred
to Campbell's
belief that the
Restoration was
the golden age of
the church on
earth.



Articles and Questions/Answers

But, first, some things that provide context to the situation.

Campbell started a new journal to replace the Christian Baptist. The Christian Baptist had as its driving point “to shake things up” (a favorite pastime of Campbell). Now that unity had come, it was time to move to a different spirit. The new journal was called The Millennial Harbinger.

The term does not refer to a 1000 year reign of Christ on earth to finish the failed business of the first century (which is Millennialism) but a reference to the golden age of the church on earth. It was preaching this new age of restoration of the way it was in the New Testament. It had articles by Campbell (and others) and also had a “question and answer” section.



Waterview has a complete set of the Millennial Harbinger

We have every issue ever published in the Living Room.) The first issue is dated January 4,1830.

Evangelism and Missions

Cooperation of Churches

But...How?

To accomplish greater things, churches had to cooperate. But the overwhelming question was “how” to accomplish cooperation in a way that would not violate the idea of restoration.

The Missionary Society

A separate organization from the church that took money from churches and selected and supervised missionaries.

It is best to get a basic term clear since we will find it a lot tonight. It is a missionary society. It is a separate organization from the church that took money from churches and selected and supervised missionaries.



**International
Missions Board**

**Southern Baptist
Convention**

***the purpose of organizing an efficient and
practical plan, on which the energies of the
whole Baptist denomination, throughout
America, may be elicited, combined and
directed in one sacred effort for sending the
word of life to idolatrous lands . . .***

(For instance, in the Southern Baptist Convention, there is the International Missions Board which was formed with these words: or the purpose of organizing an efficient and practical plan, on which the energies of the whole Baptist denomination, throughout America, may be elicited, combined and directed in one sacred effort for sending the word of life to idolatrous lands . . .)

In 1823, Campbell said...

NO

to any organization besides the local church.

In 1823, Campbell strongly opposed the missionary society. A mission society takes in money from churches and then selects the mission fields, employs the missionaries and govern the mission affairs of a religious group.

Fellowship Meetings

**1830-1831 — Campbell Argued for
Cooperation**

**Showed it was biblical for
churches to cooperate
He gave exact details of New
Testament cooperation.
He also gave examples of how it
might be done.**

It started with “fellowship meetings.” The Mahoning Association had meetings in which various preachers spoke, fellowship was held, etc. It is kind of like a Christian College lectureship.

In a series of articles in the Millennial Harbinger in 1830-1831, Campbell argued that for the church to be evangelistic, congregations had to cooperate together.

Showed it was biblical for churches to cooperate

He gave exact details of New Testament cooperation.

He also gave examples of how it might be done.

Acts 11:22 (NIV)

²²News of this reached the church in Jerusalem, and they sent Barnabas to Antioch.

Acts 13:3 (NIV)

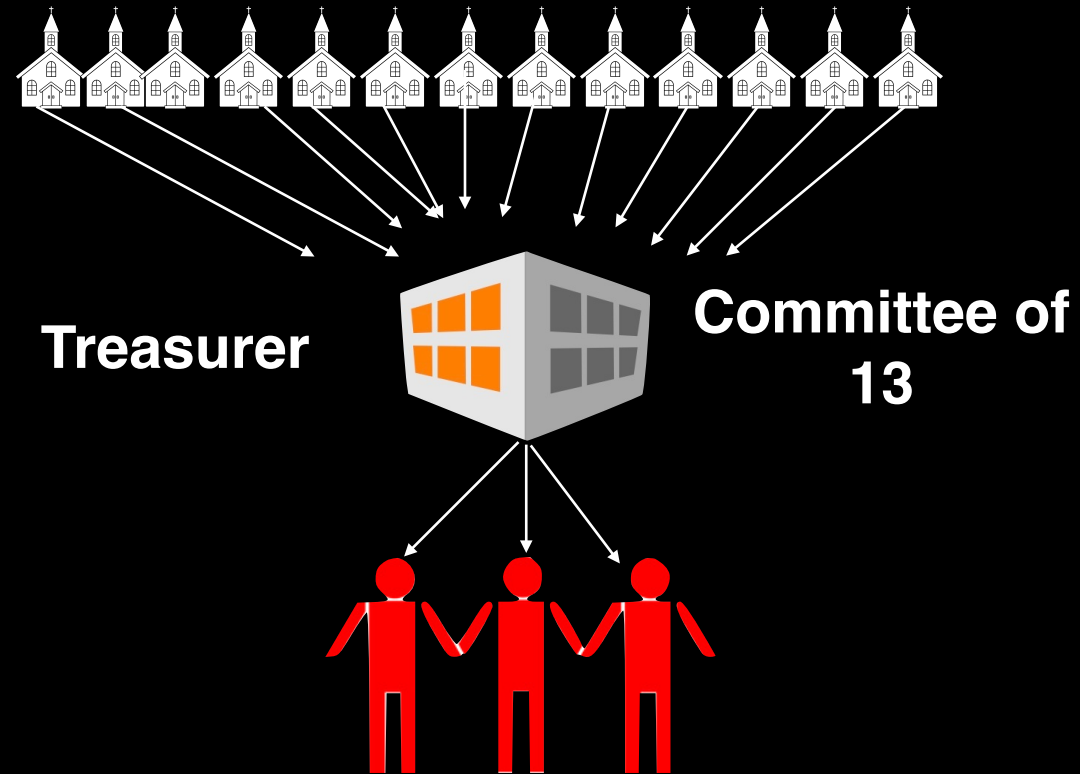
³So after they had fasted and prayed, they [Antioch Church] placed their hands on them and sent them off.

Acts 24:17 (NIV)

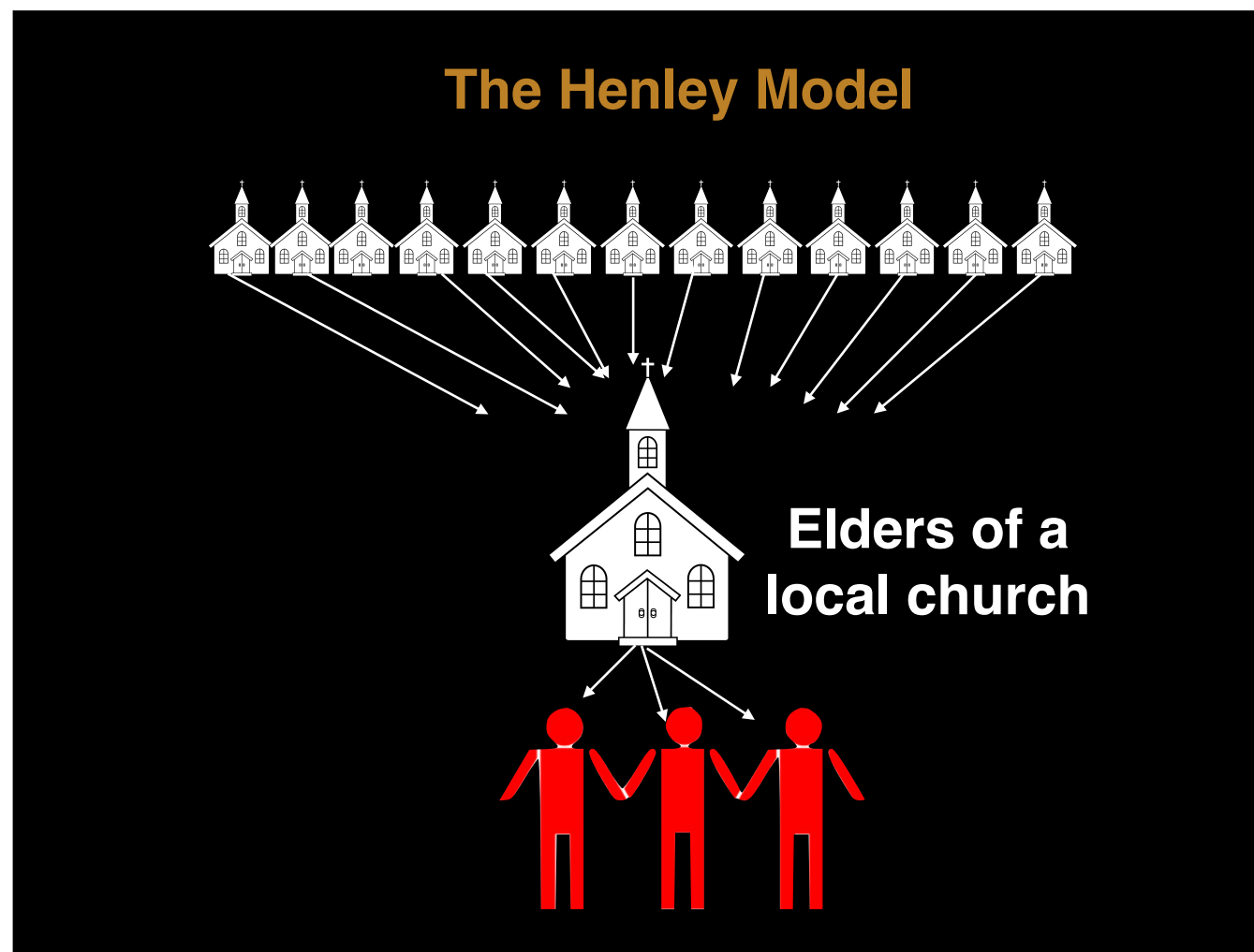
¹⁷“After an absence of several years, I came to Jerusalem to bring my people gifts for the poor and to present offerings.

Some passages give some hints but don't provide a comprehensive answer on how the first century church did mission work.

The Wellsburgh Model



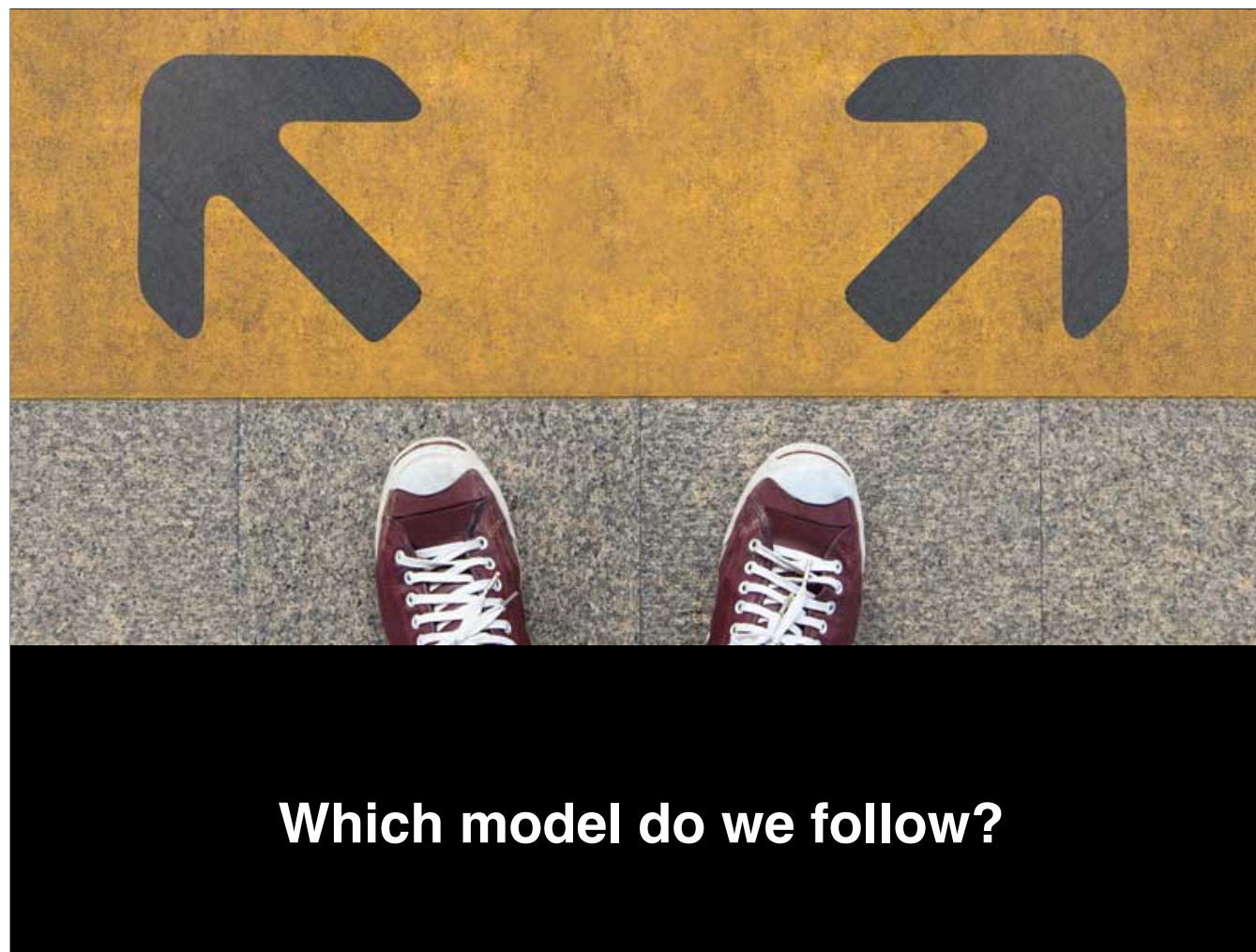
The Wellsburgh Cooperation Meeting—1834. Thirteen churches employed an evangelist and appointed a treasurer to receive funds and set up a committee of 13 to supervise the work. It was organized in 1834 but dissolved in 1836.



Reaction came from a preacher named T. M. Henley of Virginia who argued (in in the Millennial Harbinger in 1836) that it was a departure from the NT because it called for a president and a treasurer and a separate organization from the local church. He argued that cooperation should be a local church in which funds are funneled and the elders of that local church would oversee the word and report on the use of the funds.

In this way, work was done through a local church and would best fit the pattern of the NT.

The Georgetown, KY church did this and employed John T. Johnson as the missionary.



Which model do we follow?

**The drive for restoration began with freedom
from organizations not found in the New
Testament**





1841-1843

**Progression from
Cooperation to
Organization**

- **Distribution of Bibles**
- **Foreign Missions**
- **Ministry**
- **Do away with graft**
- **There is strength in numbers.**

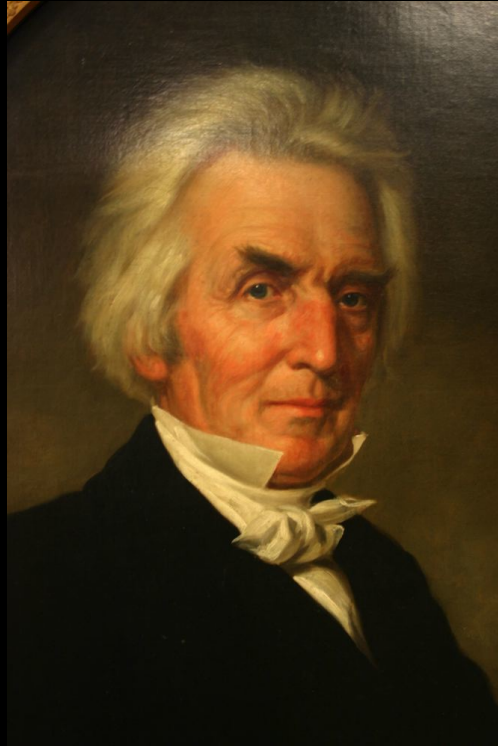
However, Campbell believed Cooperation meetings had not gone far enough. In articles in the MH in 1841-1843 (called The Nature of Christian Organization) held a progression from cooperation to organization was necessary. He made 5 arguments for church organization:

1. Distribution of Bibles
2. Foreign Missions
3. Ministry
4. Do away with graft
5. There is strength in numbers.

He said, "cooperation comes through organization."

However, Walter Scott, his friend and ally, strongly opposed a general convention. He insisted on Henley's plan. Scott asked the question, "Who made brother Campbell an organizer over us?"

1841-1843



**Many references in the NT
were to geographic
groupings of churches
(Macedonia) which shows a
peculiar relationship**

**The church is the Body of
Christ and a body needs to
be organized.**

**The NT does not give
details of organization,
therefore, it is *a matter of
expediency.***

His reasoning?

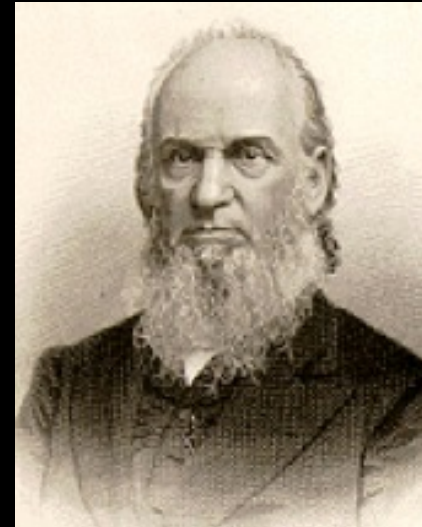
1. Many references in the NT were to geographic groupings of churches (Macedonia) which shows a peculiar relationship
2. The church is the Body of Christ and a body needs to be organized.
3. The NT does not give details of organization, therefore, it is a matter of expediency.

The American Christian Bible Society



**Purpose was to
distribute Bibles.**

**Never had
widespread
brotherhood
support**



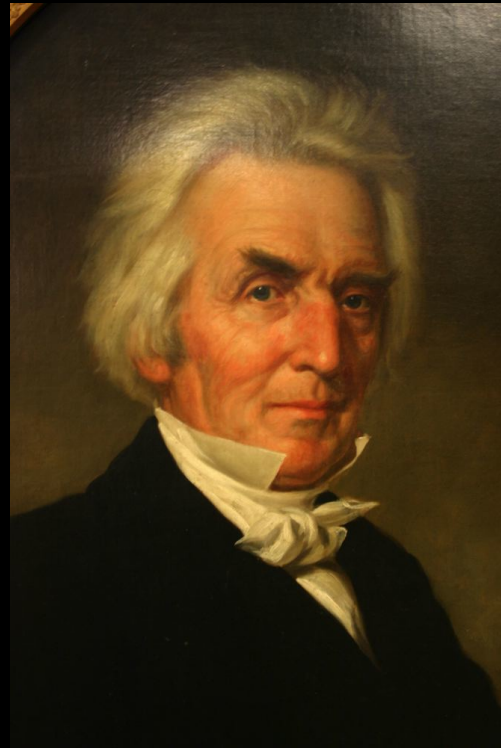
David Burnett

In 1845, the American Christian Bible Society was established in Cincinnati by David Burnett with the purpose of raising funds to distribute Bibles. However, it never had the support of a unified brotherhood.

1849

**New Call for
Organization**

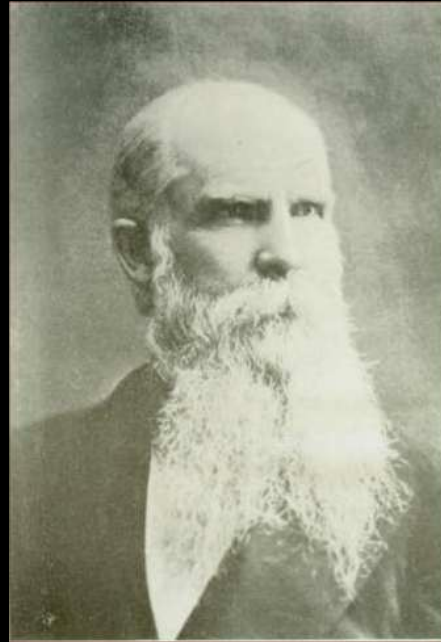
**Problem of
Congregational Autonomy**



In 1849, Campbell re-established his efforts to have an efficient organization in place. The problem with congregational autonomy reared its head. How could independent churches hold convention to consider an organization? Who would call such a convention, where would it be held?

Over 20 years, Campbell had reversed himself 180 degrees from total opposition to total acceptance. (Note: the way he did it was not scripture but his own opinion.)

The American Christian Missionary Society



**W. K.
Pendleton**

**Mainly Northern Churches in
Ohio, Indiana, and Kentucky**

**elected Campbell
president in absentia**

50 Officers

Churches were members

**Participation based upon
contribution of funds.**

In October 1849 annual meeting of the Bible Society was conducted in Cincinnati. Campbell son-in-law W. K. Pendleton represented Campbell's use and Campbell's influence was felt over the sessions.

The editors of various papers issued the call. It was Scott who proposed that if such a convention was to be held, it should be in conjunction with the Bible Society meeting. Campbell turned this down and suggested a separate meeting. But he did not mention the meeting in the MH until a month after it was held.

156 men came from mainly northern churches in Ohio, Indiana, and Kentucky. They were preachers and elders.

They were organized as a convention and elected Campbell president in absentia. David Burnett presided in his absence.

Scott suggested that they should set up a "scriptural and expedient" missionary society. A committee of Burnett and others were appointed to develop the plan and draft a constitution.

The constitution:

Use the Bible society as a model

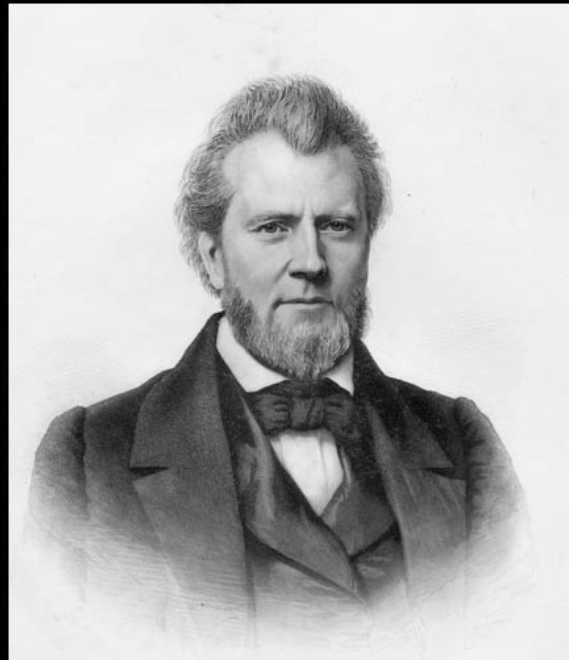
Members of churches are members of the society. Churches can only participate if they contribute.

Had 50 officers

It was two societies in one. It was organized as a missionary society and then endorsed the Bible Society to give Bibles to the missionary society.

Campbell remained president until his death after the Civil War.

The convention authored Burnett to write a letter to Campbell to tell him about the meeting and his election to office.



Dr. James Barclay



Acts 1:8 (NIV)
⁸But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Dr. and Mrs. James Barclay were sent to Jerusalem. He was one of four Virginians at the convention. He arrived in 1850 but 1953. It was a colossal failure.

Subsequent works were Alexander Cross in 1853 who was sent to the newly formed nation of Liberia. (Cross and his son died of jungle fever three months after arriving.)

And J. O. Beardslee (a Northern Abolitionist preacher) went to Jamaica in 1857



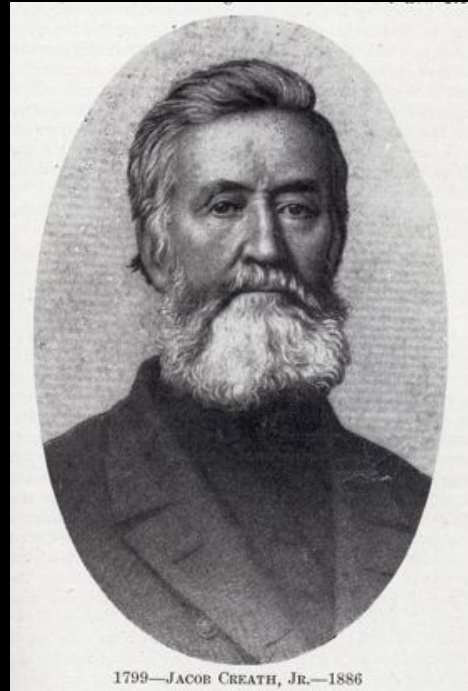
When Barclay returned he bought a little house in Virginia which had a previous owner. The owner was Thomas Jefferson and the house is known as Monticello. Barclay promptly dug up the rose bushes planted by Jefferson to plant turnips.



But there was opposition to the Society

But the crack formed. The idea of the missionary society was not accepted by all, especially churches in the south.

Jacob Creath



**If Campbell was right
in 1823, he is wrong
now.**

Tendency to become despotic

**No Scriptural evidence
to support the society.**

***“unscriptural, unnecessary, and
uncalled for”***

Most outspoken critic was Jacob Creath. Creath argued that if Campbell was right in 1823, he was wrong now. (Campbell retorted that he did not oppose organization but merely the misuse of them.) Creath cited Campbell's publication in 1823 of an article which he denounced missionary societies. Campbell had written the church was not fractured in the missionary societies for the early Christians knew nothing of the hobbies of modern times. Quite obviously Campbell changed his views in a quarter century. Creath held that the society had a tendency to become despotic and argued there was not scriptural proof to support the society. The society struggled because so few churches financially supported it, calling it “unscriptural, unnecessary, and uncalled for.”

Connellsville, PA Resolution

***“the church was not a missionary Society
but emphatically and preeminently the
missionary society, the only one
authorized by Jesus Christ, is the church”***

**the membership was based on money and
charge the society dangerous precedent and a
departure from the principles of the restoration
movement**

Several churches and groups adopted resolutions opposing the society. The most notable was one put forward by Connellsville, Pennsylvania (and sent to every gospel paper) which stated that “the church was not a missionary Society but emphatically and preeminently the missionary society, the only one authorized by Jesus Christ, is the church. The resolution also objected the membership was based on money and charge the society dangerous precedent and a departure from the principles restoration movement.



The opinion of the majority of the church was that they opposed the society but would not cause division.

The opinion of the majority of the church was that they opposed the society but would not cause division. They stuck their heads in the sand and ignored the growing tension in the church.

Tolbert Fanning



Franklin College



The Gospel Advocate

Tolbert Fanning was the most important opponent of the missionary Society. Fanning helped found the Tennessee Agricultural Society and edited his journal. He founded Franklin College, trained many preachers, they did several religious journals.

When the missionary societies founded Fanning was elected vice president. Gradually Fanning came to question the society.

**1840's: supported the
Tennessee Cooperation
Meeting**

The Ferguson Affair

**1855:
Gospel Advocate
founded to "glorify the
church instead of
human organizations."**

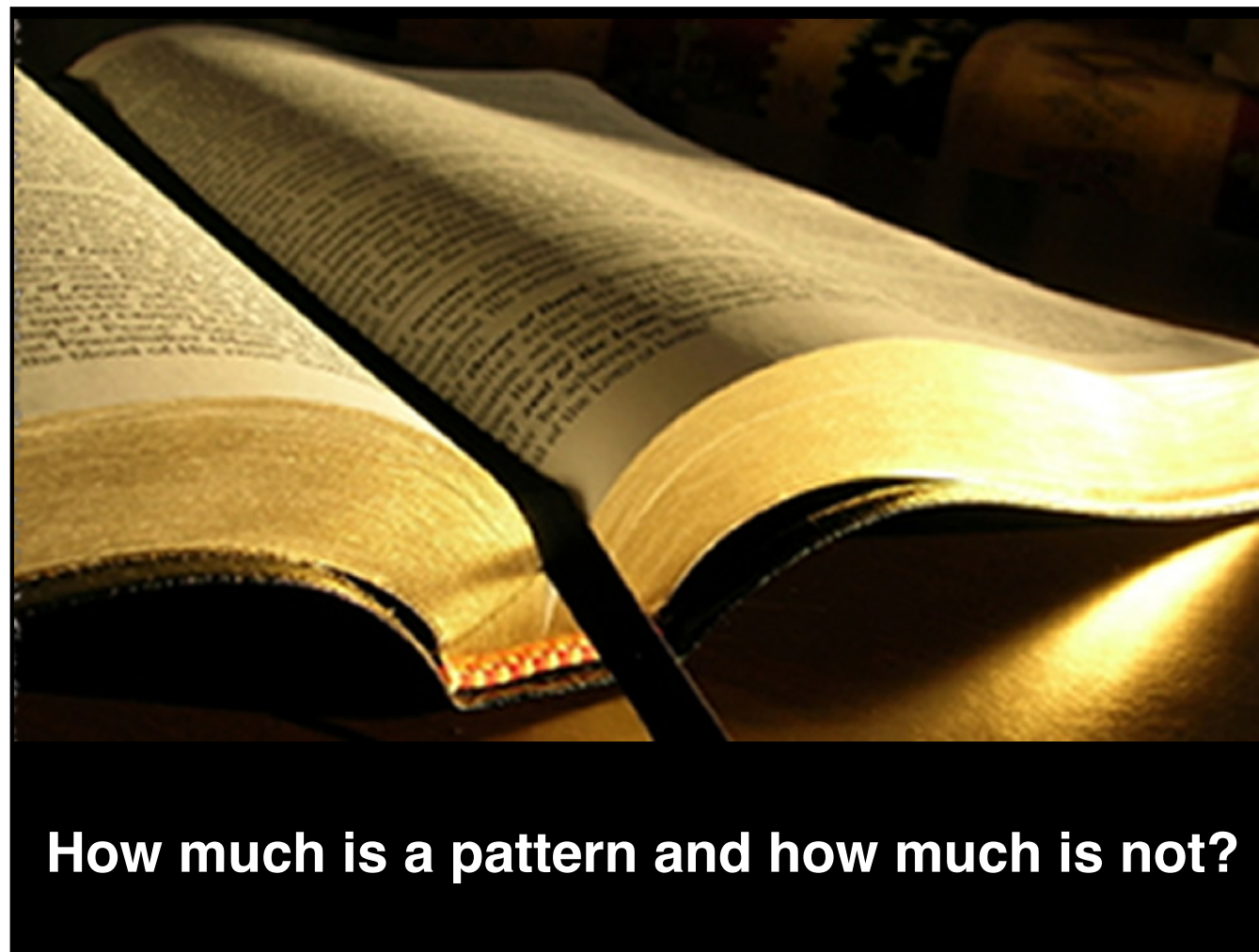


***"Does a human organization have the right
to usurp the work of the church?"***

In the 1840's Fanning had supported cooperation meetings. He believed Tennessee came up with a better plan. A meeting would be held. Preachers would solicit contributions for mission work under the oversight of the Nashville elders.

In the beginning, Fanning favored the establishment of the Society. But he changed his mind. What sparked it was the Ferguson incident in which the preacher for the Nashville church had published an editorial on "Christ preaching to the spirits in prison" and advocating a "second chance" for salvation after death. Since Ferguson was supported by the Tennessee Cooperation Meeting, Campbell demanded that the meeting was responsible. It destroyed the church in Nashville which dropped from 500 to 57 in a year. The building burned under suspicion of arson. The whole episode left Fanning heartbroken. The Advocate was founded to rebuff what Fanning saw as the judgmental spirit of the association.

His articles were strikingly similar to what Campbell had written the 1820s. He wrote the church of God, is the only divinely authorized missionary, Bible, Sunday school, and temperance society. The only situation in which the heavenly father will be honored, And through no other agency can then glorify his Maker. It was wrong for Christians to do the work of the church through merely human agencies.



How much is a pattern and how much is not?

We will always struggle with an idea. What is pattern and what is not? We shall see that some have argued that they met in an upper room in Jerusalem, so churches have built buildings on stilts. Some demand "one cup" (which we will get into in greater detail later) because Jesus took "the cup" not "the cups" and blessed it. And the entire issue of cooperation still is smoldering today.



The issue of expediency will become the wedge of division. Is the expedient necessary or simply preferable?

Campbell introduced the term "expediency" into the discussion. Since that time people have cited an expediency for the authority to do almost anything. Do you have a baptistry, a kitchen, etc. in a church building? We call them expedients, others call them unnecessary additions. We will struggle with this issue when we get to the issue of instrumental music, but we need modifiers to the word "expedient." Is it a "necessary expedient" or a "preferable expedient?"



**The Bible Does Not Gives Us Every Answer
But It Does Point to the Right Direction.**

The truth is the Bible is not a question and answer book. You cannot look up in an index your topic and find a concise answer to it. Instead, you read it, study it, struggle with it and then find out the direction it gives. That's what makes application of scripture very, very difficult.

Next Week



**This planted the seeds for greater division
in the Civil War.**