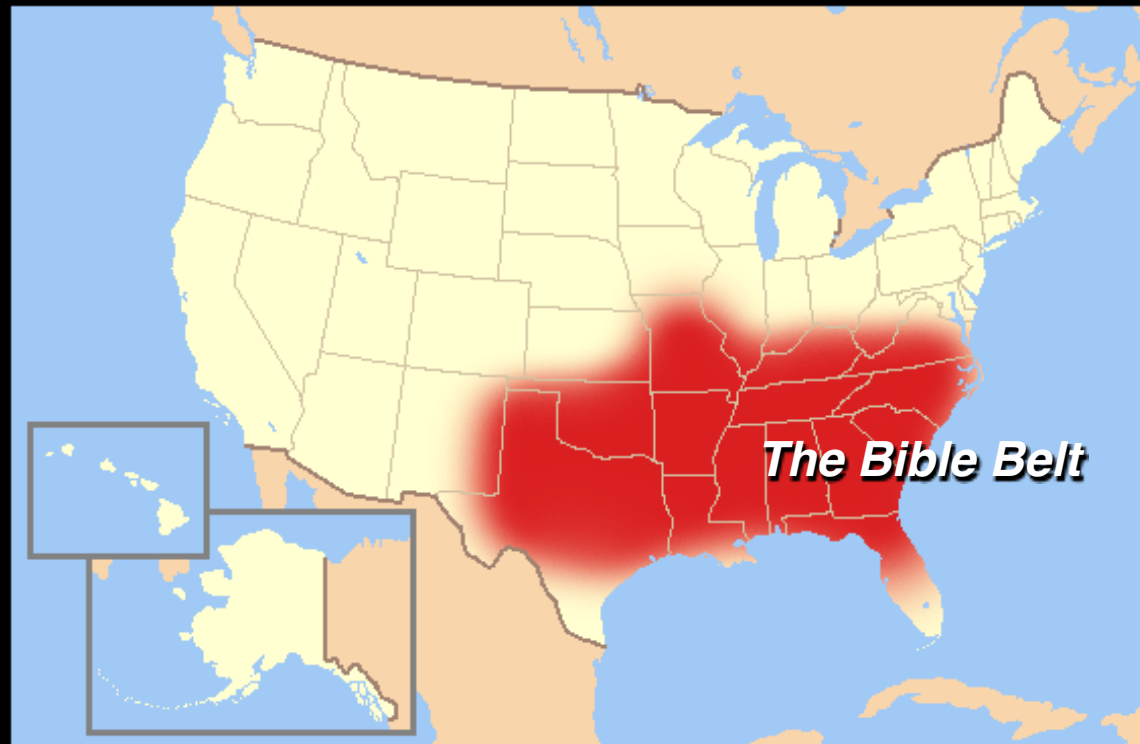


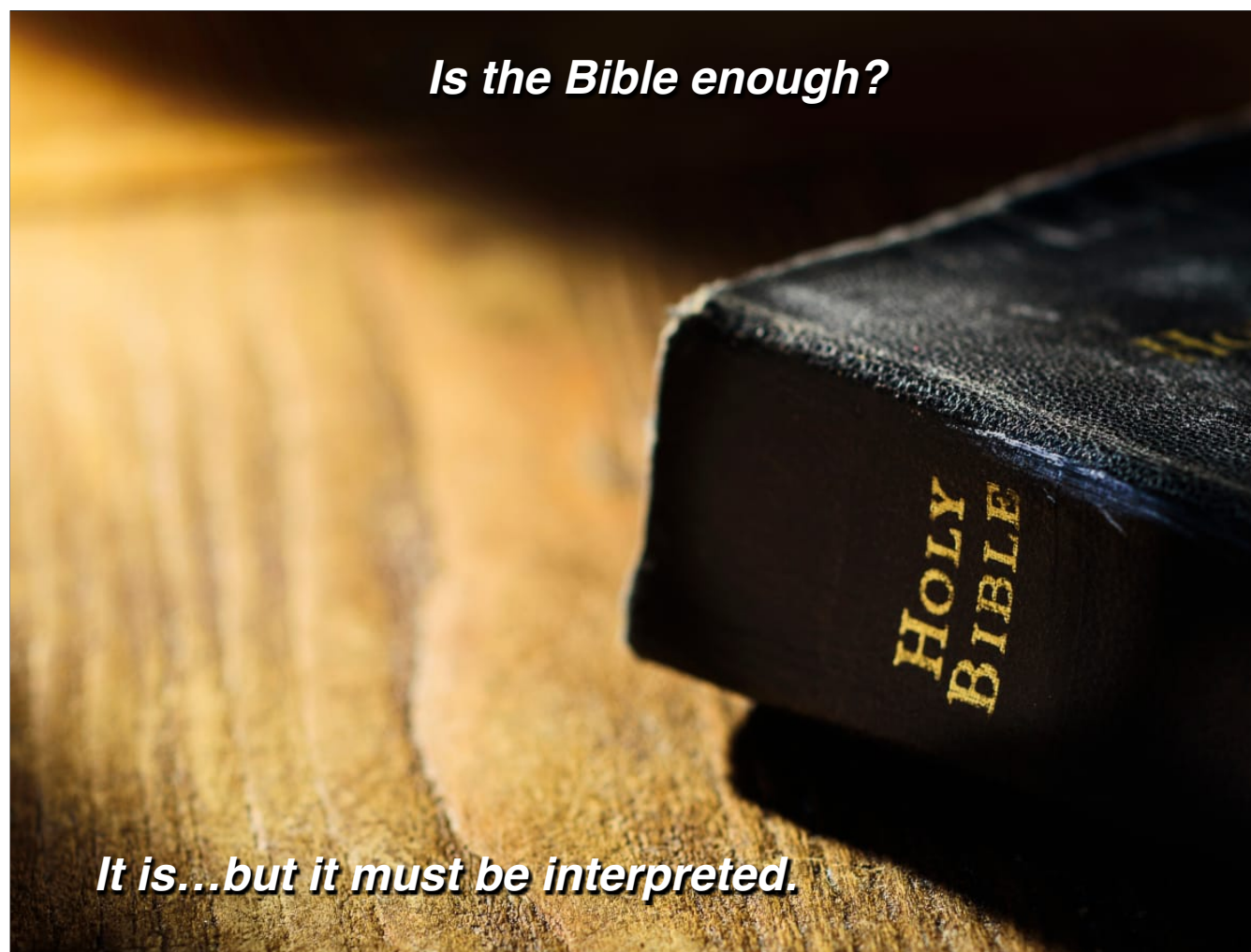
ROOTS



Why We Are What We Are



We live in a region called “The Bible Belt.” Why is it called that and where did that come from? The reason is buried in tonight’s lesson because events in America affected the church in specific and tragic ways.



Is the Bible enough?

It is...but it must be interpreted.

We have been living with three cornerstones which form the basis of restoration. Each has a bedrock idea but has difficulties no one expected.

The first is the Bible. Out of the era of creeds and doctrinal statements, we asked, "is the Bible enough without something in addition?" It formed the basis of the theology of restoration.

But then we discovered that we don't read the Bible but we interpret the Bible. While the slogan is it means what it says and says what it means, that saying and meaning varies between the people reading it.



The second is the practical issue of how do you restore a church in practice? How do people become Christian? What should worship look like? How is a church organized?

Sounds simple! But with the desire for cooperation, we found it rife with landmines. It is not as easy as it looks to be a church fashioned after the pattern of the New Testament.

Restoration over unity or unity over restoration?



In practice, you always make a choice between the two.

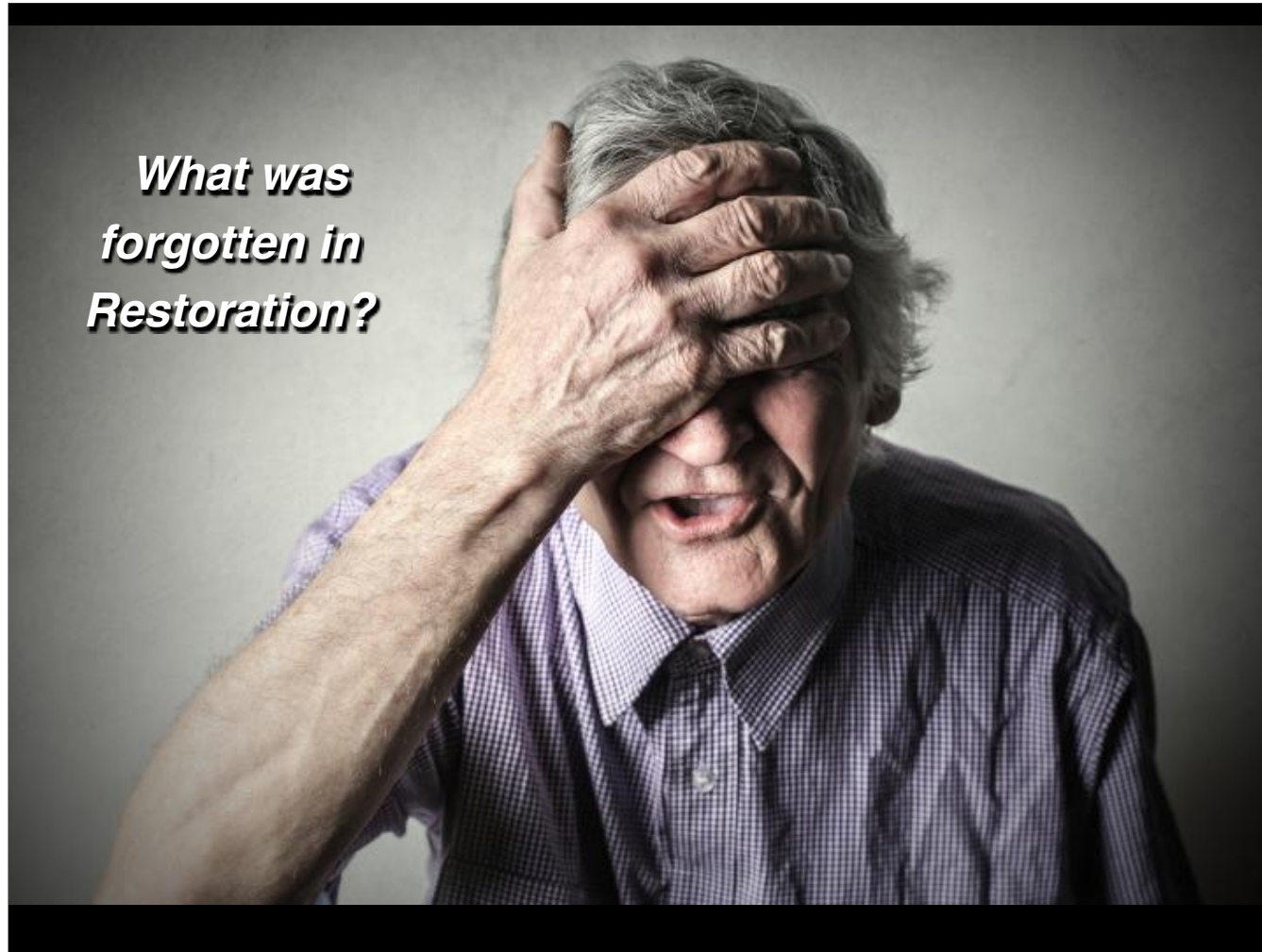
And finally is the creative tension between unity and restoration. We have maintained that you find unity through restoration. It is a high ideal. But in practice, you make choices between the two. Do you keep churches together at the expense of what you see in Scripture or do you hold to scripture, even if people leave?



The Missionary Society

It was the issue of the missionary society and how churches cooperate that started pulling at the thread of unity through restoration. It asked the question, "at what point do you introduce expediency into the church and what is actually expedient?"

***What was
forgotten in
Restoration?***

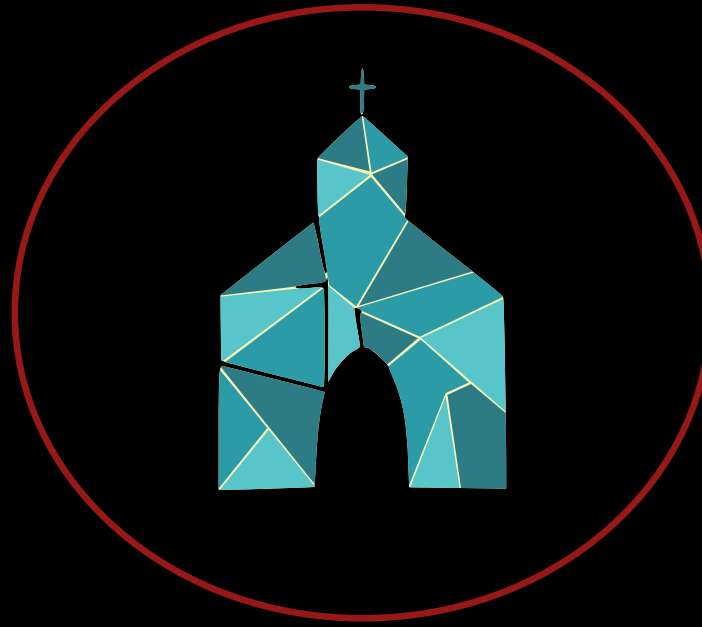


In this, we forgot some things.



The Church is made up of people!

We forgot that the church is made up of people who are fallible and not always (if ever) reasonable. We state positions and then defend them to the death. The church may be Christ's creation but it is built with people full of foibles.



The Church exists in a bubble of culture.

The second thing we missed was the church exists in a bubble of culture. It true in the first century and it is true today as well. And it has always been true.



***The culture has always affected the church
more than the church affecting culture.***

And if the past teaches us anything it is that the culture has always affected the church more than the church affected the culture. It changed the second century church into a Roman-government hierarchy.

And in this lesson, culture will not just shape the church but crush it as well.



There was a gathering storm in America in the adolescent years of Restoration. That storm was the American Civil War.

The Thorny Issue of Slavery

***Had already divided
Baptists, Methodists,
and Presbyterians***

***Campbell owned
slaves but opposed
slavery***



The rise of abolitionism

The issue of slavery has always served as a point of tension in America and race relationships continue to tie us in knots.

It was dividing religious groups in the 1850s. The Baptists separated into Northern Baptists and Southern Baptists. The Methodists split. The Presbyterians became two groups, The Presbyterian Church of the United States and the Presbyterian Church of the United States of America.

As did Jefferson, Campbell himself opposed slavery as a principle but still owned slaves.

And the rise of the abolitionist movement entered through the church doors and sat down in our pews.



***Northwestern
Christian University
(Now Butler
University)***



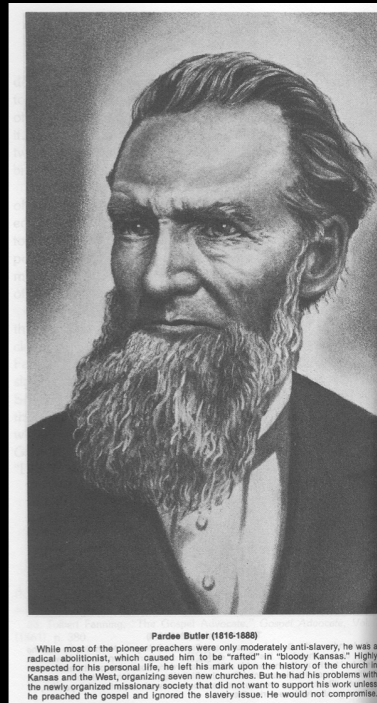
Bethany College

The abolitionists established Northwestern Christian University (now Butler) at Indianapolis and Campbell promptly opposed it. At Bethany College, the college founded by Campbell, there were five students who held abolitionist views which were expelled and five others withdrew.



John Boggs

Pardee Butler



John Boggs started the Northwestern Christian Magazine to push this point. Following 1858, it became the Christian Luminary. The purposes of the journal was to promote primitive Christianity, education, temperance reform, and universal liberty. However, his first article opposed the missionary society because their chosen missionary, James Barclay, was a slaveholder. It vehemently attacked Southern preachers for not calling on their members to free slaves.

Pardee Butler wanted pay for his abolitionist mission to Kansas (following the Missouri Compromise). Isaac Errett, a leading preacher and editor of the Cincinnati based Christian Standard journal, said they would support him if he stopped preaching abolitionism.

The missionary society refused to support Butler in his efforts.

Boggs and Butler issued a public decree against the society. In the aftermath, 73 brethren set up a rival missionary society called the Christian Missionary Society, whose membership was limited to those not involved in slavery. This resulted in a split in the northern churches.

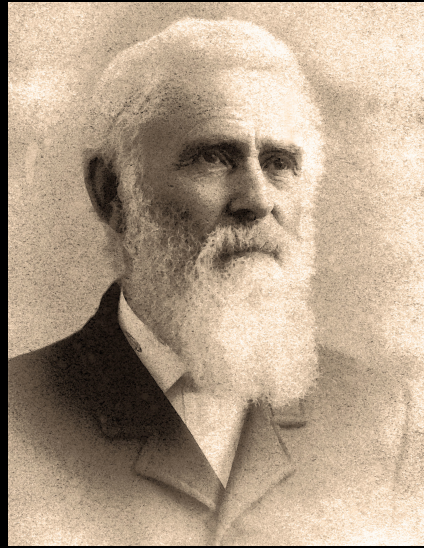
***"I am happy to say,
that from what I have
heard on this floor, we
are one
people. With us all
there is one faith, one
God, one body and
one spirit."***



Tolbert Fanning

However in the south, the culture created calm for the church. Tolbert Fanning wrote that, "I am happy to say, that from what I have heard on this floor, we are one people. With us all there is one faith, one God, one body and one spirit."

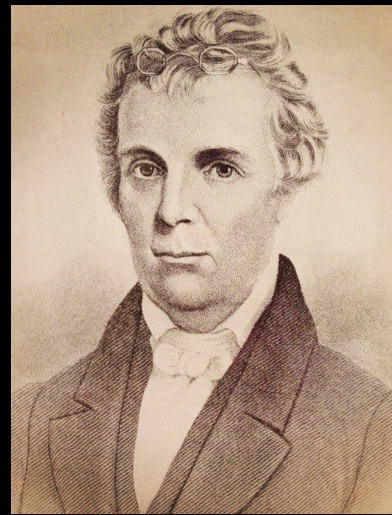
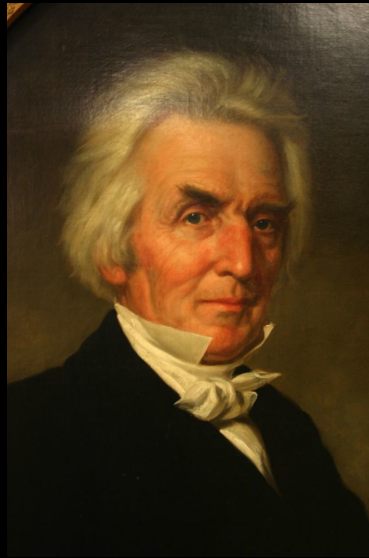




Thomas Munnell

we are not unanimous in either view of our national troubles. We all meet, however, in the same house of worship, sing the same songs, and eat and drink of the same bread and wine. We all say 'Amen' to the same prayers, love the same Lord, and try to love one another...
"Were we to become loud, outspoken partizans, and denounce either party In our pulpits, we would destroy half the churches in Kentucky in a month. For the sake of the kingdom of God we therefore take no more part in these discussions while in the pulpit, than if we were totally ignorant of all governmental matters. We become 'fools for Christ's sake'--an art that all Christians need to understand at times.

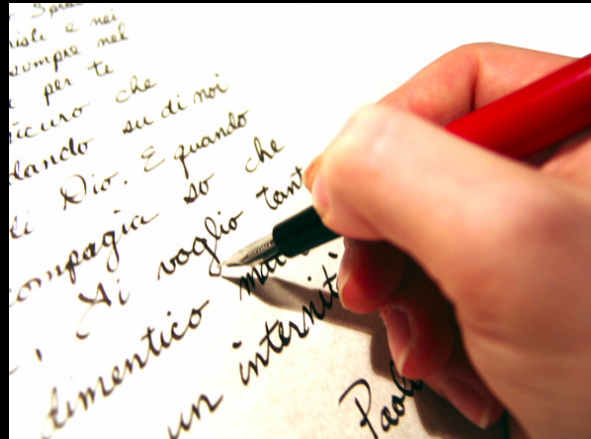
Thomas Munnell, a Kentucky preacher, counseled pacifism due to what he could see coming. In one letter written to a journal, he said, "Were we to become loud, outspoken partizans, and denounce either party In our pulpits, we would destroy half the churches in Kentucky in a month. For the sake of the kingdom of God we therefore take no more part in these discussions while in the pulpit, than if we were totally ignorant of all governmental matters.



***Campbell, Stone and Fanning all
counseled pacifism and non-
participation***

The stance among the many of the leaders of churches of Christ including Campbell, Stone, and Fanning was pacifism and called for Christians to refuse to fight against their brethren. Many went so far as to counsel non-participation in civil and political affairs.

Fanning's Letters



***to Abraham
Lincoln,
Jefferson Davis,
and the Governor
of Tennessee***

***The North and South believed in the same
God and therefore, they cannot both be
right.***

The war is God's judgment on America

One of the more passionate spokesmen for staying out of the political fray was Tolbert Fanning. As he wrote in the Gospel Advocate, we see his growing concern. He wrote letters to Abraham Lincoln, Jefferson Davis and the governor of Tennessee to end the conflict before it destroyed country, family, and church. He argued, The North and South believed in the same God and therefore, they cannot both be right. He further argued that the war was God's judgment on America.

A Rip in the Fellowship



While the missionary society had pulled a thread, the Civil War tore the fabric.

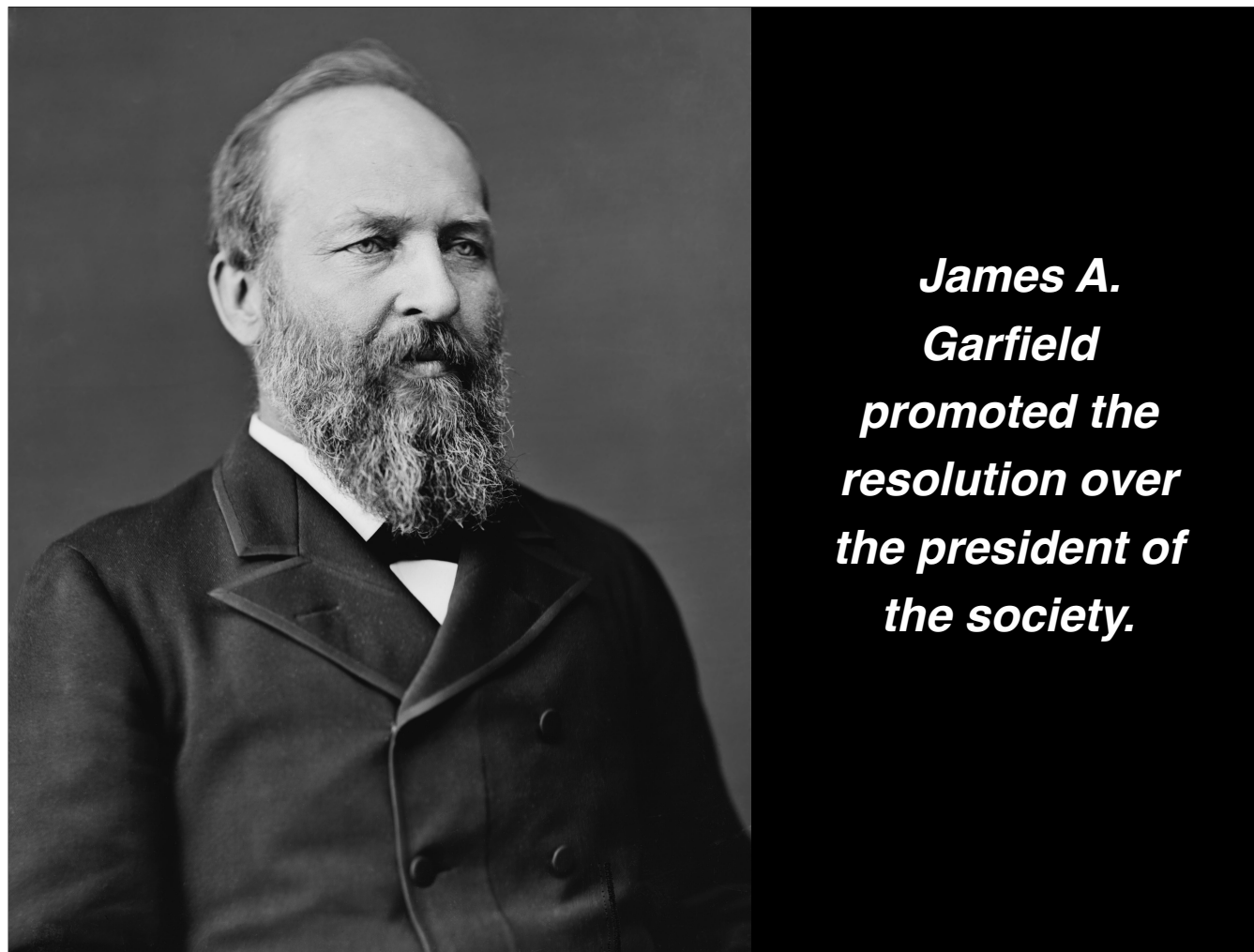
ACMS in 1861

***"Resolved, That we deeply sympathize
with the loyal and patriotic in our
country, in the present efforts to
sustain the Government of the United
States. And we feel it our duty as
Christians, to ask our brethren every-
where to do all in their power to sustain
the proper and constitutional
authorities of the Union."***

In 1861, as the war began, The American Christian Missionary Society (already viewed with suspicion by many, but especially the South) passed a resolution that said:

"Resolved, That we deeply sympathize with the loyal and patriotic in our country, in the present efforts to sustain the Government of the United States. And we feel it our duty as Christians, to ask our brethren every- where to do all in their power to sustain the proper and constitutional authorities of the Union."

The practical import was they were citizens before Christians.



***James A.
Garfield
promoted the
resolution over
the president of
the society.***

The president of the meeting was a newcomer who would become an officer of the Union Army named James A. Garfield. He would later become president and the second president to be assassinated.

Fanning's Response

"Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood? We do not know how this matter appears to others, but without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions with the sword, in any other light than monsters in intention, if not in very deed. How can Christian men of the South do otherwise?"

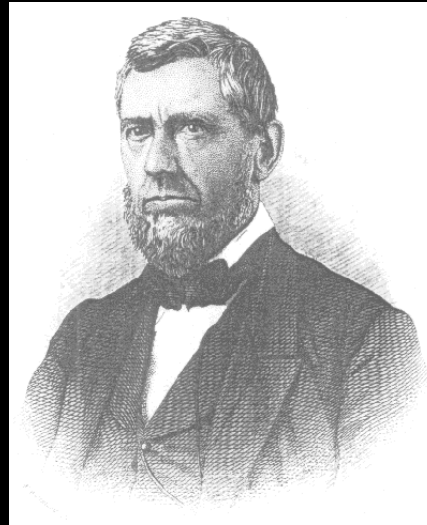
Fanning wrote a bitter response in the Gospel Advocate to the resolution:

"Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood? We do not know how this matter appears to others, but without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions with the sword, in any other light than monsters in intention, if not in very deed. How can Christian men of the South do otherwise?"

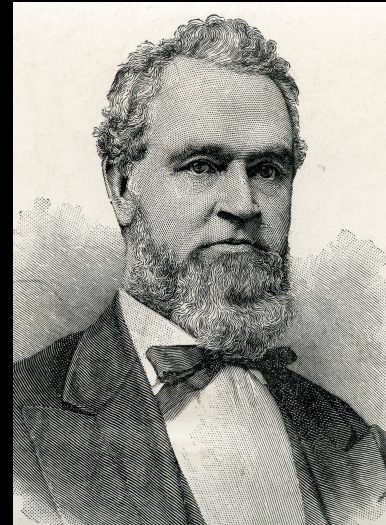
Three Key Leaders



David Lipscomb



Benjamin Franklin



Isaac Errett

Three key figures emerged out of the Civil War and the growing division.

David Lipscomb



***studied under
Tolbert Fanning at
Franklin College***

***Became an assistant to
Tolbert Fanning and joined
him as the Civil War
approached in advocating
non-participation in the war***

***Would become editor
of the Gospel Advocate
after the war***

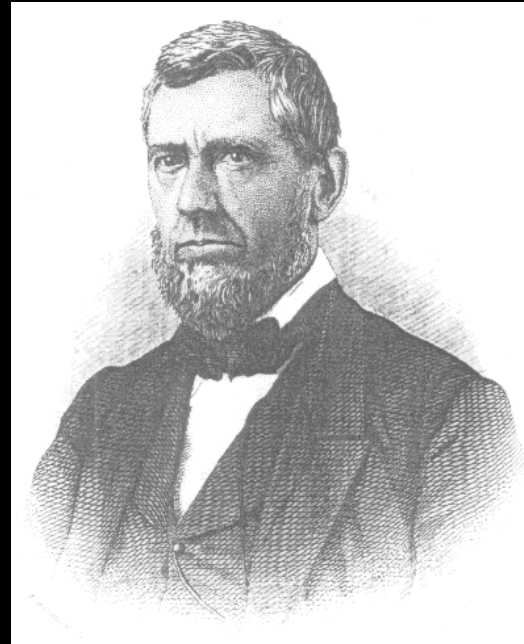
Benjamin Franklin

***Fanning's Counterpart
in the North***

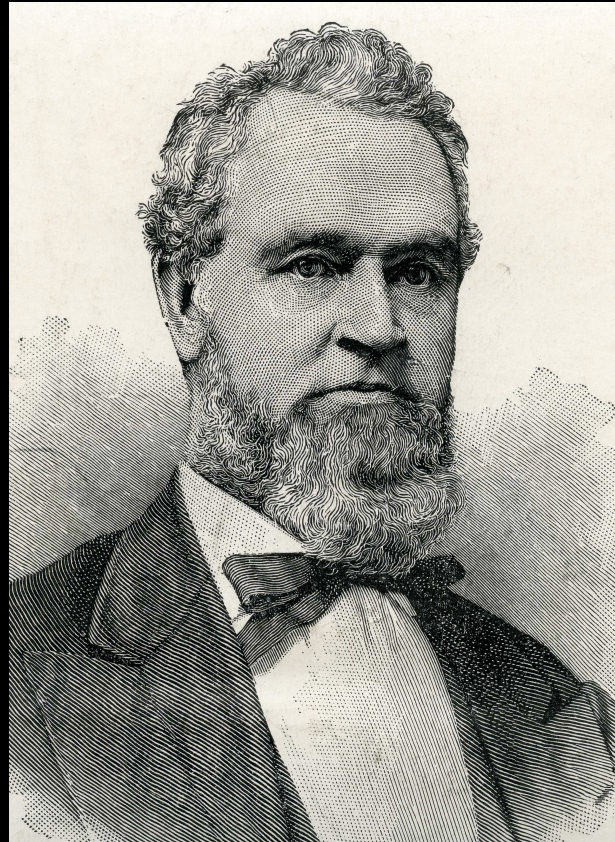
American Christian Review

***Served as a supporter
of the missionary
society until war came***

***The society's support
for the war made him a
caustic critic***



Isaac Errett

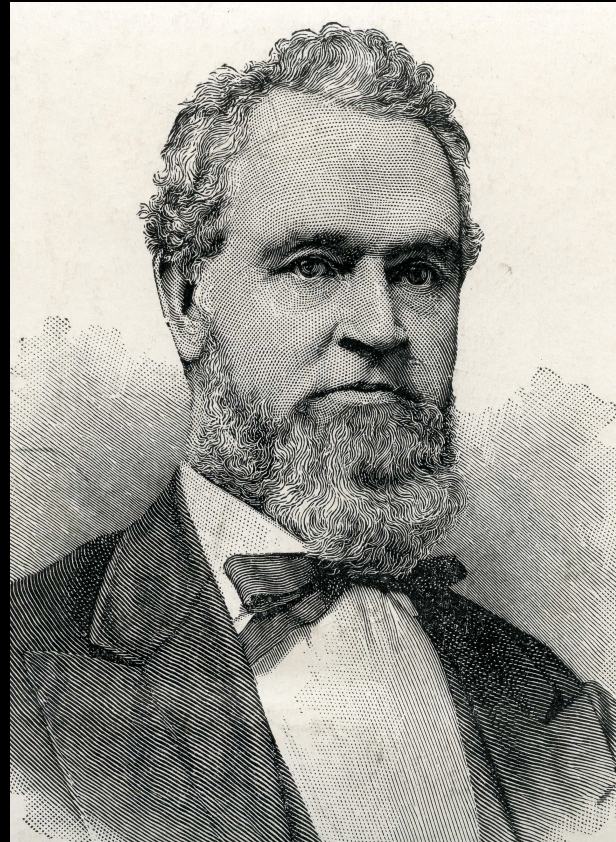


***Chosen by Franklin to
replace him as society
secretary.***

***Ten years later, Errett
and Franklin stood on
opposite ends of the
society question.***

***Co-editor of the Millennial
Harbinger in 1861***

Isaac Errett

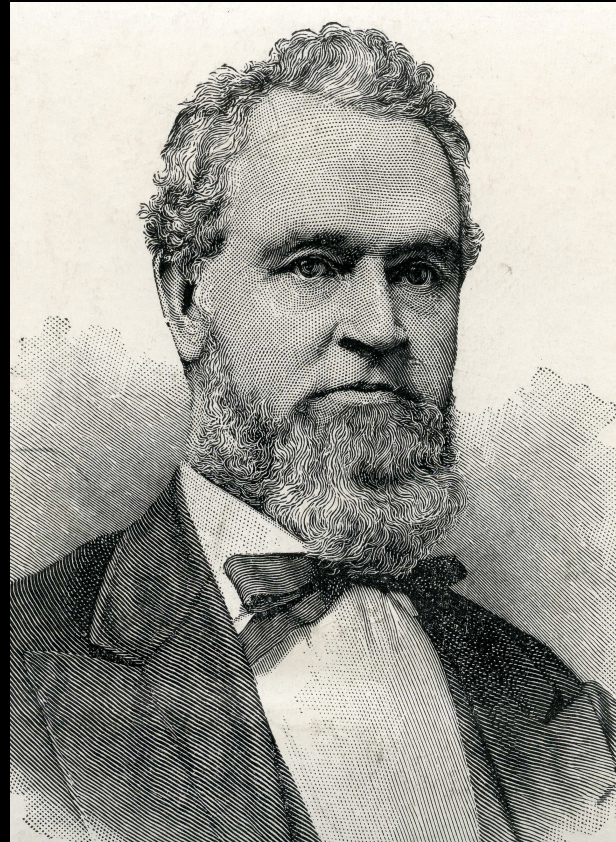


***Many churches started
using “pastor”***

***First in our movement
to accept the title
“Reverend.”***

***(Words that change
change the belief)***

Isaac Errett



***In response to
Franklin's American
Christian Review (which
opposed the society
and its stance), the
Phillips brothers started
a paper called The
Christian Standard***

***Promoted a "change"
in the church***

The Phillips brothers, who had a fortune due to the discovery of oil (later Phillips Petroleum) started the Christian Standard whose main purpose was to promote "change in the church."

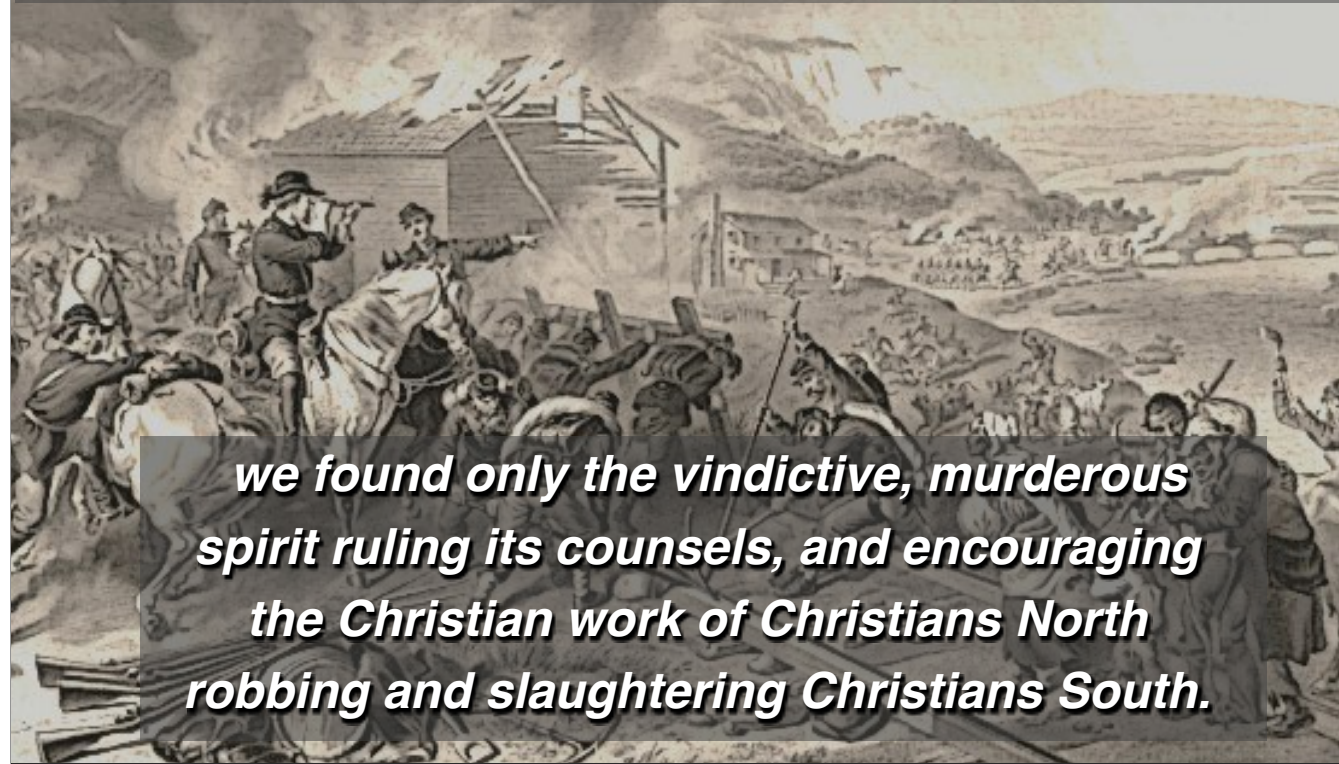


Today, two journals still exist. In the churches of Christ we have the Gospel Advocate. And the Christian Church reads the Christian Standard. They sound nothing alike!

*"Resolved, That we unqualifiedly declare our allegiance to said Government and repudiate as false and slanderous any statements to the contrary. "Resolved, That we tender our sympathies to our brave and noble soldiers in the field, who are defending us from the attempts of **armed traitors** to overthrow our government, and also to those bereaved, and rendered desolate by the ravages of war.*

The bitterness became worse when the missionary society passed an even strong resolution in 1862 calling their brethren in the south "armed traitors."
(Even though most members of the church in the south refused to serve in the war, even when forced.)

After the Civil War, the movement was left in tatters



***we found only the vindictive, murderous
spirit ruling its counsels, and encouraging
the Christian work of Christians North
robbing and slaughtering Christians South.***

The Civil War left the movement in tatters. It was not a political civil war, it always caused a civil war in the movement.

David Lipscomb, who assumed the editor of the Gospel Advocate wrote in response: we found only the vindictive, murderous spirit ruling its counsels, and encouraging the Christian work of Christians North robbing and slaughtering Christians South.

The Nails the Civil War Drove into the Movement



***The effects of the missionary society turned
from evangelism to partisanship***

The Nails the Civil War Drove into the Movement



Politics drove a wedge between brethren.



***Christians are
citizens of God's
kingdom and should
not participate in
earthly kingdoms.***



Stephen Strickland

Central Texas

***Church went
from 150 to 15
due to the war***

***1872:
“I will never
vote again.”***

This was my first full-time church between Georgetown and Jarrell. It is called the Strickland Grove Church of Christ. The area was settled by a Tennessean who was a member of the church named Stephen Strickland. Strickland started the church on the banks of the San Gabriel River in 1836. It was 150 when the war broke out and became 15 in its aftermath. In 1872, he wrote a letter to the Gospel Advocate heartbroken. He said, “I will never vote again.” Politics has never helped, only hurt the church.

The Road of Departure

***The unity of the church was slowly eroded by
the missionary society and their expansion of
power during the Civil War.***

Next Week:

The last straw

