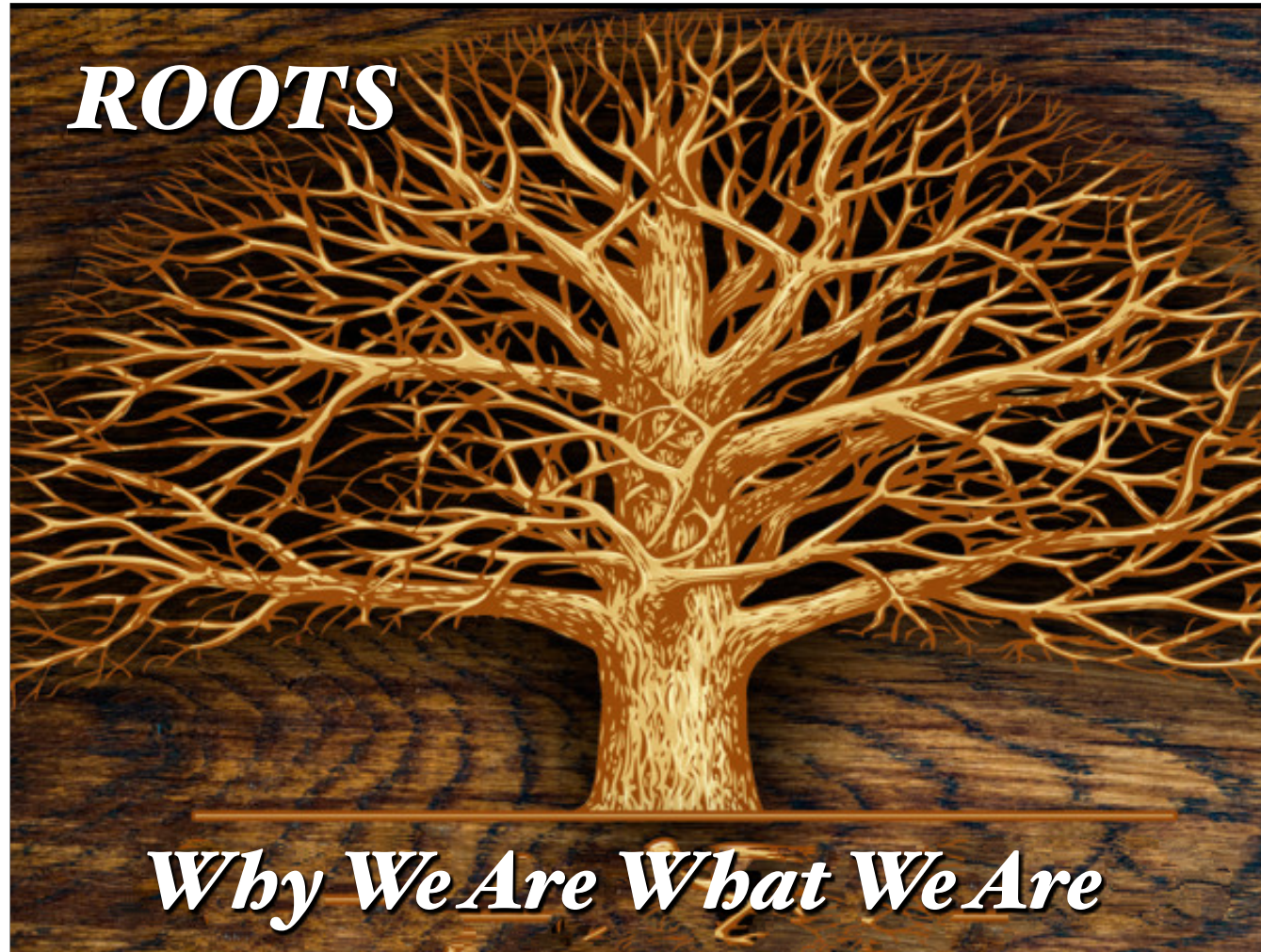


ROOTS



Why We Are What We Are



**Humpty Dumpty sat on a
wall,
Humpty Dumpty had a
great fall.
All the king's horses and
all the king's men
Couldn't put Humpty
together again.**

The story of the restoration movement as it progressed could be best summed up in the 1870 nursery rhyme Humpty Dumpty. It seemed like the divisions grew ever greater until nothing could put it back together again.

The Cornerstones of Restoration



Is the Bible enough?

How do you put the church together?



*Restoration over unity or
unity over restoration?*

The three key cornerstones of restoration never change, but...



The foundation of restoration was
“following the pattern found in the New
Testament” to become the same church
again.



The Growing Chasm

**The Missionary
Society changed
how congregations
worked together**

The key issue of the missionary society was working together. Yet, with the missionary society, the first cracks in unity came based on different views of the Bible. It was no longer the church working together but a separate organization working on behalf of the church.



The Growing Chasm

The Civil War changed how Northern Christians and Southern Christians felt about each other

When the Civil War came, it was anything but civil. Just as brother went to war against brother, the feelings of alienation heightened amidst allegation of treachery and involvement in the political system.



The Growing Chasm

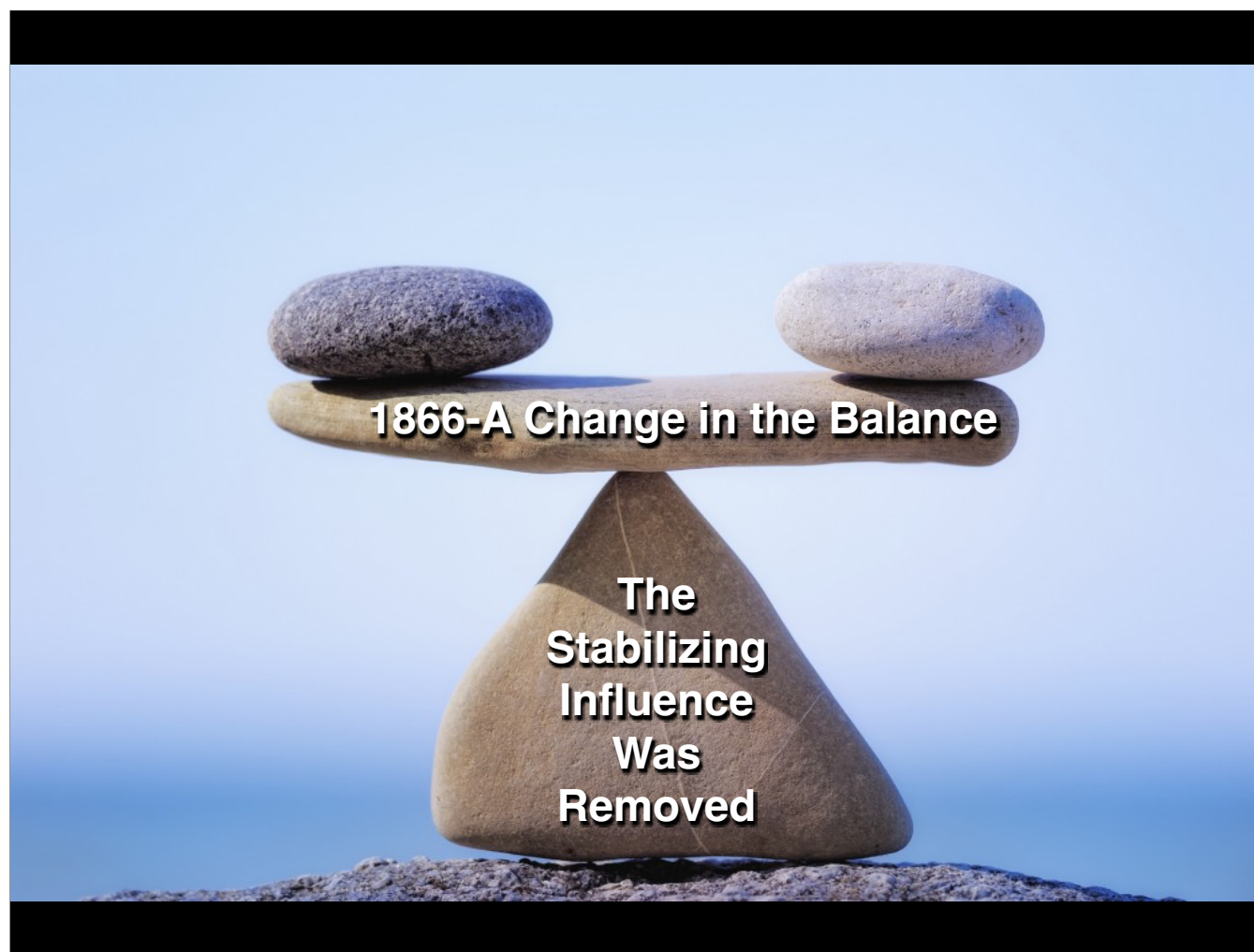
**The instrument
changed how the
church would or
would not worship
together.**

By the time the instrument controversy came, even brothers who did not see eye to eye but still worshipped together in a common service, could no longer. Church after church pushed out members whose consciences did not allow the instrument as authorized by NT.



The movement suffered from lack of trust and stopped looking like the church in the New Testament.

It was now people who had little trust in brethren and a developing trait of not looking like the church described in the NT.

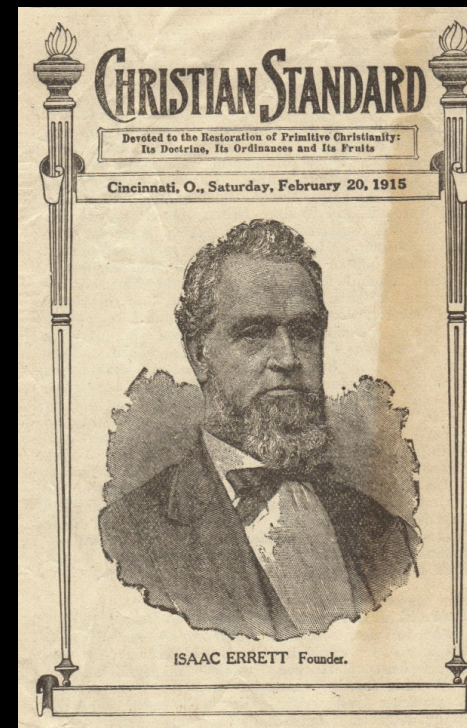
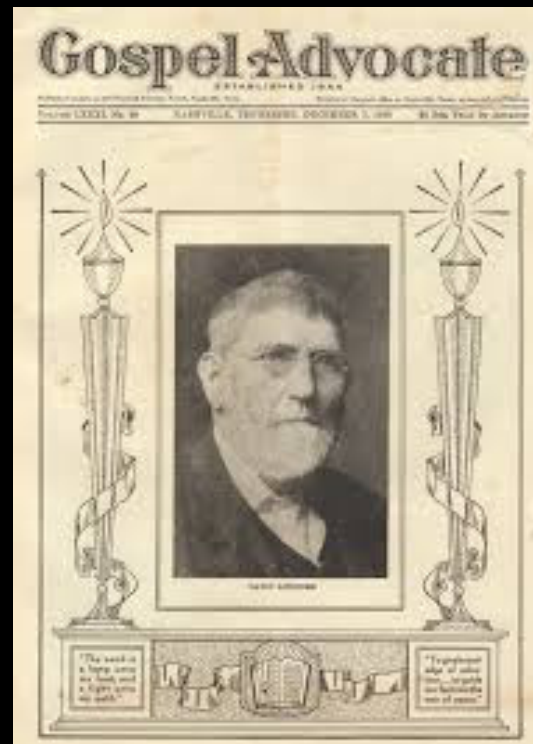


1866 Was a Pivotal year. It removed the stabilizing influences and replaced them with tension and animosity which set the stage for all kinds of problems.

**Alexander
Campbell died
leaving a vacuum
of central
influence in the
church.**



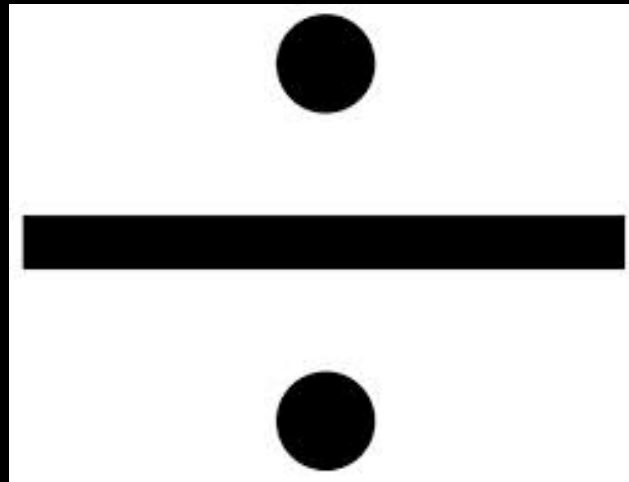
Alexander Campbell died leaving a vacuum of central influence in the church. The church had taken its cues from Campbell who would at least have some way of interpreting the New Testament even if he was not always consistent.



Polar Opposite Papers Began (re)Publication

Campbell was replaced with competing views of different newspapers in the fellowship.

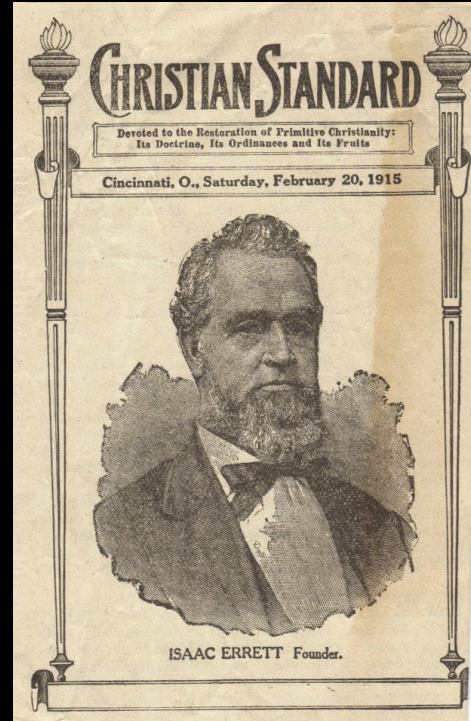
Both the Standard and the Advocate started publishing. The Advocate had been shut down during the Civil War but was restarted with David Lipscomb as the editor.



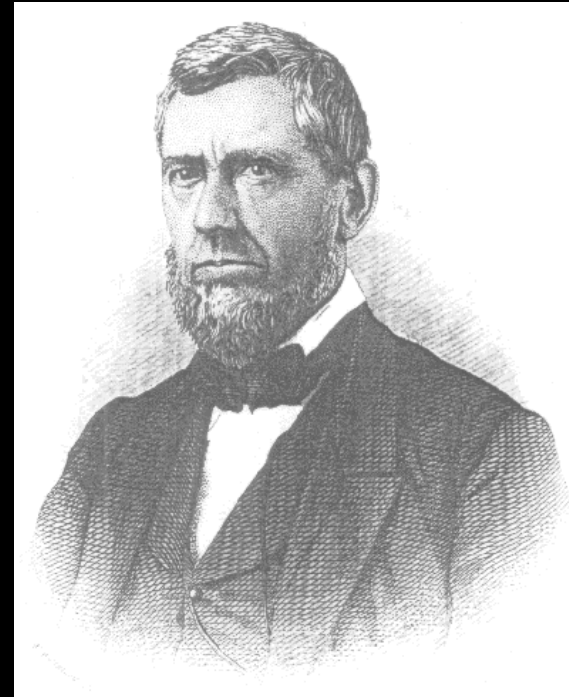
What followed was a decade of division.

During the period from 1870-1880, the wounds of division developed gangrene from three different issues.

The Continuing Controversy of the Missionary Society



Support



Opposed

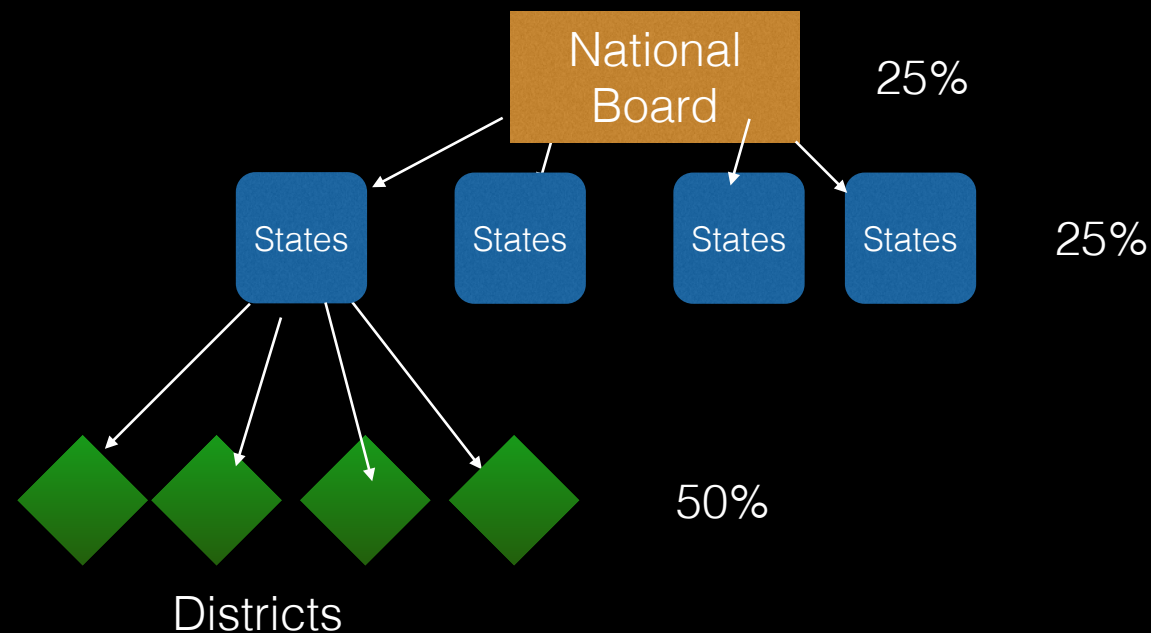
the Christian Standard was established to support the American Christian Missionary Society. In 1866 the American Christian Missionary Society eliminated the monied membership

In 1869 a committee of 20 were established to study a new arrangement of the society. They developed the Louisville Plan. Franklin was a member of the committee.

The American Christian Review reversed its editorial stand to oppose the American Christian Missionary Society

The Louisville Plan

Eliminate the American Christian Missionary Society and replace it with a different structure



The Louisville Plan

Eliminate the American Christian Missionary Society

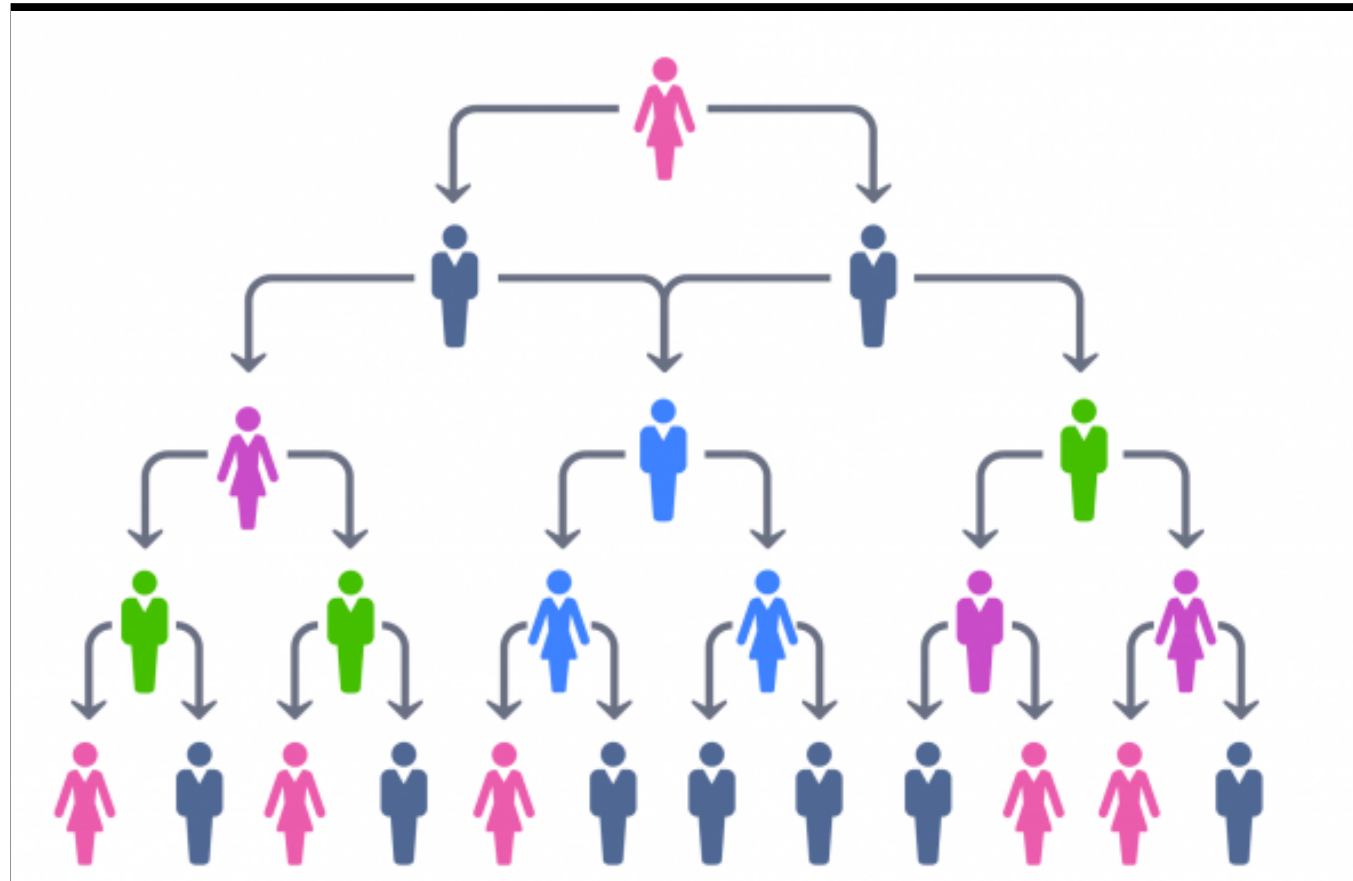
The Structure

Districts with a secretary for each district who will raise funds for that district. The district would receive 50% of the money

A state board which would receive 25% of the money

A national board which would be fined by 25% of the money.

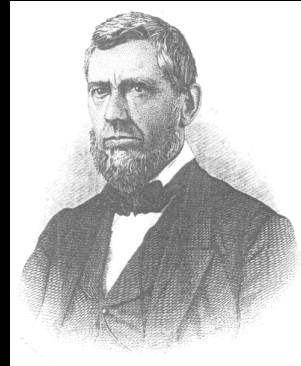
J. W. McGarvey offered an amendment that if a church specifies otherwise, the Louisville plan would be altered.



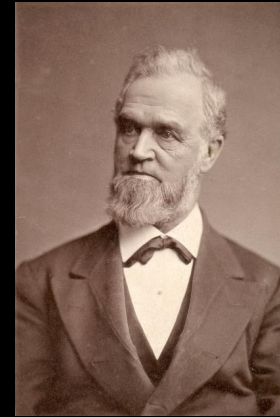
The church began to resemble the hierarchy it fled from.



**Lipscomb
Opposed**



**Franklin
Waffled**

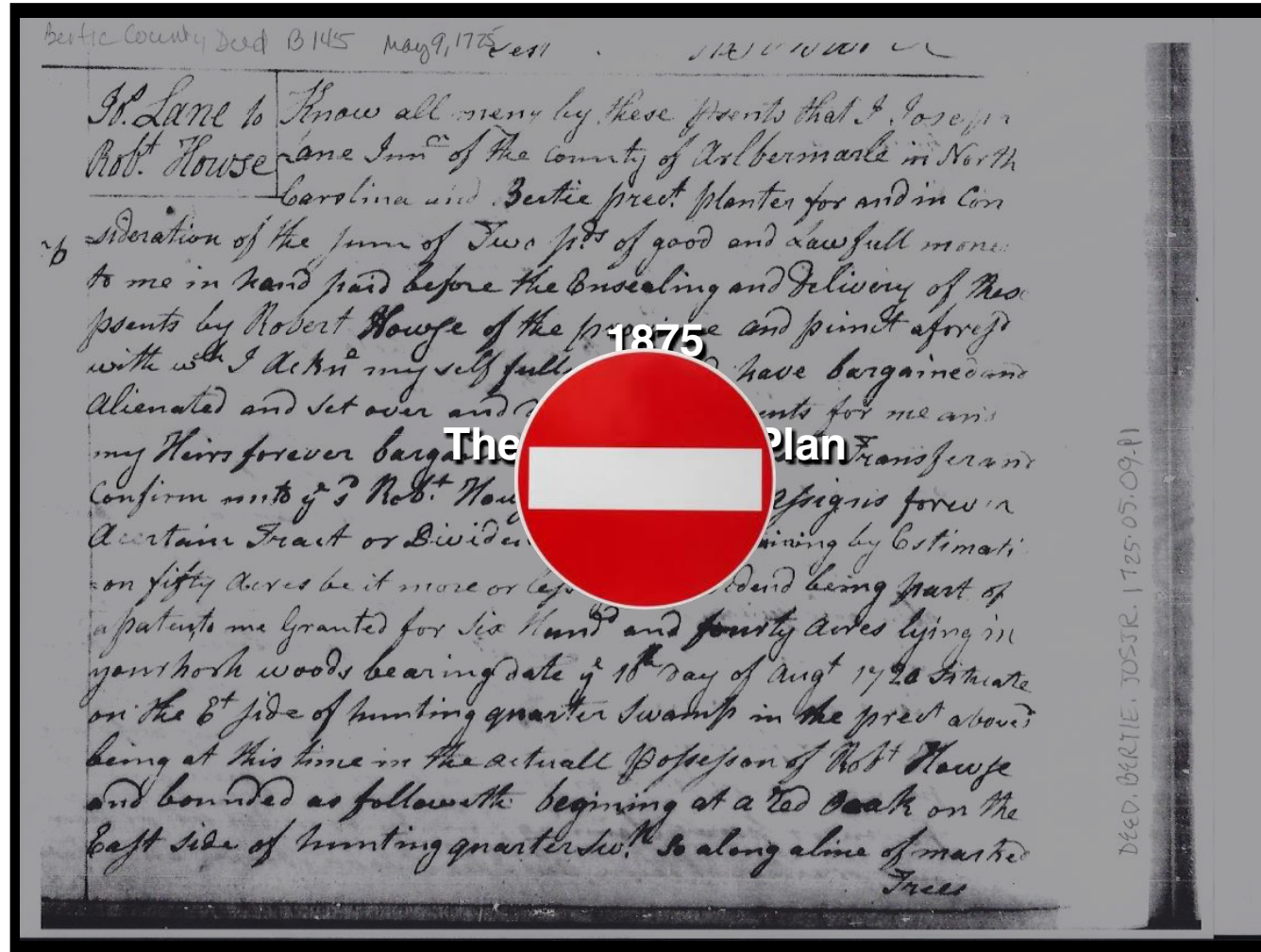


**Errett
Supported**

David Lipscomb opposed

Isaac Errett supported

Benjamin Franklin supported but two years later changed his mind. (He should have opposed it because of his previous thinking. Franklin was probably tired of the controversy)



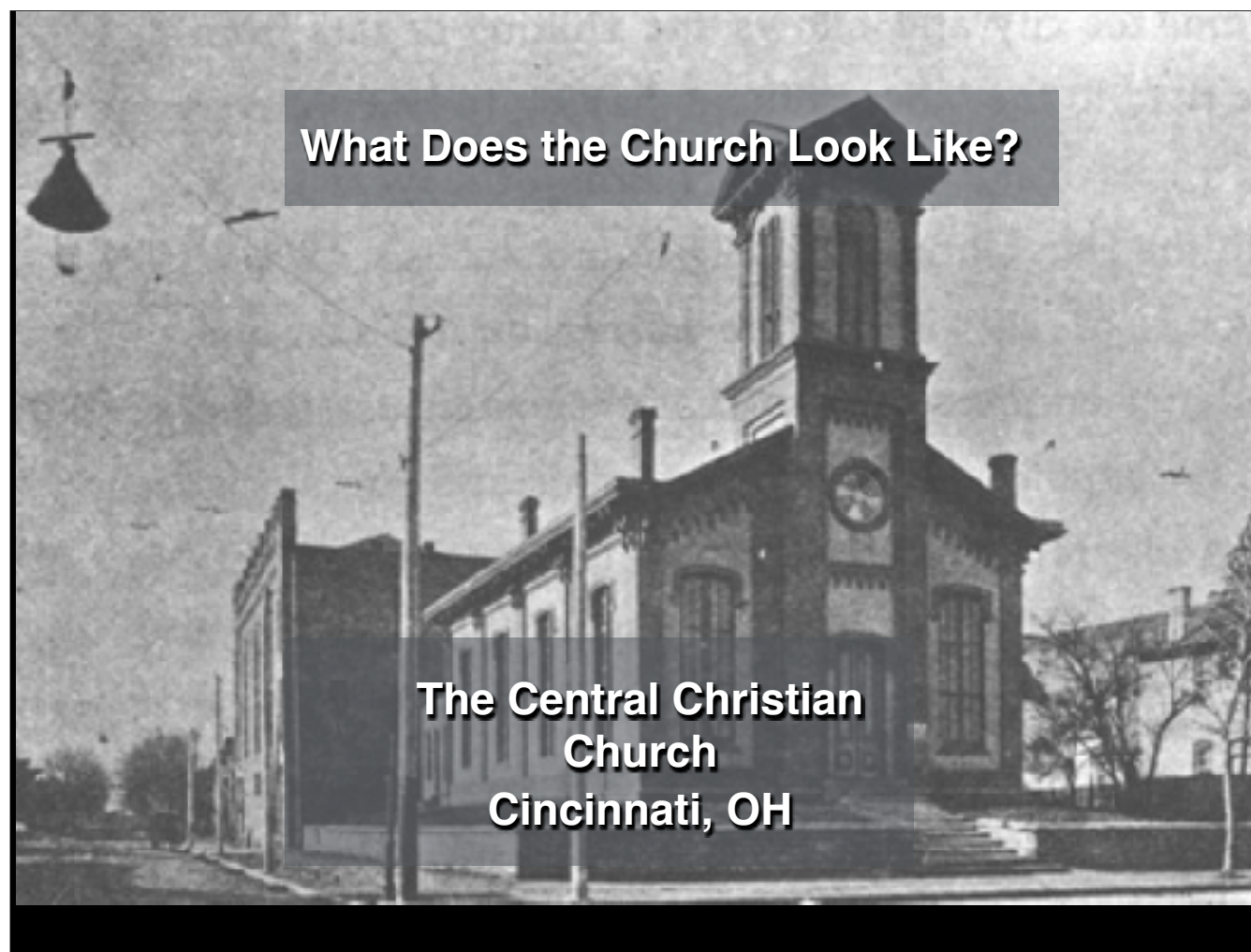
By 1875, the Louisville Plan was abandoned. No one liked it. It sounded too corporate and took almost all money out of the hands of church leaders, leaving them dependent on the political structures of the day, which were moving more away from Restoration ideals.

A Parting of the Ways



**The feeling was
we'll go our way
and you go your
way. In its place
was formed the
Foreign Christian
Missionary
Society based on
the American
Christian
Missionary
Society plan of
1849.**

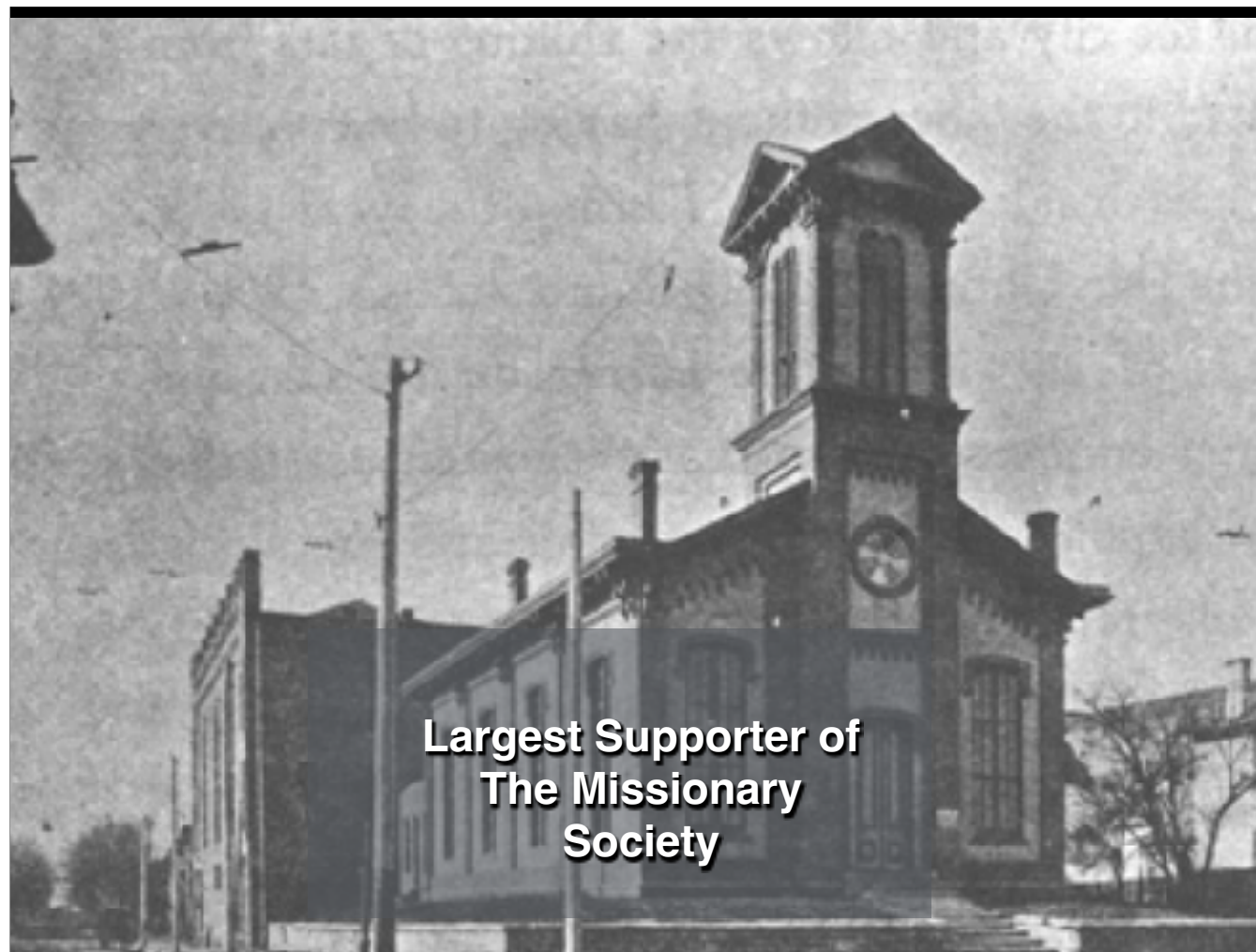
The feeling was we'll go our way and you go your way. In its place was formed the Foreign Christian Missionary Society based on the American Christian Missionary Society plan of 1849.



What Does the Church Look Like?

**The Central Christian
Church
Cincinnati, OH**

The second swing at the wedge to divide the church occurred at the largest congregation in the fellowship, the Central Christian Church in Cincinnati, OH.



D. S. Burnett and the Bible Society and the American Christian Missionary Society were all associated with the Central Christian Church
They had given more money to the missionary society than 10 churches combined



1872

**Building Costing
\$140,000
Constructed
(\$3.5 mil in today's
value)**

\$8,000 Organ

**Opening using a
Denominational
Preacher**

The problem event

In 1872, a lavish church building was constructed at a cost of \$140,000 with an organ costing \$8,000. A meeting to open the building was held with a denominational preacher doing the preaching.



Reaction?

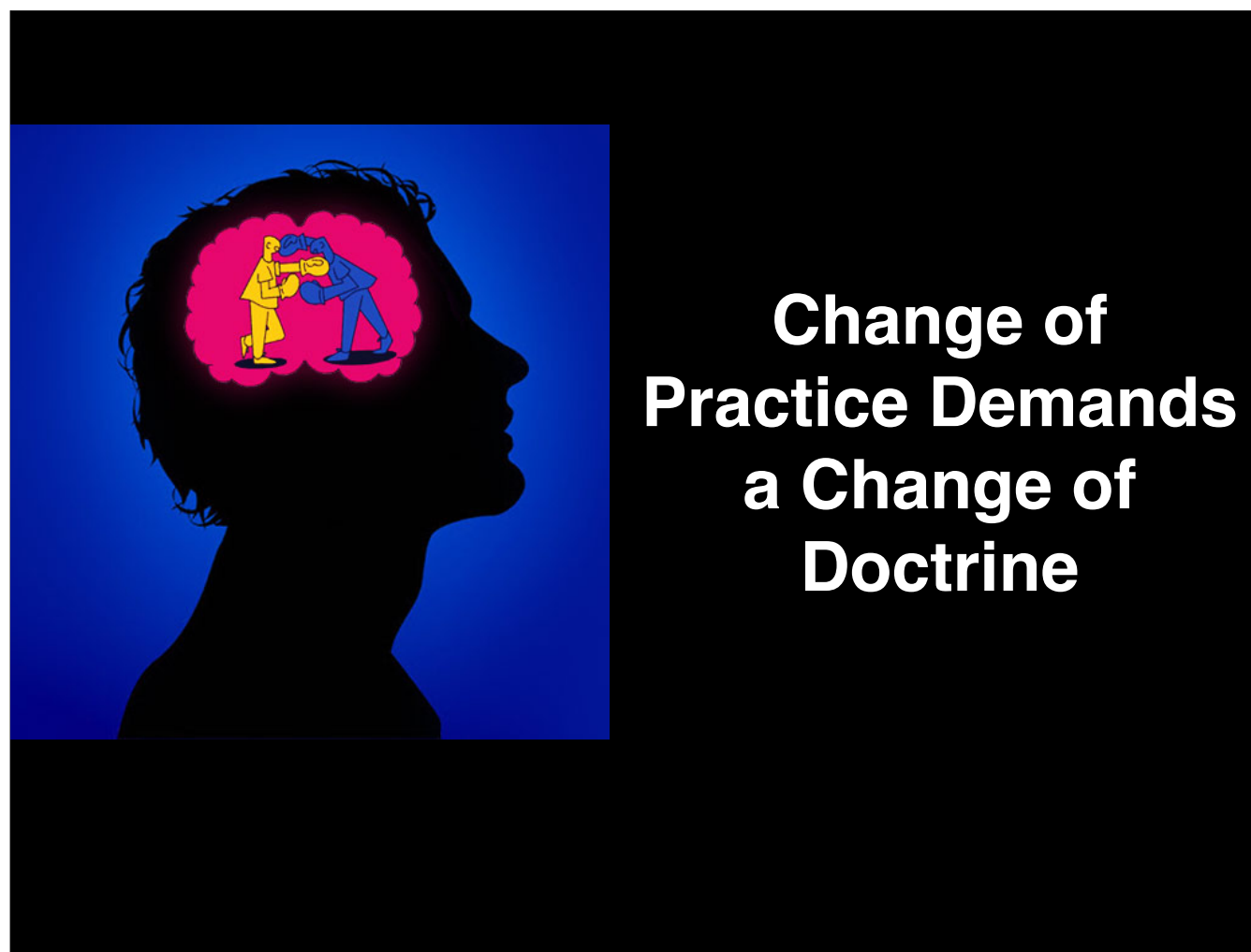
**Franklin led the
condemnation,
especially the
organ
("temple of folly
and pride")**

**But Errett was
sympathetic**

Franklin called it a "temple of folly and pride".

However, Errett was a member there and (because of their support for the missionary society) defended the church.

It proved that a growing antagonism was taking place



It is always dangerous to change your practice. The dissonance it sets up usually is remedied by “reinterpreting” the New Testament in a way that allows us to continue what we started. Seldom, if ever, does a Bible study after a decision yield repentance, only stubbornness.

The Rise of Classical Liberalism



German Universities

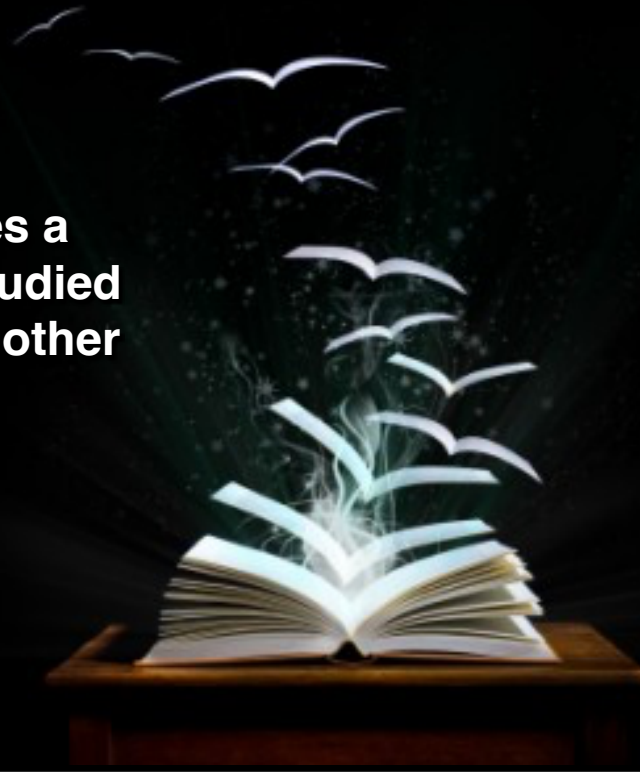
**Philosophy of Progression
from Primitive to Polished**

But probably the straw that broke the camel's back was not the instrument, but the rise of classical liberalism.

Classical liberalism is the teaching which grew up in German universities such as the University of Berlin and the University of Tubigen. It was based on a philosophy that all things move from primitive and simple too sophisticated and complex. It influenced art, politics (hence, the political liberal who believes that man can make life better), science (hence biological evolution), and theology.

In Theology?

**The Bible becomes a
human document studied
and treated like any other
book.**



Up until 1800, the same view of scripture held sway—the Bible was inspired by God and of divine origin.

Since 1800, German universities taught that taught author of the Pentateuch, the document theory of Wellhausen, evolutionary nature of Israel's faith, dialectic between Paul and Peter, the question of the miraculous all were taught. It came to America between 1900 to 1925.

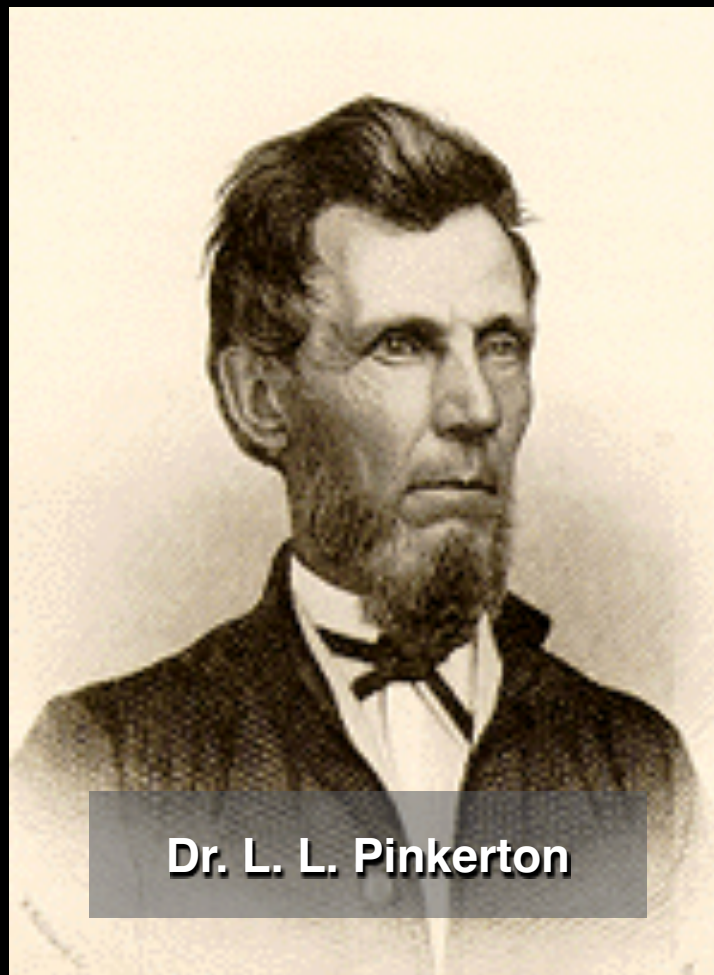
In the OT, it was taught that the animal sacrifices of Moses gave way to the ethics of the 8th century prophets who eschewed sacrifices for justice, righteousness and mercy. It treated the text of Scripture as any other piece of ancient writing and applied the same techniques (such as textual criticism, form criticism) to the Bible as it did to Aristotle.

A good way of looking at it is the "documentary hypothesis" taught in the 1800's. The Pentateuch was not written by Moses, but a stream of four oral histories (called the Elohist, the Yahwist, the Priestly, and the Deuteronomic historian) which were compiled sometime after the captivity in Babylon and re-engineered to explain a failed faith.

In Practice?



**A church that
looks like the New
Testament is
seriously out of
date.**



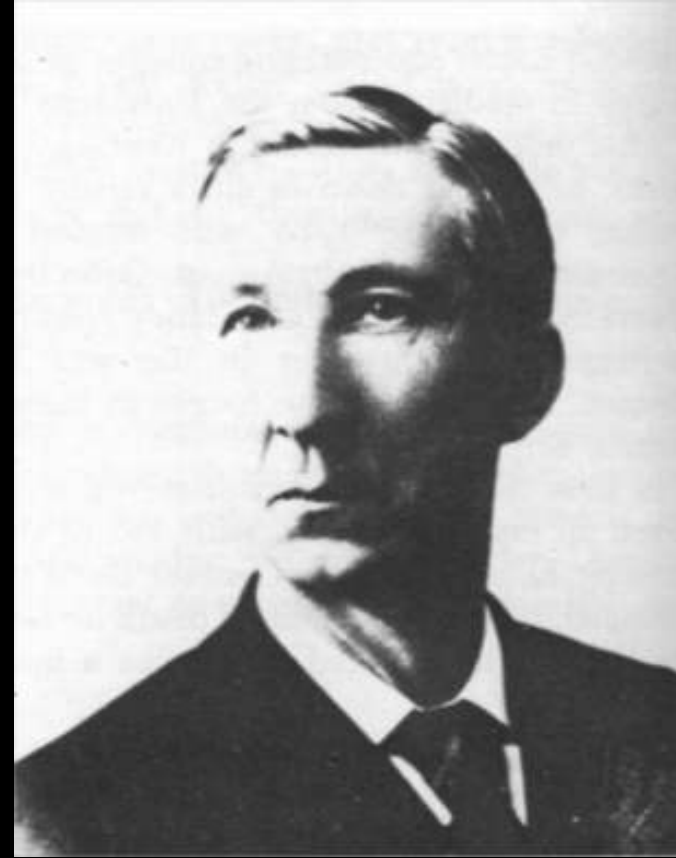
Dr. L. L. Pinkerton

**Northern preachers
started studying
liberals**

Northern preachers began to read German scholars.

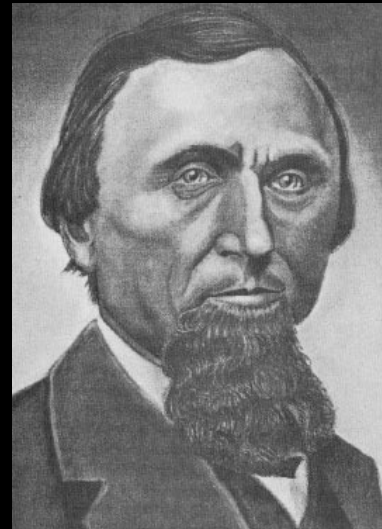
Educated leaders of the church began accepting the liberal view—Men like Pinkerton (who introduced instrumental music at Midway, KY), Proctor and Longon.

1889
R. C. Cave of Nashville,
moved to St. Louis and
espoused all German
views of Biblical
criticism.



1889—R. C. Cave of Nashville, moved to St. Louis and espoused all German views of Biblical criticism, including that inspiration of the Bible did not take place and miracles did not happen.

J. W. McGarvey



J. W. McGarvey

**Student under Campbell
during Campbell's heyday**

**During Civil War, he
was a pacifist**

**staunch opponent of
instrumental music**

**published the
Apostolic Times**

He was a student under Campbell during Campbell's heyday as leader and teacher.

His attitude toward the Civil War was the state is not as important as the unity of the church and therefore was a pacifist.

He was a staunch opponent of instrumental music.

He published the Apostolic Times in which he opposed the instrument but supported the missionary society. Someone asked him to stop writing about the instrument. His reply was when others quit promoting the instrument, he would quit writing against it.

College of the Bible Lexington, KY

**Began as
Kentucky
University**

The Bowman Affair



His greatest work was as teacher at the College of the Bible in Lexington, KY. The College of the Bible began as Kentucky University and the college developed within it. John Bowman wanted to make it a state school so Bowman fired McGarvey. It then became three universities—The University of Kentucky, Transylvania College and Lexington Theological Seminary.

McGarvey was aa leading opponent to the German Biblical Criticism and Liberalism.



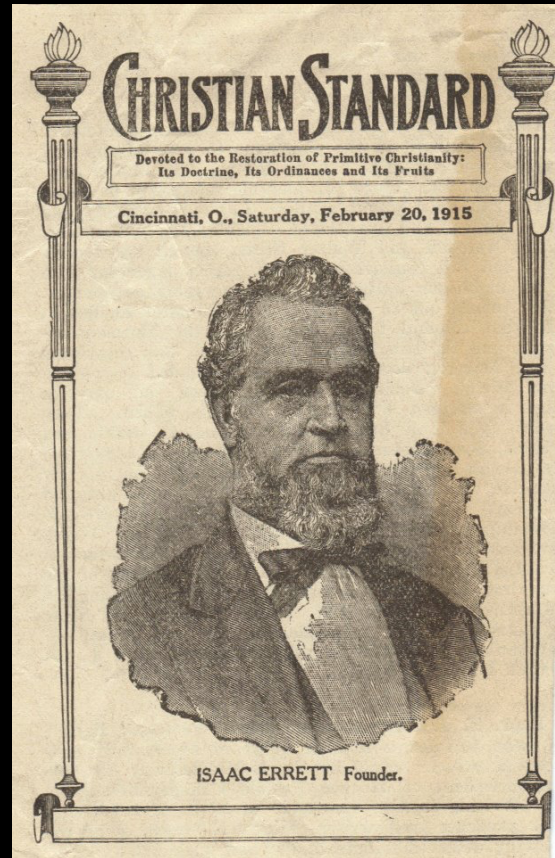
**Lexington Theological
Seminary**



Transylvania University



Once Bowman got his way, the university was divided into three institutions Lexington Theological Seminary (a theological seminary run by Disciples of Christ who deny the inspiration of the Scripture), Transylvania University, and the state-owned, state-run University of Kentucky (think basketball!).



McGarvey began to fight against the liberal sway with a series of columns called Biblical Criticism.

In the Christian Standard J. W. McGarvey began to fight against the liberal sway with a series of columns called Biblical Criticism.

The University of Chicago

**the Rockefeller
Foundation
established it to be
a citadel for
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thought**

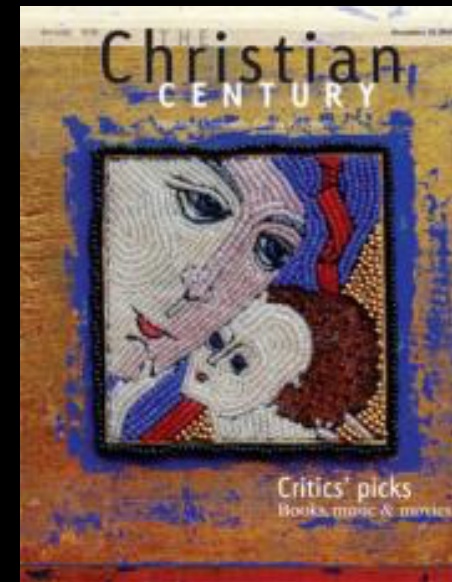
**Disciples of Christ
to establish a
divinity house
which was
established in 1894.**



At the University of Chicago, the Rockefeller Foundation established it to be a citadel for American liberal thought. William Rainey Harper became the president and approached the Disciples of Christ to establish a divinity house which was established in 1894.

Took Over The Christian Century

"genuine Christian faith could live in mutual harmony with the modern developments in science, technology, immigration, communication and culture that were already under way."



The Growth of Liberalism in the Movement?

In 1910, there were more members of the Church of Christ enrolled at Yale University than any other religious group.

At Yale University, there were more members of the Church of Christ enrolled there in 1910 than any other religious group.

The Power of Unintended Consequences



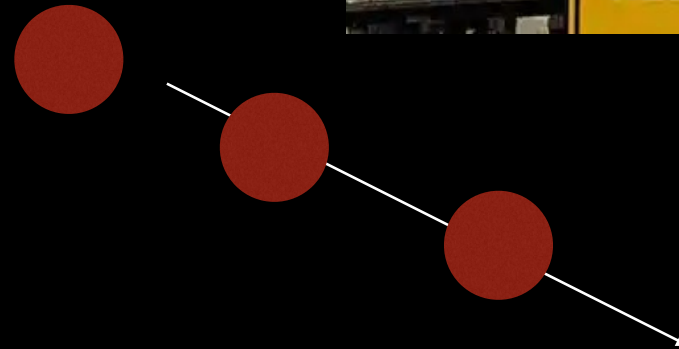
The Zippered Effect

If you take the last four lessons together, what we have talked about is what I call "the zippered effect." I call it that because when we moved to Galveston County, Hurricane Alicia had just hit. The church building was next to a funeral home which was two story and made of brick. When we got there the whole east side had lost its brick. I asked the owner (who became a good friend) what happened. He explained that only 3 brick had been lost in the storm, but water had gotten behind it and loosed the supports holding the rest. The brick literally unzipped down the wall until all the brick were gone.

Once you start down a road of ignoring scripture, you end up losing what supports faith.



The Problem of Slippery Slopes





**The question?
When Have We Gone Too Far?**

Next Week:



No Longer One, But Two...Or More