A REVIEW

OF

RESTORATION HISTORY

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Janaury, 1976

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PREFACE

Throughout the ages it has been the tragic pattern of (1) favor with God, (2) departure from God, (3) punishment by God, and (4) return to God, in man's relationship with Him. Bible history clearly reveals man's inability to cope with himself, with his fellowman and with the innate spiritual drive within himself to worship.

Man is a susceptible creature. He is easily led by those who are bold enough to lead. From the very beginning of recorded time man has succumbed to the leadership of wicked beings. Even from the beautiful garden of Eden the influence of evil men prevailed until the deplorable moral and spiritual condition of man caused God to destroy the earth by flood except for Noah and his family.

The period of the Judges vividly describes the pattern of apostacy, punishment and deliverance. For 336 years Israel repeatedly vascillated between favor and folly. They would forget God, worship their idols and God would punish them. Each time they would repent and God would send a judge to deliver them.

The very thought of setting over themselves a king, thus becoming like the other nations, was a departure from God. God told Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" 1 Sam. 8:7.

At the end of the reigns of Saul, David and Solomon, each of whom had been rebellious against God at one time or another, there began the period of 253 years of the divided kingdom. In the northern kingdom of Israel, Jereboam, the first king, set the pattern for departure from God, for I Kings 14:16 says, "And he shall give Israel up because of the sins of Jereboam, who did sin and made Israel to sin."

Constantly, the people of God did evil in His sight. God sent the great prophets to warn the people of their wickedness; of God's judgment to come, and to call the people to repentance. The great messages of the Minor Prophets as well as Isaiah, Jeremiah, Daniel and Ezekiel were delivered to a people who were rebellious, sinful, and greedy. As a consequence of their refusal to obey Him, God sent them into Babylonian captivity.

Israel learned a great lesson from this captivity. Beaten and discouraged, they returned to Jerusalem, the remnant of a people rather than a proud nation as they had been in the past. They were never again to entertain the worship of idols. Only through the persistent encouragement of Haggai and Zechariah and the leadership of Nehemiah were they able to rebuild the walls of Jerusalem and to build again God's temple.

By the time of the coming of Jesus, some 430 years later, the Jewish nation had again departed from God. John, the baptizer, sorely rebuked the Pharisees and Sadducees for following their own traditions. Jesus was rejected of the Jews and was crucified on the cross by a frenzied mob who were more interested in a material kingdom than in the kingdom of God.

By the shedding of the blood of Christ was the forgiveness of sins made possible. This forgiveness, however, is found only in the church. The church was established on Pentecost of Acts 2, and has specific, unalterable terms of entrance therein. These conditions were determined and designated by God Himself. No man has the power not the authority to change, alter or rearrange these conditions.

However, even before the first century came to a close, men were already tampering with the sacred temple of the gospel of Christ. Certain men were amassing to themselves powers and privileges in the church over others. Power struggles began to make themselves felt. Traditions, self-exaltive motives and mercenary considerations rapidly replaced Christian principles and the commandments of God as the governing factors in religion. Unscrupulous men desecrated the very foundations of Christianity by their unholy creeds and practices. The ogre of Catholicism arose as the religious power in the world and Christianity was forced into the Dark Ages.

Through centuries of religious oppression there remained the remnant of those who considered God above the Pope. Efforts began to take place simultaneously throughout Europe to throw off the shackles of Catholic domination, and on October 31, 1517, Martin Luther posted his 95 theses on the door of the Wittenberg Cathedral in Germany, aimed mainly at the practice of selling indulgencies, but more than that, striking at the authority of the Roman Pope and the Roman priesthood. In all of the valiant attempts to throw off the yoke of Romanism, the main thrust was to reform the Catholic Church. Through

almost three hundred years of religious confusion and division there had still not arisen a concerted effort to restore the church to its 1st century purity and unity.

The New Frontier of America became the hope of those in Europe who were again experiencing the pain of religious oppression. In the study ahead is a review of the awakening of the need to restore, not reform, the church to its original worship, its original government and its original practice.

It is our hope and fervent prayer that we can learn from the heartbreaking mistakes of those who have preceeded us of the dangers that lurk in the shadows of disbelief and disobedience, and that we may be faithful in the continuing restoration of the doctrine of Christ so that we may walk in His marvelous light.

--Eddie Whitten

CHAPTER 1

BACKGROUNDS AND EARLY BEGINNINGS

1. THE RELIGIOUS MIGRATION.

The Puritans (Congregationalists) came to America in the early 1600's and settled mostly in the New England area. Within a decade more than 20,000 had come to the new world seeking religious freedom. They were Calvinistic in doctrine. The Puritans derived their name from their attempts to purify the Church of England of all vestiges of Catholicism, hence their background centers in the Church of England.

The Anglican Church (Church of England) was the state church in England so it was not surprising that the settlers who came to Jamestown, Virginia, in 1607, made the Anglican Church the "established church" of that colony. As other Southern colonies were settled the Anglican Church became its state church as well. Maryland, however, experienced a different course. It was founded by a Catholic, Lord Baltimore, who made the Catholic church the dominant church of that area. However, he granted religious toleration to other churches as well. William Stone was a Prostestant, and governor of Maryland in 1649, when the legislature passed the famous Toleration Act which granted religious freedom to all. In the late 1600's, the Prostestants gained control of Maryland, denied freedom to the Catholics and made Anglicanism the established church. The Anglican Church became the Episcopal Church in 1784.

Rhode Island was founded in 1636 by a Puritan, Roger Williams. Williams found himself at odds with the Puritan faith and later became a Baptist. He helped establish the first Baptist Church in America.

New York, which was originally called New Netherlands, was founded by the Dutch, and the Dutch Reformed Church was the established, or state, church of the middle colonies.

The Quakers, under the leadership and guidance of William Penn, settled in Pennsylvania. Penn, in order to attract more people to come to Pennsylvania, granted religious freedom. Many different groups came to Pennsylvania, including some persecuted German sects such as the Mennonites and the Moravians. Lutherans also came in large numbers to this area.

The Scotch and Irish began a great migration in the early 1700's. They were mostly Presbyterian in theology. They originally landed in the New England area but were not readily accepted by the Puritans. They moved throughout the colonies and settled in almost every area. They grew rapidly in number and soon became the second largest denomination in America. Thomas and Alexander Campbell were of this group although they did not arrive in America until the early 1800's.

By 1775, just prior to the Revolutionary War, there were many denominations in America, the five largest being: (1) the Congregationalists, with 658 churches; (2) Presbyterian, with 543 churches; (3) Baptists, with 498; (4) Anglican, with 480, and; (5) Quakers, with 295. The Catholics and the Methodists were yet small but growing.

2. THE GREAT AWAKENING.

In the usual course of human pattern, as was noted in the Preface, the religious fervor that had prompted the great migration in search of religious freedom in the early 1600's, had drastically cooled by the end of the century.

Religious spirit was very low. There was a need for a revival spirit in the colonies. The Dutch Reformed Church in the middle colonies of New York and New Jersey was the first to recognize and implement such a spirit. The Revival Spirit began in New Jersey in 1726, and soon spread to the Presbyterians. Sweeping through the country, the revival thought spread to the New England colonies, and Jonathan Edwards became the leading figure in the effort. At Northampton, Massachusetts, a great revival was held, the effects of which spread throughout New England. It reached its climax in New England about 1740. However, the spirit of religious revival continued in the Southern colonies until the eve of the Revolutionary War. In the South, this spirit resulted in the conversion of many to the Presbyterian, Baptist and Methodist churches.

Two major developments came out of the first Great Awakening: (1) A sense of oneness among the several colonies which had henceforth been rather diverse, and (2) the founding of several colleges.

The Presbyterian, Baptist and Methodist churches experience wide and rapid growth during this period of religious revival.

3. THE REVOLUTIONARY WAR - A PERIOD OF RELIGIOUS DECLINE

Especially during the years immediately following the War interest in religion declined sharply. Someone remarked that this period marked, "the lowest ebb-tide of vitality in the history of American Christianity." The churches in general were completely demoralized. It is said that less than 10% of the population even claimed membership in any denomination. This was the time when Thomas Paine published his deistic "Age of Reason," which

cruelly ridiculed Christianity. But it was also the eve of the second Great Awakening - an Awakening that was to turn the tide of events toward the great Restoration.

4. THE SECOND GREAT AWAKENING.

It is in this period that we find the internal upheaval within the minds of men and the ecclesiastical organizations that fermented into open rejection of and departure from human creeds. The seeds of Restoration were being planted and were soon to burst forth in rough, but beautiful, splendor. The spirit of the "Restoration Movement" was about to be born.

The spirit of revivalism began on the Atlantic seaboard but soon moved to the Western frontier. This movement was to meet with monumental success.

James McGready, a Presbyterian Preacher, went to Logan County, Kentucky, in 1796. Revivalism spread across Kentucky "like a prairie fire" in the Spring and Summer of 1801. Presbyterians, Baptists and Methodists all worked together in these revivals. They attracted worshippers from afar with their "Sacramental meetings," in which the Lord's Supper was observed. Worshippers came from far away on horseback, by buggy or wagon, and by whatever means they could to the revivals. They spent days at the site, camping in the area, and gave birth to the "Camp Meeting."

One such revival, at Cane Ridge, Kentucky, in August, 1801, was to have a resounding affect in the Restoration Movement. That meeting attracted between 20,000 to 30,000 people - an estimate made by military men who were present. Barton W. Stone, a direct descendant of Governor William Stone of Maryland in 1649, who was the Presbyterian pastor of the Cane Ridge church, abandoned his

beliefs following the revival and began his search for New Testament Christianity.

5. THE O'KELLY MOVEMENT.

James O'Kelly (1735-1826) was a North Carolina farmer who became a Methodist lay preacher during the Revolutionary War. He was actually a Methodist before there was a Methodist Church. Methodism was still a part of the Anglican Church at this time. It was not until just after the Revolutionary War that John Wesley suggested that the American "society" within the Anglican Church sever their ties with the Anglicans and form their own independent denomination. Wesley had sent Francis Asbury to American in 1771, as his "general assistant." At the "Christmas Conference," in 1784, the "society" did break with the Anglican Church, took the name "Methodist Episcopal Church," and Asbury was elected president.

O'Kelly was present at the Christmas Conference. He opposed Asbury and the episcopal (one man) form of government. He favored the presbyterian (plural) form of government, a position which was to later greatly influence his decision to leave the Methodist Church. Asbury was granted absolute authority in regard to the appointment of preachers as well as all other functions of the church. O'Kelly contended for a more democratic form of church government rather than the "autocratic" rule of Asbury. O'Kelly did accept, however, an appointment as "Presiding Elder," in Virginia, and served in this capacity until 1792, with as many as 28 ministers under him. His struggle with Asbury came to a climax at the General Conference in Baltimore on Nov. 1, 1792. It was here that he proposed that the conference reserve veto power over Asbury's appointment of preachers. O'Kelly was defeated in

this attempt and submitted a letter of resignation the very next day.

Formal withdrawal came on August 2, 1793. O'Kelly, along with some of his followers, drafted an appeal to meet with Asbury. Asbury is quoted as replying, "If they would come to me on their knees, I would not grant their request." O'Kelly and his group withdrew from the Methodist Episcopal Church and formed their own "Republican Methodist Church." This event took place on December 25, 1793, at Manakintown, Powhatan County, Virginia.

At Old Lebanon, Surrey County, Virginia, in August, 1794, a conference of the Republican Methodist Church was held. At this conference it was decided that they would go back to the Bible, and the Bible alone, as their source of faith and practice. On August 4, Rice Haggard, who had been with O'Kelly throughout, arose and suggested that they no longer be called by any denominational name except that as recorded in the Bible. He said, "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."

Also, A. M. Haverty, of North Carolina, stood up and moved that they take the Bible itself as their only creed. They changed their name to the "Christian Church," in 1801, with five cardinal principles of the church:

(1) The Lord Jesus 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 Testaments our only creed, and a sufficient rule of faith and practice.

(4) Christian character, or vital piety, the only test of church fellowship or membership.

(5) The right of private judgment, and the liberty of conscience, the privilege and duty of all.

By 1809, the new "Christian Church" had over 20,000 members. They had elders, called themselves Christians, and claimed the Bible to be their only rule of faith and practice.

Through all of the years that followed the attempted return to the Bible for doctrine, O'Kelly never accepted immersion as the form of baptism taught in the scriptures. Whenever an attempt is made to study the Bible, the subject of baptism always appears. O'Kelly steadfastly defended sprinkling as the accepted form of baptism, and this became an issue in the church. This subject was debated within the O'Kelly movement until 1810. This caused a division in the church, and those favoring immersion refused to remain in the Christian Church. Those who left the Christian Church formed their own group and called themselves the "Independent Christian Baptist Church."

O'Kelly died in 1826. The Christian Church which he founded merged with the Congregational Church in 1931, which later merged with the Evangelical and Reformed Church, to become known as the "United Church of Christ," in 1957.

The significance of O'Kelly's action lies in the main, in the direction he was looking. Theirs was a movement to overthrow human creeds and influence and to go only by the scriptures. He was trying to go back to the Bible.

JAMES O'KELLY

1735 - Birth. Place unknown--perhaps in Ireland, perhaps in Virginia. Little known about early life. Little formal education.

1759 - Married Elizabeth Meeks. Settled in Chatham County, North Carolina.

1774 - Methodist circuit formed in Va. Extended from Petersburg, Va. into N.C. O'Kelly converted. Became lay preacher in Methodist Church.

1779 - Va. Methodist preachers met in conference at Fluvanna, ordained themselves, and began administering sacraments.

1780 - Northern preachers met in conference at Baltimore. Leb by Francis Asbury. Oppose action of Va. preachers. Two groups agree to submit issue to John Wesley.

1779-1784 - Served following circuits: New Hope, Tar River, Mecklenburg, Brunswick, Sussex.

1784 - Methodist Episcopal Church organized at famous "Christmas Conference." Thomas Coke and Francis Asbury elected "superintendents." O'Kelly elected "elder."

1785-1792 - O'Kelly served as presiding elder in southern Virginia. As many as 28 preachers under his supervision.

Became dissatisfied with episcopal government of Methodist Church and with Asbury's autocratic rule over church.

1792 - Struggle between O'Kelly and Francis Asbury reached climax. Issue: Asbury's power and episcopal form of church government. At Baltimore Conference, Nov. 1, 1792, O'Kelly was supported by small minority of preachers. Withdrew from conference.

1793 - O'Kelly and followers petition for changes in government of Methodist Church. Refused. O'Kelly group organized "Republican Methodist Church" at Manakin Town, Va., Dec. 25, 1793. Rice Haggard among those who formed new church.

1794 - Rice Haggard suggested adoption of name "Christian" to exclusion of all others. Plan of church government adopted: elders in each church.

1798 - Under pseudonym "Christicola" O'Kelly published The Author's Apology for Protesting Against the Methodist Episcopal Government. Based on material supplied by Francis Asbury, Nicholas Snethen issued a Reply (1800). O'Kelly published A Vindication of an Apology (1801). Other works by O'Kelly: Essay on Negro Slavery (1784), Divine Oracles Consulted (1800), The Christian Church (1801), and others.

1809 - Christian Church had 20,000 members in southern and western states.

1808 - Herald of Gospel Liberty was begun by Elias Smith in New England. Christians in southern states (O'Kelly group) and those in New England exchange greetings.

1810 - Controversy over baptism. O'Kelly refused to accept immersion. Division led to establishment of "Independent Christian Baptist Church."

1811 - Elias Smith present at conference of Christian churches. Given right hand of fellowship. Marked something of a formal union between O'Kelly group and New England Christians.

1826 - Death of O'Kelly.

1854 - Christian Church split over slavery issue. Reunited: 1894. 112,795 members in 1926.

1931 - Christian Church merged with Congregational Church.

1957 - Congregational-Christian Church merged with Evangelical and Reformed Church to form "United Church of Christ."

-- B. J. Humble

6. THE SMITH AND JONES MOVEMENT.

Elias Smith was born on June 17, 1769, at Lyme, Connecticut. He was six years old the day the Battle of Bunker Hill was fought. His mother was a "Newlight" Congregationalist and his father was a Baptist.

At the early age of ten, Elias was disturbed about the subject of baptism. He studied the scriptures earnestly. From his study he became convinced that believers were the only people who were to be baptized, and that immersion was the proper method. Since his mother was a Congregationalist and believed in sprinkling, Elias along with the other two children, were sprinkled, although he rebelled against it. His uncle chased him, threatened him, and brought him back, and compelled him to receive the "seal of the covenant." In May of 1779, the Baptist Church in Woodstock, Connecticut was holding a monthly meeting. Elias expressed his desire to be baptized by immersion, and the Baptist preacher, William Grow, took him to the Queechy River and immersed him in the name of the Father, Son and the Holy Spirit.

Baptism was not enough to make Smith a Baptist, however. He had to do four things: First, he had to give a reason for his hope in Christ. Second, he must be baptized. Third, he must give his consent to the articles of faith and the church covenant. Fourth, he must be voted in. Smith complied and became a member of the Second Baptist Church in Woodstock, Connecticut. He later wrote, "The articles of faith to which I then assented, contained what the Baptists call particular election; or that Christ died for the elect, and that such a number should be saved, etc. These articles I did not understand for they had never been read to me before; and being read but once, it was not possible for me to remember much of them. I assented to them, because the minister and church thought they were true. Since that time, the

minister and the membership have rejected that abominable doctrine of partiality, and now stand in gospel liberty."

He became a preacher in the Baptist Church but was unable to accept the doctrine of Calvinism. In his diligent study of the scriptures, he became more convinced that he was right. In May, 1802, at Epping, New Hampshire, he "ventured to tell the people that the name, 'Christian,' was enough for the followers of Christ without the addition of the words, "Baptist, Methodist, etc.'" The Baptist Church cooled toward Smith because of his preaching regarding Calvinism. In his reaction to Calvinism, Smith actually went into Universalism for a short time. He continued his study of the scriptures, however, and soon realized the danger of extremism and this prevented him from remaining in that position.

After Smith left the doctrine of Calvinism and other Baptist teaching in favor of the New Testament principles, he moved to Portsmouth, New Hampshire, in December, 1802. There were five members of the church there at that time. By the first of March, 1803, there were ten members. They held their first communion service on the first Sunday in April, 1803. There were twenty-two members present. A year later there were one hundred and fifty.

Smith published the "Herald of Gospel Liberty," in September, 1808. This was the very first religious paper ever published, according to him. The paper was four pages, nine by eleven inches in size, and three columns to the page. The paper began with two hundred seventy-four subscribers. By 1814 the subscription list grew to one thousand five hundred. The "herald" served to point men back to the New Testament. It also served to draw the New England Christians into a closer fellowship with those from the O'Kelly

movement in the South. Fellowship was extended by the Southern movement to the New England movement and was recognized to be a kindred cause.

The resulting church became known at the "Christian Connection," and remained separate from the Stone and Campbell movement which was to soon follow.

In 1931, the "Christian Connection" merged with the Congregationalist Church which, in turn, merged with the Evangelical and Reformed Church in 1957, to form the United Church of Christ.

Abner Jones was of equal prominence and importance as Elias Smith in the development of the church in New England. Jones was born in Royalton, Massachusetts on April 28, 1772. In 1793 he was baptized into the Baptist Church by Elder Elisha Ransom, a Baptist preacher. A short time later he began to preach, but he was puzzled as to just what to preach. His study of the scriptures led him to disagree with the doctrine of Calvinism and thus with Baptist doctrine. The more he studied the scriptures the more he became determined to preach just what the Bible taught. This brought him in disrepute with the Baptist Church. For a time he practiced medicine in Lyndon, Vermont.

It was not long, however, before the thoughts of the gospel ministry occupied his mind and he ceased his practice of medicine and went into preaching full time. He organized the "free church" in Lyndon, in the Fall of 1801. This church rejected human names, insisting upon the name, Christian, for its members. He organized "free churches" in Hanover and Pierpont, New Hampshire, always with similar doctrines of the churches which Elias Smith had begun. After this he and Smith were connected in the establishing of these "free churches" in New England. It was Jones who influenced Smith to give up the Philadelphia Confession of Faith.

This New England movement owes its primary significance to the fact that men and women were looking in the direction of the New Testament order of things, and away from sectarianism.

CHAPTER 2

THE STONE MOVEMENT

1. BARTON WARREN STONE (1772-1844).

Barton W. Stone was born in Port Tobacco, Maryland, on December 24, 1772. His father, John Stone, was a successful planter in the area of Southern Maryland. When Barton was three years old, his father died. His mother continued to live in the area for another four years providing the living for her large family. In 1779, his mother moved her children to Virginia, near the North Carolina border. Barton, when he was nearing the age of ten, could hear the guns of some of the last desperate fighting of the Revolutionary War. Not far away, in 1781, General Green and Lord Cornwallis engaged in the battle of Guilford Court House, in North Carolina. The sight and sound of war made a lasting impression upon Stone which would influence his destiny in later years. He hated war and its causes. Liberty became a motivating characteristic which would stand him in good stead in his religious pursuits.

By mutual agreement, John Stone's estate was divided among the children as Barton was nearing the age of eighteen. Because of his exposure to political matters and the electricity of patriotism extant in this area and at this time, Stone decided to invest his share of his father's estate in education. In 1790 he enrolled in David Caldwell's Academy in Guilford, North Carolina, to become an attorney. Caldwell had graduated from Princeton in 1761. He was ordained as a Presbyterian minister in 1765. He had come to the area in 1767 to preach at Buffalo and Alamance, near Greensboro. He made his living farming. Soon after arriving in the area he built a two-story log cabin. He began his school in the cabin using the upper story as his living quarters and the lower floor for the school. In 1790, when Stone came to the school, it had about fifty students.

Although it was a one-man school, it was accepted as an excellent school according to the standards of the day.

Stone soon realized that religion was the dominant influence in the school. James McGready, a famous Presbyterian revivalist, came to the academy and conducted a revival in which about thirty of the students joined the Presbyterian Church. Stone was reluctant. McGready had preached powerfully and enthusiastically, but his Calvinistic thrust of the wrath of God had left Stone convinced of sin but without hope of mercy. Stone remarked, "He left me without an encouraging word."

Another preacher, however, was able to reach Stone. William Hodge, a young preacher from Hawfields, North Carolina, came to Alamance in the spring of 1791, and preached on "God is love." Stone joined the Presbyterian Church. Since most of his school associates were preachers, Barton soon began thinking in this vein. He later studied theology under Hodge and decided to devote his life to preaching. He applied to the Orange Presbytery for license to preach. He was assigned the subject of "The Trinity," for a trial sermon to be preached before the Presbytery. Hodge was to be his supervisor. Though somewhat discouraged, through much effort Stone completed his task and was granted license to preach by the Presbytery.

Because of his study on the Trinity, Barton became disturbed about some points of Presbyterian doctrine and left the school without his license to preach, and went to Washington, Georgia. He taught for one year in a new school operated by a Methodist minister, Hope Hall. He returned to North Carolina in 1796 to receive his license to preach. He went into mission work in eastern North Carolina and later in Virginia.

By August of 1796, he got the fever to move west. He went into Tennessee, travelling through areas of danger as he traversed Indian country. He came to Nashville, "a poor little village hardly worth notice," as Stone put it, with a population of about 300.

Tennessee was not to hold Stone long however. A friend, John Anderson, told him about Kentucky, and he moved to the area near Lexington. A short time before, about five miles out of Paris, Kentucky, Robert Finlay, a Presbyterian preacher, had opened a log cabin seminary about a quarter of a mile from the Cane Ridge meeting house. Finlay trained about ten or twelve Presbyterian preachers, among whom were Richard McNemar, John Dunlavy, and John Thompson - men who would play a major role in the life of Barton Stone and in the Restoration Movement. Finlay, himself, was deposed by the Synod for "insubordination," on October 6, 1796.

Ten miles northeast of Cane Ridge was the Concord meeting house. Barton W. Stone began preaching at both Cane Ridge and Concord on alternate Sundays. He continued his preaching for about two years when, in 1798, he received an official call for ordination. At the Transylvania Presbytery meeting of that year he was asked, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine as taught in the Bible?" He replied, "I do, as far as I see it consistent with the word of God."

The stage was being set for a period of great revival in Kentucky. McGready had come to Logan County in 1796, and had conducted several great revivals near Russelville. He was a powerful and persuasive preacher, and he preached God's wrath upon the people. Stone wrestled with this problem constantly. He could not reconcile this kind of teaching with Presbyterian doctrine. If one was predestined to heaven, or hell, and could not do

anything, of himself, to alter such a course, how could this doctrine be reconcilled with the persuading of men to repent and believe? He remarked on one occasion, that knowing the doctrine of total depravity and total helplessness then trying to persuade men to repent, his spirit "would be chilled at the contradiction."

Another problem which bothered Stone was an outgrowth of the revivals being conducted by McGready. There was an intense emotional reaction evident with his preaching. Reports reached Stone in the fall of 1800 of the emotionalism and "exercises" that resulted from the revivals. The next spring he went to Logan County and observed what was happening. He was baffled by the "exercises." As a result of what he saw, Stone's "conviction was complete that it was a good work - the work of God." This impetus affected his preaching to the extent that he began producing the same results at Cane Ridge that he had witnessed in Logan County.

2. THE CANE RIDGE MEETING.

The Cane Ridge meeting in August, 1801, proved to be a climax of the second Great Awakening in the west. It also proved to be the beginning of a radical change in the theological tenor of Stone's thinking. The revival fervor spread across Kentucky during the spring and summer of 1801. The Cane Ridge meeting attracted thousands of people. On Thursday and Friday before the third Lord's Day of August, the roads around Cane Ridge were crowded with carriages, horses, and wagons with people hurrying to the meeting. There were eighteen Presbyterian preachers plus some Baptist and Methodist preachers participating in the meeting. Stone later reported

that "military men" present estimated the throng to number between 20,000 and 30,000 people. It was a camp meeting without parallel in American history. The revival continued night and day for six days without interruption. Meetings were held at various spots on the Ridge, and there were five or six preachers holding meetings at the same time. There were thousands who succumbed to the "exercises." The victims would fall with a piercing scream, lie unconscious for perhaps hours, and awaken to praise God. Richard McNeman, one of the revival preachers, reported that one man kept a tally of those who "fell" and the tally was about 3000.

There were generally five types of the "exercises:" (1) The falling exercise was the most common. The subject would scream, fall flat on the ground and lie motionless as though dead; (2) The jerks exercise in which various parts of the body would jerk violently and suddenly to one side and then the other; (3) The dancing exercise would usually begin with jerks and then progress to dancing. Usually they would dance until they would fall exhausted to the ground; (4) the barking exercise, which was really the jerks, but when a person's body jerked violently, it caused a big grunt, which appeared to be barking, and; (5) the laughter and singing exercise which was precisely what the name implied.

The general tone of the meeting was to meet with severe opposition by the Presbyterian Church. Since both Baptist and Methodist preachers participated in the meeting, there was a marked blurring of denominational lines. Stone related, "All united in prayer--all preached the same things--free salvation urged upon all by faith and repentance." This teaching conflicted with the doctrine of predestination and limited atonement taught by the Presbyterian Church. Richard McNemar, one of Robert Finlay's former students, was the first to be condemned for his "Arminian views," in

1802. Stone was branded a heretic by the orthodox Presbyterian Church. When the charges against McNemar came before the Synod of Kentucky in September, 1803, five Presbyterian revivalists were present: McNemar, Stone, Robert Marshall, John Dunlavy, and John Thompson. Knowing that the fate of McNemar would likely be their own, they withdrew to formulate a proceeding of their own. They submitted an objection to the treatment accorded McNemar by the Synod and, before the Synod could conduct its heresy trial, formally withdrew from the Presbyterian Church on September 10, 1803. In their report it was added that the Westminster Confession of Faith was an impediment to Revival.

In commenting on the views which he and his colleagues had, Stone said in his autobiography:

> "The distinguished doctrine preached by us, was, that God loved the world--the whole world, and sent His Son to save them, on condition that they believed in him--that the gospel was the means of salvation--but that this means would never be effectual to this end, until believed and obeyed by us--that God required us to believe in His Son, and had given us sufficient evidence in His word to produce faith in us, if attended by us--that sinners were capable of understanding and believing this testimony, and of acting upon it by coming to the Saviour and obeying him and from him obtaining salvation and the Holy Spirit."

Of significant interest regarding the Cane Ridge Revival was the attendance of three other individuals upon whom the preaching had had a profound affect, and who, in turn, would have a great influence in the Restoration Movement in years to come: David Purviance, "Raccoon" John Smith, and John Mulkey.

BARTON WARREN STONE

1772 - Birth at Port Tobacco, Maryland, Dec. 24, 1772.

1775 - Father died. Mother moved family to Virginia frontier in 1779. witnessed some of the fighting in final battles of Revolutionary War.

1790 - Enrolled at David Caldwell's Academy in North Carolina.

1791 - Converted under preaching of William Hodge (Presbyterian). Resolved to preach. Trial sermon on "Trinity" before Orange Presbytery.

1794 - Went to Georgia. Taught in Succoth Academy, operated by Hope Hull (Meth.) near Washington, Ga. Attended Methodist Conference at Charleston, S.C., Jan. 1, 1796. Met Francis Asbury.

1796 - Returned to North Carolina. Licensed by Orange Presbytery, April 6, 1796. Missionary tour of N.C. To Kentucky and Tennessee. Began preaching for Presbyterian churches at Cane Ridge and Concord,Ky.

1798 - Call from Transylvania Presbytery to be ordained as pastor. Ordained on Oct. 4, 1798. Question: "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?" Stone's answer: "I do, as far as I see it consistent with the word of God."

1801 - Stone visited Logan County, Ky., to observe revival. James McGready had come to Logan County in 1796; revival had begun in 1797 and had become widespread by 1801. After Stone returned to Cane Ridge, revival began there.

August, 1801 - great Cane Ridge revival. Afterward, revival preachers charged with Arminianism.

1803 - Richard McNemar and John Thompson charged at meeting of Synod of Kentucky, meeting at Lexington, Sept. 6-13, 1803. Five revival preachers renounced authority of Synod. Organized their own Springfield Presbytery.

1804 - An Apology for Renouncing the Jurisdiction of the Synod of Kentucky published, Jan. 31, 1804. Springfield Presbytery dissolved. Last Will and Testament of Springfield Presbytery published, June 28, 1804. Began wearing name "Christian."

1805 - Shaker missionaries appeared in Kentucky. Four Christian preachers defected to Shakerism.

1807 - Question of baptism raised; immersion began to be practiced.

1811 - Robert Marshall and John Thompson return to Presbyterian Church.

1812 - Stone moved to Tennessee (farm 12 miles northeast of Nashville).

1814 - Returned to Kentucky. Located at Lexington to work with Christians there. Opened private academy at Lexington, 1815.

1819 - Moved to Georgetown, Ky., to become principal of Rittenhouse Academy.

1824 - First meeting with Alexander Campbell.

1826 - Began publication of Christian Messenger. 24-page monthly.

1832 - Formal merger of Stone and Campbell movements accomplished in meeting at Lexington, Ky., Jan. 1, 1832. John T. Johnson became co-editor of Christian Messenger. John Smith and John Rogers appointed to travel among churches and encourage union.

1836 - Moved to Jacksonville, Ill.

1843 - Wrote Autobiography.

1844 - Died at home of daughter in Hannibal, Mo., Nov. 9, 1844. Burial in Cane Ridge cemetery.

-- B. J. Humble

3. THE SPRINGFIELD PRESBYTERY

Upon their withdrawal from the Synod of Kentucky, these five men set about to organize their own Presbytery, which they called The Springfield Presbytery. Their defense for this organization they called, "An Apology for Renouncing the Jurisdiction of the Synod of Kentucky." This defense became known as, "The Apology of the Springfield Presbytery." In one section of the apology, written by Stone, he argued that certain teachings in the Westminster Confession of Faith were contrary to scripture. The apology expressed their total abandonment of all authoritative creeds except the Bible.

Stone called the Cane Ridge and the Concord congregations, for whom he preached, together and informed them that he could no longer preach for the Presbyterian Church. He offered to continue to preach among them but not as a Presbyterian. He sacrificed the friendship of two large congregations and a large salary as well.

Under this new Presbytery, fifteen congregations were established in Ohio and Kentucky in less than a year. Soon, however, the five revivalists came to realize that in the effort to set aside human creeds and the authority of the Presbytery, they, themselves, had, in reality, created a new authority of their own. They surmised that the Springfield Presbytery "savored of a party spirit," and was a handicap to their work. Work was begun to abandon the organization, and on June 28, 1804, from the Cane Ridge meeting house, was issued, "The Last Will and Testament of the Springfield Presbytery."

Since the "Last Will and Testament of the Springfield Presbytery," is such a classic document of the Restoration Movement, and since it

contains less than eight hundred words, it is herein reproduced for reader's benefit:

"The Presbytery of Springfield, sitting at Cane Ridge, in the County of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die: and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz.

Imprimis. We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling.

Item. We will, that our name of distinction, with its Reverend title, be forgotten, that there be but one Lord over God's heritage, and his name One.

Item. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever ceases; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.

Item. We will, that the church of Christ resume her native right of internal government--try her candidates for the ministry, as to their

soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right of trying those who say they are apostles, and are not.

Item. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth night.

Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We will, that the Synod of Kentucky examine every member, who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

Item. We will, that Ja_____, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally we will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late."

Springfield Presbytery

L.S.

June 28, 1804

Robert Marshall
John Dunlavy
Richard M'Nemar Witnesses
B. W. Stone
John Thompson
David Purviance

If now the signers of this historical document were no longer Presbyterians, by what name should they be called? Their desire to take the Bible as their "only sure guide to heaven," surely contained the answer. At the same meeting in which the "Last Will and Testament" was signed they agreed to call themselves, "Christian." But it was by a striking coincidence of history that Rice Haggard, who had proposed the name "Christian" to the O'Kelly movement in Virginia ten years before, was a visitor to the Cane Ridge Church and purposed the name "Christian" to the ex-Presbyterians. Although Stone began shortly after that to sign his name, "Barton W. Stone, E.C.C.," i.e., Elder in the Church of Christ, the churches associated with the Stone movement were usually called "Christian Churches."

Again, following the pattern of human history, the intentions and aspirations of men change. There were two serious challenges to face the Stone movement that threatened to destroy the new-found church in Kentucky and Ohio. First, there were defections to the Shakers. The Shakers were a strange sect whose leader was "Mother" Anne Lee. She claimed to be the female counterpart of Jesus Christ. "Mother" Anne had lost her husband and two children in England, and had surmised that God disapproved of

marriage. She had come to New York and had assembled a substantial following there. Shaker doctrine demanded complete celibacy and a communitarian way of life for all their members. Their evening communal gatherings would be characterized by dancing in circles--the men in one circle and the women in another, within the first. As the circle of men would move in one direction, the circle of women would move in the other. Presently, the dancing would reach such fever pitch that the participants would become ecstatic and begin shaking. During this time of shaking--hence the term "Shaker"--if the person held his palms upward, he was receiving blessings from God; if the palms were down, he was shaking out sins. If, as it happened often, the person collapsed on the floor in an emotional heap, he was experiencing extreme bliss.

Thus, in 1805, when reports of the "exercises" attendant to the western revival reached the Shakers in New York, missionaries were dispatched to the area. In less than one year, four Christian preachers had defected to the Shakers, including Richard McNemar and John Dunlavy, two of the signers of the "Last Will and Testament of the Springfield Presbytery." Shakerism came near to effectively destroying the Stone movement in the west.

The second challenge that threatened the movement was that of baptism. As this very problem was to effectively destroy the Christian connection of the O'Kelly-Smith, Jones movements, it was to pose a serious problem in the west. The question of baptism was raised in the Stone movement in 1807. When it was decided that immersion was the form of baptism that would be practiced, Stone immersed David Purviance, and Purviance immersed Reuben Dooley. Purviance and Dooley preached baptism by immersion throughout the churches and soon Immersion was practiced in practically all of

the Christian Churches. In 1811, in one of the early church "conferences," baptism and atonement was discussed, and Robert Marshall and John Thompson both revealed that they held the orthodox view of the Presbyterian Church on these subjects. The renounced the Christian Church later the same year and returned to Presbyterianism. Now four of the five former Presbyterians that had signed the "Last Will and Testament," had left the cause. Stone was the only one left of the original five and was reported to say, "Of all the five of us that left the Presbyterians, I only was left, and they sought my life."

In spite of the threats and defections, the church grew. In 1807, there were 24 churches in four states--Ohio, Kentucky, Tennessee and Indiana. There was a growing number of strong preachers who were now lending their strength to the movement in the west. Among these were Rice Haggard, David Haggard, Clement Nance, James Read and John O'Kane, as well as John Mulkey, of Thompkinsville, Kentucky, whom we shall consider in more detail at this point.

4. JOHN MULKEY

John and Phillip Mulkey were guided by a map sketched by Daniel Boone when they came to Kentucky from eastern Tennessee in the late 1700's. Most of the Mulkeys were Baptists, and John was a Baptist preacher. The Mulkeys settled at Thompkinsville, a small village in the southern reaches of the state. Hannah Boone, Daniel's sister, was already there. A log meeting house, similar to the Cane Ridge meeting house had been erected for their worship. The church was originally known as the West Fork of Mill Creek Baptist Church. John Mulkey was its minister. The first

meeting house burned, and a new one was erected in 1804, a few yards from the original site. That meeting house still stands as a state shrine. This was the first church building in southern Kentucky.

In the winter of 1800-1801, David Haggard, Rice Haggard's brother--both of whom had migrated to Kentucky from the O'Kelly movement in Virginia), was searching for some missing fox-hounds. He came to John Mulkey's home inquiring about the hounds. In the course of their meeting it was discovered they were both preachers. Mulkey invited Haggard to return that night. They became close friends, and Haggard introduced Mulkey to the idea of being "just Christian." He later invited Mulkey to the Cane Ridge revival where Mulkey met Rice Haggard and Barton W. Stone in August, 1801.

Mulkey was having problems reconciling the Calvinistic doctrine as being scriptural. The "faith by hearing principles and salvation by obedience to all" preaching at the Cane Ridge revival made a lasting impression upon Mulkey. Months passed, and years, before the seeds of restoration began to germinate in the heart and mind of John Mulkey. He eventually began to preach restoration principles in the Baptist Church at Thompkinsville. Some of the congregation accepted these principles, but some did not.

Separation of the two groups finally materialized in 1809. Two deacons of the church took opposing sides in the division. It was agreed that those favoring Mulkey's views would follow the "pro-Mulkey" deacon out of the door at one end of the building, and those opposing Mulkey's views would follow the "anti-Mulkey" deacon out of the door at the other end of the building. A count would be taken and the group with the larger number of followers would retain the meeting house. At the first

count, the "anti-Mulkey" group seemed to have a plurality. However, it was noted that several visitors from the village who were not members of the congregation were included in the larger group. Another count was taken of the members only, and those favoring Mulkey's restoration views were in the majority. The "anti-Mulkey" group withdrew and erected a similar building on the East Fork of Mill Creek and continued with their Baptist affiliation. The West Fork meeting house became known as the Mulkey meeting house. In the passing of time it became known as the Old Mulkey meeting house. Many years later, it was restored and given to the state of Kentucky as a state shrine.

Of significance with regard to John Mulkey is that through his influence, many former members of the church at Thompkinsville started other churches in the County. The Mulkey element became associated with Christians and became a radiating point for the church in that part of the state.

John Newton Mulkey, John's son, became the most oratorical of all the Mulkeys. He later went to Illinois and fostered the Restoration movement in that area. John, Phillip and John Newton Mulkey were all great restoration preachers in Kentucky.

5. CONCLUSION

Though much more will be noticed in connection with the Stone movement in Kentucky and other parts of the western frontier, it is necessary that we turn our attention to another arena of the second Great Awakening about to burst upon the American scene. For now, let it be sufficient to note that by 1832, it is estimated that the Stone movement had 10,000

members in Kentucky, perhaps half that many in Ohio, and others scattered across Tennessee, Alabama, Indiana, Illinois and Missouri. As Stone described it, the plea to restore the primitive faith had "spread like fire in dry stubble."

CHAPTER 3

THE CAMPBELL MOVEMENT

1. THOMAS CAMPBELL

Stomach trouble that produced much pain resulted in the recommendation by the doctors that Thomas Campbell (1763-1854) take a trip abroad. The decision to come to America was prompted by the migration of many of his fellow Irishmen residing in the area of Rich Hill to this new frontier. So, in early April of 1807, Campbell left his family in Ireland and came to America. He arrived in Philadelphia on May 13, during a session of the Presbyterian Synod of North America.

Campbell was a minister in the Presbyterian Church. He was born in County Down, Ireland, on February 1, 1763. He was reared in the Church of England, but had become dissatisfied with that church's formalism and had joined the Seceder Presbyterian Church. He attended the University of Glasgow from 1783-1786, and received his theological training under professor A. B. Bruce in the Anti-Burgher School at Whitborn, Scotland. Thomas Campbell received his license to preach under the Presbyterian Synod by 1791.

The seceder Presbyterian Church had grown out of a two-hundred year struggle beginning with the Scottish Parliament's directive in 1560 that Calvinistic Prostestantism be the established religion of Scotland. Presbyterianism travelled rocky roads until the West-minster Confession of Faith was adopted in 1690. Two parties, the Moderates and the Evangelicals, soon began to surface over the dictatorial practices of the General Assembly. In 1731, the General Assembly declared that when a vacancy was to be filled by a presbytery, the election should lie with the "heritors, being Prostestants--and the elders." Ebeneezer Erskine and three others objected and were expelled from the ministry. They formed an Associate Presbytery the next year and were known as the Seceder division of the church. Later, in 1789,

over the requirement by the burgesses of the towns that oaths be taken binding the people to support the religion of that realm, the Seceders again divided into the Burgher and the Anti-Burgher elements. In 1790, the question of whether the Solemn League and Covenant should be made a term of communion, resulted in the division into the New Lights and the Old Lights. Thus, when Thomas Campbell arrived in America he as an Old Light, Anti-Burgher, Seceder Presbyterian minister.

On his arrival in Philadelphia, Campbell presented his credentials to the Synod. He was assigned to work under the Chartiers Presbytery in western Pennsylvania. The minutes of Saturday, May 16, 1807 tell that Campbell was received for the first time into the fellowship of this group. He was given many assignments to preach in various churches in the presbytery.

Campbell spent much time in the study of the scriptures, and before long he was preaching and teaching doctrines that were foreign to the creed of the Presbyterian Church. It was only a matter of time before he would earn the opposition of those faithful to the doctrines of the church.

October 27, 1807 marked the first occasion of open opposition to Campbell's teaching. The Chartiers Presbytery was in session at the Mt. Hope meeting house. Mr. John Anderson charged Campbell as being a false teacher in that he had heard him say there was nothing but human authority for creeds and confessions of faith. A Mr. Wilson confirmed the truth of Mr. Anderson's statement. Campbell objected to Anderson's charges but to no avail. The Presbytery penalized Campbell by taking away his preaching appointments for the next two months.

On February 9, 1808, the presbytery met at the Buffalo meeting house. Other charges were read against Campbell. He was asked to speak for

himself. He replied:

"With regard to faith I believe that the soul of man is the subject of it; the Divine Spirit is the author of it; the Divine Word the rule and reason of it; Christ and Him crucified the object of it; the Divine pardon, acceptance and assistance, or grace here and glory hereafter, the direct, proper and formal end of it...

"With respect to Confessions of Faith and Testimonies I believe that the church has all the Divine warrant for such exhibitions of the truth, that our Confessions and Testimony adduce for that purpose; and that it is lawful and warrantable to use them as terms of communion insofar as our testimony requires; in which sense I have never opposed them."

Campbell was suspended from the ministry of the Seceder Church as a result of this meeting. Again, he presented his case at the next meeting of the Presbytery at the Mt. Hope meeting house on March 8, but the decision of the Presbytery stood. Thus Campbell was now ready to appeal to the Synod.

The Synod of the Associated Churches met in Philadelphia on May 18, 1808, and Thomas Campbell was present. The charges against him were read as was his answer. The Synod considered his case over a period of several days. It upheld Campbell in many particulars but directed that his answers to the first two articles were "evasive," "unsatisfactory" and "highly equivocal." As a result, Campbell was forced to submit, though against his will.

For the next two months, Campbell preached by appointment in Philadelphia. When the Chartiers Presbytery met again in Burgettstown on September 13, 1808, Campbell was present. No preaching assignments were forthcoming for him and Campbell wanted to know why. The same bitter

charges were cited and Campbell denounced the Presbytery, the Synod and all their courts. The break had come! This date, September 13, 1808, almost a year after the first charges had been brought against him, can be taken as the official date of Thomas Campbell's separation from the Seceder Presbyterian Church.

Campbell continued to preach in homes of friends near Washington, Pennsylvania, where he lived. There were many who sympathized with Campbell and his views concerning the Bible. He proposed that they have a meeting among some of the more principle men in order to give a more definite form of government to their position. The house of Abraham Alters, between Mt. Pleasant and Washington, was chosen. It was here in one of the more important meetings of the restoration, that Campbell closed his speech with the "motto" of the restoration, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Even though this thought had been suggested in times past against the traditions of the Catholic Church, this event marked the first time that it had been applied to the human creeds of Prostestant denominationalism. From this point forward the ideas of these men were to take on deeper meaning which would result ultimately in the great restoration of New Testament principles in worship.

II. THE CHRISTIAN ASSOCIATION OF WASHINGTON

At a meeting of this small group of men at the headwaters of the Buffalo on August 17, 1809, the "Christian Association of Washington" was formed. This Association was never intended to be a church. It met only semi-annually. Its own statement of purpose indicated that it was a group of "voluntary advocates for church reformation...formed for the sole purpose of promoting simple evangelical Christianity." The Association

planned to support ministers, but "only such as reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page." As previously noted, Thomas Campbell's motivating thought was to bring about Christian unity and to return to the New Testament as the source of faith and practice, the former being possible only by the latter. Therefore, the Association was a society for the promotion of Christian unity.

It was seen immediately after its formation that the Association needed a building in which to meet. A log cabin was erected on the Sinclair farm about 3 miles from Mt. Pleasant. Campbell used this building for a time as a school in which he taught. Nearby was the residence of a Mr. Welch. Mr. Welch was sympathetic to the views of the Association. He prepared a room for Thomas Campbell and Campbell spent much of the time studying and writing. The Association authorized Campbell to prepare a formal statement explaining the purposes of the Christian Association. It was in this room in Mr. Welch's home that Campbell complied with the Association's request and wrote the "Declaration and Address."

The Christian Association of Washington continued to function for about three years, but Thomas Campbell, in the position of not having a church in which to preach, determined that there was no alternative but to transform the Association into a church. On May 4, 1811, the Brush Run Church was formally organized.

III. ALEXANDER CAMPBELL

In March, 1808, the family of Thomas Campbell was summoned to America. Due to a smallpox epidemic their departure was delayed until late in September of that year. The ship in which they were sailing, however, was

wrecked on an island off the coast of Scotland. Alexander Campbell (1788-1866), the eldest son of Thomas, made a decision which he had often considered before--to devote his life to the ministry. The shipwreck was to delay the family's departure for nearly a year. During that year, Alexander was enrolled in the University of Glasgow, the same university in which his father had studied twenty years before. The year he spent in the university was to have a great influence upon his life. Not only did it allow him to gain further education, but it put him in contact with the religious movement in Scotland which acquainted him with the plea to return to primitive Christianity. While in Glasgow, Campbell came in contact with Greville Ewing. Ewing was connected with the independent movement led by James and Robert Haldane. The Haldane brothers had left the Church of Scotland because of its cold formalism. In 1799 the Haldanes had organized an Independent Church in Edinburgh. Within nine years they had organized eighty-five such churches. It was while Ewing was connected with their theological school that Campbell became acquainted with him, and they became close friends. One of these Independent Churches had been established at Rich Hill in Ireland, and James Haldane, the more eloquent of the brothers, had preached there while Thomas Campbell was still there.

The months of association with the Haldane movement weakened Campbell's loyalty to the Seceder Presbyterian Church. His independent spirit, so characteristic of his close friend, Greville Ewing, caused him to examine closely the claims of the Seceder Church as a religious group. Near the end of his stay at Glasgow he attended the semi-annual communion service of the Seceder Church. The communion service of the church was a closed affair and only those who were faithful and worthy members of the church were permitted to participate in the service. These were given metallic tokens to indicate

their eligibility for the communion. Campbell had come from Ireland without any letter of recommendation and was required by the elders to take an examination to determine his worthiness to partake of the communion. He passed the examination, but his conscience hurt him. He was given his token. However, when the time came for the communion, he dropped his token in the plate and refused to take the communion. Campbell had made his choice--he was no longer a Seceder Presbyterian. Later, as Campbell recalled his year in Glasgow, he remarked, "My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith...or a term of communion amongst Christians."

Campbell left Glasgow on July 31, 1809. Four days later, he and his family were headed for America on the ship, Latonia. The trip went smoothly and they arrived at New York on Friday, September 29. They left New York for Philadelphia the following week and arrived on Saturday. The next Monday they began their trek to western Pennsylvania to meet Thomas Campbell. Thomas, meanwhile, had learned of their coming and left Washington for Philadelphia. The two parties met enroute and enjoyed a happy reunion together.

Alexander Campbell, determined now to preach but a man without a church, and his father, Thomas, also a minister without a church, faced the task of informing the other of their break with the Seceder Presbyterian Church. Neither had informed the other of his decision to leave the Presbyterians prior to Alexander's arrival in America. It was Thomas who broached the subject and told his son of the events that had transpired. Alexander listened attentively, then related to his father the events that had occurred in his relationship with the Presbyterian Church and his eventual departure

from it. The Delcaration and Address had just been completed by Thomas Campbell and it was given to Alexander to read. He read it carefully and studiously. Handing it back to his father, he expressed his approval and his determination to proclaim the principles contained in it. It had been the mission of the father to pen this bold call for a restoration of New Testament Christianity, and it would be the mission of the son to seek its accomplishment. Alexander announced that he would give his life to the preaching of the Divine Word of God, and for that preaching, he would never accept financial compensation. His father replied: "Upon these principles, my dear son, I fear you will have to wear many a ragged coat."

THOMAS CAMPBELL

1763 - Birth, Feb. 1, near Newry, County Down, Ireland.

1783-1786 - University of Glasgow. Influenced by Scottish "common sense" philosophy of Thomas Reid.

1787 - Entered theological seminary of Anti-Burgher Seceder Presbyterian Ch. Conducted by Archibald Bruce at Whitburn, midway between Edinburgh and Glasgow. Attended 8-week sessions for 5 years (1787-1791).

1787 - Married Jane Corneigle, who was descended from a French Hugenot family. First child, Alexander, born Sept. 12, 1788.

1798-1807 - Pastor at Rich Hill, Ireland (35 mi. northeast of Belfast).

1805 - Led effort to reunite Burghers and Anti-burghers. Reunited in 1820.

1807 - To America. Motives: (1) ill health, (2) greater opportunities for family. Found Associate Synod (Seceder) in session in Philadelphia. Assigned to Chartiers Presbytery, Washington, Pa.

1807 - Charges brought against Campbell in Presbytery. Points at issue: (1) nature of faith (2) authority of confessions of faith.

1808 - Trial conducted in Chartiers Presbytery. Campbell appealed his case to Synod. Synod found him guilty and Campbell was "rebuked and admonished." Given preaching appointments in Philadelphia. Reassigned to Chartiers Presbytery. But Campbell found he was not welcome and severed his ties with Presbytery.

1809 - Christian Association of Washington. Declaration and Address written and adopted by Assoc. Family arrived from Ireland. Shipwreck in 1803 had caused them to spend nearly a year in Glasgow.

1810 - Applied for recognition as minister in regular Presbyterian Church. Application was refused.

1811 - Christian Association of Washington became Brush Run church.

1812 - Immersion of Thomas and Alexander Campbell by Matthias Luce.

1813 - Brush Run church admitted to Redstone Association (Baptist).

1814 - Move to Cambridge, Ohio. Preached and operated school.

1815 - Move to Pittsburg, Pa. Est. school with help of Nathaniel Richardson. Organized church in Pittsburg, but was refused membership in Redstone Association (1816).

1817 - Move to Newport, Ky. (opposite Cincinnati). Forbidden to teach negroes. Moved to Bethany to assist in Buffalo Seminary (1819).

1828 - Assisted Walter Scott in evangelism on Western Reserve.

1829 - Edited Christian Baptist while AC was at Va. constitutional con.

1830 - Trip through Ky. Attended association meetings when division came.

1831-1832 - Tour of churches in Virginia.

1833 - Written discussion of atonement with Barton Stone in MH and CM.

1833-1834 - Tour of North Carolina.

1830's - Often edited MH when AC was away on extended trips.

1839-1840 - Discussion of names "Disciple" and "Christian." Differed with AC.

1843-1854 - Retirement at Bethany. Views on slavery published in MH in 1845, "No Christian can either approve or practice it." Blind after 1848. "Farewell" sermon at Bethany church in 1851.

1854 - Death on Jan. 4th--a month before 91st birthday.

-- B. J. Humble

THE LIFE OF ALEXANDER CAMPBELL

1788 - Birth in County Antrim, Ireland, Sept. 12, 1788.

1807 - Father, Thomas Campbell (1763-1854), migrated to America.

1808 - T.C. renounced Presbyterian Church. Family, attempting to join T.C. in America, shipwrecked on coast of Scotland. Alexander spent year in University of Glasgow. Influenced by Greville Ewing.

1809 - T.C. organized Christian Association of Washington. Published Declaration and Address. Joined by family. Alexander was 21 yrs. old.

1811 - Brush Run church organized. A.C.' marriage to Margaret Brown, March 12, 1811, and birth of first child led to intensive study of sprinkling.

1812 - Campbells are immersed by Matthias Luce, a Baptist.

1813 - Brush Run church joined Redstone Baptist Association.

1816 - "Sermon on the Law" delivered at Redstone Association meeting.

1820 - Debate with John Walker (Presby.) at Mt. Pleasant, Ohio.

1820 - Mahoning Baptist Assoc. organized in Western Reserve of Ohio. Campbell organized church at Wellsburg, Ohio, and was admitted to Mahoning Assoc. (1823) to thwart plans of Redstone Assoc. to excommunicate him.

1823 - Debate with W. L. Maccalla (Presby.) at Washington, Ky. Growing influence in Ky. Toured state and met Barton W. Stone for first time (1824).

1823-1830 - Published Christian Baptist. Spirit: strongly iconoclastic. Objects of attack: (1) Missionary societies and all ecclesiastical organizations, (2) clergy, (3) creeds.

1827 - Walter Scott appointed evangelist for Mahoning Assoc. churches. Contributed "New Testament evangelism" to Restoration Movement. Membership of Mahoning Assoc. churches doubled in one year.

1829 - Debate with Robert Owen (social reformer and skeptic) in Cincinnati. Delegate to Virginia Constitutional Convention along with James Madison, James Monroe, and John Marshall.

1830 - Millennial Harbinger superceded Christian Baptist.

1831-1832 - Series of seven articles in Harbinger on "The Co-operation of Churches. Result was organization of "cooperation meetings" through 1830's.

1832 - Merger of Campbell movement with that of Barton W. Stone at meeting in Lexington, Ky., Jan. 1, 1832.

1836 - The Christian System published. One of Campbell's greatest works.

1837 - Debate with John B. Purcell (Catholic) in Cincinnati. Articles about "Lunenburg letter" in Harbinger.

1840 - Bethany College founded.

1841-1843 - Series of sixteen articles in Harbinger on "The Nature of the Christian Organization." Result was organization of state missionary societies through 1840's.

1847 - Trip to England, Scotland, and Ireland.

1849 - American Christian Missionary Society organized in meeting at Cincinnati, Oct. 23-28, 1849. Campbell not present. Elected President.

1851 - Described instrumental music as like "a cow bell in a concert."

1861-1863 - Civil War resolutions of ACMS alienate southern Christians.

1866 - Death, March 4, 1866. Passing of Campbell removed unifying influence, and era of stormy controversy began among northern Christians.

--B. J. Humble

IV. THE DECLARATION AND ADDRESS

The Declaration and Address is basic to the development of the Maerican movement to restore New Testament Christianity. The document was published as a fifty-six page pamphlet on September 7, 1809, and consisted of four parts: (1) the DECLARATION stating briefly the reasons for the organization of the Christian Association of Washington and proposing a tentative constitution; (2) the ADDRESS, setting forth in logical form the principles of Christian unity and the means by which it might be attained; (3) the APPENDIX in which certain points in the ADDRESS are amplified and possible criticisms are answered: and (4) a POSTSCRIPT suggesting steps that should be taken for the promotion of the crusade.

Involved in the DECLARATION were certain principles which are basic to the whole document. They reflect Campbell's reasoning and at least suggest his ultimate conclusions concerning matters of faith.

1. The authority of the Holy Scriptures. In the opening sentence Campbell stated that "it is high time for us...to take all our measures directly and immediately from the Divine Standard. To this alone we feel ourselves divinely bound to be conformed, as by this alone we must be judged."

2. The individual Christian's responsibility before God and the right of private judgment. Campbell was "persuaded that as no man can be judged for his brother: so no man can judge for his brother; but that every man must bear his own judgement, must give an account of himself to God."

3. The evil of sectarianism. Division among Christians was soundly condemned by Campbell. He could see no foundation for peace among the established churches which would result in unity in the foreseeable future.

He was sure that unity could not come from the "diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions"; nor, "can we reasonably expect to find it anywhere, but in Christ and His simple word, which is the same yesterday, and today and forever." He further declared that we must reject "human opinions and the inventions of men as of any authority, or as having any place in the Church of God."

4. The way to peace and unity in the Body of Christ is through conformity to the teachings of the Holy Scriptures. Campbell said we must "forever cease from contentions...returning to, and holding fast by, the original standard; taking the divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation..."

It is clear from these fundamental principles so stated plus other passages in the ADDRESS, that Campbell had no desire to start a new denomination. He regarded his friends in the churches as Christians, thus his interest in seeing them united. He appealed for unity among those who abhored the bigotry and sentimental loyalty among the rank and file of the people to their denominational traditions. He based the authority for his appeal in "Jesus Christ and God the Father, who raised him from the dead.

With some hesitancy, Campbell set up thirteen propositions for consideration, all of which point toward the restoration of the New Testament church so that true Christians might "stand with evidence upon the same ground on which the church stood at the beginning."

These propositions have been summarized by Frederick D. Kershner as follows:

1. The church of Christ is "essentially, intentionally and constitutionally one."

2. That although this unity presupposes and permits the existence of separate congregations or societies, there should be perfect harmony and unity of spirit among all of them.

3. That the Bible is the only rule of faith and practice for Christians.

4. That the Old and New Testaments alone contain the authoritative constitution of the church of Christ.

5. That no human authority has power to amend or change the original constitution and laws of the church.

6. That inferences and deductions from the Scriptures, however valuable, can not be made binding upon the consciences of Christians.

7. That differences of opinion with regard to such inferences shall not be made tests of fellowship or communion.

8. That faith in Jesus Christ as the Son of God is a sufficient profession to entitle a man or woman to become a member of the church of Christ.

9. That all who have made such a profession, and who manifest their sincerity by their conduct, should love each other as brethren and as members of the same body and joint-heirs of the same inheritance.

10. That division among Christians is anti-christian, anti-scriptural, unnatural and to be abhorred.

11. That neglect of the revealed will of God and the introduction of human innovations are and have been the cause of all the corruptions and divisions that have ever taken place in the church of God.

12. That all that is necessary to secure the highest state of purity and perfection in the church is to restore the original ordinances and constitution as exhibited in the New Testament.

13. That any additions to the New Testament program which circumstances may seem to require, shall be regarded as human expedients and shall not be given a place of higher authority in the church than is permitted by the fallible character of their origin.

Upon the publication of the DECLARATION AND ADDRESS, there was much favorable comment within the little circle of brethren composing the Christian Association of Washington, but cold silence on the part of ministers and leaders in the denominational churches. The religious climate remained unchanged and religious leaders were unaware that the ecumenical principle here addressed would have amazing consequence in the years to come.

Indeed, Mr. Campbell and those associated with him were not conscious of the changes that must be made in their own beliefs and practices if they were to carry the principles they had espoused to their logical application and conclusion.

By the spring of 1811, Campbell reluctantly recognized that the Christian Association must become an independent church if it were to serve its members properly. Accordingly, on May 4, 1811, in the meeting house near Mount Pleasant, Pennsylvania, the group constituted itself into a local church, congregational in form of government.

V. THE BRUSH RUN CHURCH

Reference has already been made to the formation of the Brush Run Church of May 4, 1811. The little church began with 30 members, one elder (Thomas Campbell) and four deacons. The primary principle which underlay the formation of the Brush Run Church was the autonomy of the

individual congregation, without appeal to, or sanction of, any ecclesiastical body and without subscribing to any creed other than the Bible. Peculiar in the practices of the Brush Run Church which were to become distinctive in the restoration movement were the weekly observance of the Lord's Supper and immersion. There were three who wanted to become members of the church who had never been baptized either by sprinkling or immersion. Thomas Campbell, who had never been immersed and who still believed sprinkling was an accepted mode, was asked to immerse them and he consented.

The subject of infant baptism was soon to become a major consideration in the church. Alexander Campbell had been married to Margaret Brown on March 12, 1811. Almost a year to the day, on March 13, 1812, a daughter, Jane, was born to this union. Campbell began to study the question of baptism closely and came to the conclusion that the Bible did not authorize the practice of infant baptism in any sense and that the proper mode of baptism was that of immersion. Consequently, he began making immediate plans to be immersed. He finally contacted a Baptist preacher, Matthais Luse, who agreed to immerse him. But others also wanted to be immersed. Dorothea, his sister, requested immersion. On Wednesday, June 12, 1812, Campbell went to a deep pool on Buffalo Creek near the Brush Run Church to be baptized. Before the baptizing was finished, Thomas Campbell, his wife and several others were immersed. Before long, practically the whole Brush Run Church was immersed.

Because of the practice of immersion, the news of which had spread to the Baptist churches, Campbell received invitations to preach for them. He was reluctant to accept. He writes: "I had no more idea of uniting with the Baptists more than with the Moravians or the mere

Independents. I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal, and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association at that day; and whether they are yet much improved, I am without satisfactory evidence."

However, in the fall of 1812 Campbell learned that the Redstone Baptist Association was having a meeting at Uniontown, Pennsylvania, and he determined to go as a spectator. He was invited to preach, but he refused. He later stated, "I returned home, not intending ever to visit another association."

Campbell soon discovered that the Baptist people themselves had no more use for their preachers than he did. Their opinion was that their preachers were defenders of partyism rather than proclaimers of the gospel. Therefore, Campbell decided to lay the matter before the members of the Brush Run Church. Neither Campbell nor the other members of the Brush Run Church had any confidence in creeds and confessions of faith. But the Baptists continued to invite them to join their association. The Brush Run Church drew up a statement of its belief and submitted it to the Redstone Association. The statement rejected all human creeds and that the Brush Run Church would accept membership in the Association only under the conditions that it be allowed to preach and teach what it believed the Bible to teach. Upon these conditions the Brush Run Church was admitted to the Redstone Association in 1813. In the long run, neither the Baptists nor Campbell were satisfied with this arrangement.

During the years immediately following, Campbell became more and more under the critical eye of the Baptists. Elder Pritchard, who preached for the regular Baptist Church out at Cross Creek, became extremely

jealous. He became bolder in his accusations as to Campbells preaching. Tension mounted between Campbell and the Baptists. It reached its height when Campbell delivered his famous "Sermon on the Law" before the Redstone Association which met that year (1816) at Cross Creek.

VI. THE SERMON ON THE LAW

Sectarian bigotry and petty personal jealousies were often manifest at the meetings of the Redstone Association, but Alexander Campbell was well respected. On August 30, 1816, the Association had its regular meeting at Cross Creek. Campbell came to the meeting as a messenger of the Brush Run Church. The Baptist people wanted to hear him preach, but the aforementioned Elder Pritchard was the host, and he refused. He accordingly arranged for Elder Stone of Ohio to speak. However, Stone became ill and Pritchard was forced to ask Campbell to speak. Campbell, not having expected to speak, took only a few minutes to collect his thoughts, and then delivered his sermon. This proved to be a memorable occasion. A large concourse of people gathered outdoors, because the church house was inadequate. Under the shade of beautiful, leafy elms and towering plane trees at the edge of Cross Creek, Campbell arose and delivered a discourse founded on Romans 8:3: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The Sermon on the Law has become one of the most famous of Campbell's speeches. In it Campbell showed that the law of Moses was abrogated, and therefore, not binding upon Christians. The general purpose of the sermon was to show that Christians are under the law to Christ and not to Moses.

In the outset Campbell showed that the law signifies the whole Mosaic dispensation. He showed that the Mosaic Law was based upon great and immutable principles, but that it did not originate them. He further claimed that the law was designed for special ends and for a limited time. He condemned the generally accepted theological distinctions of moral, judicial, and ceremonial law as so involved as to perplex the average mind and proceeded in Scriptural terms to eliminate the whole Mosaic code as binding upon Christians.

Secondly, he pointed out the things which the law could not accomplish. In the first place, he said that the law could not give righteousness to life. If grace and righteousness could come by the law, then according to the Galatian letter, Christ had died in vain. Secondly, he avered that the law could not exhibit the malignity and demerit of sin. The laws dealing with the overt sins of murder, theft, adultery, etc., could not deal in any way with the vast problem of sin which underlies man's sinful actions. In the next section of the discourse, Campbell pointed out the failure of the law as a rule of life was remedied in the perfect life and teachings of Christ. In the transfiguration, Moses, the giver of the law, and Elijah, the restorer of the law, are witnesses to the voice of the Father, saying, "This is my beloved Son, in whom I am well pleased, hear ye him." Christ was thus ordained to displace the Mosaic law through a new rule of grace and truth.

In the third place, Campbell presented another conclusion: there is no necessity to preach the law in order to prepare men to receive the gospel. Citing the Great Commission of our Lord to "Go into all the world and preach the gospel to every creature...teaching them to observe all things whatsoever I have commanded you," he claimed thus constituted ministers of Christ, not of Moses; of the New Covenant, not of the old.

Next, Campbell pointed out the weakness of traditional Protestantism, which had built much of its creedal doctrine on arguments and motives drawn from the Old Testament, and condemned infant baptism, observance of holy days and fasts as preparatory to observing the Lord's Supper, sanctifying the Sabbath, the union of church and state, establishing religion by civil law, and the imitation of Jewish customs such as circumcision in infant baptism.

In the final climactic moments, he lifted up the Christ, calling upon his hearers "to venerate in the highest degree the Lord Jesus Christ; ...to receive Him as the great prophet and the 'Lord of all righteousness,'" concluding that "if we continue in His word, then we are His disciples indeed, and we shall know the truth, and the truth shall make us free: and if the Son make us free, we shall be free indeed."

The Baptist ministers at Cross Creek were very unhappy and proposed to bring the sermon to trial at the next meeting of the Redstone Association at Peter's Creek in 1817. While the question was dismissed, cries of "heresy" and "heterodoxy" were hurled against Campbell. As a result pulpits were closed against him.

The "Sermon on the Law" marked the beginning of a brief but tremendously effective period of Alexander Campbell's ministry. Entrenched denominationalism resented him and his revolutionary biblicism.

CHAPTER 4

THE GROWING RESTORATION

I. CAMPBELL AND THE "CHRISTIAN BAPTIST."

Thomas Campbell had moved to Guernsey County, Ohio, to start a new church and school. He later went to Pittsburgh to serve a church after the New Testament order. Alexander was instrumental in establishing a new congregation at nearby Wellsburg, Virginia.

The Redstone Association, still smarting from the affects of the "Sermon on the Law," was conspiring to close the pulpits of the association to Alexander Campbell. The Wellsburg church was to prove a haven for him. During the time following the meeting at Cross Creek, Campbell preached on one occasion for the Baptist Church in Warren, Ohio. The congregation was so impressed with Campbell, that when the Baptists of the Ohio country organized the Mahoning Association, they invited him and the Wellsburg church to affiliate with them.

The Redstone Association met in September, 1823. There was a large crowd present to witness the downfall of Campbell. When the Brush Run messengers were announced, Campbell's name was not among them. Although he was present, it was only as an observer. Campbell was asked to state why he was not, as usual, a messenger from Brush Run. He arose and expressed his regret that the association should have spent so much time considering him and his status and assured them that he would be no more trouble to the Redstone Association since the Wellsburg church of which he was now a member was not connected with the Redstone Association. The malcontents were foiled in their elaborate attempt to discredit Campbell and oust him in disgrace from their membership.

Campbell's relationship with the Mahoning Association was most rewarding. Most of its members were friendly to his views and he was recognized as a leader and counselor in its deliberations. At Canfield, in 1826, he spoke on a theme which was regarded as a sequel to the "Sermon on the Law." Among the ministers present were Thomas Campbell, Walter Scott, Sidney Rigdon, Thomas Miller, William West, Corbley Martin, and Jacob Osborne. Campbell preached a sermon using Malachi 4:2 as his text. He announced his theme, "The Progress of Revealed Light." The thrust of the sermon was to show the successive periods of development of divine revelation. First, the Starlight Age, which represented the Patriarchal; Second,the Moonlight Age, which represented the Jewish Dispensation; Third, the Twilight Age, representing the Ministry of John the Baptist, with the personal ministry of the Lord on the earth; and Fourth, the Sunlight Age, representing the full glory of the perfect system of salvation under the apostles when the Holy Spirit was poured out on them, after the ascension and coronation of Jesus as Lord of all.

The news of this discourse spread far beyond the reaches of the Western Reserve of Ohio to "the uttermost parts of the earth," just as had his "Sermon on the Law."

As the news of the preacher of restoration principles spread, his messages aroused the ire of the clergy of the traditional churches to such an extent that he was challenged to debate. Campbell, at first, was averse to such tactics as being detrimental to the promotion of Christian unity. In the spring of 1820, he was urged to meet John Walker, a Presbyterian minister, in a discussion of baptism. Finally yielding to the strong persuasion of John Birch and the Baptist church at Mount Pleasant, Ohio, Campbell accepted. Mr. Walker chose Samuel

Findley as his moderator and Campbell chose Jacob Martin. The following rules were adopted by mutual consent of the disputants:

1. Each speaker shall have the privilege of speaking forty minutes without interruption, if he thinks proper to use them all. 2. Mr. Walker shall open the debate and Mr. Campbell shall close it. 3. The moderators are merely to keep order, not to pronounce judgment on the merits of the debate. 4. The proper subject of the ordinance of baptism is first to be discussed, then the mode of baptism. 5. This debate must be conducted with decorum, and all improper allusions or passionate language guarded against. 6. The debate shall be continued from day to day, until the people are satisfied, or until the moderators think that enough has been said on each topic of debate.

The rules adopted for this debate became a pattern for the future technique for debate.

In the course of this debate Mr. Walker was driven from pillar to post to defend his wholesale assertions, as Campbell poured Scripture after Scripture into the discussion. Finally, Walker was forced to abandon his ground and with it any Scriptural authority for infant baptism. Campbell concluded his final address by issuing this general challenge: "I this day publish to all present that I feel disposed to meet any paedobaptist minister of any denomination, of good standing in his party, and I engage to prove in a debate with him, either Viva Voce or with the pen, that infant sprinkling is a human tradition and injurious to the well-being of society, religious and political."

The Campbell-Walker debate was published and the reputation of Campbell and the cause he represented was extended far and wide.

In the spring of 1823, Campbell issued a prospectus for a proposed journal to be called "The Christian Baptist." The nature and aims of the publication were set forth as follows: "The Christian Baptist shall espouse the cause of no religious sect, excepting that ancient sect 'called Christians first at Antioch.' Its sole object shall be the eviction of truth, and the exposure of error in doctrine and practice. The editor acknowledging no standard of religious faith or works, other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains and recommend nothing which it does not enjoin. Having no worldly interest at stake from the adoption or reprobation of any article of faith or religious practice--having no gift nor religious emolument to blind his eyes or to pervert his judgment, he hopes to manifest that he is an impartial advocate of truth."

Campbell purchased a complete printing establishment and set it up at Bethany, Virginia, where he was then residing. The first issue of "The Christian Baptist" appeared on July 4, 1823. Clerical opposition was at an all-time high at this time, and could have been responsible for the editor's emphasis on the exposition of existing corruptions of the religious community. In the preface he wrote: "We expect to prove whether a paper perfectly independent, free from any controlling jurisdiction except the Bible, will be read; or whether it will be blasted by the poisonous breath of sectarian zeal and of an aspiring priesthood." He described the New Testament churches as to their unity, their faith and love of Christ, their independence as local congregations, and their devotion to good works. In contrast, he presented a scathing picture of modern Christianity with its corruptions and divisions. This article became a pattern for the content of future issues.

"The Christian Baptist" was strongly iconoclastic in spirit; and the three "idols" of Protestantism which it sought to overthrow were the clergy, creeds and organizations. The clergy was "an avaricious priesthood." Creeds shackled the minds of the masses and stood between them and the Scripture. And such organizations as associations, synods and missionary societies were unscriptural and "robbed the church of its glory."

The editor was beset with a tidal wave of criticism because of the radical views expressed in the journal. This came from both Baptist and pedobaptist sources. Among the queries that were directed against him was the frequent one, "How can you remain in fellowship with Baptist churches and hold such beliefs?" Richardson, records Campbell's reply thusly: "I do intend to continue my connection with this people so long as they permit me to say what I believe; to teach what I am assured of, and to censure what is amiss in their views and practices. I have no idea of adding to the catalog of new sects...I labor to see sectarianism abolished and all Christians of every name united upon the one foundation upon which the apostolic church was founded. To bring Baptists and paedo-Baptists this is my supreme end..."

Campbell used the "Christian Baptist" to attack the problems of denominationalism which divided the religious community. A whole volume could be filled with Campbell's new approach to these problems. His father and many of his followers from that day to this regretted his often iconoclastic tirades against the status quo. His "Third Epistle of Peter," "The Parable of the Iron Bedstead," and "A Looking Glass for the Clergy" were examples of a keen ironic wit that was devastating. But taken as a whole, this journalistic venture made him a national figure who was never again ignored.

Because of the affect of the "Christian Baptist" upon the religious powers of the day, and the fact that the Campbell-Walker debate on infant baptism was such a signal defeat for the pedobaptist forces on the frontier, another debate on the same subject was bound to be forthcoming. The Presbyterian church finally found a man of greater scholarship and ability than Walker, W. L. McCalla, minister of their church in Augusta, Kentucky. Jeremiah Vardeman, one of the most popular Baptist preachers in Kentucky, was chosen as Campbell's moderator, and McCalla chose James K. Birch. The debate was held in Washington, Mason County, Kentucky, beginning October 14, 1823. Campbell rode more than three hundred miles on horseback to be present. Sidney Rigdon accompanied him. Campbell opened the debate and challenged McCalla to point out any advantages of infant sprinkling.

McCalla promised to produce (1) a divine command for infant baptism, (2) probable evidence of apostolic practice, and (3) positive evidence of apostolic practice of the rite. Campbell used the Presbyterian's own Westminster Confession of Faith to lay day the base for his arguments. He quoted: "All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of ordinary means, may attain unto a sufficient understanding of them."

He then quoted from the same chapter, section nine: "The infallible rule of interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture which is not manifold, but one, it may be searched and known by other places that speak more clearly." Using the declaration of the

Westminster Confession: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ," and defining "sacrament" as a "holy ordinance," Campbell said that any appeal relating to the subject must be made "to the New Testament and not to the Old to ascertain the nature, design and subjects of the ordinance. Furthermore, this appeal must be to the words of Jesus Christ for the institution of baptism, because the text says it is an ordinance of Jesus Christ; we shall have nothing to do with Moses in this matter, however useful he may be in others. No doubt our opponent will feel honored and will acquiesce in our method as correct."

McCalla would not extricate himself from the web of his own Westminster Confession of Faith in which Campbell had ensnared him. At length, not being able to cope with Campbell's arguments against infant baptism, McCalla refused to reply to Campbell and occupied his time in reading extensively from the manuscripts which he had prepared prior to the debate.

The rout was complete. The Baptist preachers were so much pleased with the results that they besieged Campbell with requests to remain in Kentucky and preach in all the most prominent pulpits. The pedobaptists in the area never recovered from the blow with the result that adult-immersionist bodies dominate the state to this day.

The Separate Baptists of Kentucky held the same position as Campbell. They were descendants of Shubail Starnes, who came to the area from Boston in 1754. The church he established refused to take the articles of faith, and determined to take the Bible alone as its rule of faith and practice. Three of the first Baptist preachers to enter Kentucky in 1780 were of the Starnes persuasion. In 1785 the churches they established were described as practicing believer immersion, call themselves "churches

of Christ," opposed all human creeds, practiced open communion, took the Bible as their rule of faith and practice, and were so wedded to the idea of congregational polity that their associations were restricted to fellowship and mutual encouragement.

All the Concord Association Baptists were enthusiastic followers of Campbell and read his "Christian Baptist" avidly. J. A. Spencer, author of a "History of Kentucky Baptists," observed that in 1829 and 1830, "there were severed from the Baptists eight or ten thousand people who joined the Restoration movement.

Meanwhile, Thomas Campbell and the churches at Brush Run, Washington, Pigeon Creek, and others that held to the views of the Restoration movement, fell afoul of the creedalists of the Redstone Baptist Association and were denounced as Arian, Socinian, and with every other evil word they could devise. Accordingly, they formed the Washington Association on September 7, 1827. Soon after, the Brush Run church disbanded because of emigration, the remnant members affiliating with the Washington church and a new congregation near Buffalo (Bethany), Alexander Campbell's home.

Because of Campbell's sermons, his continuing influence through the pages of the "Christian Baptist," and the debates with Walker and McCalla, he was, in the eyes of many, the foremost champion of true Christianity in America. However, infidelity was still very strong and Robert Owen was an outstanding advocate of atheism. He denounced Christianity as an "opiate of the masses," and preached the doctrines of atheism very effectively. He repeatedly challenged clergymen to meet him in debate but none were brave enough to accept. Campbell accepted Owen's challenge on April 25, 1828, and the two agreed to meet in Cincinnati on April 13 of the following year.

The moderators for Campbell were Judge David S. Burnett, Colonel Samuel W. Davis, and Major Daniel Gano. Owen chose Timothy Flint, Francis Carr and Henry Starr. These chose Reverend Oliver Spencer. Judge Burnet was appointed chairman. The debate continued for eight days and was attended by great crowds. Owen undertook to prove that all religions are founded on ignorance and fear; that they are in conflict with science and natural law; that they are a source of strife, vice, and misery; that they hinder the development of a society embodying virtue, intelligence, and goodwill; and that they are perpetuated only by the tyranny of the unscrupulous few over the ignorant masses.

Campbell dealt with basic questions such as "What is man? Whence came he? Whither does he go?" His powerful grasp of the subject made a marked impression on the audience and from that hour until the debate closed Campbell was in full command of the situation.

Owen expected him to defend traditional Christianity as represented in the established churches and was nonplused to find the ground shifted to the New Testament revelation in its simplicity and purity. Owen was completely defeated in that Campbell ignored Owen's basic arguments based on "the twelve laws of human nature," which he had so carefully worked out. His rout was so complete that on Friday, April 17, he conceded to Campbell the remainder of the time. In a speech which lasted twelve hours, Campbell reviewed the nature and evidences of Christianity.

At the conclusion of the debate, Campbell called upon all in the audience "who believe in the Christian religion, or who feel so much interest in it as to wish to see it pervade the world" to stand. Almost everyone rose to his feet. He then asked all those who were "doubtful

of the truth of the Christian religion or who do not believe it, and who are not friendly to its spread and prevalence over the world" to arise. Only three persons stood.

President Monroe is quoted as saying that he regarded Campbell as "the ablest and most original expounder of the Scriptures" he had ever heard. He was later to be invited to preach before a joint session of the House of Representatives and the Senate of the U.S., the only minister of the gospel to be extended such a courtesy in the history of the republic.

II. CAMPBELL AND STONE.

At first Barton W. Stone gave little attention to the subject of baptism. He even considered it an optional practice. When controversy arose among his followers, he finally began a study of the Scriptures which led him to the conclusion that immersion of believers was the divinely ordained baptism, and he himself was immersed. Thereafter he began to preach that baptism "is ordained by the King" and that the Bible clearly taught the ordinance was "for the remission of sins." Most of the Christian churches in Kentucky became strictly immersionist. He opposed the practice of excluding the unimmersed from Communion and fellowship, however, and urged "patience and forbearance toward such pious persons as cannot be convinced" they should be immersed.

When Alexander Campbell visited Kentucky in 1824, he met Stone at Georgetown. The two men at once formed a warm personal attachment to each other, which was to continue through life. They recognized the fact that they were engaged in identical ministries with the same general objectives.

It is estimated that the Christian Connection had grown to approximately fifteen thousand by 1830. When one realizes that the total population of Kentucky was only 688,000 at this time, and that the traditional denominations were well entrenched in the area, the extent of Stone's influence is truly amazing.

John T. Johnson, a Baptist preacher who was greatly enamored with Campbell's views on the Scriptures, lived three miles from Georgetown in the Great Crossings community. Johnson and Stone became friends and began to talk about the possibilities of union between the "Christians"

and the "Reformers." In 1831, Johnson invited "Raccoon" John Smith, another Christian-Baptist evangelist, to hold a meeting for him at Great Crossings. Soon Johnson, Stone, Smith, and John Rogers, a Christian Connection evangelist, got together for prayer and discussion about union. They agreed to call their people and see if they wanted union. If so, Smith and Rogers would travel and preach for it. Stone and Johnson would write for union. Stone was the editor of the "Christian Messenger," and Johnson was the co-editor. Stone and Johnson became known as the "writers" for union, and Smith and Rogers were the "riders" for union.

Alexander Campbell,hearing of these portentous developments, wrote: "In Kentucky and the Southwest generally...many congregations called "Christians" are just as sound in the faith of Jesus as the only-begotten Son of God, in the plain import of these terms, as any congregation with which I am acquainted. With all such, I as an individual, am united, and would rejoice in seeing all immersed disciples of the Son of God called "Christians" and walking in all the commandments of the Lord and Saviour. We plead for the union, communion and co-operation of all such; and wherever there are in any vicinity a remnant of those who keep the commandments of Jesus whatever may have been their former designation, they ought to rally under Jesus and the apostles and bury all dissensions about such unprofitable subjects as those long-vexed questions about trinity, atonement, depravity, election, effectual calling, etc...With all such I am united in heart and in hand, and will all such I will, with the help of God, co-operate in any measure which can conduce to the furtherance of the gospel of Christ..."

Two meetings were held among the two movements in Kentucky, the first at Georgetown, December 23-26, 1831, and the second at Lexington over the New Year's weekend, 1832. Raccoon John Smith was the spokesman for the Disciples at the Lexington meeting and, after pleading for unity, he concluded, "let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible and to the Bible alone, as the only book in the world that can give us all the light we need." On this basis he and Stone exchanged the right hand of fellowship--an action symbolizing the uniting of the two groups.

III. WALTER SCOTT.

Walter Scott was the youngest of the four men who are generally credited with laying the foundations of the Restoration movement in America. He became close friends with Alexander Campbell. They complemented one another in that Campbell furnished the intellectual and theological guidance; and Scott, the practical evangelistic promotion necessary to any great religious movement. It is often said that without the ministry of Walter Scott the work of the Campbells might soon have been forgotten.

Scott was born in Dumfriesshire, Scotland, October 31, 1796. He was educated at the University of Edinburgh and arrived in the United States on July 7, 1818, at New York City. He and a companion set out on foot for the long journey to the Allegheny country. They reached Pittsburgh on May 7, 1819. Scott found employment with George Forrester as an assistant in an academy operated by Forrester. Forrester was also the leader of a small church which took the Bible alone as its rule of faith and practice.

Scott was greatly impressed with Forrester--so much so that he began a restudy of the Scriptures apart from the Westminster Confession or any other theological guide. He soon came to the conclusion that infant baptism was without a divine warrant and that "wherever baptism was enjoined, it was a personal, and not a relative duty; that it was a matter that no more admitted of a proxy than faith, repentance, or any other act of obedience"; and that since as a Presbyterian infant he had rendered no service, nor obeyed no command, he had not been Scripturally baptized. Though he could find no justification in his Greek New Testament for sprinkling or pouring, he did find abundant evidence for immersion. Accordingly, he requested Forrester to immerse him.

Having come upon a pamphlet on baptism written by Henry Errett, father of Isaac Errett, and published by a New York congregation of Scotch Baptists, Scott was intrigued by the view that baptism is definitely related to remission of sins and salvation.

During the winter of 1821-22, Scott first met Alexander Campbell. Scott was twenty-five and Campbell was thirty-three. In the years ahead Scott was to become Campbell's closest fellow worker in the Restoration movement. It was Scott, who, when Campbell projected to publish his first journal, suggested that it would have a wider acceptance among the Baptists if it were called the "Christian Baptist," rather than just "The Christian," as Campbell had planned to do.

In 1826, Scott moved from Pittsburgh to Steubenville, Ohio, where he opened an academy. He found three churches worshipping with similar views to his own. One was of the Haldane influence, another was of the Stone influence, and the third, a member of the Mahoning Association, of

the Campbell influence. Scott attended a meeting of the Mahoning Association in the summer of 1826. Though not a member, he was invited to preach on Sunday. His sermon was based on Matthew 11 and made a deep impression on his hearers. Campbell was present and was much impressed by Scott's eloquence and mature nature of his address. When the Mahoning Association met the following year in Lisbon, Campbell urged Scott to accompany him. Scott's decision to go was to be one of the most important steps of his life. During the proceedings it was determined that the Association should employ an evangelist "to labor among the churches." A committee was appointed to find the man and they chose Walter Scott. The invitation appealed to him and he accepted.

From the beginning of Scott's ministry he made history. With great boldness of spirit, he concluded his discourses with the words, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Walter Scott's proclamation of "baptism for the remission of sins' supplied the Campbell movement with an essential which it had previously lacked--a dynamic and successful evangelism. And it was this evangelism, in turn, which strained the relations between Campbell's "reformers" and the Baptists to the breaking point. The Austintown meeting of the Association in August, 1830, will long be remembered. The organization was now under bitter attack by the whole Baptist community. The Mahoning churches were shaking off their allegiance to the Philadelphia Confession of Faith and were determined to give up every man-made tradition and practice that could not be supported by a "thus saith the Lord." Perhaps at Scott's instigation, certainly with his support, John Henry introduced

a resolution "That the Mahoning Association, as an advisory council, or an ecclesiastical tribunal, should cease to exist." Campbell opposed the motion but was dissuaded by Scott. The Association adopted the resolution and adjourned sine die. Thus was broken the last official tie of the Reformers or Disciples, as they were called, with the Baptists. This action also ended some seventeen years of affiliation of Alexander Campbell with the Baptist church.

Walter Scott later made many other contributions to the Restoration movement. He spent another 30 years preaching, and often preached with an eloquence that few could equal. It was Scott who announced the "five-finger exercise"; Faith, repentance, baptism, remission of sins, gift of the Holy Spirit. He edited several journals including the "Evangelist"; and he served as the first president of Bacon College in Georgetown, Kentucky, the first brotherhood college.

WALTER SCOTT

1796 - Born in Scotland, Oct. 31. Educated at University of Edinburgh.

1818 - Came to New York at suggestion of uncle, George Innes.

1819 - Moved to Pittsburg. Taught in school operated by George Forrester. Forrester preached for "Haldane" church. Scott immersed.

1820 - Forrester drowned. Scott responsible for school and church.

1821 - Read tract "On Baptism" by Henry Errette. Went to New York to visit church. Disappointed. Returned to Pittsburg to tutor Robert Richardson and a few other boys.

First met Alexander Campbell at Richardson home during winter 1821-22.

1823 - Married Sarah Whitsette. Asked to contribute articles for Campbell's proposed journal. Suggested name Christian Baptist. "Philip."

1826 - Moved to Steubenville, Ohio. Attended meeting of Mahoning Assoc. with Campbells (Aug. 25-27). Invited to preach on Sunday morning.

1827 - Attended Mahoning Assoc. meeting at New Lisbon. Employed as evangelist. "Restored the gospel" in evangelism--faith, repentance, baptism, remission of sins, gift of Holy Spirit. Great success. Over 1,000 immersed in one year.

1828 - Robert Richardson came to Scott to be baptized.

1830 - Mahoning Assoc. dissolved in annual meeting at Austintown.

1831 - To Pittsburg. Exhausted after hectic years as Mahoning evangelist. Daughter died. Scott plunged into depression and melancholy. Continued for months. To Cincinnati. Sermons disappointing. Return to Pittsburg. Wrote A Discourse on the Holy Spirit. Depression lifts. Moved to Cincinnati and revived plans for journal.

1832 - Evangelist: 1st issue, Jan. 2. Moved to Carthage (7 mi. north of Cincinnati) to preach for church and edit Evangelist. Had regained health and energy by 1834.

1836 - First president of Bacon College. Served one year. Discontinued Evangelist for one year to concentrate energies on book, The Gospel Restored (576 pp.).

1838 - Evangelist resumed. Returned to Cincinnati, then Carthage (1841) Editorial controversy with Alexander Campbell caused alienation. Issue: had Scott "restored the gospel" in 1827? Controversy flared occasionally through 1841.

1844 - Evangelist discontinued. Returned to Pittsburg. Rift with Campbell healed. New journal with Robert Forrester, Protestant Unionist.

1849 - Wife died. Moved to Cincinnati. Christian Age and Unionist. Attended convention that organized missionary society. Moved to Mays Lick, Ky. Married Nannie Allen (1850). She died in 1854.

1852 - To Covington, Ky. The Union of Christians on Christian Principles. 128 pp. Companion volume, The Death of Christ, 132 pp., in 1853.

1855 - Returned to Mays Lick. Married a widow, Eliza Sandidge. Unhappy marriage. Continued evangelistic work.

1859 - The Messiahship or Great Demonstration (394 pp.).

1860 - Disconsolate at prospect of war. Wrote essay "Crisis."

1861 - Died April 23. Buried at Mays Lick.

Campbell wrote, "Next to my father, he was my most cordial and indefatigable fellow laborer.... I knew him well. I knew him long. I loved him much."

-- B. J. Humble