**The Stone/Campbell Movement: Reformation or Restoration?**  
  
Excerpts: SC Movement p 573 p 592 p 594

Background:  The religious atmosphere in the early 19th century on the Western   
Frontier when the Second Great Awakening happened.  
  
1. Strongly Calvinistic Congregationalists.  Independent church structure.  
  
2. Methodists. Arminian  Methodism in the colonies:  Francis Asbury, first bishop of Methodist movement in the U.S.   Strong hierarchical structure.  
  
 3. Presbyterians.  Also strongly Calvinistic.  Both Stone and Campbell were former Presbyterians.

4.  Baptists:  Both General and Particular. Particularly important on the frontier.  
  
5.  This is the time (1820s 30s) when the Mormons, nascent Evangelical Movement, Christian Science, Adventists and Restoration Movement all got their start in the Second Great Awakening. Individuality of conscience stressed. Logic and reason stressed. Biblicism stressed.  
  
The Restoration Movement  (Or is it a reformation movement?)      
  
Influences on the movement (especially on Thomas and Alexander Campbell)  
  
Francis Bacon and inductive logic: the scientific approach to the facts of the Bible.  
  
 John Locke: the Christian Philosopher. An empiricist. John Locke (1632-1704) and logical empiricism.

“Whatever God has revealed is true and must be the object of our faith; but what actually counts as having been revealed by God, *that* must be judged by reason.”

 The Scottish school of Common Sense Philosophy (Adam Smith, Thomas Reid, etc.). The correct interpretation must conform with logic and common sense  
   
The Seceder Presbyterians, the Sandemanians and other radical restorationist sects.  
  
The Moravain/Brethren Churches with their emphasis on piety.   
  
 James O’Kelly  Methodist.  Rejected organization and creed of Methodism.  Established independent congregations.  We are “Christians Only.” (1784)  
  
 Formed the Christian Connection  (western North Carolina, Kentucky) which eventually had a large following in New England.  
  
 Rice Haggard.  More the theologian than O’Kelly.  “In opinions, liberty.”    “One thing I know, that whenever nonessentials are made terms of communion, it will never fail to have   
a tendency to disunite and scatter the church of Christ.”       (Read SCM p.   
87, 88)  
  
Barton W. Stone:     
  
Had a crisis over Calvinism. Rejected double predestination.

Do you hold to the Westminister Confession?   “I do, as far as I see it consistent with   
the word of God.” (in other words, no!)  
  
The Cane Ridge Revival.  1801.   Shaking in the Spirit.  20,000 attended. 1,000 “fell.” Evangelical in nature.  
  
June 28, 1804   “The Last Will and Testament of the Springfield Presbytery.”  
  
           Denounced human creed. The Bible only.  
          To be Called Christian only.  
          Local church government only.  
          Freedom of conscience, charity on matters of opinion.

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 what it is appointed for all delegated bodies once to die: and considering that the life of every such body is very uncertain, do take, and ordain this our Last Will and Testament, in manner and following,….  
  
Strong postmillenial tendency.  The millennium is almost upon us.  Christianity to be the   
world religion.  
  
 These guys considered themselves reformers and uniters, not restorers.  
  
Thomas Campbell. (1763-1851)  Born a Presbyterian (predestination).  Influenced by Haldanes, Seceder Presbyterians, Sandemanians.   Joined a reformist movement.  Moved to US 1807.  
  
 Became disillusioned with the Presbyterianism.  Attempted to form an independent, non-denominational church. 

1809 Published the “Declaration and Address.”  
  
Alexander Campbell.  1788-1866 Thomas’ son  Very intellectual   
  
Joined Thomas from Scotland 1809  
  
Believers only baptism 1812    (SCM p. 180)  
  
Formed Mahoning Baptist Association.  but never called themselves Baptists.  Called themselves Christians. Later called themselves Disciples.  
  
Campbell/Walker Debate on Baptism 1820

McCalla Debate on Baptism. Here Campbell teaches baptismal regeneration. 1823

Debated Robert Owen, a deist, 1829 This made his national reputation.  
  
Periodical: The Christian Baptist 1823  
  
The Millennial Harbinger 1830  
  
Mahoning Baptist Association dissolved 1830  
  
Bethany College 1840  
  
1820’s an independent movement in Ohio, Pennsylvania  
  
Walter Scott a very influential preacher.   
Did more to create the movement, perhaps, than Alexander Campbell.  A much more effective preacher. First evangelist in Campabell’s movement  
  
“Restored the gospel” in 1827 The five step plan of salvation  
  
Scott’s: faith, repentance, baptism, remission of sins, Holy Spirit  
  
CoC today: hear, believe, repent, confess, be baptized  
  
The crowning event of the early years of the movement:  
  
1824  Stone and Campbell met for the first time  
  
1831   Decided to form a unified movement (although Campbell was very skeptical and even resisted this at times)  
  
Problems:  
  
1.     Christian (Stonites)  or   Disciple (Campbellites)  
2.  Emotional vs intellectual movements (preachers vs teachers)  
3.   Teaching on baptism  
4.   Ordination of ministers  
5.  Doctrine of the Holy Spirit  
  
Hermeneutics:  
  
Alexander Campbell relied on Francis Bacon and Isaac Newton.  Believed we could use   
the scientific method to study the Bible.  Very solid hermeneutics, but sought the   
“facts” of the Bible.      
  
Command, Example and Necessary Demonstrations.  
  
Where the Bible speaks, we speak, where the Bible is silent, we are silent  
  
 Weak on principles. Tended toward legalism.  
  
The turning point: Were they a unity movement (a reformation) or a restoration movement?  
  
Stone and Campbell favored reformation (example; the Christadelphians)  
  
Walter Scott, Benjamin Franklin, Tolbert Fanning, David Lipscomb and others   
moved toward restoration.  Sought “the perfect pattern.”  
  
Dominant influences in the movement:  
  
The Colleges (Bethany College, David Lipscomb College, Harding, ACU, etc.)

The Periodicals  (editor/bishops)  (The Millennial Harbinger, The American Christian   
Review, The Gospel Advocate, Firm Foundation, etc.)  
  
These were forces for unity and for division  
  
Causes of disunity:  
  
Evangelism and inter-church organization (the Missionary Society) (are para-church organizations OK?) (p 254 SCMovement)  
  
The Civil War: pacifism, slavery, etc. (The Missionary Society supported the North)

Alexander Campbell supported a moderate position on slavery—one which could not exist during the Civil War.

Campbell was against slavery, but he was a white supremacist and opposed slavery for the “wrong” reasons.  
  
The “instrument.”  Moses Lard: No preacher should enter a church where an organ stands.

Generally Northern, more wealthy churches allowed for organization, more liberal.  Became the Christian  Church and the Disciples of Christ  
  
Generally Southern churches, on the wrong side of the tracks, fiercely independent, became Church of Christ  
  
 SC Movement:   p 573,574  
  
No sense of history (very different from Campbell!!)  
Fiercely supported church autonomy.  
  
Became legalistically oriented.  Split over very minor issues  (one cup, instruments in churches, etc)  No issue too small to divide over. Here we see the dominance of the restorationist philosophy.  
  
Daniel Sommer and David Lipscomb. “Fathers” of the CoC. Two fathers with a very different nature.

David Lipscomb (1831-1917) “Father” of the Church of Christ  
  
Founder of Lipscomb University Editor of the Gospel Advocate 1866-1917  
  
Very strong dependence on the Bible.   Doctrinally oriented.  Pacifist. But sought unity whenever possible. Refused to attend churches which did not allow blacks.  
  
Daniel Sommer Watchdog for the brotherhood.  
  
Daniel Sommer was a militant who left a legacy of legalistic wrangling and   
divided congregations.  
  
Sommer was determined to lead the faithful away from the larger body of Disciples   
of Christ, and he came to refer to those loyal to his own plea as the "Church of Christ," whereas all others were the "So-called Christian ChurchThus, Sommer's followers came to be referred to as "anti brethren," since they were opposed to so many things. Sommer also frequently insisted that his people were the "only Church of Christ in town."

Daniel Sommer was devoted to division, and on May 24, 1892, wrote in his Octog  
raphic Review, "The Sand Creek Declaration is being adopted, and those who will not   
do right are purged out as old leaven. In course of a few years the Church   
of Christ will be entirely separated from the Christian Church. Then there will   
be no more fellowship between them as there now is between the Church of Christ and any other branch of sectarianism. Hallelujah." In other words, Praise God  
for this division of His people!!   
  
 1906 US Census acknowledged two separate groups:  The Church of Christ and   
the Christian Church/Disciples of Christ.  
  
20th Century controversies:  
  
One cup, Sunday School, “anti” churches  
  
Premillennialism. CoC left pacifism and became right wing, conservative and patriotic.  
  
For the Christian Church/Disciples of Christ; The Ecumenical Movement.  Open Membership.  
  
UCMS (United Christian Missionary Society) vs. NACC (North American Christian Convention)  
  
Two denominations by about 1950  
  
Church of Christ:  Conservative  
  
Christian Church:  Moderate  
  
Disciples of Christ:  Liberal  
  
Lessons to be learned:  
  
Unity is extremely difficult to maintain without strong hierarchical structure.  
  
Separating essential matters from the non-essential is harder than we think.  
  
 A movement without a strong hierarchical structure needs instruments to maintain unity.  
  
Careful thinking about theology, church structure and history are required for long term growth and unity.  
  
It is extremely difficult to avoid overreacting to groups with whom we disagree.

Resources:

Reviving the Ancient Faith (Hughes)

A Live of Alexander Campbell (Doug Foster)

The Stone Campbell Movement (Garrett)

Into All Nations (Foster Stanback)

The Search for the Ancient Order (West)

**ICOC**.

1960’s CoC began to establish College Chairs at secular universities.

A Campus Ministry conference began to meet annually.

1969 Chuck Lucas campus Minister at Crossroads Church of Christ in Gainesville Fla. Soul talks, Strong emphasis on commitment, purity in dating, evangelism.

Converted Kip McKean, Tom Brown, Sam Laing, etc…. By late 1970’s sent out dozens of campus ministers across Churches of Christ in US. Became

known as the Crossroads Movement. Persecuted because schismatic. Would not “fellowship” other campus groups.

Problem: Existing Churches of Christ almost inevitably split over commitment/discipleship.

Kip McKean Disciple-only churches.Boston, 1979. “Where the Bible speaks, we are silent, where the Bible is silent we speak.” Far less legalistic than CoC

Reconstruct Crossroads ministries. Rebaptise CoC’ers Extremely schismatic. Great world vision. Highly authoritarian leadership style.

Church of Christ: converted people to baptism ICOC: converted people to discipleship. .Amazing world-wide growth and impact.

Problems with leadership style and most especially with highly centralized, autocratic leadership style.

Such strong emphasis on the basics, failed to encourage deep biblical study by every member (like the Church of Christ)

Proposal: Convert people to Jesus Christ (without losing emphasis on Lordship or teaching on how to be saved)

Proposal: Let us continue to be a world-wide movement, but financial and otherwise commitment is a local decision by a leadership based on elders and evangelists. Voluntary para-church associations.

Move from a group vision to mixture of group and individual sense of mission. Move away from schismatic attitude. Attitude of reformation vs restoration.