

Restoration History

LESSON 5 — Stone-Campbell Connections

- by Charles Dailey

(This short lesson series was designed for a church class and gives an overview of our heritage in being like the church of the New Testament era. The series is not designed for the college classroom with documentation on each point. We have relied heavily on the class notes of Dr. Roger Chambers.)

Introduction:

1. In the first lesson, we noted that God used at least five different men in the U.S. to lead break outs from the established denominations. They were aimed at ditching creeds and using the Bible alone as the only rule of faith and practice.
2. In the second and third lesson, we saw that God was working in the lives of the men of the Campbell family, at least Thomas the father and his oldest son Alexander.
3. In the fourth lesson we noted the work of Walter Scott, Racoon John Smith, Isaac Errett and J. W. McGarvey.
4. In this final lesson, we will look at some outcomes of the Stone-Campbell Movement.

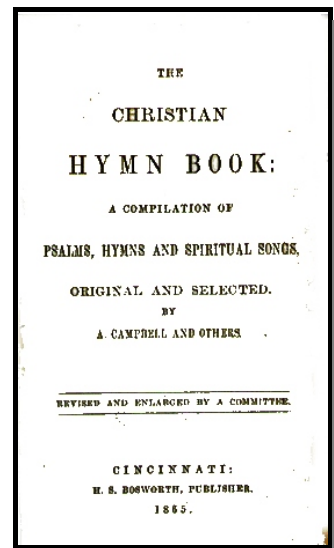
I. The Music of the Movement

- A. Campbell had hoped to solidify the movement by promoting a single hymnal for all of the churches. That did not work, and a number of hymnals were published by other leaders in the movement.
- B. Many songs and hymns were written by members of the Stone-Campbell churches.

They not only sang the great traditional hymns of the church with zest, but they loved their own “Bringing in the Sheaves,” “There Is a Habitation,” “The Beautiful Garden of Prayer,” “The Way of the Cross Leads Home,” “Tell Mother I’ll Be There,” and “His Eye Is on the Sparrow.” The state and national conventions were veritable song fests symbolic of happy throngs on the victory road.

The music that accompanied the Restoration (Stone-Campbell) Movement is a study in itself. The work of Enos Dowling is on display at the *Lincoln Christian College* site and even provides a timeline of the writing and publishing of the music of the Restoration.

Those wanting to know more about the hymnals can learn at: library.lccs.edu/hymnals/



II. God's Message Through the Movement

- A. The King James Version of the Bible was more than 200 years old and the translators used words from the vocabulary in England of the 1600s. This left the opportunity for translations reflecting the grammar usages of America as well as newer Greek manuscripts, discovered since the 1600s.
- B. There was a number of men from the Stone-Campbell Movement who came forward with very good translations of both Old and New Testaments.
 1. Alexander Campbell stepped into this gap with his *Living Oracles* translation. It was issued with changes between the printings reflecting improved wordings over earlier printings. He also used "immerse" rather than "baptize." This was the first translation made on the American continent. *Living Oracles* is available through Amazon.

Free at: ncbible.info/MoodRes/Transmission/LibTransmission.html#ver2

2. Joseph Bryant Rotherham, in England, issued his *Rotherham's Emphasized Bible*, both Old and New Testaments. Mr. Rotherham began his spiritual journey as a Methodist, then moved to the Baptist Church where he was a preacher and finally became part of the local Church of Christ until his passing. Both Old Testament and New Testament (1897) are available for free download or from Amazon. See further in the *Emphasized Bible* entry in Wikipedia.

ncbible.info/MoodRes/Transmission/LibTransmission.html#ver2

3. William E. Paul lists at least 15 translations by men of the Stone-Campbell Movement in his essay on translators. Additionally, some men worked on translation committees.

ncbible.info/MoodRes/Transmission/LibTransmission.html#ver2

4. A recent translation by a member of the Stone-Campbell churches is *The Everlasting Gospel* by Hugo McCord. For more details, see the Wikipedia entry for Hugo McCord.

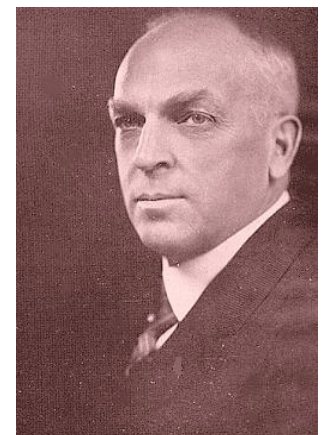


III. Mass Meetings of the Movement - Revivals

A. Walter Scott was a prime mover in holding protracted gospel meetings. But he was not alone. Nightly gospel meetings were held far and wide. Outstanding preachers included Knowles Shaw and J. V. Updike.

B. Charles Reign Scoville makes an interesting case.

1. Scoville was the most effective mass-evangelist among the Churches of Christ and Christian Churches since the Church was established on Pentecost. C. D. Hall, Dean of *Texas Christian University* estimated that 200,000 were added to the Kingdom of God through Scoville's ministry.



2. C. R. Scoville was born on a farm at the west edge of Ohio, a community then called West Milford. After the farm house burned, the family moved to Newville, across the Indiana border. At 16 he graduated from high school and became a member of the United Brethren Church. Then at 22, he attended a revival meeting at a Church of Christ near his home. On the first night he decided that he wanted to be a Christian. On the second night, he responded to the invitation, but was unable to articulate even a simple statement. The preacher, I. W. Lowman, was sympathetic and said, "May the Lord some day make that boy a preacher." And the Lord did. He was baptized in the St. Joseph River. Through his 40 years of ministry, Charles R. Scoville returned to the little congregation for one service each year.
3. Among his earlier evangelistic campaigns was one at Albany, Oregon in 1900. It was combined with the dedication of a new building for the Christian Church. Attendance at the dedication reached more than 1,000. At the time of the Albany meeting, he had not developed his team approach to successful evangelistic meetings. Even then, there were more than 220 responses to the invitation, 40 on the final day of the campaign. After Scoville's revival meeting, the *Albany Christian Church* numbered well over 200. Mr. Scoville soon became nationally known as an evangelist and singer.

The Scoville team only logged baptism, not other forms of public response.

4. Historian James DeForest Murch wrote:

As Scoville's experience grew, local church campaigns seldom saw less than one hundred persons added. Then at Anderson, Indiana, there was a "veritable Pentecost" with 1,269 additions to the local church. At Oklahoma City, First church received more than fifteen hundred new members; and so the fabulous wave of evangelism began to spread.

Each campaign was preceded by intensive organization, promotion, and advertising. Cottage prayer meetings were held. Prospect lists were prepared. Visitation teams were trained to get results in personal evangelism. Mass choirs sang evangelistic songs. The sermons were popular and sentimental in tone and psychologically aimed at immediate decisions for Christ. The "steps into the kingdom" were clearly though briefly stated and "baptism the same hour of the night" was advised.

5. Mr. Scoville conducted his meetings with a team of about 15 men and women. Some were sent ahead months in advance to prepare the way. There is evidence that Scoville's evangelistic efforts were financed by Robert Alexander Long (Long-Bell Lumber Company), an elder in Kansas City, Missouri. (Longview, Washington was developed by and named after R.A. Long.)



R. A Long

The advance workers taught the Sunday School classes how to go out and teach their friends about Christ. There was a longer series of lessons. Construction foremen led volunteers in erecting temporary tabernacles to handle the crowds. In Aurora, Missouri, the tabernacle seating was about equal to the population of the entire town.

Note the tabernacle was built preserving one or more trees.



Aurora, Missouri Tabernacle

While that meeting was in full swing, staff members were in Akron, Ohio getting a tabernacle built and class trained to bring in their friends. In that meeting, there were 5,124 baptisms.

6. Charles Reign Scoville is largely forgotten today, his name is unfamiliar. The impact that he had on the growth of the Stone-Campbell Movement defies description. Why has he been forgotten? One reason is that we don't have provision in our teaching programs to review our own history. In that oversight, we deprive ourselves of some wonderful encouragement.



Akron, Ohio Tabernacle

IV. Education Within the Movement.

- A. Colleges. Many modeled after Bethany, school opened in many areas, especially east of the Mississippi River. *Western Reserve Eclectic Institute* opened at Hiram, Ohio. It was later renamed Hiram College. James A. Garfield was first a student and then returned to become president of the school. Charles Reign Scofield and Harold Bell Wright were graduates.
- B. Here is a partial list of schools currently operating. Our purpose in this listing is to give the reader an idea of the size of the educational arm of the Stone-Campbell Movement.

Abilene Christian University, Alberta Bible College, Austin Graduate School of Theology, Atlanta Christian College, Bear Valley Bible Institute of Denver, Bethany College, Boise Bible College, Brite Divinity School, Brown Trail School of Preaching, Butler University, Central Christian College of the Bible, Chapman University, Christian Theological Seminary, Cincinnati Christian University, Crossroads College, Crowley's Ridge College, Dallas Christian College, Lipscomb University, Drake University, Emmanuel School of Religion, Faulkner University, Florida College, Florida Christian College, Florida School of Preaching, Freed-Hardeman University, Great Lakes Christian College, Harding University, Harding University Graduate School of Religion, Heritage Christian University, Hiram College, Hope International University, The Internet School of Biblical Studies, Jarvis Christian College, Johnson Bible College, Kentucky Christian University, Lexington Theological Seminary, Lincoln Christian College and Seminary, Louisville Bible

College, Lubbock Christian University, Lynchburg College, Magnolia Bible College, Manhattan Christian College, Maritime Christian College, Memphis School of Preaching, Milligan College, Nashville School of Preaching, Nations University, Nebraska Christian College, Northwest Christian College, Northwest College of the Bible, Northwest Florida School of Biblical Studies, Ohio Valley University, Oklahoma Christian University, Ozark Christian College, Pepperdine University, Phillips Theological Seminary, Phillips University, Platte Valley Bible College, Puget Sound Christian College, Roanoke Bible College, Rochester College, St. Louis Christian College, Southern Christian University, South Houston Bible Institute, South Pacific Bible College, Southwest School of Bible Studies, Southwestern Christian College, Sunset International Bible Institute, Tennessee Bible College, Texas Christian University, Transylvania University, Tri-Cities School of Preaching and Christian Development, Western Christian College and High School, William Jessup University, William Woods University, Winston-Salem Bible College, and York College.

V. Prominent People Among the Churches

A. President James Abram Garfield, our 20th President.

James Garfield was not ardently religious in his teen years, but decided to attend Hiram College. Eventually he began preaching the gospel on weekends. He was strongly attracted to the message of the Apostles of Christ. Well educated beyond Hiram, he tried school teaching instead of preaching. His reputation spread far and wide.

The second Mrs. A. Campbell wrote:

Brother Garfield was the cherished friend of my dear husband and for many years an honored trustee of *Bethany College*, and ever manifested an exalted regard and devoted friendship for Mr. Campbell. He was always a welcome guest under our roof. I have heard his voice in preaching in the house of worship at Bethany.

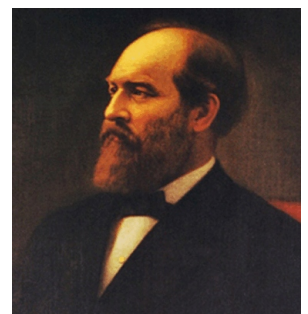
Early in his preaching, Garfield avoided involvement with politics. Upon changing his mind, he was elected to the U.S. House of Representatives. When the Republican Convention kept getting tie votes for other presidential candidates, the Convention broke the dead-lock by selecting Garfield because he was noted for his integrity.

Mr. Garfield is the only preacher to serve as President. He is the only person in U.S. history to be a Representative, Senator-elect and President-elect at the same time. To date, he is the only Representative to be directly elected President of the United States.

Garfield was the first ambidextrous president. It was said that one could ask him a question in English and he could simultaneously write the answer in Latin with one hand, and Greek with the other.

In order to explain to the many inquirers about his religious roots, President Garfield wrote:

1. We call ourselves Christians or Disciples
2. We believe in God the Father
3. We believe that Jesus is the Christ, the Son of the living God, and our only Savior. We regard the divinity of Christ as the fundamental truth in the Christian System
4. We believe in the Holy Spirit, both as to its agency in conversion and as an



indweller in the heart of the Christian

5. We accept both the Old and New Testament Scriptures as the inspired Word of God
6. We believe in the future punishment of the wicked and the future reward of the righteous
7. We believe that Deity is a prayer-hearing and prayer-answering God
8. We observe the institution of the Lord's Supper on every Lord's Day.
To this table it is our practice neither to invite nor debar. We say it is the Lord's Supper for all the Lord's children.
9. We plead for the union of all God's people on the Bible, and the Bible alone.
10. The Bible is our only creed.
11. We maintain that all the ordinances of the Gospel should be observed as they were in the days of the Apostles.

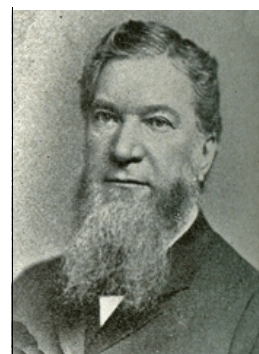
Garfield - Book *James A. Garfield - Letting His Light Shine* by John D. McArthur Jr. (Amazon)

Garfield's letters are being sold on eBay now. They bring \$4,000 to \$8,000 each.

B. Thomas W. Phillips, Oil Man.

Just as God used some ladies to finance the ministry of Jesus (Luke 8:3), so he used a man to provide funds for the rapid development of the Stone-Campbell Movement. Thomas Warton Phillips developed oil wells north of Pittsburgh. He established T. W. Phillips and Sons, now known as *T. W. Phillips Gas and Oil* of Butler, Pennsylvania with more than 60,000 natural gas customers.

He became a leader of the independent producers and refused to permit his operations to be absorbed by John D. Rockefeller and *Standard Oil*. From 1892-1896 he served as a "trust-busting" Congressman and at the time of his death in 1912 he owned 850 oil and gas wells and 900 miles of gas pipeline.



Thomas Warton Phillips. 1835-1912

Phillips was strongly persuaded about the correctness of the movement. He wrote *The Church of Christ* and signed it as A Layman. However in later years, his name was given as the author. It is still available from Google to read on the screen or as a download.

Mr. Phillips became a member of the Board of Trustees of *Bethany College* and *Hiram College*. The library at Bethany is the T. W. Phillips Memorial Library.

The Disciples Historical Society in Nashville, Tennessee is housed in the Thomas W. Phillips Memorial Archives. The library of Stone-Campbell movement materials includes: 37,000 volumes, 35,000 biographical files, 25,000 congregational records and 2,000 audio-visual items.



The Thomas W. Phillips Memorial Archives in Nashville, Tennessee.

Oklahoma Christian University in Enid, Oklahoma was heavily funded by Thomas W. Phillips and was renamed to *Phillips University* following his death.

C. Harold Bell Wright, Author

1. Wright was born in Rome, Oneida County, New York to William A. and Anna Watson Wright. His mother paid close attention to the children, taught them moral principles and read to them from the Bible, Shakespeare, *The Pilgrim's Progress* and *Hiawatha*.

Mr. Wright attended *Hiram College* and became a minister for the Christian Church in Pierce City, Missouri. He also preached in other towns in the west.

We are puzzled at the cursing in Wright's stories. One theory is that it was added by editors in order to appeal to the "popular mind."



Harold Bell Wright

In 1902, while pastoring the Christian Church in Pittsburg, Kansas, he wrote a melodramatic story, entitled *That Printer of Udell's*, which he intended to read to his congregation, one chapter per week, at successive Sunday night meetings. But before he read it to his congregation, the story was published in serial form in *The Christian Century*. Members of the church enjoyed the story so much that they encouraged him to publish it in book form, which he did. But it was Wright's second novel, *The Shepherd of the Hills*, published in 1907 and set in Branson, Missouri, that established him as a best-selling author. That book also attracted a growing stream of tourists to the little-known town of Branson, resulting in its becoming a major tourist destination.

To Wright, hard work, integrity and concrete efforts to aid people in need were far more important than sermons. He was among America's best-selling authors at the peak of his career.

- D. Ronald Reagan was the only president that we know of with a degree in Economics. He attended *Eureka College*, another school of the Stone-Campbell movement. He had been challenged in life by Harold Bell Wright's first book. President Reagan wrote to a member of the Wright family on White House stationery:

It is true that your father-in-law's book, indeed books, played a definite part in my growing-up years. When I was only ten or eleven years old, I picked up Harold Bell Wright's book, *That Printer of Udell's* and read it from cover to cover.



President Ronald Reagan

That book ... had an impact I shall always remember. After reading it and thinking about it for a few days, I went to my mother and told her I wanted to declare my faith and be baptized. We attended the Christian Church in Dixon, and I was baptized several days after finishing the book.

The term, "role model," was not a familiar term in that time and place. But I realize I found a role model in that traveling printer whom Harold Bell Wright had brought to life. He set me on a course I've tried to follow even unto this day. I shall always be grateful.

Before leaving for college, Mr. Reagan was active in teaching the Youth Group at church. Later, he drifted from his earlier pursuit of the faith, but his character and direction in life had been set. While in the White House, he considered himself to be God's man for the overthrow of the Communist system. This theme is developed in the book *God and Ronald Reagan, A Spiritual Life*

by Paul Kengor (Amazon).

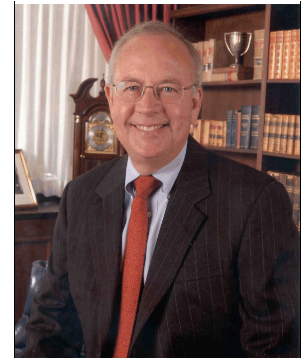
A writeup about the book is informative:

. . . But it was in his lifelong battle against communism -- first in Hollywood, then on the political stage -- that Reagan's Christian beliefs had their most profound effect. Appalled by the religious repression and state-mandated atheism of Bolshevik Marxism, Reagan felt called by a sense of personal mission to confront the USSR. Inspired by influences as diverse as C.S. Lewis, Whittaker Chambers, and Aleksandr Solzhenitsyn, he waged an openly spiritual campaign against communism, insisting that religious freedom was the bedrock of personal liberty. "The source of our strength in the quest for human freedom is not material, but spiritual," he said in his Evil Empire address. "And because it knows no limitation, it must terrify and ultimately triumph over those who would enslave their fellow man."

From a church classroom in 1920s Dixon, Illinois, to his triumphant mission to Moscow in 1988, Ronald Reagan was both political leader and spiritual crusader. *God and Ronald Reagan* deepens immeasurably our understanding of how these twin missions shaped his presidency -- and changed the world.

- E. Kenneth Starr, Attorney. Mr. Starr was raised in the home of a preacher of the a capella Churches of Christ. He is best known as the prosecutor in the impeachment trial of President William Clinton. He attended Harding University, Brown University, and Duke University. Later he became law clerk for Chief Justice Warren Burger.

Starr currently is dean of *Pepperdine University School of Law* in Malibu, California. In 2009, he served as lead counsel defending California's Proposition 8 and arguing that all same sex marriages in California are invalid.



Kenneth Starr

VI. Trends Within the Stone-Campbell Movement.

- A. A book is needed, not a paragraph.
- B. Three main groups have emerged from the movement.
 1. Churches that are held together organizationally known as the Disciples of Christ. This group is rapidly being absorbed back into the main stream of Protestant churches. A back lash has developed known as the Disciples Renewal Movement. They are now separating themselves from the Disciples organization and are again becoming independent congregations.
 2. Churches that have rejected central organization, but do allow enabling organizations to handle specialties that do not fit within the structure of the local church. Known as Christian Churches and Churches of Christ, they are emphasizing world missions. Some are down-playing the teaching of baptism for the remission of sins and are in danger of losing their distinct message.
 3. A capella churches that reject the use of the "mechanical instruments" and make this a test of fellowship. A growing number of the largest congregations are having two Sunday services with instruments being used at one of them.
 4. Groups two and three above are increasing their cooperation in community based and mission

based projects.

5. Group #2 above is probably among the fastest growing church group in America. For a fuller development of this subject, see the lecture by Victor Knowles at the Pepperdine University Lectureship in 2003. www.poeministries.org/pages/Lectures/Analyze_This.html