

1. **Heb 11:32** – “*And what more shall I say? For the time would fail me to tell of . . .*”
2. I often feel this way about those of the Restoration Movement. So many accomplished so much!
3. They were, however, fallible men who often got it wrong with the truth right before them (**Acts 2:39** and yet **Acts 10:34** and **Gal 2:11-13**) – old prejudices and ingrained biases often blind one to the obvious.

Not mentioned

1. “**Raccoon**” **John Smith** (born Oct 15, 1784 in East Tennessee). Strict Calvinist Baptist background.
 - A. Once, when he was headed to Christian County, Kentucky, to help his brother and family move back home when he stopped at a revival meeting. There John identified himself as being from the well known **raccoon county in Cumberland County** and thereafter was called “**Raccoon**” **John Smith** to tell him from all the other **John Smiths** in the area.
 - B. **Alexander Campbell** is quoted as saying: “*John Smith is the only man that I ever knew who would have been spoiled by a college education.*”

Obvious Oversights

1. Must remember that during this time slavery was a lawful institution in America.
2. “In these early days slaves drove their masters to the services, others living near came and stood on the outside while several went in to assist with the children or to do any other kind of work assigned. Some of the slaves being deeply impressed sought spiritual guidance. They were already in Hades and to hear a man of God tell them how they might secure peace and sit down at the welcome table pleased them very much. They did not choose to go to a torment greater than the one already experienced. It had been hard to understand the preaching, but now this simple way of telling the old, old story appealed to most of them. Several were added to the church. Often these went back and told the news to the other slaves. Many believed and were baptized; others were taught by the masters and their families. At times the most gifted among the slaves were trained and allowed to preach to the rest. Occasionally slaves were gathered in separate buildings and were preached to by the evangelists either before or after the regular service.” (Alfred J. DeGroot and Winfred E. Garrison, *The Disciple of Christ*, St. Louis: The Bethany Press. 1948, p. 469.)
3. In the book, “*Roll Jordan Roll*,” **J.E. Choate** reported that an ex-slave who lived in California by the name of **G.A. Goins** spoke of **Alexander Campbell** saying, “Mr. Campbell was a great debater. I saw him many times, with his own hands, baptize black men and women. I never tired of hearing him speak. He always had something to say.”
4. Many brethren, especially in the north spoke out strongly against slavery, writing in journals. Most preachers however, chose to ignore the issue, just accepting that it was part of the culture. **Alexander Campbell** believed that the slavery issue was best dealt with at the voting booth, yet laws had to change first, since land/slave owners were given extra votes depending on the amount of slaves they owned. Other Restoration minded preachers, like **James Shannon**, attempted to defend slavery Biblically
5. **Some Black Preachers of the Restoration Movement**
 - A. Samuel Buckner & Alexander Campbell – Cane Ridge, Paris, Kentucky

- B. Isaac Scott – Raleigh, North Carolina
 - C. Abram Williams – Somerset, Kentucky
 - D. Thomas Phillips – Lexington, Kentucky
 - E. J.D. Smith – at Louisville, Kentucky
 - F. G.P. Bowser – Maury County, TN (who mastered five languages in addition to English: Greek, Hebrew, French, German and Latin).
6. **James Jenkins Trott** (Nov 4, 1800, N.C.) – is an interesting figure.
- A. Raised a Methodist and became a Methodist preacher. Sent to work among the Cherokees in 1825.
 - B. In February 1828 he married a Cherokee woman (Sally Adair).
 - C. When he refused to join the “Trail of Tears” he was imprisoned after being forced to walk 110 miles to Lawrenceville, GA.
 - D. Sentenced to four years in prison he began reading the writings of Alexander Campbell.
 - E. Released from prison he and his family settled in Rutherford County, TN and immediately left the Methodist Church.
 - F. Desiring to become a N.T. Christian – he contacted the Baptist minister, **Peyton Smith** requesting baptism. Smith said, “Go before the Church, and relate your Christian experience.” Trott said, “Nay, I have not been in the Kingdom of the Savior, and have no experience therein; but I believe now, and have long believed, with all my heart in the Lord, and I desire to put him on in baptism.” Baptized in Overall Creek, near Murfreesboro
 - G. For years he worked to establish churches among the Cherokees in Georgia, Tennessee and Oklahoma.

Walter Scott

1. Scott has been called “*The Golden Oracle of the Movement.*”
2. **George Forrester** became a tremendous influence upon Walter Scott. Forrester had been greatly influenced by the **Haldanes** in Scotland.
3. The Haldanes are a story all their own. They were sons of a famous British admiral, and they also became seamen. They took the wealth left them by their father and became even richer, especially Robert, the older one.
4. Robert and James received spiritual training by their mother and as they got older it began having an impact upon them.
5. Robert said: “Christianity is everything or nothing,” and if it is everything, it should command every sacrifice. From that moment on Robert Haldane poured his great wealth, his life, into efforts to return to the Bible.
6. He financed a mission to India, liquidating some of his most valuable property to do so. He funded publications, built training schools, built church buildings, and supported evangelists, while he left it to his brother James to do most of the public speaking.
7. “It is not our desire to form or to extend the influence of any sect,” they told the people, “but to make known the evangelical gospel of our Lord Jesus Christ.” All this led to vast changes in their lives.
8. Both the Haldanes and **Greville Ewing** left the Church of Scotland and established several independent congregations, the first being in Edinburgh. They called it a Congregational Church.

9. James Haldane preached there for 52 years. He was still there when Alexander Campbell revisited Scotland 40 years later!
10. It was James Haldane who was first immersed. He told his congregation that he could no longer baptize babies.
11. The Haldane beliefs included:
 - A. A non-sectarian approach, an independence from authoritarian religion, their break with the state church.
 - B. They appealed to the scriptures, alone, apart from creeds.
 - C. A restoration of universal priesthood, the elimination of clergy/laity distinctions.
 - D. A rule by elders, independent congregations, and mutual edification.
 - E. Their eventual practice of immersion, though this did not become a general practice, nor was it made a test of fellowship. **It was made a matter of opinion which was the position of the Campbells in the early years.**
 - F. The emergence of weekly communion, in some churches at least, including those who sought to follow the exact **order** as outlined in **Acts 2:42**.

12. Events which shaped Scott's life

- A. Walter Scott met Alexander Campbell during the winter of 1821-22. Both were young men, Campbell was 33 at the time, Scott was about 25 or 26. Campbell was convinced that Scott was a most unusual man. Campbell began publishing the *Christian Baptist* in 1823. Scott suggested its name. Campbell intended to name his paper *The Christian*, but Scott felt the dual name would attract more Baptist readers.
- B. Scott married in 1823; in 1826 Scott and his family moved to Steubenville, Ohio, where he opened an academy.
- C. In Steubenville, Scott found three congregations seeking the New Testament order.
 1. One Haldanean congregation took the name **Church of Christ**. (Scott associated with this group).
 2. A second congregation followed Barton Stone and took the name **Christian Church**.
 3. The third group, a Baptist Church, belonged to the **Mahoning Baptist Association** and had loose ties to the Campbells.
- D. From that point, Scott's life took momentous turns. In 1826, the Mahoning Baptist Association invited him to speak at their annual meeting. Even though he did not belong to the Mahoning Association, they recognized him as a "teacher brother" and asked him to preach. Scott spoke on **Matthew 11** impressing all his hearers, particularly Alexander Campbell.
- E. The Mahoning Association held its next annual session on August 23, 1827, at New Lisbon, Ohio. The Wellsburg, Virginia, congregation sent Alexander Campbell as its "messenger."
- F. Passing through Steubenville, Campbell invited Scott to attend with him. At first Scott was "disinclined to do so, as he was not a member of the body, or of any church represented in it."
- G. Campbell persuaded him to go anyway and upon arriving the Association invited to him to take a seat and participate fully in the meeting.

- H. The Mahoning Association was made up of only 12 Baptist churches scattered over the Western Reserve, what is now northeastern Ohio.
- I. **In 1827 these churches reported a membership of only 492.** They had baptized only 34 the year before, 11 of these coming from Campbell's congregation.
- J. They had grown enough to realize that something special needed to be done in reaching out to the lost, so at this annual meeting they resolved to send an evangelist out into the field, and their choice was **Walter Scott**.
- K. READ FROM Lesson Plan (*)**
- L. Scott died April 23, 1861 (11 days after Confederate batteries opened fire on Ft. Sumter SC in what were the opening volleys' of the Civil War.
 - 1. "No death in my horizon, outside of my own family, came more unexpectedly or more ungratefully to my ears. Next to my father, he was my most cordial and indefatigable fellow-laborer in the origin and progress of this present Reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent, in the whole import of that word ..."
(Alexander Campbell)

Failures

1. I know of none who came to a 100% understanding of all truth upon one reading of the scriptures. These men were learning! These men did not have what I had (a teacher who had a good understanding of truth who could help me).
2. They made some egregious (conspicuously bad) errors.
 - A. At the Cane Ridge Revival those who were told to "obey the gospel" were not told to be baptized for the remission of sins.
 - B. They first learned that baptism was a burial and then its purpose.
 - C. They thought that just removing all creeds made people N.T. Christians instead of truly obeying the gospel.
 - D. They believed the Universal Church was composed of local churches (instead of individual believers). This gave rise to associations seeking to activate the Universal church. **MANY STILL BELIEVE THIS!** (Societies, Sponsoring Church, "Church of Christ church").
 - E. They did not understand fellowship at first. This is why they could preach for and associate with those who held a wide variance of doctrinal beliefs. (**J.W. McGarvey** believed it wrong and left the Broadway Church in Lexington, KY when it was introduced – but he often preached in congregations where the instrument was used without condemning its use).
3. Despite their incompleteness and mistakes – I believe they are to be respected for their astuteness and desirability to return to the Bible.
4. How many of us (you) have thru a complete independent study of the Bible learned that even one of your religious beliefs and or practices were wrong?