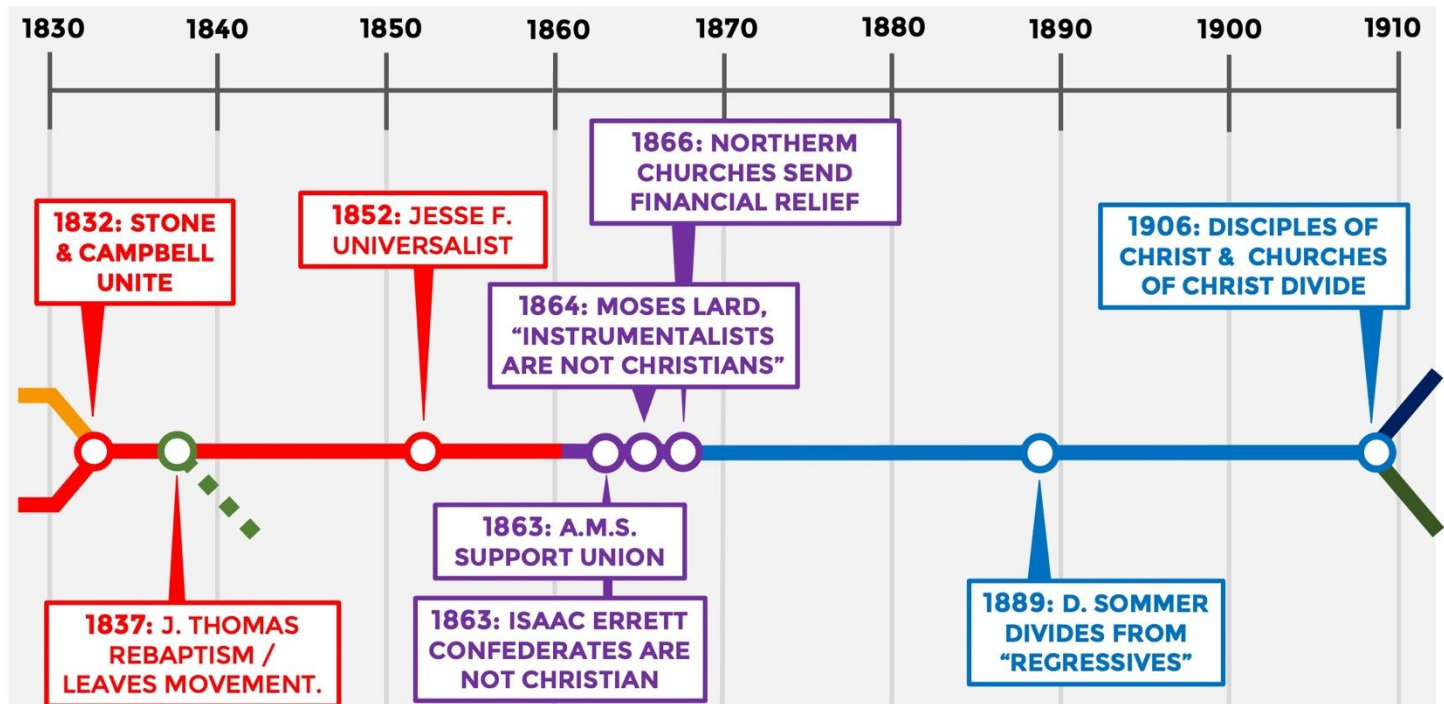


DISCIPLESHIP TRAINING SEMINAR / SUMMER 2021

OUR FAMILY STORY: THE RESTORATION MOVEMENT PART 3: BREAKING OUR MOVEMENT

A. DEALING WITH DIFFERENCES (1804-1850s)



1. DIFFERENCES WITHIN OUR MOVEMENT

- EXAMPLES:** *Our Name, Instruments, Missionary Societies, Women, Work of Holy Spirit*
- POINT:** *Our movement considered most issues as preferences to be discussed.*

2. HOW THE EARLY LEADERS DEFINED HERESY & A HERETIC

- Bad** _____ *not necessarily bad theology and* _____ *person.*
- STONE:** *"Let us still acknowledge all to be our brethren, who believe in the Lord Jesus, and humbly and honestly obey him, as far as they know his will, and their duty."*

3. THREE EARLY HERETIC OF THE STONE-CAMPBELL MOVEMENT

- a. **SIDNEY RIDGON (1830):** _____
- b. **JOHN THOMAS (1837):** _____ *the Baptist believers*
- c. **JESSE B. FERGUSON (1852):** _____ / _____
- d. **OUR RESPONSE:** Find a biblical _____.

B. THE ISSUE THAT BROKE OUR MOVEMENT: _____

1. THREE VIEWS ON SLAVERY WITHIN OUR MOVEMENT

- a. **ABOLITIONISM:** *Slavery is evil. Free the slaves now. (Ovid Butler)*
- b. **PRO-SLAVERY ADVOCATES:** *God established slavery in the Bible. (James Shannon)*
- c. **EMANCIPATIONISM:** _____ *free the slaves after they have been prepared for their freedom through education.*

2. BARTON W. STONE

- a. **VIEW ON SLAVERY:** He _____ *it.*
- b. **1828 QUOTE:** *“No man of intelligence now presumes to justify slavery. Whether he be a politician, moralists, or Christian, he would blush in the attempt.”*

3. TOLBERT FANNING AND DAVID LIPSCOMB

- a. **VIEW ON SLAVERY:** Both men _____ *it.*
- b. **KEY:** *Lipscomb could not preach against slavery, because he was tied to his Bible reading _____ - the Express Command Model.*

4. ALEXANDER CAMPBELL

- a. **VIEW ON SLAVERY:** *Campbell believed we should free the slaves, but he refused to take an anti-slavery position. He _____ the fens.*
- b. **LIBERIA:** *In 1832, Campbell proposed to Congress that the federal government use \$10 million of its surplus budget for the purchase, education, and colonization of all slaves to Africa until the land would not be “trodden by the foot of one slave, nor enriched by a drop of his sweat or blood.”*

C. THE CIVIL WAR (1861-1865)

1. CHOOSING SIDES

- a. **NORTH & SOUTH:** Northern churches united to stop slavery while southern churches rallied against northern rule in their states.
- b. **ISAAC ERRETT (1820-1888):** A Detroit preacher with thousands in his church said in a 1863 sermon that anyone who joined the Confederates was not a _____.
- c. **AMERICAN MISSIONARY SOCIETY (Cincinnati):** Wrote two articles all _____ Christians to pledge loyalty to the Union.
- d. **LIPSCOMB (AND FANNING) SIDE:** Lipscomb was a _____ who believed Christians should stay out of politics including voting.
- e. **ERRETT VS. PACIFISTS:** Southerners are pacifists because they _____.

D. AFTER THE WAR (1865-1906)

1. POSITIONS HARDEN

- a. **1866 NORTHERN FINANCIAL CONTRIBUTION:** Northern disciples banded together to send financial relief to southern Christians. However, the financial generosity could not overcome the growing rift between north and south church.
- b. **CHURCH NAMES:** Our name became our _____ and not the title referring to a Christians. Southern churches in our movement took the name Church of Christ while northern churches called themselves Disciples of Christ.
- c. **MISSION SOCIETY:** Southern Missionary Society members left calling it “unbiblical”.
- d. **HYMNALS:** Lipscomb refused to print the American Missionary Society’s hymnal branding it a “city hymnal”.
- e. **BIBLE SCHOOLS:**
 - i. Lipscomb (1891)
 - ii. Abilene (1906)
 - iii. Freed-Hardiman (1908)
 - iv. Harding (1924)
 - v. Pepperdine (1937)
 - vi. Ozark College (1942)
- f. **INSTRUMENTAL WORSHIP:** In 1864, Preacher and editor, Moses Lard, wrote that anyone who engaged in instrumental worship is not a _____. This was the first mainline call to separate from one another within the movement.

g. NORTH VS. SOUTH:

- i. _____ vs. *Poor*
- ii. *Educated* vs. *Uneducated*
- iii. *Not Pacifist* vs. _____

2. DANIEL SOMMER (1850-1940)

- a. **ROLE IN MOVEMENT:** The _____ of the movement.
- b. **BELIEFS:** Sommer's was a _____ - salvation by what we do.
- c. **KEY EVENT:** Wrote the *Address and Declaration* (1889), which reversed Campbell's *Declaration and Address*.

“And now, in closing up this address and declaration, we state that we are impelled from a sense of duty to say that all such as are guilty of teaching or allowing and practicing the many innovations and corruptions to which we have referred, after having had sufficient time for meditation and reflection, if they will not turn away from such abominations, that we can not and will not regard them as brethren.”

(Daniel Sommer, *Address and Declaration*, 1889)

3. END OF THE UNITY MOVEMENT (1906)