Lesson 9: Restoration:

Overview of the Twentieth Century.

Slide 1 – [www.TheRestorationMovement.com](http://www.TheRestorationMovement.com)

Slide 2 – Program shows Lesson 8, but it is Lesson 9: Overview of the Twentieth Century

Early in 1904 the Gospel Advocate advertised a book in its sales ads call, “Mr. World and Miss Church Member.” It was written by a Methodist minister by the name of W.S. Harris. The book was an allegory based on Jesus’ teaching about the wide and narrow way of choice to enter in Matthew 7:13. The graphic gives us a picture of looking through the open door of the 20th Century, as if to offer the reader an opportunity to choose which road they would like to travel. The book was nearly prophetic in the choices that the devil (Mr. World) would offer Miss Church Member in the years to come. He covered a potpourri of subjects that have very much come true over the next 100 years.

-At the century it was reckoned that there were 1,120,000 members in Restoration Churches

Slide 3 – 1906 Religious Census

* On June 17, 1906, an inquiry addressed to David Lipscomb arrived at the offices of the Gospel Advocate from S.N.D. North, director of the U.S. Religious Census.
* Lipscomb replied explaining the basic principles of the Restoration Movement formulated in T. Campbell’s Declaration & Address. Charges were made that these principles were ignored in the missionary societies and use of instrumental music in some churches.
* A few months later, S.N.D. North visited the offices of GA. J.W. Shepherd is commissioned to collect information about churches of Christ.
* Findings
	+ The Disciples of Christ was the larger body, 4-1 in number of churches.
	+ Regionally the Disciples were greater in number in the north.

Slide 4 – Further Division Among Disciples

* March, 1917 Major Controversy In The College Of The Bible Exists Over The Subject Of Higher Criticism, Leading To A Major Split Among Christians, Enter: The Disciples Of Christ
* By 1927, further division between Disciples of Christ and Christian Churches (Independent) exist.
* 1968, Restructure among Disciples takes place, that organizes them into a full denomination - headquarters are in Indianapolis, Indiana.

Slide 5 – The Christian Church

* 1927 – Start of the North American Christian Convention identified a “conservative” group of Disciples
* Maintain affiliation with Disciple of Christ, but are moving away from them theologically
* 1950s some of the conservative churches were sued by the more liberal Disciple to try to get the buildings and other property
* After Disciple Restructure (1968), about 2,500 churches withdrew from the Disciples of Christ denomination
* 1971 – The Christian Churches/Churches of Christ asked to be identified separately from the Disciples of Christ
* Membership today is 1.3 million and growing.
* Several Mega-churches

Slide 6 – Premillennialism

* 1920s Controversies With R.H. Boll Over Premillennialism
* German immigrant – came to US in 1890.
* Boll connected with GA from 1900-1915. (1909 Front Page editor)
* 1915 began series on Biblical Prophecy, soon asked to depart GA.
* Others in the RM holding the view pre-date Boll.
* 1924 Started Portland Christian School
* 1927 – Written debate w/ H. Leo Boles (Not a public debater)
* 1949-1979 – Kentucky Bible College (later Southeastern Christian College)
* In 1968 there were 120 Pre-mill congregations. Today there are less than fifty.

Slide 7 – A Time Of Growth

* 1936 – Census records showed churches of Christ, non-instrumental at 309,551 members with 3,815 congregations.
* 1946 - M. Norvel Young had been researching numbers and suggested there were 682,172 members with more than 10,000 congregations.
* Relative Rest Among the Churches During The War Years.

Slide 8 – Controversies in the 1930’s

In 1936, Foy E. Wallace, Jr., composed a list of “hateful problems” practical and doctrinal, that had disrupted local churches: “Preacher problems and the problem of preachers; the striving for place and the swapping of jobs: exchange meetings; Young People’s Meetings, all kind of meetings; the night service; the song service; mission work, women’s work, and no work.

Will J. Cullum further listed other schisms: “Objections to a baptistry, some insisted that we should have running water, because christ was baptizing int he River Jordan”’ Other things included - “Individual cups in observing the Lord’s Supper” “having a plate for the bread” “preachers extending the gospel invitation instead of waiting for sinners to ask what they should do as on Pentecost. “Members who claimed that it is unscriptural to have elders in the church, taking the position that all elders were in the days of inspiration; objections to “singing any song that is not addressed in words to the Lord. Some brethren were also objecting to “a word formula in baptizing, or in a marriage, and to have a funeral service.”

Slide 9 - General Consensus that the Scriptures only give one reason for divorce and remarriage – fornication! Matthew 19

G.H.P. Showalter in an editorial on Oct. 21, 1930 wrote, “There is but one cause (fornication) possibly, or at best two (desertion) that may be scripturally urged as a reason or an excuse for divorce.

Slide 10 – The World At War

* 4.5.1917-11.11.1918 – US involved in the Great War
* 12.8.1941-9.2.1945 – US involved in WWII
* Initially the GA ran articles encouraging conscientious objectors. But by August, it had reversed its push due to government intimidation (The Espionage Act of 1917).
* Many preachers files as CO’s, and some were held in CO camps.
* Brethren were heavily divided over the issue. GA was more CO, while FF was for taking up arms.

Slide 11 – Post War Evangelism

* At the conclusion of WWII, evangelism took on a new determinate movement in the brotherhood. Otis Gatewood, Batsell Barrett Baxter and others led missions to war-torn Europe
* People were more evangelistic among their neighbors
* Churches of Christ was quickly becoming the fastest growing “denomination” in America.
* Questions of how congregations can cooperate to support missions began to be discussed in brotherhood papers.

Slide 12 - Anti/Ultra Conservative Movement

* Located Preacher – in the 1920s
* Sunday School Material controversy – 1930s
* Christian College – support from the church treasury/institutions doing the work of the church to train, etc. – early at 1930s
* Institutionalism – as early as 1930s it was being questioned how to support it.
* Herald Of Truth – national radio, later television, broadcast received a divided interest in the early 1950s
* Orphanage Support in 1950’s - 1960s

Slide 13 – Unity Meetings

* Efforts on local and national level to reunite with Christian Churches/Disciples of Christ
* 1937 meeting in Cincinnati – Claud F. Witty & James Deforest Murch
* 1939 meeting in Indianapolis – H. Leo Boles killed the meeting with a passionate message on how unity can be restored by honoring Biblical Authority (this lecture was recorded and transcribed. The Getwell congregation in Memphis put it in tract form years ago. I scanned it and put it on my website. “The Way of UNITY Between "CHRISTIAN CHURCH" AND CHURCHES OF CHRIST”
* Unity meetings continued into the 70s, 80s and 90s, but never accomplished the intended goals. Sometimes books with speeches were produced for distribution.
* Also meetings with Non-Institutional brethren, like The Arlington Meeting, 1968, - 2 more in the 70s

Slide 14 – Other Controversies In The Late 20th Century

* 1980s, 90’s – The New Hermeneutic Movement – reinterpreting the Scriptures. “Christians Only, Not The Only Christians” - Denominational Unity Meetings
* 1970s,1980s – Crossroads/Boston Movement – reinterpreting Evangelism – The Crossroads church in Gainesville, Florida. Transferred to Boston, and pillar churches around the world. Cultic practices were quickly condemned by mainstream church leadership, but many churches were split, unity destroyed on many fronts.
* 1970s – Marriage, Divorce & Remarriage – While several were involved, most of the controversy centered around long-time preacher and educator, James D. Bales, wrote a book, “Not Under Bondage.” Thomas B. Warren, Roy Deaver and others responded, and camps of following developed in many places.
* 1980s, 90’s – Apathy, and decline in Evangelism, churches are reducing in numbers with every passing year.