

Missionary Society: Attitudes Have Consequences

Who said it?

- “We must, therefore, conclude that the Scriptures *alone* cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truths necessary for salvation.”
 - Roman Catholic position on Infallible Teaching of the Roman Pontiff.
- “A pope’s letter is the most weighty authority in the Church” (ib.).

I. Evangelism and Missionary Society

Dilemma

- **Bad:** Even if M. Society converted millions more than churches...what would it convert them to?
- **Worse:** James Barclay, 1st missionary; sent to Jerusalem; baptized 22 in 3 yrs. (1851-1853).
 - Returned in 1858: all except two gone.
 - 1856: D. S. Burnet discouragement.
- **Worst:** mishandling of Scripture took toll on people's faith.

I. Evangelism and M. Society

II. Baptism and Salvation

Isac Errett quotes J.S. Lamar (1/2)

- “But Mr. Campbell taught that ‘baptism is a part of the process of Regeneration.’”
- Errett’s reply: ‘Yes, he made it a part of the process of regeneration, *as defined by him*; but that he made it a part of regeneration, *as defined by the Baptists*, is not true... With the Baptists, regeneration is entirely an *internal* process ... the implantation of new life, or the principles of new life, in the soul. Mr. Campbell never taught that baptism was any *part* of that process. . . .

Isac Errett quotes J.S. Lamar (2/2)

- “But Mr. Campbell taught that ‘baptism is a part of the process of Regeneration.’”
- Errett’s reply: ... ‘Baptismal regenerationists do; and in that respect there is a great gulf between him and them. He taught that regeneration embraced *a change of state* – a birth, a passing out of one state and one condition of life into another, and that baptism was that birth of water in which a being *already made alive to God*, passed into new conditions of life – entered into the kingdom of God’

Lunnenberg letter, Sept., 1837

1. 'Caught AC in inconsistency; he defended himself.
2. He presumed (for God) that the pious unimmersed are safe.
3. He argued from silence and ignored / silenced plain NT teaching . . . as he later did to justify Missionary Society.
(Mt.28; Mk.16; Ac.2; 22, et al.)

I. Evangelism and M. Society

II. Baptism and Salvation

III. Progressives and Unbelief

Education

- Younger preachers went East to complete education in 'liberal universities'; became indoctrinated with German rationalism.
- R. L. Cave, 'pastor' of Central Christian Church, St. Louis...
- W. H. Wharton, Nashville – stale.
 - 1846: younger man, J.B. Ferguson.
 - Flattery
 - 1852: revealed views on 1 Pt.3:18-20

1 Pt.3:18-20

- Identity of spirits in prison: 20, formerly disobedient (wicked people of Gn.6)
- Prison: 19, abode at time Peter wrote; hades, 2 Pt.2:4; Jd.6
- When was preaching done?
 - Nothing in text demands 'while in prison'
 - Preaching occurred in days of Noah...
 - NASB: spirits *now* in prison
 - Peter speaks of them where they are as he writes: *spirits in hades*. 1 Pt.1:11; 2 Pt.2:5.

1 Pt.3:18-20

- Why would Jesus preach only to these wicked people?
 - If they get second chance, why not all?
 - Acts 10:34-35.
- What would He say to lost? (2 Co.5:10)

I. Evangelism and M. Society

II. Baptism and Salvation

III. Progressives and Unbelief

IV. Mechanical Music in Worship

A.Campbell never embraced it

- Many of his converts and fellow society advocates fell.

If he did not respect silence of Scripture on organization of church, why respect Scripture on worship of church?

A. Campbell never embraced it

- Controversy over music began with flare up in KY, Feb.22, 1851.
 - Letter to J.B. Henshall: “Would not such instruments add greatly to the solemnity of worship, and cause the hearts of the saints to be raised to a higher state of devotion?... We are far in the rear of Protestants on the subject of the church music.”
- Henshall labeled it “worldly minded.”
- Others: denominations were advancing ahead of them by using instruments.

Rogers begged AC to address issue

- “...So to those who have no real devotion or spirituality in the church, and whose animal nature flags under the oppression of church service, I think with Mr. G. that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritually-minded Christians such aids would be as a cow bell in a concert.”

L. L. Pinkerton, Midway, KY

- “So far as known to me, or, I presume, to you, I am the only preacher in KY of our brotherhood who has publicly advocated the propriety of employing IM in some churches, and that the Church of God in Midway is the only church that has yet made a decided effort to introduce it. The calls for our opinion, it is probable, came from these regions.”

The 'need': introduced in 1860

- Evidence: IM used sparingly as early as 1851
- Why? Singing was terrible.
- Baby steps:
- Met on Saturday night to practice songs.
 - Little later, someone brought in a melodeon to get right pitch.
 - Soon after, sister accompanied singing with her playing during these practice sessions.
 - They thought the effect was good; used it on Lord's Day

1864: Q to W.K. Pendleton

- Admitted IM was not used by primitive church.
- First introduced in church worship after Thomas Aquinas (wrote in AD 1250) —

‘Our church does not use musical instruments as harps and psalteries in the praise of God, lest she should seem to Judaize’ — Thomas A., d.1274

- BUT: Pendleton did not consider silence of Scripture sufficient reason not to use them.

As with M. Society, silence is admitted, then ignored.

J. W. McGarvey replied in Harbinger

- “If IM were authorized in NT and if God, by his written word, approved...then the advocates of the instrument should produce those Scriptures.”
- Response to OT argument:

“Worship of Jews was appointed for time in which they lived, consisted of offering sacrifices, ceremonial washings, etc. The church on the other hand is fully spiritual in scope. They worshipped without aid of incense, animal sacrifice, or mechanical instruments.”

In spite of these efforts...

- More churches began to use IM.
- Justified it as mere matter of expediency.
- Robert Richardson wrote that use of IM can never be a question of expediency . . .

“for the simple reason that there is no law prescribing or authorizing it. If it were anywhere said in the NT that Christians should use instruments, then it would become a Q of expediency ... whether an organ or melodeon... Nothing is expedient which is not first of all lawful”

N. L. Walker, preacher

- Busy in meetings...and merchandizing.
- 1869: reported that he baptized 300 people and used the organ in every meeting except one.

Opponents of IM asked:

1. Did **Jesus** ever appoint it?
2. Did the **apostles** ever sanction it?
3. Did the **primitive church** use it?

Opponents charged that IM violates:

1. The law of **faith**. Ro.10:17. 2 Co.5:7
2. The law of **worship**. Jn.4:24.
3. The law of **duty**. 1 Co.1:10. Pr.6:16-19

‘The tendency of all such things (modern music in churches, prizes, fairs, etc.) is to promote two parties or divisions among us – and then ultimately to throw the blame of the split upon those who have strictly *adhered* to our Rule’ – Jacob Creath.