

STUDY PAK 12

CONTROVERSIES SHAPE THE BAPTIST MOVEMENT!

“During the second half of the Nineteenth Century and the first half of the Twentieth Century, Baptists are most remembered for their bitter struggles among themselves.”

~ ~ Dr. Phil Stringer ~ ~

I. THE CAMPBELLITE CONTROVERSY.

One of the most dramatic Baptist battles came over _____. Alexander Campbell was born in Ireland and associated there with Presbyterian reformers. He chose to come to the United States so that he might enjoy the religious freedom available to everyone. He became convinced of the error of _____ and was baptized by _____ in a Baptist church. He began an independent church that soon joined a local Baptist association. Campbell gained a great reputation as a debater.

During this time, Barton W. Stone was dismissed by the Presbyterians because of his doctrine. He taught baptism by immersion of _____, which was contrary to Presbyterian doctrine. He also taught that one had _____ until he was _____ and that proper baptism was thus _____. Campbell and Stone joined forces and began to think of themselves as a _____ among Baptists. Baptists began to debate over the relationship between salvation and baptism, and the doctrine that _____ was essential to _____ became known as _____.

A number of Baptist Churches, especially in the South, began to form new groups. The followers of Stone began to consider themselves the “_____” churches, and the followers of Alexander Campbell became known as the _____. The separation between Baptists and the Campbellites was complete. Baptists and Campbellites usually _____ each other’s baptism,

church membership, and ordination. A later group of Campbellites, dissatisfied with the growing _____ among the Disciples of Christ, called themselves the _____.

II. SLAVERY.

The question of slavery was a difficult one for Baptists. In England, John Howard, a Baptist pastor, had been a leader for prison reform and a spokesman against slavery in that country. In 1833, English Baptists had led the British West Indies to outlaw slavery, and they called on their American brethren to do the same. As early as 1789, John Leland, the great Baptist preacher associated with our American Constitution, had called for a gradual end to slavery.

Baptists _____ in their reaction to slavery issues. Some preached against slavery, but did not consider it a matter for the _____ to deal with, while other churches accepted slave owners as members but would not allow them to _____. Others considered slavery a _____, while a small group considered slavery good and _____.

The question haunted relations between preachers. Could an anti-slavery preacher fellowship with a preacher who owned slaves? Could he fellowship with a pastor who did not own slaves but who accepted slave owners in his church? Tremendous confusion and great differences of opinion existed among Baptist leaders over this complex issue.

Baptists led the way in _____ in the northern states; however, Baptists in the south were among the leaders in _____ slavery there. The leader of the Illinois Friends to Humanity Association, an anti-slavery group, was a Baptist preacher who called for all anti-slavery Baptists to break all fellowship with Baptists who owned slaves. In Indiana, the leaders of the “_____,” a system for helping runaway slaves flee to Canada, were _____.

Some of the Baptist missionaries in Burma broke relations with the Missionary Baptist Convention in 1840. The Convention had sent some missionaries who were _____ to the mission field, and they had taken _____ with them. Many of the missionaries felt that this greatly hurt the _____ of the entire Baptist cause in Burma. A convention of anti-slavery Baptists was held in New York, and they formed a missionary society to work with those missionaries who were anti-slavery.

In 1841, the Missionary Baptist Convention issued a _____ on the slavery issue, and, in 1844, the Convention refused to appoint James E. Reeve as a missionary unless he was _____ the slave he owned. This caused many southern churches to withdraw from the Convention, and they soon formed their own _____. Most southern Baptist churches, even those who were anti-slavery, felt the need to identify with this Southern Baptist Convention.

III. BIBLE COLLEGES.

Another prominent battle among Baptists came over the concept of _____ and _____. Some Baptists believed that the influence of schools of higher education would cause people to look to the _____ instead of the _____, and they were afraid that education might _____ the concept of the _____ of Scripture. The Primitive Baptists as well as the Separate Baptists identified themselves with this way of thinking. The anti-school Baptists never experienced much growth, and their influence on Baptist affairs in general seemed to diminish with each passing decade. By 1902, there were 36 Baptist universities, 29 Baptist colleges, and seven Baptist seminaries in America.

IV. SUNDAY SCHOOLS.

A sideline debate to the Bible college issue was the battle over the idea of Sunday School. In 1780, Robert Raikes had begun a special school for _____ on Sunday in London, and a Baptist deacon, William Fox, seized upon the idea and soon Baptist churches all over London had special _____ for

children. The first recorded Sunday School in the United States was at the Second Baptist Church in Baltimore in 1804. Many churches seemed to feel that this was an excellent way to advance their ministries, although some Baptists, usually those opposed to missions and Bible colleges, felt the schools must be opposed as a “modern” invention. This was a battleground for several decades, but eventually the Sunday School became a _____ of almost all Baptist churches.

V. **MASONRY.**

Masonry was another area of controversy among Baptists. Some Baptists considered the Masonic lodges a secret organization of individuals dedicated to the _____ of the United States. Masons were accused of _____ and _____. So many different people throughout the United States felt this way, that an anti-Mason political party was formed. Other Baptists believed that the Masons were simply a _____ with no religious significance. The same questions that followed the slavery debate arose again. Should Masons be excluded from church membership, or just church offices, or should they be accepted freely? Could anti-Mason pastors fellowship with neutral pastors? What about pastors who were Masons? The influence of Masons among Baptist Churches gradually _____, but this controversy _____ in a limited way.

VI. **LIQUOR.**

A similar controversy arose over liquor with many Baptists believing that faithful Christians _____ use intoxicating drink as a beverage. Some Baptists openly fought this idea as an infringement upon the doctrine of _____. Most of the leadership of the anti-missions group were also pro-alcohol. This was an area of _____ among Baptists, but, by the Twentieth Century, few Baptist preachers _____ the use of liquor.

VII. **THE SECOND COMING OF CHRIST.**

The other great controversy among Baptists was over the Second Coming of Christ. Some Baptists were _____, believing in the return of Christ to rule and reign upon the earth for 1,000 years, some were _____,

believing that Christ would return _____ 1,000 years of peace upon the earth, and a smaller number were _____, believing that Christ would return, but that there would be _____. A hundred years of bitter debate separated the three positions. Pre-millennialism eventually became by far the majority position.

The prophetic teaching of one Baptist preacher, _____, led many to expect the return of Christ in the 1840s, and when this was _____, Miller returned to being a normal Baptist teacher. His _____, however, developed into the _____ cult.

VIII. THE FUNDAMENTALIST - MODERNIST CONTROVERSY.

The greatest controversy among Baptists arose in the Twentieth Century. Beginning late in the Nineteenth Century, there arose a group of theologians who carried the name Baptist but _____ the authority of Scripture. This was so _____ of that there appears to have been _____ of what they were teaching at first. Such Baptist teachers as William N. Clarke, Walter Rauschenbush, Shaller Matthews, and Harry Emerson Fosdick challenged the authority of the Bible and developed a constantly expanding following in Baptist _____ and in certain large urban churches.

Baptists who belonged to either the Northern or Southern Baptist Convention faced a great dilemma. Should they expel this group from their membership in defense of the doctrine of sole authority of Scripture? Some argued that the doctrine of _____ meant that Baptists _____ one another _____. Since the Conventions _____ the _____ within them grew. Many who opposed the modernist element _____ the conventions and _____ new organizations or simply functioned _____ being a part of any organization. Of course, many Baptists had always done this.

When Ford Porter, a Baptist pastor in Princeton, Indiana, tried to leave the Northern Baptist Convention in protest over modernism, the Convention tried to _____

over his church. This led to a two-year legal battle, finally decided by the courts. The court ruled that Baptist churches were, by definition, _____, and that if a majority of the membership wished to withdraw, the Convention _____ stop them. This legal decision paved the way for thousands of Baptist churches to _____ from the two largest Baptist conventions.

IX. LANDMARKISM.

The movement called _____ actually began in the mid-1800s. Led by James R. Graves and Jim Pendelton, these Baptists took a _____ view. They went further than the common Baptist view that Baptists represented the best, most consistent expression of New Testament Christianity. They believed that Baptists were the only New Testament Christians and _____ with any _____. Many would not fellowship with any who were not Landmarkers, and many carried that thought further and believed that Baptists have a _____ in Heaven. This movement experienced a great amount of growth as Baptists left their respective conventions and associated with Landmarkism. Certainly there was no question of _____ among the Landmarkers.

X. NEW-EVANGELICALISM.

One new aspect of the fundamentalist-modernist debate soon emerged that is called _____. New-evangelicals maintain a commitment to the concept of personal salvation. They maintain at least some concept of loyalty to the idea of an inspired Bible; however, they _____ trying to find a _____ for fellowship with various religious _____ and _____. This controversy has had a great impact on Baptists.

The leading spokesman for the new-evangelical position is a Baptist—the well-known evangelist, _____. Graham, easily the most famous preacher in the United States, openly held citywide crusades sponsored by _____ as well as _____. It was not unusual to see modernists, Roman Catholics,

Seventh Day Adventists, charismatics, and evangelicals from various groups united in a Billy Graham Crusade.

This philosophy created a number of questions for Baptists. Should a Baptist _____ in such a program? If he _____, as the fundamental Baptists do, can he _____ with those Baptists who do choose to participate? Such questions led to a serious split within the _____ movement.

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