An artistic illustration of a cluttered desk. In the upper left, a dark book with gold lettering is visible. To its right is a round, white clock with a dark face. Below the clock is a large, tangled pile of various keys. The background is a textured, warm-toned surface, possibly a desk or wall, with a dark, shadowed area in the upper left corner.

**THE EARLY HISTORY
OF THE RESTORATION
MOVEMENT IN THE
UNITED STATES**

CINCINNATI BIBLE SEMINARY

S.K.DONG 1929

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- 5, Origin of the Disciples of Christ-----by G. W. Longan.
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- 7, Church of Today-----by L. G. Thomlinson.
- 8, Popular outline of Church History-----by F. J. Gielow.
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- 10, A Plea for Christian Church-----by J. Creath, Jr.
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~~THE INTRODUCTION OF THE SUBJECT.~~

THE EARLY HISTORY OF THE RESTORATION MOVEMENT IN THE UNITED STATES
~~A survey of religious conditions about 1800 A.D.~~

I. The American Denominationalism.

a, THE EUROPEAN FAITHS TRANSPLANTED. The American Denominationalisms were transplanted from the European Faiths. It was quite natural for the people who migrated from intolerant Europe, to bring their religious ideals with them to the shores of America. During the period of colonization, various sectarian interpretations of Christianity were given the right to express themselves. In almost every case, even on the part of those who had fled from Europe to find toleration and freedom for themselves in America, the denominational spirit grew in power, begetting oppositions, hatreds, divisions and eventually a lack of interest in religion. By the increase of the denominations, the state church became an impossibility in the United States.

b, THE PROTEST AGAINST DENOMINATIONALISM. In the last part of eighteenth or at the beginning of the nineteenth century, there arose a protest against the uncharitable divisions within the household of faith. This protest took form in the

differents, simultaneous, independent and unknown to each other. Among the Methodists, James O'Kelly, of Virginia, among the Presbyterians, Barton W. Stone, of Kentucky, among the Baptists, A. Jones, of Vermont, were the men who rejected the various sectarian names and Calvinism. They took the Bible as the all-sufficient rule of faith and practice.

2. A great Revival.

a, IT WAS BEGUN IN 1733, BY JONATHAN EDWARDS. In 1733 A. D., the great preacher Jonathan Edwards began the great revival in America. This revival occurred about the same time that John Wesley and Whitefield organized what was called "Holy Club" at Oxford University and they were calling the sinners to repentance in England. Little later in Germany, a great theologian arose by the name of Schleiermacher who tried to remove the objectionable features that stood in the way of faith for the rationalists. So there was a great religious tri-movement in the three countries namely - America, England, and Germany, in the eighteenth century.

b, IT WAS THE FIRST GREAT REVIVAL IN AMERICA. This first great revival in America, took place before the Revolutionary War. This great revival swept over all the country, and the

religion took an emotional slant.

c, IT MOVED THE HEARTS OF THE PEOPLE. Indeed, this revival moved the hearts of the people. Many wild and exciting experiences were witnessed, and on the great wave of emotion the multitudes of people were swept into the church. But some of them were in favor of the revival, and others regarded it as coming from the devil. The ministers were excluded from their churches, the students were expelled from the universities and many others put out of the churches because they believed that much religious good would come about as a result of the revival.

d, THE RESULTS OF IT. As the result of the revival, many churches were divided. But on other hand, the multitudes of the people who were formerly indifferent to religion, joined to the churches. By the increasing of the division within the church, it was impossible for the Congregational Church to secure control of the Government. So the toleration was necessary, and all the people became free to worship God according to the dictates of their consciences.

3. The rise of the Rationalism and the Infidelity.

a, THE NEW PHILOSOPHY. Really, it was not a new philoso-

deists, David Hume (1711-1776) was the most destructive philosopher for the Christian faith. He attempted to take God out of the world entirely, and insisted that the universe was run according to natural law, with which God would not interfere at any time and under any circumstances. According to his notion, God set the universe in running order, and then left it to run according to His established natural law. He did not reject the belief in God, but thought that God was helpless, being Himself bound by the laws of nature. Therefore he claimed that Christianity was unnecessary as a revealed faith. He took peculiar delight in attacking miracles, claiming that they could not happen because by the uniform method of the natural law. He was the man who based the religious faith merely on the truth discovered in objective experience. The doctrines of the deists in England, crossed the Atlantic Ocean and were taught in America, by men like Thomas Paine (1737-1809).

d, THE EFFECT ON THE CHURCH. The doctrines of rationalism circulated freely, not only in the universities, but also in the theological seminaries. The Bible was made to pass the judgment-seat of human reason, and those portions of the Bible which they thought could not stand the test were dis-

assumed a more liberal attitude. The name "Puritan" soon began to fall into ill repute. And there was the strife among the churches. Within the various denominations further divisions arose over such questions as the freedom of the will. The division bred confusion of thought, bigotry and finally, indifference toward all religions.

f, THE INFLUENCE OF REVOLUTIONARY WAR. During the Revolutionary War, the churches were divided in their sympathy for and against England. The pulpits were hotbeds of revolt or of Toryism. The Quaker and Moravian pacifists were bitterly condemned by both other groups. English soldiers desecrated the rebel churches, and the colonial troops took revenge by desecrating the Tary Chruches. This bred a general disrespect for the church entirely.

THE BODY OF THE SUBJECT.

I. The early Labors of Thomas and Alexander Campbell and Stone.

A. Thomas Campbell.

1, HIS BIRTH AND EARLY LIFE. Thomas Campbell was born Down Country, Ireland, February 1, 1763 and died in Bethany, Virginia, January 1, 1854. So he lived on the earth ninety years. His ancestors were Scotch and belonged to the famous Campbells of Argyleschire. From his early years he was of a deeply religious nature. But he failed to find satisfaction and peace in the Church of England to which his father belonged. So he joined to the Seceder Presbyterian Church at Newry, which his brother belonged. Then he determined to devote his life to the preaching of the Gospel in the Seceder Church.

He had received sufficient education to teach in a rural school. But it was not enough to qualify him to be minister. So he went to Glasgow Univeristy. After completing his course of study in the university, he went to the Seceder Theological School, to be minister.

After completing his theological course of study, he was examined by the Presbytery in Ireland, and was licensed to

preach, under the direction of the Synod. In 1787, he married to Miss Jane Carneigle, who was the descendant from French Huguenots.

2, HIS COMING TO AMERICA. On May 27, 1807, Thomas Campbell landed in Philadelphia, after a voyage of thirty-five days. The reason of his coming to America was that his health was failing and he wanted to rest in America, and have recuperation. After he came to America his health was retored and he decided to make a home in America. So he requested his family to come to America.

3, HIS FIRST WORK IN AMERICA. On his arrival, he found the synod of his church in session in Philadelphia. He reported to that body promptly, and was cordially received, and by it was assigned to the Presbytery of Chartiers, and was given work in Washington County, Pennsylvania. It was a choice territory with Pittsburgh, an important city, as its center.

4, HIS FIRST ROUBLE IN THE NEW WORK. His hopes were bright in his new work for he had the spiritual liberty which he couldn't have in his old home across the sea. But he soon discovered that he was to be disappointed.

Early in his ministry in America, he was sent up to the

Alleghany Valley to hold communion services among the scattered brethren of that region. He found other Presbyterians who had not had for years the Lord's Supper. Thomas Campbell with a warm heart cordially invited them to join in the feast. This was a clear violation of "the usages" of the Secedees, he was called to account for it at the next meeting of the presbytery, and was censured for his conduct. He plead in vain that his action was in harmony with the Scriptures. He appealed to the Synod of North America, their highest church court. But his appeal was in vain.

5, THE RESULT OF THE TROUBLE. The result of the trouble was that Thomas Campbell declared that "Henceforth I decline all ministerial connection with, or subjection to, the Associate Synod of North America", to preserve his self-respect and loyalty to his convictions, and to exalt the Christ as the Lord and the Bible as the all-sufficient rule of faith and practice, instead to exalt the man and the man-made rule.

Now on he preached in the home of his friends, and the people heard him gladly. So intense was the interest aroused that a special meeting was called to consider their future course, at the home of Abraham Alters. This meeting was a great wonderful by the Thomas Campbell's thrilling climax in

the famous words, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent". Another important meeting was held, on August 17, 1809, to organize, not a church, but "The Christian Association of Washington". At this meeting a committee of twenty-one members was appointed to constitute for the association. Thomas Campbell was the chairman of the committee.

6, "THE DECLARATION AND ADDRESS". On September 7, 1809, the committee was called together and the "Declaration and Address" was unanimously adopted, and ordered to publish it to the world. Some of the statements of the document are as follow; (It is quoted from Professor Ralph L. Records' lecture on "The Vision of the Fathers!")

"From the series of events which have taken place in the churches for many years past, especially in this western country, as well as what was know in general of the present state of things in the Christian world, we are persuaded that it is high time for us not only to think, but also to act, for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the divine standard; to this alone we feel ourselves directly bound to be conformed; as by this alone we must be judged. We are also persuaded that, as

no man can be judged for his brother, so no man can judge for his brother; but that every man must be allowed to judge for himself, as every man must bear his own judgment-must give an account of himself to God. We are also of the opinion that as the divine word is equally binding upon us all, so all lie under an equal obligation to be bound by it, and it alone, and not by any human interpretation; and that therefore no man has a right to judge his brother, except inso-far as he directly violates the express letter of the law. That every such judgment is an express violation of the law of Christ, a daring usurpation of His throne, and a gross intrusion upon the rights and liberties of His subjects. We are, therefore, of the opinion that we should beware of such things; that we should keep at the utmost distance from every thing of this nature; and that, knowing the judgment of God against them commit such things, we should neither do the same ourselves, nor have pleasure in them that do them. Moreover, being well aware, from sad experience, of the hienous nature and pernicious tendency of religious controversy among Christians, tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and it were possible, we would also desire to adopt and recommend such measures as would give rest to our brethern throughout all the churches as would

restore unity, peace and purity to the whole church of God. This desirable rest, however, we utterly despair either to find for ourselves or to be able to recommend to our brethren by continuing amidst the diversity and rancor of party contention, the veering uncertainty and clashings of human opinions; nor indeed can we reasonably expect to find it anywhere but in Christ and His simple word, which is the same yesterday, to-day and forever. Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from farther contentions about such things; returning to, and holding fast by the original standard; taking the divine Word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the Word, for our salvation but by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord".

"That the Campbells had no idea of forming another denomination is clearly set forth in the 'Address' as follows;"

"Let none imagine that the subjoined propositions are at all intended as an overture towards a new creed, or standard

for the church, or, as in any wise designed to be made a term of communion--nothing can be further from our intention. They are merely desinged for opening the way, that we may come fairly and firmly to original grounds upon clear and certain premises, and take up things just as the apostles left them. That, thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning. Having said so much to solicit attention and prevent mistake, we submit as follows:"

"That the church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures and that manifest the same by their tempers and conduct called Christians.

That in order to this nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion but what is expressly taught and enjoined upon them in the Word of God. Nor ought any thing be admitted, as of divine obligation, in their church constitution and managements, but what is expressly enjoined by the authority of our

Lord Jesus Christ and His apostles upon the New Testament Church, either in expressed terms or by added precedent".

"He further states"

"Nothing ought to be recieved into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament."

By above statement that we can see the idea of Mr. Th. Campbell, it was nothing but to restore the Apostolic Church.

B. Alexander Campbell.

1, HIS BIRTH AND EARLY LIFE. Alexander Campbell was born near Shane's Castle, County Antrine, Ireland, Septmeber 12, 1788, and died in Bethany, Virginia, March 4, 1866. So he lived 77 years, 5 months and 22 or 23 days in this world. His boyhood was spent on a farm near Armagh, Rich Hill and Newry, when his father preached for the church at Ahorey. It was one of the most beautiful places in Ireland. This naturally beautiful country helped the young child to be a great religious leader in the future.

Young Campbell had the best possible school advantages while the foundation of his education was being laid. He

was first in a primary school at Markey Hill, and next in an academy at Ahorey. After the academy train he went back to his home. Then his father was his teacher. But his father knew that he got tired of the studies, so his father gave him a plow. He needed a strong body through which his massive brain could work.

At the age of sixteen, he was awakening thirst for books to study. His father put the books in his hands instead the plow. Now on the young man determined to become the best scholar in the country. At this time his father left the farm and established a high school at Rich Hill. Here young Alexander perfected his English studies and did such work in Latin and Greek which were necessary for the matriculation of the university.

2, HIS CONVERSION. While young Campbell was in the academy at Ahoney, he became a Christian, but it was with a great agony of spirit. He was under the influence of the prevailing theology of the day. He thought his conversion would be accompanied by some strange material manifestation in vision. His despondency and anxiety continued for quite awhile. He was often alone in prayer. But he did not get it. Finally, he determined to cast these things aside and do what the Bible said and trust implicitly in its promises. "From the moment

I was able to feel this reliance on the Lord Jesus Christ," he said, "I obtained and enjoyed peace of mind". This experience was invaluable to him in all his life and works.

3, HIS EXPERIENCE OF THE SHIPWRECK. Thomas Campbell wanted his family to come to America, to live. So Alexander Campbell and the family were on the ship to come to America. But the ship bearing them was wrecked, and it looked as if all was lost. All the passengers expected death at any moment. In this awful hour the future of young Campbell was shaped. In the solemn presence of death, life assumed a new meaning, and he promised God that if saved he would devote himself wholly to His service, and spend his life in the preaching of the Gospel. Indeed, this experience helped him to be a great religious leader.

4, HIS LIFE AT GLASGOW UNIVERSITY. By the shipwreck, young Campbell had chance to attend the great university of Glasgow. The new environment was full of inspiration and it aroused the ambitious young student and put him at his best. Glasgow was a great city for that day with the population of 114,000. The university was large with 1500 students. This meant very much to a young man who knew only rural and village life. Through this great city life and famous school life

the young man prepared himself for his great work in the future.

While here the young Campbell came directly under the influence of the Haldanes, and his convictions against the divisions in the church and abhorrence of a dominating clergy, with other important things afterwards so prominent in his teachings, were clarified and strengthened. It was while here that, after much prayer and thought, he fully decided to abandon denominationalism and devote his life to the union of God's people.

5, HIS COMING TO AMERICA. On September 29, 1809, Alexander Campbell arrived in New York, after forty-six days of voyage. It was two years after Thomas Campbell came to America.

6, HIS FIRST INTERESTING SUBJECT IN AMERICA. After a few days his arrival at New York City, he met his father and went to Washington, Pennsylvania. On the way home they talked of many things as they journeyed. But the all-important subject discussed by the two men was the "Declaration and Address". Proof-sheets of which Mr. Campbell had with him. And thus, most appropriately, the first thing read by Alexander Campbell in America, was this "Declaration and Address". He was delighted with it. So it was interesting enough for him to devote

his life to the propagation of the principles contained in it.

7, HIS PREPARATORY WORK. When Alexander Campbell was 22 years old, on July 15, 1810, he preached his first sermon on the text of Matt. 7:24-27, to a large audience in a grove near their home. At its close many said that he was better than his father, although all the people regarded Thomas Campbell as one of the greatest preachers of his day. Soon after this he preached the first sermon at Brush Run, their first congregation, then his text was again prophetic. It was from Job 8:7, "Though thy beginning was small, yet thy latter end should greatly increase". How literally true has this promise been fulfilled in the history of this people. In a single short century they have become a mighty army, a million and a half strong, and now constitute one of the greatest factors in the religious world.

On January 1, 1812, Alexander Campbell was ordained as a preacher. On June 16th he preached and the Lord's Supper followed. Then the question of Baptism came up. It was discovered that nothing but immersion would satisfy them. So they were buried with their Lord in the waters of Buffalo Creek.

Alexander Campbell was married to Miss Margaret Brown, on March 13th, when he was 23 years old. After one year, a little

new girl baby came into their home, which brought to them the question of infant baptism. They settled this question at once that there is not found infant baptism in the Bible, as their motto "Where the Bible speaks, we speak; where the Bible is silent, we are silent".

At this time, Mr. Campbell took another advanced step in the restoration of the primitive practice. He and Mr. Luce had agreed that the ordinance should be in strict harmony with apostolic custom. So they took the Peter's confession at Caesarea Philippi, "Thou art the Christ, the Son of the living God", (Matt. 16:17, 18), for the baptism.

8, PREACHERS TO CONGRESS. At the invitation of both Houses of Congress, Alexander Campbell delivered an address in the Capitol, on June 2, 1850. The hall of the Lower House was filled to overflowing. The meeting was opened with singing and prayer, and he took his text from John 3:16,17, from which he showed the greatness of God's love as contrasted with the friendship and love of man. The distinguished audience for an hour and a half heard him with marked attention. He was received with a great respect in New York and other important centers.

9, VISITS HIS OLD COUNTRY. By the invitation from Eurpoe

he went to his old country in 1847. He preached a great sermon in the great cities like Liverpool, London, and Paris. He had a great time there. He returned to America, on October 19th.

C. Barton W. Stone.

1, HIS BIRTH AND EARLY LIFE. Barton W. Stone was born Port Tabacco, Maryland, December 24, 1772. His father died when he was very young. When he was seven years old his mother moved to Pittsylvania County, near Dan River and beautiful Blue Mountain, where the boy grew up to young manhood.

In 1790 when he was 18 years old he went to Guilford Academy North Carolina. While he was there a great revival was going on by James McGready, a Prebyterian preacher. There had been, and then was a great religious excitement in the school among the students. Here he found God as a great Lover of all, and became a great religious young man and decided to be the preacher.

2, HIS CONVERSION AND CALVINISM. Barton W. Stone, like most thoughtful young men of that day, when he would become a Christian, had serious trouble with Calvinistic theology. He said- "I asked myself, Does God love the world- the whole world? And has he not almighty power to save? Had I a child whom I

greatly loved, and saw him at the point of drowning, and utterly unable to save himself, and if I were able to save him would not I do it? Would not I contradict my love to him- my very nature- if I did not save him? And will not God save all whom he loves?" So he gave up the "Westminister Confession of Faith", and he turned to the old Book. Through the Bible the clouds of the Calvinism fled away like mists before the sun, and his soul was at peace.

3, HIS EARLY MINISTRY AND REVIVAL. In 1793, he became a candidate for the ministry in the Presbyterian Church in Orange County, North Carolina. But before the meeting of the next Presbytery, changed his mind on account of his inability to reconcile the theological doctrines of the church with the Bible. He went to Methodist Academy, to teach. But he could not crush out his deisre to preach the Gospel. So he resigned his position, and again applied for the license to preach, which was granted by Orange Presbytery. Then he went to Kentucky, to preach.

In the fall of 1798, the united congregations of Cane Ridge and Concord wanted him to be their pastor. He accepted the call and he was ordained.

There was a great wonderful revival in southern Kentucky. He went there to study of it. He came back from the strange and stiffing scenes fired anew with holy zeal. He preached his first sermon at Cane Ridge was on the text of "Go ye into all the world and preach the gospel to every creature". This was the beginning of another revival similar to the one he had visited. Hundreds and thousands of people came to him to hear his sermon and turned to God. It looked in some respects like another Pentecost. Twenty-five thousand people camped on the ground until the food supply failed, and would have remained longer if they had been fed. It was like a fire in stubble the influence of the meeting swept abroad until a wide scope of country was involved.

4, HIS LATER MINISTRY AND TRIUMPHS. Mr. Stone had some strong colaborers in this work: Ricard McNemar, John Thompson, John Dunlavy, David Purviance and Robert Marshall. All their preaching was in direct conflict with the "Confession of Faith". They taught that salvation was for all and that every one, without the aid of the miraculous influence of the spirit, could be saved.

By this preaching of uncalvinistic doctrines the presbyteries and synods were aroused to exclude these five men

from the fold. So these five men drew up a protest, a declaration of independence, and a withdrawal from their jurisdiction, but not from their communion. Immediately these brethren formed themselves into an organization known as the Springfield Presbytery. And they sent their objections to the "Confession of Faith", and to all human creeds, all their determination to take the Bible, and the Bible alone, as their only rule of faith and practice.

After one year of the "Springfield Presgytery" was organized, these men saw their distinctive name savored of party spirit, so they threw it and substituted the name "Christian". Through the Bible study they decided to abandon infant baptism. But none of them had been immersed, so the preachers first baptized each other, and then baptized their congregations. All these occurred five years before Thomas Campbell issued the "Declaration and Address", and eight years before he and his illustrious son were immersed.

This new organized churches sprang up as if by magic over a wide territory. But a new fad called "Shakerism", a semi-religious socialistic movement from New York, was introduced, and it made havoc with the faith of many of their new converts. Two of the five preachers lost their moorings and went with

them. Two other preachers deserted Mr. Stone and returned to their original fold. Indeed, it seemed to end in a night of dense darkness. But Mr. Stone, by nature as kind and gentle as a woman, was also courageous as a lion when courage was demanded. So he stood manfully like the ship steered safely through the storm and out again into the peaceful waters of prosperity. So he had his triumphs at the end by his courageous and constant word.

5, HIS MEETING OF CAMPBELL AND IMPRESSIONS. Mr. Campbell and Mr. Stone first met in 1824. When they compared the views it seemed that there were irreconcilable differences between them. Mr. Stone taught Mr. Campbell heterodox on the Holy Spirit, and Mr. Campbell suspected Mr. Stone's soundness on the divinity of Christ. But on a fuller investigation they found these differences more imaginary than real. So they joined hearts and hands. Then God blessed them with the most important work since the apostolic age.

II. The Union of the Movements of the Campbell and Stone.

A. The forces to unite.

1, THE PRELIMINARY MEETINGS. In 1831 the leaders of the movements of Campbell and Stone had feelings toward each other, to have the union. So after they had a number of friendly conferences, it was decided to have a meeting of representative men from both sides at Georgetown, Kentucky. It was Christmas time. The results of the conference were so satisfactory that another was convened in Lexington, on the New Year's Day following. Indeed, the spirit of the Master was supreme in these gatherings, and the blessings of the Lord rested richly on His people.

2, THE MEETING IN LEXINGTON. In the year 1835, a great historic meeting was held in the city of Lexington, Kentucky, to unite the two movements. It was not a convention of elders and preachers, but a great mass-meeting of all classes. The first speaker was "Raccoon" John Smith, and he made a great, wonderful speech. Here are a few lines of his speech.

"God has but one people on the earth. He has given to them but one Book. A union such as we plead for- a union of God's people on that one Book- must, then, be practicable.

While there is but one faith, there may be ten thousand opinions; and hence, if Christians are ever to be one, they must be one in faith, and not in opinion."

"Let us then brethren, be no longer Campbellites, or Stoneites, or New Lights, or Old Lights, or any other kind of lights, but let us all come to the Bible, and the Bible alone, as the only Book in the world that can give us all the light we need".

Then, Mr. Stone responded in a brief speech. "I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand".

It was then proposed that all who felt willing to unite on the principles enunciated should signify it by giving to each other the hand of fellowship. Then the whole audience arose at once joyfully joined their hands. A song was sung, and, amid tears of inexpressible happiness the union was confirmed.

3, THE MESSENGERS TO THE CHURCHES. Mr. Smith and Rogers were sent among the churches to carry the glad tidings of the union, and to direct and confirm them in their new relations.

III. The other early Leaders of the Movement.

A. "Raccoon" John Smith.

1, HIS EARLY LIFE AND CALVINISM. Mr. John Smith, the ninth of thirteen children, was born in a little log cabin in East Tennessee, October 15, 1784. His Irish mother was very religious and stored his young mind with legend, history and true principles through her Bible. And soon John's young heart began to yearn for, and reach after, God. The Calvinism in its extremest form was the only religion that he could find, and it did not satisfy his soul. After his mother's death in 1804, his spiritual agony became great, and he never rested until he was received into the Baptist Church, and on the day following was baptized. Then he became a preacher, not by the strang and miraculous call, but by the urging of his brethren.

2, HIS FAMILY AND "THE CHRISTIAN BAPTIST". When he lost two of his children and all his money in the fire, he preached in a different tone. He knew that his little children were innocent and irresponsible, and he rebelled at the awful doctrine of infant damnation as taught by Calvinism. He saw the error of Calvinism, but he could not find its corresponding truth in the Bible.

The "Christian Baptist" edited by Alexander Campbell, was placed in his hands. This bold religious monthly was just the thing he needed. With sledge-hammer blows it dealt with the very problems which puzzled him. After that when he met Mr. Campbell, he communed much with him, and, as a result, he became a convert to his teachings concerning the ancient order of things.

3, HIS UNIQUE CHARACTER AS A GREAT PREACHER. Mr. Smith was a many-sided man. His brain was strong and clear, his common sense was remarkable, his heart was large and tender, his insight was like that of a woman, his memory held all it got, his repartee and wit were the best that the Irish blood of his gifted mother could produce, and his courage and conscience were never separated in the many battles of his checkered life.

Since he became a convert to Mr. Campbell's teachings, he began to preach in the power of the Word of Jesus Christ. So he became a great evangelist and did more for the primitive Christianity in Kentucky, than any one except Mr. Campbell and Stone. He was one of the greatest contributors to the solution of the union problem. He was the first speaker of the meeting in Lexington, which brought the final union of two movements of

Campbell and Stone. It was the birth of the Restoration Movement.

B. Walter Scott.

1, HIS EARLY LIFE AND COMING TO AMERICA. Mr. Walter Scott was born in Moffat, Dumfrieshire, Scotland, October 31, 1796. He was one of ten children. His father was a man of culture and a musician of ability. His mother was not only a brilliant woman, but she was as sweet and beautiful as the rose, and as sensitive. His parents early in his life recognized the talent of their son, and determined to give him the best educational advantages. So after careful academic training, he completed his education in Edinburgh University.

When he was twenty-two years old he came to America. Then he became a teacher of a classical academy on Long Island. After a year, he came to Pittsburgh, where he found fellow-countryman, George Forrester, who gave him a place on the faculty of his school. He was a great Bible student.

2, HIS CONVERSION AND THE MEETING OF MR. CAMPBELL. He and Mr. Forrester, their joint study of the Bible, not a controversialists, but with a burning desire to know the truth that they might live it, gave to the Scriptures a new meaning.

Mr. Scott soon had to give up infant baptism, which he had received from his pious presbyterian parents. Nor was it long until both of them abandoned affusion altogether, and were buried with their Lord in baptism.

When Mr. Scott was twenty-six years old, he first met Mr. Campbell. They were by nature kindred spirits, and had been born and reared in the same religious atmosphere. Both loved the Bible with an unquenchable love, and were taxing every energy to know what it taught. They were disgusted with human creeds, and were searching for something full and final as a bond of union for Christians.

3, AS A GREAT PREACHER. Mr. Scott was a great preacher, not only because of his gifts as a speaker, but because of his theme. He was like Paul, he knew nothing but Christ and him crucified. Christ to him was the central sun around which all other truth revolved, and from which it received its light and life.

His mind was analytical, and he so simplified a subject that all could understand. He told the people that the gospel in general was threefold; facts, commands and promises. The

facts were to be believed, the commands to be obeyed and the promises to be enjoyed. But in its specific application it was fivefold: (1) faith to change the heart; (2) repentance to change the life; (3) baptism to change the state; (4) remission of sins to cleanse from guilt; (5) the gift of the Holy Spirit to help in the religious life, and make one a partaker of the divine nature. Mr. Scott was the first man in modern times who clearly taught that baptism is for the remission of sins, and the first to state the presentation of the Gospel in its correct order.

C. Dr. Robert Richardson.

1, IT IS A QUOTATION FROM THE LECTURE OF PROFESSOR RAPLH L. RECORDS, ON "THE VISION OF THE FATHERS". "Dr. Robert Richardson, who ought always to be considered one of the fathers of the Restoration Movement. He was a co-editor of the millennial Harbinger and the author of the "Memoirs of A. Campbell." One estimate of him follows:

"He was a more accurate scholar than Alexander Campbell, a deeper and clearer thinker than Thomas Campbell, Walter Scott or Barton W. Stone. His style was by far the finest of any of

the editors of the Harbinger, and his contribution to the thought of our movement, along Scriptural lines of thought and teaching, exceeded that of any other man."

IV. The Conditions and Causes that led to the separation of the pioneer leaders from the denominationalism and that led them to inaugurate the Restoration Movement.

A. The Conditions.

1, THE CHURCHES WERE DIVIDED. The churches were divided in many different ways. In the first place, the American Denominational Churches originally came from Europe. The people who came from Europe were usually very religious and they kept their own religious sect. So there were many denominational divisions among the Christians. In the second place, the people had the toleration in the religion that they can worship God according to the dictates of the conscience. In the third place, a great revival moved the people to interpret the Bible freely. So there were great many divisions among the Christians in the eighteenth century. These divided church conditions moved Campbell and Stone to organize a new movement.

2, THE RISE OF THE RATIONALISM. The new systematic philosophy came to America, from Europe, and taught in the universities and seminaries. On the other hand there was a mystic movement among the people and they turned away from an intelligent study of the Bible. In the same time, the English diestic

doctrines crossed the Atlantic Ocean, and were taught in America. It was most destructive doctrine to the Christian faith. These philosophical, mystical and deistic different doctrines encouraged the rationalists in America. So God was soon dethroned in the thinking of these men and reason was exalted to take place of Him.

3, THE RELIGIOUS AND MORAL LIFE WAS LOWED. By the influences of the Skepticism, Rationalism, French Infidelity, and the English Deism, the people were very loose in religious life. Also by the influence of the Revolutionary War, the people were very much low in the religious and moral life.

4, THE ENEMIES AND FRIENDS. The change of the Brush Run Church into a society of immersed believers naturally produced both enemies among Presbyterians and friends among Baptists. The Baptist Churches were thrown open to Mr. Campbell. But after-ward, they also became enemies to him by the doctrinal and practical differences.

B. The Causes.

1, THE RENAISSANCE. The first cause of the movement was that every man had the right to read the Bible for himself and interpret it according to his own understanding. Indeed, it is true that when the Bible was thus studied, it would produce the union among Christians as it did in the beginning. Really, this movement was begun in Italy, in the fourteenth century.

2, THE DIVIDED AND WARRING CHURCH. The second cause of the movement was the divided church. The men who studied the Bible, they heard their Lord's praying for the oneness of His church, (John 17:11-23), "Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are". They also hear Him connect the salvation of the world with this saying: "That they may be one in us that the world may believe that thou hast sent me." Mr. Campbell believed that the church division is sinful, before he came to America. These divided churches were not only jealous of each other, but in many cases they were actually devouring one another. Instead of being allies, they were enemies.

3, THE THEOLOGY WAS BECLOUDED. It was the fact that the religious leaders were often such as the Lord described when

He said the blind were leading the blind and both would fall into the ditch. The Bible was not a systematic revelation, but a jumble of jewels thrown together without system or order. The different dispensations had never been discovered. The Bible was a "dead Letter". The material sights and sounds, visions and sensations, dreams and experiences, were the assurance of pardon, rather than the word of God.

4, THE CLERGY WAS ATTOGANT. Exceptionally, there were some men as pure and noble that lived among the clergymen. But in general most of these men were ignorant and ignorance and arrogance go hand in hand. They had taken away the key of knowledge, and would increase the chasm between themselves and common masses. They stood upon the stilts, and would have the world look up to them. "God made men", said Mr. Campbell; "the priests make laymen". They stood in the way of every reformation. So they were the chief causes of the divided condition of the church.

5, THE HUMAN CREEDS AND RANK INFIDELITY. It is not today, but hundred years ago the human creeds were as rigid as rods of iron. No man, whatever his character is good, could enter the church without accepting every detail of the creeds.

Every creed was like the iron bed, and the preacher was made to fit it. Therefore the minister was to be simply an automation, or hand-organ echoing the thoughts of others rather than his own.

The European Deism and Skepticism came to America, and destroyed the Christian faith. The Revolutionary War and French Revolution contributed largely to produce the infidelity in America. The lifelessness of the church was also a large contributor to the infidelity.

6, THE DIFFERENT VIEWS. (1) Regarding the Bible, Mr. Th. Campbell believed that the Old Testament is for the Jews, and the New Testament is for all the nations. It was one of the strong reasons of the separation from other denominations, because they all believed the Old and New Testament are equal value to the Christians. (2) Regarding the design of Baptism, Mr. Campbell asserted that baptism was connected with the remission of sins, and it preceded, while the others believe that it follows forgiveness of sins. (3) Regarding the conversion, Mr. Campbell claimed that every man has his own choice while others said that man has no power to be saved except through the operation of the Holy Spirit. (4) Regarding creeds, Mr. Th.

Campbell argued that human creeds never justify them in the Bible, the others taught that they were essential to the church life.

(5) Regarding the administration, Mr. Campbell taught that all the Christians have right to serve the Lord and to administer the ordinances of the Lord, while others said that only ordained preachers had the right to baptize. (6) Regarding the Lord's Supper, Mr. Campbell taught that it must have every week openly, while others taught that it should have quarterly or once a month closely. (7) Regarding the reception of the members into the church, the Baptist take their new members into the church by the vote of the congregation. But Mr. Th. Campbell said all who believed with the whole heart in the Christ, and confessed Him before men, should be baptized into the "one body", the church. (8) Regarding the call to the ministry, the Baptist believed that every genuine call to the ministry was accompanied by some miraculous manifestation like Paul. But Mr. Campbell insisted that now the apostles are not being needed. So the miraculousness was no longer essential to the call.

V. The Nature of the Movement.

A. It was not Ecclesiastical nor Denominational.

On August 17, 1809, when it was determined to organize, not a church nor a denomination, but "The Christian Association of Washington". It should not recognize sects, with sectarian names and symbols and terms of fellowship, as branches of the church of Christ, but as unscriptural and antiscritptural and therefore to be abandoned for the one Church of God, which the New Testament reveals. This movement was for those people who want to come out from all party organizations, to renounce all party names and party tests, and to seek only for Christian union and fellowship according to apostolic teaching. The time has now fully come to urge the evils and mischiefs of the sect spirit and sect life, and to insist on the abandonment of sects and a return to the unity of Spirit and Union and co-operation that marked the churches of the New Testament.

It was the nature of the Restoration Movement, that there is not any distinction between the clergy and laity. All Christians are royal priests to God. Preachers, teachers and rulers are not a caste in any sense. For the sake of order and efficiency, there are elders or bishops, deacons, and evangelists. But in the absence of these the members are taught to meet, to

keep the ordinances and encourage each other to love and to do good works, and may baptize, administer the Lord's Supper, or do whatever needs to be done to promote their own growth and the salvation of sinners. There are no ecclesiastical courts, properly speaking, outside the individual local churches.

B. It was broad enough to include all Christians.

The Church of Christ is a Divine institution which was organized at the Pentecost. Therefore the nature of the Restoration Movement was broad enough to include all Christians. It has no men's creeds and authorities, but the Bible and the Lord. The people who were tired and sick of bitter jarrings and janglings of a party spirit, might have the unity, peace and purity in the Church of God. So it is for all the brethren throughout all the churches.

C. It was to exalt the Christ as the Lord and the Bible as the all sufficient rule of faith and life.

Since Jesus Christ alone is Lord of the conscience, and His word alone can rightfully bind the Christians, the Christians must not take human opinions and the inventions as the authorities in the church. The Christians must speak what the

Scriptures speak, and they must be silent where the Scriptures are silent. Therefore the nature of the Movement was to "urge the word of God against human creeds; faith in Christ against faith in system of theology; obedience to Christ rather than obedience to church authority; the Church of Christ in place of sects; the promises of the Gospel instead of dreams, visions and marvelous experiences as evidences of pardon; Christian character in place of orthodox in doctrine, as the bond of union; and associations for co-operation in good works instead of associations to settle questions of faith and discipline."

D. It was the coordination of many independent movements.

1, THE MOVEMENT OF CAMPBELL. This movement was really transplanted into the virgin soil of America, from Scotland, by Mr. Thomas Campbell. The Haldane, brothers, two of God's noblemen, inaugurated a movement to unite all the churches into one church of Christ as the Apostolic Christianity.

The transplanted movement began to grow in Washington County, Pennsylvania, under the leader of Mr. Campbell. The first name of the movement was "The Christian Association of Washington", which was organized on August 17, 1809. The second name was "Brush Run", which was organized as the Church of Christ on May 4, 1811, and it had 1 elder, 4 deacons and

30 members. From this time on it had a hard time growing until the other small and large streams of the movement of the same nature, were added. The last flowery hour came to unite with the movement of Stone, to be a great movement for the whole world.

2, THE MOVEMENT OF STONE. This movement was begun at the time of Mr. Thomas Campbell's activeness to unite the four different bodies of Presbyterian Churches in Scotland, about 1804.

Five Presbyterian Church preachers who had the same conflict with the "Confession of Faith", after a prayer and consultation, drew up a protest, a declaration of independence, and a withdrawal from the Presbyterian jurisdiction. They called themselves the "Springfield Presbytery". Within a single year, they changed it and substituted the name "Christian" which was the first time it was used in America.

For a time everything went well, and the new name of the church sprang up as if by magic over a wide territory. But the four of the five preachers had gone away from this movement. Yet, Mr. Stone courageously kept it on, until he met the great man Mr. Campbell, to make the real Restoration Movement for all the Christians in the world.

3, THE MOVEMENTS OF OTHERS. In 1793, John O'Kelly of

Virginia, who tried to reform the Methodist Church in an effort to limit the power of the bishop in the appointment of the preachers. When he failed to affect the reform, he and his followers withdrew from the Methodist Church and they called themselves "Republican Methodists". But later they adopted the name "Christians".

Soon after Mr. O'Kelly, the leaven was seen in the Baptist Church. Dr. Abner Jones, of Hartland, Connecticut, was tiring of human names and creeds. He began to urge with great zeal that the people return to the simple life of New Testament Christianity. During the years 1800-1803 he established the congregations at Lyndon, Vermont, Bradford and Pierpoint, New Hampshire. They adopted the name "Christian" and the word of God as alone sufficient in all matters of faith and practice.

Chester Bullard did the same thing in southwestern Virginia, as Dr. Jones and O'Kelly. He studied the Bible and preached, the doctrine of "baptism for the remission of sins". He rejected the doctrine of "miraculous conversion". The churches were closed against him. He then preached in the groves, and a great multitude of people followed him, in Giles, Craig, and other places. When Mr. Alexander Campbell visited Charlottesville, Mr. Bullard called upon him. They arranged a conference

and discovered that they were both teaching the same doctrine. So they became one in the great movement to restore the Apostolic Church for all the Christians.

VI. The Purpose of the Movement.

A. To restore the Apostolic Church in the Union of Christ with the Bible as the base of the authority of all.

1, TO UNITE THE DIVIDED CHURCHES. An attempt to restore the Apostolic Church necessarily involved the plea for union, for that Church was united. The Saviour taught and prayed for the union of his followers, and the Apostles preached and practiced it. The Restoration Movement began as a protest against division, and its great battles and splendid victories have been fought and won under this banner, "United we stand, divided we fall", is a maxim not less true in religion than in the family and the nation. "We must all hang together, or we will all hang separately", said one of the signers of the Declaration of Independence.

Through the Bible studies, Mr. Campbell, Mr. Stone and other men hear their Lord praying for the oneness of his church (John 17:11-23); "Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are". They heard Paul (ICor. 1:10) pleading "that ye all speak the same thing, and that there be no divisions among you." If any one studies the Bible well, he cannot but plead for the union, to restore the Apostolic Church.

2, TO GIVE THE PEACE TO THE UNRESTING CHURCHES. The peace does not come from human creeds or inventions. But it comes to man's heart from the Word of God. So the unresting churches can have the peace only through the Gospel of Jesus Christ. By the Restoration of the Apostolic Church, the unresting churches can have the peace and joy in the salvation of Jesus Christ.

VII. The rapid growth of the Movement.

It is a marvelous and wonderful thing that a people who can grow from zero to a million and a half adult communicants in a single century, and that the nineteenth, must be of interest to those who would know the causes back of the large results.

In the first place, Mr. Thomas and Alexander Campbell were great preachers. They were constantly engaged in preaching at home and abroad. They preached every day and often two to three times a day. Following their sermons large numbers of people went to their homes and engaged them in conversation. Indeed, Alexander Campbell was one of the greatest preachers in any age. President Pensleton said of him: "I have heard Webster, Clay, Prentiss and all the others of that generation. But Mr. Alexander Campbell towered above them all. He had more of the air of freedom than any orator of his day".

In the second place, the debates in which Mr. Alexander Campbell took part and did a great deal of good. He published his debates and distributed them among those people who had no chance to hear him. Thousands of the people who read it were convinced. His debate with Owen was published widely, in both America and Europe. It made him an international character

and placed the whole Christian world under obligation to him.

In the third place, through the publication of "Christian Baptist" he advocated the truth and exposed the errors. He constantly made the scriptures the sole standard of the religious faith and practice for all Christians. In a few years the whole world was discussing his teachings. They sent out sixty-eight thousand volumes in a few years. Mr. Alexander Campbell himself wrote sixty volumes.

In the fourth place, he established a seminary which called "Buffalo Seminary" for the young preachers that they might be trained and equipped to preach the Gospel properly. The school was crowded from the first. It was established in 1818. In 1840, he found Bethany College, where the Bible was one of the chief text-books. Here many men were trained who caught the spirit of the Fathers of the Restoration Movement, and went out in all directions as propagantists. And they did the same work for the same purpose as the Fathers of the Movement.

In the fifth place, Mr. Campbell saw that the principle business of the Church of Christ was the missionary enterprise. He therefore aided to organize the American Christian Missionary Society, and served as its president for seventeen years. His interest in the missionary field may be inferred from the

following statements which he made in one of his annual addresses.

"The church of right is and ought to be, a great missionary society. Her parish is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man. The church of Christ is, in her nature, spirit and position, necessarily and essentially missionary institution. Until the whole world has heard the glad tidings of great joy to all the people, the missionary cause will be not only in season, but the paramount and transcendent work, duty, privilege and honor of Christ's own church".

VIII. The Hindrances to the Restoration Movement.

There are so many hindrances to the Restoration Movement, if we will count them all. But some of them which Professor Ralph L. Records mentioned in his lecture on "The Vision of Fathers", are profitable to know.

In the first place, "The danger that we shall become static and not dynamic. This has characterized other reformatory movements. We should always remember that we are so far as methods are concerned, a progressive, growing body. Whatever we may find of good in other religious bodies, we are duty bound to accept. Methods of work that were satisfactory one hundred years ago may, owing to the changed world in which we live, be very unsatisfactory today. While this applies to methods of work, it in no way applies to the truth itself. Absolute truth is the same under all circumstances yesterday, today and forever. Truth, like its Author, is eternal and unchangeable.

"Our Message is dynamic. We have no creed but the Christ, no book but the Bible, and our sole mission is to reproduce the Church as it was in the beginning. From the beginning days of the fathers until now, we are not a denomination, and those who would make us so and so speak of us do not belong with us.

They do not understand our history, our plea or our mission.

The history sketched in this paper shows that every one of the great leaders repudiated the idea of forming another denomination in the very inception of the movement. To denominationize us is to repudiate everything that has been gained through all the toil and sacrifice of all the years. We must not crystallize, but we must hold fast to the truth."

In the second place, the compromise, "Our plea is the plea to win the world. We have no ends to serve except the exaltation of Christ and His church. We are trying to rebuild the primitive church and restore its pristine purity. Our fathers contended against blind and bigoted partisanship. They suffered violence and ridicule while the cause was young and weak. In the numerical and material strength of our people we are not flattered as being one of the leading evangelical denominations. We hear much from the inside of 'our denomination' 'our church baptism by immersion' we are told 'that one church is as good as another, that it makes no difference what we believe just so our heart is right."

"We are asked to practice 'open membership' that the pious unbaptized may be counted among the baptized. We are asked to

be liberal in our notions concerning the inspiration of the Bible, the deity of the Lord and the miracles, so that the destructive critics may be counted with those who believe in Christ. We are asked to adopt the vagaries of pseudo science, that we may be able to count those among us, who do not trace their ancestry to God through Adam, but adopt the Simian line of descent."

"We are asked to yield in all these issues that we may be up to date, modern, scientific, learned, courteous, neighborly, etc.,."

"Very seldom are we asked to stand squarely upon the teaching of inspiration and be loyal to the Lord Jesus Christ. Very seldom are we asked to remember our mission and the origin of our plea."

"So urgent has been the appeal for compromise of the Lord's truth that a host of our people tried to compromise the Restoration Movement, and list it among denominational bodies, and enter it as such in co-operative tasks. And so they would lead us back into the wilderness and blackness of sectarianism out of which Campbell and Stone and Scott and Smith found their way with so much difficulty. It is true denominationalism is somewhat liberalized, but in principle it is essentially the

same that it was one hundred years ago."

"What we need is not some one crying compromise continually, but a host of loyal leaders who will paraphrase the statement of a patriot, 'Millions for the truth, not one cent for compromise'. This in no sense means partisanship, bigotry or selfishness, but it means that the truth, as fast as it is discovered, shall be proclaimed and adhered to. Nor does it mean that we are to look upon others as enemies, but as our allies; that we wish to have the whole truth, that they may be saved as well as us. Nor does it mean that the only Christians are those connected with the Restoration Movement. Again, a statement of Campbell is pertinent:"

"But who is a Christian? I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins and obeys Him in all things according to his measure of knowledge of His will."

In the third place, "Failure to indoctrinate the people. The growth in numbers has been rapid. Hosts of people have been brought into the fellowship without understanding our mission and message. Those who have studied the matter say that not more than 25 per cent of the membership understands the plea. They have not been taught. This is the reason that

theorists, destructive critics and denominational propagandists have found such fertile soil for the seeds they have been sowing. In the beginning it was so. Our preachers preached the Gospel. It is estimated that then 75 per cent of the people understood the plea, and were able to give a reason for the faith that they cherished. Today it is considered old fashioned and old fog to preach what is denominated doctrinal sermons. Brethren our people ought to be, above all, a Bible people. They ought to know the history of the Restoration Movement."

"It is my firm conviction that our numerical loss in the last few years and the slow growth in the last generation has been due to our failure to teach the people the fundamental facts of New Testament Christianity. If the people had the knowledge of the facts and conviction as to their essential nature, our growth would be in the same ratio as in the first fifty years of our history."

In the fourth place, "Laxity in Christian living. A common danger that threatens the life and work of every communion is the spirit of worldliness and indifference to matters of religious interest. With our failure to indoctrinate our converts, we have also failed to teach them the necessary consecration. The man of the church in business relations too often,

are not different from the men of the world. The women of the church are not different in their social life from the women of the world. The children of Christian parents are indulged in every questionable amusement and pleasure that the children of the non-Christians enjoy. We need to hear again the cry 'Come ye out from among them, and be ye separate'. We need a consecration that will make us loyal to Christ and His Church and so loyal that we are willing to spend and be spent in the interests of His kingdom. Our interests shall not cease until the great commission of our Lord has been carried to the uttermost parts of the earth, and the whole earth knows the story of redeeming love, and the prayer of Jesus is fulfilled that all his people shall be one."

"If the great Restoration Movement and the splendid vision of the fathers fail, will be because-(1) We cease to grow with a growing world and plea; (2) or yield our cause in compromise; (3) or fail to indoctrinate our people; (4) or lack consecration. Loyalty to Christ demands that we shall seek to exalt Him and reproduce His church. Loyalty to our friends of the religious world demands that we bring to them our high message. Loyalty to ourselves demands that we shall ceaselessly seek the light and live in it. Loyalty to the vision of the fathers demands

that we continue the work they so nobly began. That we may
accomplish all of this, we pray; 'O God of Hosts; Be with us
yet, Lest we forget, Lest we forget!"

SUK KEE DONG AND HIS PIONEER WORK IN KOREA, 1930-1949

A Research Paper

Presented to Dr. Earl Irvin West
Harding Graduate School of Religion
Memphis, Tennessee

As Requirement in
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by

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INTRODUCTION

In 1885, many denominations turned their desire to mission and attention ^{towards} ~~to~~ Korea. The Methodist and the Presbyterian Churches were planted at the same year. Horace G. Underwood, the first evangelistic missionary for the Northern Presbyterian Mission, and ~~the~~ Henry G. Appenzeller, the first Northern Methodist evangelistic missionary, arrived in Korea at the same hour on Easter day, 1885. From the beginning, cordial relations existed between the Presbyterian and the Methodist. But the New Testament church was not introduced ~~ed~~ into Korea until 1930.

S. K. Dong was a Methodist minister ^{during} ~~of~~ the period ^{between} ~~from~~ 1913 ^{and} ~~to~~ 1927. In 1927, he came to ^{the} United States and studied at the Cincinnati Bible Seminary for the continuation of his ministry. He learned the truth and was baptized according to the New Testament teaching. He gave up Methodism and his position as a minister. He finished his study ^s and returned to Korea on November 8, 1930. ~~On~~ the next day, he began to preach the Gospel of Jesus Christ. ~~This was a great moment, because it was the first church established in Korea, on the foundation of the New Testament pattern.~~ On November 29, 1930, he baptized twenty ^{people} ~~persons~~ and established the first church in Korea, ^{based} ~~on the foundation of the New Testament pattern.~~

During the period from 1930 to 1949, he ~~established~~^{founded} seven congregations in North Korea and four congregations in South Korea.

The purpose of this paper is to study S. K. Dong's family and educational background, and his pioneer work in Korea between 1930 and 1949. During that time, S. K. Dong baptized several hundred Koreans and seventeen Americans. He raised in cash \$42,322.93 and a monthly base of \$73,386.00, for a total of \$115,708.93 for the mission work in Korea.

S. K. Dong's zeal for the Lord's church is ~~seen~~^{evident} in ~~that he spent~~^{his devotion to spend} his whole life for the churches of Christ in Korea. S. K. Dong was a great pioneer, an excellent missionary, and a dedicated evangelist. He was one of the greatest preachers, with respect to self-sacrifice, self-denial, and great devotion to the cause of Christ. During the period from 1930 to 1949, S. K. Dong was a capable preacher, a dynamo of energy and fearless in presenting in truth. He was actively preaching the Word of God in Korea.

CHAPTER I

THE LIFE OF S. K. DONG, UNTIL 1926

On April 6, 1881, Suk Kee Dong was born in Book-Chung county, Ham-Kyung province, in what is now North Korea, to Mr. and Mrs. Joo Hong Dong. He was born into a Confucianism family, and his early environment was that of Confucianism and Buddhism,¹ which were the dominant religions of Korea. His parents were farmers and raised a family of five children, four sons and a daughter.

¹Buddhism; Buddhism came through China to the Korean peninsula about 300 A.D. As Buddhism has done wherever it has gone, it adapted to the culture and existing religious practices of the people. From 935 A.D. to 1392 A.D., the Koryo era, it flourished to such an extent that the period is called "the Golden Age of Buddhism" in Korea. Great and lasting stone temples were built. Buddhism became the state religion; in fact, Buddhist priests were powerful manipulators of the Korean government in the Koryo era.

Confucianism; The Yi dynasty became known as the Golden Age of Confucianism especially of the so-called "neo-Confucianism" or "Chu Hsi-ism," as perfected by Chu Hsi, a renowned Chinese philosopher (768-824). Confucianism took deep roots in the social and political institutions through the Confucian-oriented examination system, which produced an elite class of scholar-officials deeply ingrained in Confucian political and ethical ideals. Under the Yi dynasty this class molded a social value system designed to perpetuate the existing social structure. Confucian ethical concepts centered around five human relationships, namely, between king and subject, father and son, husband-wife, elder brother and younger brother, and between friends.

According to ^{an} old Korean custom, he was married quite early in life to a young lady he had never seen until after the wedding. He remarked later that:

When I was 17 years old, I married a ~~country~~ ^{is 4 years old} girl ~~15 years old~~ whom I never saw before the wedding hour. Even at the wedding, I did not know whether she is a pretty or ugly, because we were bashful and put our heads down, could not see the face each other.¹

After ^{his} marriage, he went to Seoul, which was the capital city of South Korea, and had a great ~~ambition~~ ^{desire} to be a politician. With such ^{an} ambition, he tried to get a government position. It meant that he ~~must~~ ^{had to} spend a great deal of money to acquaint himself with the King's relatives, ~~and~~ the high officers of the national government, and the prominent men in the country. He ~~had~~ ^{obtained} the first rank of the national government. By this time, his father had to sell his farm to pay his son's debt. It was the Korean custom that a father must pay his son's debt and a son must pay his father's debt. ~~From~~ ^{since from} then ~~on~~ ^{on}, nobody loaned ^{Dong} ~~him~~ any more money for they knew that his father ^{had} sold his farm. ^{since he had no money} ~~Then~~ he could not be active in the government circle and could no longer stay in Seoul. ~~because he had no money.~~ He had no place to go. If he went back to his home, he had to be a tenant of a farm, but he did not want that.

¹S. K. Dong, "A Personal History of Suk Kee Dong," October 1959. (Typewritten.), p.1.

Therefore, he gave up politics and desired to become a lawyer. ^{During} ~~By~~ this time there was an ^{opportunity} ~~chance~~ for him to go to Hawaii as an emigrant, ^{left} ~~so he went to Hawaii~~ in 1903.¹

According to ~~the~~ his own words:

I came to Hawaii Island in 1903, when I was 23 years old. I was there nine months on a sugar plantation, where I began to be a Christian. I gave up all my bad habits. It was very hard to stop them.²

When he was at home, he ^{had} ~~did~~ not hear any one ~~who preached~~ the Gospel. Just before he left Hawaii ~~to~~ ^{for} ~~come to~~ the United States he was baptized by Dr. Waterman, a Methodist preacher.³ Of course, he did not know anything about the real baptism, ^{nor} ~~also~~ he did ^{he} not believe in Jesus Christ. ~~Only~~ ^{He only} he wanted to be a ^{good,} clean and a good moral man. He was in San Francisco ^{during} at the time of the ^{big} earthquake and fire there. At that time he ~~really~~ was converted and believed ⁱⁿ ~~what~~ the Bible ~~said~~, yet he did not fully know the truth of the Bible. He ^{arrived in} ~~came to~~ Evanston, Illinois, to attend Northwestern University, ~~which is~~ a Methodist school.⁴

¹Interview with ChoongMo Dong, Los Angeles, California, 14 May 1977. He is a son of S. K. Dong.

²Howard L. Schug and Jesse P. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School Bookstore, 1947), p. 276.

³Ibid.

⁴"Religious Reform Seen in Korea," Oklahoma City Times, 1 September 1958, p. 4.

The first year he studied hard and made plans for his career in law. Then one night ^{an event occurred} ~~something happened~~ that changed his whole life. A friend, Paul Grove, who was studying to be a missionary, asked him to pray that his wish might be fulfilled. Brother Dong, in an interview with a newspaper writer, said:

That night I asked the Lord, "Lord, I pray to thee that Paul will be granted his wish and be sent to Korea as a missionary. If Paul goes to Korea, then I will know the Lord heard my prayer. If Paul does not go to Korea, then I will know you have not heard my prayer."¹

The following day Paul came to Brother Dong and told him that in a dream a mighty voice told him he would go to Korea. Then Brother Dong was sure that the Lord heard his prayer. And he added:

Then I knew the Lord had loved me for his work and I went directly to the registrar's office and changed my field of study to Bible."²

Brother Dong, in setting forth his plan ~~and aim~~ ^{in the} ~~study of~~ ^{the} Bible, found the work ~~was~~ very hard. He worked in the school cafeteria and sold Bibles ^{to} ~~for~~ financing ~~his study.~~ ^{his study.}

In 1913, nine years after ^{his arrival in} ~~coming to~~ America, he ~~was~~ graduated from Garrett Biblical Institute of Northwestern University with a B. D. degree.

¹"Korean, 75, Vows He'll purse Mission to End." The Huston Post, 9 June 1956, p. 3.

²Ibid.

After he ^{graduated} ~~finished his study~~, ^{Dong} ~~he~~ returned to Korea for Methodist preaching. He was ordained by the Korean Methodist Council and served as a Methodist minister for the period ^{between} ~~of~~ 1913 through 1926. He was an evangelist under the mission board of the Methodist Church. He was working ⁱⁿ ~~at~~ In-Chon city, Kyung-Gee province from 1914 to 1918 and ⁱⁿ ~~at~~ Man-Ju, China during the next period. After ^{his} ~~he was~~ ^{conversion} ~~converted~~ from the Methodist Church to the Lord's church, he said:

I preached 14 years nothing but the Methodism, because I knew nothing but the Methodism.¹

In June, 1935, he met Moon Suk Kang, a young Methodist preacher who had graduated from Vanderbilt University and ^{who a} ~~after a few years was~~ converted to the Lord's church. They talked about the New Testament church. At that time Brother Dong said:

I preached for fourteen years nothing but Methodism to the Koreans. So you will preach Methodism only because you have nothing but Methodism.²

¹S. K. Dong, "A Personal History of Suk Kee Dong," October 1959. (Typewritten.), p.2.

²Idem, "The Church in Korea," in Abilene Christian College; Bible Lectures 1951, (Austin, Tex.: Firm Foundation Publishing House, 1951), p. 105.

CHAPTER II

THE RELATIONSHIP BETWEEN THE CHRISTIAN CHURCH AND S. K. DONG

In 1927, the Korean Methodist Council ^{took} brought him to America to secure more advanced university training for future work in Korea. While here, however, he got in touch with some Korean students at the Cincinnati Bible Seminary, and ^{attended} went to the seminary to complete his master's degree. After his conversion, Brother Dong told his experience in his own words:

"I believe it was really the providence of my Lord. I am so thankful to my Lord that I came and studied the graduate course there. This school teaches the truth just as we do, but they use the instrumental music in the worship of the Lord."¹

In the first part of the school year he had a hard time arguing with some of the teachings of the seminary professors and students. He became interested in the movement to restore the New Testament church in its simplicity and all its doctrines, ordinances, and fruits. He took "The Early History of the Restoration Movement in the United States" as the theme of his thesis for his master's degree.²

¹Idem, "Korea Bound," Gospel Advocate 72 (July 1930): 683.

²Claude E. Spencer, These Concerning Disciple of Christ and Related Religious Groups (Nashville: Disciples of Christ Historical Society, 1964), p. 17.

He wrote the early leaders of the Restoration Movement in America who were Thomas Campbell, Alexander Campbell, Barton W. Stone and other early frontiers, and under professor R. L. Records, president of the Cincinnati Bible Seminary.¹ But finally, he was convinced that every church must be built upon the foundation of the New Testament instead of upon man-made creeds. ~~That is~~ As the founders of the restoration movement said, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." As a result of his study, he gave up his Methodist position to unite with the simple church of Christ. He stepped out to become a Christian only in the Madisonville church in Cincinnati and was baptized by S. W. Traum, a minister of the Madisonville congregation. Upon the advice of the professors of the Cincinnati Bible Seminary and other friends, he decided to go back to Korea as an independent missionary, to establish the church according to the New Testament pattern. Therefore, he was engaged in a visitation campaign among the churches, with the purpose of securing the funds necessary to finance his mission work in Korea.

On August, 1929, Brother Dong's friends organized the Korea Christian Mission. Eight men, along with two congregations, constituted its membership. They were the

¹S. K. Dong, "The Early History of the Restoration Movement in the United States" (M.A. dissertation, Cincinnati Bible Seminary, 1929), p. 8-33.

Table of Contents are located in appendix 1.

Crescent Hill Church and the South Church, Louisville, Kentucky, and E. R. Errett, editor of the Christian Standard, J. D. Murch, president of the Christian Restoration Association and R. L. Records, president of the Cincinnati Bible Seminary.¹ According to the Restoration Herald:

Our missionary societies have never entered the "Land of Korea." Now the way is being opened for the preaching of a full Gospel. If any individual or church will subscribe \$100 or more per year for at least ten years consecutively, or \$25 per year as long as he lives or the church exists, he will be entitled to become a founder of the Korea Christian Mission. If any individual or church will subscribe \$10 or more per year for at least ten years. They will be entitled to become a member of the Korea Christian Mission. The founders' or membership certificate will be given on the first payment. All the money will be sent to the Korea Christian Mission, care of the Christian Restoration Association, 31 Goodall Bldg., Cincinnati, Ohio.²

At that time, the vision and the plan of Brother Dong can best be stated in his own words:

I am trying to find the friends and churches who want to be the founders and members of the Korea Christian Mission Association, for the purpose of the evangelization of Korea, and the establishment of the church of Christ according to the New Testament pattern. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 14-15. "When he saw the multitudes (Koreans), he was moved with compassion on them (Koreans). . . Then saith he unto his disciples (Christians), the harvest

¹Ibid.

²Ibid., p. 3.

(Korea) truly is plenteous, but the labourers (Ministers) are few; pray ye (Christians) therefore the Lord of the harvest, that he will send forth labourers (Ministers) into his harvest (Korea)." Matt. 9:36-38. I am sure that if you will read these Scriptures carefully, you will surely hear the voice of the Lord calling you to help my people. I am sure that if you friends will hear the voice of the Lord, you will surely "pray the Lord of the harvest, that he will send forth labourers into his harvest." I am sure that if you will pray the Lord for the harvest, you will surely hear the voice of our Master again, "Well ~~doen~~^{done}, good and faithful servant; thou hast been faithful over a few things; enter thou into the joy of thy Lord." Matt. 25:21.¹

He received his mission fund from the Korea Christian Mission until 1934. According to his financial reports:

Financial report from November 1930 to November 1931

Received	\$2,208.02
Disbursements	<u>\$2,166.14</u>
	\$41.88.....2

Financial report from November 1931 to November 1932

Received	\$1,907.16
Disbursements	<u>\$1,853.50</u>
	\$53.663

He, however, had a relationship with the Korea Christian Mission and the Christian Standard, to which he sometimes reported.⁴

¹Ibid.

²S. K. Dong, "First Church Established," First Report of the Church Established in Korea, in The Christian Standard 67 (January 1932): 66.

³Idem, "A New Church Established in Korea," Second Report of the Church Established in Korea, in The Christian Standard 68 (January 1932): 4.

⁴The Christian Standard, January 16 and June 4 of 1932; January 7 and November 18 of 1933; November 3, 1934.

CHAPTER III

THE CONVERSION FROM CHRISTIAN CHURCH TO CHURCH OF CHRIST

In June, 1930, he ^{graduated from} finished the Cincinnati Bible Seminary with ^a the M. A. degree. ^{He was then} ~~Then he~~ determined to return to Korea, ^{yet} ~~but~~ he did not have enough money. ^{Consequently} ~~So~~ he went to Montgomery, Alabama, to sell ~~the~~ Bibles to earn ~~the~~ money for a mission fund. One day he went to T. B. Thompson's home, one of the ministers of the church of Christ in that city, to sell a Bible. Thompson asked him about his religion. Brother Dong told him about his schooling and religious conceptions:

I told him that I went to the Garrett Biblical Institute in 1908 and was Methodist preacher 14 years. I went to the Cincinnati Bible Seminary in 1928 and gave up the Methodism to preach the truth only.¹

Thompson advised S. K. Dong to go to Nashville, Tennessee, and said that he must give up the instrumental music in the worship of the Lord. "There are more Christians and preachers than here, and you will know about the instrumental music in the worship of the Lord."²

¹S. K. Dong, "God works for Man through Man," n.d. (Typewritten.), p. 2.

²Idem, "Korea Bound," Gospel Advocate 72 (July 1930): 684.

Brother Dong said:

I had a new thing in mind to first out; that was the question of instrumental music in the worship of the Lord. I had never thought of it before by giving me books and pamphlets on that topic.¹

He went to Nashville, Tennessee, and stayed in the men's dormitory of the Central Church of Christ. He learned more about the New Testament doctrine through the preaching of H. L. Calhoun and C. R. Brewer, and attended Sam Pittman's Bible Class at David Lipscomb College. Finally, he gave up the instrumental music in the worship of the Lord. ~~So~~ He wrote to ^{the} Cincinnati Bible Seminary and the Christian Standard, saying that:

"I am not belong to you anymore, but belong to the Christians here only."²

Brother Dong gave up absolutely everything outside of the New Testament to worship the Lord in truth and Spirit, with a pure heart. Then he was ready to return to Korea. According to his own words:

Now, I am ready, religiously and educationally (not financially), to go back to Korea to preach the Gospel only to those nineteen millions of Koreans who are living in the "shadow of death," that they may hear the word of God, to have the faith in him; that they may repent of their sins and confess Christ, that he is the son of God and Savior of all nations; to bury themselves "with him by baptism into death;" that they may "walk in newness of life;" to have "peace and joy" in their hearts; and that they may know the eternal God; to have everlasting life.

¹Ibid.

²Idem, "God Works for Man through Man," n.d. (Typewritten.), p. 2.

I wish you all to remember what Christ commanded us in Mark 16:15, 16, and what the apostle Paul said in Rom. 10:12-17. I will be the first on who will try to establish the church of Christ in Korea among nineteen millions of Koreans. Will you please pray for me and for the new field which is "white already unto the harvest." You know that God will use me more usefully through your sincere prayers, to do his will in Korea.¹

H. L. Calhoun and C. R. Brewer had higher recommendations. According to their recommendation papers:

I have known Brother S. K. Dong for about three months. I have talked with him much concerning the Christian religion. I have read recommendations testifying to his good, moral character and to his thorough education, from the president of Garrett Biblical Institute, and also from the president of Cincinnati Bible Seminary. Both these men have had good opportunity to know Brother Dong, and they both speak of him as being worthy of the confidence and on teem of Christian men and women. Brother Dong purpose to return to Korea and establish mission work their among his own people. He proposes to be faithful to the church of Christ, speaking where the Scripture speak and being silent where the Scriptures are silent. Brother J. M. McCaleb proposes to assist Brother Dong in the general management of his mission work. They will insure for Brother Dong the guidance of a them toughly sound and experienced missionary worker of the my purpose to have a personal part in helping to support him in this work which he is to undertake. I hope many others of the church of Christ will help him.

Nashville, Tenn.

Cordially your brother,
HALL LAURIE CALHOUN.

I have read Brother Calhoun's statement, and am glad to join him in this approval of Brother S. K. Dong. I heartily concur in his appraisal of Brother Dong's character, and also purpose to have a part in supporting

¹Idem, "Korea Bound." Gospel Advocate 72 (July 17, 1930): 685.

him in his work among his people in Korea.
Fraternity,

Nashville, Tenn.

CHARLES R. BREWER.¹

As a result of ~~these~~^{this}, he found helpful brothers and a supporting church for his mission work in Korea. The Lebanon church of Christ had decided to help him five dollars monthly; also the Twelfth Avenue church of Christ, Nashville, Tennessee promised twenty-five dollars monthly. And then the Waverly Belmont church of Christ and Twelfth Avenue church of Christ elders heard about him and called him. They had a special meeting to support Brother Dong and the Korea mission. They decided and said:

We will give you money to go back to Korea right now and will support you monthly to preach the Gospel only to those sinful Koreans to be saved.²

In January, 1935, Brother Dong came to America for the report of ~~the~~ his mission work in Korea. At that time, the elders of the Twelfth Avenue church of Christ had higher recommendation for Brother Dong's work in Korea:

"This is to commend to you S. K. Dong, a Korea missionary. He is now in this country, visiting brethren and churches in the interest of the cause of Christ in Korea. We have found him to be a brother in the Lord worthy of confidence and fellowship. He is loyal to the church of Christ, and is opposed to the use of

¹Ibid., 684-685

²Idem, "Personal History of Suk Kee Dong," October 1959, (Typewritten.), p. 2.

instrumental music in the worship and organized missionary societies for preaching the Gospel. Twelfth Avenue church of Christ, Nashville, Tenn., has had fellowship with him for about four years in his work in Korea. Other churches of Christ in Nashville have also been interested in his work. We have found him worthy of fellowship and appreciative of the support that has been given him. We commend him to the churches of Christ everywhere, and confidently believe that you will be furthering the cause of Christ in receiving him as a brother in the Lord and in encouraging him in the good work that he is doing.

The Elders.¹

The next morning ~~he~~, however, ^{he} left Nashville, Tennessee, and ~~he~~ took ^a ~~the~~ boat on October 18, 1930, ⁱⁿ ~~at~~ San Francisco, California, and arrived at home on November eighth. ~~On~~ the next day ~~when~~ he began to preach the Gospel of Jesus Christ only. He ^{received} ~~got~~ a letter from one of his friends in America, Mrs. Mary E. Woodson, at 758 Newport Avenue, Long Beach, California, as follows:

We cannot tell you how much we enjoyed your sermon Sunday. Deep in my heart I have thanked God many times since. . . you are in position to lead your people God according to His word. I enclose a check (\$10) for you with my prayers and best wishes . . . may God bless and guide you and lead you to labor faithfully and to give Him the glory and praise.²

Brother Dong ^{was} encouraged very much in the work of the Lord for the Koreans because of ~~such~~ ^{like} prayerful and helpful letters ^{like these}.

¹"Commend Brother Dong," Gospel Advocate 77 (January 1935): 17.

²Howard L. Schug and Jesse F. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School Bookstore, 1947), p. 278.

CHAPTER IV

HIS PIONEER WORK IN KOREA, 1930-1949

First Congregation Established, November 29, 1930

By the time Brother Dong began preaching in the 1930's the Korean Presbyterian and Methodist Churches had become more developed and larger because of the Great Revival.¹ The 1930 board of Presbyterian report states the position of Korean Church growth at that time:

The Rev. James E. Adams held evangelistic meeting in Taegu. Every preparation was made along the most approved lines of the Western world revival meetings, and during and subsequent to the meetings no pains were spared. Every night the church building was practically filled with an audience of approximately one thousand, the majority of whom were non-Christians. There was an aggregate of between four and five hundred who professed conversion, came forward and gave their names and addresses and were assigned to the charge of some old Christian. Yet after the meetings were over, we were unable to get hold of more than forty or fifty and only a portion of those now remain. It seems manifest to me that the method indigenous to the Korean Christian, that of constant, individual personal work is vastly superior (to) our

¹The Great Revival of 1907 was the most important influence in the life of the Korea Church. Many local revivals had characterized the life of the Church from the beginning, as has been the case in the years which have succeeded. The Great Revival was, however, a movement which swept the Korea and affected the entire Christian movement as a whole.

Communicant membership of the major denominational Churches in Korea are number in appendix 2

Western method of public evangelistic meetings, and that the product of it is much more permanent.¹

Also during the period from 1910 to 1945, Korea was under Japanese rule. From about 1930, the military party in Japan was coming more and more into power and dreaming dreams of world conquest. As part of this plan for extension of Japanese power, the military group in power began a revival of Shinto.² The Colonial Government³ began to press ob⁷eisance to the Shinto shrine upon the church and mission. All Christians, including Catholics, were required to go and bow before a state Shinto shrine. Many Korean denominational Christians and western missionaries were against Shinto. Therefore the Japanese government began ^{the} persecution of Korean Christians. Many denominational members were imprisoned by the government because they refused to worship the emperor and insisted on worshipping the one God and His son Jesus Christ. A few years later, Brother Dong was also imprisoned because

¹Roy E. Shearer, Wilfire: Church Growth in Korea (Grand Rapid; W. B. Eerdmans Publishing Co., 1966), p.70.

²Shinto is the doctrine that the Japanese people, particularly the emperors, are directly descenal from the Sun-goddess, whom the Japanese call "Ama-tarasu."

³The Colonial Government - General of Korea headed by a governor - general responsible directly to the Japanese emperor in Tokyo, Japan.

^{of his refusal}
~~he refused~~ to worship the emperor.¹ He, however, succeeded in setting forth his plans and aims of the New Testament church and established it in his native county. He had a great vision for both the denominational members and those who had no contact with Christianity.² Many thousands of Koreans were already converted to denominational forms of Christianity, and they themselves supported churches of Koreans who preached to those who were still heathens. Brother Dong proposed to make Christians of the heathens, as he had successfully done in the past as a Methodist preacher. The first thing that he did was to convert his wife. According to his words:

I opened my Bible to my dear wife who was a Methodist, I said "You want to go to heaven but you do not know how to go there. None goes to heaven but he that obey the Lord alone instead obey the man made rules." She said that "I will obey the Christ alone instead the man made rules." Thank the Lord, I helped my nearest one first.³

~~The Next, thing~~ he preached the Gospel to his

¹Frank Pack, "Another Pioneer Passes," The Korean Reporter (March, April 1972):1.

Idem, "Another Pioneer Passes," Gospel Advocate 112 (February 1972): 101.

²Howard L. Schug and Don H. Morris, ed., The Harvest Field (Abilene, Texas: Abilene Christian College Press, 1942), p.68.

³S. K. Dong, "First Church Established," The Christian Standard 67 (January 1932): 66

friends, kinsmen, and neighbors. According to his ~~the~~ first report:

Since my return I have tried very hard to show the way of the Lord more perfectly to my wife, my brother and his wife, another my sister-in-law whose husband is in Russia, my cousin's wife, my second cousin and his wife. These seven persons decided on my third Lord's day in Korea to speak "Where the Bible speaks," and to be silent "where is the silent," and to exalt the Christ as the Lord and the Bible as the all-sufficient rule of faith and practice, instead of exalting men and man made rules. Indeed, I thank the Lord for your sincere prayers.¹

~~And~~ ^{He} then ~~he~~ had Bible classes everyday. The program was as follows:

5 to 6 a.m., early morning individual prayer -meetings, that was every-one who wants it came to the church to pray silently. 8 to 9 a.m., regular prayer meetings, all the denominational Christians who attended the class. 9 to 12 noon, Old Testament study - Genesis. 1 to 4 p.m., New Testament Study - Matthew. 7 to 9 p.m., song services for denominational Christians and preaching services for the heathen.²

As a result of this program, he baptized ten women and ten men. One ~~November~~ ^{November} 29, 1930, ~~a very cold day,~~ they were baptized in the icy ~~cold water of the~~ river, for the weather was very cold in that part of Korea. Seven of them came out from the Presbyterian

¹S. K. Dong, "New Testament Christianity in Korea," The Christian Standard 66 (January 1931): 73.

²Idem, "First Church Established," The Christian Standard 67 (January 1932): 66.

Church, one of them came from the Methodist Church, and twelve of them were ~~the~~ new converts. It was the first time in this part of Korea, that the baptismal service was held on the bank of the river. There were great crowds of people to ~~see~~^{watch} the baptismal service. Brother Dong described ~~the~~^{the} scene at the time:

Some of them said "How could they take a bath in the ice-caked water? If they will do it, they will get sick and surely be death."¹

He added:

Thank the Lord that not one of them was sick and dead. They were all well and happy, "who were baptized into Christ Jesus were baptized into his death, that like as Christ was raised from the dead through the glory of the Father, so (they) also might walk in newness of life." Indeed, they were "Having been buried with Him in God, who raised from the dead."²

Then they came to the place where they ~~were~~^{were held} ~~having the~~ meetings, to have the Lord's supper. They had a very nice communion set, a silver-plated one~~x~~ which was given to them by the Twelfth Avenue church of Christ in Nashville, Tennessee. This was a great moment, because it was the first congregation established in Korea, on the foundation of the New Testament pattern. ^{As a result,} ~~so~~ the real church of Christ in Korea was ~~established~~^{founded}

¹Howard L. Chug and Jesse P. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School Bookstore, 1947), p.278.

²Ibid., p.279.

on November 29, 1930.¹ Although there was a church of Christ in Seoul, which was established by Mr. Cunningham of Japan,² ~~he~~ ^{he} was an independent missionary from the digressive brethren ~~that is that he~~ ^{who} used ~~the~~ ^a musical instrument in the worship of the Lord.

Brother Dong said that he thought that the following evidences were enough to call it the church of Christ:

1. It has immersed Christians only.
2. It has elders and deacons as in the New Testament.
3. It has communion service every Lord's day.
4. It has preaching service every Lord's day.
5. It has Bible study every Lord's day.
6. It has no instrumental music.
7. It has no infant baptism.
8. It has no organization.
9. It has no sprinkling.
10. It has no man-made rules.³

The congregation name was Ham Jeon Church of Christ, and it's address was Cho Ri, Yi-Gok Myoun, Book-Chung county, Ham-Kyung province in North Korea.⁴ This

¹S. K. Dong, "New Testament Christianity in Korea," The Christian Standard 66 (January 1931): 73.

²"On 1925, First church of Christ Organized in Korea Outstation of Yotsuya Mission in Japan," The Christian Standard 60 (March 1925): 557.

³Howard L. Schug and Jesse P. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School Bookstore, 1947), p. 279.

⁴Interview with Shirley Dong, Los Angeles, California, 8 May 1977. She is a daughter of S. K. Dong.

was the first church of Christ in Korea which was really practicing as the New Testament church with immersed members only, the Lord's supper every Sunday, and no instrumental music in the worship of the Lord.

Second Congregation Established, May 14, 1931

A second congregation, Seo-heung Ri, Duck-sung Myoun, Book-chung county, was established in May 22, 1931. This congregation flourished as a result of the Gospel meeting of J. M. McCaleb, who was a missionary in Japan. He visited Korea and held a Gospel meeting. He had spoken 11 times in 12 days when twenty-five men and six women were obedient.¹ J. M. McCaleb and Dong went to one of the new places and had the baptismal service on the river bank to baptize thirty-one Koreans. It was^a wonderful ^{day with the} ~~that the~~ sun was shining beautifully and a great crowd of Koreans ~~were~~ on the river bank who ^{had come} ~~came~~ out from the villages and ^{on} ~~on~~ the roadside ^{were travelers} ~~who were having~~ a ~~journey~~ (for the main road is nearby) to see the baptism. There were four Presbyterian Church members and one of them was an elder and all the other twenty-seven were new converts. A few months later, the building had

¹"Brother Dong," Missionary Messenger 11 (November 1933): 932.

been built and the members paid \$573.40 of the cost, and Brother Dong supplied \$301.40.¹

After the second congregation was established, Brother Dong conducted a two week's Bible training class. These classes ~~had~~^{held} early morning individual prayer-meetings, and evening Bible study. He taught the New Testament, ^{the} Old Testament, and the Lord's church.

Third Congregation Established, May 22, 1932.

On the Lord's day May 22, 1932, the first congregation and the second congregation held a union worship by Brother Dong.² He held a meeting and described his thoughts about Biblical baptism:

Denominationalism has blind the world to the simplicity in Christ Jesus. The world has been taught that there is nothing in a name, and a human name given the church is as good as any. The world has been taught that sprinkling and pouring are baptism, and then again, baptism is not necessary to salvation; and that if you are honest, any old way will do. But the Bible say that baptism necessary to salyation (Acts 2, Rom 6, Mk 16:16, I Pet 3:21).³

¹Ibid.

²"Korean Mission Scene," Gospel Advocate 77 (January 1935): 18-19.

³Ibid.

As a result of this meeting, he baptized sixteen members, twelve from the first congregation and four from ^{the} second congregation, and established the third congregation. It was a beautiful place called Soo Dong Church of Christ. This congregation had a little problem. Two teachers of the public school came to the meeting regularly. At that time, it was the custom in Korea that those of the highly educated and wealthy classes usually had more than one wife. The two teachers had two wives each. Among the teachings of the Bible, one taught that a man was to "be the husband of one wife." The members were against the teachers who had two wives, saying that they were not fit to be teachers. Therefore, the two teachers left the church. Brother Dong said " this was the cause of failure."¹

The Japanese government forced all the denominational churches to be one Japanese Christian church. That is, the Christians must worship the emperor first. They of the church of Christ did not join with them. They did worship the Lord just the same. All the churches of Christ had the church service on every Lord's Day. But the third church of Christ stopped the church services

¹S. K. Dong, "Number of Converts in Two Churches A Wait Baptism in River," Fifth Report of the Church Established in Korea, in The Christian Standard 67 (June 1932): 555.

on the Lord's Day because the Christians there had not a faith strong enough to overcome the cruel Japanese persecutions.¹

Fourth Congregation Established and Others

Brother Dong held a meeting in a new place, near the third congregation, which was well attended, and so much interest was manifested that he returned to preach almost every week. As a result of this meeting, he baptized twelve men and twelve women and established the fourth congregation of October 11, 1936.² They needed a building for the worship, but the greatest difficulty was finding a suitable room, as Korean homes were too small, and older people who had the only room available were opposed to Christianity. A few months later, they bought a building which was the best building in the town, and called it Im-cha Dong Church of Christ.

Brother Dong did not stop his evangelistic efforts, and held a week long Bible-training class and Gospel meeting. He chose to use the methods of the Apostle Paul and preached "teaching you publicly, and

¹Personal Letter by Mr. Heung Sik Lee, Seoul, Korea, 15 April 1977.
(Mr. Heung Sik Lee was a deacon of the third church of Christ)

²News of the Missionaries, "Unto Every Creature," The Christian Standard 72 (January 1937): 21.

from house to house."¹ He did not subscribe to, or consider denominational doctrines correct. He decided to combat error and destroy denominationalism and heathenism by a faithful proclamation of the Word of God. He established seven congregations and saved many souls in North Korea, until World War II. He continually baptized many persons. In his own words:

On the third of this month, we had the fourteenth baptismal service at one of the new places. I baptized thirty-one Koreans (nine men, twenty-two women). On November tenth we had the fifteenth baptismal service at the First church. I baptized seven converts (one man and six women). Indeed, we thank the Lord for them. We had a great happy and joyful time a small river bank and a beautiful sunshiny day to baptize those who came to Christ to be "buried with Him by baptism into death" and "raised up from the dead by the glory of the Father," and "to walk in newness of life." Certainly, they were happy to wash away their sins, and to put on Christ and to be new creatures. Indeed, they are new creatures and acting as new creatures.²

He needed missionaries for the seven congregations and more mission work. The native preacher was not enough to cover these works. Therefore, many times he appealed to American brethren, the Gospel Advocate and others, saying:

You will please help me to have a young couple

¹Acts 20:20 (ASV).

²Howard L. Schug and Jesse P. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School Bookstore, 1964), p. 281.

from America to help in the work here.¹

Korea is a field which is all ready to harvest that is, Koreans are more eager to know Jesus Christ than Chinese and Japanese, because the Koreans are humble and sincere in their characteristics, and they are very religious. I will prove it to you. In the first place, since I went back to Korea, in 1930, there are four churches of Christ now. Do you know in any foreign country that a missionary established four churches in the first four years of time? In the second place, J. M. McCaleb, in Japan, reported in the Oriental Christian as follows: "During 1930 there were four baptisms at the Zoshigava Church (Brother McCaleb and Japanese preacher are preaching); three of them were Koreans." Think of it - in Japan three of the four baptisms were Koreans: By these facts you friends can see that Korea is a field which has a real good son. If you will sow the seed of the truth into the hearts of the Koreans, indeed it will bring forth thirty, sixty, and one hundredfold.

Oh, how sorrowful a thing it is that hundreds and thousands of Koreans want to know the truth more perfectly, yet they have not a chance to hear of it! There is not an American missionary in Korea, while in Japan there are sixteen, and in China there are ten.²

We need more missionaries from America. You know the denominational churches in America sent hundreds of missionaries to Korea up to the World War II. I do believe they will come back to Korea, those who were here before the war. Some of them already have come back to Korea to do the work of our Lord in Korea. Of course some of them are doing the work of military government. Yet they are helping the missionary work indirectly. You know we have no American missionary from the church of Christ. Now we want to have the missionaries for the church

¹"Brother Dong," Missionary Messenger 11 (November 1933): 932.

²S. K. Dong, "Korea a Fertile Field," Gospel Advocate 77 (March 1935): 305.

of Christ as many as possible.¹

In spite of this, he did not get the American missionary. He, however, preached and helped seven Lord's churches in what is now North Korea while he worked there for fifteen years at the following places; Ham-jeon, Seo-heung, Soo-dong, Soo-seo Ri, Meng-kyung Ri, Im-cha Dong and Chin-san Ri in the Book-Chung county.

Besides his preaching duties the pioneer preacher was also a neighborhood justice of the peace, a Country School-master, and even a doctor when needed. He visited the sick and was often called on to comfort^{W+} dying. His responsibilities seemed endless and often became quite burdensome.

Four Congregations Established, in Seoul, South Korea

During 1910-1945, Korea was subjected by the Japanese Colonial administration to^{ca} systematic economic exploitation and political as well as cultural oppression of unprecedented proportions.² With the defeat of Japan,

¹Howard L. Schug and Jesse P. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School Bookstore, 1964), p. 282.

²Foreign Areas Studies Division, U.S. Army Area Handbook for Korea, (Washington, D. C.: Department of the Army, 1964), p. 32.

at the end of World War II, liberation came to Korea on August 15, 1945. The dream of forty years was at last fulfilled. Liberation, therefore, was a joyful occasion for everyone in Korea, but particularly for the Christians. The Christians became freed~~dom~~ from prison, where they had spent months or even years for their faith.

Everyone was joyful because of ^{the} liberation, but the Communist forces were established in the northern part of Korea. ~~And then~~ they began waves of persecution that swept over the church in North Korea. Many Christians were scattered and escaped to South Korea. Brother Dong who had given his life to the work, lost everything to the Communists.

④ In September of 1945, he and his family moved to Seoul, Korea. His own words:

When the Communist army occupied North Korea 1945. We lost everything and came to South Korea.¹

The churches in the north of 38th line are having a very hard time now. Many denominational preachers and Christians are in the prison. I left my home there before the Russian Army occupied northern Korea. If I were there, I am sure the Communists would put me in prison because I am a preacher and was in America. I came to Seoul last September and established a church of Christ in Seoul. I am glad I have a chance to establish the church of Christ in Seoul.²

¹S. K. Dong, "A Personal History of Suk Kee Dong," October 1959. (Typewritten.), p.3.

²"Religious Reform Seen in Korea." Oklahoma City Times, 1 September 1958, p.4.

According to C. A. Norred, Jr. who was a civilian employee of the United States Army, office of foreign affairs:

On February 9, and 16 I attended the services of the church at 106 Nai-Soo Chung, Seoul, Korea. S. K. Dong is the minister working with the church, which is composed largely of refugees from North Korea.¹

He, however, did not stop his evangelistic effort, and preached everywhere at anytime. ^{He also} ~~Also~~ he began to preach the Word of God and the New Testament church. As a result, he established new congregations in South Korea. The first congregation was called Nai-Soo Church of Christ.² On May 19, 1947, he baptized eight new converts (five men and three women). One of them was his son-in-law. It ^{was} ~~is~~ his first baptismal service in Seoul. At the time Dong was saying that:

I hope our Lord will save them all. Now we have fifteen immersed Christians in Nai-Soo Chung Church of Christ. We will have again a baptismal service very soon in Nai-Soo Chung Church of Christ. This church is growing in number of members and in wisdom of our Lord. I am sure this church will be the strongest and best church in Korea, some day in the future.³

¹C. A. Norred, Jr., "A Brief Report on the Church in Korea," Gospel Advocate 89 (March 1947): 207.

²Interview with Choong Mo Dong, Los Angeles, California, 14 April 1977. He is a son of S. K. Dong.

³Howard L. Schug and Jesse P. Sewell, ed., The Harvest Field (Athens, Alabama: Bible School bookstore, 1964), p. 285.

The church building was a small, comparatively nice building, situated on a hillside in a mixed residential and shop area about one-half mile from the capital building. Attendance was about twenty-five or thirty, but the members were continuing steadfastly in fellowship, prayer and evangelism, in the Lord for the building up of the church. Also they worshipped according to the New Testament pattern. C. A. Norred, Jr. described:

The services were very much like those in the churches in the United States, even as to partaking of the Lord's Supper and singing such songs as "Come thou almighty King" and "O for a Thousand Tongues to sing." The first Sunday I was invited to speak to them, and did so, using 1 Pet. 3:13-22 as a text. Brother Dong preached on the second Sunday on Acts 2:38. The group seems to be faithful and well founded in doctrine, but definitely needs encouragement.¹

At that time, the work of the church in Korea was handicapped by the near-chaotic condition of the country. Half of the geographical area and about one-third of the people lay within the Communist zone. This division and the natural postwar collapse of the economic system produced terrible inflation and shortages within the country. Korea had been a major center of missionary activity by virtually all of the denominations, and a large percentage of the people were members of various denominations. The missionaries of these denominations, particularly the

¹Idem, "A Brief Report on the Church in Korea," Gospel Advocate 89 (March 1947): 207.

Presbyterians and Methodists, were returning to rebuild their missions and resume activities, but they were limited mainly to South Korea, because the country was divided into two zones of occupation.

The congregation, however, continued to extend its influence by establishing other congregations throughout the state during the five years that S. K. Dong spent in South Korea. Also this congregation produced a great number of native preachers, ^{as a result} ~~so~~ the brotherhood in Korea called this the Mother congregation.

On March 14, 1948, Dong baptized a Presbyterian preacher and ten men and seven women. There were five Presbyterian members, one Holiness members, and ten new converts. Another day, he had baptized fourteen members. He wrote regarding this to American brethren:

Sometimes ago, Kang soon mong, A Presbyterian preacher, asked me to come and preach to his congregation. So I went there with sister Binion, and I preached on the subject, "What can I do to be saved?" The result was that he and three others wanted to be baptized.¹

During the period from 1945 to 1949, he established three more congregations in South Korea which were West Gate, Kong-Duk Chung and Busan city.

¹"31 Baptized in Korea as Result of Meetings in Presbyterian Group," Christian Chronicle 49 (May 1948: n.p.

Brother Dong, ~~however~~, was a great pioneer Gospel preacher in Korea. He sowed the Gospel's seeds in Korea about five decades ago. ^{Today} ~~Right now~~, Korean churches of Christ are getting the harvest as a result.¹

¹According to Malcolm E. Parseley's Korea News Report, Publishing by Church of Christ, 5150 Jackson Drive, Lamesa, California 92041. About 80 churches of Christ in Korea.

During the period from 1930 to 1949, the congregations in Korea are located in appendix 3

CHAPTER V

HIS PREACHING WORK IN AMERICA

In 1949, he returned to America in order that he might encourage the churches to send two missionaries to work in Korea and stir up further interest in that work. He contacted the elders of the Trinity Lane Church of Christ, in Nashville, Tennessee. They agreed to accept the oversight of Brother Dong in his work in Korea.

Before accepting the oversight of his work, the elders of the Trinity Lane congregation made extensive inquiry concerning Brother Dong. They learned that he first heard of Christianity from the Methodist, and that he came to America in 1904 to be trained as a Methodist preacher. In 1913, he returned to his native land as a missionary for the Methodist denomination. In 1930, when he was next in the United States, being persuaded that the Christian Church was nearer to the Bible pattern than Methodism, he made the change in his affiliation at a great personal and financial loss to himself. Still later he learned of the churches of Christ, abandoned the Christian Church (again at a financial loss to himself), and

became a member of the church. He attended classes at David Lipscomb College, then returned to Korea where he had spent almost twenty years proving that he was an undenominational, New Testament Christian. For nearly two decades he had had no connection with any religious group other than the church of Christ. His sacrifices for his convictions are worthy of emulation.

For some time ~~past~~ Brother Dong ^{was} ~~has been~~ under the supervision of the elders of the Waverly-Belmont church, in Nashville. The elders of this congregation have issued this statement regarding Brother Dong:

The elders and brethren of the Waverly-Belmont congregation believe S. K. Dong to be an honorable man, honest, and sincere, and a Christian worthy of the fullest confidence and fellowship of the church at large.¹

The elders of the Caltona Street church, in Montgomery, Ala., who have also had a part in overseeing Brother Dong's work, wrote:

We were always favorably impressed with your attitude, personally, and with our investigation of the work you represent. . . .we, want to encourage you and say that we believe in the good work you have done in Korea.²

After visiting ~~in~~ Korea late in 1949, E. W. McMillan wrote:

This will introduce to you S. K. Dong, and

¹S. K. Dong, "Our Brethren Commend," Korea Calls (n.d.): 3.

²Ibid.

suggest to you the worthiness of his appeal . . . I am convinced that good opportunities exist for the Gospel of Christ in Korea, and I hope that some real help of the nature already indicated can be sent.¹

Charles Crough, minister of the North Birmingham church, observed the work of Brother Dong in Korea during the war years. He wrote:

I just learned that Trinity Lane Church has decided to supervise the work of Brother Dong in Korea. That is good news to me. I am sure that there will never be occasion to regret that decision. I believe Brother Dong to be worthy of continued support.²

To these sentiments the elders of the Trinity Lane church add:

We feel that these commendations are ample evidence that Brother Dong is worthy of all the support that various congregations are capable of giving him. He is a man of rich experience, strong devotion to the cause of Christ, and a native of the country where he is to work. Let us support him and the work that he is able to accomplish to that he may be the means of establishing the church solidly in Korea before his life-span shall have ended. All we ask is that you allow him the privilege of coming and telling you of the work.³

Therefore, the elders of the Trinity Lane church of Christ decided the following plans or goals:

1. Two well-trained Christian couples from America are the first goal being sought by Brother Dong and the elders who are assisting him in planning

¹Ibid.

²Ibid.

³Ibid.

for the Lord's work in Korea. These brethren would not only preach and teach directly, but would also help to train native preachers. They would further serve to keep the ties with the American brethren strong in future years when Brother Dong's advancing years force him to relinquish his present responsibilities. Who will volunteer to go? Who will help to furnish the necessary \$250 per month per couple and the travel fund of \$1,500 per couple which will be needed?

2. There are five native preachers in Korea at the present time, for whom efforts are now being made for support. Thirty American dollars will furnish the necessary support for a Korean native preacher for one month, due to the favorable exchange of money and the unusually inexpensive standard of living in Korea. Where else can a dollar go so far in the preaching of the gospel? Brother Dong feels that within five years it is entirely possible to put thirty-five Korean workers into the field for full-time work. This would mean one gospel preacher in each of the thirty-five cities of Southern Korea.

3. Buildings in which the church may meet can be provided in Korea cheaper than in almost any other part of the world. It is estimated that houses of worship that would be entirely satisfactory can be built for an average of about \$3,000 each. This figure includes the cost of the lot, the materials, and the labor. Perhaps a more expensive building would be needed in the capital city of Seoul, because of its strategic location as a center for training workers. Four buildings are needed immediately, and, of course, additional buildings will be needed as native workers are put into the field.

Elders: N. G. Colley
E. G. Cullum
J. C. Hutcheson
J. K. Johnson1

¹"Korea for Christ," Gospel Advocate 92 (March 1950): 173.

On June 25, 1950, while he was in the United States ^{to raise} ~~for raising~~ a mission fund, war broke out between North and South Korea, and he was unable to return. Yet he did not lose opportunities, but settled at Fort Benning, Georgia, where a number of Korean Army Officers were being trained in this country. He wrote:

I had a great opportunity to preach the truth to those Korean Military Officers at Fort Benning, Georgia.¹

The government sent 150 in a group and stayed there 6 months to get the American Military Training, he preached to the three groups of 450 military officers. While there he worked among them and was instrumental in baptizing a total of 160.² These men went back to Korea, and many of them have been useful in the service of the Lord. His own words:

It was one of my best works 160 were baptized, some of them are now Col. and Gen., some of them want to be preacher.³

¹S. K. Dong, "A Personal History of Suk Kee Dong," October 1959, p. 3.

²Frank Pack, "Another Pioneer Passes," The Korean Report (March, April 1972): 2.

Idem, "Another Pioneer Passes," Gospel Advocate 112 (February 1972): 101.

³B. B. Baxter and M. Norvel Young, Preachers of Today, (Nashville: The Gospel Advocate Co., 1968), p.115.

During the period of 1951 through 1953,¹ he preached the Word of God and the New Testament church at Fort Benning, Georgia.

¹Interview with Shirley Dong, Los Angeles, California, 8 May 1977. She is a daughter of S. K. Dong.
S. K. Dong, " Personal History of Suk Kee Dong," October 1959. (Typewritten.), p. 3.

APPENDIXES

APPENDIX 1

"THE EARLY HISTORY OF THE RESTORATION MOVEMENT IN THE UNITED STATES".

The Introduction of the Subject.

A survey of religious Conditions about 1800 A.D.

1. The American Denominationalism.
 - a. The European Faiths Transplanted
 - b. The protest against Denominationalism.
2. A great Revival.
 - a. It was begun in 1733, by Jonathan Edwards.
 - b. It was the first great one in America.
 - c. It moved the hearts of the people.
 - d. The results of it.
3. The rise of the Rationalism and Infidelity.
 - a. The new philosophy.
 - b. The influence of Mysticism.
 - c. The English Deism.
 - d. The effect in the church.
 - e. The development of Liberalism.
 - f. The influence of the Revolutionary war.

The Body of the Subject.

1. The early labors of Thomas and Alexander Campbell and Stone.
 - A. Thomas Campbell.
 1. His birth and early life.
 2. His coming to America.
 3. His first work in America.
 4. His first trouble.
 5. The result of the trouble.
 6. "The Declaration and Address".
 - B. Alexander Campbell.
 1. His birth and early life.
 2. His conversion.
 3. His experience of the shipwreck.
 4. His life at Galsgow University.
 5. His coming to America.
 6. His first interesting subject in America.
 7. Preaches to Congress.
 8. Visits old country.

C. Barton W. Stone.

1. His birth and early life.
2. His conversion and Calvinism.
3. His early ministry and revival.
4. His later ministry and triumphs.
5. His meeting of Campbell and impressions.

II. The Union of the Movements of the Campbell and Stone

A. The forces to unite.

1. The preliminary meetings.
2. The meeting in Lexington.
3. The messengers to the Churches.

III. The other early Leaders of the Movement.

A. "Raccoon" John Smith.

1. His early life and Calvinism.
2. His family and "The Christian Baptist."
3. His unique character as a great preacher.

B. Walter Scott.

1. His early life and coming to America.
2. His conversion and the meeting of Mr. Campbell.
3. As a great Preacher.

C. Dr. Robert Richardson.

1. It is a quotation from the lecture of Professor Ralph L. Records, on "The Vision of the Fathers".

IV. The Conditions and Causes that led to the separation of these pioneer Leaders from the denominationalism and that led them to inaugurate the Restoration Movement.

A. The Conditions.

1. The churches were divided.
2. The rise of the Rationalism.
3. The religious and moral life was lowed.
4. The enemies and friends.

B. The Causes.

1. The renaissance.
- 2.. The divided and warring church.
3. The theology was becloused.
4. The clergy was arrogant.
5. The human creeds and rank infidelity.
6. The different views.

V. The Nature of the Movement.

- A. It was not ecclesiastical nor denominational
- B. It was broad enough to include all Christians.
- C. It was to exalt the Christ as the Lord and the Bible as the all sufficient rule of faith and life.
- D. It was the coordination of many independent Movements.
 - 1. The movement of Campbells.
 - 2. The movement of Stone.
 - 3. The movement of Others.

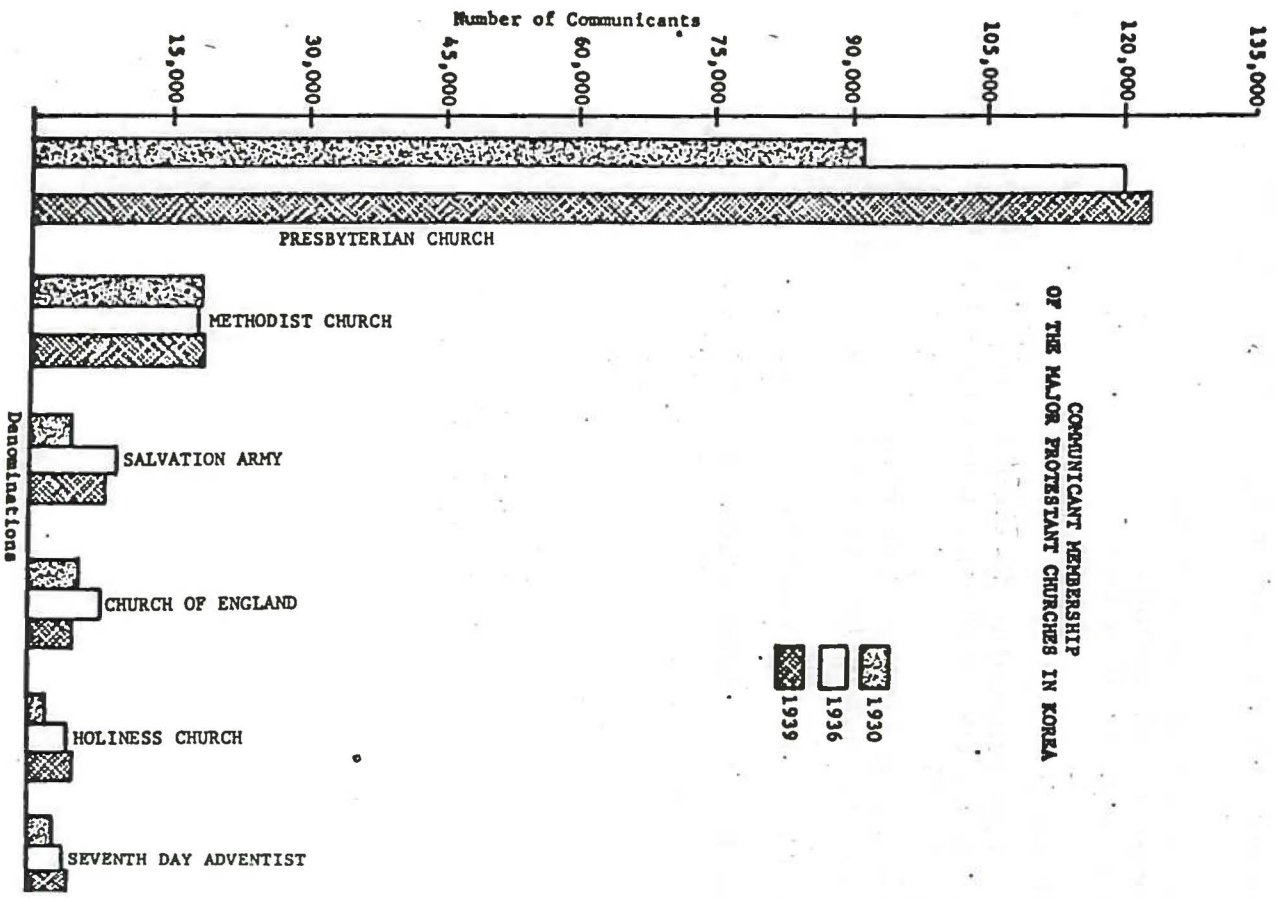
VI. The Purpose of the Movement.

- A. To restore the Apostolic Church in the union of the Christ with the Bible as the base of the authority of all.
 - 1. To unite the divided churches.
 - 2. To give the peace to the unresting churches.

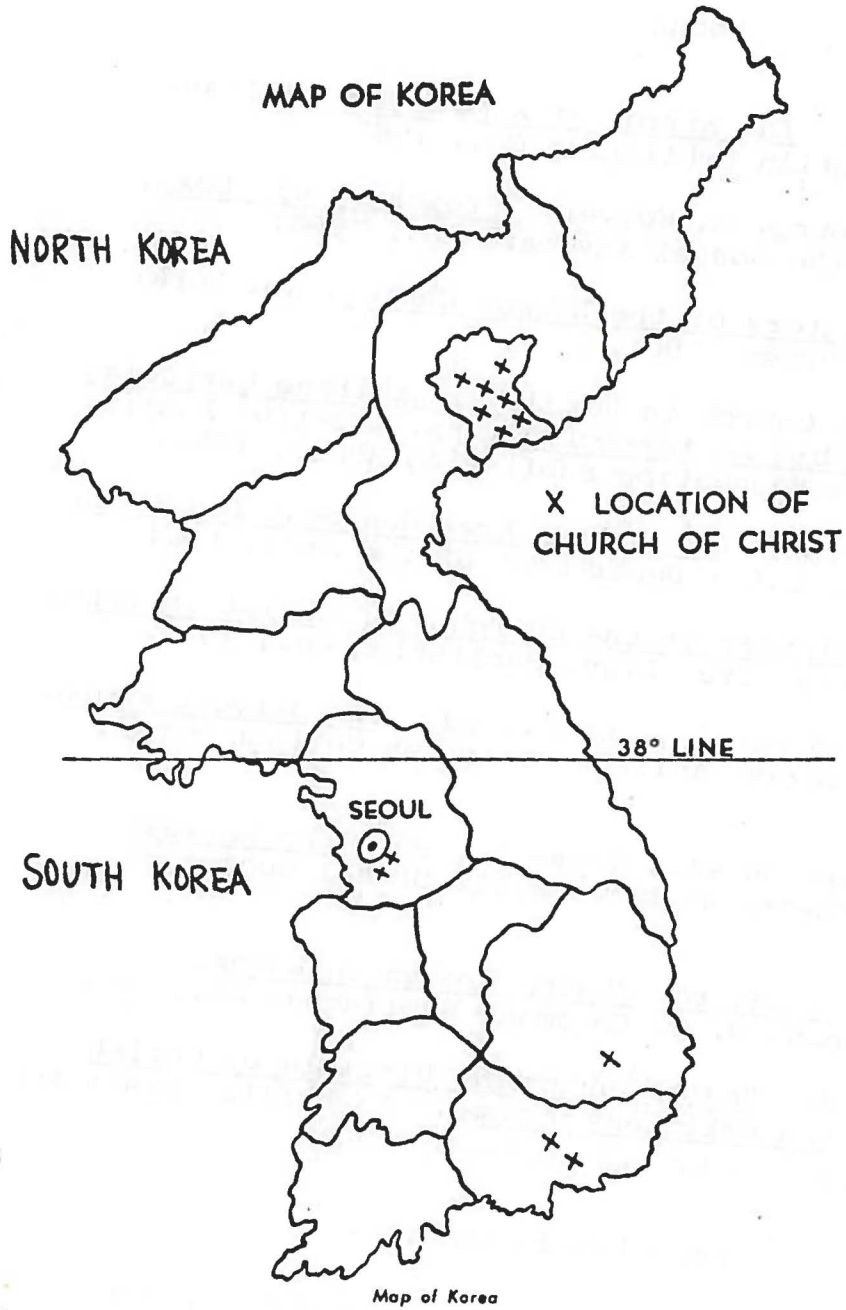
VII. The rapid growth of the Movement.

VIII. The Hindrances to the Restoration Movement.

APPENDIX 2



APPENDIX 3



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