

2018

The Holy Spirit, The Missing Finger: Comparing the Pneumatology of Alexander Campbell and Don Basham

Cletus L. Hull III

Oral Roberts University, online teaching, chull3@yahoo.com

Follow this and additional works at: <http://digitalshowcase.oru.edu/spiritus>



Part of the [Christian Denominations and Sects Commons](#), and the [Christianity Commons](#)

Recommended Citation

Hull, Cletus L. III (2018) "The Holy Spirit, The Missing Finger: Comparing the Pneumatology of Alexander Campbell and Don Basham," *Spiritus: ORU Journal of Theology*: Vol. 3 : No. 1 , Article 6.
Available at: <http://digitalshowcase.oru.edu/spiritus/vol3/iss1/6>

This Article is brought to you for free and open access by the College of Theology & Ministry at Digital Showcase. It has been accepted for inclusion in *Spiritus: ORU Journal of Theology* by an authorized editor of Digital Showcase. For more information, please contact mroberts@oru.edu.

THE HOLY SPIRIT, THE MISSING FINGER

COMPARING THE PNEUMATOLOGIES
OF ALEXANDER CAMPBELL
AND DON BASHAM

CLETUS L. HULL III

Spiritus 3.1 (2018) 47–63
<http://digitalshowcase.oru.edu/spiritus/>
© The Author(s) 2018
Reprints and Permissions:
Spiritus@oru.edu

Key Words *pneumatology, Alexander Campbell, Don Basham, tongues, Spirit, renewal theology*

Abstract

The purpose of this article is to reveal the initial development of the teaching on the Holy Spirit in the life of Alexander Campbell, founder of the movement named the Disciples of Christ.¹ Campbell's pneumatology must be placed within the context of American history in the nineteenth century. Beginning with the influence of the Cane Ridge Revival and millennialism on his theology, his pneumatology led to a deficient view of the work of the Spirit through the denomination's history. However, in the charismatic renewal of the twentieth century, Don Basham stood boldly against the rationalistic atmosphere of his church and became well-known for his teachings on the charismatic experience of the Spirit. Though the two people appear theologically different, the thesis of the article is that the operation of the Holy Spirit in Basham's theology reveals an added dimension to assist in the Spirit-filled growth of the successive churches of Campbell's movement.

Introduction

This article is a comparison of pneumatologies between a founder of an indigenous Christian movement, named the Disciples of Christ, and a pastor who lived during the time of the charismatic renewal of the church. I will begin by exploring the development of teaching on the Holy Spirit in the ministry of Alexander Campbell, placing his pneumatology within the context of American church history in the nineteenth century. His weak pneumatology led to a deficient view of the work of the Spirit through the denomination's history, though he was surrounded by the influences of the Cane Ridge Revival and millennialism. However, within the charismatic renewal of the twentieth century, Don Basham, a pastor in the Disciples of Christ denomination, stood boldly against the rationalistic atmosphere of his church and became well-known for his teachings on deliverance and casting out demons. The initial section of the article contains the early history of Campbell's pneumatology. The second part unpacks the charismatic work in a Campbellite pastor, Don Basham. Though the two men were theologically different, the thesis of the article remains that the operation of the Holy Spirit is the amputated element of Campbell's theology that renewed Don Basham's ministry. Consequently, the renewal movement of the twentieth century, led by pastors such as Don Basham, brought the experience of Spirit baptism to the mainline Protestant churches.

The indigenous growth of the Christian Church (Disciples of Christ) in America has a remarkable background and history. As Alexander Campbell searched for a way to end partisan bickering among Presbyterians in Scotland, his company of Christians became one of the largest church movements in American history. As Kevin Ranaghan wrote in his journalistic description of the movement, "one type of revival movement, called Campbellite, stressed the word of God well enough, but the word as understood and interpreted by 'good common sense.' From the somewhat more rationalistic revival emerged the Disciples of Christ in the north and the Christian Church in the south."² However, because the Christian Church (Disciples of Christ) had a diluted pneumatology, the Spirit's presence was submerged in the past 180 years, limiting revival and renewal in its members.

Cane Ridge Revival

To describe the milieu surrounding Alexander Campbell's arrival to America, a description of the presence and power of the Spirit in the Cane Ridge Revival must be advanced. In August of 1801, in Cane Ridge, Kentucky, one of the spontaneous renewal movements in early American history occurred. Disciples historian, Leroy Garrett, wrote that "the revival at Cane Ridge was as ecumenical as anything that had ever happened on the frontier, which was commonly marked with sectarian bigotry."³ Though living in Ireland at the time as a youth, Alexander Campbell was later drawn to the revival's inclusive style because of its openness to all Christian sects. However, he was not impressed by the emotionalism. At Cane Ridge, Paul K. Conkin remarked, "they knew that to become a Christian a person had to endure an arduous conversion, experience the depths of human despair and desolation, in order to gain a joy and happiness that approached beatitude."⁴ Though Campbell did not embrace this fashion of the Spirit's move, the rolling hills of Kentucky in the early 1800s presented a glimpse of the future Pentecostal churches.

Cane Ridge became known for its unusual manifestations of the Spirit. Though many churches were calm and quiet places of reflection, this experience was diametrically different. Leroy Garrett recorded in *The Stone-Campbell Movement* a graphic description of the exercises manifested at Cane Ridge:

They consisted of laughing and singing, the jerks, falling and even screaming and barking. The falling and screaming would sometimes go together, leaving the subject as if he were dead. The jerks were mostly a head movement, which sometimes agitated the whole body. Some people became amazingly acrobatic, for they would stand in one place and jerk backwards and forward with their head almost touching the ground . . . witnesses would see people on hands and knees in the woods, making the noise with uplifted hands, and would report that "they barked up trees like dogs."⁵

This event was a Pentecostal experience before Azusa Street was a reality. C. Dwight Dorough, in *The Bible Belt Mystique*, added that “persons were very often favored with visions and heavenly singing.”⁶ This early nineteenth-century worship was a precursor to what the twentieth century would encounter with the fullness of the Holy Spirit. Yet, Alexander Campbell, an Enlightenment rationalist and devout reader of the intellectual philosopher John Locke, never incorporated emotional worship into his church.

Cane Ridge was a preview of the Spirit’s coming with ecstatic speech and experiences as a freedom was released on the American frontier. In addition, “the confusing erosion of basic Calvinistic doctrines and the emergence of such new institutions as the camp meeting”⁷ were accepted. Thus, Cane Ridge was a precursor to the future Azusa Street outpouring.

As Romans 8:26 affirms, “the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans.”⁸ Though the barking and jerking seemed eccentric, the Spirit’s anointing may have fallen on a crowd without the knowledge of how to display the manifestations. Paul Conkin noted, “the forms of ‘miraculous’ speech, the holy laughter or sounds from deep within the body, took a form other than glossalia.”⁹ The Cane Ridge revival paved the way for future holiness worship with singing, shouting, and prophetic words. Conkin adds, “these revival techniques involved new rituals—new hymns and new modes of singing them, lay exhortation and personal pleading with identified sinners.”¹⁰ Certainly, Cane Ridge fertilized not only the holiness movements of the 1800s, but also the Pentecostal revival of the twentieth century.

This seminal event was a missed opportunity for Alexander Campbell. Though he deserted his Presbyterian and Calvinistic background, he never abandoned the approach of rational thinking in his religion. His theology not only truncated the Spirit’s work but also created an atmosphere that subordinated the role of pneumatology in the life of Disciples churches. As a result, the Disciples of Christ congregations contained few reports of such experiences in their 180-year history. However, a future Spirit-filled minister, Don Basham, would

claim, like Cane Ridge, that demons and evil spirits came out of his church members with shrieks and jerks. The miraculous manifestations at Cane Ridge would eventually come to fruition in the Pentecostal/Charismatic renewal of the mainline churches.

The churches moved by the Holy Spirit with the light that they received. As Conkin acknowledged, Cane Ridge was “a taste for ecstasy. The third person of the Trinity gained precedence. People felt the power and received the gifts of the Holy Spirit.”¹¹ Though Alexander Campbell was not a proponent of emotional religion (as his counterpart in the movement, Barton Stone, remained),¹² Cane Ridge set the stage for his church to grow. Stone, however, attended the revival and believed the miracles called people to accept Jesus as the Christ.¹³ Nevertheless, the ecumenical nature of Cane Ridge typified Campbell’s lifetime goal of envisioning Christians to become one (John 17:21). Because of Cane Ridge, for one brief moment, a glorious millennium seemed imminent. Christ’s kingdom had descended upon the earth and many people believed America was on the path of Christ’s second coming.

Millennialism in America

As the nineteenth century progressed, Protestant Christianity in America manifested an increase of belief in the millennial kingdom. The word “millennial” came from the 1000-year reign of Christ described in the apocalyptic book of Revelation. Revelation 20:1–4 reads:

And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

Thus, the teaching of millennialism had its origin. In the 1800s the idea caught fire and a belief that the world was getting better transpired.

Anthony Hoekema aptly remarked, “as the millennium became a reality, Christian principles of belief and conduct will be the accepted standards for nations, and individuals. The social, economic, political and cultural life of mankind will be vastly improved. This golden age of spiritual prosperity will last for a long period of time.”¹⁴ Alexander Campbell, a visionary frontier man, was of the belief that humankind was progressing to a higher level. Reason and philosophy could dissipate old societal problems. The *Encyclopedia of the Stone-Campbell Movement* states that “Campbell along with others Americans, believed that in America, with God’s help, Christians would eradicate earthly problems and usher in the millennial age.”¹⁵ This idea was his dream and goal. Douglas Foster observed, “in his earlier years Campbell actually believed that a millennial reign of peace and righteousness was in the offing, including a united church in America at its center. He saw his movement as a harbinger to that end.”¹⁶ Thus, the name of his magazine was the *Millennial Harbinger*. He “saw the *Millennial Harbinger* as key to the dissemination of ideas that would usher in the millennial reign of God.”¹⁷ His circular discussed the contemporary topics of his day such as slavery, education, the advancement of women, and anti-Catholic debates. In essence, the journal promoted his religious ideas and the cooperation he believed possible among the many Christian factions. His interests centered on social ills more than pneumatology. All the same, Campbell is an American success story. He enjoyed his life because of the optimism of his millennial views and founded Bethany College in Bethany, West Virginia. He was a trail blazer in his own right and the movement named the Campbellites became renowned for its emphasis on holy communion and immersion baptism. We will now investigate Campbell’s pneumatology.

Alexander Campbell and the Holy Spirit

There is not a considerable amount of information on Alexander Campbell’s pneumatology. However, his premier systematic theology, *The Christian System*, contained brief thoughts on his portrait of the Spirit. He believed that the Holy Spirit “was GOD, the Word of God, and the Spirit of God.”¹⁸ An old Campbellite maxim was *where the*

Bible speaks, we speak, and where the Bible is silent, we are silent; therefore, Campbell did not use the word “Trinity” in his theological jargon because the utterance was not identified in the Bible. However, he did have a sense of the Spirit in his writing. He confirmed that “the Spirit is said to do, and to have done, all that God does and all that God has done.”¹⁹ Thus, his references to the Holy Spirit are few in comparison to Jesus, the Son of God.

Though he was not in the vein of holiness churches, he penned that the Holy Spirit “is designated as the immediate author and agent of the new creation, and of the holiness of Christians.”²⁰ He continues that the Holy Spirit is “the Advocate, the Sanctifier, and the Comforter of Christ’s body—the church.”²¹ Campbell trusted that the Holy Spirit would unveil the Scriptures in his Bethany, West Virginia, study and open people’s lives to a new sense of oneness in the body of Christ. In short, he believed in the Spirit, though he had sparse thoughts about the third person of the Trinity.

Campbell’s belief system was enamored with the millennial teachings of the day. As previously noted, his published writings, the *Millennial Harbinger*, bear the name of the movement that dominated the eighteenth century, namely, millennialism. Furthermore, his interest in intellectual pursuits and debates caused him rarely to speak about the Holy Spirit. This lack of emphasis on the Spirit laid the foundation for a weak pneumatology for over a century in the Christian Church (Disciples of Christ). Garrison remarked, “taken by itself, the phrase, ‘gift of the Holy Spirit,’ had a rather vague meaning.”²² His analytical method of Bible study and worship created the cerebral personality of his churches. Garrison continues, “Campbell contended that in conversion the influence of the Spirit came only through the word. His basic concept was his Lockean sensationalism, as when he said that ‘our first argument in proof of our proposition, shall be drawn from the *constitution of the human mind*.’”²³ Thus, the millennial kingdom was to come, not with dynamic emotion, but rather with an intellectual pursuit of reason.

Acts 2:38, the Five-Finger Exercise, and the Holy Spirit

The Christian Church (Disciples of Christ) originated on the American frontier in the early 1830s. Its mission was born from a passion for Christian unity among the diversity of an expanding America. Walter Scott, a fiery evangelist who traveled to numerous rural churches, presented a simple plan of salvation using his five fingers and Acts 2:38. Interestingly, Campbell embraced Scott as an evangelist he could trust. Though Campbell was a rationalist, Scott was his emotional sidekick. One of Scott's well-known sermons consisted of an easy way to recall the plan of salvation. He called it "The Five-Finger Exercise." The words of the apostle Peter in Acts 2:38 became the basis of his strategy: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit." Thus, Scott created a memorable message with five points—repentance, faith, baptism, forgiveness of sins, and the Holy Spirit. Garrett noted that "the plan has undergone some interesting alterations. Some who honor the five steps have them arranged: hearing, faith, repentance, confession and baptism."²⁴ In this five-step plan of salvation "Campbell also, in 1831, gives Scott credit for 'restoring the Ancient Gospel' in the fall of 1827 by arranging the several items involved as faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life."²⁵ Winfred Garrison and Alfred DeGroot document in *The Disciples of Christ, A History*:

Scott's specific purpose was to show that preachers try to produce belief in the Messiahship of Jesus by presenting the evidence, instead of trying to induce a mystical state variously called an "assurance of pardon," or "assurance that Christ died for me," by emotional techniques, vivid pictures of the fate of the damned, and wrestling to win the miraculous action of the Holy Spirit to bestow saving faith on a mourner already "convicted of sin."²⁶

Campbell had a unique opportunity to revive the Spirit's work in his ministry; however, he emphasized baptism to the exclusion of the other

points. The missing finger of the Holy Spirit is the lost piece of his theology. If Campbell had embraced the Spirit at this moment in the ministry of Walter Scott, he may have created a far more Spirit-filled church than the one existing today.

As a result, former Bethany College President D. Duane Cummings observed “in the twentieth century a great silence settled upon the Disciples search for meaning of the Holy Spirit.”²⁷ Just as the Spirit was silent for 400 years from the last Old Testament prophet Malachi until John the Baptist appeared, similarly, the lack of a strong pneumatology with the Campbellites created a vacuum of the Spirit’s presence and power in the Christian Church (Disciples of Christ). In the history of the Disciples of Christ, the lost years were painfully obvious. An initial, deficient pneumatology created a church with little emphasis on the Holy Spirit. Without acknowledgment of the Spirit’s operation, there resulted a movement built upon reason rather than a strong Spirit-filled foundation.

Charismatic Renewal and Don Basham

In the 1960s Dennis Bennett became the icon of the Spirit’s movement that was known as the charismatic renewal. The work of the Spirit operated in an ecumenical trajectory in the historic mainline Protestant denominations, including the Christian Church (Disciples of Christ). One minister who became prominent and controversial was Don Basham. Attending the Campbell-based school, Phillips University, in Enid, Oklahoma, Basham was ordained in the Christian Church (Disciples of Christ) in 1955.²⁸ After receiving the baptism in the Holy Spirit, his traditional ministry changed. He prayed for demons to be cast out of church members. Many people believed his unconventional ministry was unbiblical. Even charismatics such as David du Plessis argued against exorcism since the cross of Christ was victorious over evil. On the other hand, Don Basham provided “an example of exorcism and the successful cure of someone who did not respond to conventional treatment.”²⁹ His authentic and genuine ministry was certainly an act of faith in an established church.

In his practical book, *A Handbook on Holy Spirit Baptism*, Basham answered relevant and honest questions for those interested about how the baptism in the Holy Spirit functioned in the Christian life. With thoughtful analysis, he describes numerous inquiries about tongues and the Spirit's work. He wrote, "this second experience of the power of God, which we call the baptism in the Holy Spirit, is given for equipping the Christian with God's power for service. It is the spiritual baptism for Jesus Himself, in which He begins to exercise His sovereign possession, control and use of us in supernatural fashion."³⁰ For Basham, Spirit baptism was the power that Jesus promised his disciples before he left the earth to reign with the Father (Acts 1:8).

Though Basham was a Disciples of Christ minister, he also believed in classical Pentecostal theology. He placed tongues as a paramount experience of the Christian and was not ashamed to announce that "speaking in tongues" should be normative for the believer. He taught that "the only clear scriptural evidence of the baptism in the Holy Spirit is speaking in tongues."³¹ He did not evade the tongues experience but highlighted that Acts 2, 10, and 19 provide evidence for this theological belief. He discovered both power for service and anointing to minister over evil through the baptism. He emphatically wrote (his emphasis in capital letters), "SOMETHING IS MISSING IN YOUR SPIRITUAL LIFE IF YOU HAVE RECEIVED THE HOLY SPIRIT YET HAVE NOT SPOKEN IN TONGUES."³² Thus, tongues was an essential for Christian living. Without tongues, one does not have access to God's thoughts (1 Cor 14:2). Basham proclaimed, "stated in the simplest way: man does the speaking while the Holy Spirit furnished the words."³³ Certainly, tongues as the initial evidence was the beginning and foundation for his ministry in exorcism and casting out demons.

A sequel to his first writing on Spirit baptism was another question and answer book titled *A Handbook on Tongues, Interpretation and Prophecy*. He specifically dealt with the spiritual gifts of tongues and interpretation in 1 Corinthians 12 and 14. The premise of the book encouraged Paul's exhortation to "not quench the Spirit" (1 Thess 5:19). Additionally, he promoted the apostle's teaching to "be eager to prophesy, and do not forbid speaking in tongues. But everything should be done in a fitting and orderly way" (1 Cor 14:39-40). The natural

cohort to glossalalia was interpretation of tongues. Basham remarked, “the gift of ‘interpretation of tongues’ is the companion gift to the gift of tongues. The two cannot function properly without the other.”³⁴ Through his numerous books, he related several stories of tongues and interpretation in his church ministry. Additionally, he added that prophecy is more edification than predicting the future. He wrote, “our national preoccupation with astrology, fortune-telling, spiritualism and the popularity of clairvoyants like Jean Dixon and Edgar Cayce have urged many Christians into a morbid desire to peek into the future.”³⁵ This profound revelation demonstrated both the care and balance Basham experienced in these specific spiritual gifts. As Paul penned, “anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church” (1 Cor 14:4); hence, Basham sought wise counsel in the apostle’s sage advice.

Basham’s emphasis on tongues was natural for him. He believed that one needed to step out in faith to receive the experience. Because of the rationalistic background of the Disciples of Christ, many neglected this vital gift of God. Basham wrote in *Face Up with a Miracle*, Paul “was describing a kind of prayer originating, not with the mind, but from the depths of the spirit, at a level not to be comprehended by the intellect. It was prayer ‘beyond’ reason.”³⁶ He declared, “To miss speaking in tongues is to miss God’s miraculous provision enabling you to pray with supernatural effectiveness.”³⁷ Basham’s answer to the importance of tongues was clear. He believed, “tongues seem to galvanize a spiritual expectancy and receptivity. People know they are about to hear from heaven.”³⁸ Tongues was a miraculous manifestation of humans speaking and praising God for personal edification (1 Cor 14:4).

In 1971 Don Basham authored a controversial book titled *Can a Christian Have a Demon?* An initial assumption presumed that a demon can live inside a Christian just as the Holy Spirit may. Hence, a debate over demon possession and oppression ensued. He believed that according to James 3:5–12 a Christian can have both an evil spirit and God’s Spirit. Quoting James 3:10, “out of the same mouth come praise and cursing,” he made note that both a good spirit (Holy Spirit) and an evil spirit may reside within a human being. Basham asserted that in

Acts 5:3, when Ananias and Sapphira gave their money to the church as Christians, Peter the apostle said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?” He contended that Satan was in these people at the same time they also had the Holy Spirit infilling. In addition, Basham added in Acts 8 that the Samaritans were released of evil spirits with shrieks as Luke wrote (Acts 8:7) and many Christians were not filled with the Spirit until the apostles came from Jerusalem and laid hands on them to receive Spirit baptism.³⁹ His ministry of deliverance from evil spirits was well documented. He truly believed that Satan can have a stronghold in a believer’s life. Thus, as 1 John 3:8 proclaimed, “the reason the Son of God appeared was to destroy the devil’s work” became a major emphasis in his ministry. His controversial ministry of casting out demons from known believers was questioned by many charismatics; however, he always asserted that “the one who is in you is greater than the one who is in the world” (1 John 4:4).

Basham’s style of deliverance ministry was both popular and controversial. He used “the term ‘deliverance,’ then to specify particularly the ministry of casting out demons.”⁴⁰ In 1964 he accepted the call to minister as a pastor in a Disciples of Christ church in Sharon, Pennsylvania. In his best-selling book *Deliver Us from Evil* he related with candid honesty his successes and failures with the congregation. At first, he experienced disappointment. The traditional methods of counseling did not help the people. After prolonged work with a parishioner who had cancer, her sudden death shook his faith. He reflected on this experience by writing, “I began to appraise my work in Sharon in terms of negatives, reminding myself that in a congregation of over six hundred members, only a few dozen were finding meaningful spiritual answers to their needs.”⁴¹ He believed that the deliverance ministry was meant to be imparted “*in addition to*, not *in place of* prayer for healing, crucifixion of the nature.”⁴² Basham considered this exorcism important as he wrote that one-third of “Jesus’ own ministry was given to casting out demons.”⁴³ However, the accent must stay centered on God’s greatness and power over evil. He related, “The fact that there are myriads of demons representing all kinds of bondage and torment does not mean

that all problems, illnesses or errors are caused by evil spirits.”⁴⁴ In short, the Holy Spirit’s presence must take preeminence and an understanding of the omnipotence of God must prevail in one’s theology.

In due course, his involvement with the “shepherding movement” was ridden with conflict. Basham and other leaders believed many charismatics were rootless and wandered from church to church, seeking the latest anointing. Pentecostal historian Vinson Synan remarked, “This ‘shepherding’ system was considered to be an answer for the thousands of charismatics who were drifting from conference to conference.”⁴⁵ They believed people needed a “covering” to keep them safe from evil. Others saw their expression of Christianity as controlling. This association of ministers met in Minneapolis, Minnesota, where conflict came to a head. Synan noted, “Attending this meeting were Mumford, Prince, Basham, Simpson, and Baxter from the Fort Lauderdale group, while critics such as Pat Robertson, Dennis Bennett, and others came from the other side.”⁴⁶ Conflict dominated the summit. Synan observed, “At one point Dennis Bennett . . . stormed out of the meeting, but by mistake stepped into a cleaning closet where he thrashed about among mops and buckets before leaving.”⁴⁷ In short, very little was resolved at the “shootout at Curtis Hotel”⁴⁸ and the movement eventually dispersed as they were shunned by major ministries, including the Full Gospel Business Men’s Fellowship International.

Conclusion

Though Don Basham was a minister in a mainline denomination, he stepped out in faith into the realm of the Spirit for a ministry others never attained. His courage to address evil in his churches spoke of his audacity to declare that the name of Jesus was more powerful than any demon. Throughout his books, his admittance of mistakes speaks of his humility. He acknowledged his inaccurate assessments of discernment in others but continued to press forward in the power of the Spirit. Basham’s stories and experiences witness to the unpretentious Spirit-filled faith he provided his parishioners. Every story disclosed, whether about forgiveness, deliverance, or tongues, his penchant for learning. He wisely expressed in *Willing to Forgive*, “Anytime God wants to teach

us a lesson, He very seldom does it in the abstract.”⁴⁹ His vulnerability before his congregations exhibited a refreshing moment of authentic ministry for many parishioners.

Because there are many unknowns in the deliverance ministry, this type of service and preaching in a mainline denomination took courage. Many of his pastor friends did not believe in this experience of the Spirit. In fact, because America was dominated by Western rationalism (which Alexander Campbell embraced), the ministry of deliverance was considered suspicious. In addition, his involvement with the shepherding movement was a dark mark in his life. Because of the subsequent controversy about his union with the Fort Lauderdale Five, his ministry became less prominent. However, his boldness opened the door for Disciples churches to receive the Spirit-filled experience. D. Duane Cummins asserted, “The Christian Church (Disciples of Christ) in our time, therefore, encompasses both Galatia and Corinth, both Bethany and Cane Ridge. There are Disciples congregations unequivocally and sincerely committed to a charismatic faith expressed through gifts of the Holy Spirit including prophecy, speaking in tongues and healing.”⁵⁰ Thus, Basham’s ministry in the mainline church was not unique.

Situating the two pneumatological perspectives in dialogue, I submit that the Holy Spirit was the missing finger in the life of Disciples churches for 180 years. From the beginning, due to a weak pneumatology, the Spirit’s dynamism was muted because reason was placed over the Spirit’s work in the life of a believer. Alexander Campbell had a gateway to emphasize the Spirit through his association with Walter Scott; yet, he accepted John Locke’s rationalism as a basis for faith and living. Certainly, I believe that joining faith and reason is a balanced and historical Christian practice; however, the Enlightenment and Lockean reason remained the overarching methodology of Campbell’s theology. This created a church movement built on an overemphasis of the mind to the detriment of the Spirit. In comparison, Conkin observed that “John Wesley demonstrated that a warm, spiritual religion is as possible in a high church, liturgical tradition as within the more plain and simple style of Puritans and Presbyterians.”⁵¹ Wesley, though educated and scholarly, did not allow the intellect to

become preeminent over the Spirit. Yet, Don Basham, as a trained and educated Disciples minister, appropriated a Wesleyan theology and he imagined a ministry more compatible to Cane Ridge than to the rational Campbellite religion. The Holy Spirit was the missing finger of Campbell's faith and practice that Basham recaptured. To this end, Don Basham revealed that the pneumatology of the charismatic renewal was the needed corrective to a rational mode that most mainline churches feature in the life of their congregations.

Cletus L. Hull III (chull3@yahoo.com) is Senior Minister at Trinity United Christian Church, Lower Burrell, PA, and Professor of New Testament at Biblical Life Institute, Freeport, PA, USA.



Notes

1 The roots of the Christian Church (Disciples of Christ) emerged in the early nineteenth century from the Second Great Awakening. In 1832 with a handshake, Barton W. Stone (The Christians) and Alexander Campbell (The Disciples of Christ) combined their respective movements to create the Christian Church (Disciples of Christ) into a single ecclesial body. These leaders wanted to abandon denominational labels and employ biblical names for the followers of Jesus. Combating the destructive sectarianism that oppressed numerous churches, their motto became “Unity is our Polar Star.” Throughout this article, the group may be identified as Disciples of Christ, Christian Church (Disciples of Christ), or simply Disciples.

2 Kevin and Dorothy Ranaghan, *Catholic Pentecostals* (New York: Paulist Press Deus Books, 1969), 255.

3 Leroy Garrett, *The Stone-Campbell Movement* (Joplin, MO: College Press, 1994), 103.

4 Paul K. Conkin, *Cane Ridge: America's Pentecost* (Madison, WI: The University of Wisconsin Press, 1990), 11.

5 Garrett, *The Stone-Campbell Movement*, 104–105.

6 C. Dwight Dorrough, *The Bible Belt Mystique* (New York: Random House, 1962), 70.

7 Conkin, *Cane Ridge*, 164.

8 All scriptural quotations are from The Holy Bible, New International Version (Grand Rapids: Zondervan Publishing House, 1984).

- 9 Conkin, *Cane Ridge*, 173.
- 10 Conkin, *Cane Ridge*, 168.
- 11 Conkin, *Cane Ridge*, 173.
- 12 Barton Stone co-founded the combined movement named the Christian Church (Disciples of Christ) with Alexander Campbell in 1832. Both men agreed on the key points of unity in the church and immersion baptism. Stone was present at the Cane Ridge Revival and amenable with its emotional nature; however, Campbell was less enamored by ecstatic experiences.
- 13 Garrett, *The Stone-Campbell Movement*, 104.
- 14 Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979), 175.
- 15 Douglas A. Foster et al., *Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 517.
- 16 Foster, *Encyclopedia of the Stone-Campbell Movement*, 116.
- 17 Foster, *Encyclopedia of the Stone-Campbell Movement*, 517.
- 18 Alexander Campbell, *The Christian System* (Cincinnati: H.S. Bosworth, 1866; reprint, Salem, NH: Ayer, 1988), 24.
- 19 Campbell, *The Christian System*, 24.
- 20 Campbell, *The Christian System*, 24.
- 21 Campbell, *The Christian System*, 24.
- 21 Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ, A History* (St. Louis: Bethany Press, 1958), 188.
- 22 Garrison and DeGroot, *The Disciples of Christ, A History*, 233. Italics original.
- 23 Garrett, *The Stone-Campbell Movement*, 219.
- 24 Garrett, *The Stone-Campbell Movement*, 218.
- 25 Garrison and DeGroot, *The Disciples of Christ, A History*, 184.
- 26 D. Duane Cummins, *A Handbook for Today's Disciples in the Christian Church (Disciples of Christ)* (St. Louis: CBP Press, 1974), 25.
- 27 Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1998), 51.
- 28 William K. Kay and Anne E. Dyer, *Pentecostal and Charismatic Studies: A Reader* (London: SCM Press, 2004), 239.
- 29 Don Basham, *A Handbook on Holy Spirit Baptism* (Monroeville, PA: Whitaker Books, 1969), 61.
- 30 Basham, *A Handbook on Holy Spirit Baptism*, 61. Italics original.
- 31 Basham, *A Handbook on Holy Spirit Baptism*, 63.
- 32 Basham, *A Handbook on Holy Spirit Baptism*, 65.
- 33 Basham, *A Handbook on Tongues, Interpretation and Prophecy: 27 Questions and Answers on the Inspirational Gifts of the Holy Spirit* (Monroeville, PA: Whitaker Books, 1971), 69.

- 34 Basham, *A Handbook on Tongues*, 103.
- 35 Basham, *Face Up with a Miracle* (Northridge, CA: Voice, 1967), 63.
- 36 Basham, *A Handbook on Tongues*, 34.
- 37 Basham, *A Handbook on Tongues*, 76.
- 38 Basham, *Can a Christian Have a Demon?* (Monroeville, PA: Whitaker Books, 1971), 42–45.
- 39 Basham, *A Manual for Spiritual Warfare* (Greensburg, PA: Manna Books, 1974), 30.
- 40 Basham, *Deliver Us from Evil* (Grand Rapids: Chosen Books, 1972), 23.
- 41 Basham, *A Manual for Spiritual Warfare*, 31. Italics original.
- 42 Basham, *A Manual for Spiritual Warfare*, 55.
- 43 Basham, *A Manual for Spiritual Warfare*, 43.
- 44 Vinson Synan, *Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal* (Nashville: Thomas Nelson, 2001), 354.
- 45 Synan, *Century of the Holy Spirit*, 364.
- 46 Synan, *An Eyewitness Remembers the Century of the Holy Spirit* (Grand Rapids: Chosen Books, 2010), 83.
- 48 Synan, *Century of the Holy Spirit*, 364.
- 49 Basham, *Willing to Forgive* (Ft. Lauderdale, FL: CGM Publishing, 1977), 33.
- 50 Cummins, *A Handbook for Today's Disciples in the Christian Church*, 25–26.
- 51 Conkin, *Cane Ridge*, 168–169.