

Teaching Helps: a) Introduction: “G-Who? What Generation Are You?”
b) Whole study ideas

Objectives:

1. Introduce potential learners to the general ideas and format of the *Streamers* study.
2. Engage learners in thought and discussion of their own Stone-Campbell experiences and heritage, including and embracing learners new to Stone-Campbell churches.
3. Begin to focus upon learning/reviewing/re-centering on essentials of faith in Christ.
4. Re-focus long-term Stone-Campbell Christians on their basic beliefs; raise awareness of talk that can seem exclusivist to newcomers.

Part	Who Uses?	Uses	Notes
<i>G-Who? What Generation Are You?</i> (portrait and landscape orientations)	Everyone	Use as a bulletin insert, flyer, handout, etc. to promote <i>Streamers</i> . And/or use in the first class meeting as an introduction.	<ul style="list-style-type: none"> ▫ If learners have the <i>G-Who</i> reading, they should bring it to the first meeting; if not, provide in the first class. ▫ Use <i>G-Who</i> as a discussion starter; have learners in small or large groups discuss their own backgrounds and traditions. ▫ Those who read <i>G-Who</i> but do not continue the study will still have a synopsis of Stone-Campbell values.
<i>Stream-lined 21st century slogan</i>	Everyone	A good interest/discussion starter.	<ul style="list-style-type: none"> ▫ Use along with <i>G-Who</i> for group discussion and/or personal reflection. ▫ Have someone read aloud, then the group respond and discuss. Do learners relate to either slogan? Do they agree or disagree with the reading?
<i>K-T-W</i>	Groups, individuals (optional)	A good ice-breaker for groups. Serves as a baseline for group and individual knowledge. Keep and review KTW sheet at study end.	<ul style="list-style-type: none"> ▫ Allow learners 3-5 minutes (or as class begins) to briefly jot down some of the information about the Stone-Campbell values and history that they <i>know</i>, <i>think they know</i>, and <i>would like to know</i>. ▫ Next, have individuals share some of their answers with the group. Large groups may be divided into smaller groups of 3 to 8 people for a 5 to 10 minute discussion. <i>At this time, do not go into detail evaluating correct and incorrect information.</i>
<i>Word Wall</i>	Groups, individuals (optional)	Use as a visual aid in notebooks, on walls, or as larger names posted in the room. As class enters, could be projected onto the wall via an LCD projector.	<ul style="list-style-type: none"> ▫ Word wall is a pre-learning tool to help familiarize or remind learners with some of the key names and places in S-C history. The recognition will help in remembering the information later as it is studied. ▫ Learners may want to keep up as the names come up in the study, checking them off.
<i>Slogan Fill in the Blanks</i>	Groups, individuals (optional)	A quick and fun way to assess initial familiarity with the S-C Movement	<ul style="list-style-type: none"> ▫ Print individual copies or project them onto on the wall during the opening and then the ending session. Similar to KTW, this serves as a baseline for learners' beginning knowledge. (See <i>Chapter 1 Connections, p.7 for completed slogans.</i>)
<i>Graphic Organizers: Founders, Leaders.</i>	Individuals (optional)	For longer studies of individuals or groups using <i>Connections</i> .	<ul style="list-style-type: none"> ▫ Learners keep in notebooks to fill in on their own to organize information while studying Stone-Campbell founders and leaders. Learners can fill into the blanks on the “Leaders” page the leaders they especially want to remember. Compare and contrast leaders, looking for similar challenges and driving forces.
<i>Secrets</i> (group game; see pp. 2-3 of this guide)	Groups (optional)	If <i>Introduction</i> is used as a class meeting, consider using during Session 1. (Is also especially applicable to <i>Chapter 5</i> .)	<ul style="list-style-type: none"> ▫ <i>Secrets</i> instructions are on the next page. Use the rules and proverbs or other sayings to play several rounds of the game, then discuss the <i>Questions for Thought and Reflection (QTR)</i>. How does the game speak to the reason for Stone-Campbell beginnings?
<i>Whole Study Ideas</i> (see pages p. 5 to 9 of this guide).	Groups (optional)	<ul style="list-style-type: none"> ▫ Extend and adapt the study for learners and their congregations or interest groups. 	<ul style="list-style-type: none"> ▫ Optional whole-study ideas for <i>Harmony, Camp Meeting-Speak-a-thon</i>, and <i>Stone-Campbell (Restoration) Roundtable</i>. ▫ The <i>Roundtable</i> list has names of over 150 Stone-Campbell leaders of diverse culture and background, and can be a useful resource for individual research and study as well.

Rules for Playing “Secrets” (“Telephone”):

Play for two or three rounds. Feel free to adapt the rules to your group:

1. Cut apart and fold or roll up any or all of the verses on the next page, each from the book of *Proverbs* in *Today's New International Version*. (Or, provide sayings or sentences from your own source.) Unless your group is highly skilled, say only the verse, not the Scriptural reference. Adding the reference could add interest to a later round.
2. The group must be seated in some sort of connected circle. (For a large group of more than 12 people, consider dividing into smaller groups, separating into different areas to play, then re-combining before or after questions and discussion. For a large, very active group, see adaptation (d) below.)
3. Designate a person to be the first *speaker* (perhaps the one who most recently had a birthday). The speaker should draw from a container one of the slips of paper containing a short saying or proverb.
4. The speaker silently reads the saying, then whispers that saying into the ear of the person to his or her immediate right. *The speaker must speak carefully the first time, because the saying cannot be repeated.*
5. In turn, the one who heard the statement now whispers the message into the ear of the next person to the right. *The rule is enforced that the statement can be said only once; if a person didn't hear, or forgot the words, they just have to do the best they can. Exception—if it happens that a person heard so little they have nothing to pass along (a game-stopper), consider allowing a special request to hear it again.*
6. The message continues around the circle in this way until the message has made it all the way around, to the person just to the left of the original speaker. This person announces the message aloud to the rest of the group. This time it may be repeated, because others may not recognize it!
7. The original speaker states aloud the beginning message. Discussion about the differences is encouraged!
8. Begin another 'round,' started by the person to the right of the last speaker.

Adaptations:

- a. If your group includes someone with a serious hearing-impairment, allow the message to be passed along to this person by the previous hearer, quickly jotting down onto paper the message that that he or she heard, then showing it to the one with impaired hearing.
- b. For an group of individuals with severe hearing impairments, consider passing the message along using sign language (shielded from others' views), or jotted down onto paper during a very short time interval (such as 10 seconds).
- c. If your group is especially energetic, with difficulty sitting still, consider having individuals space themselves around the perimeter of the room, then run to the next listener to deliver the message.
- d. For a very large, active group, *Secrets* can be made into a relay of teams of six to twelve people. Each team lines up behind a starting line, except for their first speaker, who stands or sits a number of feet away at a designated “listening place” (*this is the only place the message can be transmitted*).

The leader huddles the speakers together to show them the message, and the speakers return to their designated listening places. On 'go,' the first hearers run to their team's listening place, and listens to the message once from their team's *speaker*. This speaker then runs back to the group (remaining silent the rest of the game) and tags the next listener, who runs to the listening place. The previous listener is now the speaker, and so on, until all have had a turn to be a listener.

The last listener stays at the listening space, writes down the message on paper and pencil that the leader provides, then gives this to the leader. Once all teams have finished, the leader reads aloud the original message. This is followed by the leader reading each team's final message. The group decides on the final message that is closest to the original. (Finishing order can be used as a factor in the event of a tie.)

This relay may get noisy, adding to the game's challenge and strategy. Later the noise can be discussed as a metaphor for “noises” in life that make transfer of important messages difficult.

(You may want to decide whether to allow returning speakers to talk to other returned speakers and cheer for their team, or to maintain total silence. Each method adds an interesting dimension to the game.)

Secrets: Questions for Thought and Reflection.

After playing Secrets, discuss:

1. Was anything particularly frustrating about the game? If so, in what way?
2. What factors did each 'transfer' of the message depend upon?
3. What limitations did each person have in accurately passing along the message?
4. What types of errors did your group members tend to make the most? *Words left out? Words changed? Words added? Other?*
5. Do you think a random group of words would be easier or more difficult to transfer correctly? Why?
6. Can your group suggest any patterns as to what made phrases easier or harder to pass along accurately?
7. What can we learn about passing along messages of great importance with as much accuracy as possible?
8. How might *Secrets* be affected by a single member of the group who is unable to hear (or receive the message)?
How can God's message to future generations be affected by falling onto 'deaf' or 'hard-of-hearing ears'?
Can you think of times this may have happened in history?
9. What can we learn about passing messages about religion and following God through the generations?
10. How does the game '*Secrets*' speak to the reason for Stone-Campbell beginnings?

An honest answer is like a kiss on the lips. *(Proverbs 24:26)*

As a dog returns to its vomit, so fools repeat their folly. *(Proverbs 26:11)*

As water reflects a face, so one's life reflects the heart. *(Proverbs 27: 19)*

As iron sharpens iron, so one person sharpens another. *(Proverbs 27: 17)*

As a door turns on its hinges, so a sluggard turns on the bed. *(Proverbs 26: 14)*

It is one's honor to avoid strife, but every fool is quick to quarrel. *(Proverbs 20:3)*

Without wood a fire goes out; without a gossip a quarrel dies down. *(Proverbs 26:20)*

Like one who grabs a stray dog by the ears is someone who rushes into a quarrel not their own. *(Proverbs 26:17)*

Like a broken tooth or a lame foot is reliance on the unfaithful in a time of trouble. *(Proverbs 25:19)*

Like a city whose walls are broken through is a person who lacks self control. *(Proverbs 25:28)*

Fools give full vent to their rage, but the wise bring calm in the end. *(Proverbs 29:11)*

The hot-tempered- must pay the penalty; rescue them, and you will have to do it again. *(Proverbs 19:19)*

To do what is right and just is more acceptable to the Lord than sacrifice. *(Proverbs 21:3)*

Blessings crown the head of the righteous, but violence overwhelms the mouth of the wicked. *(Proverbs 10: 6)*

The wise in heart accept commands, but a chattering fool comes to ruin. *(Proverbs 10:8)*

When the storm has swept by, the wicked are gone, but the righteous stand firm forever. *(Proverbs 10:25)*

A generous person will prosper; whoever refreshes others will be refreshed. *(Proverbs 11:25)*

Fools show their annoyance at once, but the prudent overlook an insult. *(Proverbs 12:16)*

Anxiety weighs down the heart, but a kind word cheers it up. *(Proverbs 12:25)*

Walk with the wise and become wise, for a companion of fools suffers harm. *(Proverbs 13:20)*

There is a way that appears to be right, but in the end it leads to death. *(Proverbs 14:12)*

A heart at peace gives life to the body, but envy rots the bones. *(Proverbs 14:30)*

People may think all their ways are pure, but motives are weighed by the Lord. *(Proverbs 16: 2)*

Better a dry crust with peace and quiet than a house full of feasting, with strife. *(Proverbs 17:1)*

Fools find no pleasure in understanding, but delight in sharing their own opinion. *(Proverbs 18:2)*

Introduction and Whole Study: Project and Activity Ideas

- I. **HARMONY** is a recurring theme throughout the *Streamers* study. Beginning in the first session, consider opening and/or closing sessions by singing simple songs *in harmony* or *in rounds* (such as *Seek Ye First the Kingdom of God*, *Alleluia*, *All in All*, *What Does the Lord Require of You*, *Old Rugged Cross*, or others familiar to your group). These might also be used in worship services during the study. Work on being able to sing one's own part while listening to and blending with the others. Hymn and chorus ideas are included with each chapter. Enlist song leaders to set up opportunities for the classes or the entire congregation to practice and build these skills during the *Streamers* study.
- A. Try singing some songs in *a capella* form (no accompaniment), whether or not this is your regular practice, to allow group members to practice hearing and blending with the other voices.
 - B. If your tradition allows, encourage ensembles, bands, and other groups of voices and musical instruments to work together, with the goal of listening to each other and blending in harmony.
 - C. In a similar way, encourage learners to become aware of other forms of harmony and "teamwork" in their lives: in athletics or school bands, on the job, in church, in volunteer organizations, in preparing a big meal, being a family, and so forth. *Chapter Four* has this topic as a main focus. If the setting allows, encourage class members to get involved in recreational or ministry projects that require and develop teamwork.
- II. **CAMP MEETING:** Plan now to try to connect with the 'camp meeting' atmosphere by including a camp meeting-type *speak-a-thon* during the study, or as a closing event (see *Chapter 1 & 2 Connections*, *Cane Ridge*).
- A. This could be scheduled as main attraction or as a side an event during another activity such as a festival. If weather permits, consider having this outside in a manner similar to earlier traditions, using a stump, truck bed, or other comparable platform as a pulpit.
 - B. Guidelines for the message could be that it is **designed to teach, encourage, and inspire those who will hear it with the Good News of Christ for them.**
 - C. To encourage their involvement and ideas, enlist the help of children and youth in planning and setting this up.
 - D. You may choose to set a time limit to allow all speakers an opportunity to speak. Have someone stand at the rear to signal them of their remaining time. For a local church event, consider categories such as:
 - 1. primary (3-5 years), 30 second time limit;
 - 2. elementary (1st -3rd grade), 1 minute time limit;
 - 3. pre-teen (4th -7th grade), 3 minutes;
 - 4. young adult, college age, 10 minutes; and
 - 5. adult lay speakers, 10 minutes.
 - E. If your fellowship has large regional or general gatherings, consider including a side event for 'exhorters' to bring the *Good News* in such an event. Categories could be: children (5-12 years), youth (13-18), college-age students, including seminary students, rookie preachers and those in training, veteran preachers.
 - F. Have an experienced speaker work with unpracticed speakers, giving useful speaking tips and advice.
 - G. Keep the mood loving, friendly, and upbeat. A key ground rule would be that the talk sticks to the Good News of Christ for those who may be listening, and not put down or mention in a negative way any individual.
 - H. If your group is especially involved in the study, have each of them "adopt" the personality of some of the Stone-Campbell preachers, such as Barton Stone, Alexander and Thomas Campbell, Walter Scott, "Raccoon John Smith," Preston Taylor, Sarah Lue Bostick, Jeu Hawk, and so on. Speakers could research and study their persons, then each deliver a short talk as they believe their character would make. Speakers could dress for the part, wearing attire of the place and time they represent. (If you choose this option, you may want to combine it with the *Stone-Campbell (Restoration) Roundtable* (see pages 6 to 9).
 - I. Outstanding participants could perhaps be scheduled to share a moment of inspiration in an upcoming worship service, or a larger event combined with other congregations. All speakers should be recognized for their effort.
 - J. Consider making this an annual event.
 - K. If your congregation is inspired and enriched by this activity, prayerfully consider how to adapt a larger camp meeting, as in the days of Barton Stone and Cane Ridge, to your time and place.
- III. **STONE-CAMPBELL (RESTORATION) ROUNDTABLE:** Optional closing event for the *Streamers* study; the roundtable can be a fun and motivating event for all ages, adults as well as youth. Have class members choose from the list of names on page 9 (all of whom 'have gone on to their reward') or find names on their own. Roundtable guidelines begin on the next page, with sheets that can be given to participants (choose the name "Stone-Campbell" (p. 6) or "Restoration" (p. 7) as you prefer. See *Chapter One Endnotes* for a list of references.

Character:

Round Table Guidelines:

Greetings! You have been invited to participate as honored guest in our **Stone-Campbell Roundtable**. This event will be an amazing assembly of notable individuals from the early days of the Stone and Campbell-led churches of the Restoration Movement — *including you!* (Just how we are able to get all of these characters here for the roundtable is not important at this time.) On the day of our roundtable, each character will introduce herself or himself to the assembly and participate in a discussion.

Roundtable Format:

Please feel free to “come as you *were*” in that day. You can choose any age of yourself — young, old, middle-aged — that you most would like to represent. When you arrive, you will no doubt be glad to see many of your acquaintances (perhaps even some old family members). As you choose your place at the roundtable, you will want to, and will in fact be encouraged to, sit with and near those you associated with in your past. Before, after, and during the meeting, feel free to interact in character with any family members and colleagues “from your day.”

Place Card

At the roundtable, you will have a **place card** in front of you to remind others who you are. (Appearances can change an amazing amount over time!) The lettering of your place card should be large, and dark enough for others to see from across the table. It could include a picture of yourself if you like (*card stock, such as in manila folders, works well for this; fold lengthwise from an 8-inch width.*)

You will make the place card for yourself. (or) The place card will be furnished for you.

Introductions:

After a welcome from the Moderator, one at a time, roundtable characters will be called upon to introduce themselves (remember that not everyone at the roundtable will know who you are). Your introduction must be brief: no more than ___ minutes long. We know that you can't tell everything about yourself in this time, but you will have enough time to ***tell others the information about yourself that you would most like for them to remember.*** You may bring some notes (it is easy to forget over the years), but please don't read your notes word-for-word.

- Remember to refer to yourself in *first* person, such as “*I am known for...*”. (*For some odd reason, participants in such roundtables sometimes get a mistaken idea they are someone else from the 21st century!*)
- Also, a warning! Some of you, in your prime, were well-known preachers. Although it has been quite a while since you preached, and we would certainly LOVE to hear you preach for hours upon end, we will not have time for such lengthy addresses here. Please limit yourself to the allotted introduction time.
- Do stay in character throughout the meeting and show us all the personality and character you were known for back in your day.
- Please remember to be courteous and respectful toward your brothers and sisters in Christ as they introduce themselves and share the table with you.
- If time allows, the Moderator or others in the assembly may ask some brief questions for clarification after the introductions.

Discussion:

In the time remaining after introductions, we will have a discussion in which we urgently want your informed opinions. Please bring to the discussion the perspective for which you have been known through the years. Our topic will be:

What advice do you have for 21st century Stone-Campbell individuals and congregations?

Character:

Round Table Guidelines:

Greetings! You have been invited to participate as honored guest in our **Restoration Roundtable**. This event will be an amazing assembly of notable individuals from the early days of the Stone and Campbell-led churches of the Restoration Movement — *including you!* (Just how we are able to get all of these characters here for the roundtable is not important at this time.) On the day of our roundtable, each character will introduce herself or himself to the assembly and participate in a discussion.

Roundtable Format:

Please feel free to “come as you *were*” in that day. You can choose any age of yourself — young, old, middle-aged — that you most would like to represent. When you arrive, you will no doubt be glad to see many of your acquaintances (perhaps even some old family members). As you choose your place at the roundtable, you will want to, and will in fact be encouraged to, sit with and near those you associated with in your past. Before, after, and during the meeting, feel free to interact in character with any family members and colleagues “from your day.”

Place Card

At the roundtable, you will have a **place card** in front of you to remind others who you are. (Appearances can change an amazing amount over time!) The lettering of your place card should be large, and dark enough for others to see from across the table. It could include a picture of yourself if you like (*card stock, such as in manila folders, works well for this; fold lengthwise from an 8-inch width.*)

You will make the place card for yourself. (or) The place card will be furnished for you.

Introductions:

After a welcome from the Moderator, one at a time, roundtable characters will be called upon to introduce themselves (remember that not everyone at the roundtable will know who you are). Your introduction must be brief: no more than ___ minutes long. We know that you can't tell everything about yourself in this time, but you will have enough time to ***tell others the information about yourself that you would most like for them to remember.*** You may bring some notes (it is easy to forget over the years), but please don't read your notes word-for-word.

- Remember to refer to yourself in *first* person, such as “*I am known for...*”. (*For some odd reason, participants in such roundtables sometimes get a mistaken idea they are someone else from the 21st century!*)
- Also, a warning! Some of you, in your prime, were well-known preachers. Although it has been quite a while since you preached, and we would certainly LOVE to hear you preach for hours upon end, we will not have time for such lengthy addresses here. Please limit yourself to the allotted introduction time.
- Do stay in character throughout the meeting and show us all the personality and character you were known for back in your day.
- Please remember to be courteous and respectful toward your brothers and sisters in Christ as they introduce themselves and share the table with you.
- If time allows, the Moderator or others in the assembly may ask some brief questions for clarification after the introductions.

Discussion:

In the time remaining after introductions, we will have a discussion in which we urgently want your informed opinions. Please bring to the discussion the perspective for which you have been known through the years. Our topic will be:

What advice do you have for 21st century Restoration Movement individuals and congregations?

I. Leaders: Discuss these points with participants

- a. Our Roundtable's objective, other than having some fun, is to learn about Stone-Campbell history through its leaders' words, behavior, actions, and responses. Each participant will need to learn as much as they can about their characters, trying to get enough of a grasp of "self" to be able to relate as authentically as possible. (*Write down main research source(s) to be able to give to others if asked.*) Keep in mind that some names will have more written about them than you can use. For others, the information will be sparse and take much digging. Even then, you may have to fill in, using your own intuition, some of the actions and personality that you think your character might have had.
- b. Some people are just naturally more gifted than others in dramatic affairs such as this. The roundtable will work well despite lack of talent in this area; just do your best and work to help others do their best, as well.
- c. Be aware of the other characters who will be in the Roundtable, and their relationship to you. In the days leading up to the Roundtable, it can be fun and good practice to call other participants "by name" and act accordingly.
- d. Decide about dressing the parts of Roundtable characters. If time and interest allows, this can add an extra dimension. However, those who dress in character should use judgment and sensitivity. For instance, if your character has a different gender, skin color, or facial features than your own, don't try to change yourself to look different in this way for the roundtable; this could come across as disrespectful. Trying to speak with an accent or special dialect can add authenticity, but be careful not to overdo it to the point it makes fun of others or detracts from what you say.
- e. Try to learn some personality traits of your character and use these during the roundtable. For instance, your character may have been known as being humble, shy, academic, 'backwoods,' sensible, arrogant, fun-loving, compassionate, warm and smiling, boisterous, gracious, a peacemaker, or impatient. Come across in the meeting in this same way, but don't overdo it so much that you give people the wrong idea of yourself.
- f. If your character was remembered for a key contribution, document, action, or behavior, try to devise a way to make this stick in others' minds by calling attention to it. Feel free to bring "documents" and props with you.
- g. The Roundtable will be fun for participants, but also interesting for others to watch. Think about inviting visitors to the Roundtable, taking photos that you can print or post, or videotaping it so that you could share it with others.
- h. After the Roundtable, consider rewarding yourselves with a party of some type. Your group may even want to give awards, such as "Most Authentic Character," "Most Memorable Character," "Best Costume," or others.

II. Planners and Moderator:

- a. The Roundtable is an excellent closing event to the Stone-Campbell *Streamers* study, at which time the participants will have a better idea of the significance and connections between the characters. The Roundtable could be part of a whole-congregation event, including a dinner. (To set up the Roundtable, arrange tables or desks in a circular pattern.)
 - b. The Roundtable will work with as few as two characters and as many as 20. (With large numbers, you might choose to hold more than one roundtable, using different learner-levels or character categories.) Small congregations or youth groups might consider joining together with others (including other local Stone-Campbell streams) for a larger Roundtable. If you do this, be sure to coordinate characters so as not to have duplicates (which is awkward).
 - c. Time: Roundtable length will depend on the number of characters and their involvement, but generally will last between 30 minutes to an hour. The more characters you have, the more important it is to keep the introductions moving at a good clip. Introduction length will depend on the Roundtable size, but works best at two to three minutes.
 - d. The moderator should have a sense of humor and can keep the mood light, especially for those who haven't done their research, have trouble acting their part, or give incorrect information. Major inaccuracies should be corrected as soon as possible; this can be accomplished humorously by the Moderator or a designated "visitor" knowledgeable in Stone-Campbell history, who can correct and supply the key information. For instance, "*Why, Brother Stone, it has been so long ago that you must have forgotten—I believe that Cane Ridge is in Kentucky, not North Carolina; is that correct?*"
 - e. The Moderator should keep a sense of involvement and interest, moving things along and bringing the roundtable to a close before boredom sets in. This may mean stopping even before the *Discussion* question, which could be a topic of conversation for later meetings or over dinner, when participants and spectators could exchange ideas as they eat.
 - f. Remind researchers that others in history may have the same names as Stone-Campbell leaders (e.g. Walter Scott, Benjamin Franklin, and Thomas Campbell); researchers should be sure to retrieve information on the right person.
 - g. **Name list:** The list on the next page contains a diverse list of over 150 names of Stone-Campbell leaders, but is not exhaustive, with many good names missing. (Most of those listed have 'gone on to their reward.')
- Learners may prefer to find names from other sources, including the *Stone-Campbell Encyclopedia*, restoration websites, local church libraries, leaders in their congregation, and various lists of groups within the movement. If your congregation is old enough to have Stone-Campbell history of its own, you may want to add one or more of your key church founders to the list, providing that sources are available for quality research. The references listed in the *End Notes of Chapter One, What Really Matters*, are a good place to begin. 'Googling' will often bring up the Restoration Pages web site, Stone-Campbell encyclopedia, or other sources. but inexperienced researchers may need help choosing between a legitimate reference source and a questionable one.

Some Stone-Campbell Roundtable (Restoration Roundtable) ideas: Many of these individuals belong under more than one category, but are listed just once here to prevent the chance of double-assigning the same character to more than one class member. In your Roundtable, do try to include the four founders, who are key to understanding the Movement's beginnings.

Four Founders

- Campbell, Thomas
- Campbell, Alexander
- Scott, Walter
- Stone, Barton W.

Some Other Early Leaders:

- Smith, "Raccoon" John
- Ainslie, Peter
- Burnet, David S.
- Butler, Pardee
- Campbell, Archibald (*Alexander's brother*)
- Creath, Jacob, Jr.
- Errett, Isaac
- Fall, Philip Slater
- Fanning, Tolbert
- Franklin, Benjamin (b.1812)
- Gano, John
- Garfield, James A. (U.S. President)
- Garrison, James H.
- Goodwin, Elijah
- Hall, B.F.
- Johnson, John T.
- Ketcherside, Carl
- Lard, Moses
- Larimore, Theophilus B.
- Lipscomb, David
- McGarvey, J.W.
- Milligan, Robert
- Pendleton, William K.
- Richardson, Robert
- Rogers, John
- Rogers, Samuel
- Willett, Herbert L.

Some Notable Women

- "3-Marys": Mary Graft, Mary Morrison, Mary Ogle (*1816, PA*)
- Atwater, Anna
- Babcock, Clara Hale
- Campbell, Selina (*Alexander's wife*)
- Campbell, Lavinia or Clarinda
- Carr, Mattie Forbes Myers
- Crank, Sarah C. (*Sadie McCoy*)
- Errett, Jane Reader "*Miss Jennie*"
- Fanning, Charlotte Fall
- Fuller, Bertha Mason
- Hazelrigg, Clara Espy
- Lemert, Marinda
- Long, Princess Clark
- Maus, Cynthia
- McKeever, Jane Campbell (*Alexander's sister*)
- Monser, Jessie Colman
- Pearre, Caroline Neville
- Pendleton, Alexandrina Campbellina
- Pounds, Jessie Brown
- Ross, Elizabeth Williams
- Trout, Jessie
- Tubman, Emily H.
- Ward, Mae Yoho
- Younkins, Mattie

Some Early Missionaries

- Andrews, Sarah Shepherd
- Barclay, James T.
- Burgess, Mattie
- Cunningham, W.D.
- Dye, Eva
- Faris, Ellsworth E.
- Graybiel, Mary
- Inman, Samuel Guy
- Liggett, Thomas J.
- Macklin, W. E.
- McCaleb, John Moody
- McLean, Archibald
- Morse, J. Russell
- Shelton, Albert L.
- Smith, Josephine
- Sterling, Dorothy
- Trott, James J. (*to Cherokee nation*)
- Williams, Mary Rebecca

Some African American leaders

- Blayton, Oletha Brown
- Bostick, Sarah Lou Howard
- Bowser, George P.
- Bracy, Rosa Brown
- Buckner, Samuel
- Campbell, Alexander Cleveland
- Cassius, Samuel R.
- Cross, Alexander (missionary)
- Dawson, Osceola
- Foulkes, Joyce Montgomery
- Fox, William
- Hinkel, Hesiker
- Keeble, Marshall
- Kenoly, Jacob (missionary)
- Taylor, Preston
- Welch, Rosa Page
- Womack, S.W.
- Woods, Eleven

Churches of Christ, Disciples of Christ, In'tl

- Anthony, William (Antl'y)
- Barber, William Joseph Sr.
- Chestnut, Allen
- Pettiford, J.T.
- Pettiford, Alfred O.
- Whitley, Joseph F.
- Whitfield, Edgar

Some Latino/Latina/Hispanic leaders

- Carvajal, José María Jesús
- Cotto, Pablo
- Fuentes, Julio
- Jordán, Edmundo
- Lozada, Jorgelina
- Medina, Antonio
- Quintero, Ygnacio
- Ranshaw, George
- Rivas, Pedro
- Rodriguez, Domingo
- Soto, Fernando
- Zamorano, Hilario

Some Asian and Asian Americans

- Choi, J. Soongook
- Hawk, Jeu
- Kagawa, Toyohiko
- Kagiwada, David
- Kawai, Teizo
- Kim, Song Cha
- Lunkim, Tongkhojang (India)
- Maeda, Itoko
- Monogaki, Masa (Japan)
- Morales, Silvestre (Filipino)
- Unoura, Kojiro

Across the Globe

- Beardslee, James O. (Jamaica)
- Faris, Ellsworth (to Congo)
- Inkima, Captain John (Congo)
- Jackson, Thomas (NZ)
- Josefa (Congo)
- Lewis, Edward (NZ)
- Magarey, Thomas (Australia)
- Matson, A.B. (Australia)
- Middleton, Robert (Australia)
- Njoji, Mark (Congo)
- Pashkov, Vasili A. (Russia)
- Prokhanov, Ivan S. (Russia)
- Sherriff, John (*NZ missionary to Congo*)
- Thompson, Mary (Australia)
- Timothy, Iso (*Congolese missionary*)
- Tonkin, Rosa (Australia)
- von Gerdell, Ludwig (Germany)

Some Leaders From/In Canada:

- Angle, Carrie
- Ashley, William
- Black, James
- Crawford, Alexander
- Murray, James
- Oliphant, David Sr. or Jr.
- Rijnhart-Moyes, Susie Carson
- Sheppard, Edmund
- Stevenson, John
- Stewart, John R.
- Stogdill, Mary

Leaders From/In Great Britain, Ireland

- Wallis, James
- Black, Sydney
- Clark, Percy
- Cook, John
- Davies, Eliza
- Earl, Henry Samuel
- King, David
- Reid, George C.
- Wharton, G.L.

Forerunners, Intersecting Movements:

- Glas, John
- Haggard, Rice
- Haldane, James or Robert
- Jones, Abner
- O'Kelley, James
- Sandeman, Robert
- Smith, Elias
- Thomas, Joseph "*The White Pilgrim*"