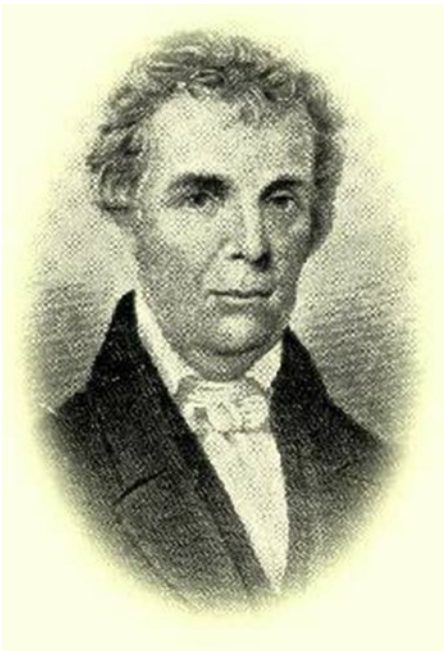


History of the Restoration Movement

a study of the restoration ideal



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Restoration Plea Ministries

History of the Restoration Movement
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Lesson 1
What is meant by the "Restoration Movement" and Why it Needs to be Taught

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1

Focus of the Restoration Movement Class

- Much of this class will focus on the history of the American Restoration Movement from the early nineteenth century through modern day.
- Throughout the class, you will meet many of the major figures of the movement and learn many restoration principles.
- When completed, you should be able to present the fundamental principles of the restoration plea and the theological significance of the restoration message.

2

Outline of Class

- Lesson 1 – What is meant by "Restoration Movement" and Why it Needs to be Taught
- Lesson 2 – "Restoration" as a Biblical Principle
- Lesson 3 – Restoration Movement before America
- Lesson 4 – What made America Ready for the Restoration Movement?
- Lesson 5 – Early Attempts at Restoration in America
- Lesson 6 – Barton W. Stone – Consistent with the Word of God
- Lesson 7 – Thomas Campbell – Speaking Where Scriptures Speak
- Lesson 8 – Alexander Campbell – the Ancient Order of Things
- Lesson 9 – Walter Scott – the Gospel Restored
- Lesson 10 – Racoon John Smith – the Frontier Evangelist
- Lesson 11 – Divisions within the Church
- Lesson 12 – The Restoration Ideal in Today's Church

3

Fifth Generation Restoration Evangelist

4

What is meant by Restoration Movement?

- **Restoration**
 - Plea is to take the church back to the original, or apostolic, model in doctrine, polity, and life.
 - The standard for the restoration is the New Testament, and the Word of God is the basis for unity among believers.
- **Movement**
 - NOT a denomination – but a movement – an ideal!

5

What is the Restoration Plea?

6



7

Defining the Restoration Plea

- It is all about **RESTORATION**
 - The restoration of the Lord's church to the *pattern* of the New Testament
 - In teaching (doctrine)
 - In principles for living
- Not **REFORM**, but **RESTORE**
- Example of the **Puritans** and the **Separatists**

8

Defining the Restoration Plea

- It is all about a **PLEA**
 - Plea to unite on the Bible and the Bible **ONLY!**
 - Plea to use the Bible as the **SOLE** source of authority!
 - Plea to have Unity, but in Truth!

9

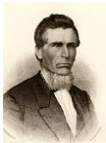


To bring the Christianity and the church of the present day up to the standard of the New Testament . . . To bring the societies of Christians up to the New Testament, is just to bring the disciples individually and collectively, to walk in the faith, and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to restore the ancient order of things.

Alexander Campbell

The Christian Baptist, February 7, 1825

10



The restoration plea was "to consist in holding precisely and only what is taught in the word of God, and in founding our practices strictly thereon . . . To believe precisely what the Scriptures teach, to practice only what they enjoin, and to reject everything else."

Moses E. Lard

LARD'S QUARTERLY, September 1863

11



The restoration plea is an earnest entreaty to bring back the church of our Lord into its original state. A plea to restore assumes that an original existed and was lost. The restoration plea assumes a pattern existed and could and should be restored.

G.K. Wallace

From Pages 269-277, Freed-Hardeman Lectures, 1978, Theme: The Future Of The Church.

12



Let us give ourselves unsparingly, therefore, to the great task of restoring and reproducing this Church in its original simplicity and purity, according to the pattern laid down in the New Testament Scriptures. This is what we mean by "the restoration of primitive Christianity, its laws, ordinances and fruits".

C.C. Crawford

From Pages 118-119, Survey Course in Christian Doctrine, 1962, College Press.

13



The purpose of the restoration plea "was and is to restore the church to the original or apostolic model in doctrine, polity and life. The standard for the restoration is the New Testament, and the Word of God is the basis for unity among believers."

Roger Chambers

From Page 1, Syllabus of Restoration History Course, 1987, Florida Christian College.

14

Reasons to Restore the Plea

- As long as man has his own opinions and his own interpretations of Scriptures, there will be a need because:
 - Man has a tendency to pull away from the truth

15

Pull Away from the Truth

1. Ancient Church History

- Apostolic Era (A.D. 30-100)
- Post-Apostolic (A.D. 100-170)
- Ante-Nicene (A.D. 170-325)
- Post-Nicene (A.D. 325-590)

Three Major Periods of Church History as taught by Gene Stalker

16

Pull Away from the Truth

2. Medieval Church History

- Rise of the Papacy (A.D. 590-1050)
- Era of Absolute Papacy (A.D. 1050-1294)
- Era of Decline of Papacy and Signs of Reformation (A.D. 1294-1517)

Three Major Periods of Church History as taught by Gene Stalker

17

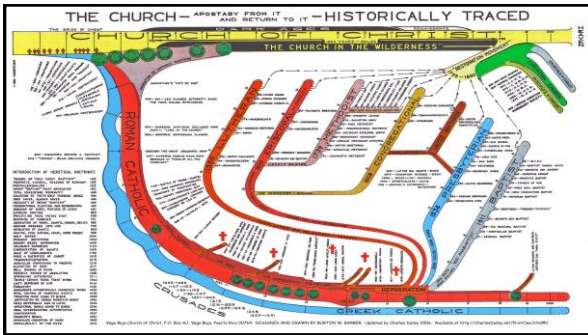
Pull Away from the Truth

3. Modern Church History


- German Reformation (A.D. 1517-1648)—Luther
- Swiss Reformation (A.D. 1530--1580)—Zwingli and Calvin
- Restoration Movement (c.1800—present)

Three Major Periods of Church History as taught by Gene Stalker

18



19



Grandson of Barton W. Stone

He preached for the Church of Christ at Versailles, Kentucky

Trouble over the teachings of the Bible, he closed the Book, and left the church

He became a deist

Later an agnostic

Ultimately an atheist

Charles C. Moore

20



21

Reasons to Restore the Plea

- As long as man has his own opinions and his own interpretations of Scriptures, there will be a need because:
 - Man has a tendency to forget where he came from
 - Judges 3:7 – The sons of Israel did what was evil in the sight of the LORD, **and forgot the LORD their God** and served the Baals and the Asheroth.

22



23



24



25



26

Restoration Movement

27

Why we need NOT try to erase Restoration History

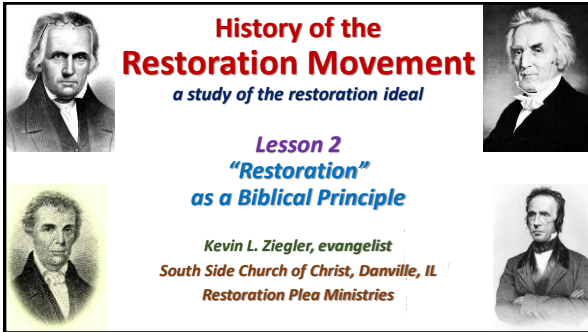
- The principles of the movement are **SOUND!**
- If we don't know our history, we are **DOOMED** to repeat it!

28

If we surrender any part of the **Restoration Plea**, let it be because it has been disproved by Scripture and plain reason, not because so many believe otherwise. Doctrine stands on hermeneutics, not on mathematics. If I'm wrong and narrow and legalistic and divisive, show me in Scripture; don't tell me how many spiritual people disagree with me.

Roger Chambers
1986, Florida Christian College

29



History of the Restoration Movement
a study of the restoration ideal

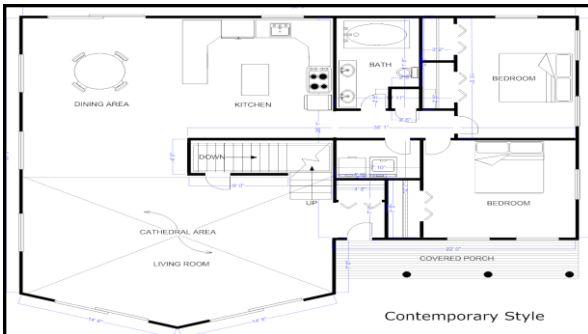
Lesson 2
"Restoration"
as a Biblical Principle

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1



3



4



5

Hebrew **תְּבִינָה**

Transliteration
tabniyth

Part of Speech
 feminine noun

Root Word (Etymology)
 From תְּבַנָּה (H1129)

Pattern – Form – Likeness

6

Hebrew **תְּבִינָה**

- Deuteronomy 4:17-18 – Likeness
- Joshua 22:28 – Copy
- II Kings 16:10 – Model
- I Chronicles 28:11-12, 18-19 – Model and Pattern
- Psalm 106:20 – Image
- Isaiah 44:13 – form
- Ezekiel 8:3, 10 – form
- Ezekiel 10:8 – form

7

Greek **τύπος**

Transliteration
typos

Part of Speech
masculine noun

Root Word (Etymology)
From τύπτω (G5180)

Mark of a stroke or blow, print

8

Greek Word of the Day **τύπος**

- **John 20:25** – Imprint
- **Acts 7:43-44** – Images, Pattern
- **Acts 23:25** – Form
- **Romans 5:14** – Type
- **I Corinthians 10:6, 10** – Examples, Example
- **Philippians 3:17** – Pattern
- **I Thessalonians 1:6-7** – Example
- **II Thessalonians 3:9** – Model

9

Greek Word of the Day **τύπος**

- **I Timothy 4:12** – Example
- **Titus 2:7** – Example
- **Hebrews 8:5** – Pattern
- **I Peter 5:3** – Examples

10

“Restoration” as a Biblical Principle

- Pattern to be restored for the plan of salvation
- Pattern to be restored for the Lord’s supper
- Pattern to be restored for giving
- Pattern to be restored for fellowship
- Pattern to be restored for unity
- Pattern to be restored for church polity (government)
- Pattern to be restored for teaching methods

11

“Restoration” as a Biblical Principle

- **Old Testament – Ezra 7:10**
 - To **RESTORE**, we MUST set our hearts to study the law of the LORD
 - To **RESTORE**, we MUST set our hearts to practice the law of the LORD
 - To **RESTORE**, we MUST set our hearts to teach His statutes and ordinances

12

“Restoration” as a Biblical Principle

- **Old Testament – Nehemiah 1:8-9**
 - To **RESTORE**, we MUST remember the word of the LORD
 - To **RESTORE**, we MUST return to the LORD
 - To **RESTORE**, we MUST keep My commandments of our LORD
 - To **RESTORE**, we MUST do the commandments of our LORD

13

“Restoration” as a Biblical Principle

- **Old Testament – Jeremiah 6:16**
 - To **RESTORE**, we MUST stand by the LORD’s ways
 - To **RESTORE**, we MUST see and ask for the ancient paths
 - To **RESTORE**, we MUST walk in the ancient paths

14

“Restoration” as a Biblical Principle

- **New Testament – I Corinthians 11:2**
 - To **RESTORE**, we MUST hold firmly to the traditions
 - Just as Paul delivered them to you
 - Apostolic traditions!

15

“Restoration” as a Biblical Principle

- **New Testament – Galatians 1:6-9**
 - To **RESTORE**, we MUST have the desire to go back to the one gospel
 - Gospel of Christ
 - “What we preached to you”
 - Apostolic preaching
 - To **RESTORE**, we MUST realize that not everyone claiming to preach the gospel is preaching the gospel!

16

“Restoration” as a Biblical Principle

- **New Testament – Philippians 3:17**
 - To **RESTORE**, we MUST follow the Apostolic examples
 - To **RESTORE**, we MUST walk according to the Apostolic pattern

17

“Restoration” as a Biblical Principle

- **New Testament – Colossians 1:21-22**
 - To **RESTORE**, we MUST be firmly established
 - To **RESTORE**, we MUST be steadfast
 - To **RESTORE**, we MUST not be moved away
 - From the hope of the Gospel
 - That you have heard
 - Of which Paul was made a minister

18

“Restoration” as a Biblical Principle

- **New Testament – II Thessalonians 2:15**
 - To **RESTORE**, we MUST stand firm to the traditions
 - To **RESTORE**, we MUST hold to the traditions
 - Traditions
 - Which you were taught
 - Whether by word of mouth
 - Or by letter from us

19

“Restoration” as a Biblical Principle

- **New Testament – II Timothy 3:14-15**
 - To **RESTORE**, we MUST continue in the things you have
 - Learned
 - And become convinced of
 - To **RESTORE**, we MUST know from whom you have learned them

20

“Restoration” as a Biblical Principle

- **New Testament – I Peter 4:11**
 - To **RESTORE**, we MUST speak as one who is speaking the utterances of God.
 - To **RESTORE**, we MUST serve as one who is serving by the strength which God supplies
 - To **RESTORE**, we MUST glorify God in ALL things!

21

“Restoration” as a Biblical Principle

- **New Testament – Jude 3**
 - To **RESTORE**, we MUST contend earnestly for the faith
 - Which was once for all handed down to the saints

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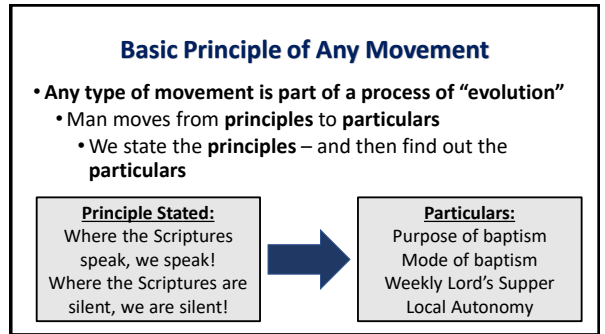


History of the Restoration Movement
a study of the restoration ideal

Lesson 3
Restoration Movement Before America

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 Restoration Plea Ministries

1



Basic Principle of Any Movement

- Any type of movement is part of a process of “evolution”
 - Man moves from **principles** to **particulars**
 - We state the **principles** – and then find out the **particulars**

<p>Principle Stated: Where the Scriptures speak, we speak! Where the Scriptures are silent, we are silent!</p>	➔	<p>Particulars: Purpose of baptism Mode of baptism Weekly Lord’s Supper Local Autonomy</p>
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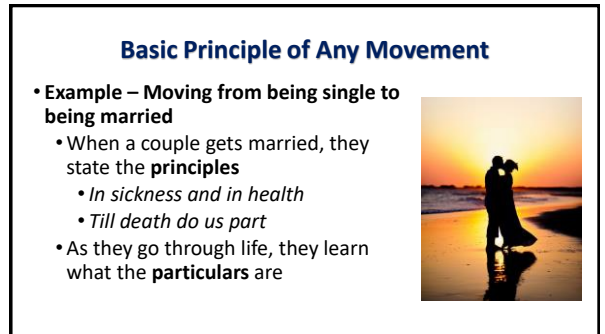
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Basic Principle of Any Movement

- Example – United States of America**
 - When the US began, the **principles** were stated
 - Declaration of Independence*
 - Constitution and Bill of Rights*
 - As the country developed, the **particulars** were worked out

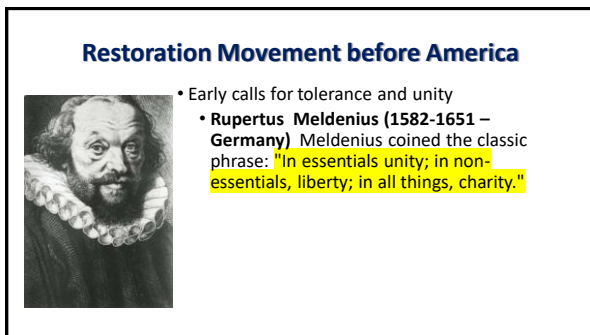
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Basic Principle of Any Movement

- Example – Moving from being single to being married**
 - When a couple gets married, they state the **principles**
 - In sickness and in health*
 - Till death do us part*
 - As they go through life, they learn what the **particulars** are

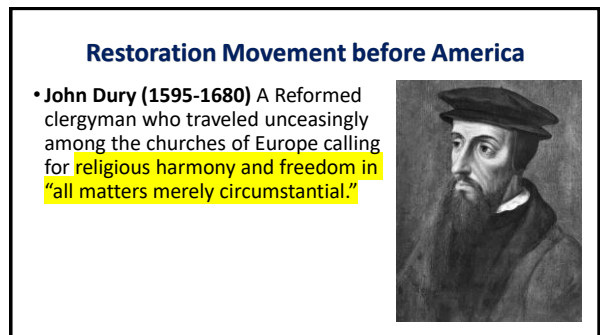
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Restoration Movement before America

- Early calls for tolerance and unity
- Rupertus Meldenius (1582-1651 – Germany)** Meldenius coined the classic phrase: **"In essentials unity; in non-essentials, liberty; in all things, charity."**

6



Restoration Movement before America

- John Dury (1595-1680)** A Reformed clergyman who traveled unceasingly among the churches of Europe calling for **religious harmony and freedom in "all matters merely circumstantial."**

7

Restoration Movement before America

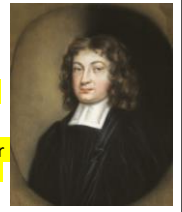


• **Hugo Grotius (1583-1645)** A Dutch Arminian, a jurist so great that he is called "the father of international law," wrote two books on religious harmony and peace. In the introduction to one of his books he wrote: "I understood that Christ had willed that all named after him and trusting in his salvation should be one with the Father, and the beauty of the primitive church did greatly please me, at that time when she was without doubt catholic, since all Christians remained in one communion."

8

Restoration Movement before America

• **Edward Stillingfleet (1635-1699)** dean of St. Paul's in London, published in his Eirenicon: "It would be strange indeed the Church should require more than Christ himself did, or make other conditions of her communion than our Savior did of Discipleship... Without all controversies, the main inlet of all the distractions, confusions and divisions of the Christian world hath been the adding of other conditions of Church-communion than Christ hath done."



9

Restoration Movement before America



• **Daniel Defoe, Robinson Crusoe (1616-1731)** "This savage (Friday) was now a good Christian, a much better than I. We had here the word of God to read, and no farther off from his Spirit to instruct, than if we had been in England."

10

Restoration Movement before America

• "Another thing I cannot refrain from observing here also, from experience in this retired part of my life, how infinite and inexpressible a blessing it is that the knowledge of God, and of the doctrine of salvation by Christ Jesus, is so plainly laid down in the word of God, so easy to be received and understood, that, as the bare reading the Scripture made me capable of understanding enough of my duty to carry me directly on to the great work of repentance for my sins, and laying hold of a Saviour for life and salvation, to a stated reformation in practice and obedience to all God's commands..."

11

Restoration Movement before America

• "... and this without any teacher or instructor—I mean human—so the same instruction sufficiently served to the enlightening this savage creature, and bringing him to be such a Christian as I have known few equal to him in my life. As to all the disputes, wranglings, strife and contention which have happened in the world about religion, whether niceties in doctrines, or schemes of church government, they were all perfectly useless to us, and for aught I can yet see, they have been so to the rest of the world."

12

Early Attempts at Restoration

• **John Glas and Robert Sandeman (early 18th century)**

- John Glas, Presbyterian, withdrew from the Church of Scotland in 1728.
- He became convinced it was wrong for the church to be connected to the state; and it was wrong for synods to fix doctrine for the church and exercise discipline over it. He argued that the New Testament Church did none of these things. Originally, he had no trouble with the Westminster Confession of Faith, but his desire to look to primitive Christianity led him to various reforms.

13

Early Attempts at Restoration



• **John Glas (1695-1773 – from his memiors)** “It has been observed that at the first meeting of Mr. Glas and his adherents they agreed to observe the Lord's Supper more frequently than was the practice of the Church of Scotland – once every month; but they soon found that they had as little warrant from the Scriptures for this practice as the Church of Scotland had for theirs, as the first Disciples came together on the first day of the week for the breaking of bread; and they agreed that in this, as in everything else, they ought to be followers of the first churches, being guided and directed by the Scriptures alone.

14

Early Attempts at Restoration

- Consider the order of this primitive churches
- Plurality of elders
 - Examined letters to Timothy and Titus
 - No need for university degrees or understanding of ancient languages

15

Early Attempts at Restoration

- **Robert Sandeman (son-in-law of John Glas – 1718-1771)**
- Sandeman was a theological thinker and powerful writer
- His most popular book was a reply to James Hervey's Theron and Aspasio. Hervey set forth a view of faith as requiring a special act of enabling grace to make it possible and as including an emotional experience as assurance.

16

Early Attempts at Restoration

- Sandeman argued that faith is simply an act of the mind by which a man believes the testimony concerning Christ. He argued that no one need "mourn" or "wrestle" with God for his blessing.
- As a strict Calvinist, however, Sandeman held that only the elect were free to exercise this rational faith.



17

Basic Principle of Any Movement

- **Any type of movement is part of a process of “evolution”**
- Man moves from **principles** to **particulars**
 - We state the **principles** – and then find out the **particulars**

Principle Stated:

Where the Scriptures speak, we speak!
Where the Scriptures are silent, we are silent!



Particulars:

Purpose of baptism
Mode of baptism
Weekly Lord's Supper
Local Autonomy

18

1

America Ready for the Restoration Movement

- Americans were involved in three wars in the late 18th and early 19th centuries
 - French and Indian War (1754-1763)
 - Revolutionary War (1775-1783)
 - War of 1812 (1812-1814)

3

America Ready for the Restoration Movement

- Revolutionary War (1775-1783)
 - Considered as a theological event, the Revolutionary War loosened the grip of Calvinism on the American mind.

4

Calvinism TULIP Theology

- T**otal Depravity** (*Inherited Sin – hence totally depraved*)
- U**nconditional Election** (*God predestines who will be saved*)
- L**imited Atonement** (*Jesus died for only the elect*)
- I**rresistible Grace** (*God forces one to “believe and be saved”*)
- P**erseverance of the Saints** (*Once Saved – Always Saved*)

5

America Ready for the Restoration Movement

- Revolutionary War (1775-1783)
 - The idea of Total Depravity did not stand up well to the belief that men had the inherent capacity to shape their own destinies.

6

America Ready for the Restoration Movement

- Revolutionary War (1775-1783)
 - The authoritarian spirit of the old, and sometimes reactionary, churches ran counter to the new spirit of intellectual freedom.
 - In religion, a European would do what he was told and sit down and be quiet – not so in America!

7

America Ready for the Restoration Movement

- **Revolutionary War (1775-1783)**
 - Those who opposed Calvinism most strenuously often became Unitarians or abandoned **Protestant** Christianity entirely.
 - The ideas of the new nation had their effect on many believers who questioned the old orthodoxy, but continued to identify themselves with the traditional churches. They wanted to do things an American way!

8

America Ready for the Restoration Movement

- **Moral Conditions after the Revolutionary War**
 - The demoralizing effect of war.
 - Unbelief and immorality had infected the eastern colleges.
 - Skepticism of English deism and French atheism had made inroads to American thought.
 - Many of the traditional churches were characterized by creed-bound orthodoxy and low spirituality.

9

America Ready for the Restoration Movement

- **Moral Conditions after the Revolutionary War**
 - Excessive use of alcohol was almost universal.
 - New liberty was often construed as license.
 - *Galatians 5:13 – For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.*

10

America Ready for the Restoration Movement

- **Louisiana Purchase (1803)**



11

America Ready for the Restoration Movement

- **Moral Conditions after the Revolutionary War**
 - Dislocation and disorientation inherent in the western movement produced a general decline in religion and morals.
 - Absence of organized churches in many areas.
 - Pressures of survival on the frontier.
 - Religious habits are easily broken in a fluid society.
 - Lack of education on the frontier moved religion from reason to emotion.

12

America Ready for the Restoration Movement

- **Religious Conditions after the Revolutionary War**
 - American Protestantism was becoming "Americanized." This was a process beginning in the early 19th century.
 - Revivalism
 - Individualism (*make Jesus your "personal Savior"*)
 - Denominationalism (*Americans believed that denominations were good and healthy for America. All part of the Lord's church – just divided by name*)

13

America Ready for the Restoration Movement

- **Religious Conditions after the Revolutionary War**
 - America's desire for religious liberty
 - Religious liberty was closely associated with political freedom. Establishment was on its way out in the colonies.
 - Religious liberty resulted in a break from the state church system.
 - Religious liberty often resulted in a break from the traditional European Protestant church bodies.

14

John Wesley Speaking to the Methodists



- Organization of the Methodist Episcopal Church in America at Baltimore in 1784:
 - "As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again either with one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in the liberty wherewith God has so strangely (Wesley opposed the revolution) made them free."

15

America Ready for the Restoration Movement

- **Spiritual drought brought religious awakenings**
 - The First Great Awakening (started about 1740)
 - George Whitefield
 - He preached over 81,000 Sermons!
 - Ruined by sin
 - Redeemed by Christ
 - Regenerated by the Holy Spirit
 - Jonathan Edwards
 - Sinners in the Hands of an Angry God



16

America Ready for the Restoration Movement

- **Spiritual drought brought religious awakenings**
 - The Second Great Awakening (started about 1800)
 - James McGready
 - Timothy Dwight and the Yale revivals
 - Camp-meeting religion



17

America Ready for the Restoration Movement

- **The Doctrine of Conversion of the Religious awakenings**
 - The dominance of Calvinism
 - Experience as evidence of salvation
 - Calvinism
 - Arminianism
 - *Movement began early in the 17th century and asserted that God's sovereignty and man's free will are compatible.*

18

**Salvation and the Word of God
Comparison of Great Awakenings and the NT**

Great Awakenings	Experience	Faith	Reason	The Word
New Testament	The Word	Reason	Faith	Experience

19




History of the Restoration Movement

a study of the restoration ideal

Lesson 5 Early Attempts at Restoration in America

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Restoration Plea Ministries





1

Early Attempts at Restoration in America

- Reasons for the desire to restore the church in America
 - Dissatisfaction with human creeds
 - The dogma of total depravity
 - The mystical conception of conversion
 - General neglect of the Bible
 - Rampant sectarianism
 - General religious stagnation and a widespread decadence of morals

3

Early Attempts at Restoration in America

- Six "restoration" streams unaware of one another
 - North Carolina Movement (O'Kelly, 1793)
 - New England Movement (Jones and Smith, 1800)
 - Indiana Movement (Wright, 1800)
 - Kentucky Movement (Stone, 1801)
 - Scotch Baptist Movement--Mid-Atlantic States (Scott, 1819)
 - Campbell Movement--Pennsylvania (1809)

4


Early Attempts at Restoration in America

- Divine Providence?
 - Although they were in a new country and far from the home-countries of the historic Protestant churches, they did not break from these bodies without tremendous inner struggle.
 - The understanding and statement of restoration principles evolved. They were not grasped immediately, and it may be said that the early leaders of the movement "died on the trail" in their quest for primitive Christianity.
 - These leaders could not foresee where their thinking and actions would eventually take them. They could not see the end result of the principles that they were espousing. They did not anticipate, for example, the stern opposition they would face in the ecclesiastical courts and traditional churches.

5

Early Attempts at Restoration in America

- James O'Kelly – North Carolina and Virginia (1773-95)
 - Opposition to the ecclesiastical tendencies of the Methodist Episcopal Church
 - In 1795 some 7000 left the denomination to become "Republican Methodists" which later they dropped and became "Christians"



6

Early Attempts at Restoration in America

- James O'Kelly – North Carolina and Virginia (1773-95)
 - The Republican Methodist Church. Those who withdrew maintained their standing as Methodists for some time. When it became clear that a reconciliation with Asbury was impossible, the group met in Manakintown, VA (1793) and organized the Republican Methodist Church. This group included 30 ministers, about 1,000 members, and lasted about 7 months.

7

Early Attempts at Restoration in America

- **James O'Kelly – North Carolina and Virginia (1773-95)**
 - The Republicans become Christians. At an "open door" conference at the Old Lebanon Church, Surry County, VA (Aug. 4, 1794), the group adopted the name "Christian Church," and declared that the Bible would be their only creed.
 - Rice Haggard stood with a copy of the New Testament in his hand, and said: *"Brethren, this is a sufficient rule of faith and practice, and by it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."*

8

Early Attempts at Restoration in America

- **James O'Kelly – North Carolina and Virginia (1773-95)**
 - The new church emphasized the following points:
 - The Lord Jesus Christ as the only Head of the Church.
 - The name Christian to be used to the exclusion of all party and sectarian names.
 - The Bible as the only creed.
 - Christian character the only test of fellowship and membership.
 - The right of private judgment and the liberty of conscience as the privilege and duty of all.

9

Early Attempts at Restoration in America

- **Elias Smith – New England (1769-1846)**
 - Born on Connecticut, grew up in Vermont.
 - His father was a Baptist. As a young man he had a violent experience of conversion when a log fell on him. He joined the Baptist Church, began to preach, but became dissatisfied with Baptist dogma. (He preached his first sermon at age 21.)



10

Early Attempts at Restoration in America

- **Elias Smith – New England (1769-1846)**
 - He resolved to put aside Calvinism and study the Bible. By 1805 he had rejected all other books for the New Testament and was calling himself a Christian to the exclusion of all other names.

11

Early Attempts at Restoration in America

- **Elias Smith – New England (1769-1846)**
 - Smith's conclusions
 - Calvinism is wrong.
 - Creeds as tests of fellowship are wrong.
 - Overhead ecclesiastic structure is wrong.
 - There is a need to restore simple New Testament Christianity.

12

Early Attempts at Restoration in America

- **Abner Jones – New England (1772-1841)**
 - A native of Massachusetts, made his home in Vermont.
 - At age 20 he was converted and baptized into the Baptist Church.
 - Continued study of the Bible led him to repudiate the Calvinistic system and proclaim himself a Christian only. He emphasized Christian character as the only and all sufficient test for fellowship and membership.



13

Early Attempts at Restoration in America

- **Abner Jones – New England (1772-1841)**
 - He worked with the Free Will Baptists, while maintaining his theological independence.
 - He was encouraged to break with the Calvinistic Baptists after hearing Elias Smith preach (although Smith himself was still in fellowship with the Baptists).
 - For a while he associated with Smith in evangelistic work.

14

Early Attempts at Restoration in America

- **Abner Jones – New England (1772-1841)**
 - Jones' Conclusions
 - *"We mean to be New Testament Christians, without any sectarian name connected with it, without any sectarian creeds, articles, or confessions, or discipline to illuminate the Scripture. It is our design to remain free from all human laws, confederations and subscriptural combinations; and to stand fast in the liberty wherewith Christ has made us free."*

15

Early Attempts at Restoration in America

- **Abner Jones – New England (1772-1841)**
 - Jones' Conclusions
 - *Herald of Gospel Liberty, 1827 – the first American religious newspaper)*
 - *Question: If a brother is not buried in baptism, is it a bar to communion?*

16

Early Attempts at Restoration in America

- **Abner Jones – New England (1772-1841)**
 - *Answer: It is the uniform belief of all the elders and brethren in this part that baptism is only one thing – a burial in water; and that it is enjoined upon all believers only; that it is the duty of all believers to be baptized as soon as they are born again. At the same time they do not think a believer ought to be driven to submit to that command before he sees the duty, and do not think a brother ought to be shut out until he is baptized; but they consider it their duty to instruct such in the way of the Lord more perfectly.*

17

Early Attempts at Restoration in America

- **Abner Jones – New England (1772-1841)**
 - The Plea of the New England Christian movement
 - *Christ as the head of the Church.*
 - *Christian the only name.*
 - *The Bible as the only rule of faith and practice.*
 - *The right of individual interpretation of Scripture,*
 - *Christian character as the only test of fellowship.*
 - *The union of all followers of Christ, that the world may believe.*

18

Early Attempts at Restoration in America

- **Summary of these early attempts**
 - Most of these movements could not sustain themselves
 - BUT – their ideas spread!
 - They did not fail completely in restoring the church
 - They had a tremendous influence on the American Restoration Movement.
 - They created the momentum needed to progress in restoring the church.

19

Early Attempts at Restoration in America

- **Amos Wright – Indiana (1752-1846)**
 - Born in Rowan County, NC
 - After living in Virginia and Kentucky, moved to Indiana around 1807
 - Religious influences
 - Quakers
 - Dunkards
 - Dependant Baptists

20

Early Attempts at Restoration in America

- **Amos Wright – Indiana (1752-1846)**
 - Amos, and his wife Elisabeth would have five sons that would preach
 - John
 - Peter
 - Levi
 - Amos Jr
 - Joshua

21

Early Attempts at Restoration in America

- **John Wright – Indiana (1783-1851)**
 - After he, and his second wife, Nancy, moved from Kentucky to the Indiana Territory in 1807, they were both immersed in the Ohio River (August of 1808).
 - After their immersion, they joined the Baptist church, the same year John began to preach.



22

Early Attempts at Restoration in America

- **Wrights – Indiana**
 - After moving to Washington County, IN, the Wrights organized a Free Will Baptist Church
 - Found ten Baptist churches
 - Changed name to the Blue River Association

23

Early Attempts at Restoration in America

- **Wrights – Indiana**
 - In 1819 – John Wright introduced a resolution that the Blue River church be called the “Church of Christ”, a designation that spread to the other congregations
 - As individuals, they were to be called “friends,” “disciples,” or “Christians”

24

Early Attempts at Restoration in America


- **Wrights – Indiana**
 - Joseph Hatchitt wrote in 1828, *“The Bros. Wrights have been formerly denominated ‘Depending Baptists’; but lately have laid that name aside, and now call themselves ‘the Church of Christ. When we met in conference together, we could find nothing to separate us asunder.”*

25

Early Attempts at Restoration in America

John Wright wrote, "So it was in Southern Indiana: formerly we had Regular Baptists, separate Baptists, German or Dunkard Baptists, Free will Baptists, Christian Connexion or Newlights. These societies in some respects were like the Jews and Samaritans of old; but the old gospel was preached among these warring sects with great power and success. Much of the partyism that existed was removed, and most of their party names were done away. Formerly we all had in our respective churches much that was purely human; but now, in the church of God, we have no need of the 'mourning bench,' and 'anxious seat,' or any other institution of man's device; but in the church is the place where the solemn feast of the Lord's body is celebrated, and sincere worship is offered to the Father in spirit and in truth."

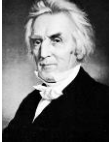
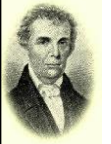




History of the Restoration Movement
a study of the restoration ideal

Lesson 6
Barton W. Stone
Consistent with the Word of God

Kevin L. Ziegler, evangelist
South Side Church of Christ, Danville, IL
Restoration Plea Ministries






1

Barton W. Stone – Consistent with the Word of God

• **Early Life**

- Born 1772 (16 years before Alexander Campbell) in Port Tobacco, Maryland. A descendant of William Stone, first Protestant governor of Maryland. His father died before the American Revolution. A sizeable inheritance allowed Mrs. Stone to move to Pittsylvania County, VA, near North Carolina (1799)



3

Barton W. Stone – Consistent with the Word of God

• **Early Life**

- Stone attended the academy of David Caldwell, a Presbyterian minister and fine educator. (Greensboro, NC) The school was open to the revivalism of Methodists, Baptists, and Presbyterians.
- Stone completed the classics course in 1793, intent on being an attorney.

4

Barton W. Stone – Consistent with the Word of God

• **Influences in Spiritual Life – James McGready**

- Prominent Presbyterian revivalist
- Leader of the Western Revival preaching in Greensboro, NC
- He “converted” most of the students at Caldwell’s academy, just before Stone arrived
- McGready returned and Stone fell under his preaching. Stone was frightened by the “hell fire and brimstone,” and inquired after salvation. McGready could only tell him to wait God’s sovereign pleasure.
- For one year Stone was tossed on the waves of uncertainty, praying, agonizing, to obtain “saving faith.”

5

Barton W. Stone – Consistent with the Word of God

• **Influences in Spiritual Life – William Hodge**

- New Light Presbyterian preacher
- Whereas McGready emphasized the wrath of God, Hodge focused on the love of God and his readiness to accept people. Hodge preached that anyone could be converted without a miracle.
- Stone prayed and was finally convinced that, since salvation was offered to all men, he surrendered his life to God and found peace.
- Under the influence of Hodge, Stone decided to become a Presbyterian preacher.

6

Barton W. Stone – Consistent with the Word of God

• **License to preach (1793)**

- Stone applied to the Orange Presbytery for a license to preach
- Hodge supervised his preparation for the trial sermon.
- Stone was assigned to preach on the Trinity. His sermon was accepted and, shortly thereafter, he received his license. Stone was to struggle with the doctrine and concept of the Trinity for the rest of his life.

7

Barton W. Stone – Consistent with the Word of God

- **Teacher (1795)**
 - Soon after receiving his license to preach, Stone was forced to spend some months in his brother's home in Georgia recovering from an illness.
 - Upon recovering, he was offered a job as teacher of languages at Succoth Academy, a Methodist school.

8

Barton W. Stone – Consistent with the Word of God

- **Influences in Spiritual Life – Hope Hull**
 - The man who invited Stone to teach was Hope Hull, a Methodist preacher who had been sympathetic to the **O'Kelly Secession**, although he had remained in the regular Methodist Church.

9

Barton W. Stone – Consistent with the Word of God

- **Influences in Spiritual Life – Hope Hull**
 - John Springer was a New Light Presbyterian
 - Preached near Succoth Academy.
 - He was an ardent evangelist to whom denominational distinctions made little difference.
 - Springer became one of Stone's most trusted friends.

10

Barton W. Stone – Consistent with the Word of God

- **Influences in Spiritual Life – Henry Pattillo**
 - Stone returned to North Carolina and received his license to preach on April 6,
 - 1796, from Henry Pattillo, an unconventional Presbyterian.
 - Pattillo held that
 - Christians ought to be able to differ peaceably about doctrines
 - "Christian" is to be the only name authorized to be given to followers of Jesus

11

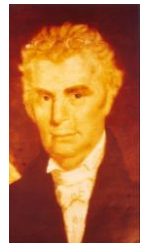
Barton W. Stone – Consistent with the Word of God

- **Influences in Spiritual Life – Henry Pattillo**
 - Stone wrote: "At this presbytery, I, with several other candidates, received license. Never shall I forget the impressions made on my mind when the venerable old father addressed the candidates standing up together before the presbytery. After the address he presented to each of the candidates, the Bible (not the confession of faith), with this solemn charge, 'Go ye into all the world, and preach the gospel to every creature.'"

12

Influences on Barton Warren Stone

- **The Great Awakening (1740 ff)**
- **Methodist Revivalism**
- **North Carolina Influences**
 - David Caldwell
 - James McGready
 - William Hodge
 - Hope Hull
 - John Springer
 - Henry Pattillo



13

Barton W. Stone – Consistent with the Word of God

• Preaching Tour (3 months)

- Stone and another young preacher, Robert Foster, set out on a preaching mission to eastern North Carolina and Virginia.
- They had little success. Foster decided to quit the ministry
- Stone also decided to quit and go on to Florida.
- A certain woman accused him of being a "Jonah," and thus called him back to his commitment.

14

Barton W. Stone – Consistent with the Word of God

• Stone's Journey West

- Stone traveled the wilderness road west and stayed in Nashville, TN
- Here he met Thomas Craighead, a New Light Presbyterian, who preached "rational and scriptural evangelism." Craighead became widely known for his bold independence toward creeds and presbyteries.
- Later, in 1815 Craighead was brought to trial before a synod. When asked about the nature of faith, he replied, "It is belief of the testimony of God. He was deemed a heretic"
- Later when Stone was branded a heretic, it was said that he had been corrupted by Craighead

15

Barton W. Stone – Consistent with the Word of God

• Stone comes to Cane Ridge, KY (1796)

- Stone was installed as the regular supply preacher for two churches; Cane Ridge (7 miles east of Paris), and Concord (10 miles northeast of Cane Ridge).
- In 1797 he was called to a settled ministry with the two congregations. This status required ordination; he was examined by the Transylvania Presbytery for this purpose.
- Stone was still troubled by the doctrine of the Trinity and other concepts.
- When if he accepted the Westminster Confession of Faith, Stone responded, "*As far as I can see it consistent with the Word of God.*"

16

Barton W. Stone – Consistent with the Word of God

• Stone studying the Scriptures

- Seeking relief from his perplexities, Stone began to seriously study the Word. He later wrote: "Wearied with the works and doctrines of men, and distrustful of their influence, I made the Bible my constant companion. I honestly, earnestly, and prayerfully sought the truth, determined to buy it at the sacrifice of everything else."
- He came to these conclusions:
 - The testimony in Scripture is sufficient to produce faith in the sinner.
 - Men were lost because they rejected the Gospel, not because they were predestined to perdition.
 - Any, and all, who would obey the Gospel would be saved.

17

Barton W. Stone – Consistent with the Word of God

• Camp Meetings

- A tidal wave of religious interest, often hysteria.
- The revival began about 1800; peaked about 1803. Principal areas: Kentucky and Tennessee.
- Principal preachers: James McGready, William and John McGee.
- Great camp meetings were held in Logan County, Ky. at the Gaspar River Church, July 1800 and at Cumberland and Green River settlements in 1800.
- Churches reported significant increases in membership wherever these occurred.

18

Barton W. Stone – Consistent with the Word of God

• Camp Meetings

- Bizarre manifestations or "exercises" were characteristic, often identified as manifestations of the Holy Spirit. These included falling, jerks, barking, running, laughing, singing. Often those who came to scoff were caught up in the emotionalism.
- Concerned about the apathy in his own congregations and convinced that the revival was genuine, Stone visited the camp meeting at Logan County. The "exercises" mystified him (he did not encourage them), but he was impressed by the religious fervor and the nonsectarian atmosphere.

19

Barton W. Stone – Consistent with the Word of God

- **Cane Ridge Meeting**
 - The "Bluegrass revival" began in May and June.1801, near Lexington. Thousands attended.
 - The climax of the Bluegrass revival was at Cane Ridge. It was at Cane Ridge, but it was not Stone's meeting. He did not set it up and church records show that Stone was not prominent among the preachers who exhorted the multitudes. Presbyterian, Baptist, and Methodist preachers spoke.
 - More than 20,000 were, at times, in attendance (more than 10% of the white population of Kentucky). Again, Stone rejoiced in the unity and fervency.

20

Barton W. Stone – Consistent with the Word of God

- **Cane Ridge Meeting**
 - Results of the Cane Ridge camp meeting
 - Many converts resulted from Cane Ridge, and numerous churches were established in central Kentucky and the Western Reserve of Ohio
 - Most of these congregations were founded on the Bible alone and were careless of denominational affiliation, many distraught denominational preachers attempted to "Calvinize" the converts
 - When Stone and his companions, vigorously opposed this effort, a feud developed between them and the Presbyterians which ultimately led to schism

21

Barton W. Stone – Consistent with the Word of God

- **Presbyterian Objections to the Meetings**
 - The "exercises" were objectionable, in violation of good religious tastes. (The exercises gradually faded.)
 - Stone and other Presbyterian preachers were association with uncouth and unordained Baptist and Methodist preachers
 - The Westminster Confession of Faith was being ignored and preaching was being done that seemed to suggest that all had both the ability and the responsibility to respond.

22

Barton W. Stone – Consistent with the Word of God

- **Charges of Heresy**
 - The Washington Presbytery, which had jurisdiction over Richard McNemar, filed formal charges of heresy against him at a meeting held in November 1801 at Springfield, OH – almost two years later, when the Presbytery next met in Springfield, the "revival men" were in the majority and the charges were voted down.
 - The Synod of Kentucky censured the Washington Presbytery for the way it handled the charges against McNemar (and John Thompson) and decided to try McNemar and his friend Robert Marshall again.
 - Stone and the other revivalists composed and presented a statement protesting the decision of the Kentucky Synod concerning McNemar and Thompson and denounced the authority of the synod to take such action.

23

Barton W. Stone – Consistent with the Word of God

- **The Springfield Presbytery**
 - The revivalists formed themselves into the Springfield Presbytery (named after the meeting place of the Washington Presbytery).
 - There was no formal organization and meetings were held.
 - It was a group of preachers bent on reform. Letters were sent to their churches explaining their position.

24

Barton W. Stone – Consistent with the Word of God

- **The Last Will and Testament of the Springfield Presbytery**
 - "The most unusual document produced by the Restoration Movement."
 - The Springfield Presbytery soon grew to 15 churches.
 - Five months forming the Springfield Presbytery the leaders met at Cane Ridge and decided to "die," and wrote its "will."

25

Barton W. Stone – Consistent with the Word of God

- **The Last Will and Testament of the Springfield Presbytery**
 - Enos Dowling summarized the document:
 - "It proclaims the dissolution of the Springfield Presbytery as an unscriptural body and inclined to produce a party spirit. It is a cleverly and carefully arranged piece of propaganda against the validity of human creeds as tests of fellowship and authoritative religious organizations outside the local congregation. It is a plea for Christians to forsake all human standards and to hold the Bible alone as the standard for faith and conduct, to practice mutual forbearance and love, and to work for the unity of the people of God."

26

Barton W. Stone – Consistent with the Word of God

- **The Christian Church**
 - At the suggestion of Rice Haggard (who had 10 years earlier made this suggestion to those of the O'Kelly Secession), the members of the now-deceased Springfield Presbytery, no longer considering themselves Presbyterians, began to call themselves Christians.
 - Several churches renounced Presbyterianism and took the name Christian, including:
 - a. Most Presbyterian Churches in southwest Ohio
 - New churches organized by the revivalists
 - By 1804, there were 8 churches in Kentucky, 7 in Ohio.

27

Barton W. Stone – Consistent with the Word of God

- **Stone Continues Restoration**
 - Stone announced to the congregations at Cane Ridge and Concord that he could no longer preach Presbyterianism and publicly tore up their financial agreement.
 - By 1807, a continued study of the New Testament led Stone to conclude that baptism was immersion for the remission of sins. (He was later to "forget.. the design of baptism until reminded of it by Alexander Campbell). He was immersed in June 1807
 - Immersion became all but universal in the "Stone" churches, but it was never made a test of fellowship. In 1827 Stone wrote: "Not one in 500 among us has not been immersed."

28

Barton W. Stone – Consistent with the Word of God

- **The later life of Barton W. Stone**
 - Stone remained at Cane Ridge until 1812.
 - After his wife died, he spent a few years as a travelling evangelist, lecturer, rally speaker, and pamphleteer in Kentucky, Tennessee, and Ohio.
 - In 1819 Stone moved to Georgetown, KY and was the head of an academy there and came to be recognized as the leading preacher in the state.
 - In 1826 The Christian Messenger. went into publication. It continued to 1845.
 - In 1832 Stone moved to Jacksonville, Illinois (the largest town in the state), where he taught and evangelized. He united the Stone and Campbell churches there.
 - In 1841, Stone was stricken with paralysis. He recovered to make several preaching tours.

29

Barton W. Stone – Consistent with the Word of God

- **Gravestone at Cane Ridge**
 - "The Church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected in a tribute of affection and gratitude to Barton W. Stone, minister of the gospel of Christ and the distinguished reformer of the 19th century."



30

Barton W. Stone – Consistent with the Word of God

- **Summary of Stone's theology**
 - The rejection of all creeds
 - Stone was ever-troubled with the concept of the Preexistent Christ and the Trinity. He settled on "Modal Trinity," i.e., God an undivided personality, the Holy Spirit the energy and power of God, Christ to be honored, not worshipped. This did not become the general view of those who followed Stone in the Christian movement.
 - Stone wrote: "The doctrines of the Bible we believe, have never divided Christians, but human opinions of these doctrines, without charity, have already done the mischief. For 32 years of my ministry I have kept in view the unity of Christians as my polar star... Campbell and Stone are but fallible men and therefore should not be followed farther than they follow Christ."

31

History of the Restoration Movement
a study of the restoration ideal

Lesson 7
Thomas Campbell
Speaking Where Scriptures Speak

Kevin L. Ziegler, evangelist
 South Side Church of Christ, Danville, IL
 Restoration Plea Ministries

1

Thomas Campbell – Speaking Where Scriptures Speak

- **Early Life of Thomas Campbell**
 - Born 1763, County Down, Ireland
 - His father, Archibald Campbell served in the British army and participated in the capture of Quebec.
 - A Roman Catholic early in life, he renounced Romanism in favor of the Church of England but was always very sympathetic toward Presbyterianism. Presbyterianism was strong in Northern Ireland.
 - Thomas Campbell sought the fellowship of Covenanters and Seceders. Campbell was deeply influenced by Calvinistic doctrines and with great difficulty, much agonizing, he found assurance of his election.

3

Thomas Campbell – Speaking Where Scriptures Speak

- **From Richardson's Memoirs of Alexander Campbell:**
 - While in this state, and when his mental distress had reached its highest point, he was one day walking alone in the fields, when, in the midst of his prayerful anxieties and longings, he felt a divine peace suddenly diffuse itself throughout his soul, and the love of God seemed to be shed abroad in his heart as he had never realized it. His doubts, anxieties and fears were at once dissipated, as if by enchantment. He was enabled to see and to trust in the merits of a crucified Christ, and to enjoy a divine sense of reconciliation, that filled him with rapture and seemed to determine his destiny for ever. From this moment he recognized himself as consecrated to God and thought only how he might best appropriate his time and his abilities to His service.

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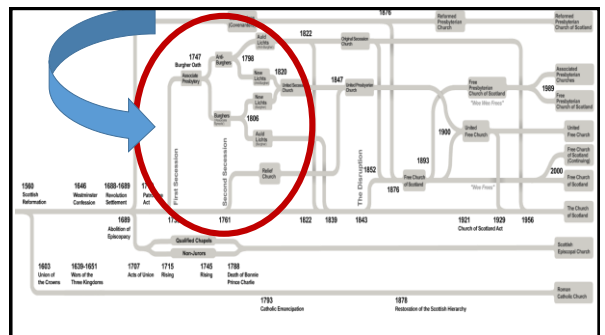
Thomas Campbell – Speaking Where Scriptures Speak

- **Early Life of Thomas Campbell**
 - As a teacher
 - Southern Ireland (Connaught)
 - County Down Ireland (Sheepbridge)
 - Thomas enters the ministry
 - Campbell wanted to become a Seceder Presbyterian preacher, and enrolled in the 3-year classical course at the University of Glasgow.
 - He then entered a theological seminary of the Anti-Burgher Seceders. The coursework specialized in systematic theology and the Westminster Confession of Faith

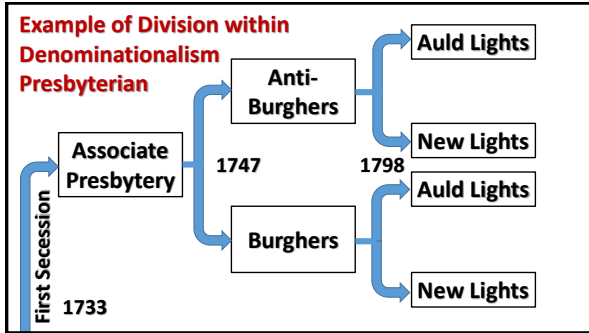
5

**Auld (Old) Light
 Anti-Burgher
 Seceder
 Presbyterian**

6



7



8

Thomas Campbell – Speaking Where Scriptures Speak

• Presbyterian church – roots back to England and Scotland

- August 1560 – the Scots Confession as the creed of the Scottish Kingdom.
- December 1560, the First Book of Discipline was published, outlining important doctrinal issues but also establishing regulations for church government, including the creation of ten ecclesiastical districts with appointed superintendents which later became known as presbyteries.
- Between 1643-1649 – Scots Confession would be supplanted by the Westminster Confession of Faith

9

Thomas Campbell – Speaking Where Scriptures Speak

• Presbyterian church – roots back to England and Scotland

- 1747 – Church split over the issue of the Burgher Oath, which required holders of public offices to affirm approval of the religion "presently professed in this kingdom". The issue was civil compulsion in religious affairs, a forerunner of later arguments over the separation of church and state.
- 1798 – Church split over an "Old Light," "New Light," The more Calvinistic "Auld Lights" held to the obligations of the Solemn League and Covenant, the "New Lights" were more theologically liberal

10

Thomas Campbell – Speaking Where Scriptures Speak

• Early Life of Thomas Campbell

- Son, Alexander, was born in 1788 to Thomas and the former Jane Corneigle.
- Thomas preached near Rich Hill, 30 miles southwest of Belfast. His ministerial duties included visiting the membership twice a year to examine the family on Bible knowledge.
- Campbell operated an academy at Rich Hill. He drilled Alexander in Latin and Greek classics, French, English literature and philosophy.
- Campbell was able to persuade the Synod of Ireland to adopt a petition calling for the reunion of two branches of the Seceder Presbyterian Church.

11

Thomas Campbell – Speaking Where Scriptures Speak

• Influences towards Restoration

- An independent church at Rich Hill that embodied the principles of Glas, Sandeman, and the Haldane brothers. Here he met Rowland Hill, the famous English evangelist, and John Walker, who emphasized following the precepts of Scripture.
- The writings of John Locke. (Paragraphs quoted from the Declaration and Address could easily be mistaken for extracts from Locke). Faith is an ascent to testimony.

12

Thomas Campbell – Speaking Where Scriptures Speak

• Thomas Campbell comes to America

- Reasons for coming to America
 - Poor personal health
 - The pursuit of better economic conditions,
- Thomas Campbell, age 45, migrated to America, leaving Rich Hill Academy in the hands of Alexander (age 19).
- Thomas landed in Philadelphia on May 13, 1807.

13

Thomas Campbell – Speaking Where Scriptures Speak

- **Preaching Assignment in America**
 - The Associate Synod of North America (Seceder Presbyterianism) assigned Thomas to the Presbytery of Chartiers in southwest Pennsylvania.
 - His charge was several preaching points between Pittsburgh and Washington, PA

14

Thomas Campbell – Speaking Where Scriptures Speak

- **Trouble with the presbytery and synod**
 - In October, 1807, within 5 months of assuming his charge, John Anderson accused Campbell of making statements that were out of harmony with the Westminster Confession.
 - The presbytery voted his suspension on February 12, 1808.
 - He appealed to the synod.
 - The Synod reduced the punishment to censure.
 - Before the synod could deliver its final statement on him, he filed a series of charges against the synod and denied its authority over him. He changed his mind, however, and submitted to the rebuke of the synod. The chastised preacher was sent to report to the Chartiers Presbytery for future appointments, but they would not cooperate and refused to give him appointments.

15

Thomas Campbell – Speaking Where Scriptures Speak

- **Charges against Thomas Campbell**
 - He had invited all Presbyterians to partake of communion in communities that had no non-Seceder congregations.
 - He also refused to include mystical experience in the grounds of assurance.
 - On May 23, 1809, Campbell refunded the \$50 given him by the synod upon his arrival two years earlier and withdrew from its fellowship.
 - The presbytery summoned Thomas "to be further dealt with," but he ignored them.
 - On April 18, 1810, Thomas was formally "deposed from the Holy Ministry and sealing ordinances."

16

Thomas Campbell – Speaking Where Scriptures Speak

- **Christian Association of Washington, PA**
 - For a year, Campbell continued to preach in private homes, outdoors, or wherever folk could gather. The emphasis of his preaching :
 - The inadequacy of creeds as a basis for Christian fellowship
 - The unique character and supremacy of the Bible
 - The desirability and necessity for unity

17

Thomas Campbell – Speaking Where Scriptures Speak

- **Christian Association of Washington, PA**
 - August 17, 1809 – Campbell and his followers organized themselves into an association to work for reform through and from within the established churches.
 - Their motto: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."
 - September 7, 1809 – Formal declaration of position was presented by Campbell, the Declaration and Address of the Christian Association of Washington.

18

Thomas Campbell – Speaking Where Scriptures Speak

- **Declaration and Address described**
 - A statement of principles and program for the association.
 - **Declaration** – reasons for the organization, central ideas
 - **Address** – argument for the unity of all Christians and describing the means by which it can be achieved.
 - **Appendix** – answers criticisms; explains points in the Address
 - **Postscript** – written three months later – steps to promote unity

19

Thomas Campbell – Speaking Where Scriptures Speak

- **Later life of Thomas Campbell**
 - 1815 – Thomas moved to Pittsburgh in 1815 where he operated a school. Robert Richardson was among the students.
 - 1817-1819 – Lived in Newport, KY teaching school.
 - Trouble began for him when he began to teach a group of slaves on Sunday afternoon in the schoolhouse.
 - 1819 – Moved to Bethany to help Alexander with the Buffalo Seminary.
 - During this period he made preaching tours into western Pennsylvania and Ohio.

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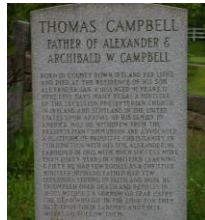
Thomas Campbell – Speaking Where Scriptures Speak

- **Later life of Thomas Campbell**
 - Age 83 he was still travelling among the churches
 - 1847 – Thomas went totally blind
 - Preached his farewell sermon June 1, 1851; he was 88 years old.
 - His subject: The two great commandments
 - Text: Matthew 22:37-40

21

Thomas Campbell – Speaking Where Scriptures Speak

- **Later life of Thomas Campbell**
 - January 4, 1854, at almost 91 years of age, he died
 - Thomas was buried in “God’s Acre” across from his son Alexander’s home in Bethany.

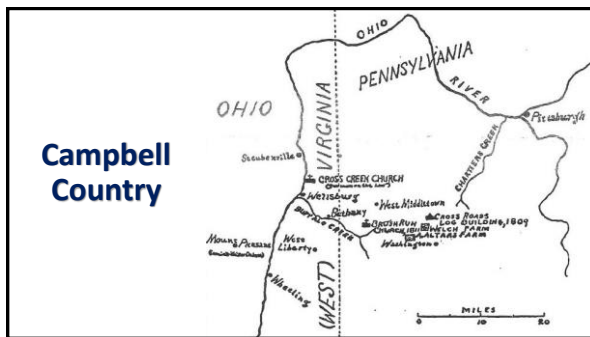


22


Thomas Campbell – Speaking Where Scriptures Speak

- **Evaluations of Thomas Campbell**
 - The fundamental principles of the Restoration Movement, so brilliantly expanded and expounded by Alexander Campbell, are found in his father’s Declaration and Address.
 - Alexander Campbell wrote of his father: “I never knew a man, in all my acquaintance with men, of whom it could be said with more assurance that he walked with God.”

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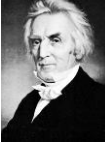
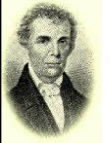

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History of the Restoration Movement
a study of the restoration ideal

Lesson 8
Alexander Campbell
The Ancient Order of Things

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1

Alexander Campbell – the Ancient Order of Things

- **The importance of Alexander Campbell**
 - Came to be the leader of the Restoration Movement, not its founder.
 - Campbell, a "ten-talent" man
 - Campbell drew national attention
 - His oratorical abilities
 - His debates
 - His writing

3

Alexander Campbell – the Ancient Order of Things

- **Five Periods in Alexander Campbell's Life**
 - Early life: 1788-1809
 - Early American experience: 1809-1813 (from his arrival in America to his affiliation with the Redstone Baptist Association)
 - Period of association with the Baptists: 1813-1830
 - Period of the debates: 1830-1843
 - Period of organization and construction: 1843-1866

4

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Early Life**
 - Born in 1788 at Ballymerra, Ireland, where his father taught.
 - His early education was under his father.
 - Campbell was inclined to the outdoor life; athletics, hunting, trapping, rather than to the academic life.
 - Campbell was left in charge of the Rich Hill Academy at age 19 when his father left for America.
 - Campbell took care of his mother and six younger children.

5


Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – First attempt to come to America**
 - A smallpox epidemic delayed their departure.
 - The family left for America in October 1808
 - The ship Hibernia was blown off course and limped into a bay of the Island of Islay. Winds destroyed the ship at anchor (with all on board). The masts were lost but the ship stayed afloat. Campbell sat on one of the stumps of the mast during the storm and contemplated his life.
 - Alexander vowed that if God spared his life, he would dedicate himself completely to the service of God.
 - Islanders rescued the passengers. Alexander was able to save his precious books. He took the family to Glasgow to wait for the spring sailing.

6

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Study in Glasgow**
 - Alexander decided to spend the winter in study at the University of Glasgow.
 - He was a diligent student, rising at four and retiring at 10.
 - In Glasgow Campbell met the Haldanian teacher Greville Ewing and became a close friend.



7

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Study in Glasgow**
 - Ewing called for simple New Testament Christianity, although he clung to sprinkling for baptism.
 - Ewing invited the college students into his home for discussion sessions.
 - On Sunday evenings, he preached to 1-2,000 people. Campbell made it a practice to spend Sunday mornings with the Seceder church and attend Greville's preaching in the evening.

8

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Break with the Seceder church**
 - Influences that had come to bear on Campbell
 - His father's dislike of creed-bound church systems and the desire for unity
 - The philosophy of John Locke
 - The writings of Sandeman
 - The influence of Rowland Hill, James Haldane, Alexander Carson, and especially John Walker.
 - Greville Ewing in Glasgow

9

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Break with the Seceder church**
 - It was time for the semiannual Communion service at the Seceder church in Glasgow.
 - Campbell has passed the examination and received his token.
 - Campbell stalled, waiting to be among the last group to move to the table. When he could delay no longer, he put his token on the table without partaking and walked out.

10

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Trip to America**
 - On the ship Latonia, the family landed in New York on Sep. 29, 1809.
 - They took the stagecoach to Philadelphia and a wagon on west.
 - Messages had been sent ahead and Thomas met them on the road on October 19.

11

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Trip to America**
 - Alexander was afraid to tell his father that he had broken with the Seceder church.
 - Thomas had the drafts of the Declaration and Address in his saddlebags. He was afraid to tell Alexander of his separation from the Presbyterians and the position he was taking as the leader of the Christian Association of Washington.
 - Both were amazed and pleased to find, as they broached the subject, that they were in basic agreement.

12

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Early Study Habits**
 - One hour a day to Greek
 - One hour to Latin
 - One hour to Hebrew
 - Two hours memorizing 10 verses
 - Reading them in the original language and studying commentaries on them
 - The rest of the time, more than 2 hours, in Church history

13

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Early Preaching

- At age 22 he closed one of his father's sermons with the exhortation, his first attempt at public speaking.
- First sermon: July 15, 1810 in a private home.
 - He had been neither licensed nor ordained.
 - This constituted a protest against the "closed corporation clergy." Alexander was not even a member of a church.
 - Matt. 7:24-27, the parable of the wise & foolish builder.
- Within a year he had preached 100 times.
- He never accepted pay.

14

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Early Efforts at Unity

- Thomas and Alexander Campbell made application to the Synod of Pittsburg
- They desired "to be taken into Christian and ministerial communion."
- This was not the Seceder group from which he had withdrawn. The primary motive was to make it easier for other members of the Washington Association to retain their church affiliations.

15

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Early Efforts at Unity

- They were rejected by the synod for the following reasons:
 - For affirming that there were opinions in the Westminster Confession that are not in Scripture.
 - For declaring that infant baptism is not taught in Scripture and is a matter of indifference.
 - For encouraging Alexander to preach without a license.
 - For opposing creeds and confessions.
 - Alexander said from the beginning that this effort toward unity would fail.
 - Thomas was optimistic. He was reluctant to be a separatist while pleading for union.

16

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Brush Run Church

- May 4, 1811, the organization constituted itself a church.
- Brush Run, Western Pennsylvania
- 30 members
- The Association members were "burning their bridges."
- The formation of the Brush Run Church was in reluctant recognition that reform or restoration must come from without, not from within.
- The church was committing itself to local autonomy. The authority of no synod, presbytery, council, or bishop was recognized.

17

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Brush Run Church

- Members were required to answer the question: "What is the meritorious cause of the sinner's acceptance with God? Two failed to give a satisfactory answer and were rejected, i.e., their acceptance was delayed. These two were later rejected on other grounds.
- This test question was never used again.
- Leadership: Thomas Campbell was chosen as elder (monarchical bishop). Alexander was licensed to preach.
- Four deacons were selected.
- On the following Sunday, the Lord's Supper was observed, as it was to be observed weekly from that time forward

18

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – His study of infant baptism

- Alexander ordered all available books on infant baptism. He became convinced that sprinkling was not practiced in the primitive church.
- He did not, however, see the need for the "rebaptism" of those members of the Brush Run Church who had been sprinkled as infants.
- At the birth of his first child in 1812, Campbell was forced to restudy the matter.

19

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – His study of infant baptism

- His conclusions:
 - Infant baptism is without biblical command or example.
 - A believer is the only proper candidate for baptism.
 - Immersion is the only mode of baptism in the Bible, and, therefore, to immerse those who had been sprinkled was not rebaptism.
 - He himself had not been scripturally immersed.
 - He himself would be immersed.

20

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Baptism of Alexander

- June 12, 1812, Thomas, Alexander, their wives, and three other members of the Brush Run Church were baptized by a Baptist preacher Elder Luce.
- They were baptized on the basis of a simple affirmation of faith.
- Thirteen other members requested immersion at the next meeting. Others followed. Those who did not eventually dropped out of the church.

21

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Baptism

- The design or purpose of baptism was not under discussion at this point; only the mode or method. It was understood, however, that a united church would have to agree on immersion for this and this alone was in the Bible.
- Immersion brought radical opposition from some of the churches.
- No longer could Thomas Campbell believe that all churches agreed on the central doctrines of Christianity and that division was only on matters of opinion.

22

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Redstone Baptist Association

- The adoption of immersion brought the reformers into fellowship with the Baptists.
 - Their view of baptism at this time was the same as that of the Baptists.
- The reformers earnestly desired to see their efforts at union bear fruit, and hope was renewed that they could reform the Church from within.
- In 1813 the Brush Run Church was willing to join the association “provided always that we shall be allowed to teach and preach whatever we learned from Holy Scriptures, regardless of any human creed.”
- This union lasted 17 years in an atmosphere of increasing tension.

23

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Sermon on the Law

- Cross Creek meeting – August 1816
- Content: Based on Romans 8:3, Campbell demonstrated that the Law of Moses was superseded by the Gospel of Christ. The old dispensation abrogated, making room for the new, with a new priesthood, worship, day, etc.
- Significance: A declaration of independence for the Christian Church from the Old Testament Law.
- Practical conclusions: Infant baptism no longer viewed as an extension of circumcision and rejected. No longer could the Church make binding on believers such things as tithes, observing holy days, fasts, sabbath-keeping, etc.
- Reactions: The Baptists were alarmed. Alexander's popularity diminished and he was invited less to visit the Baptist churches.

24

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- The Stone movement in Kentucky predated the Campbell movement by almost twenty years.
- The influence of Campbell in Kentucky was increased by the debates, his personal tours, and the wide-reading of the Christian Baptist.
- By 1830 The Campbells, and those who followed them, were excluded from the Baptist fellowship.
- In 1824 Campbell toured Kentucky and met Barton W. Stone and others.
- At first discussion, their differences seemed irreconcilable, but on closer investigation, they found that their differences were more semantic and imaginary than real.

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Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- Similarities of the Disciples and the Christians
 - The sufficiency of Scripture and the rejection of creeds
 - The character of faith; belief in testimony vs. infused faith
 - Emphasis on unity
 - Rejection of Limited Atonement
 - Believer's immersion for the remission of sins
 - The autonomy of the local church
 - Opposition to sectarian names

26

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- Differences between the Disciples and the Christians
 - **The name:** Campbell: "Disciples"; Stone: "Christians"
 - **The Trinity:** Campbell: predominately Trinitarian; Stone: affirmed the deity and pre-existence of Christ but was uncomfortable with the traditional formula for the Trinity as expressed in the Westminster Confession.
 - **Immersion as a condition of fellowship:** Campbell: immersion a test of fellowship; Stone: did not make immersion a condition of membership in the local church, although almost no one in the Stone congregations were unimmersed. In 1830 Stone admitted the inconsistency of baptizing for the remission of sins and admitting persons to church membership without immersion.

27

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- Differences between the Disciples and the Christians
 - **The Lord's Supper:** Campbell: Weekly closed communion; Stone: Less frequent open communion. By 1830, however, Stone concluded that the practice of the primitive church was the weekly observance of communion.
 - **Evangelistic methods:** Campbell: rational evangelism, with the spirit of heartfelt, yet sober persuasion; Stone: More emotional. Stone himself later came around to the Disciples' approach, but many of his followers did not.

28

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- The Holiday Conferences; 1831-1832 – Lexington, KY – January 1, 1832
- Barton W Stone and Racon John Smith were the chief figures
- **Smith:** *God has but one people on the earth. He has given to them but one Book. and therein exhorts and commands them to be one family. A union, such as we plead for--a union of God's people on that one Book--must, then, be practicable. Every Christian desires to stand complete in the whole will of God. The prayer of the Savior, and the whole tenor of his teaching, clearly show that it is God's will that his children should be united. To the Christians, then, such a union must be desirable. 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.*

29

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- **Smith:** *For several years past, I have stood pledged to meet the religious world, or any part of it, on the ancient Gospel and order of things, as presented in the words of the Book. This is the foundation on which Christians once stood, and on it they can, and ought, to stand again. From this I can not depart to meet any man, or set of men, in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet not one Gospel fact, commandment, or promise, will I surrender for the world! Let us then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the: Bible alone, as the only book in the world that can give us all the Light we need.*

30

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- **Stone:** *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.*
- Smith grasped the Stone's hand and the union was formally made. The two groups extended their hands in fellowship.

31

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – Union of Campbell and Stone Movements

- Factors encouraging the merger
 - Prominent people encouraged the union
 - Religious journals encouraged the union
 - Campbell's tours encouraged the union
 - Stone's efforts encouraged the union

32

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – The Lunenburg Letter (1837)

- Background
 - Campbell had made a casual reference to Christians in church bodies that did not practice immersion.
 - A devout lady in Lunenburg, VA, criticized him for being too liberal.

33

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – The Lunenburg Letter (1837)

- Evaluation
 - Campbell offered this as his opinion, not as Scripture
 - In these early days, it was the congregations of the Stone movement that were in favor of fellowship on an equal basis between the immersed and the unimmersed, not those of the Campbell movement.
 - Campbell was not willing to call a church a New Testament church that compromised the express teaching of Scriptures by admitting the unimmersed into membership.
 - Campbell refused to consider the "pious unimmersed" as a person who did not need to be taught the way of the Lord.

34

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – The Debater

- Campbell-Walker Debate – June 1820
 - Mount Pleasant, Ohio
 - John Walker – Seceder Presbyterian
 - Subjects and mode of baptism
 - Campbell printed and sold out 4000 copies
 - This experience taught Campbell the value of putting biblical teaching into writing and led him to begin editing the Christian Baptist

35

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – The Debater

- Campbell-McCalla Debate – October 15, 1823
 - Augusta, Kentucky
 - W.W. McCalla – Presbyterian
 - Subjects and mode of baptism
 - The debate introduced Campbell to Kentucky. Before the debate Campbell sent no copies of the Christian Baptist into the state. He took copies with him when he went to Augusta for the debate. When the debate ended Campbell had 5,000 new subscribers.

36

Alexander Campbell – the Ancient Order of Things

• Alexander Campbell – The Debater

- Campbell-Owen Debate – April 13-21, 1829
 - Cincinnati, Ohio
 - Robert Owens – Skeptic and socialist
 - Socialism and Christianity
 - Owen simply listed "twelve" supposed truths and restated them over and over throughout the debate. Finally he yielded the floor to Campbell who then spent 12 hours explaining the rationale for Christianity.

37

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – The Debater**
 - **Campbell-Purcell Debate – January 13, 1837**
 - Cincinnati, Ohio
 - John Purcell – Roman Catholic Bishop
 - Catholicism
 - Campbell discussed the papacy's origin and Catholicism's place in church history.
 - Some say Campbell lost this debate. Most reformers, of course, felt he won! The Smith-Jones people in New England felt the debate would make more Catholics.
 - Purcell became Archbishop in 1850.

38

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – The Debater**
 - **Campbell-Rice Debate – September 15, 1843**
 - Cincinnati, Ohio
 - N.L. Rice – Presbyterians
 - Baptism, the Holy Spirit, Creeds
 - The debate began in the building of the Main Street Christian Church on.
 - Campbell's Presbyterian opponent used most of Walker's and McCalla's arguments. Instead of 14 reasons why Baptism and circumcision differ, Campbell had 16.
 - The Rice debate contains what is undoubtedly the definitive attack on infant baptism.

39

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Death**
 - His last sermon was "Spiritual Blessings in Heavenly Places in Christ."
 - Campbell died on Sunday, March 4, 1866.
 - During his last days, he would look at those who had gathered about his bed and ask, "What think ye of Christ?"
 - He would then quote such passages as "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

40

Alexander Campbell – the Ancient Order of Things


- **Alexander Campbell – Tributes**
 - US President **James Monroe**: *"the ablest and most original expounder of the Scriptures that I ever heard."*
 - While Secretary of State, **Henry Clay** said that Dr. Campbell was among the most eminent citizens of the United States, distinguished for his learning and ability and was the founder of one of the most important and respectable religious bodies in the United States.
 - Roman Catholic **Archbishop Purcell**: *"Ireland has given many gifts to America, but the greatest gift she gave was Alexander Campbell."*
 - **David Lloyd George**, Prime Minister of Great Britain during World War I: *"I learned my democracy from Alexander Campbell and Abraham Lincoln."*

41

Alexander Campbell – the Ancient Order of Things

- **Alexander Campbell – Tributes**
 - **General Robert E. Lee**: *"If I were asked to select a representative of the human race to the inhabitants of other spheres in our universe, of all men I have known, I should select Alexander Campbell, then I know they would have a high impression of what our humanity is like."*
 - **Barton W. Stone**: *"I will not say there are no faults in Brother Campbell; but there are fewer, perhaps, in him than any man I know on earth; and over these few my love would throw a veil and hide them from view forever. I am constrained, and willing constrained, to acknowledge him the greatest promoter of this Reformation of any man living. The Lord reward him."*

42

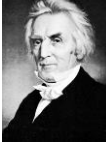
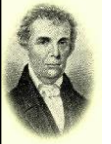



History of the Restoration Movement

a study of the restoration ideal

Lesson 9 Walter Scott The Gospel Restored

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1

Walter Scott – the Gospel Restored

- **Walter Scott – Early Life**
 - October 31, 1796 - Scott was born in Moffatt, Scotland. One of ten children, his father a music teacher.
 - Walter was able to obtain a classical education at the University of Edinburgh.
 - A well-to-do uncle brought Walter to America.
 - For a year he taught Latin in an academy in Long Island, NY.

3

Walter Scott – the Gospel Restored

- **Walter Scott – Early Life**
 - In 1819 he moved west to Pittsburgh, PA, where he became an instructor in a school conducted by George Forrester. Forrester was also the preacher of a small congregation which sprang up under the influence of the Haldanes and Sandeman, and which stood for the principle of “primitive Christianity”
 - They practiced foot-washing and the holy kiss, and immersion.
 - They were called the “Kissing Baptists”

4

Walter Scott – the Gospel Restored

- **Walter Scott – Religious Backgrounds**
 - Reared in the Church of Scotland.
 - He was greatly impressed by Forrester's piety and became a member of his church.
 - Forrester withdrew from the congregation and later drowned, leaving Scott as head of the academy and preacher for the congregation.
 - Struggling with this new assignment, Scott used Forrester's library, reading avidly. He discovered a tract written by Henry Errett, father of Isaac Errett, a Scotch Baptist, an immersionist branch of the Sandemanians, on the subject of the purpose and effect of baptism. It introduced to Scott the idea that there was a connection between baptism and forgiveness or salvation.

5

Walter Scott – the Gospel Restored

- **Walter Scott – Religious Backgrounds**
 - Scott journeyed to New York to learn more of the church group that had issued the tract. He found them to be ultra-sectarian and legalistic, and he returned to Pittsburgh disappointed.
 - Mr. Nathaniel Richardson, a wealthy Episcopalian, hired Scott as tutor of his son Robert (later to become a professor at Bethany College and Campbell's biographer) and some other boys. On his way back to Pittsburgh from New York, he visited several congregations of the Haldanean persuasion.

6

Walter Scott – the Gospel Restored

- **Walter Scott meets Alexander Campbell**
 - Back in Pittsburgh, Scott resumed the ministry of the church and his class of boys grew to 140.
 - Scott continued to search the Scriptures. He came to the conviction that there should be no creed for the Church except “Jesus is the Christ.”
 - Scott and Campbell met in the winter of 1821-22, between the Walker and the MacCalla debates. They were congenial from the beginning.

7

Walter Scott – the Gospel Restored

- **Walter Scott meets Alexander Campbell**
 - When they shared their thinking, it became obvious that they were in basic agreement, with Campbell emphasizing union and Scott emphasizing restoration.
- Scott contributed a series of articles for Alexander Campbell's Christian Baptist entitled: "A Divinely Authorized –Plan of Preaching the Christian Religion" in which he called for, among other things, faith as an intelligent act and an end to "mystical experience" salvation.
- 1826 – Scott moved to Steubenville, Ohio where he was nearer Campbell.

8

Walter Scott – the Gospel Restored

- **The spread of "Reformation" (especially eastern Ohio)**
 - Local congregations were asking the Mahoning Association questions raised by the Reformers.
 - May a church that has no ordained elder observe communion or administer baptism. (The Association answered no.)
 - Is it apostolic for a church to have a confession of faith
 - and a constitution other than the Bible?
 - How were members received in the churches founded by the Apostles?
 - Can associations find their model in the New Testament?
 - The church at Hiram voted to discard its church covenant, constitution, and confession of faith, and to take the Bible alone.

9

Walter Scott – the Gospel Restored

- **Walter Scott and the Mahoning Association**
 - August 1826 – Scott was invited to preach at the annual meeting
 - Alexander Campbell urged him to attend the following year also.
 - The Association included 17 congregations in 1827
 - Among the 14 that came to the annual meeting they reported 34 baptisms, 13 other additions, and 13 had been excommunicated
 - They decided that they needed an evangelist to revive the congregations
 - Walter Scott was nominated by the committee. (At this time he was not a Baptist, not ordained, and not living in the area served by the Mahoning Association.) Scott accepted.

10

Walter Scott – the Gospel Restored

- **Walter Scott the evangelist**
 - Scott began in New Lisbon, Ohio.
 - His first convert was William Amend.
 - Baxter, Scott's biographer, made the following claim: He was "... the first person in modern times who received the ordinance of baptism in perfect accord with the apostolic teaching and usage." (Nov. 18, 1827)

11

Walter Scott – the Gospel Restored

- **Scott's approach to evangelism, according to Kershner:**
 - He had never conducted a revival before and he had not apparently attended many such gatherings... It was lucky for him and the world that he knew so little about the business at hand. Had he known more, he might have gone on like the old emotionalists appealing to mass suggestions, inducing weak minded folk to bark like dogs and jerk themselves to pieces under the impression that the Holy Spirit was working with or in them. Scott determined to start at the ground floor and to reproduce as nearly as possible the kind of evangelism which is depicted in the New Testament. In order to determine what this was, he took his Greek text and carefully analyzed it in order to discover all that it had to say about evangelism. This in itself was a step in the right direction. It brought clarity and consistency into the situation and eliminated most of the hocus-pocus which had cluttered up the evangelistic works for centuries. Scott soon found that the Book of Acts was the place where he could find the greater part of the information which the New Testament has to furnish upon the subject in which he was interested.

12

Walter Scott – the Gospel Restored

- **Scott's approach to evangelism**
 - Scott's basic thesis
 - Belief in the Messiahship of Jesus rests on rational proof, while everything else in the Christian system rests on his authority.

13

Walter Scott – the Gospel Restored

• Scott's approach to evangelism

- Scott's formula (He called it, "The Gospel Restored")
 - There are three things for man to do:
 - Believe that Jesus is the Messiah.
 - Repent of sin.
 - Be baptized.
 - There are three things that God does in response:
 - Remits sin.
 - Bestows the gift of the Holy Spirit.
 - Grants eternal life.

14

5 Finger Exercise

Baptism
Repentance
Faith
Forgiveness
Holy Spirit



Walter Scott
1796-1861

15

Walter Scott – the Gospel Restored

• Results of Scott's approach to evangelism

- A great revival, not in the pattern of those of the Great Western Revival. There was no frenzy of emotion, but a blending of devotion and reason; an appeal to common sense and the Bible.
- Within a year the Mahoning Association doubled in membership.
- Many believers embraced the new teaching, some being re-immersed; this time for the remission of sins.
- In the first year, Scott reported 1,000 conversions.

16

Walter Scott – the Gospel Restored

• Thomas Campbell on Walter Scott

- He recognized that Scott had contributed an element to the Reformation that neither he nor his son had offered. He wrote: "I perceive that theory and practice in religion, as fell as in other things, are matters of distinct consideration. We have long known the former (the theory), and have spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but I must confess that, in respect to the direct exhibition and application of it for that blessed purpose, I am at present for the first time upon the ground where the thing has appeared to be practically exhibited to the proper purpose."

17

Walter Scott – the Gospel Restored

• Kershner's (Restoration Handbook) assessment of Scott

- Up to this time, although nearly twenty years had passed since the publication of the Declaration and Address, Alexander Campbell had succeeded in planting only two churches. Their lack of success was no doubt partly due to the circumstances but was chiefly caused by the fact that they had not thus far worked out a complete and practical method for applying their plea. Walter Scott, in his first sermon as Western Reserve evangelist, laid down the great principles of the plea in clear and definite fashion. From this time on the movement swept everything before it. He was the first Restoration preacher to proclaim the gospel plan of salvation with the logical "Steps" – hearing, faith, repentance, confession, baptism, the remission of sins and the gift of the Holy Spirit. Moreover, he preached the gospel of the personal Christ as opposed to theological creeds.

18

Walter Scott – the Gospel Restored

• Walter Scott Reappointed to the Mahoning Association

- He said at the annual meeting of the Mahoning Association, "Brethren, give me my Bible, my head, and Bro. William Hayden (his associate), and we will go forth to conquer the world.
- Whole congregations, as a body, accepted the Restoration plea and became simple New Testament churches.
- New congregations were formed, distinguished by their unusual zeal and activity. A tidal wave of restoration and evangelism swept over Ohio, Kentucky, Tennessee, and the middle west. The Restoration Movement was on its way.

19

Walter Scott – the Gospel Restored

• The dissolution of the Mahoning Association

- 1830 – Under the influence of Scott, John Henry made a motion at the annual meeting of the Association to dissolve the organization.
- Alexander Campbell was about to rise and oppose the motion, but Scott dissuaded him. It passed unanimously.
- This change came because almost the entire Association was committed to the plea of Restoration and were no longer, in belief and practice, Baptists.
- In place of the annual meeting of the Association, a yearly meeting was held for praise, worship, and reports from the field.

20

Walter Scott – the Gospel Restored

• Charges against the “Reformers”

- There is no promise of salvation without baptism.
- Baptism is administered upon a simple confession of faith with no further examination.
- There is no direct operation of the Holy Spirit on the mind before baptism.
- That baptism procures the remission of sins and the gift of the Holy Spirit.
- That man's obedience places it in God's power to elect to salvation.
- That no creed is necessary for the Church.
- That all baptized persons have the right to administer baptism.

21

Walter Scott – the Gospel Restored

• Other contributions of Walter Scott

- Preaching tours into Ohio, Pennsylvania, Virginia, and Kentucky.
- Scott as a journalist
 - The Messiahship (book)
 - The Gospel Restored (book)
 - 1832 began a journal, The Evangelist
 - Contributed many articles to the Christian Baptist and the Millennial Harbinger.

22

Walter Scott – the Gospel Restored

• Later life of Walter Scott

- April 28, 1849 – wife Sarah died; he moved to Cincinnati, OH.
- November 29, 1849 – became the evangelist for the Mayslick church in Mayslick, KY
- 1850 – Married Annie Allen
- March 7, 1852 – seventh child born – Carrie Allen
- November 18, 1854 – wife Annie dies
- 1855 – marries Eliza Sandidge (not a happy marriage)

23

Walter Scott – the Gospel Restored

• Later life of Walter Scott

- April 16, 1861 – comes down with Typhoid Pneumonia
- April 23, 1861 – Died at Mays Lick.
- Campbell wrote, "Next to my father, he was my most cordial and indefatigable fellow laborer . . . I knew him well. I knew him long. I loved him much."



24






**History of the
Restoration Movement**
a study of the restoration ideal

Lesson 10
Racoon John Smith
The Frontier Evangelist

Kevin L. Ziegler, evangelist
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Restoration Plea Ministries

1

Racoon John Smith – the Frontier Evangelist

- **Racoon John Smith – Early Life**
 - Racoon John Smith was born in 1784
 - In 1795 Smith's father moved his large family from Sullivan County, Tennessee to Stockton's Valley, Kentucky.
 - It was sparsely-settled frontier woods. The area in which they lived soon came to be populated by stern, hardy, Baptist (mostly) neighbors.
 - John was a true son of the frontier. Skilled at farming and hunting, accustomed to the hard, limited, and dangerous life of the frontier.
 - John had a keen mind and a highly-retentive memory. He desperately wanted to learn. He managed to receive about 4 months of schooling from an itinerant preacher. He learned little more than how to read.

3

Racoon John Smith – the Frontier Evangelist

- **Racoon John Smith – Religious background**
 - John was raised in strict Calvinism.
 - Smith was told by his mother to "wait on the Lord." He would go into the forest and cry for salvation.
 - December 26, 1804, he reported his struggles to the Baptist church and was voted in.

4

Racoon John Smith – the Frontier Evangelist

- **Racoon John Smith – the preacher**
 - Smith claimed no call to the ministry, but had a strong desire to preach.
 - He agreed to make a talk. He panicked, his memory failed him, and he ran out into the darkness and fell down praying. His memory returned, and he went back in to thrill the audience with his message.
 - May 1808 – He was ordained and the same day baptized 4 people.
 - His voice was deep and rich, his utterances deliberate and distinct. Sermons in those days were delivered in the preacher-chant. Some claimed that Smith could be heard as far away as 2 miles.
 - John studied the English Bible diligently. Late at night and at noon in the fields. At the dinner hour he ate with the Bible open before him as he memorized scores of verses.

5

Racoon John Smith – the Frontier Evangelist

- **Racoon John Smith – Family Life**
 - 1806 Smith secured 200 acres and married Anna Townsend.
 - They built and moved into a log cabin with no doors or windows and a dirt floor.
 - 1814 Smith moved his family to Huntsville, AL
 - While Smith was away, his wife was called to sit with a sick neighbor. While she was gone, the cabin burned, and two of their eight children were burned to death.
 - Anna refused to be comforted and blamed herself. Two months later she died and was buried with the remains of her two children.

6

Racoon John Smith – the Frontier Evangelist

- **Racoon John Smith – Family Life**
 - Smith found that the doctrine of reprobation prevented his either feeling or giving comfort concerning his dead children.
 - Smith became sick after his wife died and was near death for 3 months. The whole experience, enhanced by his naturally rational and questioning mind, caused Smith to rethink the Calvinism that he was preaching.

7

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Return to Kentucky**
- Smith returned a broken man, convinced that his terrible troubles were a punishment from the Lord because he had desired to increase his worldly possessions.
- He became popular in Kentucky and resumed his farming-preaching life.
- He married Nancy Hurt and once again he had a stable family situation.
- He continued to question the truth of Calvinism.

8

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Return to Kentucky**
- In 1822 he was preaching at Spencer's Creek urging sinners to repent and believe the Gospel. "Jesus died for you," said he; "but if you believe not, you must be damned."
- His mind was suddenly confused with the thought that, if the elect should not believe, his preaching was false, for they would not be damned; and, if the non-elect should believe, their faith would be false, for, according to his creed, Christ did not die for them. Must the non-elect, then, thought he, be damned or not believing what is false? Or the elect be saved through denying the truth? Too honest thus to exhort the people any longer, he closed his address. "Brethren," said he, "something is wrong. I am in the dark. We are all in the dark; but how to lead you to the light, or to find the way myself, before God, I know not."

9

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Return to Kentucky**
- Smith returned home and promised his wife that he "would take God's Word as his only oracle, examine it carefully, and, calling no man master, follow its teachings, wherever they might lead him."

10

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – the Reformer**
- 1824 – Smith met Alexander Campbell in Flemingsburg, KY.
- Campbell was to come to Mt. Sterling, so Smith went to meet him at Flemingsburg to hear him and to accompany him on the rest of his journey. He had read an article on "Experimental Religion" written by Campbell and was anxious to determine whether Campbell was to be received as a brother and believed.
- By 1830, Smith had led a majority of the Baptists in Kentucky into the reform. Scores of congregations were established.

11

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – New Emphasis in Preaching**
- No promise of salvation without immersion.
- Baptism to be administered without further examination to those who have confessed faith in Christ.
- Depending upon the Word, not the direct influence of the Holy Spirit to penetrate the heart of the alien sinner.
- The Bible vs. creeds.
- The freedom of any Christian to baptize.

12

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Character of his Preaching**
- Powerfully persuasive. Few preachers have ever been able to make a point stick as well as John Smith. After he had taught on a text, his listeners could remember the details of his sermon after 30 or 40 years.
- He combined a remarkable memory, a quick wit, common sense, and a passion for the Word. He was Elijah-like in his unwillingness to compromise.
- Ungainly in appearance. Smith did not dress well, even according to frontier standards.
- Learned without formal education. Alexander Campbell said of Smith, "John Smith is the only man I have ever seen that a college education could ruin."

13

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Character of his Preaching**
 - Merciless humor.
 - When asked the difference between baptism and the mourners' bench, he replied, "One is from heaven, the other is from the sawmill."
 - When asked if he was not embarrassed when preaching before lawyers and judges in Sparta, TN, Smith answered, "Not in the least; for I have learned that judges and lawyers, so far as the Bible is concerned, are the most ignorant class of people in the world, except Doctors of Divinity. I do confess that the first time I ever preached before Alexander Campbell; I did falter a little."

14

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Character of his Preaching**
 - Systematic presentation of the truth.
 - Smith's sermons normally lasted 2-3 hours, and consisted of 3 parts:
 - Correction of misrepresentations. (The Restorationists were continually slandered and misrepresented.)
 - Expose doctrinal errors.
 - Present the Gospel of Christ.

15

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Break with the Baptists**
 - Smith formally parted company with the Baptists when the association brought three charges against him.
 - He taught from the Living Oracles rather than the KJV.
 - When baptizing, he said "I immerse you" instead of "I baptize you"
 - He allowed members to break their own bread at the table instead of doing it for them as the presiding minister.

16

Raccoon John Smith – the Frontier Evangelist

- **Raccoon John Smith – Later Life**
 - 1832 – Further tragedies. While Smith was attending the Campbell-Rice debate in 1832, his youngest son Richard fell into a boiling kettle of water being prepared for slaughtering hogs. He lived only 8 hours, dying before Smith could get home.
 - 1861 – His wife Nancy died in 1861.
 - Smith was in reasonably good health except for a palsy during the last 20 years of his life.
 - January 1868, attending a debate between a Christian and a Methodist, Smith caught a fever. He knew that he was dying and told his daughters that he had only one regret, that his sons-in-law were not Christians.

17

Raccoon John Smith – the Frontier Evangelist



- **Raccoon John Smith – Later Life**
 - Smith's last words: "My prospects are entirely satisfactory. I have no fears, whatsoever, about the future. I am nearly home. What a great failure after all, would my long and checkered life have been, but for this glorious hope of a hereafter."
 - February 28, 1868, Smith died in Missouri. His body was returned to Lexington. J.W. McGarvey assisted at the funeral.

18



History of the Restoration Movement

a study of the restoration ideal

Lesson 11

Divisions within The Church

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1

Divisions within the Church

- **The Music Question**
 - As a part of the general denial of all physical actions and objects connected with worship, churches of the Reformed tradition were suspicious of instrumental music, choirs, part-singing, and hymns that were other than paraphrased psalms.
 - Because of the high cost of manufactured goods on the frontier and the relative poverty of frontier society, few congregations before the Civil War could afford pianos or organs, especially in the South, so the issue was nonexistent.
 - The New England churches (of the Reformed tradition) debated the issue in the 18th century and ruled against the use of instruments in worship. The instrument in question was the bass violin.
 - Pianos and organs were often associated with saloons and theaters.

3

Divisions within the Church

- **The Music Question**
 - Alexander Campbell was generally opposed to instruments in worship, but he died before the issue became a problem to the movement.
 - L.L. Pinkerton of Lexington, KY, is credited with introducing the instrument into the worship services of the Restoration Movement in 1860.

4

Divisions within the Church

- **The Music Question**
 - Those not opposed (not necessarily enthusiastically in favor)
 - Benjamin Franklin in the Proclamation and Reformer (1850) defended the use of written music in worship. He argued that printed notes for singing are as legitimate as written notes for preaching. (Hymnbooks with notes were not opposed in the movement until after instrumental music became a divisive issue.)
 - J. K. Pendleton: "We confess to a fondness for good music of all kinds; and find it no offense to our own feelings of piety or praise to hear the grand and majestic swell of the organ rolling forth, laden with the strains of our sacred music." Pendleton, however, urged the principle of meat offered to idols (I Corinthians 10) and advised the churches not to let it become a point of division.

5

Divisions within the Church

- **The Music Question**
 - Those not opposed (not necessarily enthusiastically in favor)
 - Isaac Errett (in the Standard), A. S. Hayden, and other leaders of the movement did not urge the use of the instrument but objected to the hermeneutics and logic used by McGarvey and others that made it a matter of faith rather than expediency.

6

Divisions within the Church

- **The Music Question**
 - Those who opposed the instrument in worship (examples)
 - J. W. McGarvey argued that nothing may be introduced into public worship that is not explicitly authorized in the New Testament. (This was the traditional Reformed interpretation of biblical silence vs. the Lutheran view.)
 - Moses Lard was editor of the Quarterly and one of the keenest and most influential leaders of the anti-instrument position.

7

Divisions within the Church

• The Music Question

- Moses Lard wrote: Let every preacher resolve never to enter a meeting-house of our brethren in which an organ stands. Let no one who takes a letter from one church ever unite with another using an organ. Rather let him live out of a church than go into such a den. Let all who oppose the organ withdraw from the church if one is brought in. (Lard's Quarterly, 1864)
- Let us agree to commune with the sprinkled sects around us, and soon we shall come to recognize them as Christians. Let us agree to recognize them as Christians, and immersion, with its deep significance, is buried in the grave of our folly. . . . Let us agree to admit organs, and soon the pious, the meek, the peace-loving, will abandon us, and our churches will become gay worldly things, literal Noah's arks, full of clean and unclean beasts. (Lard's Quarterly, 1865)

8

Divisions within the Church

• The Music Question

- Every man among us must stand nobly up for the following position: In all acts of worship we must do only what is prescribed in the New Testament or was done with divine sanction by the primitive Christians. Not a semblance of innovation must be allowed on this sacred principle. (Lard's Quarterly, 1867)

9

Divisions within the Church

• The Music Question

- The movement as a whole did not divide at this time, but many local congregations did. Preachers, congregations, and periodicals began to take sides. Some of the results were ludicrous.
- An Indiana congregation built a church building with the windows and doors made purposely small so that an organ could not be moved in without being dismantled. Daniel Sommer, who was against the instrument, raised the issue in his Indiana congregation. The congregation had no instrument and had never been interested in one. Sommer created such interest that some of his members withdrew and established a congregation so they could have an organ.

10

Divisions within the Church

• The Music Question

- Many advised forbearance.
- Benjamin Franklin advised those who opposed the use of the instrument to meet separately if an organ were put in over their objections, but not to start a new congregation.
- Many advised not using the organ if a sizable minority were opposed.

11

Divisions within the Church

• The Communion Question

- The early movement was closed communion
 - Allowing to the Lord's table only those who were members of a recognized "restoration" congregation if not their own. (This had been the general practice of the Baptists).
- By 1862, according to Isaac Errett, two-thirds of the churches associated with the reform allowed (they did not formally invite) anyone who considered himself a Christian.

12

Divisions within the Church

• The Communion Question

- Those who defended "open communion" (Examples)
 - W. K. Pendleton argued for open communion on two bases:
 - Positive argument: Logically, the unimmersed might be considered a "defective" Christian, but a Christian, nevertheless.
 - Negative argument: Nowhere does Scripture forbid the unimmersed to share in the Lord's Supper.
- Isaac Errett

13

Divisions within the Church

- **The Communion Question**
 - Those who called for a return to "closed communion"
 - George W. Elley, in a series of articles in the Millennial Harbinger, called for a return to the older policy.
 - The effect of the controversy on the question of "open membership"
 - Although none of the early debaters of the issue of communion intended to sanction open membership, the problem carried over into the larger consideration of church membership.

14

Divisions within the Church

- **The Missionary Society Question**
 - Disagreement over extra-congregational organizations
 - Discussions began when Alexander Campbell was living over state and national conventions – at first he opposed, but later (1843) he changed his mind and began encouraging cooperation
 - Flared into bitter controversy after Campbell died and Benjamin Franklin reversed himself and joined the anti-society forces.

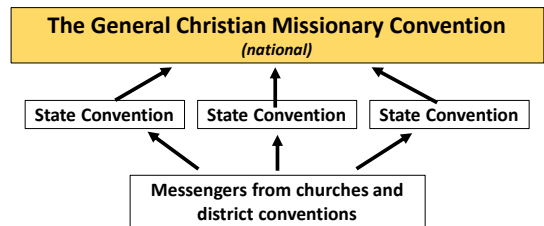
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Divisions within the Church

- **The Missionary Society Question**
 - The Louisville Plan (1869)
 - At the national convention of 1868, a committee of 20 leaders, including both those for, and those against societies, was created to devise a plan that would eliminate as many objections to the American Christian Missionary Society as possible. The next year at Louisville they presented their plan.

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The Louisville Plan



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Divisions within the Church

- **The Missionary Society Question**
 - This was an organization of churches, not individuals.
 - There were to be district, state, and national boards and a corresponding secretary as the executive officer of each board.
 - In the General or national convention, each state was entitled to two delegates plus one additional delegate for each 5,000 members in the state.
 - Churches were urged to pledge an annual sum for missions and pay to the district treasurer. Half of this money went for district work, half for national.

18

Divisions within the Church

- **The Missionary Society Question**
 - Results of the Louisville Plan
 - Confusion. The reformers had little experience with the kind of brotherhood machinery the denominations were accustomed to using.

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Divisions within the Church

- **The Missionary Society Question**
 - Results of the Louisville Plan
 - Leaders as McGarvey were forced to compromise their stand against "things not authorized."
 - McGarvey said: Let it be observed that we here confine ourselves to acts of worship. All that has been said by advocates of musical instruments about the silence of Scriptures in reference to Colleges, Missionary Societies, etc., is wide of the mark. We might be excusable for adopting means not mentioned in the Scriptures, for spreading a knowledge of the Gospel, and still inexcusable for introducing in our worship of God, an element which he has not authorized.

20

Divisions within the Church

- **The Higher Educational Question**
 - The Restoration Movement had a tradition of objection to theological degrees and titles that smacked of the denominational "clergy" system.
 - Early educators objected to the granting of degrees, especially doctor's degrees (most which were honorary at this time).
 - The first catalog of David Lipscomb University (1894) opposed the conferring of degrees (by 1901, they were offered).
 - The Christian Standard of 1899 editorialized against the "signs of pride and a haughty spirit".

21

Divisions within the Church

- **The Baptism Question**
 - The issue: can the pious unimmersed be admitted to membership
 - Background: There was no sustained discussion of the problem of admitting unimmersed believers to church membership in Campbell's time. Campbell's identification of them as "defective Christians" was used by some to justify the practice of accepting the unimmersed L.L. Pinkerton in 1869 was one of the first prominent ministers to publicly argue for admission of the unimmersed (he also argued against biblical inerrancy).

22

Divisions within the Church

- **The Baptism Question**
 - J.S. Lamar (Christian Quarterly 1873) argued that Christian conduct was the basis of fellowship and union, and that such fellowship and union preceded agreement on the mode of baptism.
 - Thomas Munnell (New Christian Quarterly, 1894) argued that immersion ought to be waived as a requirement in the interest of union.
 - E. W. Herndon, Isaac Errett, J. W. McGarvey, held immersion as a test of fellowship.

23

Divisions within the Church

- **The Baptism Question**
 - Although the debate concerning accepting the unimmersed into congregational fellowship was often intense in this period, the actual practice of welcoming the unimmersed into the church did not begin until after 1900.

24

Divisions within the Church

- **The Inerrancy and Authority of the Bible Question**
 - Dr. R.L. Cave of St. Louis, L.L. Pinkerton (the first "true liberal" among the reformers), Prof. Hugh C. Garvin of Butler University, and others began to argue either that the Bible is not the single inerrant guide to faith and practice or that it does not contain fixed patterns of behavior and belief.
 - The question of biblical inerrancy and authority often crossed paths (not always) with the question of "open membership."

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Divisions within the Church

- **Where the Bible speaks, we speak; where the Bible is silent, we are silent**
 - **Rightists:** Any doctrine or practice not specifically authorized, either by explicit statement or apostolically approved precedent, is prohibited (by this silence).
 - **Centrists:** Unless rendered inexpedient by circumstance, a religious practice is permitted by the absence of biblical teaching to the contrary.
 - **Leftists:** Anything can be written into divine silence as long as the congregation approves it by a majority vote.

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Where the Bible speaks, we speak! Where the Bible is silent, we are silent!

Matters of Faith or Matters of Opinion	
<p style="text-align: center;">Leftists</p> <p style="text-align: center; font-size: small;"><i>Anything can be written into divine silence as long as the congregation approves it by a majority vote.</i></p> <p style="text-align: center;">This allowed them to view all matters of faith as matters of opinion.</p>	<p style="text-align: center;">Rightists</p> <p style="text-align: center; font-size: small;"><i>Any doctrine or practice not specifically authorized, either by explicit statement or apostolically approved precedent, is prohibited (by this silence).</i></p> <p style="text-align: center;">This allowed them to view matters of opinion as matters of faith.</p>

27

Divisions within the Church

- **1889 – The Sand Creek Declaration**
 - August 1889 – yearly meeting of churches in Illinois at Sand Creek, Shelby County, became a forum for division.
 - Daniel Sommer, editor of the Octographic Review, openly charged the “innovators” with departing from the faith and creating division.

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Divisions within the Church

- **1889 – The Sand Creek Declaration**
 - P. D. Warren, an elder from the Sand Creek congregation
 - Position of Sand Creek and four other congregations.
 - He charged that there were those present who “do teach and practice things not taught or found in the New Testament.”

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Divisions within the Church

- **1889 – The Sand Creek Declaration**
 - P. D. Warren, an elder from the Sand Creek congregation
 - “And now, in closing this address and declaration, we state that we are impelled from a sense of duty to say that all such as are guilty of teaching or allowing and practicing the many innovations and corruptions to which we have referred, after having had sufficient time for meditation and reflection, if they will not turn away from such abominations, that we cannot, and will not, regard them as brethren.”
 - The result: an open break between the churches in Shelby County.

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Divisions within the Church

- **1889 – The Sand Creek Declaration**
 - The Christian Standard denounced the Sand Creek Declaration as a “new confession of faith.”
 - Many leaders, among them David Lipscomb, J. W. McGarvey, Moses E. Lard, W. H. Hopson, and L. B. Wilkes, advocated middle ground; they were opposed to societies and instruments, but they held for unity, at least at the national level. Many of these later left the middle ground and moved to the “right.”

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Divisions within the Church

- **1889 – The Sand Creek Declaration**
 - Among those who opposed the instrument and stayed on the middle ground were McGarvey and Fred L. Rowe, editor of the Christian Leader.
 - McGarvey held membership in an anti-organ congregation in Lexington, KY, but remained on the staff of contributing editors of the Christian Standard.
 - A debate continued as to exactly what constituted an “innovation.”

32

Divisions within the Church

- **1906 Federal Religious Census**
 - J.W. Shepherd, with the support of other leaders of the movement, and with the sanction of The Gospel Advocate, The Firm Foundation, and the Octographic Review, informed the Census Bureau that the conservative, anti-society churches should be listed separately from the Disciples of Christ and designated “Churches of Christ.”
 - Many anti-society brethren opposed this move, but no united voice could be raised in opposition.

33

Divisions within the Church

- **1906 Federal Religious Census**
 - Moses E. Lard, Benjamin Franklin, and Tolbert E. Fanning, had systematically opposed instrumental music in the worship, open communion, a paid and located ministry, missionary societies, and anything else that they could not find in the Bible. This furnished the intellectual base for the Rightists.
 - At first, the editors of the Christian Standard and the Christian Evangelist disregarded the separate listing in the census

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Divisions within the Church

- **Divisions over that which the Bible is Silent**
 - Order of worship
 - Paid ministry
 - Extra-congregational institutions, such as orphanages, Bible colleges, retirement centers
 - Eschatology (study of end times)
 - Sunday School
 - The choosing of elders
 - Missionary methods

35

Divisions within the Church

- **Divisions over that which the Bible is Silent**
 - Choirs
 - The place of women in the church
 - The number of cups to be used in communion
 - The use of “piano notes” in hymnals
 - The right of the congregation to break the loaf in the Communion
 - The use of published teaching materials
 - Soloists in the worship service
 - Methods used in raising money

36

Divisions within the Church

- **1959 Disciples of Christ Restructuring**
 - The International Convention of Disciples of Christ, meeting at Denver, passed a resolution calling for all local congregations to adopt new charters or constitutions that would recognize the authority of state and national bodies over the local congregation.
 - The Disciples leadership desired to enter into binding representative negotiation with other groups, the United Church of Christ, in particular.

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Divisions within the Church

- **1959 Disciples of Christ Restructuring**
 - The Disciples leaders desired to streamline the organizational structure of the United Christian Missionary Society with a view to increased efficiency and stronger and more direct control from "headquarters."
 - The Disciples tested the validity of local autonomy in a rash of lawsuits in the 1940's and 1950's.

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Divisions within the Church

- **1959 Disciples of Christ Restructuring**
 - The Disciples tried to prove in the courts that non-support and non-cooperation constituted a departure from the faith of the founding fathers of the Christian Church and therefore any right to further use of the church property had been forfeited.

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Divisions within the Church

- **1959 Disciples of Christ Restructuring**
 - In each of these cases to reach the highest court in the states involved, without exception, it was established that those who desired to withdraw support from the International Convention, etc. did not represent a departure from the founding faith.
 - After restructure, those congregations remaining connected, would have committed themselves to the new connectional denomination.

40

Divisions within the Church

- **Disciples of Christ Restructuring**
 - As the 1968 deadline drew near, hundreds of churches, realizing that staying in the Disciples of Christ Yearbook automatically took a church into Restructure, formally withdrew their names from the listings.
 - There was much organized resistance within the fold of Disciple
 - Many local congregations enthusiastically supported Restructure. Many local congregations passively allowed themselves to be included in the new denomination.

41

Divisions within the Church

- **Disciples of Christ since Restructuring**
 - The Disciples of Christ continues to show a steady decrease in church membership, the number of churches, and missionary outreach.
 - Just before Restructure, the Disciples' 1967 Yearbook listed 7,965 churches. By 1974 the Yearbook listed only 4,554, of which only 3,696 were "participating."

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Divisions within the Church

- **Disciples of Christ since Restructuring**
 - 2008 – 679,563 members in 3,714 congregations
 - 2015 – 497,423 in 3,267 congregations
 - 2018 – 380,248 members

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Divisions within the Church

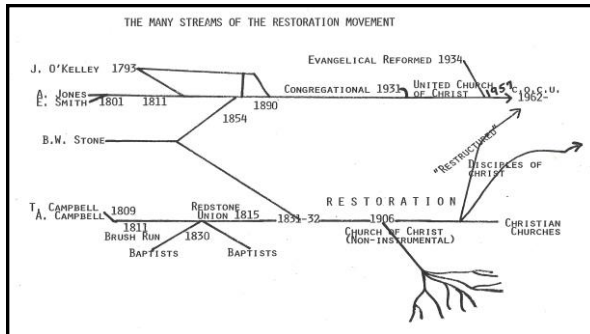
- **Disciples of Christ since Restructuring**
 - **Baptism** – while most Disciples churches practice baptism by immersion, many also accept other modes of baptism, as in sprinkling and pouring of infants.
 - **Unity** – congregations share with churches of other denominations in joint worship and in community “Christian” services. Ecumenical cooperation and collaboration with other Christian Communions has long been practiced.

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Divisions within the Church

- **Disciples of Christ since Restructuring**
 - **Full communion partners**
 - The United Church of Christ (1989)
 - The United Church of Canada (2019)
 - **LGBTQ inclusion** – 2013 – the Disciples of Christ voted in favor of a resolution affirming all members regardless of sexual orientation. After same-sex marriage was legalized in the US, the denomination reiterated that it leaves “all decisions of policy on same-sex marriage to local congregations.”

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History of the Restoration Movement

a study of the restoration ideal



Lesson 12 The Restoration Ideal In Today's Church

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1

The Restoration Ideal in Today's Church

- **Restoration is ALIVE!**
- Some in the movement want to claim that the movement is dead.
- They try to drop the heavy obligation of restoration and move on into the easy world of interdenominationalism
- They try to resurrect the Movement after their own model, usually ecumenical unity.
- The church needs to be in the business of repentance and revival.
- We must then give great care as to what kind of movement and in what direction we are heading.

3

The Restoration Ideal in Today's Church

- **Restoration today needs to throw off the intimidation of denominational variety!**
 - At the Leipzig Debate (July 1519) the Roman Catholic scholar Eck disturbed Martin Luther with the question, "Except for you is all the Church in error?" Eck operated from the medieval assumption that it was impossible for one man to be right if he rejected the tradition of the Church, i.e., that which had been believed for so long by so many. Luther had to think it over. Before he could decide that his theology was the right one, he had to convince himself that it was possible for it to be so.
 - Many in the Movement have succumbed to a kind of medieval intellectual pressure. Brotherhood leaders raise the questions: "Who do we think we are? Do we alone teach God's plan of salvation? Look at that body of believers over there; see how they love Jesus! How can we be so arrogant to say that they must submit to what we call the New Testament Order!"
 - Humble folk are often stampeded into apologizing for the Restoration Plea, unconsciously assuming along with the questioner that the mere breadth of denominational variety makes it impossible that the Restoration Movement, outnumbered as it is, could represent apostolic Christianity to this generation. Like Luther, we must first decide whether it is possible for us to be right in the face of multiplied alternatives.

4

The Restoration Ideal in Today's Church

- **Restoration today needs to throw off the intimidation of denominational variety!**
 - If the Church stands on the apostolic-prophetic word and on nothing else, then the plea of the Restoration Movement is possible and reasonable. If the Church stands on modern human testimony of immediate Spirit-guidance, then our position is indefensible--the Plea could not be true.
 - At the Diet of Worms (April 1521) Luther again faced the issue. Eck announced that Luther could not say that the Church, speaking through traditions and councils, was wrong and this one man right. He then called upon Luther to repudiate his writings. Luther replied that he could not recant unless convicted by Scripture and plain reason. He had the right of it, and there we must stand. If we surrender any part of the Restoration Plea, let it be because it has been disproved by Scripture and plain reason, not because so many believe otherwise. Doctrine stands on hermeneutics, not on mathematics. If I'm wrong and narrow and legalistic and divisive, show me in Scripture; don't tell me how many spiritual people disagree with me.

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The Restoration Ideal in Today's Church

- **Restoration today needs to keep our feet planted on the inerrant Bible!**
 - The Restoration Plea assumes the inerrancy of Scripture. Deny inerrancy and the Plea disintegrates. The Church rests upon the foundation of the apostles and prophets (Ephesians 2:20). Christians are those who have been regenerated by the word of God (1 Peter 1:23). I know of no way of understanding this unless the Church stands on the Spirit-inspired apostolic-prophetic word, originally in spoken form, now in its accredited written form, the New Testament.
 - The Movement faces no more deadly threat than the denial of inerrancy.
 - It is about the character of the Bible--what kind of Book it is, and it is about the connection between Scripture and faith, between Scripture and the Church.

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The Restoration Ideal in Today's Church

- **We need to be clear on what we mean by Restoration!**
 - It is the plan of salvation and the order of the Church that is to be restored--nothing less. But nothing more!
 - We are not in the business of "restoring" our own narrow notions of what's best for the Church.

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The Restoration Ideal in Today's Church

- **Restoration requires genuine revival!**
 - Man being what he is, the world being what it is, there will never be a time when it's not time for revival--the real thing.
 - We're a generation of the Church that can't always tell the difference between emotional self-indulgence and true worship, between genuine renewal and a warm cuddly feeling.
 - Revival means increased faith, and faith has only one ultimate source--Scripture.
 - We must restore genuine and profound exposition of Scripture in the Church. Other foundation for revival can no man lay.

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The Restoration Ideal in Today's Church

- **Restoration remembers the local church is the church!**
 - The Restoration Movement came into existence to restore apostolic order to the local Church, and only the local Church is the Church, and it is there, and only there, that movement can be restored to the Movement.
 - Regional and national committees, conventions, forums, seminars, and projects are going to have little to do with revitalizing the Movement. It doesn't work like that.
 - The local Church is the cutting edge of the Movement.
 - Local preachers and elders are the front line; all others are rear echelon.
 - The strong leader in the local congregation is the strength and hope of the Restoration Movement.

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The Restoration Ideal in Today's Church

- **Restoration of teaching and learning in the local church!**
 - The first business of the New Testament Church was and must be teaching and learning; all else stands upon this foundation; all else flows from this fountainhead.
 - Christianity is a taught religion, and people believe what they're taught.
 - False churches grow because dynamic teachers teach the people what is not true. The New Testament Church will grow only when dynamic teachers teach the people what is true.

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The Restoration Ideal in Today's Church

- **Restoration moves the church out of the building and onto the firing line!**
 - The local congregation is in deep trouble when all that's important about it takes place inside the meeting house. Christians simply must interact redemptively with the world. The Church is commanded to challenge the pagan culture beyond the parking lot. This, of course, means evangelism, but it means much more.
 - It's also time we got over being ashamed of the Plea and realized that it will be as beautiful to others as it is to us, if we only let them see it in its best light.

11

The Restoration Ideal in Today's Church

- **We need to teach about the history of the Restoration Movement!**
 - We do not worship the early leaders of the Restoration Movement
 - We must tell our children of the Campbell's, Stone, Raccoon John Smith, Walter Scott, and the others. Encourage your Church members to visit Cane Ridge and Bethany.

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The Restoration Ideal in Today's Church

- **We need to teach about the history of the Restoration Movement!**
 - Cicero said that that man who does not know history remains a child forever.
 - Movement and growth, the kind we want, requires maturity, and maturity requires a sense of where the American Restoration Movement fits into history. We cannot trust ourselves to chart our future until we have made sure we understand our past.

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