

The Restoration

➤ = next PowerPoint slide

➤ Intro:

- **this lesson: The Restoration** – United States, people in denominations learned the truth, exit denominations, become members of Lord's church – **helps us understand rapid growth of church in US**

- **necessity for lessons like these:**

- **Jesus: Matt. 10:16** be shrewd (wise) as serpents, but gentle as doves

- **must know and understand the world around us, religions**

- **Jesus: Matt. 7:15-20** false prophets and teachers, who come to you in sheep's clothing, but inwardly are ravenous wolves, know them by their fruits

- **must examine the teachings and fruits of men**

- **Paul:** evil men and impostors will proceed from bad to worse, deceiving and being deceived

- **saying:** if we don't learn from history, doomed to repeat it

➤ 6 - last lesson: denominationalism – review major periods: Pentecost to Reformation

➤ Purpose of the Restoration, in light of the Reformation

- **Restoration: 18-19th century movement in the USA**

➤ - **purpose: restore denominations** to New Testament pattern in the USA

- **almost as a logical continuation of the Reformation** but with a different purpose

- **not reestablishment the church**

➤ Doctrinal distinctions of the Restoration – reject Calvinism (info from Gene Taylor, Bible class book)

- **Christ has supreme authority**

- **Matt. 28:18** Jesus has all authority in heaven and earth

➤ - **proper distinction between the Old and New Testaments**

- **Heb. 7:14; 5:9** God changed the law, we obey Jesus

➤ - **New Testament is the only rule of faith and practice, doing away with creeds, etc.**

- **Gal. 6:2; Col. 3:17** fulfill the law of Christ, do all in the name of the Lord (**2 Tim. 3:16-17; 1 Pet. 4:19**)

➤ - **recognition of the New Testament pattern for the church**

- **2 Tim. 1:3** standard (pattern) of sound words

- **1 Cor. 6:4** not exceed what is written

➤ - **autonomy of local churches**

- **1 Pet. 5:1-4** elders rule over the saints in the congregation of which they are members

➤ - **unity of Christians**

- **Eph. 4:4-5** there is one body (church), one Spirit, one hope, one Lord, one faith, one baptism, one God

- **rejected Calvinism**

➤ **Churches of Christ *before the Restoration*** (info from Ken Chembley, <http://www.gospelgazette.com/gazette/2000/aug/page18.htm>)

- **two documented cases below: not the only churches before the Reformation**

- **Dr. Robinson, principal of Overdale College, Birmingham, England** (quoted in several sources)

- In the **Furness District of Lancashire in N.W. England** there **existed in 1669**, during the reign of Charles II, a **group of eight churches of Christ**. Most of them are not now in existence. An old minute book has been found of the year 1669 and it shows that they **called themselves by the name church of Christ, practiced baptism by immersion, celebrated the Lord's Supper each Lord's Day, and had elders and deacons**. There was also a church of Christ in **Dungannon, Ireland in 1804 and in Allington, Denbeighshire**.

➤ - **in a book by Dr. Halley** (Principal of New College, London), written in 1869 which is a history of Puritanism and Nonconformity in Lancashire, he **states regarding the Tottlebank congregation, in the Furness District of Lancashire:**

- Among the fells of Furness was founded **the first Christian Church in England**. By Christian, I mean here **not Congregational, not Presbyterian, not Episcopal, not Baptist, but simply Christian in its unrestricted sense Christian not sectarian . . . a church of people acknowledged as Christians and nothing else.**

- **the church of Christ, established 1st century, was upon Earth *before the Restoration* began**

➤ **Churches of Christ in other countries, during the Restoration (USA)** (from David Padfield's article, Christianity Before Alexander Campbell)

- **documented cases below: not the only churches during the Reformation**

➤ - **Glasgow, Scotland**

- **"The Church of Christ meeting in Morrisons Court, Glasgow"** was established somewhere between 1772 and 1782. They had 180 members in 1818. This group also worshipped each Lord's day. As to the order of services, they followed the **pattern of Acts two** where "they continued in the Apostle's doctrine, and fellowship, and in the breaking of bread, and in prayers" (Acts 2:42)." (Reference: The Christian Baptist, Volume 5, Issue 4, November 1827).

➤ - **Edinburgh, Scotland**

- **"The Church of Christ assembling in Leith Walk, Edinburgh"** was planted around 1798. In 1818 they numbered 250, including **three elders and four deacons**. At one time they only observed the Lord's supper once a month. After careful examination of the New Testament, they returned to the "apostolic tradition" of a **weekly observance (cf. Acts 20:7)**. . . . They also met each **Wednesday and Friday evening** for prayer and public teaching. (Reference: The Christian Baptist, Volume 5, Issue 5, December 1827).

➤ - **Tubermore, Scotland**

- **"The Church of Christ at Tuber-more"** first met in May, 1807. Their 250 members met together every **Lord's day to worship**. (Reference: The Christian Baptist, Volume 5, Issue 6, January 1828).

➤ - **Manchester, England**

- This small congregation was established in 1810 with only three members. Elders and deacons were appointed in 1817. The next year they numbered 33. Aside from **three meetings each Lord's day**, they also met twice during the week for prayer, scripture reading and teaching. They attended to the **observance of the Lord's Supper every Sunday afternoon**. (Reference: The Christian Baptist, Volume 5, Issue 7, February 1828).

➤ - **Dublin, Ireland**

- The **Stephen Street congregation in Dublin** was established in 1810 and consisted of 100 members in 1818. (Reference: The Christian Baptist, Volume 5, Issue 8, March 1828).

- **the church of Christ, established 1st century, was thriving during the Restoration, in other places than the USA**

- **History of the Restoration (USA movement) – shallow overview** (much of the info from Gene Taylor's class book)
 - **purpose of the Restoration:** a movement in the USA to **restore denominations, not to reestablish the church**
 - **some historians refer to the Reformation as the Stone-Campbell Movement**, called the **Second Great Awakening**, because Barton W. Stone and Alexander Campbell were leading figures of four independent movements, merged into two religious movements of significant size (Wikipedia)
 - this falls short of truly understanding the Restoration
- - **James O'Kelly, Virginia, Methodist preacher**, rebelled over the autocratic policies of Francis Asbury, Bishop of the Methodist Episcopal Church – **pic**
 - 1793 started a new church called the “Republican Methodist Church”
 - 1794 determined to ordain elders over every church, decided to go by the name “Christians” and changed the church name to “Christian Church”
 - O'Kelly was not convinced that immersion was the only scriptural mode on baptism, and those who disagreed refused to remain in the Christian Church
- - **Elias Smith and Abner Jones, New England Baptist preachers**, dissatisfied with Calvinism, came to believe that Christians should only be guided by Scriptures – **pic**
 - organized an independent “Christian Church” at Lyndon, Vermont in 1801, had 14 churches and 12 members by 1807
- - **Barton W. Stone, North Carolina Presbyterian preacher** for two small churches at Cane Ridge and Concord, Kentucky, but struggled with Presbyterian doctrine – **pic**
 - 1801 he heard James McGready preach in Logan County, Ky, where sinners were called upon to repent, contrary to Presbyterian doctrine
 - 1801 Stone conducted a six day revival at Cane Ridge, where 10k+ attended, preaching on salvatoin upon faith and repentance
 - 1803 Stone and 4 associates withdrew from the Presbyterian synod, and formed the Springhill Presbytery
 - 1804 they dropped the denominational name and became known simply as “Christians”
- - **John Mulkey, Baptist preacher – pic**
 - 1809, came to believe that Calvinism was unscriptural
 - Nov. 18, 1809, after Baptists failed to convict him of heresy, Mulkey led a group (150-200 people) out of the Mill Creek Baptist Church, to become simply Christians
- - **Thomas Campbell, Presybyterian preacher, father of Alexander Campbell – pic.**
 - Presbyterian preacher in Ireland
 - 1807 came to America, began working as a Presbyterian preacher in Pennsylvania
 - Sept. 13, 1808 withdrew from the Presbyterian church over the issue of authority
 - Aug, 17, 1809 organized the “Christian Association of Washington” that met semi-annually, but was eventually turned into a church
 - significant teachings:
 - Bible is all-sufficient as God's ultimate revelation and is the only standard for doctrine, polity, and life
 - “We speak where the Bible speaks, and we are silent where the Bible is silent.”

- - **Alexander Campbell, Prysbyterian, aligned with the Redstone Baptist Association for several years – pic.**
 - 1788 born in Ireland, son of Thomas Campbell
 - home life as child:
 - daily family worship
 - each member memorized a section of the Bible each day, recited it, discussed it afterward
 - became a member of the Presbyterian Church
 - 1808 his father wrote for his family to join him in America
 - family suffered shipwreck, stayed in Glasgow, Scotland for a while where Alexander went to college
 - in Glasgow, left the Presbyterian Church, introduced to Haldane movement that believed in immersion rather than sprinkling
 - 1809 Alexander arrived in New York and reunited with his father (Thomas)
 - learned that his father had also renounced Presbyterianism
 - July 15, 1810 Alexander preached 1st sermon
 - May 4, 1811 “Association of Washington” turned into the “Brush Run Church”
 - observed Lord’s Supper weekly, and believed in immersion
 - June 12, 1812 baptized (immersed) with 7 others by Matthias Luse, a Baptist minister
 - 1813 Campbells aligned “Brush Run Church” with the “Redstone Baptist Association” for 17 years
 - made it clear not typical Baptists in a written statement
 - Baptists repeatedly tried him for heresy, but failed until 1829
 - modes of getting out his messages: sermons, debates, *The Christian Baptist* (monthly periodical)
 - 1822 Alexander met Walter Scott (evangelist for Mahoning Baptist Association), through whom he learned that baptism was for the remission of sins
 - this was the doctrine that strained the relationship between the Campbells and the Baptist to the breaking point
 - 1829 Alexander and the Mahoning Association condemned by the Beaver Association of western Pennsylvania (Baptist)
 - condemned for teaching that:
 - no promise of salvation without baptism
 - baptism should be administered to all who say they believe that Jesus is the Son of God, without examination on any other point
 - there is not direct operation of the Holy Spirit on the mind prior to baptism
 - baptism procures the remission of sins and the gift of the Holy Spirit
 - no creed is necessary for the church but the Scriptures as they stand
 - 1830 Alexander final breaks with the Baptists
 - Campbell reformation has swayed churches scattered over several states, with well over 10k members
 - 1840 Alexander founded Bethany College in west Virginia, where the Campbell mansion is preserved on the campus
 - 1849 Alexander became president of the American Christian Missionary Society, a post which he held till his death on Mar. 4, 1866
 - associated with institutional churches, Disciples of Christ (Christian Church)

- **Alexander Campbell isn't the founder of the church of Christ**, as some misinformed people allege
 - **illus.: kid, campground**, told people went to the church of Christ, they said we were **Campellites**, not know what they're talking about – **important to know**
 - **church of Christ establish on Pentecost** (Acts 2), and was present upon the earth before the Restoration (above)
- - **Alexander Campbell wasn't born when John Davis was working, church of Christ preacher**
 - **In 1735, John Davis, preached for the church of Christ** in the Fife District of Scotland
- - **congregation in Caine Ridge, KY before Alexander left Ireland**
 - **William Rogers was baptized into Christ, at Caine Ridge**, while Alexander was still a boy in Ireland
- - **pic. church building, Caine Ridge, KY**
- - **pic. tomb stone, William Rogers**
 - William Rogers
 - Born In Campbell Co., VA. July 7, 1784,
 - Removed With His Father To
 - Caine Ridge, Bourbon Co., Apr. 1798
 - United With The Church Of Christ
 - At Caine Ridge In 1807
 - Died Feb. 15, 1862
 - In The 78th Year Of His Age
- **Alexander Campbell was not in the USA when the Restoration began**
 - he was aligned with the Baptists after the Restoration was well underway
- **Why do people relate the church of Christ to Campbell?**
 - because of the Stone-Campbell Movement
 - Campbell drew many people away from denominations, esp. the Baptist Church
- **Alexander Campbell did not start the church of Christ – Members of the church of Christ aren't Campbellites (Acts 2)**
 - if anything, he was principal in establishing the Christian Church, believing in Missionary Societies, not the church of Christ
 - many people had split away from the Disciples of Christ, joining themselves to the church of Christ, by 1906 – **Alexander Campbell taught Disciples of Christ (Christian Church) doctrine, not church of Christ doctrine**
- **Inv.**
 - **next lesson: institutionalism**
 - **inv.: obey the gospel, ancient order**