The Restoration

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

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
- 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 salvation 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, Presbyterian 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, Pysbyterian, 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 “Bush 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 Campellites (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