

HISTORY OF THE CHURCH: LESSON 5

THE RESTORATION MOVEMENT

INTRODUCTION:

The reformers sought to REFORM the apostate church, but those active in the Restoration movement were desirous of RESTORING the true church of the first century (cf. Jer.6:16).

I. RESTORATION LEADERS:

A. James O'Kelly (1757-1826)

1. Methodist preacher who labored in Virginia and North Carolina.
2. Favored congregational government, and the New Testament as the only rule of faith and practice.
 - a) Wanted Methodist preachers to have the right to appeal to the conference if they didn't like their appointment.
3. James O'Kelly, Rice Haggard and three other men withdrew from the conference in 1792. They formed the "Republican Methodist Church" in 1793.
4. In 1794, at a meeting conducted at the Lebanon Church in Surrey County, Virginia, they adopted the name, "Christian" and devised a plan of church government.
5. Agreed to recognize the scriptures as sufficient rule of faith and practice. They formulated the "Five Cardinal Principles of the Christian Church."
 - a) Christ as head of the church.
 - b) The name "Christian" to the exclusion of all others.
 - c) Bible as the only creed - - rule of faith and practice.
 - d) Character, piety, the only test of church fellowship and membership.
 - e) The right of private judgment and liberty of conscience.

B. Elias Smith (1769-1846) and Abner Jones (1772-1841)

1. Both Baptists.
2. Agreed with O'Kelly on his major points
3. In 1808, Smith and Jones established churches in New England.
4. Organized an independent "Christian Church" at Lyndon, Vermont in 1801. After six years there were 14 churches and 12 preachers.

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5. In 1810 the New Englanders were given the right hand of fellowship by O'Kelly's group (Virginia and North Carolina). This came to be known as the "Christian Connection." Remained separate from Stone and Campbell movements.
6. Merged with Congregationalists in 1931 to form the Congregational Christian Church. The Congregational Christian Church later merged with the Evangelical and Reformed, producing the United Church of Christ in 1957.

C. Barton W. Stone (1772-1844)

1. Born at Tobacco Creek, Maryland.
2. while at school at David Caldwell's Academy he was influenced by Caldwell and James McGreedy to become a Presbyterian.
3. Received License to preach in 1796, and turned to Tennessee and Kentucky.
4. Preached for two churches: Cane Ridge and Concord.
5. Ordained in 1798.
6. The Cane Ridge meeting (August, 1801).
 - a) He was much impressed by the huge crowds - up to 20,000.
 - b) Those who responded to the preaching might bark like a dog, laugh, dance, jerk, sing, or fall over as though dead.
 - c) The Revival resulted in 5 preachers being charged with being Arminian, for they taught that Christ died for all men.
 - (1) Richard McNemar, John Thompson, Robert Marshall, John Dunlavey, and B.W. Stone.
 - (2) They delivered a "Protest" to the Kentucky Synod, September 10, 1803 in which they withdrew from the Synod.
 - (3) In 1804, they formed the Springfield Presbytery.
7. They learned the New Testament authorized no more a presbytery than a creed.
 - a) The Last Will and Testament of the Springfield Presbytery - June 28, 1804.
8. Stone rejected sectarian names and accepted the Word of God as sole religious guide. By 1807, he could count 24 churches in four states: Kentucky, Ohio, Indiana and Tennessee.
9. Operated schools at Lexington (1815-1819) and Georgetown (1819-1834). Began a journal, "The Christian Messenger" in 1826.

10. By 1832, the Stone movement had 10,000 members in Kentucky.

D. Thomas Campbell (1763-1854)

1. A member of the Seceders, a party in the Presbyterian Church.
2. Came to America in May, 1807, and located in Washington County, Pennsylvania.
3. Was censured for inviting members of other Presbyterian churches to the Lord's table.
4. Withdrew from the Seceders, September 13, 1808, and organized the "Christian Association of Washington County, Pennsylvania."
5. Presented the "Declaration and Address" in which is stated: "In faith, unity; in opinion, liberty; in all things charity." "This was the first document issued to the world in which the Restoration plea was definitely and comprehensively proclaimed."
 - a) The Association's purpose is summarized in the plea, "We speak where the Bible speaks, and we are silent where the Bible is silent."
 - b) He declared "The church of Christ upon earth is essentially, intentionally, and constitutionally one."
 - c) He pointed out the evils of division and a return to the pattern of New Testament Christianity.
 - d) There were two basic points in Campbell's plea:
 - (1) The New Testament is a divine constitution for the church, and the church has no right to practice anything not expressly authorized in this constitution.
 - (2) A return to the faith and practice of the New Testament would end the differences between denominations and restore the essential oneness of Christ's church.

E. Alexander Campbell (1788-1866)

1. Came to America, September 29, 1809 (few weeks after "Declaration and Address").
2. While at the University of Glasgow, he came under the influence of Robert and James Alexander Haldane, who were calling for New Testament practices.
3. Alexander Campbell said, "My faith in creeds and confessions of human devise was considerably shaken while in Scotland, and I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith...or as a term of communion amongst Christians."

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4. Preached his first sermon at Brush Run, July 15, 1810. Organized the Brush run church, May 4, 1811 (30 members, 4 deacons, 1 elder).
5. Concluded baptism to be immersion. He and six others were immersed on June 12, 1812 by Matthew Luce. Practically all the Brush Run church followed their example, including Thomas Campbell.
6. Joined the Redstone Association of Baptist churches in the fall of 1813.
 - a) Defended the Baptist in two debates: John Walker, Mt. Pleasant, Ohio in 1820; W.L. McCalla, Washington, Kentucky in 1823.
 - b) Preached his "Sermon On The Law" (1816). Later tried for heresy by the Association.
7. In 1825 Campbell wrote a series of 30 articles in the Christian Baptist entitled: "A Restoration of the Ancient Order of Things."
8. Campbell advocated taking the Lord's Supper weekly; local church only organization; under oversight of elders; no distinction between "clergy" and "laity." Denounced organizations, synods, associations.
9. Debate with Robert Owen and John B. Purcell brought Campbell national recognition.

F. Walter Scott (1796-1861)

1. Educated at University of Edinburgh. Came to the United States in 1818. Taught at George Forrester's school in Pittsburgh. Learned Restoration concept and was immersed. Met Campbell two years later.
2. Made greatest contribution as an evangelist of the Mahoning Association in Ohio.
3. Taught plan of salvation. -Membership doubled in one year. By 1830, the association had dissolved itself out of existence.
5. Edited The Evangelist; served as first President of Bacon College in Georgetown, Kentucky.

G. Uniting of Stone and Campbell movements.

1. Meetings in Georgetown and Lexington (December 23-26, 1831; New Year's weekend, 1832).
2. First merging was at Millersburg, Kentucky on April 24, 1831.
3. Twenty- eight journals were published in the 1830's.
4. Colleges: Bacon College, Georgetown; Bethany College (1840); Franklin College (1845).

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5. By the Civil War, there were 200,000 members of the church.