

Today's Class:

The Restoration Movement, Part 1

- Introduction
- Setting for the start of the Restoration Movement
- Barton T Stone
- Thomas Campbell
- Alexander Campbell
- The two independent movements

Ideology of the Restoration Movement

- “The Restoration Movement is a movement that began in America about the year 1800, in order to restore the church to the ideals that are pictured in the New Testament.” --James North in *Union of Truth, An Interpretive History of the Restoration Movement*.
- Primary concerns of the Restoration Movement:
 - Biblical authority
 - Christian unity

Background of the Restoration Movement

- Europe and America divided religiously
- Many Protestant churches
 - Churches largely intolerant of other denominations
 - Church participation low
 - Period of religious revival:
 - “Camp meetings”
 - Growth of churches

Barton T Stone

- Born 1772 in Maryland
- A preacher in the Presbyterian Church
- Participant at Cane Ridge Camp Meeting Aug 1801
- Broke with the Presbyterian Church 1803
 - Formed the “Springfield Presbytery” but dissolved it within two years
 - Movement continue to grow.



<http://www.cccdisciples.org/BStone.html>

Thomas Campbell

- Born 1763 in Ireland
 - Father Catholic, switch to Anglican (Church of Ireland)
 - Thomas minister in Presbyterian church
 - Emigrated to America 1807
- Faced continuing issues with denominationalism and splits within the church
- Left Presbyterian Church
- Formed “Christian Association of Washington” [PA] in 1809
 - “...where the Scriptures speak we speak; where the Scriptures are silent, we are silent.”
 - Wrote the Declaration and Address





Knofel Staton's paraphrase of Thomas Cambell's Declaration and Address

<http://www.mun.ca/rels/restmov/texts/tcampbell/etc/DA-KS.HTM>

1. The Church of Christ on earth is indispensably, intentionally, and structurally one. It includes *everyone* in *any* place who professes trust and obedience to Christ in all matters according to the Scriptures; and who demonstrates such in character and conduct. No one else can be called a Christian.
2. Although the Church of Christ on earth exists in different locations, there should be no divisions among congregations. Each congregation should receive the other as Christ Jesus has. ...
3. In order to carry this out, nothing should be forced upon Christians except what is clearly taught in the Word of God. Nothing should be treated in the constitution and by-laws as divine authority unless it is clearly taught in the Word of God. Thus human traditions, regardless of "how long we've done it that way," cannot be our authority. [8]
4. Although God's revealed will is expressed in both the Old and New Testament books, the New Testament books contain the immediate constitution for the worship, discipline, and government of the corporate Church and for the duties of the individual members.

5. Nothing ought to be received into the beliefs and worship of the Church nor made the test for fellowship which is not as old as the New Testament books. No one should dictate binding directives outlining exactly *how* procedures have to be carried out if the New Testament is silent about such procedures.

6. The "conclusions" we arrive at from systematic Scriptural study, as doctrinally valid and valuable as they may be, should not be used as tests of fellowship. "Conclusions" result from our reasoning endeavors. ..Our "conclusions" should be used for building up those who are already Christians, not for admittance exams to those who are not.

7. Our "conclusions" will certainly vary as we systematically study the many various topics within Christianity. ...However, let us realize that the Church is made up of all levels of spiritual maturity--and understanding--spiritual babes, spiritual adolescents, spiritual young adults, spiritual adults (figuratively speaking). That means we will always have differences in our understandings and thus in our conclusions. But these differences should not be used as tests of fellowship.

8. It is not necessary that people see *all* God's truth exactly alike before they are added to His Church. What is necessary is that they recognize two things: (1) their lost condition and (2) Jesus' way of salvation. And then declare their faith in Him and their willingness to obey Him in all things.

9. Anyone who has made such a declaration should consider anyone else who has made such an acknowledgement as saints of God and should love

Alexander Campbell

- Came to America two years after father Thomas
- Joined the movement his father started
- The Brush Run Church
 - Formed 04 May 1811 from Christian Association of Washington
 - Early issue of baptism arose
 - Church initially become part of local Baptist association (members were “Reform Baptists”)
 - Association was short-lived
- Alexander gradually became dominant in the movement.



Stone and Campbell Movements

- Similarities
 - Committed to ideal of Christian unity
 - Scripture alone authoritative for doctrine and practice
 - Christ alone is object of faith (“No creed but Christ”)
 - Rejection of Calvinism
 - The gospel was for all to hear and believe (“free will”)
 - Baptism, by immersion, for forgiveness of sins
 - Opposed the use of sectarian names for people or churches

Stone and Campbell Movements

- Differences

Stone	Campbell
Emphasized church unity	Emphasize restoration of primitive church
Less emphasis on baptism for forgiveness	More emphasis on baptism
More sense of clergy	Less emphasis on clergy
Conversion experience emphasized	Conversion more an intellectual exercise
Communion less frequently	Communion every Sunday
“Christians”	“Disciples”