Lesson 7: Restoration:

The Christian Movement (Barton W. Stone) and   
the Disciples Movement (Alexander Campbell)

Slide 1 – [www.TheRestorationMovement.com](http://www.TheRestorationMovement.com) & The work of Barton W. Stone & A. Campbell

Slide 2 – The Work And Influence And Influence of Barton W. Stone

Slide 3 – Background To The Kentucky Revival

* In 1796, 97 Many Denominational Preachers Questioned Their Backgrounds
  + One Preacher Wrote That His Sin Was Greatest Among Sinners Deserving God’s Wrath
  + Another Wrote, “If People Are Spotted With Sin, I’m Spotted All Over.”
  + One Preacher Thought The World Was Doomed Waiting On The Wrath Of God To Be Revealed
  + Others Thought Themselves Unworthy Of Any Blessing From God
  + Everyone Was Doomed And There Was Nothing That Could Be Done About It
* These Were The Result Of Calvinism In Presbyterian Teaching In Kentucky In Late 18th Century – The idea was that there must be some sort of religious experience in order to be saved.

Slide 4 – Kentucky Revival & James McGready (1760-1817)

* A Different Kind Of Presbyterian Minister
* Born In Pennsylvania, Moved To Guilford County, N.C. After Revolutionary War
* Attended David Caldwell’s School
* Very Dramatic In His Preaching
* Moved To Logan County, Kentucky, 1796
  + Peter Cartwright, A Methodist Minister Called It “The Devil’s Den” Russellville was referred to as “Rogue’s Harbor”
  + Outcasts From Society Moved There For Its Location – Good Hiding Places, Escape Law In Tennessee

Slide 5 – Red River Meetinghouse, Logan County, Ky, Birthplace of the Kentucky Revival & 2nd Great Awakening.

* His Preaching
  + Repentance, Not Baptism For Remission Of Sins
  + If All Can Repent, Then Calvinism’s Predestination Fails
  + People Responded!!!!!
* Mainline Presbyterians Rejected Him
* Spring Of 1801 – Revival Brought Many Onlookers – One A Young Presbyterian Minister Named Barton W. Stone.

Slide 6 – Barton Warren Stone

* Born In 1772 – Port Tobacco, Maryland
* Educated At David Caldwell’s School Beg. Feb. 1, 1790
* 1791 - Was Converted Under The Influence Of William Hodge
* Taught At Succoth Academy, In Washington, Georgia For One Year
  + Influenced By Principal, Hope Hull, A Methodist Influenced By O’Kelley In 1795
* Went Back To N.C. 1796, Stone Was Ordained In The Orange Presbytery That Year
  + Ordained by Pres. Henry Patillo who held the Bible, not the Confession of Faith before them and said, “Go ye into all the world and preach the gospel to every creature.”
* Moved To Cane Ridge, Kentucky In 1797 Where Accepted Position Of Pastor For Concord & Cane Ridge Churches
  + Concerning His Ordination into the Transylvania Presbytery, He Was To Swear Allegiance To The Confession Of Faith
  + Stone Said, “I Do In As Far As It Agrees With The Bible”
* Heard Of And Visited The McGready Revival In Logan County, Fall, 1800
  + Road 150 miles horseback
  + Heard and saw amazing things.
* July 2, 1801 – Married Elizabeth At Greenville, Ky. Had 5 Children

Slide 7 – Cane Ridge Revival – August 14-19, 1801

* Area Settled In The Mid 1700s By Daniel Boone And Group From North Carolina
* 1791 – Built Largest One–Room Log Cabin In America
* Between 15 & 20,000 People Gathered From All Denominations
* Many Got Religion, Repented Of Sin And Confessed The Lord
* Different Preachers Would Get Up On The Back Of Wagons And Speak To Groups In Their Area

Slide 8 – Cane Ridge Revival

* Some Of The “Exercises” Seen There
  + The Jerks – movement of the heard back and forth & from side to side so fast their faces distorted. Women with long hair would snap their head so fast their hair popped like a whip.
  + Dancing Exercises – started with Jerks then moved to rhythmic movement of entire body until exhaustion
  + The Barking Exercise – Like a dog.
  + The Laughing Exercise – Loud hearty laughter
  + The Running Exercise – Running around until exhaustion
  + Singing Exercise – So loud it silenced everyone. Had to wait until completed.

Slide 9 – Rejection & Restructuring

* Rejection
  + By 1803 Revival Had Died Down Some
  + Presbyterian Church Put Pressure On Stone To Quit What He Was Preaching
  + Other Preachers He Influenced: John Dunlavy; David Purviance; John Marshall; Richard McNemar; Malcolm Worley; John Thompson
  + Either He Was To Preach Presbyterian Doctrine Or Be Excommunicated
* Restructuring
  + These Men Resigned Both Orange And Washington Presbyteries
  + They Formed The Springfield Presbytery
  + They Vowed To Preach The Bible Only
  + In 1804 They Disbanded The Springfield Presbytery

Slide 10 – Restoration

* June 28, 1804 – The Signing Of The Last Will & Testament Of The Springfield Presbytery
* A Call To Preach The Bible Only
* A Call To Reject The Westminster Confession Of Faith And All Document Designed By Man
* At The Insistence Of Rice Haggard, The Name “Christian” Only Be Used To Designate What They Would Be Called.

Slide 11 – Cane Ridge Cemetery

Barton W. Stone moved to Jacksonville, Illinois in the summer of 1834.

While one a trip for a state meeting in Columbia, Missouri, he grew ill near the home of daughter in Hannibal, Missouri. He died there November 9, 1844

Initially, his body was taken back to Jacksonville and buried on his farm. When the land was sold, his body was re-interred at Cane Ridge. Today a large white obelisk sits near the old meetinghouse, with the words, “**The Church of Christ** **at Caneridge & other** **generous friends in Kentucky** **have caused this monument** **to be erected as a tribute of** **affection & gratitude to** **BARTON W. STONE** **Minister of the gospel of** **Christ and the distinguished** **reformer of the 19 Century.** **BORN Dec. 21, 1772** **DIED Nov. 9, 1844** **His remains lie here.** **This monument was erected in 1847**

Slide 12 – Grave of 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 Cane Ridge In 1807 DIED Feb. 15, 1862. In The 78 Year Of His Age. *He was the friend of God*

Slide 13 – Stone’s Influence

* Taught At Rittenhouse Academy, Georgetown, Ky, 1819
* Influence Many Greats Of The Rest. Movement
  + James Matthews
  + B.F. Hall
  + John T. Johnson
  + John Rogers and many more.
* Produced Christian Messenger 1826-1844
* 1832 Joined Forces With A. Campbell’s Disciples Movement

Slide 14 – The Christian Messenger

* The Christian Messenger Ran From 1826-1844
* John T. Johnson Helped Produce It
* Kept The Brotherhood Connected

Slide 15 – The Influence Of Thomas And Alexander Campbell

1809, Thomas & Alexander Campbell, Bethany, Virginia

Slide 16 – Thomas Campbell 1763-1854

Thomas Campbell born February 1, 1763 in Newry, County Down, Ireland. Arrived here May 13, 1807. A Presbyterian preacher who through study of the Bible saw the need to preach it and live wholly under its authority. Now buried at God’s Acre, Bethany, West Virginia next to his son, Alexander. Most noted of his contributions to the Restoration of NT Christianity is the Declaration & Address of August 1809, the cornerstone document of the movement, promoting Biblical authority, speaking where the Bible speaks . . .; Doing Bible things in Bible ways. Utilizing Bible words in their original context to be applied in our hermeneutic.

Slide 17 – Alexander Campbell – 1788-1866

Born September 12, 1788 in Ireland came to the North American continent in October, 1809. Alexander Campbell was a preacher, teacher, writer, debater, scholar, father, husband and so much more. He believed the Bible to be man’s only authority for life and godliness and taught it all his adult life. He influenced probably as many people to obey the simple gospel of Jesus as any other person in American History.

Slide 18 – Brush Run – 1811

After Leaving The Presbyterian Faith, Thomas Preached In Groves And Under Shelters In And Around Buffalo Creek. A Decision Was Made To Build A Building In The Community. A Site Was Chosen On The Farm Of William Gilchrist, In The Valley Of Brush Run, Two Miles Above Its Junction With Buffalo Creek. May, 1811. Alexander Campbell Was Ordained To The Ministry There January 1, 1812 Only The Foundation Remains Today

Slide 19 – Baptism In Buffalo Creek 1812

In the fall of 1811, when his wife Margaret was found to pregnant, Alexander set upon a Bible-Wide study of baptism. His father, the previous summer, had availed himself to assist some who had approached him to immerse them upon a simple faith in Christ in Buffalo Creek. In view of the believes of his ancestry, to sprinkle infants, he wanted to have studied the question before her birth. His study led him to see that immersion on the basis of faith in Christ was the only Biblical demonstrations of baptism. With no one in the area to assist them they inquire of a Baptist minister, Matthias Luce to assist them. On June 12, 1812, Luce met them at Buffalo Creek and immersed, Thomas, Jane, Alexander, Margaret, and a couple of others.

Afterward, as they had been immersed by a Baptist, they connected themselves with the Baptists, and before long, Brush Run congregation was accepted in the Redstone Baptist Association.

Slide 20 – Journals

Two Journals Were Published By Alexander Campbell During The Course Of His Life Time:

The Christian Baptist July 4, 1823 - July 5th, 1830

The Millennial Harbinger January 4, 1830 - December, 1870.

Slide 21 – Campbell’s Bethany Home – Listed on the National Register of Historic Places

March 12, 1811 Alexander Campbell Married Margaret Brown, The Daughter of John Brown. They Moved To The Brown Plantation in 1814, And Alexander Became A Successful Business Man Farming. But His Greatest Success Came From Bible Study. Many Hours He Spent In His Office With Only Light From Above Studying His Bible.

Many Visitors Came To Visit The Campbells Among Whom Were Henry Clay, Jefferson Davis, John C. Calhoun, James A. Garfield, And Many Others. The 24 Room House Of Alexander Campbell dates back to 1795. It was built by Campbell's father-in-law John Brown. The pictured home above was built in stages. The finished structure was completed in 1840.

Slide 22 – Bethany Church of Christ

The Brush Run Church moved to Bethany in 1829, calling itself simply, Bethany Church of Christ. This structure was built on the old foundation in 1852, It sits between Bethany College and the Campbell Mansion. Many Preachers other than Campbell preached here: Walter Scott, Raccoon John Smith, D.S. Burnett, and J.W. McGarvey, many others

Slide 23 – Debating And Its Contributions

Debates Were An Important Part Of Alexander Campbell's Work. He Debated A Number of Men On Numerous Subjects Such As Catholicism, Atheism, Baptism, Methodism, Etc. After His Famous Debate With Robert Owen, April 13, 1829, Concerning The Existence Of God, His Victory Was Widely Acclaimed. Before His Debate Owen Wrote In His Personal Journal That After His Debate With Campbell, No One Will Believe In God. After The Debate There Is No Entry In His Personal Journal Concerning The Debate.

Six Debates:

John Walker – Presbyterian – Baptism – June 19-20, 1820

W.L. McCalla – Presbyterian – Baptism – October 15-21, 1823

Robert Owen – Skeptic – Social Reform/Existence Of God – April 13-21, 1829

Obadiah Jennings – Presbyterian – Baptism – December 25, 1830

Bishop John B. Purcell – Education/Catholicism – January 13-21, 1837

N.L. Rice – Presbyterian – Baptism – Nov. 15, 1843

Slide 24 – Education – Bethany College

Alexander Campbell Believed In Education.

He Started Bethany College In 1840

Donated The Land With $10,000.00

The Main College Building Burned On December 10, 1857

A.C. didn’t live long enough to see the completed structure as it is today.

Although connected with the Disciples of Christ today, it has very little religious influence in its day to day running.

Slide 25 - Alexander Campbell Died In 1866 - Buried In God’s Acre

Many of the family members are buried in the old cemetery.

All but one of his 14 children are buried there.

10 of his 14 children preceded him in death – all 8 of Margaret’s & 2 of Selina’s