Restoration: Independent Movements in America

Slide 1 – Introduction ([www.TheRestorationMovement.com)](http://www.TheRestorationMovement.com))

Slide 2 - Previously: The Reasons For Restoration

* M.M. Davis (1850-1926) in *How The Disciples Began And Grew* related seven significant things at work in the world that brought about the need for a Restoration Movement
* The Renaissance
* The Divided Church
* A Warring Church
* Beclouded Theology
* An Arrogant Clergy
* Human Creeds
* Infidelity

Slide 3 - Movements Independent Of Campbell & Stone

* To Some Campbell & Stone Are Credited With Beginning Restoration
* Some Predate These Men In Restoring New Testament Christianity
* The Religious Freedom That This Country Was Built On Allowed Anyone With A Bible To Search The Scriptures And Obey Them

Slide 4 – Earliest Restorers – Elias Smith and Abner Jones in New England, John Wright in southern Indiana, and James O’Kelley who worked pretty much throughout the eastern seaboard, but especially in Virginia and N.C.

Slide 5 – Elias Smith (1769-1846)

* Broke With Sandamanian Congregationalists In New England
* 1789 Immersed A Baptist
* Early Leanings Toward Universalism
* Gave It Up By 1826
* 1802 Should Be Only Christians
* Began Journal In 1808 –*Herald Of Gospel Liberty* (Earliest journal promoting restoration)
* 1810 – Started Christian Church Woodstock, VT
* 360 Baptisms Within A Short Time
* Met In Woodstock Courthouse

Slide 6 – Slide shows two maps – the city of Portsmouth, NH & Woodstock, Vermont.

Portsmouth is where Elias Smith lived in 1808 when he began the *Herald of Gospel Liberty*. He had over 1500 subscriptions in 7 years. The paper was conducted in several places. Portsmouth in 1808; Portland, Maine in 1809; Philadelphia, PA in 1813; then back to Portsmouth in 1814.

In his youth, Smith had lived at Woodstock, Vermont. He established a Christian church there in 1810. Within its first few years 360 were reported to have been baptized from the area. The church met for some time in the courthouse, and in 1825 built a church building on Pleasant street, the main street in town. Abner Jones preached the dedicatory sermon there January 18, 1827. The building still stands, and is now being used by the Masonic Lodge.

Slide 7 – New England – Abner Jones (1772-1841)

* Moved From Mass. When He Was 8 Yrs. Old To Vermont
* 1793 Baptized Into Baptist Church, Woodstock, VT
* Began To Preach 1801, Age 29
	+ Began Planning At 21
	+ Studied His Bible On His Own
	+ Found Baptist To Be Unauthorized Name
	+ Should Be A Christian Only
* Organized 1st Free Christian Church In New England
* Denied Calvinism And Branded As Heretic By Free-Will Baptists
* Studied And Practiced Medicine For Many Years
* Mastered Hebrew, Latin & Greek Grammars
* Started Christian Churches In Vermont, New Hampshire & Salem, Massachusetts

Slide 8 – Map of Exeter, New Hampshire where Abner Jones lived his last years.

His home is shown where he lived in the 1830s.

Jones is buried in the Winter Street cemetery, and looks to be in a poor state of existence.

Slide 9 – James O’Kelley (1738-1826)

* Born In Ireland
* Moved To America At A Young Age
* Fell Under Influence Of Methodist Episcopal Church
* Ordained A Methodist Preacher

Slide 10 – Methodism & Its Influences

* John Wesley, Anglican Bishop Who Landed In Georgia In 1735
* May 1, 1739 In England Began First Methodist Society
	+ Giving Christianity A More Personal Appeal, Became Very Attractive To People
* He Never Left Anglican Church
* In 1784 Sent Letter To American Churches Giving Them Independence From British Churches
* Francis Asbury Was Appointed Head Of American Methodist Church, Dec. 25, 1784
* Asbury’s Methods Were Harsh, Most Difficult To Follow
* Took Control Of The Circuit Riding Preachers

Slide 11 – James O’Kelley & The Methodist System

* Asbury Sent Circuit Riding Preachers To Outlying Churches
* An Elaborate Circuit Program – Preachers were never settled with a church for any length of time.
* O’Kelley Felt He Should Be Able To Go Where He Wanted

Slide 12 – O’Kelley Leaves Methodism

* O’Kelley’s Concerns
	+ Didn’t Like One Man Being Placed Over The Church
	+ Thought Circuit Riders Should Go Where They Felt The Need
* By 1792 – Other Than Asbury, O’Kelley Was Probably The Most Influential Preacher Among Methodists
	+ In 1789 – He Had Written *Essays On Negro Slavery*
	+ He Was A Personal Friend To Thomas Jefferson
	+ Had Addressed & Preached Before The U.S. Congress
* December 24, 1792 – Awkward Conference Of Methodist – Made Two Suggestions
	+ If Circuit Riders Did Not Like Their Assigned Circuit, They Could Appeal To The Conference For Change
	+ Proposed That The Bible Be Taken As Final Authority In All Doctrinal Matters
	+ Neither Were Accepted

Slide 13 – Christian Movement Formed

* Broke With Methodists With Many Followers
* They Called Themselves Republican (Free) Methodists
* August 4, 1794 – At A Meeting At “Old Lebanon” Surry County, Virginia A Momentous Event Took Place
* At The Suggestion Of Rice Haggard They Took The Name “Christian” Only And Determined To Go Back To The Bible

Slide 14 – Christian Movement In Virginia & North Carolina

* The First “Christian” Church Was Established Near Flavana, Virginia
* Marked A Coming Together Of The Smith, O’Kelley & Jones Movements
* O’Kelley Lived Near Durham, North Carolina And Planted Christian Churches
* Roots of what became the United Church of Christ Denomination

Slide 15 – Some Of O’Kelley’s Teachings

* Lord’s Supper On 1st Day Of Week
* Collection – Free-Will Offering
* Singing, Preaching, Praying
* Failed At Baptism

Slide 16 – A Southern Indiana Movement – John Wright (1785-1851)

* John Wright Was A Member Of A German Free-Will Baptist Group
	+ Known As “Dunkers” – German For “Immersers”
	+ Began Comparing Baptist Doctrine To Baptist Doctrine And Found Discrepancies
	+ When Comparing Baptist Doctrine To Scripture, Found Discrepancies
* Taught That The Bible Was All-Sufficient For Faith & Practice
* The Lord’s Supper Should Be Taken On The 1st Day Of Every Week
* Thought Baptism Was Essential To Eternal Salvation, But Not For Forgiveness Of Sins – Later Changed This Belief
* His Actions: Took 16 Baptist Churches Away From Baptists Near Salem, Indiana
* In All This He Had Never Heard Of Alexander Campbell

Slide 17 – Other Independent Movements

Dr. Chester Bullard in Virginia; Christian Herman Dasher in Georgia; Old Philadelphia in Warren County, Tennessee, John Taylor in Alabama, And John Mulkey in Tompkinsville, Ky

Slide 18 – A Virginia Movement – Chester Bullard (1809-1893)

* Born In Massachusetts In 1809
* Early Influence Of Methodists Who Taught One Must Have A Holy Spirit Experience
* His Study Found H. Sp. Worked Only Through The Word Of God
* Baptized By Landon Duncan Dec. 11, 1830
* 1831 Medical Studied, Became Doctor
* Preached His 1st Sermon On Baptism
* Organized A Church After The Ancient Order In Catawba, Craig County, 1833
* By 1836 He Had Planted Six Churches
* Followers Called Bullardites
* Moved to Snowville, Montgomery County, Snowville Church Became Known As “Little Jerusalem” Of S.W. Virginia
* Never Heard Of The Campbells Until 1839 Finding Their Teaching Similar To His
* Preached 60 Years & Baptized 8000-10,000
* If you have heard the names W.W. Otey & G.H.P. Showalter – all came out of this movement.

Slide 19 – A Georgia Movement – Christian Herman Dasher – (1789-1866)

* In 1734, A Group Of Salzburg, Austrian Lutherans Came To Settle About 30 Miles Northwest Of Savannah In Ebenezer
* Around 1819, Christian Herman Dasher Began To See The Need For Immersion
* He Was Introduced To Sheldon C. Dunning In Savannah Who Immersed Him
* In 1825, Dasher & 30 More Left, Moving To Lowndes County And Establishing N.T. Christianity
* He Never Had Heard Of Campbells Or Stones

Slide 20 – Dunning & Dasher, Perhaps The First N.T. Christians In Georgia

Dasher is buried in Sunset Cemetery in Valdosta, Ga

S.C. Dunning is buried at Laurel Grove, in Savannah, GA. His marker reads:

**Sheldon C. Dunning** **Died April 2, 1858** **In The 79th Year Of His Age *Mark The Perfect Man And Behold The Upright For The End Of That Man Is Peace*** ***-Psalm 37:37***

Slide 21 – An Alabama Movement Before 1826 – John Taylor (1807-1895)

* Alabama Became A State In 1819
* Reared In The Baptist Faith
* Had Trouble With Scripture & Baptist Doctrine
* He Wanted To Be Baptized For Remission Of Sins
	+ Found A Baptist Minister Who Nervously Consenting To Baptize Him For Rem. Of Sin
	+ Was To Meet Late At Night
	+ Preacher Didn’t Show/Cold Feet
	+ Later He Was Encouraged To Meet With Taylor, Then He Was Baptized
* Began Preaching After The Ancient Order In Lauderdale/Colbert /Franklin Counties, Alabama
* Never Heard Of Alexander Campbell
* Said He Found His Doctrine From The Word Of God

Slide 22 – The Influence of John Taylor. Planted the Rock Creek church between Tuscumbia and Russellville. – Men like T.B. Larimore, F.B. & F.D. Srygley, and later Gus Nichols

Slide 23 – John Taylor Monument –

**John Taylor Born: Feb. 20, 1807 Died Feb. 19, 1885 Mary M. *wife of* John Taylor Born Jul. 27, 1808 Died Jan. 11, 1868 *In great poverty and through bitter persecution John Taylor Preached the Gospel in Ala. and Miss. from 1830 to the time of his death. This stone is erected by his brethren of the Lord as a token of their appreciate ion of his labors as a Father and Minister in the Church of Christ***

Slide 24 – Old Philadelphia, Viola, Tennessee

Jesse Londerman Sewell, 1818-1890 – David Lipscomb wrote his biography (the only bio he wrote – only man worthy in his estimation of a biography)

The story of Old Philadelphia is worth telling. As early as 1805 this region represented what we would now call the wild west. Few pioneers settled in the region. Often arriving with only a Bible, and scattered throughout, the desire was to worship together. Among the group were some O’Kelleyites who suggested the way they could worship together would be to agree that what could not be found in Scripture would be left out. What was included as examples, would be approved. This began the work at Old Phildelphia.

Many preachers have preached at Old Philadelphia. Tolbert Fanning, David Lipscomb, E.G. Sewell. Served as a black congregation for many years. Marshall Keeble preached there almost annually for many years. Great place to visit. Bill Boyd lives nearby. He’d be happy to meet you there and give you the full tour.

Slide 25 – The Work and Influence Of John & Elizabeth Mulkey - 1809

* Mill Creek Baptist Church, Near Tompkinsville
* John Mulkey, From A Family Of Baptist Preachers, Father Jonathon, Brother Philip
* While Preaching From John 10:28 Closed His Bible And Said He Could No Longer Preach Calvinism
* He Went Out One Door Of The Building Into The Snow, 2/3 Of Congregation Followed
* He Did Not Originally Intend To Restore N.T. Christianity When He Walked Out.
* Later He Joined Forces With Barton W. Stone & Others In The “Christian” Movement
* Said That In The 53 Years Of His Ministry He Preached 10,000 Sermons And Baptized As Many People

Slide 26 – Mulkey Meetinghouse, Tompkinsville, Ky – a State Park today

Slide 27 – Be sure when visiting there to go through the graveyard. Old Revolution & Civil War Soldiers buried there. Most famous is Hannah Boone, D. Boone’s sister; Also, John Newton Mulkey (1806-1882) is buried there.

Slide 28 – Mulkey Graveyard – a few miles SE of Tompkinsville.