

IN NEXT LEVEL

Restoration History
Dr. Rick Cherok



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HISTORY OF THE RESTORATION MOVEMENT

Video 1 – “Philosophy and Background”

- I. The Principles of the Restoration Movement are based on Jesus’ prayer in John 17.
 - A. This was a prayer offered shortly before Jesus’ death.
 - B. Final words are very important – Jesus concerns in this prayer are very important.
 - C. This was a prayer for ALL Christians – John 17:20.
- II. Central Ideas of Jesus’ Prayer – John 17:12-21:
 - A. TRUTH (i.e., Restoration) – John 17:17 – “Sanctify them in the truth; Thy word is truth”.
 - 1. Truth = God’s Word.
 - 2. A goal of the Restoration Movement is to get back to the New Testament way of doing things.
 - 3. Alexander Campbell published a series of essays entitled “The Restoration of the Ancient Order of Things”.
 - B. UNITY – John 17:21 – “that they may all be one”.
 - 1. We live in a world of division: Divided homes, political division, racial division, economic division, etc.
 - 2. A united church is a powerful witness to Christ.
 - 3. Another goal of the Restoration Movement is to promote Christian unity.
 - 4. Restoration Movement slogan: “In essentials, Unity; In non-essentials, Liberty; In all things, Love”.
 - C. EVANGELISM – John 17:21 – “that the world may believe that Thou didst send Me”.
 - 1. UNITY and TRUTH create a tension:
 - a. If our ultimate goal is UNITY, then we can be open to all beliefs or ideas in an effort to bring people together as a united group.
 - b. If our ultimate goal is TRUTH, then we can become so narrow and legalistic that we believe we are the only ones who are correct and we condemn to Hell all who disagree.
 - 2. The idea that balances out the tension between UNITY and TRUTH is REACHING THE WORLD FOR CHRIST.

- a. The primary goal of the Restoration Movement are not UNITY or TRUTH, but WINNING THE WORLD TO CHRIST.
- b. This movement seeks to promote the TRUTH of God's Word and to promote the UNITY of God's people for the purpose of WINNING THE WORLD TO CHRIST.
- c. UNITY and TRUTH are tools for EVANGELISM.
- d. The Restoration Movement has the ultimate goal of REACHING THE WORLD FOR CHRIST.

III. Background Influences of the Restoration Movement's Development.

- A. Baconian Logic – The “Scientific Method” as espoused by Francis Bacon (1561-1626).
 - 1. While many Christian movements have focused upon mysticism or personal feelings, the Restoration Movement has sought a logical exploration of Scripture.
 - 2. From its beginning, the Restoration Movement has viewed the Bible as God's divinely inspired revelation to humanity and the source for Christian conduct and practice.
- B. American Primitivism – As the eighteenth-century American colonists sought to establish a new nation, they searched the ancient Greek and Roman models in an effort to form a perfect government.
 - 1. This idea of getting back to the primitive models influenced religious thought in America.
 - 2. Many “Christians Only” groups formed with the expressed idea of getting back to the New Testament model of Christianity.
 - 3. The Restoration Movement was among these primitivist religious groups.
- C. America's Religious Pluralism.
 - 1. The First Amendment to the U.S. Constitution insured that America would have no “established” national church.
 - 2. This provided for a “free market” of belief, and the Restoration Movement would develop within this context.

IV. Additional Resources:

- A. Allen, C. Leonard – *Discovering Our Roots: The Ancestry of Churches of Christ*
- B. Hatch, Nathan O. – *The Democratization of American Christianity*
- C. Hawley, Monroe E. – *Is Christ Divided: A Study in Sectarianism*
- D. Leggett, Marshall – *Introduction to the Restoration Ideal*
- E. McMillon, Lynn – *Restoration Roots: The Scottish Origins of the American Restoration Movement*

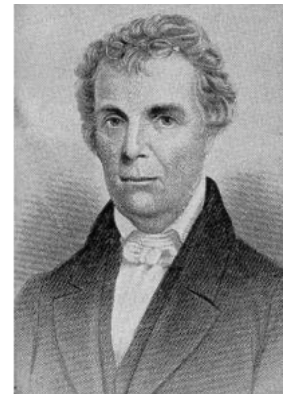


HISTORY OF THE RESTORATION MOVEMENT

Video 2 – “Barton W. Stone and the *Last Will and Testament*”

I. Life and Times of Barton W. Stone

- A. **1772** – Born near Port Tobacco, Maryland on December 24th.
- B. **1793** – Graduated from the Caldwell Academy in North Carolina.
- C. **1796** – Became the minister of the Cane Ridge and Concord Churches, where he remained until 1812.
- D. **1798** – Ordination: When asked if he accepted the Westminster Confession of Faith, Stone replied, “I do, so far as I see it consistent with the Word of God.”
- E. **1801** – Great Revival hosted by B.W. Stone and the Cane Ridge Church. Stone addressed the crowds from a tree stump.
 - 1. Estimates of between 10,000-30,000 people attended the Cane Ridge Revival.
 - 2. Generally considered the most important Camp Revival in American History.
- F. **1803** – The Presbyterian Synod of Kentucky accused Stone and the other revivalists of heresy because of the revival. Stone and a few others broke from the synod to form the Springfield Presbytery.
- G. **June 28, 1804** – Stone and the other revivalists disband the Springfield Presbytery at the Cane Ridge Meeting House by issuing the “Last Will and Testament of the Springfield Presbytery”. Many consider this the beginning of the Restoration Movement.



Barton W. Stone
(1772-1844)



Stone preaching at the Great Revival

- H. **1807** – Stone and most members of the Cane Ridge congregation accepted immersion as the New Testament form of baptism and were immersed.
 - I. **1824** – Stone met Alexander Campbell for the first time while Campbell was traveling through Kentucky.
 - J. **1826** – Began publication of the *Christian Messenger*, a periodical Stone would publish for the remainder of his life.
 - K. **1831-1832** – The followers of Stone and Campbell were united by meetings held over Christmas and New Years in central Kentucky.
 - L. **1841** – Stone suffered a debilitating stroke.
 - M. **November 9, 1844** – Stone died at the home of his daughter in Hannibal, Missouri.
 - N. **1847** – Stone’s body was removed to its current resting place in the cemetery at the Cane Ridge Meeting House in Kentucky.
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Cane Ridge Meeting House

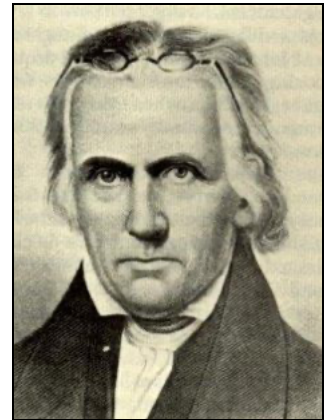

- II. Upon the occasion of Stone’s death, Alexander Campbell referred to Stone as “the honored instrument of bringing many out of the ranks of human tradition and putting into their hands the Book of Books as their only confession of faith and rule of life”.
 - III. Additional Resources:
 - A. Boles, John B. – *The Great Revival: Beginnings of the Bible Belt*
 - B. Conkin, Paul K. – *Cane Ridge: America’s Pentecost*
 - C. Dickinson, Hoke S., ed. – *The Cane Ridge Reader*
 - D. Dunnavant, Anthony, ed. – *Cane Ridge in Context: Perspectives on Barton W. Stone and the Revival*
 - E. Williams, D. Newell – *Barton Stone: A Spiritual Biography*
 - F. Websites:
 - 1. Cane Ridge Meeting House – www.caneridge.org
 - 2. Last Will and Testament of the Springfield Presbytery – https://en.wikisource.org/wiki/Last_Will_and_Testament_of_The_Springfield_Presbytery



HISTORY OF THE RESTORATION MOVEMENT

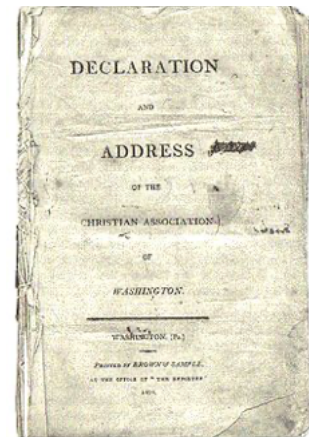
Video 3 – “Thomas Campbell and the *Declaration and Address*”

- I. Life and Times of Thomas Campbell
- A. **Feb. 1, 1763** – Born near Newry, Co. Down, Northern Ireland.
 - B. **1783-1786** – Completed a Literary Degree at Glasgow University, Scotland.
 - C. **1787-1791** – Studied at the Whitburn Seminary of the Anti-Burgher Presbyterians in Scotland (8 weeks each summer for 5 years).
 - D. **1787** – Married Jane Corneigle (1st son, Alexander, born in 1788).
 - E. **1798-1807** – Pastor of the Ahorey Presbyterian Church near Rich Hill, Northern Ireland.
 - 1. **1798** – Participated in and was influenced by the Evangelical Society of Ulster, an evangelistic organization made up of several of denominations.
 - 2. **1799** – Ordained by the Presbyterians, but only if he withdraw from the Evangelical Society of Ulster. They opposed his mingling with the other denominations.
 - F. **1807** – Relocated to Washington, PA, in the U.S.A. (arrived on May 13, 1807).
 - 1. Connected with the Presbyterians upon arrival and dispatched to western Pennsylvania to serve with the Chartiers Presbytery of Washington, PA.
 - 2. Soon charged with heresy by the Chartiers Presbytery for serving the Lord's Supper to all who wished to partake – Some have suggested this charge was the result of professional jealousy.
 - 3. **1808** – Broke with the Presbyterians even though he was found innocent of the heresy charges.
 - G. **1809** – Formed the Christian Association of Washington (based on ideas from the Evangelical Society of Ulster).

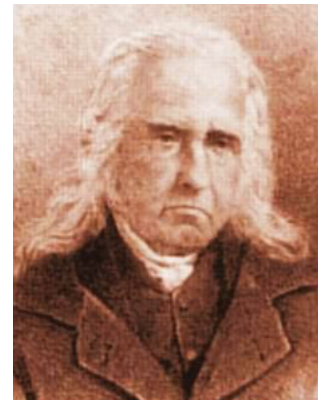


Thomas Campbell
(1763-1854)

1. At the founding meeting, Campbell said, "Where the Scriptures speak, we speak; Where the Scriptures are silent, we are silent".
 2. Campbell wrote *The Declaration and Address of the Christian Association of Washington* to explain the goals and ideas of the Association.
- H. **1811** – The Christian Association of Washington became the Brush Run Church – Thomas Campbell served as the church's elder and Alexander served as its preacher.
 - I. **1812** – Accepted immersion as the New Testament form of baptism.
 - J. **1819** – Moved to Bethany, Virginia (now West Virginia) to assist his son, Alexander, with the Buffalo Seminary – Continued to make preaching tours until his retirement.
 - K. **1831** – Challenged Sidney Rigdon, leading figure among the emerging Mormon movement, to a debate – Rigdon failed to respond to Campbell's challenge.
 - L. **1843** – Retired to his son's home in Bethany, Virginia (now West Virginia).
 - M. **1848** – Lost his eye sight.
 - N. **1851** – Preached his final sermon (an organized and advertised "final sermon" for Thomas Campbell).
 - O. **Jan. 4, 1854** – Died at Bethany during the 90th year of his life
- II. Additional Resources:
- A. Campbell, Alexander – *Memoirs of Elder Thomas Campbell: Together with a Brief Memoir of Mrs. Jane Campbell*
 - B. Carson, Glenn, Douglas Foster, and Clinton Holloway, eds. – *One Church: A Bicentennial Celebration of Thomas Campbell's Declaration and Address*.
 - C. Hanna, William Herbert – *Thomas Campbell: Seceder, and Christian Union Advocate*
 - D. McAllister, Lester G. – *Thomas Campbell: Man of the Book*
 - E. Website: *Declaration and Address of the Christian Association of Washington* – https://en.wikisource.org/wiki/Declaration_and_Address_of_the_Christian_Association_of_Washington



**Image of an Original
Copy of The
Declaration and
Address**



**Photo of an Aged
Thomas Campbell**

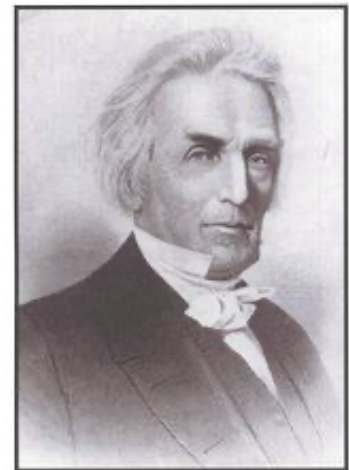


HISTORY OF THE RESTORATION MOVEMENT

Video 4 – “Alexander Campbell: Spokesman for a Movement”

I. Life and Times of Alexander Campbell

- A. **Sept. 12, 1788** – Born in Co. Antrim, Northern Ireland.
 - 1. Educated by his father.
 - 2. Assisted his father as a tutor at his academy
- B. **1808** – Departed for America, but was shipwrecked off the coast of Scotland.
 - 1. When his ship wrecked, he promised to become a minister if the Lord would save him and his family.
 - 2. **1808-1809** – Studied at the University of Glasgow in Scotland.
- C. **1809** – Arrived in America and read his father’s *Declaration and Address* – Agreed to live by the principles of this document.
- D. **1810** – Preached his first sermon – Great success!
- E. **1811** – Married Margaret Brown (died 1827).
- F. **1811** – He and his father formed of the Brush Run Church in Western Pennsylvania.
 - 1. Thomas served as elder, Alexander served as preacher.
 - 2. From its beginning, this church offered the Lord’s Supper on a weekly basis.
- G. **1812** – Accepted immersion as the New Testament form of baptism and was baptized.
- H. **1813** – Alexander’s father-in-law, John Brown, gave him a farm to keep the family from moving out of the area.
- I. **1816** – Preached his most famous sermon, “The Sermon on the Law”.
- J. **1818** – Opened the Buffalo Seminary in his home – Closed the seminary in 1822.



Alexander Campbell
(1788-1866)



Brush Run Church

K. Prominent debater – Successfully discussed numerous religious topics with numerous opponents:

1. **1820** – Debated Presbyterian John Walker.
2. **1823** – Debated Presbyterian W. L. McCalla
3. **1829** – Debated Skeptic Robert Owen
4. **1827** – Debated Roman Catholic Bishop John B. Purcell
5. **1843** – Debated Presbyterian Nathan L. Rice

L. Became a prolific publisher and writer:

1. **1823-1830** – Monthly Periodical: *Christian Baptist*
2. **1830-1866** – Monthly Periodical: *Millennial Harbinger*
3. **1826** – First modern translation of the New Testament in the U.S.: *Living Oracles*
4. **1831** – “Delusions,” the first scholarly review of the newly published *Book of Mormon*



Campbell-Owen Debate – Campbell (right), Owen (standing)

M. **1828** – Married Selina Bakewell after the death of his first wife, Margaret Brown.

N. **1829** – Served in the Virginia Constitutional Convention.

O. **1841** – Opened Bethany College and served as President.

P. **1847** – Toured Great Britain with massive crowds – Briefly imprisoned in Scotland.

Q. **1849** – American Christian Missionary Society formed with Alexander Campbell as president.

R. **1857** – Preaching to Washington, D.C., crowd that included President Buchanan, then had a private dinner with the President.

S. **March 4, 1866** – Died at his home in Bethany, West Virginia.

II. Additional Resources:

A. Campbell, Selina Huntington – *Home Life and Reminiscences of Alexander Campbell*

B. Cherok, Richard J. – *Debating for God: Alexander Campbell's Challenge to Skepticism in Antebellum America*

C. Cochran, Louis – *The Fool of God: A Novel Based Upon the Life of Alexander Campbell*

D. Grafton, Thomas W. – *Alexander Campbell: Leader of the Great Reformation of the Nineteenth Century*

E. Richardson, Robert – *Memoirs of Alexander Campbell*

F. Wrather, Eva Jean – *Alexander Campbell: Adventurer in Freedom* (3 Vols.)

G. Websites:

1. Historic Bethany -

<https://www.bethanywv.edu/about-bethany/historic-bethany/>

2. Outrageous Campbellite - <http://www.outrageouscampbellite.com/>



HISTORY OF THE RESTORATION MOVEMENT

Video 5 – “Walter Scott and Expansion”

- I. Life and Times of Walter Scott:
- A. **1796** – Born in County Dumfriesshire, Scotland (Oct. 31st).
 - B. **1817** – Graduated from the University of Edinburgh.
 - C. **1818** – Immigrated to the United States, arriving in New York on July 7th.
 - D. **1819** – Relocated to Pittsburgh to work as a teacher – Became convinced that immersion is the New Testament form of baptism and was immersed.
 - E. **1820/1821** – Scott first meets Alexander Campbell in Pittsburgh – They became lifelong friends.
 - F. **1826** – Moved to Steubenville, Ohio to open an academy.
 - G. **1827-1830** – Employed as evangelist on the Western Reserve of Ohio by the Mahoning Baptist Association.
 - 1. Nominated by Alexander Campbell to serve as evangelist.
 - 2. Had great success – Baptized over 1,000 people per year for three years.
 - 3. Implemented his “Five-Finger Exercise” as an evangelistic tool.
 - H. **1832-1844** – Published a monthly periodical, *The Evangelist*.
 - I. **1836** – Served as first president of Bacon College, the first college of the Restoration Movement.
 - J. **1849** – Hired as minister of the May’s Lick, Kentucky, Church.
 - K. **April 23, 1861** – Died and Buried in May’s Lick, Kentucky.
 - L. Upon learning of Scott’s death, Alexander Campbell wrote, “Next to my father, he was the most cordial and indefatigable co-laborer in the origin and progress of the present Reformation. ... I knew him well, I knew him long. I loved him much.”
- II. Stone and Campbell Movement’s Unite
- A. **By 1830** – Two prominent Reform Movements had developed in American Christianity:
 - 1. Christian Connection (Stone’s Followers) – c.15,000 members



Walter Scott
(1796-1861)

2. Disciples of Christ (Campbell's Followers) – c.12,000-20,000 members
- B. **1831** – Barton W. Stone (Christian) and John T. Johnson (Disciple) were in Georgetown, Kentucky, and noticed the similarities of the two groups.
- C. **1831-1832** – Stone and Johnson called for two unity meetings between the Reform Movements.
 1. **Dec. 23-26, 1831** – First Unity Meeting in Georgetown, Kentucky.
 2. **Dec. 30, 1831-Jan. 2, 1832** – Second Unity Meeting in Lexington, Kentucky
 3. **Main Speakers:** “Raccoon” John Smith (Disciple) and Barton W. Stone (Christian).
 - a. “Raccoon” John Smith – “Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need.”
 - b. Barton W. Stone – “I am willing to give him, now and here, my hand” – Symbolizing the unity of the two groups.
- D. **1832** – John Rogers and “Raccoon” John Smith embarked on a three-year tour announcing to the churches the unity between the two Reform Movements.



**“Raccoon”
John Smith
(1784-1868)**

III. Further Expansion

- A. The Restoration Movement went on to become the fastest growing American religious movement of the nineteenth century.
- B. Numerous noteworthy evangelists proclaimed the Gospel of Christ and the principles of the Restoration Movement throughout the country:
 1. Samuel Rogers – Missouri
 2. Pardee Butler – Kansas
 3. Tolbert Fanning – Throughout the South
 4. Knowles Shaw (“The Singing Evangelist”) – Throughout the Midwest
 5. Thomas Caskey – Texas
 6. And many, many more!

IV. Additional Resources:

- A. Fortune, A. W. – *The Disciples in Kentucky*
- B. Gerard, William A., III – *Walter Scott: American Frontier Evangelist*
- C. Mills, Dean – *Union on the King's Highway: The Campbell-Stone Heritage of Unity*
- D. Rogers, W. C. – *Recollections of Men of Faith: Conversations, Incidents, and Anecdotes of Pioneer Preachers of the Restoration Movement*
- E. Stevenson, Dwight E. – *Walter Scott: Voice of the Golden Oracle*
- F. Williams, John Augustus – *Life of Elder John Smith*



HISTORY OF THE RESTORATION MOVEMENT

Video 6 – “Civil War and the Instrumental Music Division”

- I. The Civil War (1861-1865)
 - April 12, 1861 – The American Civil War began with the southern bombardment of Fort Sumter, a northern stronghold in the harbor of Charleston, South Carolina.
 - No event in American history has been more divisive than the Civil War.
 - All but two major Protestant denominations in the U.S. (Disciples of Christ and Congregational Churches) divided along northern-southern boundaries in the years leading up to the Civil War.
 - 1866 – After the Civil War, Restoration Movement minister and leader, Moses Lard wrote, “If now we have triumphantly come through this storm, and still gloriously stand an undivided people, have we not reason to count with confidence in the future? May we not boldly say, trusting in God to help us, we can never divide?”
 - Unfortunately, Lard was wrong and the Restoration Movement did divide many years later.
- II. Issues of National and Church Division
 - A. Many issues contributed to the first separation between the non-instrumental and instrumental churches of the Restoration Movement.
 - B. Some of the issues associated with national division also contributed to the Restoration Movement’s division.
 1. Interpretation of the U.S. Constitution.
 - a. Two forms of interpretation:
 - Strict Constructionism (Jeffersonians – South) – The government is prohibited from acting in any manner not expressly permitted by the Constitution.



Moses Lard
(1818-1880)

- Loose Constructionism (Hamiltonians – North) – The government is permitted to act in any manner than is not prohibited by the Constitution.
- b. These interpretive ideas influenced the way Americans read the Bible.
- 2. Slavery.
 - a. The Restoration Movement had advocates of all views on the issue of slavery: Pro-Slavery, Abolitionist (immediately end slavery), and Emancipationist (slowly end the institution of slavery).
 - b. The issue of slavery led to sectionalism (national divisions).
 - c. 1861 & 1863 – The American Christian Missionary Society proposed a “Loyalty Resolution” condemning those who separated from the Union.
- 3. Sectionalism – The U.S. divided into three basic areas, and these areas also influenced the Restoration Movement.

- a. North – Political Leader: Daniel Webster
 - Restoration Movement Leader: Isaac Errett, editor of *Christian Standard*.
 - Promoted conservative theology, but liberal methodologies for advancing the gospel.
- b. South – Political Leader: John C. Calhoun
 - Restoration Movement Leader: David Lipscomb, editor of *Gospel Advocate*.
 - Promoted conservative theology and conservative methodologies.
- c. West – Political Leader: Henry Clay
 - Restoration Movement Leader: J. H. Garrison, editor of *Christian Evangelist*.
 - Eventually promoted liberal theology and liberal methodologies.



Isaac Errett
(1820-1888)

- C. Additional issues associated with Restoration Movement division: Musical Instruments, Missionary Societies, Organizations, and Theological Liberalism.

III. Instrumental Music Division

- A. **1849** – Dr. Lewis L. Pinkerton put a melodian (pump organ) in his church at Midway, Kentucky – Caused little concern.
- B. After the Civil War, the issue of musical instruments became a symbol of the tensions between the norther and southern churches..
- C. **1889** – Sand Creek “Address and Declaration”
 - 1. Daniel Sommer led a small group to break from the instrumental churches
 - 2. Most became the “non-institutional” Churches of Christ.
- D. **1906** – David Lipscomb requested a separate listing for “churches of Christ” in the United States Religious Census – This formalized the separation between the instrumental and non-instrumental churches.



Lewis L. Pinkerton
(1812-1875)

IV. Additional Resources:

- A. Brewster, Ben – *Torn Asunder: The Civil War and the 1906 Division of the Disciples*
- B. Holloway, Gary and Douglas A. Foster – *Renewing God's People: A Concise History of Churches of Christ*
- C. Hughes, Richard T. – *Reviving the Ancient Faith: The Story of Churches of Christ in America*
- D. West, Earl Irvin – *The Search for the Ancient Order* (Vols. 1-4)



HISTORY OF THE RESTORATION MOVEMENT

Video 7 – “Theological Liberalism and the Restoration Movement”

- I. Four Aspects of Theological Liberalism:
 - A. **Emphasis on Feelings** – Friedrich Schleiermacher, the “Father of Theological Liberalism,” claimed that religion is not about doctrines or dogmas, but is a “feeling of dependence upon the Infinite”.
 - B. **Social Gospel** – Albrecht Ritschl (1822-1889), the “Father of the Social Gospel,” stressed the need for social and economic concerns rather than salvation.
 - C. **Darwinism** – Promoted the ideas of social, biological, and religious evolution.
 - D. **Biblical Higher Criticism** – Focuses more on efforts to explain the origin and development of Biblical texts than on the textual content. This approach to the study of Scripture often rejected the traditional ideas associated with the Biblical authorship, dating, and content.
- II. Contributing Factors to Liberal Advancement in the Restoration Movement:
 - A. **Higher Education** – Most Restoration Movement colleges were conservative, but often considered second-rate academic institutions.
 - 1. Bright students were encouraged to attend prominent universities with the hope that they would return to Restoration Movement schools and add credibility to these schools.
 - 2. While in the major universities, many of these students were influenced by theological liberalism.
 - 3. William Rainey Harper (1856-1906), President of the University of Chicago, invited Disciples to create the Disciples Divinity House at the University of Chicago’s Divinity School – The Disciples Divinity House became a haven for liberalism.
 - B. **Open Membership** – In the late nineteenth century, some churches began to accept the idea of church membership without baptism.



Friedrich
Schleiermacher
(1768-1834)

1. By the early twentieth century, Open Membership began to be accepted on the mission field.
2. Conservatives objected to Open Membership, but Missionary Societies continued to support Open Membership.
- C. **Strong Liberal Leadership** – Several advocates of Liberalism became leading spokesmen in the Restoration Movement.
 1. Charles Clayton Morrison (1874-1966) – Editor of the *Christian Century*, the leading magazine of liberal theology in the U.S.
 2. Peter Ainslee (1867-1934) – Prominent Baltimore preacher and ecumenist who rejected theology/doctrine in favor of unity.
 3. The Chicago Liberals:
 - a. Herbert L. Willett (1864-1944) – Old Testament Scholar (rejected the miracles of the Old Testament).
 - b. Edward Scribner Ames (1870-1955) – Professor of Philosophy and Minister of the University Christian Church at the University of Chicago.
 - c. Winfred E. Garrison (1874-1969) – Professor of Church History at the University of Chicago.

III. Objections to Liberalism.

- A. Many people objected to the Theological Liberalism that emerged within the Restoration Movement in the late-nineteenth and early-twentieth centuries.
- B. **John W. McGarvey** – The Restoration Movement's leading rival to Theological Liberalism (Modernism).
 1. McGarvey was a prolific writer and an unrelenting opponent to liberalism.
 2. **1865** – McGarvey assisted in forming the College of the Bible in Lexington, Kentucky (now Lexington Theological Seminary), as a conservative minister-training college.
 - a. Bible Professor – 1865-1895
 - b. President – 1895-1911
 3. After McGarvey's death in 1911, the College of the Bible drifted toward liberalism.
- C. As more Disciple schools drifted toward liberalism a series of conservative Bible Colleges emerged around the country to train students for ministry.
- D. The emergence of Theological Liberalism set the stage for the second division within the Restoration Movement.



**John W.
McGarvey
(1829-1911)**

IV. Additional Resources:

- A. Boring, M. Eugene – *Disciples and the Bible: A History of Disciples Biblical Interpretation in North America*
- B. Coffman, Elisha J. – *The Christian Century and the Rise of the Protestant Mainline*

- C. McAllister, Lester and William Tucker – *Journey in Faith: A History of the Christian Church (Disciples of Christ)*
- D. McGarvey, J. W. – *Short Essays in Biblical Criticism*
- E. Morro, W. C. – *Brother McGarvey: The Life of President J. W. McGarvey*



HISTORY OF THE RESTORATION MOVEMENT

Video 8 – “Foreign Mission and the Second Division”

- I. Two Types of Missions:
 - A. **Organized Mission** – Missionaries are sent to the mission field under the direction of an organization (i.e., a Missionary Society).
 - 1. In the early years of the Restoration Movement, all missionaries were sent to the mission field through a Missionary Society.
 - 2. Missionary funding was sent to the Missionary Society and the society determined how the money would be dispersed to the missionaries.
 - B. **Independent Missions (Direct Support Missions)** – Missionaries are sent to the mission field through the support of a church, several churches, and/or individual supporters.
 - 1. One of the early Direct Support Missionaries was W. D. Cunningham, a very successful missionary in Japan.
 - 2. Cunningham wanted to go to the field through a society, but came down with polio and was judged unfit for missionary service – So, he raised support and went to Japan without the backing of a society.
- II. Missionary Societies and Theological Liberalism.
 - A. **American Christian Missionary Society (1849)** – The first Missionary Society in the Restoration Movement.
 - 1. First Missionary: James T. Barclay (1807-1874) – Served two terms in Jerusalem with little success.
 - 2. Second Missionary: Alexander Cross (c.1811-1854) – A former slave who went to Liberia and died soon after his arrival.
 - 3. The ACMS was plagued with financial difficulties and had little success.
 - B. **Christian Woman’s Board of Missions (1874)** – Formed at the insistence of Caroline Neaville Pearre.
 - 1. First Missionary: W. H. Williams – Served in Jamaica with limited success.



James T.
Barclay

2. The CWBM formed a School of Missions in Indianapolis that later became a part of Yale University.
 3. The CWBM was fairly successful in sending missionaries throughout the world.
- C. **Foreign Christian Missionary Society (1875)** – An incredibly successful Missionary Society that sent many missionaries around the world.
1. In the first year of the FCMS, they sent missionaries to Denmark, England, and France.
 2. Archibald McLean (1849-1920), the “Father of Restoration Foreign Missions,” served as the very successful leader of this society (1882-1920).



**Archibald
McLean**

- D. **United Christian Missionary Society (UCMS)**
1. **1920** – The three earlier societies and six other agencies were consolidated into one large organization: The United Christian Missionary Society.
 - a. Supporters of the Consolidation said it created structural and financial efficiency.
 - b. Opponents of the Consolidation said it threatened the autonomy of the churches and wasted money on overhead expenses.
 2. Major Problems arose as the UCMS began to accept and advocate liberal practices among missionaries:
 - a. Social Gospel
 - b. Open Membership
 - c. Comity Agreements – Dividing a nation into denomination regions.
- E. **Wolfe Affair** – In 1925, the UCMS entered a comity agreement in the Philippines and threatened to drop Leslie Wolfe’s support if he did not move from his highly successful work in Manila.
1. Wolfe remained in Manila and became a Direct Support Missionary.
 2. 1926 – Wolfe was brought to the Disciples General Assembly to tell his story, but was made to look foolish by the liberal leadership.
 3. P. H. Welshimer (1873-1957), minister of the Restoration Movement’s largest church, led a group out of the convention in protest.
 4. Welshimer’s group formed the North American Christian Convention, which first met in Indianapolis the following year (1927).
- F. The creation of the North American Christian Convention eventually led to formation of the Christian Churches/Churches of Christ.

III. Additional Resources:

- A. Filbeck, David – *The First Fifty Years: A Brief History of the Direct-Support Missionary Movement*
- B. Hayden, Edwin V. – *North American Gold: The Story of Fifty North American Christian Conventions*

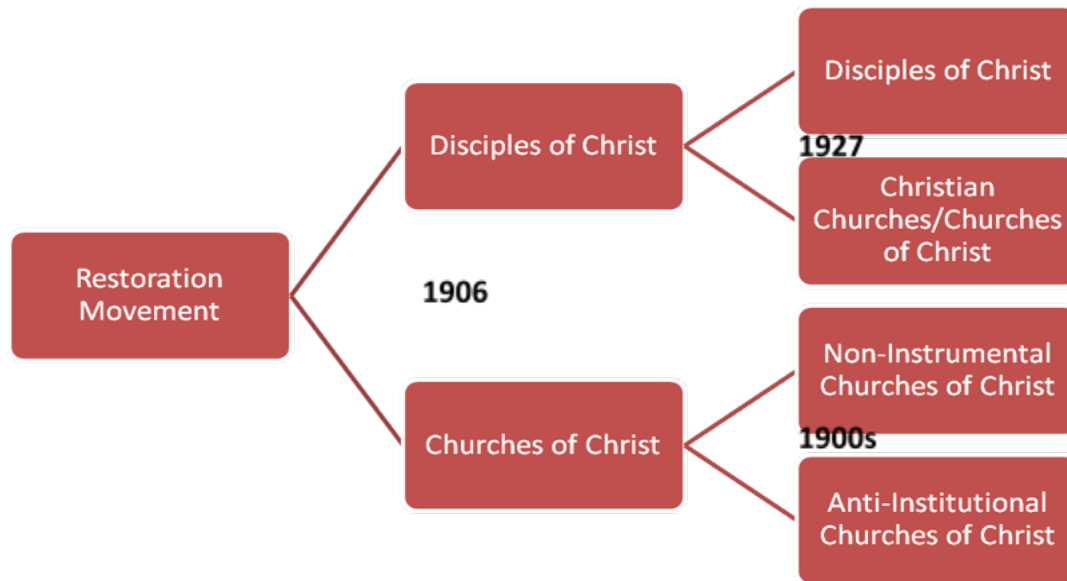
- C. Helsabeck, W. Dennis, Jr., Gary Holloway, and Douglas A. Foster – *Renewal for Mission: A Concise History of Christian Churches and Churches of Christ*
- D. Murch, James DeForest – *Adventuring for Christ in Changing Times*
- E. Warren, William Robinson – *The Life and Labors of Archibald McLean*



HISTORY OF THE RESTORATION MOVEMENT

Video 9 – “Overview of the Movement Today”

- I. Quick Review:
 - A. Primary Objectives of the Restoration Movement:
 - 1. Unity
 - 2. Truth
 - 3. Win the World to Christ (the most important objective!)
 - B. Leading Figures in the Movement’s Early Development:
 - 1. Barton W. Stone – Kentucky Christians and *The Last Will and Testament of the Springfield Presbytery*
 - 2. Thomas Campbell – *The Declaration and Address of the Christian Association of Washington*
 - 3. Alexander Campbell – Disciples of Christ
 - 4. Walter Scott – Evangelist
- II. Divisions of the Restoration Movement:



A. Christian Church (Disciples of Christ)

1. **1968** – Through the process of “Restructure,” the Disciples organized themselves into a Mainline Denomination with a headquarters in Indianapolis, and General Minister and President, and a denominational logo.
2. Theologically Liberal and more concerned about social issues than evangelism.
3. Attendance numbers among the Disciples has seen a dramatic decline in the past several years.

B. Churches of Christ (Non-Instrumental)

1. Following their 1906 separation from the Disciples of Christ, the Churches of Christ turned inward as a somewhat Fundamentalist group.
2. Two primary groups among the *a capella* churches:
 - a. Non-Instrumental Churches (Mainline Churches of Christ) – Maintain their *a capella* tradition, but as their preferred form of worship.
 - b. Anti-Instrumental Churches (Non-Institutional Churches of Christ) – View the use of musical instruments as a salvation issue (it is absolutely wrong!).
3. Conservative, Biblically oriented, and very concerned about evangelism.

C. Christian Churches/Churches of Christ – Also known as Independents

1. **1927** - Development began with the start of the North American Christian Convention, but only as a conservative element among the Disciples of Christ.
 - a. Between 1927 and 1971, a chasm developed between the conservatives and liberals within the Disciples of Christ.
 - b. **1971** – Officially listed separately from the Disciples of Christ in the Yearbook of American Churches.
2. Conservative, Biblically oriented, and very concerned about world evangelism.

3. CC/CC has proven to be a very evangelistic group with impressive growth over the past years: Many mega-churches and a large number of missionaries.

III. Additional Resources:

- A. Foster, Douglas A., Paul M. Blowers, Anthony L. Dunnavant, and D. Newell Williams, eds. – *The Encyclopedia of the Stone-Campbell Movement*
- B. Garrett, Leroy – *The Stone-Campbell Movement: The Story of the American Restoration Movement*
- C. Murch, James DeForest – *Christians Only: A History of the Restoration Movement*
- D. North, James B. – *Union in Truth: An Interpretive History of the Restoration Movement*
- E. Webb, Henry E. – *In Search of Christian Unity: A History of the Restoration Movement*
- F. Williams, D. Newell, Douglas A. Foster, and Paul M. Blowers – *The Stone-Campbell Movement: A Global History*



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A person is silhouetted against a bright orange sunset over a body of water. The person is standing on a small wooden pier or dock, holding a fishing rod that extends upwards. The sun is low on the horizon, creating a strong glow and reflecting on the water. Trees and foliage are visible in the foreground and background, framing the scene.

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