

## **THE RESTORATION MOVEMENT (2)**

### **Introduction;**

- 1. Restoring things which have fallen into disuse and disrepair is a popular hobby.**
  - a. Some restore antique furniture.**
  - b. Others restore old homes.**
  - c. Many restore classic and antique cars.**
- 2. Restoration is not:**
  - a. Merely making repairs or “cosmetic” work.**
  - b. It is not beginning again and building anew.**
  - c. It is taking an object and restoring it to its original look and purpose by following the pattern by which it was made.**
- 3. The Protestant Reformation aimed to reform the corrupt Roman Catholic Church.**
- 4. The Restoration Movement seeks to go back to the pattern and restore the church as it existed in the beginning.**
- 5. Restoration requires adherence to the original pattern in all essentials.**
- 6. We have noted several efforts to restore the church in the British Isles and North America.**
- 7. The most successful and influential effort to restore was that of Thomas and Alexander Campbell.**

### **Discussion:**

- I. THOMAS CAMPBELL IS THE ARCHITECT OF THE RESTORATION.**
  - A. Of Scottish descent, Thomas was born in County Down, Northern Ireland in 1763.**
    - 1. His father was a member of the Church of England.**
    - 2. He chose to become a member of the Old Light, Anti Burgher, Seceder Presbyterian Church of Scotland.**
    - 3. He graduated from the University of Glasgow and Whitburn Theological Seminary.**
    - 4. He married Jane Corneigle, a member of his congregation.**
    - 5. They had six children of whom Alexander was the firstborn.**
  - B. Thomas settled his family on a farm at Rich Hill, Northern Ireland.**
    - 1. He preached for a church in Ahorey.**
    - 2. He also operated a private academy in Rich Hill.**
  - C. Thomas came to America in 1807 intending to send for his family**

when he was settled.

1. He left 18 year old Alexander in charge of the academy.
2. Thomas was accepted by the Seceder Presbyterians in Washington, Pennsylvania and given an assignment.
3. He was troubled by the divided state of Presbyterians.
4. When he invited all Presbyterians to communion, he was censured by the Presbytery.
5. He withdrew and became an independent preacher.

D. Thomas and his supporters formed "The Christian Association of Washington," not as a church but as a study group.

1. He wrote "The Declaration and Address" as a statement of the purpose of the Christian Association.
2. He pleaded for all believers in Christ to be united upon the New Testament.
3. He suggested unity was possible if all would "speak where the Scriptures speak and remain silent where the Scriptures are silent."

E. When his family arrived two years later, Thomas showed Alexander "The Declaration and Address."

1. Alexander had already come to the same conclusions.
2. He announced his desire to spend his life preaching these principles.

## II. ALEXANDER CAMPBELL SOON BECAME THE LEADER OF THE MOVEMENT.

A. He was a brilliant student and an eloquent speaker and writer.

1. He married Margaret Brown and was given a 300 acre farm by her father.
2. He made his own living and never took support for preaching.

B. When his first child was born, Alexander made a thorough study of infant baptism.

1. He concluded baptism was immersion for those of an age of accountability.
2. He arranged for a Baptist preacher to immerse him upon a simple confession of faith in Christ.
3. This was contrary to Baptist doctrine which required telling "an experience," being voted upon, and then confessing that "God for Christ's sake has pardoned my sins," before being baptized.
4. Alexander's wife, parents, sister, and another couple were all baptized the same day.

C. The Campbells formed an independent church at Brush Run, PA.

1. They joined the Redstone Baptist Association with the understanding they would follow only the Bible, not the Philadelphia Confession, which was a Baptist creed.
2. Because of many differences, they eventually went their separate way from the Baptists.

### **III. ALEXANDER CAMPBELL SPREAD THE TRUTH BY DEBATE, WRITING AND EXTENSIVE PREACHING.**

#### **A. Campbell held six widely read public debates.**

1. He debated John Walker, Presbyterian, on infant baptism in Mt. Pleasant, Ohio in 1820.
2. He debated W. L. McCalla, Presbyterian, on infant baptism and sprinkling in Washington, KY also in 1820.
  - a. In this debate he set forth the purpose of baptism.
  - b. He told the Baptists he had as much against them as the Presbyterians.
3. He debated Robert Owen, an atheist, in Cincinnati in 1829.
4. He debated Bishop Purcell, a Roman Catholic, in 1837 in Cincinnati.
5. He debated Obadiah Jennings, a Presbyterian, in Nashville and baptized 30 persons as a result.
6. In 1843, he debated Nathan L. Rice, a Presbyterian in Lexington, KY on infant baptism, sprinkling, and the work of the Holy Spirit.

#### **B. Campbell edited two extensively circulated papers.**

1. The Christian Baptist was published 1823-1830.
2. The Millennial Harbinger was published by him from 1830 to his death in 1866.
3. He also wrote several widely read books.

#### **C. Campbell was one of the most famous preachers in his day.**

1. President James Madison called him “the most original expositor of Scripture I have ever heard.”
2. In 1850, he delivered a two hour sermon before a joint session of the United States Congress.
3. He preached throughout the US to large crowds.

### **Conclusion:**

1. The Campbells did not start a new denomination but called men back to the church of the Bible.
2. Our allegiance is to Jesus Christ, the founder of the church.
3. We can become Christians today as they did in the first century and be added by the same Lord to the same church (Acts 2:36-47).

