

1. One of the driving forces behind the Restoration movement was an attempt to unite the legacy of the Protestant Reformation (DIVISION).
2. A common lament was the ever-increasing creation of religious denominations with their widely opposing and contradictory beliefs and practices. (**Jn 17:20-23; I Cor 1:10-13; Eph 4:1-6**).
3. Early on men wanted to restore the unity mentioned in these verses.
4. Almost simultaneously and unknown to one another these Restoration pioneers (O'Kelley, Jones, Smith, Wright and many others) lead efforts to return to the simplicity of the NT and met with phenomenal growth and similarity of doctrine.
5. This similarity inevitably brought its various elements into contact and eventual union.
6. Do not conclude that these pioneers arrived at a complete restoration of the ancient order or that all reached an understanding of the ancient order at the same rate. **They did not.** Nevertheless, they were courageous and conscientious men.
7. Their story is worth telling because it is so worth emulating.

Barton W. Stone

1. About the time that Smith and Jones established their movement in New England a Presbyterian preacher in Kentucky by the name of **Barton Warren Stone** began to have misgivings about the doctrines of his church, (in particular **totally depravity**).
2. If this were true, Stone concluded, what good did it do to preach and persuade men to believe?
3. Stone was born in Born in 1772 – in Port Tobacco, Maryland. He studied to become an Attorney.
4. For awhile he taught at Succoth Academy, in Washington, Georgia. While there he was influenced by Principal, **Hope Hull**, a Methodist who had been influenced by **James O'Kelley** – this would have been in 1795.
5. Moved to Cane Ridge, Kentucky in 1797 accepting the position of Pastor for Concord & Cane Ridge Churches.
6. Concerning his Ordination into the Transylvania Presbytery, he was told to swear Allegiance to the Westminster Confession of Faith, Stone said: "*I Do In As Far As It Agrees With The Bible*"
7. Heard of & visited a **James McGready** Revival in Logan County, KY in the fall of 1800
8. Returned to Cane Ridge and preached a sermon on John 3:16
9. He and others of soon began to preach the universality of the gospel and faith produced by the word of God as a condition of salvation.
10. Withdrawing themselves from their Presbyterian presbytery, they formed the **Springfield Presbytery** in 1804.
11. However, they soon concluded that there was no authority for such an arrangement and announced its self-dissolution in "*The Last Will and Testament of the Springfield Presbytery.*"
12. In it they also rejected **creeds** and the title, "**Reverend,**" and supported **congregational autonomy**.

13. It wasn't until several years later that Stone became convinced, and began to preach, that baptism was to be administered to the penitent believer for the remission of sins.
14. The work of Stone began to grow rapidly.

Alexander Campbell

1. Although his son is a more illustrious figure in Restoration history, Thomas Campbell preceded his son in spearheading the Restoration.
2. Shortly after his arrival from Ireland in 1807, Thomas found himself in trouble with his Presbyterian superiors over his alleged false teaching. He withdrew from the Presbyterian Church and formed the "*Christian Association of Washington*" (Pennsylvania).
3. Thomas Campbell had become convinced that human creeds were the cause of religious division and took as his guiding principal: "*where the Bible speaks, we speak; where the Bible is silent, we are silent.*" In the light of this principle **infant baptism** was rejected. The Campbell family back in Ireland was making plans to join Thomas in America.
4. Alexander Campbell on September 28, 1808 set sail for America on **The Hybernia**, but was ship-wrecked off coast of Scotland on October 7, 1807, so on November 9, 1808 Alexander attends Glasgow University, Scotland.
5. While there Alexander broke from the Presbyterian Church shortly before leaving for America. Both Campbells had broken from the Presbyterians without knowing the other had.
6. After Alexander read his father's *Declaration and Address*, he found himself in agreement with him.
7. After a study of baptism, Alexander Campbell, his wife, Thomas Campbell and his wife along with several others were immersed by **Matthias Luce**, a Baptist minister, on June 12, 1812 at Buffalo Creek. (**Remember**, at this time he didn't understand the purpose of baptism, just that it needed to be done – Immersion, not sprinkling).
8. **The Redstone Baptist Association** readily accepted the Campbells in. But in 1816 Alexander spoke at the Redstone Baptist Meeting in his great lesson known as, "*The Sermon on the Law.*"
9. In it he made a difference between the Old & New Testaments, until that time authority was taken from both Old & New Testaments—Campbell made a difference.
10. Moses law was done away with.
11. Still important, but not for doctrine, Rom. 15:4, because there is a new will and testament to follow.
12. This left the Baptists in turmoil, causing them to realize that Campbell was different, finally breaking with the Baptists in 1830.
13. Campbell was a superb debater. On April 13-21, 1829 – Campbell debated **Robert Owen** (Existence of God). Campbell spoke for 12 hours – resulting in the movement spreading to Europe.

14. Campbell was elected a delegate to House of Burgess and attended Constitutional Convention of Virginia.
15. **James Madison** (4th President of U.S.) said: *“It was my pleasure to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard.”*

Meeting and Merging

1. In 1824 Barton Warren Stone and Alexander Campbell met for the first time and found that they stood on the same ground in rejecting human creeds, sectarianism, and unscriptural names and in accepting the universality of the gospel and baptism for the remission of sins.
2. Representatives of both Stone and Campbell met at the Hill Street Church in Lexington, Kentucky the last week of 1831.
3. On January 1, 1832 they joined forces. **Raccoon John Smith** spoke: *“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 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.”*