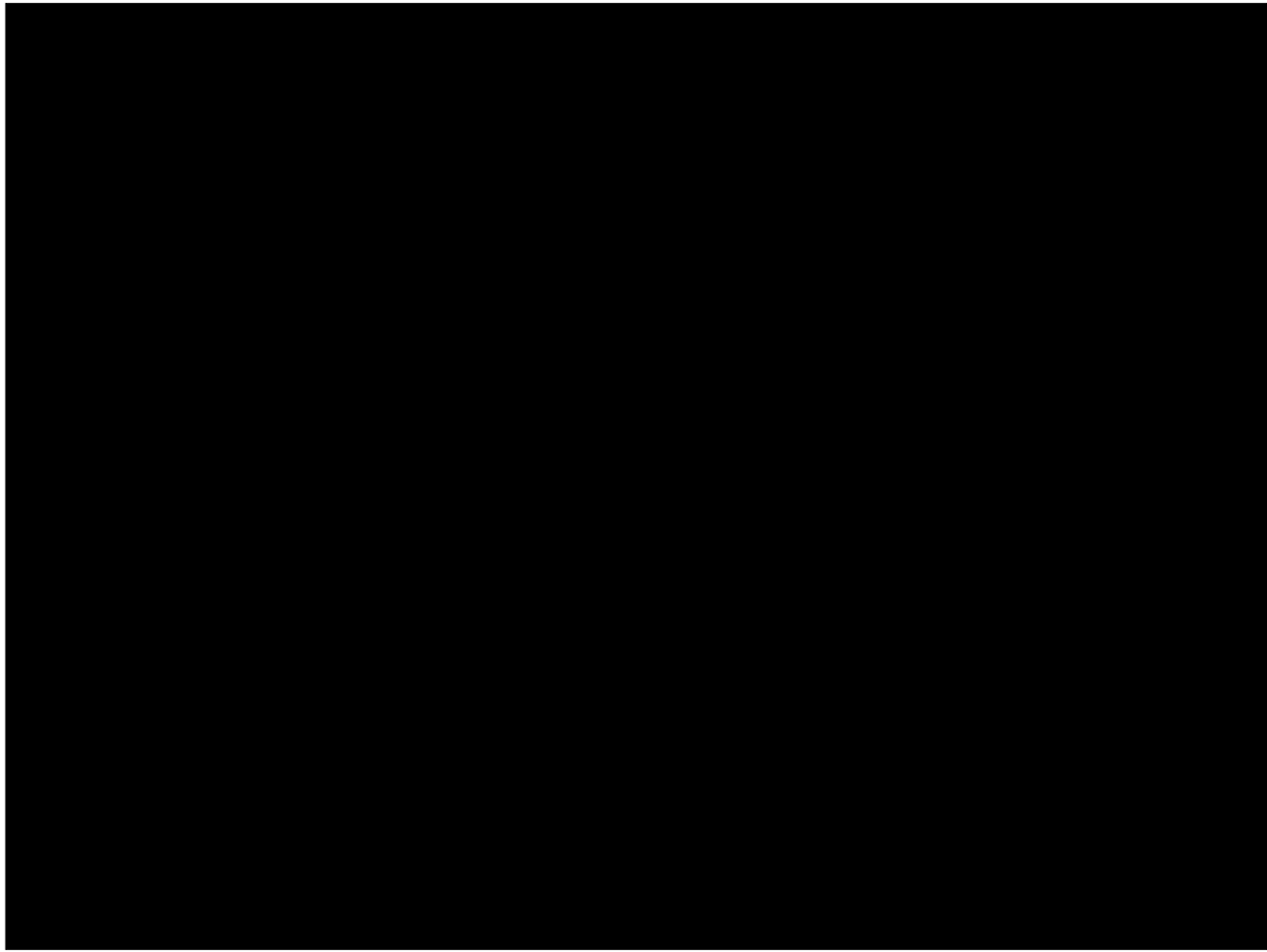




ROOTS



Why We Are What We Are



How Do Things Become “Contagious?”



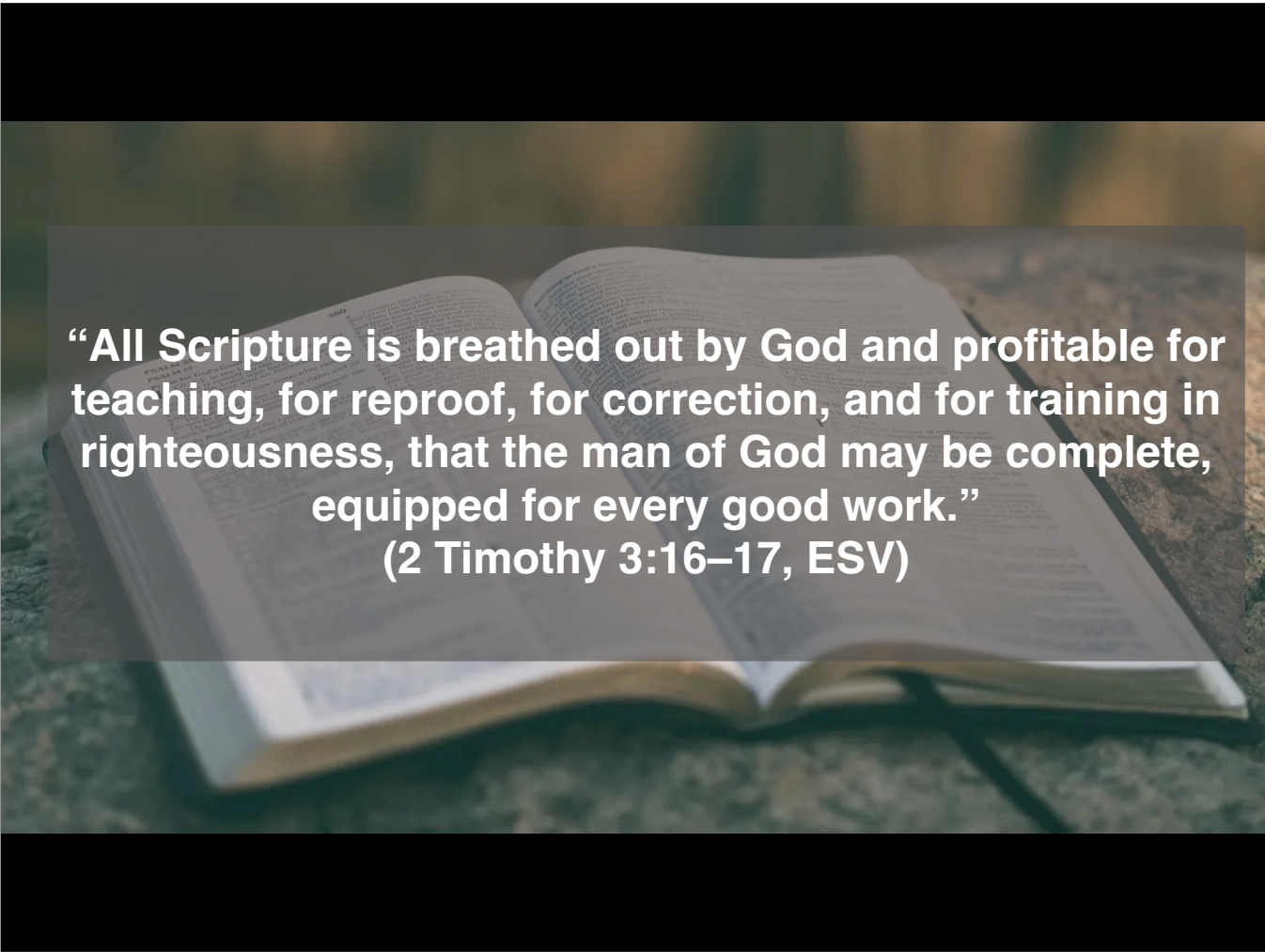
The ice bucket challenge. Why did that catch on? Why did the Muscular Dystrophy Foundation raise \$100 million in one week. (Contrast that with LiveStrong which at its zenith took 1 year to raise \$50 million dollars.)



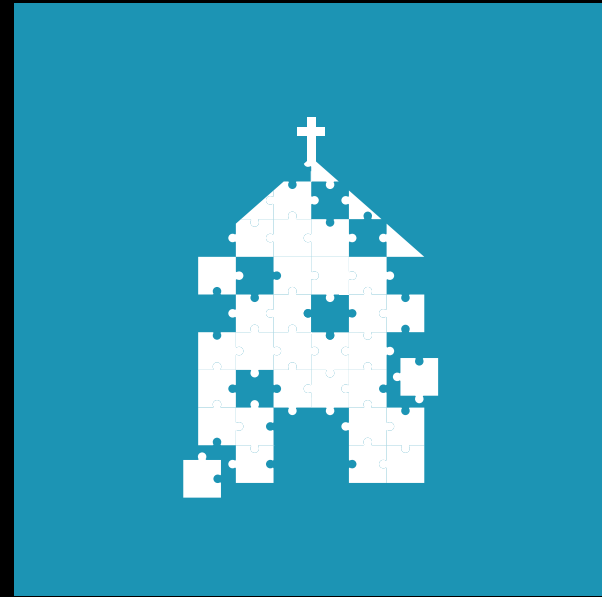
Yet, the restoration idea was contagious. It struck a match which ignited the religious landscape into an inferno dedicated to going back to the Bible.



Three Factors Concerning Restoration



**“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”
(2 Timothy 3:16–17, ESV)**

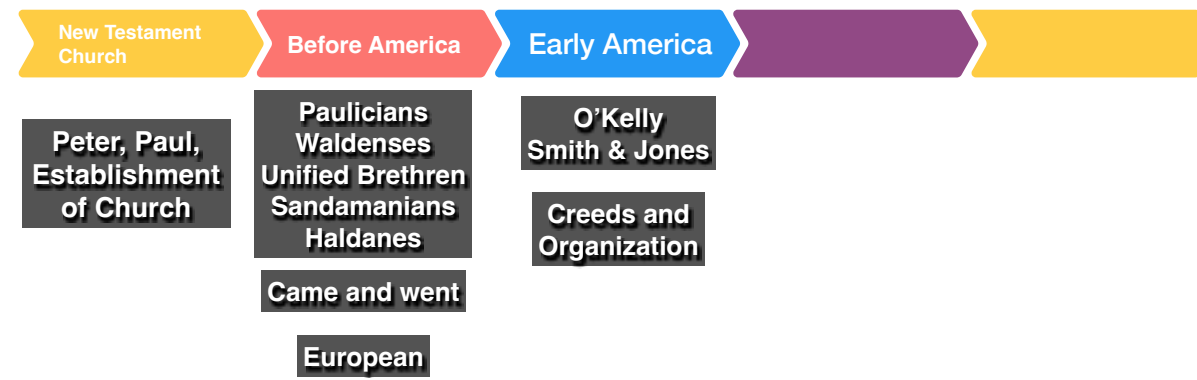


**Do we put the church
together according to
culture or according to
scripture?**

**Do you emphasize unity over restoration or
restoration over unity?**



The Travel of Restoration





At that time the United States was at his lowest tide of religious adherents. Only 10% claimed Christian membership. Thomas Paine's the age of reason ridiculed Christianity.

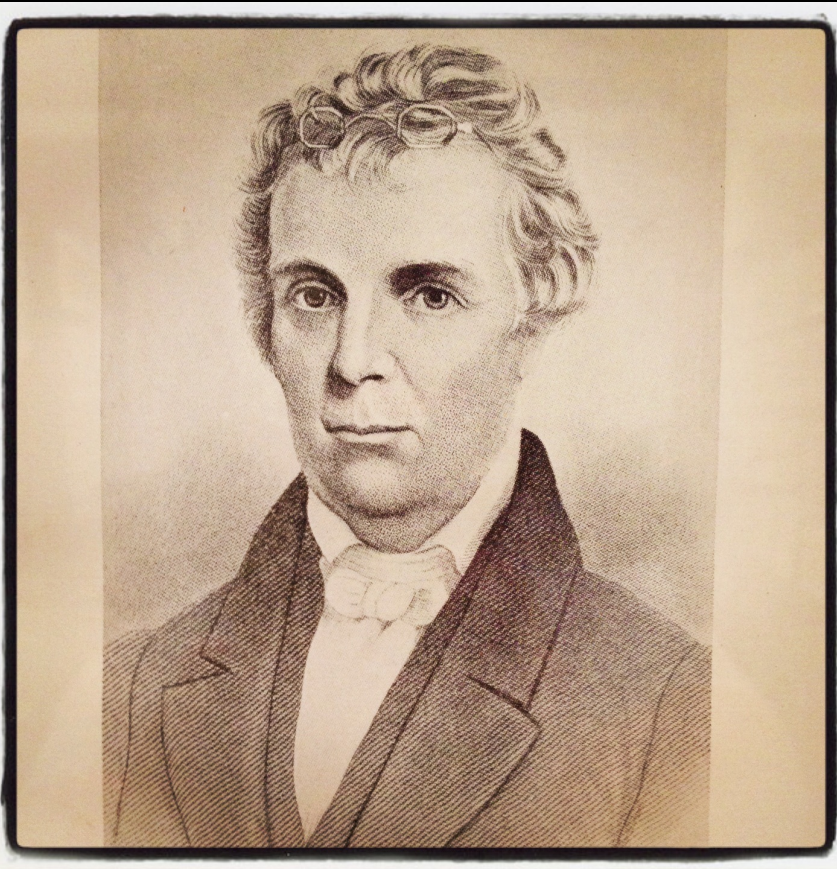
But the Bible was read, mainly as a work of piety rather than as a way to find God's plan.

Calvinism probably produced both. Since the basic tenet of Calvinism was only the elect were saved, there was no practical reason to "be Christian." The diversity was taking hold and a sense of the secular was there. (Sounds much like today.)



The Second Great Awakening

1790. Took place all over America but started in the Northeast at Cambridge, MA at Harvard College. It soon spread as people were looking for something more than their everyday existence.



Barton W. Stone

Son of a Maryland planter. He was a witness of the final battle of the Revolutionary War. Attended the David Caldwell Academy in North Carolina run by Caldwell, a Presbyterian minister. While there, a preacher came and held a revival at the school



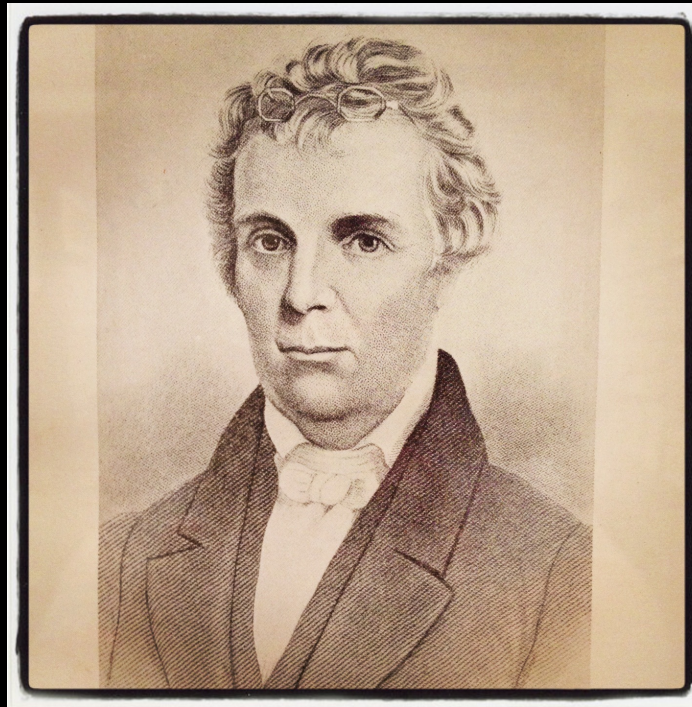
James McGready

“He left me without one
encouraging word.”

James McGready came to the David Wells Academy and held a series of revivals. He was a staunch Calvinist and preached the destiny of the lost and the hope of the saved. However, he emphasized the central tenet of Calvinism. You could affect neither. If you wanted to come to God, you cannot. If you want to be a child of God, it is impossible.

This stirred a struggle in the heart of the young Barton Stone. He wrote in his journey that the preaching “left me without one encouraging word.” So he began studying the Bible more intently to see what it really said. He started questioning his Calvinistic upbringing, especially as he cast it against the New Testament portrait.

**“Do you accept the
Westminster
confession of faith is
containing the system
of doctrine taught in
the Bible?”**



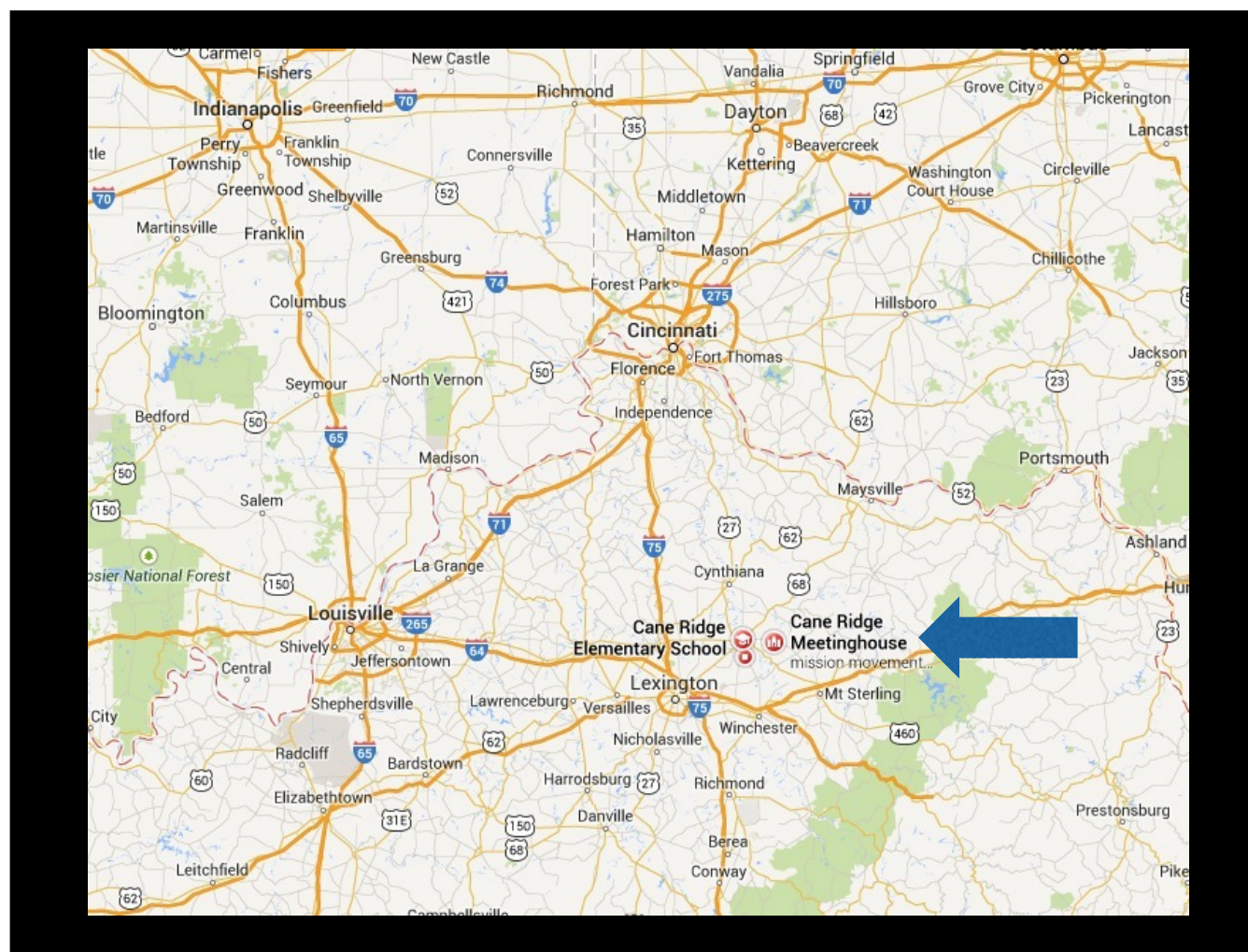
"I do, as far as I see it consistent with the word of God."

Went to a seminary and became a Presbyterian preacher. To be ordained, you had to accept the tenets in the Westminster Confession of Faith (from 1646 and was heavily Calvinistic). The standard question was "Do you accept the Westminster confession of faith is containing the system of doctrine taught in the Bible?" Stone replied, "I do, as far as I see it consistent with the word of God."

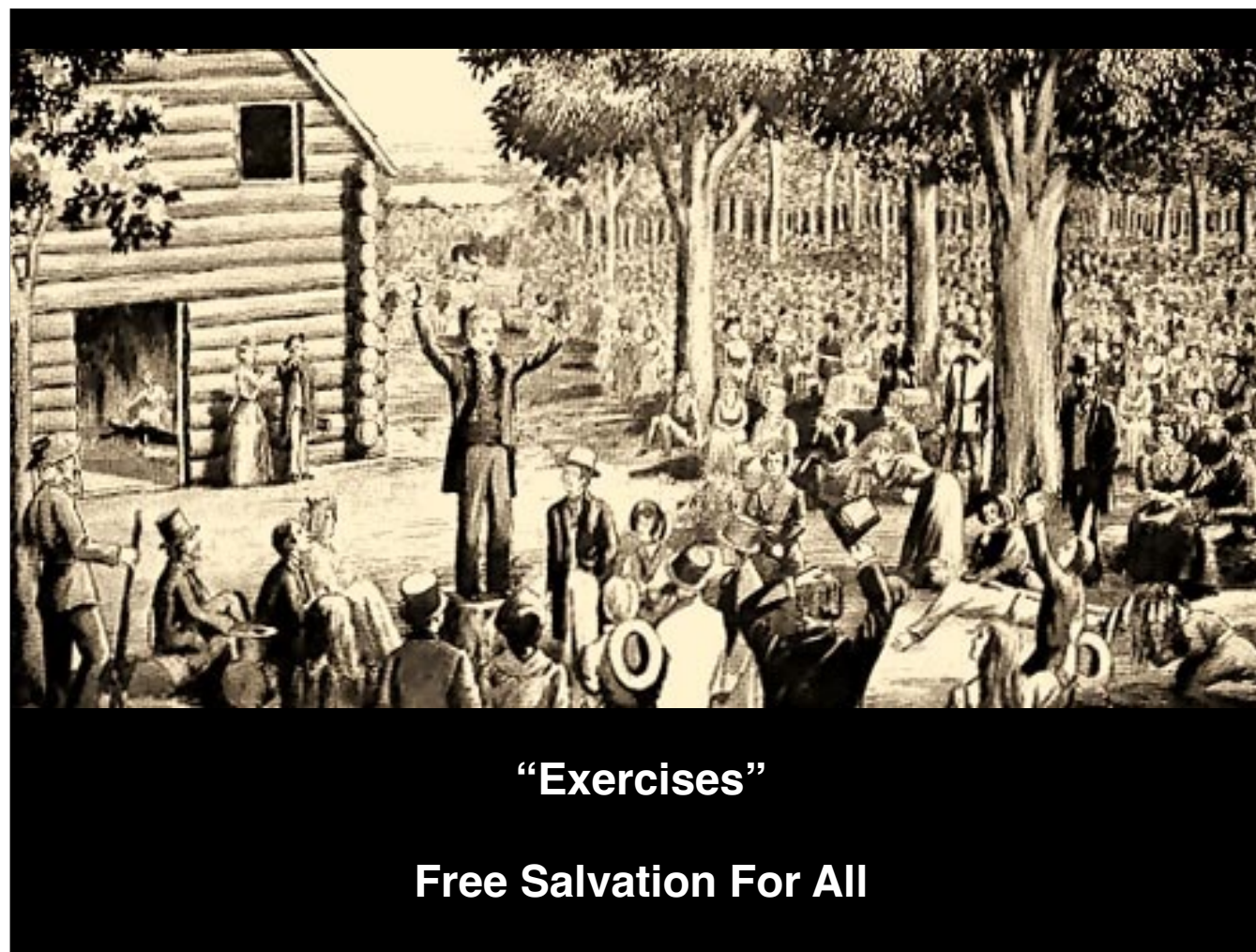


**Cane Ridge Meeting
1801
Cane Ridge, KY**

On the frontier (remember it was only a few years after Daniel Boone had discovered the Cumberland Gap which allowed westward expansion past the mountains). In Kentucky, a series of what we would call "camp meetings" began at Cane Ridge, Kentucky. It was 1801 and it was said that over 20,000 people came to Cane Ridge. One of the preachers participating in the preaching was Barton Stone.



Cane Ridge is east of Louisville, KY and south of Cincinnati, OH. Today, this is a pretty populated spot, but in this time, few lived here. (This was also the area in which around the same time a young man named Tom Lincoln settled and they would have a son called Abraham.) This is where things happened that would affect centuries to come.



“Exercises”

Free Salvation For All

One of the interesting things was preachers from all different kinds of churches were preaching. So, the question was floated with so many opinions, “what does the Bible say?”

One of the more curious things that happened at Cane Ridge was an emotional excitement called the “exercises.” These were emotional outbursts such as barking like dogs and falling down and banging heads on the ground. For the first time, many heard a message that salvation was free to all, not constrained to the “few elect” and they could respond to the gospel message and be a child of God. That was revolutionary preaching in the day.

The presbyterian preachers at the meeting were summoned before the Kentucky Synod of the Presbyterian Church and were accused and found guilty of heresy and defrocked.

The Springfield Presbytery

Stayed Presbyterians as Reformers

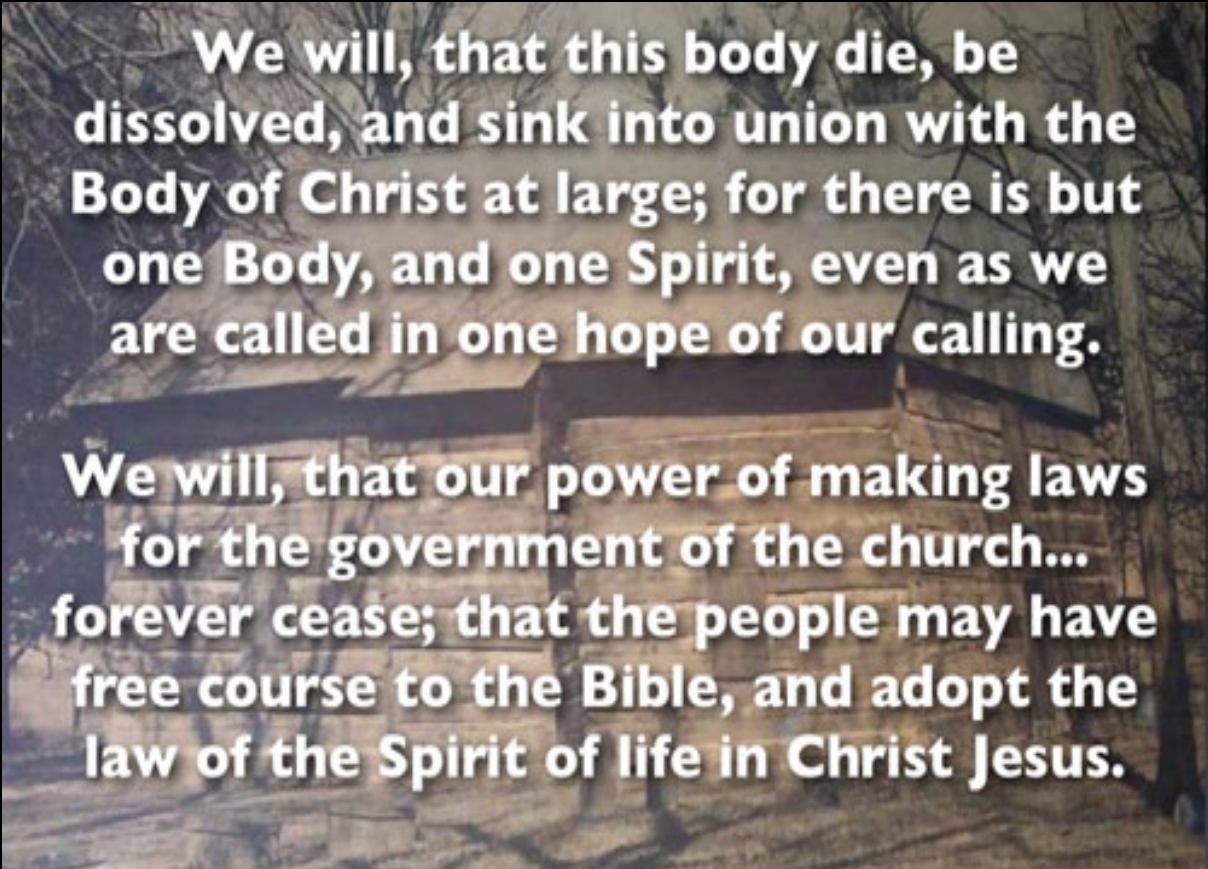
Kept Examining Scriptures

Dissolved in 5 months

So these men, including Stone, formed another “presbytery” called the Springfield Presbytery. It tells you they wanted to stay as they were but wanted to be free of the “human government” which ruled them. (One note: you were not allowed to preach in the Presbyterian Church unless they “licensed” you as an ordained minister.)

However, the men kept examining the scriptures. They taught only what they found in the text of the New Testament and measured everything against it.

That led to a conclusion that they should not have a presbytery as they were not found in the New Testament. So, five months after starting the Springfield Prebytery they dissolved it.



We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling.

We will, that our power of making laws for the government of the church... forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

To do so, they wrote a "last will and testament of the Springfield Presbytery." In it they were adamant of a single fact. God in Scripture, to human agency, determines what God wants them to do. There is also a sense that the Body of Christ was a single entity and could be discerned through studying the Bible. It was not a human institution but a divine one.



Today, the old Cane Ridge Meeting house where the document was signed still stands. A few decade ago, decay set in and the Disciples of Christ Historical Society erected a brick building around the old meeting house. Today, you can to and see the original meeting house preserved from the elements. Several years after Stones death, his body was moved and buried in the church graveyard.



The Pillars

Unity Based on Faith

**Independence of the Gospel and the Local Church
right of a church to choose its own preacher
preachers are licensed by God, not man
the unequivocal authority of Scripture over all**

Stone's preaching rested on five basic pillars, all which are essential to restore the New Testament church today.



Like Fire in Dry Stubble

It was said of the movement that the message spread like fire in dry stubble.



The Devil is In the Details

But...as someone has said, the devil is in the details. It is one thing to espouse restoration, it is much harder to live restoration which is why we have problems.



Somehow, you have to turn theory into practice. Soon, the practical application of restoration became an issue. Since we are following the New Testament, what should we do.

Now That We've Not Presbyterian, What Are We?

**Rice Haggard
(from James O'Kelley's movement)**

Just Christians

It seems that the first question is always the same. Since we are not Presbyterians, what are we going to call ourselves. What do you say when people ask, "what are you religiously?" O'Kelley had the same problem. They were Methodists. When you stop being a Methodist what are you?

At that a time Rice Haggard proposed the name "Christian." Haggard had migrated to Kentucky and heard the same refrains of "going back to the Bible" in Stone and had joined that movement. When the question arose again, it was the same Rice Haggard who made the same suggestion. Since they were first called Christians in Antioch, let's just be known as Christians. And it stuck. The church became known as the Christian Church. (later in our study we will address some of what all happened in history).

How Do You Become a Christian?



The second question is even more thorny. If we are “Christians” how do we become Christians?

They had been used to the concept of sprinkling of infants. That’s what Presbyterians did.

But do you still do that?

How Do You Become a Christian?



This is where they said, "let's find out what they did to become Christians in the New Testament?" They read passages like Acts 2, Acts 8, Acts 10, Acts 16, Acts 22. They looked at John 3:23 (where it says John baptized at Aenon near Salem because there was much water there). They examined the actions of going down and coming back up out of the water. They looked at Paul's analogy of baptism of a death, burial, and resurrection in Romans 6. They asked "what's the purpose" and heard Peter's instruction in 1 Peter 3:21 that "baptism now saves you" and his admonition to "repent and be baptized for the remission of sins." They looked at everything and came to a conclusion.

The picture of salvation in the New Testament was immersion in water. When that happened sins were washed away and you became a child of God. Without it, you could not come to Christ.

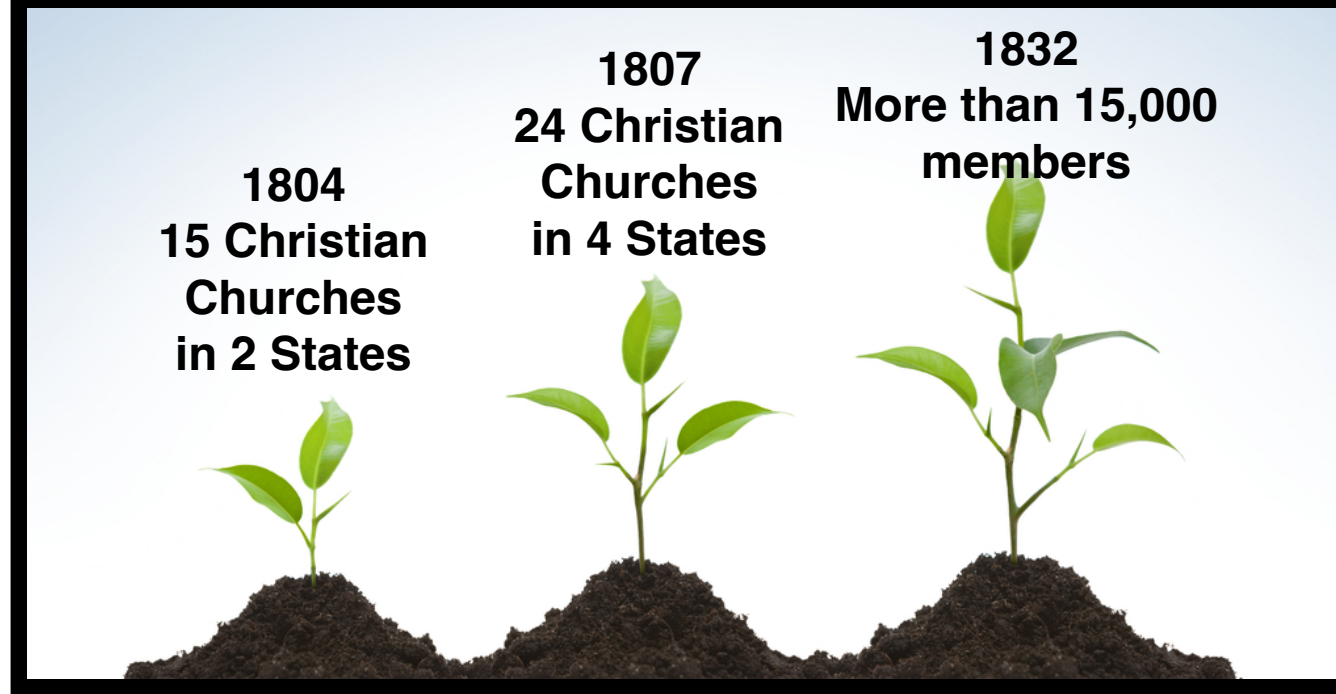
In the next few years, they would continue to struggle. Did it mean that if you had not been immersed, you had to be re-immersed? Stone believed that but continued to study and finally came to the conclusion that every man who wants to be a Christian should be re-immersed.



Here's where you get the first of the great thorny questions. Is it presence or absence?

In other words, if it doesn't say you can't, is it permissible to do so. (That's what some said about infant baptism). Others maintained if there is a clear, specific practice, that will exclude others.

This will always be an issue in the Restoration Movement.



But there was significant growth in areas in which few people lived.

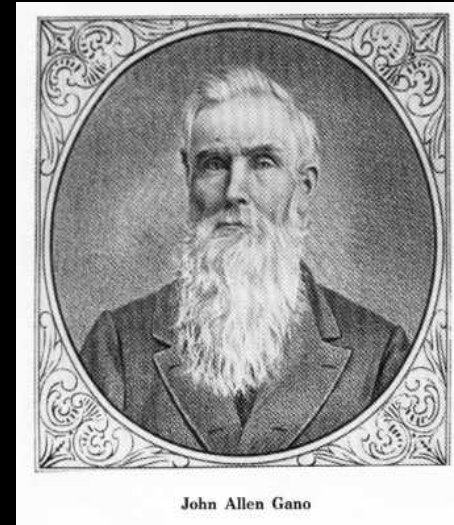
Studied under Barton Stone

**One of the Preachers at
Cane Ridge after Stone's
death**

**One Son was a
Confederate General**

**3 Sons set up a law
practice in Dallas**

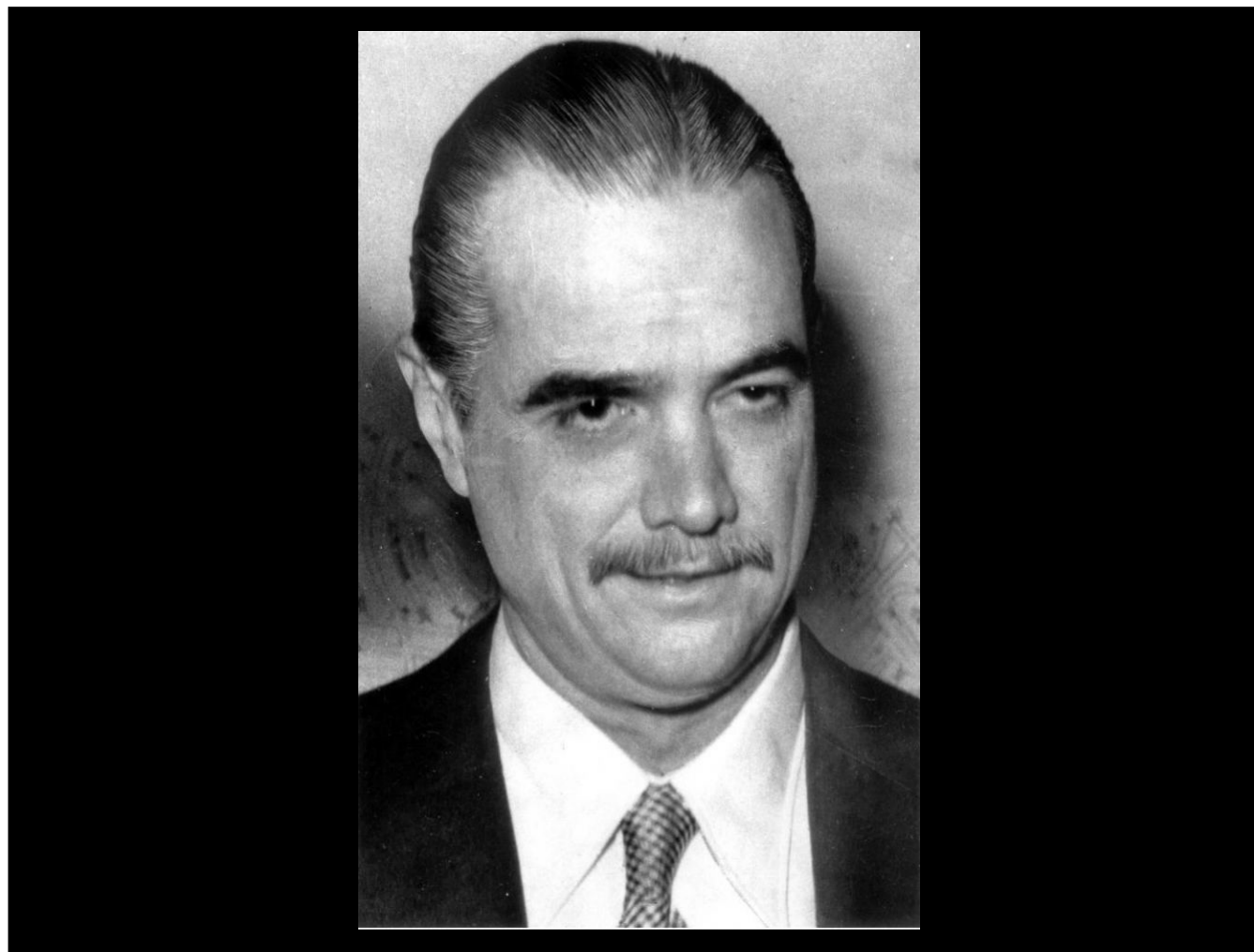
Was the great-grandfather of....



John Allen Gano

One quick side note simply because it is interesting and I like it. One of the young men who studied under Barton W. Stone was a man named John Allen Gano. Gano would preach at Cane Ridge after the death of Stone. He had four sons. One was a general for the Confederacy in the Civil War. Three came to Dallas and set up a law practice. One of those drew up a charter for a little school out west of Dallas called the Childers Classical Institute which was opened in 1906. It would become Abilene Christian University.

On of those sons would have a daughter who would have a son. That means that John Allen Gano was the great grandfather of...



Howard Hughes. My generation knew him as the world's richest man who founded Hughes Tool Company. (Story told by Jerry Rushford.)



Stone's Legacy



**It takes courage to stand up for faith
against religious culture of the day.**



Next Week:



**Sharpening the Point of
Restoration**