Introduction:

A. Congregations Have Histories!
   1. Ephesus:
      a. This was a strong, dynamic congregation when Paul wrote them in the 60’s.
      b. A.D. 96 -- Rev. 2:2-5 “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; 2 and you have persevered and have patience, and have labored for My name’s sake and have not become weary. 3 Nevertheless I have this against you, that you have left your first love. 4 Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place--unless you repent.”

   2. Laodicea
      a. In A.D. 63 this congregation was identified right along with the congregation in Colossae; there is no indication that there was a problem there. -- Col. 2:1; 4:13, 15, 16
      b. However, in A.D. 96, this congregation had serious problems.
         1. They were nauseating to the Lord! Rev. 3:15,16 “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. 16 So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.”
         2. They were so self-deceptive! Rev. 3:17-19 “Because you say, ‘I am rich, have become wealthy, and have need of nothing’--and do not know that you are wretched, miserable, poor, blind, and naked--18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. 19 As many as I love, I rebuke and chasten. Therefore be zealous and repent.”

C. Today: My Sermon Is A Play On Dicken’s Theme: “A Tale Of Two Congregations!”

D. These Two Congregations Were A Part Of The American Restoration Movement.

E. Beginnings Of The Restoration Movement In The Late 1700’s And Early 1800’s -- People Across The Religious Spectrum Began To Compare Their Religious Convictions With The Word Of God:

1. The O’Kelly Movement.
   a. It started about 1793; they left the Methodist Episcopal Church.
   b. Its roots were in Virginia and in North Carolina.
   c. A couple of the strong leaders were James O’Kelly and Rice Haggard.
   d. At first they were called Republican Baptists; Rice Haggard urged “the name Christian only.”

2. The Smith-Jones Movement.
   a. It arose in Vermont and New Hampshire.
   b. Elias Smith and Abner Jones were leaders.
   c. They united with the O’Kelly Movement in 1811.
   d. They were a part of the Baptist Churches.

3. The Stone Movement.
   a. It had major impact in KY and OH.
   b. Barton W. Stone, Richard McNemar, Rice Haggard and Samuel Rogers were leaders.
   c. The roots of many was in the Presbyterian Church.

4. The Campbell Movement.
   a. Thomas Campbell’s parents had been Catholics; they became members of the Church of England.
   b. Thomas rejected the formalism and became a Seceder Presbyterian.
   c. Campbell came to the U.S. in 1807. On his doctor’s advice he left Scotland and came to the U.S.
   d. In September of 1809, Campbell’s wife and children including Alexander came to the U.S.
   e. In Dec. 1809 Thomas wrote the Declaration and Address in which he called upon people to simply be loyal to Jesus Christ and to the Scriptures.
   f. In the U.S. the Campbell’s aligned with the Mahoning Baptist Association for a while; however in 1832 they ultimately united with Barton W. Stone. They identified themselves as “Christian Churches” or “Churches of Christ.”
   e. This movement had great impact in SW Pennsylvania, NW Virginia, NE Ohio, and KY.
Thomas Campbell, Alexander Campbell, Walter Scott, and Jacob Creath, Sr., and Raccoon John Smith were leaders. W.K. Pendleton was Campbell’s son-in-law.

F. That Being Said, Now We Examine “A Tale Of Two Congregations.”

I. (Slide #2) Cane Ridge, KY.
   A. This Congregation Was A Part Of The Stone Movement.

   B. Much Of The Focus Is On Cane Ridge In Bourbon County, KY.
      1. In 1790 Daniel Boone, a pioneer explorer, suggested this area to a group of Scottish-Irish Presbyterians from North Carolina.
      2. These settlers built houses for themselves and this building for worship.
      3. The building was built in a very rural area about 7 miles east of Paris, KY by Robert Finley, a Presbyterian preacher from NC in 1791. (It is the oldest log meeting house in KY. It is believed to be the largest one-room log structure standing in North America. It will hold about 250 people.)
      4. Barton W. Stone, born on December 24, 1772 in Charles County, MD., first came to preach at Cane Ridge in 1796 (he was 24 years old at that time).
      5. After about a year, in the fall of 1797, he went to Georgia to preach.
      6. In the fall of 1798, the congregations at Cane Ridge and Old Concord, near Carlisle, called Stone to return to Kentucky and preach.
      7. Stone was ordained a Presbyterian minister in 1798.
         a. His ordination gives some real insight into his heart, his respect for the Bible, and his loyalty to what he knew to be right.
            1. When Stone was being ordained by the Presbyterian Church in 1798, he struggled with the doctrines of the Confession of Faith. He said, “Knowing that at my ordination I should be required to adopt the Confession of Faith as the system of doctrines taught in the Bible, I determined to give it a careful examination once more…I stumbled at the doctrine of the Trinity as taught in the Confession: I labored to believe it but could not conscientiously subscribe to it.” Thus, his answer when he was asked at his ordination if he accepted the Westminster Confession of Faith, Stone said, “I answered aloud, so that the whole congregation might hear, ‘I do, as far as I see it consistent with the Word of God!’”
            a. Stone and the Campbells strongly opposed the Trinity.
b. Some were praying to the Trinity -- Father, Son, and Holy Spirit.
c. They felt people made no distinction between the three.
d. They felt people were promoting a concept of polytheism -- that there were three separate gods who worked totally independent of each other.
e. Some were teaching that people had to be baptized in the name of Jesus Christ, not in the name of the Father, Son, and Holy Spirit.

2. Stone came to believe that baptism must be immersion; he was immersed in 1804.

b. The birth of Alexander Campbell’s daughter also gives insight into these people’s minds -- Alexander Campbell married Margaret Brown on March 12, 1811. Their first child, a daughter was born on March 13, 1812. Campbell was asked if he was going to have her sprinkled. Her birth caused Alexander and Margaret to study the subject of baptism. Finding neither original sin, infant baptism, nor sprinkling, they rejected them all!

7. Events that led up to the Cane Ridge Meeting:
   a. Stone learned about area-wide campaigns early in 1801 when he made a trip to Logan County, KY near Russellville to see how those revivals were conducted. He was impressed by the excitement those meeting stirred, but was more intrigued by the decisions so many were making to “accept Christ!”
   b. Another meeting was held in June of that year at Old Concord about 5 miles from Carlisle. About 5-6000 people attended it.
   c. The historic Cane Ridge Revival took place on August 7-12, 1801. Some estimate that there were 20,000 to 30,000 attendees!
      1. It was set up as a communion meeting; many had not taken communion for years.
      2. People were personally choosing to submit to Christ; yet it was driven by uncontrollable emotion -- some were barking, jerking, swooning, laughing, singing, and running through the woods.

8. In 1803, Stone and five colleagues left the synod and formed the Springfield Presbytery.

9. On June 28, 1804 (when Stone was 32 years old) the “Last Will And Testament” of the Springfield Presbytery was signed.

10. The Stone and Campbell movements united at Millersburg on April 24, 1831.

11. In 1957 a limestone superstructure was build around and over the Cane Ridge Meeting House to preserve it.

12. (Slide #3) Original split log pew.
II. (Slide #4) Old Mulkey Meeting House
A. This Congregation Was A Part Of The Baptist Movement.

B. It Was Originally Known As The Mill Creek Baptist Church.

C. This Building
   1. It is the second oldest log church building in KY. It was erected in 1804. (Cane Ridge was built in 1791).
   2. It is the oldest “freestanding” log church in KY (Cane Ridge is encased in a limestone superstructure).
   3. It is a log structure with wood floors, peg leg seats, chinked and daubed walls, clapboard shutters, and handrived shingled.

D. Location -- It Is Near Tompkinsville, KY (Formerly In Barren County; Now In Monroe County). The congregation was established in 1798.

E. History:
   1. John Mulkey was born in South Carolina in 1773; he moved to East TN in 1793.
   2. His grandfather and father were Separate Baptist preachers; John followed their faith.
   3. He settled in Tompkinsville, KY.
   4. John’s first contact with “Christians only” was with David Haggard, brother of Rice Haggard. The Haggards were connected to the work of James O’Kelly (all of them were former Methodists).
   5. John Mulkey attended the Cane Ridge Revival in 1801 with David Haggard.
   6. In 1804 the old Mulkey Meeting House was built.
      a. It was made from logs; the floor was made of boards split from logs.
      b. It was built in the shape of a cross.
      c. It has 12 corners -- the 12 corners of the church are regarded as representative of the 12 Apostles and its three doors, the Trinity; construction is of half-hewn logs and chinked and daubed walls.
      d. (Slide #5) The pews were logs cut in half and were supported by short wooden poles.
      e. The pew had no backs and no padding!
Seven years later in 1809, at age 36, John Mulkey was preaching on election. During his lesson he became confused; he had serious concern about the doctrine of Unconditional Particular Election. Later he studied more and rejected the idea of individual election. Mulkey was convicted of heresy 3 times by the Baptists; since they were ruled by majority, the Church was allowed to decide what happened to the building. On Saturday morning, November 18, 1809 the congregation of about 200 members split -- 150 went out the WEST door -- gave up Calvinistic beliefs and determined to be organized on “the Bible alone”; the other 50 went out the east door and started the Mill Creek Baptist Church down the road.

Eight. John influenced his brother Philip. They both preached that a believer could be a Christian alone and not part of a denomination. They joined forces with Barton W. Stone and others in Christian Union. Stone had recently come to the same realization.

Nine. Daniel Boone’s sister Hannah Pennington was a part of this group; she is buried in the churchyard.

III. (Slide #6) The Subsequent History Of These Two Congregations:  
A. (Slide #7) Cane Ridge And Central KY. 
1. Barton W. Stone died in 1844 in Hannibal, MO.

2. Alexander Campbell died in 1866.

3. Events in succeeding decades and the last 150 years. 
   a. Most congregations of the Restoration Movement in central Kentucky went into digression -- they left the foundational principles of the Restoration Leaders.
   b. About 1860 L.L. Pinkerton introduced the melodeon (small organ) as the first instrument used in any church of the Restoration Movement in Midway, KY. Adam Hibler, an elder, removed the “instrument of Satan;’’ his slave, Reuben, passed it out to his master through a window. That melodeon is displayed today with pride at Midway University in Midway, KY. It is a sickening historical relic!
   c. J. W. McGarvey came to Lexington in 1862. 
      1. He was a scholar.
      2. He taught in the College of the Bible which today is part of Transylvania University. He was also the president.
      3. He preached for the Main Street Christian Church (later it moved to Broadway). McGarvey preached at the Broadway Christian Church from 1870-1882. He was an elder there until 1902.
      4. J.W. McGarvey 1829-1911 -- he was strongly opposed to instrumental music personally [he would not be a member where it was used] however, he fellowshipped those who used it; he also accepted the Missionary Society.
5. When the other elders at Broadway and Mark Collis, the minister, stated that they were going to poll the congregation about the use of the organ, McGarvey immediately resigned. He and his wife placed membership with the Chestnut Street congregation.


“Now I will tell this incident in the life of Brother J. W. McGarvey. In January, 1902 or 1903, I was preaching for the Pearl and Bryan Streets Church in Dallas. Brother McGarvey, an old man at the time, was invited to speak at the Central Christian Church in Dallas. We had three men in the Pearl and Bryan Streets Church who had graduated from the College of the Bible in Lexington, under Brother McGarvey, and they were great admirers of him. They suggested that we invite Brother McGarvey to preach at Pearl and Bryan that night. We did so. I was just a boy of 24 or 25 then. I was sitting by the side of the great old man on the front seat, waiting for the service to begin. As we sat there talking, Brother McGarvey said to me: ‘Brother Sewell, I want to say something to you, if you’ll accept it in the spirit in which I mean it.’ I told him I’d appreciate anything he had to say to me.’ He said about these words, ‘You are on the right road, and whatever you do, don’t ever let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried. I believed at the start that was the only way to do it. I’ve never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn’t. I’ve gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today.’ He said, ‘It won’t work.’

That experience has been an inspiration to me all the days of my life since. It has helped me, when I was ever tempted to turn aside and go along with error, to remember the warning of this great old man.”

d. Those who were loyal to the missionary society and the instrument promoted liberalism and ecumenical fellowship. They took over most of the Universities of the movement -- Bethany College, Texas Christian University, Lexington Theological Seminary (formerly the College of the Bible), Drake University, and Butler University.

e. In 1906 the separation between Christian Churches and Churches of Christ was acknowledged.

f. In 1968 there was a split in the Christian Churches; the Disciples of Christ left and identified themselves as a denomination.

4. In central Kentucky, most of the congregations started to use the instrument. (I think Stone and Campbell would “Roll Over In Their Graves!”)

5. Very few counties had congregations that remained faithful to the Truth!

6. Efforts in the 1930’s in Montgomery County and in Bourbon County in the 1960’s led to the re-establishment of churches of Christ in these areas. My Uncle, George L. Rogers, who died recently, was encouraged to come to Paris, KY and to revive the work there; he did. Now most counties in central Kentucky have faithful congregations.

7. But I wonder -- “What would it be like today if leaders had staunchly stood against the instrument?” And I wonder -- “What would it be like if people had sought loyalty based upon the N.T. Scriptures and Them alone?”

B. (Slide #8) Old Mulkey Meeting House And Tompkinsville, KY:
1. There has been a faithful group of Christians in that small south-central KY community since the days of John Mulkey.

2. There is not ONE Christian Church in that county today; there are some in surrounding counties.

3. This small community, not close to any Christian University, was not tainted by the liberal influences of liberal scholars who were not loyal to the Scriptures!

IV. Applications For Today: (A Tale Of A Third Congregation -- Washington Avenue!)
A. (Slide #9) I Wonder What Jesus Would Say About Washington Avenue Today! 40 years from now! 200 years from now!
1. No one meets regularly in the two old log cabins at Cane Ridge or Mulkey Meeting House today.

2. The focus of Stone and those at Cane Ridge was high jacked; their message became mostly silent for decades.
3. The impact of John Mulkey and those at the Old Mulkey Meeting House:
   a. On one day, people left Calvinism to be loyal to Jesus Christ and the N.T.
   b. They are the root of the Tompkinsville Church of Christ right in the middle of Tompkinsville, KY today!

4. What will we leave our community? What will be our heritage?

5. Present elders and ministers must be solidly loyal to Christ; those who follow must do so with the SAME intensity!

B. **(Slide #10) The Journey From Error To Truth Can Be Long And Difficult!**
   1. Those men of the Restoration Movement longed for Truth and longed to please God!

   2. It led them from the religions of their youth and for some through several other religious organizations as they sought to simply be New Testament Christians.

   3. You have to respect their hearts and their goals!

C. **► Do Not Be Guilty Of Revisionist History!**
   1. Many today defend fellowshipping denominations because of the early decisions of many in the Restoration Movement.

   2. You cannot pick and choose quotes from the early lives of the restoration leaders and claim that is what they believed!

   3. If you do, you will claim that most of them believed Calvinistic teaching:
      a. Total Hereditary Depravity
      b. Unconditional Particular Election
      c. Limited Atonement
      d. Irresistible Grace
      e. Perseverance Of The Saints

   4. If you do, you will say that they were members of and promoted denominations (some were members of several religious groups), that they accepted denominational names, denominational organizations, the clergy, creeds, worship rituals, and communion as a Eucharist (an event that would supposedly give some direct spiritual blessing to the partaker).

   5. They were taught those things early in life but when they compared them with Scripture and realized they were wrong, they laid them aside!

   7. Realize that people in the Restoration Movement were on a journey FROM error and OUT of denominationalism to simple loyalty and obedience to Jesus Christ!
8. Sadly today many brethren are on a journey FROM Truth OUT of the Lord’s Church into denominationalism!!!!!!

D. (►) Challenges To Us Today:
   1. A STARK REALITY -- The responsibility now rests upon OUR shoulders - - we are NEXT IN LINE! What will we do with the cause of Christ in our community?
      1. Those of my generation do not have too many years left to make a difference.
      2. Younger generations -- those in your 50’s, 40’s, 30’s, 20’s, teens, and children, you are going to have to step forward to push the cause of Christ ahead!
      3. What YOU do will determine what the Lord’s Church is in the southwest IN (Or if you live outside this area) 50, 100, 200 years from now!!!!!!!!!!

   2. Admonition to young people (boys and girls)!
      a. Love Jesus, Love the Bible!
      b. Determine to KNOW It and to be LOYAL to IT and IT alone!

   3. Admonition to teens and young adults!
      a. You need to cultivate a devoted loyalty to the Word of God that cannot be shaken or moved!
      b. OH how we need men to grow up to be preachers and elders; young women to be the wives of preachers and elders!
      c. Barton W. Stone came to Cane Ridge in 1796 when he was 24 years old!!!!
      d. Be God’s young man or young woman NOW!

   4. Admonition to parents!
      a. Train your children to LOVE the Lord; to LOVE His Word, and to LOVE the Church!
      b. Have them in Bible Classes all their lives!
      c. PROTECT your children!
      d. Realize that “Church Schools” are NOT congregations; they are not governed by elders; they are overseen by board of directors; they, like Church Camps, are a breeding ground for liberal thinking and promotion!
      e. Realize that most of the Christian Universities in the Restoration Movement went into liberalism; sadly many Christian Universities that were loyal to the faith 50 years ago have wavered severely from their moorings; others have left the faith! And AMAZINGLY, THE AREA that leaves the Lord quicker than most others are the BIBLE DEPARTMENTS!!!!!
5. **Admonition to Elders!**
   a. We must PROTECT our flock.
   b. We must provide solid spiritual food, guidance, and critical thinking to help members be loyal to the Word!
   c. When you hire a preacher, BE ALERT! BE AWARE! Interview CAREFULLY!
   d. Expect preachers to be loyal to the Word!

6. **Admonition to preachers!**
   a. We must PREACH THE WORD! II Tim. 4:2
   b. I Pet. 4:11 “If anyone speaks, *let him speak* as the oracles of God.”

**E. (Slide #11) Understand Biblical Authority!**

1. Restoration Leaders HIGHLY respected the Word of God.

2. Thomas Campbell’s slogan from his *Declaration And Address* -- “Where the Bible speaks, we speak; where the Bible is silent, we are silent!”
   a. This slogan focused upon respect for Biblical authority.
   b. It emphasized obedience to Scripture; it expressed strong opposition to adding any human rules and binding them upon men. See Ac. 15:1, 24 - Jews were demanding that Gentiles be circumcised.
   c. This was a commitment to:
      1. Obey Christ’s commands!
      2. Follow the First Century Christians as they followed Christ!
      3. Respect God’s authority -- when He authorizes something, that excludes all others; example -- Heb. 7:14 When God specified the tribe of Levi for the priests, all other tribes were excluded!
         a. The same is true about the Lord’s Supper -- Unleavened Bread and Fruit of the Vine.
         b. “Sing!”
   d. Sadly Revisionist Historians have hijacked this phrase to mean that anything not expressly condemned is acceptable! This is absurd logic -- Examples: order at McDonalds; go to the bathroom -- men or women!

**F. (►) STAY ALERT!**

1. Always watch for people advocating things that lead us away from Christ.

2. “To Christ Be Loyal And Be True!”
   a. Our loyalty is NOT to Barton W. Stone or Alexander Campbell!
   b. We respect these men’s struggles and journeys; they had difficult journeys.
   c. However, we do NOT have our faith in them; our faith in in JESUS CHRIST!

3. “Give Me The Bible!”