

Restoration and Transformation

1809—1882—2009

Jesus is building His church.

THE CHURCH WHERE WE BELONG

Churches of Christ in Toowoomba have been committed to Evangelism, Worship and Service for 127 years. The Stone-Campbell movement, of which we are a part celebrates 200 years of Christian witness this year 2009AD.

Over the two millennia since Calvary, Jesus has appointed various personnel to give believers definite leadership to the Church. Historic names, like Origen, Augustine, Wycliffe, Luther, John and Charles Wesley, Booth, Moody, Billy Graham etc. They have all played significant, if different roles in their period of time for the Church that Jesus is building. Among them are the Irish Presbyterian clergymen, father and son, **Thomas and Alexander Campbell**.

The lasting legacy of the Second Great Awakening at **Cane Ridge**, Kentucky in 1801, was the emergence of the potential Stone-Campbell movement. A Disciples congregation met in the original log building on Cane Ridge for many years. Recognition was given to the site with a memorial built over it in the 20th century. The Campbells emerged in their

time from the restrictive Reformation aftermath as churches bedded down into strong lines of legalistic denominationalism. They desired to remove human impositions and creeds which obscured the central message of the gospel and divided people. Together with **Barton W. Stone** they commenced the quest to restore a unified evangelical line of churches for believers to bring about a common unified mind of service.

It is now 200 years since Thomas wrote his perceptive **"Declaration and Address"**. At HumeRidge, we owe much to that planned restoration. As a tribute to that historic declaration released in Washington PA in 1809, we will celebrate a **World Communion Sunday** on Sunday 4th October here at HumeRidge. We will join with Christians of our line of understanding and practice, **in some 180 countries** on that day to honour that initiative, in our Communion service.

Australia played host to the 15th **World Convention of Churches of Christ** in Brisbane 2000AD, the 70th Anniversary of the founding of our World Convention organization, and its member churches, variously known as *Christian Churches, Churches of Christ and Disciples of Christ* trace their roots to the early part of the 19th Century in both the United Kingdom and the United States of America.



CANE RIDGE MEMORIAL BUILDING —TO—THE HUMERIDGE ACTIVE AUDITORIUM



human expedients, without any pretence to a more sacred origin, **so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.**

Prepared and edited by
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M.B.S, L.Th, Dip RE

IDENTIFYING PHRASES

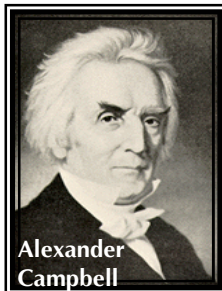
**Where the Bible speaks,
We speak.**

**Where the Bible is silent
We are silent.**

**In things essentials unity;
In things non-essential liberty;
In all things love.**

**We are not the only Christians;
We are Christians only.**

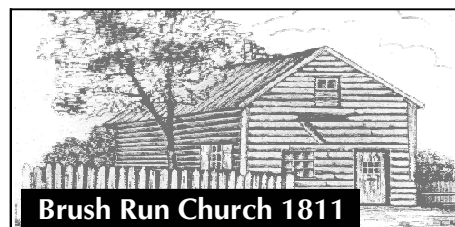
**No creed but Christ;
No book but the Bible.**



Alexander
Campbell



Barton W. Stone



Brush Run Church 1811

excommunicating a part of himself. **It is anti-scriptural**, as being strictly prohibited by his sovereign authority; a direct violation of his express command. **It is anti-natural**, as it excites Christians to condemn, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them...

11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion... are, **and have been, the immediate, obvious, and universally acknowledged causes of all the corruptions and divisions that ever have taken place in the Church of God.**

12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, **first**, that none be received as members but such as having that due measure of Scriptural self-knowledge described above... nor, **secondly**, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. **Thirdly**, that her ministers, **duly and Scripturally qualified**, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament; **without any additions whatsoever of human opinions or inventions of men.**

13. Lastly. That if any circumstantial indispensable necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of

CAMPBELL'S DECLARATION AND ADDRESS

When Thomas Campbell began his Address he said...

"To all that love our Lord Jesus Christ, in sincerity, throughout all the Churches, the following Address is most respectfully submitted.

Dearly Beloved Brethren, That it is the grand design and native tendency of our holy religion to reconcile and unite men to God, and to each other, in truth and love, to the glory of God, and their own present and eternal good, will not, we presume, be denied, by and of the subjects of Christianity."

Thomas Campbell (1763-1854) began his career as a Presbyterian minister. After serving in Ireland for a while, he migrated to the American frontier in 1807. It represented a new life, a new era for the church. As such, he was often seen as an unorthodox minister. His position in the Presbyterian Synod of Pennsylvania only lasted 2 years. He was reprimanded for certain "irregularities," including offering communion to other Presbyterians outside his Synod's narrow jurisdiction!

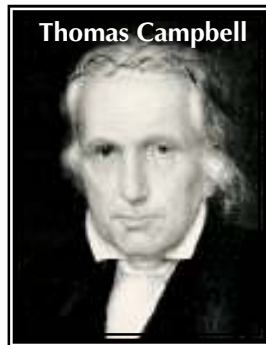
Campbell continued his ministerial practices despite the Synod's disciplinary actions. Both his conflict with the Presbyterians and his desire for a united church led him to organize the *Christian Association of Washington*. This organization's main purpose was promoting "*simple evangelical Christianity, free from all mixture of human opinions and inventions of men.*"

It was Campbell's understanding that the Christian Association of Washington would instigate a religious reformation. The Christian Association of Washington

consisted of Thomas Campbell and 21 of his associates. In the second meeting, the committee decided that a document should be drafted outlining the purpose and function of the Association.

The Declaration and Address was drafted by Thomas Campbell and read at a special meeting in September 1809. The founders' vision was that a grassroots movement would spring up, ushering in a brand new age for the church.

The Christian Association of Washington quickly abandoned the title "association" on May 4, 1811, becoming the Brush Run Church. Thomas Campbell, along with his more influential son Alexander, felt that they needed to become an independent church for their dreams to be realized. In many ways, this left the Declaration portion of the Declaration and Address obsolete, but the Address still maintained its rhetorical strength. Thus ended the short life of the Christian Association of Washington.



THE ADDRESS by Thomas Campbell

1. That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scripture.

2. That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, **yet there ought to be no schisms, no uncharitable divisions among them...** And for this purpose they ought all to walk by the same rule... And to be perfectly joined together in the same mind.

3. That in order to do this, nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but **what is expressly taught and enjoined upon them in the word of God.** Nor ought anything to be admitted, as of Divine obligation... but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; **either in express terms or by approved precedent.**

4. That although the Scriptures of the Old and New Testaments are inseparably connected... one perfect and entire revelation of the Divine will... [and] therefore in that respect can not be separated..., the **New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church..**

5. That with respect to the commands and ordinances of our Lord Jesus Christ... no human authority has power to interfere... by making laws for the Church; **nor can anything more be required of Christians in such cases, but only that they observe these commands and ordinances...** **Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians,** that is not as old as the New Testament.

6. That although inferences and deductions from Scripture premises, **when fairly inferred, may be truly called the doctrine**

of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection.... Therefore, no such deductions can be made terms of communion

7. That although **doctrinal exhibitions** of the great system of Divine truths... be highly expedient, and the more full and explicit they be for those purposes, the better; yet, as these must be in a great measure the effect of human reasoning... **they ought not to be made terms of Christian communion;** whereas **the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.**

8. That as it is not necessary **that persons should have a particular knowledge or distinct apprehension of all Divinely revealed truths in order to entitle them to a place in the Church;** neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but... having a due measure of Scriptural self-knowledge respecting their lost and perishing condition... and of the way of salvation through Jesus Christ... is all that is absolutely necessary to qualify them for admission into his Church.

9. That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, etc... Whom God hath thus joined together no man should dare to put asunder.

10. That division among the Christians is a horrid evil, fraught with many evils. **It is anti-Christian,** as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and