

# A Chronology of Events Affecting the Church of Christ from the First Century to the Restoration

## 11. 1844 to 1906: *The New Testament Church Restored to the Departure of the Christian Church*

These notes draw dates and events from timelines of [www.wikipedia.com](http://www.wikipedia.com). The interpretation of events and the application of scripture to these events, as they affect the church of Christ, which was built by the Lord (Matt 16:18), remain the responsibility of this writer.

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| 1844 | Great disappointment  | William Miller predicted Jesus would return to earth on October 22, 1844. Thousands of followers were disappointed. Miller based his conclusion on Dan 8:14. He is credited with the beginning of the Adventism movement of the 1830s and 1840s in North America. Among his direct spiritual heirs are the Seventh-day Adventists.   |
| 1845 | The Southern Baptist Convention formed in Augusta, Georgia.     | The SBC became a separate denomination in 1845 in Augusta, Georgia, following a regional split with northern Baptists over the issues of slavery and missions. Southern Baptists emphasize the significance of the individual conversion experience, affirmed by a total immersion in water for a believer's baptism, and rejection of infant baptism. SBC churches are evangelical in doctrine and practice. Specific beliefs based on biblical interpretation can vary somewhat due to the congregational governance system that gives autonomy to individual local Baptist churches. [From Wikipedia the free encyclopedia] |
| 1849 | The first National Convention held in Cincinnati, Ohio          | <p>The issue was: should the brotherhood have societies to further cooperative missions and conventions to provide "general church organization for the furtherance of the work by the church collectively."</p> <p>Alexander Campbell did not attend, fearing a convention would lead back to denominationalism, but he was elected the convention President. The convention founded the American Christian Missionary Society (ACMS). This act became a focal point of division. The other divisive point discussed earlier was the use of instruments of music in the worship.</p>  |
| 1854 | Immaculate Conception defined as Catholic dogma by Pope Pius X. | The <b>Immaculate Conception</b> is, according to Roman Catholic doctrine, the conception of the Virgin Mary <i>without any stain</i> ("immacula" in Latin) of original sin. It is one of the four dogmas in Roman Catholic Mariology. The four dogmas are here summarized: Perpetual Virginity (3 <sup>rd</sup> century), Mother of God (Council of Ephesus, 431), Immaculate Conception (1854), and Assumption into Heaven (1950). A proposed fifth dogma is Mary – Mediatrix and Co-Redemptrix.   |
| 1855 | The <i>Gospel Advocate</i> was founded by Tolbert Fanning       | The American Civil War forced them to suspend publication in 1861. The Gospel Advocate is a religious magazine published   |

with William Lipscomb as co-editor.

monthly in Nashville, Tennessee for members of the Churches of Christ. The Advocate has enjoyed uninterrupted publication since 1866.

1857 The introduction of the instruments of music among churches of the restoration movement.

L. L. Pinkerton of Midway, Kentucky, brought a melodian into the worship service. Opponents argued no scriptural authority for their use, proponents argued expediency and Christian liberty, since allegedly their singing was awful.



1863 Seventh-day Adventist Church

This was 20 years after the Great Disappointment of William Miller's prediction Jesus would return to earth in 1844.

1860-1900 The Restoration Movement divided.

Gradually the churches of Christ became distinct in their insistence and effort to restore the New Testament church. The Disciples of Christ, also known as the Christian Churches, focused on unity. The division was regional as the Northern churches called for unity and the Southern churches called for restoration. Dividing issues were open membership, instruments of music, and multi-congregational organizations and convention, such as the National Convention and the American Christian Missionary Society.

1831-1917 David Lipscomb



from Wikipedia the free encyclopedia

Lipscomb was a minister, editor, and educator in the Restoration Movement and one of the leaders of that movement, which, by 1906, had formalized a division into the Church of Christ (with which Lipscomb was affiliated) and the Christian Church (Disciples of Christ).

According to Lipscomb, most congregations that supported the Missionary Society were likewise those not opposed to instrumental music. His position and that of the churches of Christ were the impetus behind the 1906 Census' decision to list the "Church of Christ" and the "Christian Church" as separate bodies.

1869- Catholic First Vatican Council

This council asserted the doctrine of Papal Infallibility.

1870

1878- Marshall  
1968 Keeble



Born in Murfreesboro, Tennessee, Keeble was an African-American preacher of the Churches of Christ, whose successful career notably bridged a racial divide in an important American religious movement prior to the American Civil Rights Movement. Keeble enjoys an almost unrivalled position as an African-American subject of biography by white contemporaries within the churches of Christ of which Keeble was a member.

1879 Church of Christ, Scientist

This denomination was founded in Boston by Mary Baker Eddy.

1881- Revised Version  
1894

This translation was called for by Church of England and used Greek based on Septuagint and, Hebrew Masoretic Text used in OT. It followed Greek order of words and had greater accuracy than AV. Its scholarship was never disputed.

1884 Charles Taze Russell

He founded the Jehovah's Witnesses.

1989 Daniel Sommer pushed for a division between the Churches of Christ and the Christian Church

The date of the beginning of the actual division was Sunday, August 18, 1889. The place was Sand Creek, Illinois, where Sommer delivered what he called "An Address and Declaration," drawing its title from the Declaration and Address of Thomas Campbell. At its close Sommer said,

"In closing up this address and declaration, we state that we are impelled from a sense of duty to say, that all such innovations and corruptions to which we have referred, that after being admonished, and having had sufficient time for reflection, if they do not turn away from such abominations, that we can not and will not regard them as brethren."

Daniel Sommer himself spoke out against what he called "innovations," including para-church societies, Bible colleges, the "pastor" system and instrumental music. At the same time, he was impatient with others who opposed "innovations" like the Sunday school and multiple cups for communion.

1889 Clara Celestial Hale Babcock

Erie (IL) Christian Church ordained her as the first known woman preacher for the disciples.

1906 U. S. Religious Census listed Christian Churches and Churches of Christ separately.

The church of Christ rejected instruments of music and held to the autonomy of local congregations. The church of Christ also rejected any activity not specifically found in the New Testament. For the Christian Church any activities not expressly forbidden were permissible. The churches of Christ became more congregation, and the Christian Church, more denominational. The main dividing differences were the instruments of music, open membership, and church-wide

conventions and organizations.