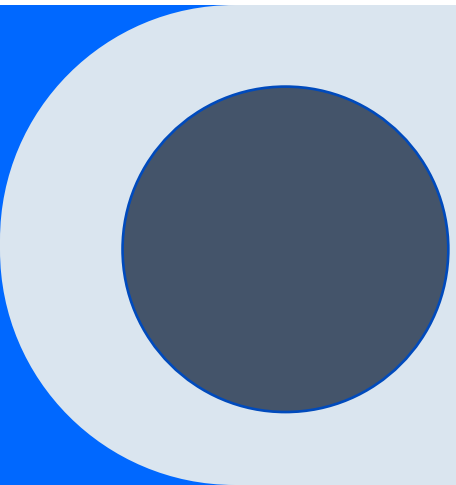
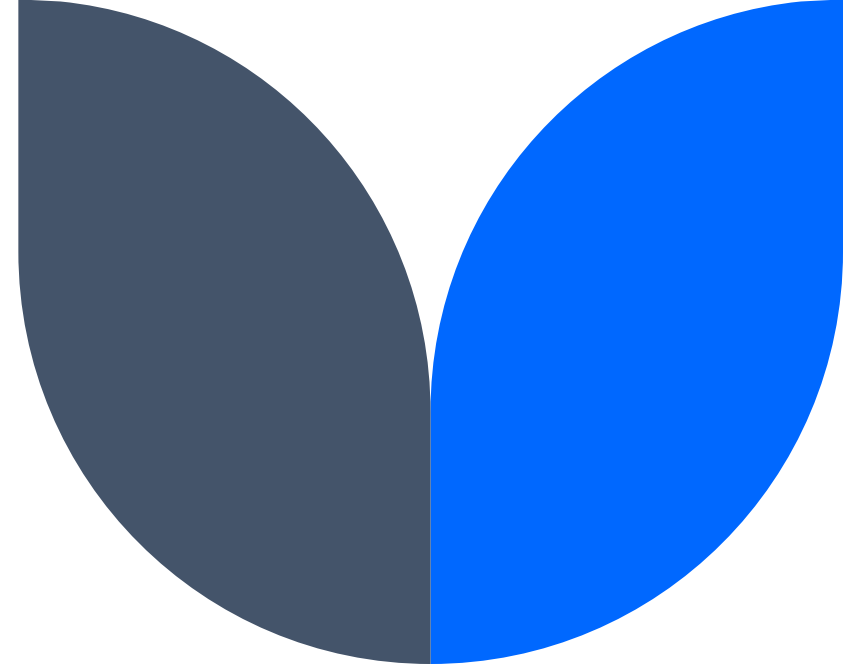





Seeking Undenominational Christianity

Tom Rucker – Hardin Valley Church



1 – They'll Know We Are Christians By Our Love



The first system of musical notation consists of two staves. The top staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 2/2 time signature. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written between the two staves.

We are one in the Spir - it, we are one in the Lord,



The second system of musical notation consists of two staves, identical in notation to the first system. The lyrics are written between the two staves.

We are one in the Spir - it, we are one in the Lord,


Words and Music by: Peter Scholtes

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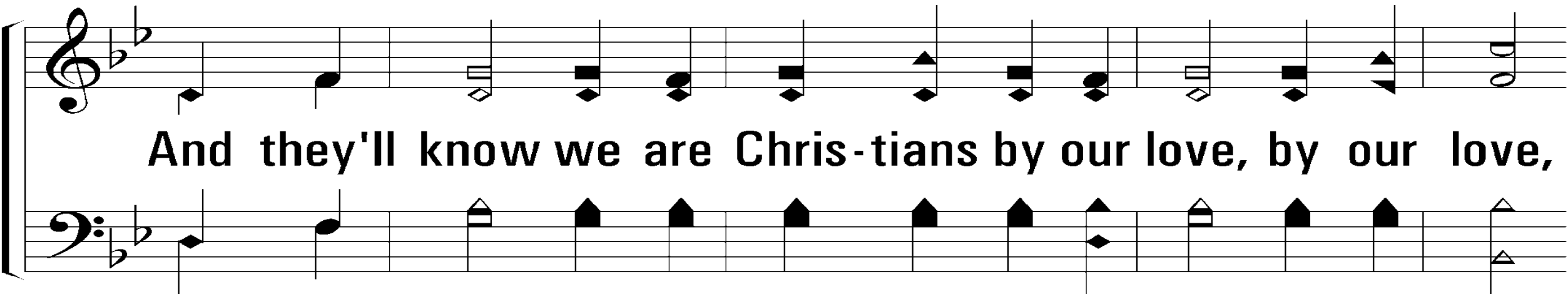
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PaperlessHymnal.com

1 – They'll Know We Are Christians By Our Love



And we pray that all u - ni - ty may one day be re - stored:



And they'll know we are Chris - tians by our love, by our love,

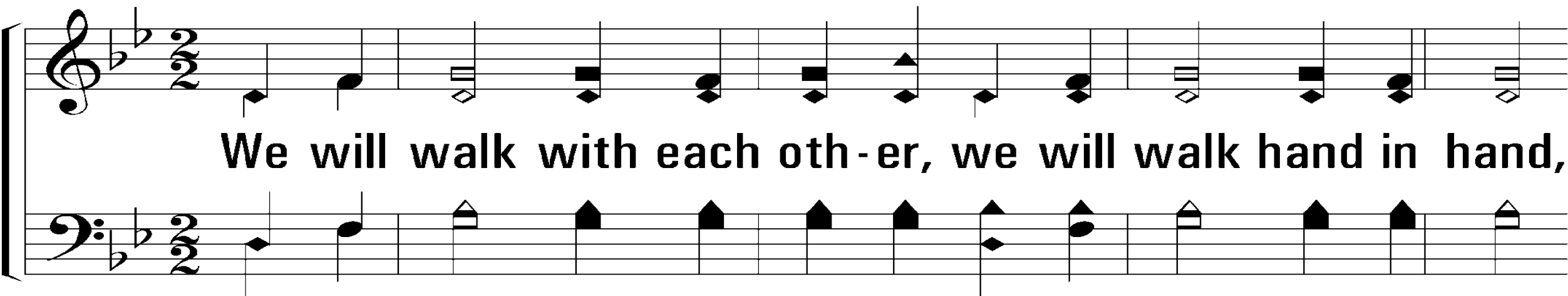
1 – They'll Know We Are Christians By Our Love

Yes, they'll know we are Chris - tians by our love.

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the two staves, aligned with the notes. The lyrics are: "Yes, they'll know we are Chris - tians by our love."

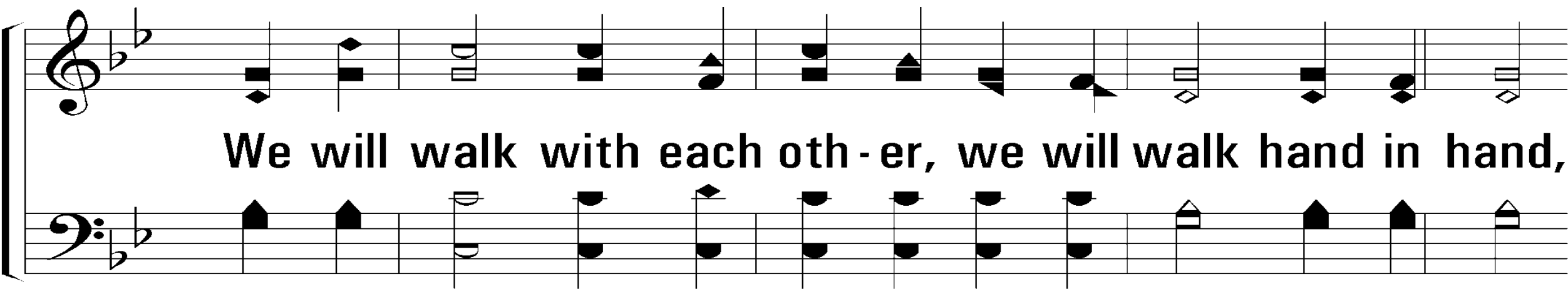


2 – They'll Know We Are Christians By Our Love



The first system of musical notation consists of two staves. The top staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 2/2 time signature. It contains a melody of eighth and quarter notes. The bottom staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment of quarter and eighth notes. The lyrics "We will walk with each oth-er, we will walk hand in hand," are centered between the two staves.

We will walk with each oth-er, we will walk hand in hand,



The second system of musical notation also consists of two staves. The top staff is in treble clef with a key signature of two flats and a 2/2 time signature, continuing the melody from the first system. The bottom staff is in bass clef with the same key signature and time signature, continuing the harmonic accompaniment. The lyrics "We will walk with each oth-er, we will walk hand in hand," are centered between the two staves.

We will walk with each oth-er, we will walk hand in hand,

Words and Music by: Peter Scholtes

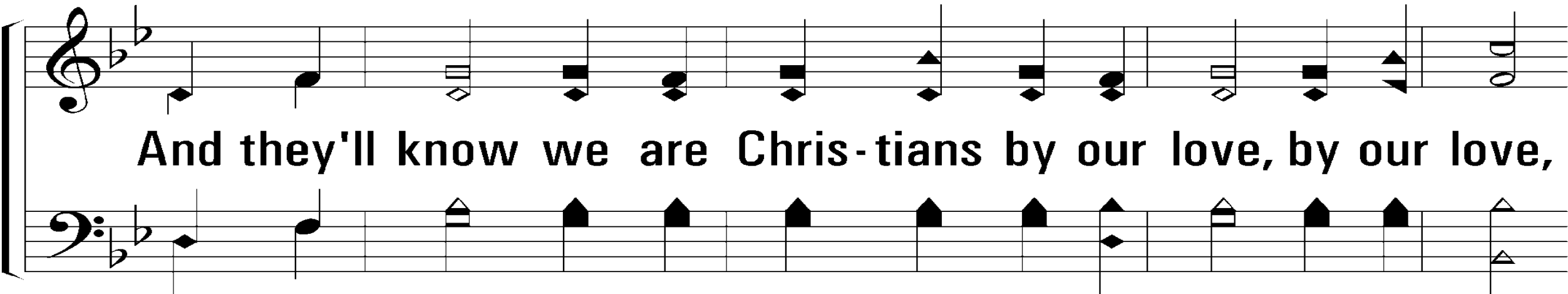
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2 – They'll Know We Are Christians By Our Love



And to- geth - er we'll spread the news that God is in our land:



And they'll know we are Chris - tians by our love, by our love,

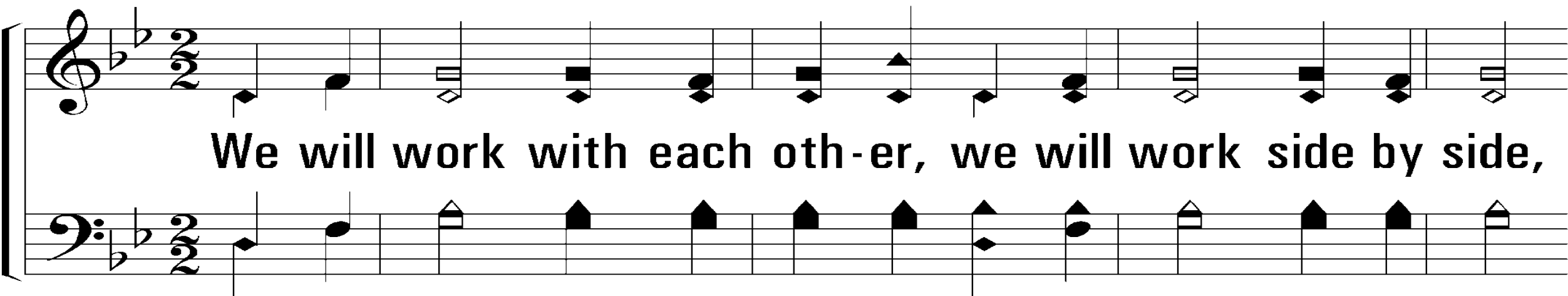
2 – They'll Know We Are Christians By Our Love

Yes, they'll know we are Chris - tians by our love.

The image shows a musical score for a two-part setting of the hymn. The top staff is in treble clef and the bottom staff is in bass clef. Both are in the key of B-flat major (two flats). The melody is simple and hymn-like, with a final cadence. The lyrics are printed below the staves.

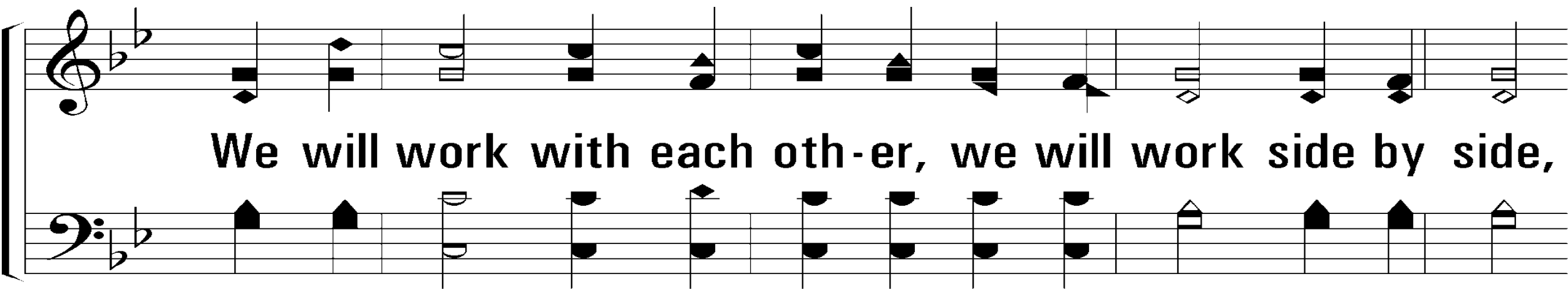


3 – They'll Know We Are Christians By Our Love



The first system of musical notation consists of two staves. The top staff is in treble clef with a key signature of two flats (Bb and Eb) and a 2/2 time signature. It contains a melody of eighth and quarter notes. The bottom staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment of quarter and eighth notes. The lyrics "We will work with each oth-er, we will work side by side," are centered between the two staves.

We will work with each oth-er, we will work side by side,



The second system of musical notation is identical in structure to the first, featuring two staves in treble and bass clefs with a key signature of two flats and a 2/2 time signature. The melody and accompaniment are repeated. The lyrics "We will work with each oth-er, we will work side by side," are centered between the staves.

We will work with each oth-er, we will work side by side,

Words and Music by: Peter Scholtes

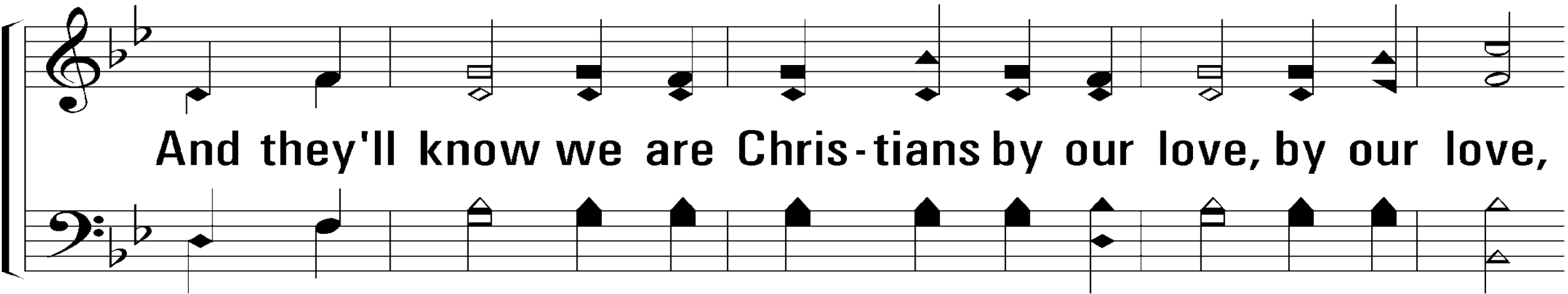
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3 – They'll Know We Are Christians By Our Love



And we'll guard each man's dig-ni-ty and save each man's pride:



And they'll know we are Chris-tians by our love, by our love,

3 – They'll Know We Are Christians By Our Love

Yes, they'll know we are Chris - tians by our love.

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are centered between the two staves. The music is in a simple, hymn-like style with a mix of quarter and eighth notes.





Seeking Undenominational Christianity

The Restoration Movement



Cane Ridge Trip Saturday July 1st



"The Last Will And Testament Of The Springfield Presbytery"

The Presbytery of Springfield, sitting at Cane-ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; and knowing that it is appointed for all delegated bodies once to die; and considering that the life of every such body is very uncertain, do make and ordain this our last Will and Testament, in a manner and form following, viz:

Imprimis. 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.

Item. We will, that our name of distinction, with its Reverend title be forgotten, that there be but one Lord over God's heritage, and his name one.

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

Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scripture with fervent prayer, and obtain license from God to preach the simple Gospel, with the Holy Ghost sent down from heaven without mixture of philosophy, vain, remorse, deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.

Item. We will, that the church of Christ resume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right trying those who say they are apostles and are not.

Item. We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering, without a written call or subscription—admit members—remove offences; and never henceforth delegate her right of government to any man or set of men whatever.

Item. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We will, that the Synod of Kentucky examine every member, who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

Item. We will, that , the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil things which they know not.

Item. Finally, we will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery } L.S.
June 28th, 1804

Robert Marshall,
John Dunlavy,
Richard M'Nemar,

B. W. Stone
John Thompson,
David Purviance.

} Witnesses.

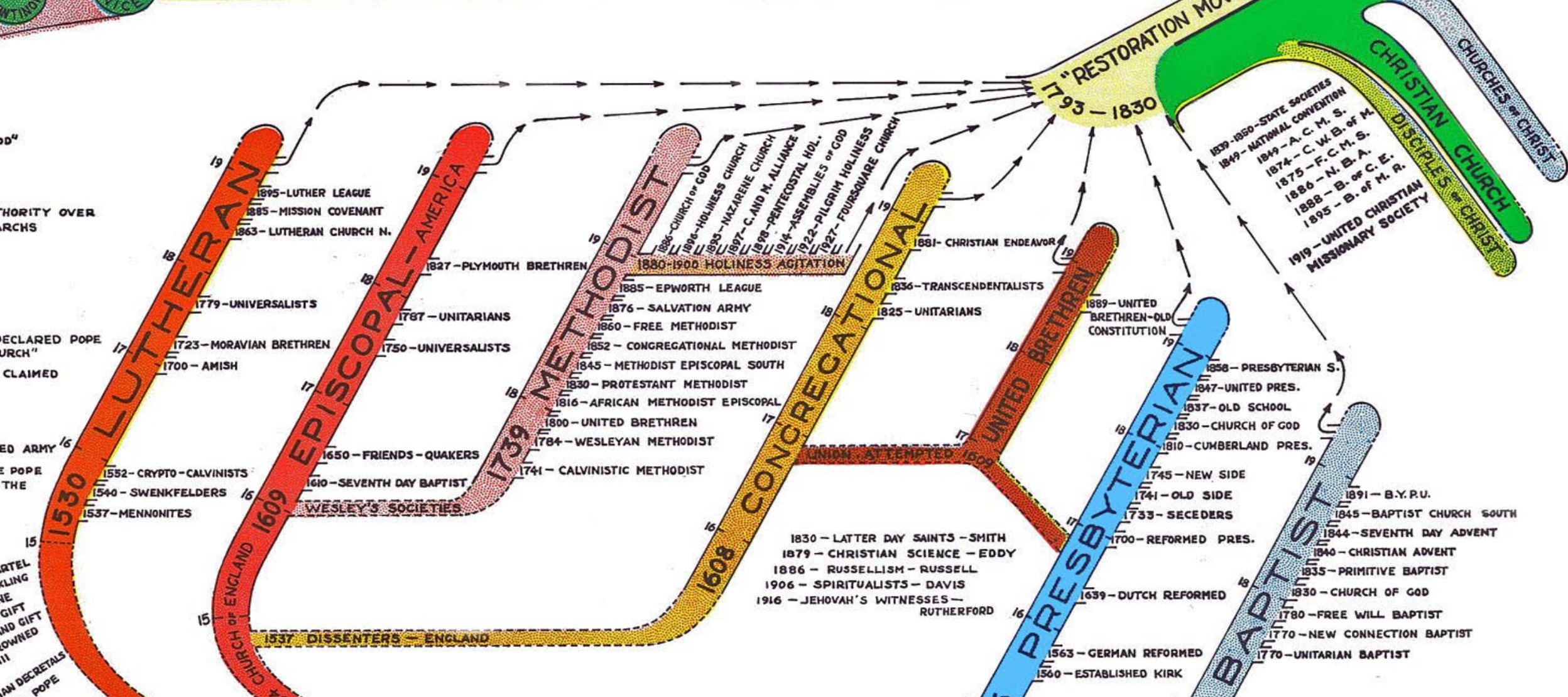
2 Corinthians 13:11-12

¹¹ Finally, brothers, rejoice. Aim for **restoration, comfort** one another, **agree** with one another, live in **peace**; and the God of **love and peace** will be with you. ¹² **Greet** one another with a holy kiss.

2 Corinthians 13:11-12

¹² Put on then, as God's chosen ones, holy and beloved, **compassionate hearts, kindness, humility, meekness, and patience,** ¹³ **bearing with** one another and, if one has a complaint against another, **forgiving** each other; as the Lord has forgiven you, so you also must forgive. ¹⁴ And above all these put on **love**, which binds everything together in **perfect harmony.** ¹⁵ And let the **peace** of Christ rule in your hearts, to which indeed you were called in **one body.** And be thankful.

APOSTASY FROM IT AND RETURN TO IT - HISTORICALLY TRACED



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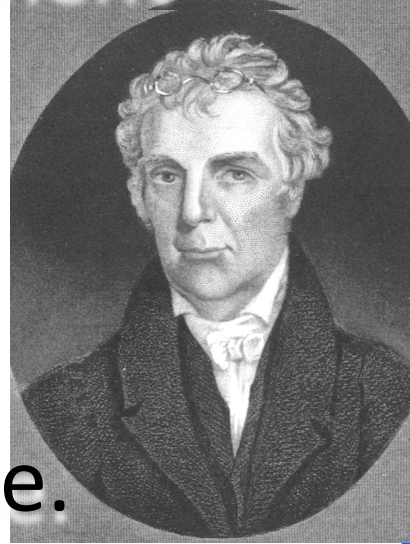
The Great Divide of the Civil War

- Other religious bodies suffered division during the years leading up to the Civil war.
- Southern and Norther Baptists, Southern and Norther Methodist, Presbyterian Church in the United States (“Southern Presbyterian Church”).
- In 1866, Moses Lard, prominent Missouri preacher and editor in 1866, admitted in his Journal the war had “cooled many an ardent feeling and caused old friends to regard one another a little shyly.”
- Yet he insisted the war had caused no division in our ranks.



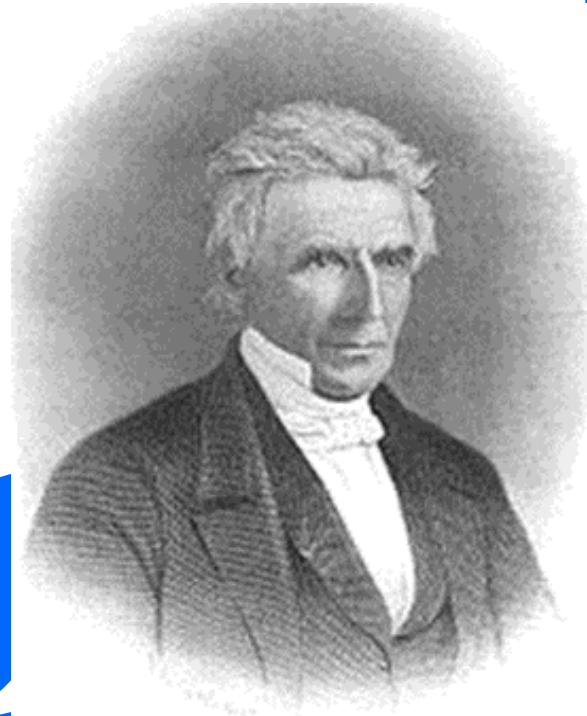
The Great Divide of the Civil War

- But the war caused significant friction in the movement that had lasting impacts after it was over.
- By 1860, there were 1200 congregations in the North and 800 in the South, many in border states.
- Though many difficult political and social issues fueled the conflict, at the heart was slavery and race.
 - Both Stone and Campbell opposed slavery but were also opposed to abolitionism.
 - Stone freed his slaves in 1804 and was a supporter of the American Colonization Society for several years.



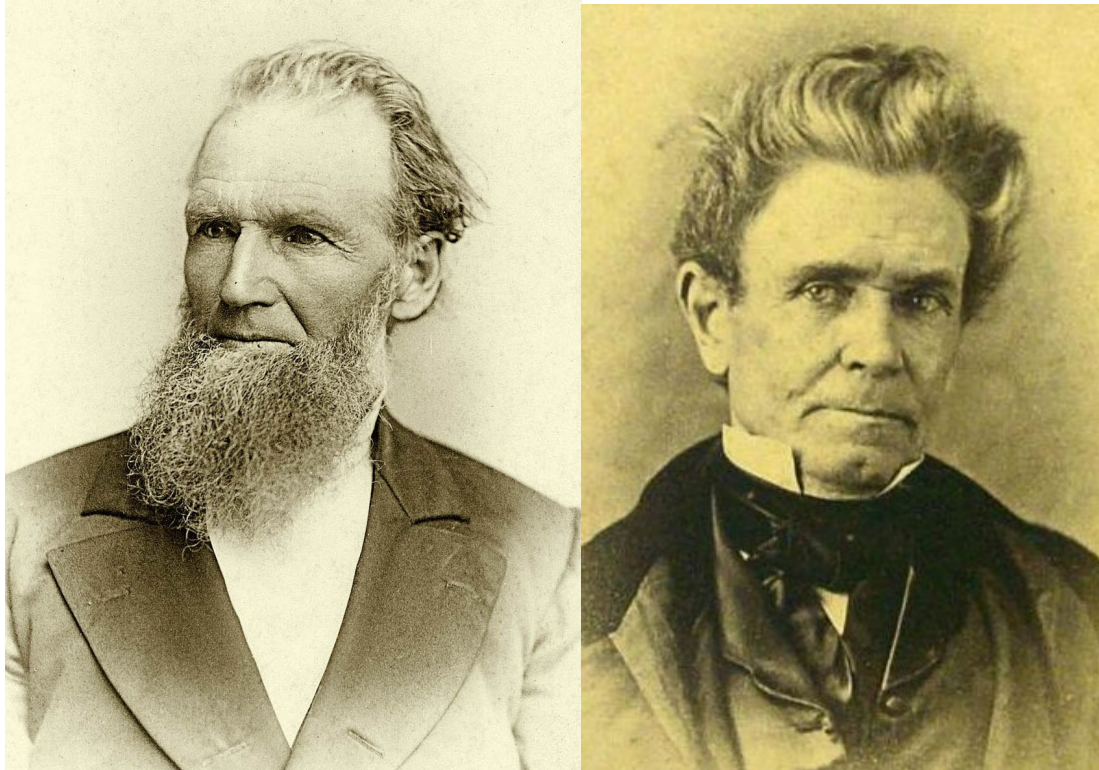
The Great Divide of the Civil War

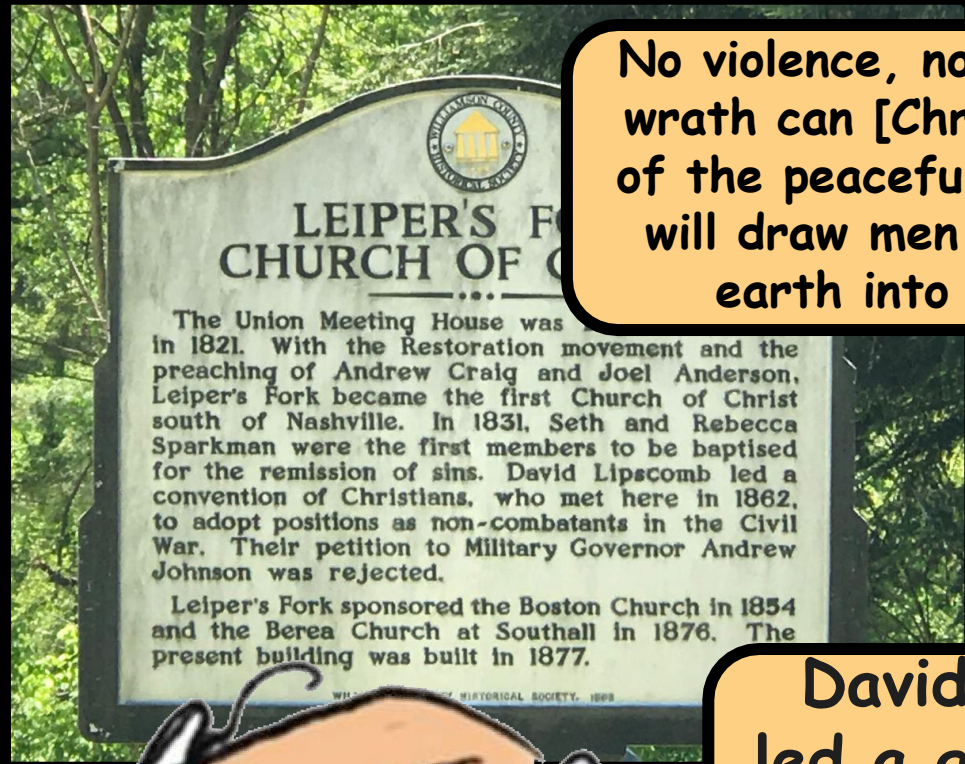
- Campbell detailed his position in 1845 in the *Millennial Harbinger*
 - He explained why slavery must not divide the churches.
 - Though opposing the institution, he seemed to be defending its existence in most of the articles. Why?
- Campbell's attempt to state a "moderate" position that would de-fuse tension over the issue only seemed to make people of both sides mad.



The Great Divide of the Civil War

- Various other preachers took strong positions on one side and the other.
 - Pardee Butler (abolitionist) and James Shannon (pro-slavery) were perhaps the most outspoken.
- What do you think each sides arguments were?

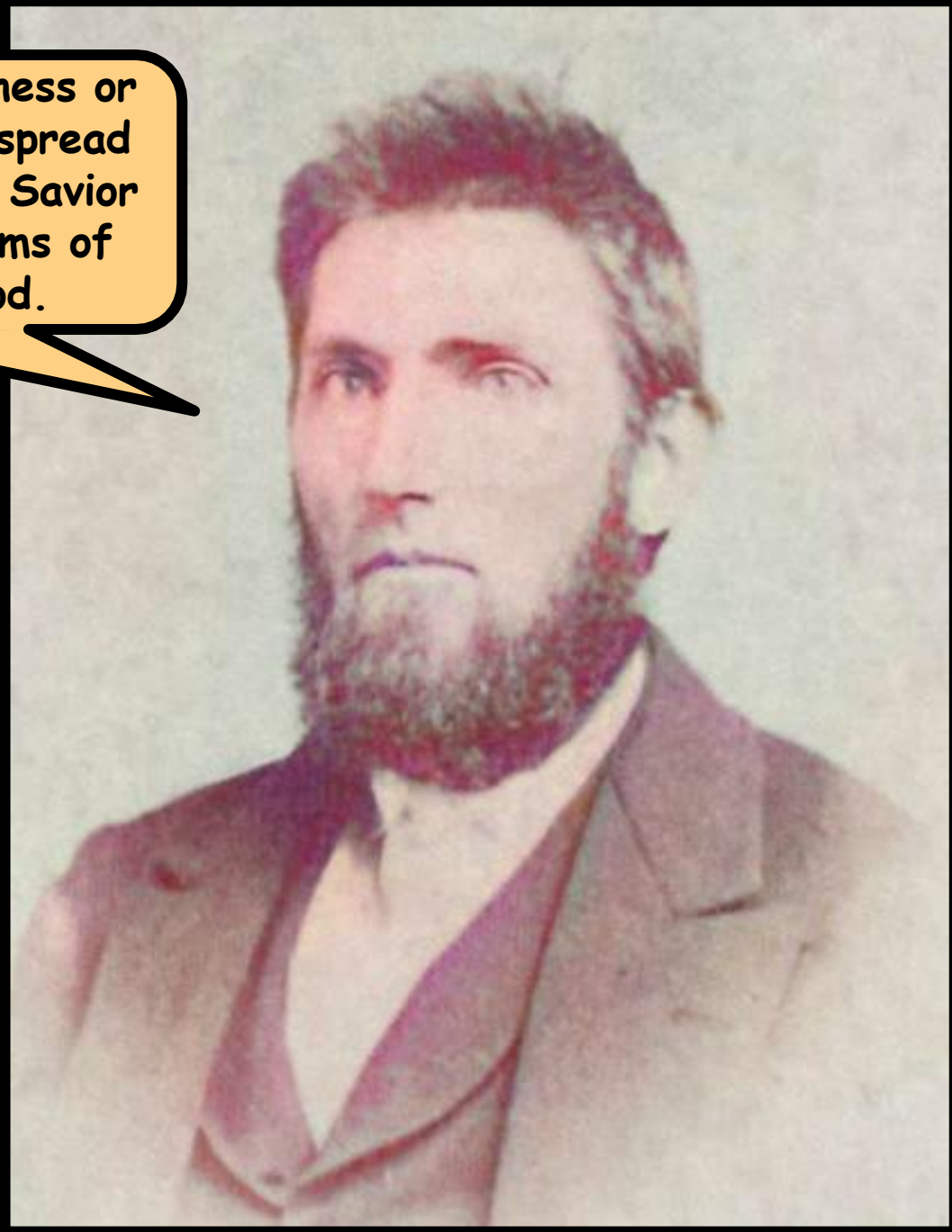




No violence, no sword, no bitterness or wrath can [Christians] use. The spread of the peaceful principles of the Savior will draw men out of the kingdoms of earth into the kingdom of God.

David Lipscomb led a group asking for noncombat status, 1862

Union Military Governor Andrew Johnson refused.



The American Christian Missionary Society

- Located in Cincinnati, OH., when the war began, southerners were no longer able to come to meetings.
- Many of the leaders in the movement refused to endorse either side in the war.
- Because outsiders began to question the loyalty to the Union of the ACMS and the churches it represented, there was a proposal in 1861 to pass a resolution of support the Union.
- Because many thought the ACMS should not participate in political resolutions, they had to call a 10-min recess so they could pass it in a mass meeting instead of as the ACMS.



The American Christian Missionary Society

- Tolbert Fanning, in Nashville had been urging Southern Christians to stay out of the conflict. He took the resolution to mean the ACMS was encouraging its supporters to join the Union Armies and murder Southerners.
- Fanning was clear that unless those who passed the resolution repented, he could not regard them as brothers.
- Pressure on the ACMS continued from a rival missionary society and in 1863 a resolution was passed by the society itself.
- The actions in 1861 and 1863 politically aligned the ACMS with the north.
- David Lipscomb said in 1866 the ACMS had committed a great wrong against the church and the cause of God.



Discussion

- In what sense did the Stone-Campbell movement avoid division during the Civil War era?
- In what sense did the Stone-Campbell movement divide during the Civil War era?
- How could the division connected with the Civil War have been avoided?
- Should Christians and churches become involved in the political and social issues of the day? Why or why not?

