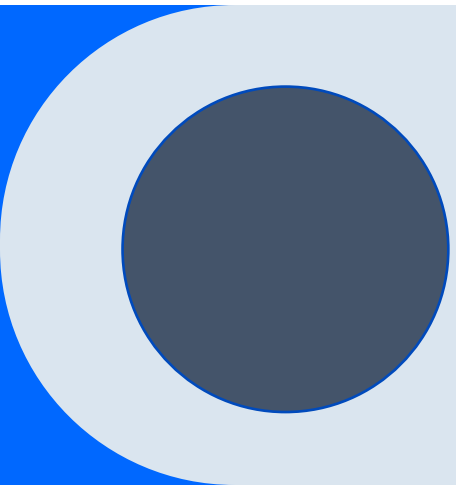




Seeking Undenominational Christianity

Tom Rucker – Hardin Valley Church





Seeking Undenominational Christianity

The Restoration Movement



Cane Ridge Trip Saturday June 3rd



"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 wot 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 Je _____, 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.

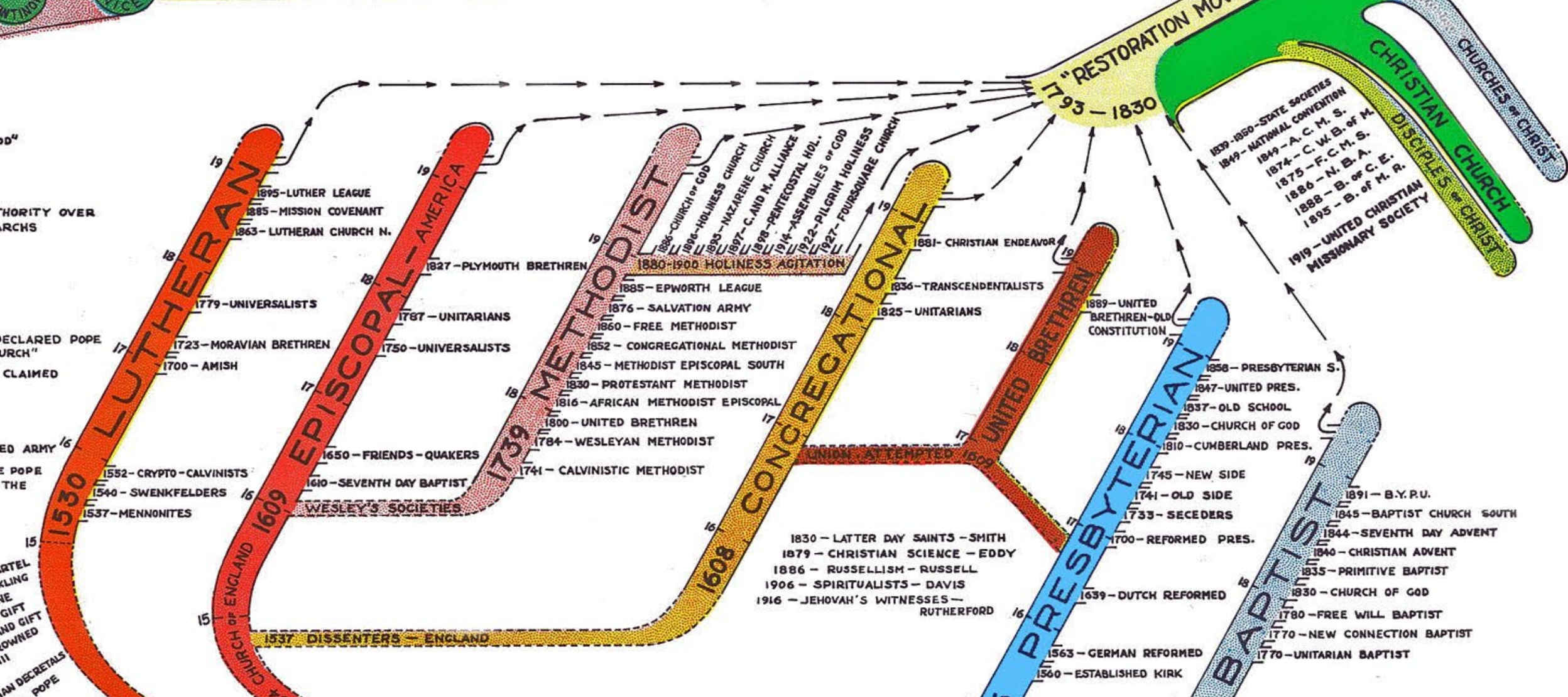
Springfield Presbytery } L.S.
June 28th, 1804

Robert Marshall,
John Dunlavy,
Richard M'Nemar,

B. W. Stone
John Thompson,
David Purviance.

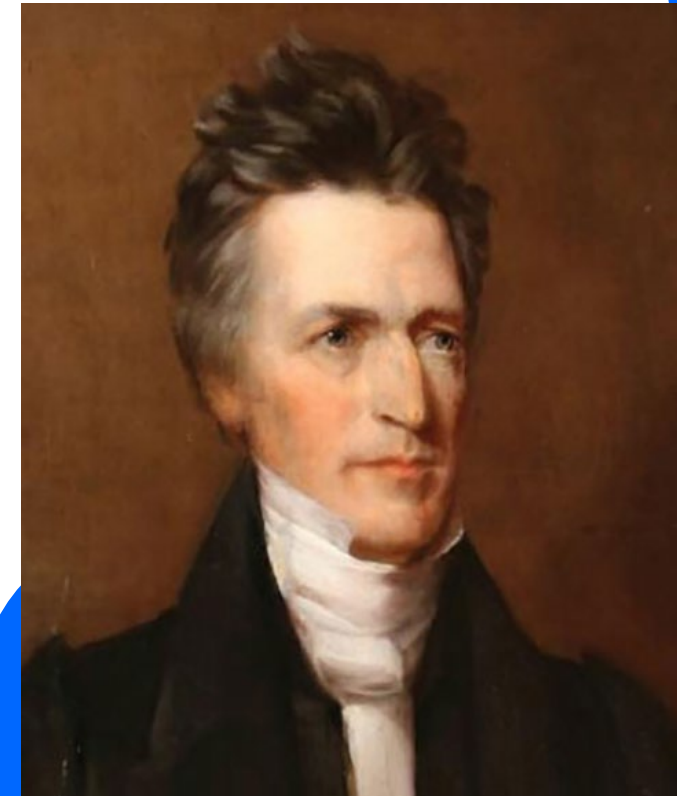
} Witnesses.

APOSTASY FROM IT AND RETURN TO IT - HISTORICALLY TRACED



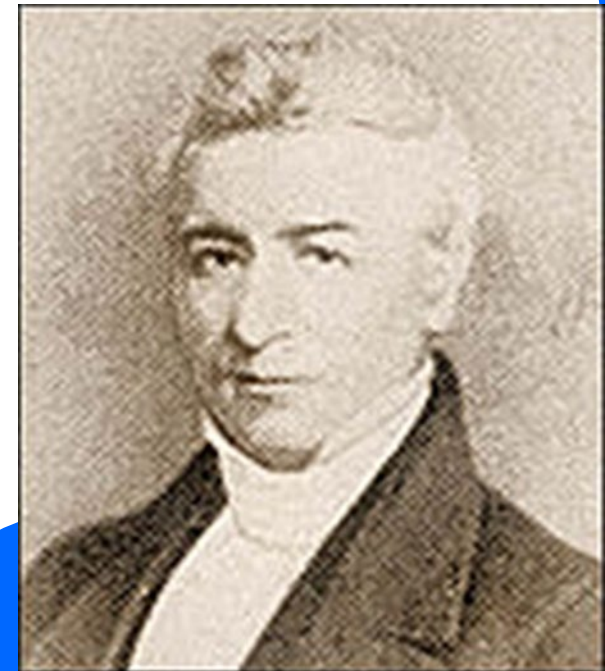
Results of the Practice of Immersion of Believers

- Soon most of the members of the Brush Run Church were baptized as believers.
- This practice further separated them from their Presbyterian roots, but brought them closer to the Baptists on one frontier.
- After much discussion, the Brush Run Church joined the Redstone Baptist Association in 1815.
- For 15 years, the Campbells were reformers among the Baptists.



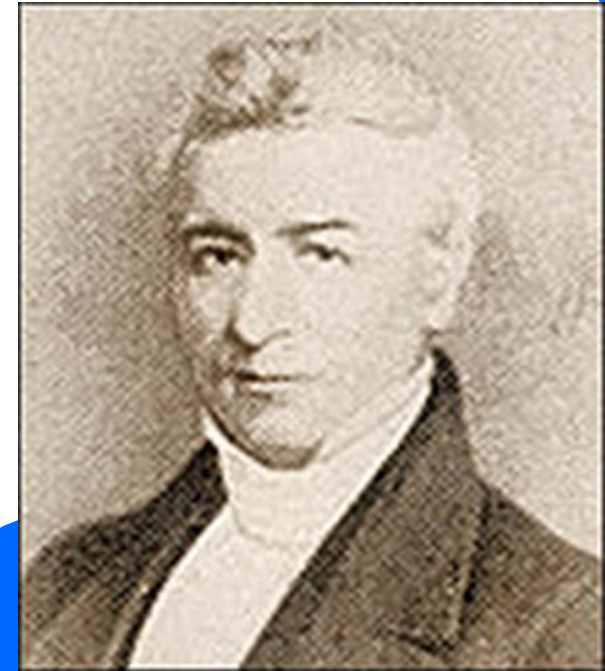
Difficulties Among Baptists

- As early as 1816, Alexander offended Baptist leaders with Sermon on the Law, arguing the Law was not authoritative for determining beliefs and actions of the church.
- Strong opposition led Campbell to transfer his membership to the Mahoning Baptist Association.
- The Mahoning Association grew due to the influences of Walter Scott, causing jealousy.
- Other Baptists Associations turned against him because of his increasing understanding that baptism is the place where God forgives sins.



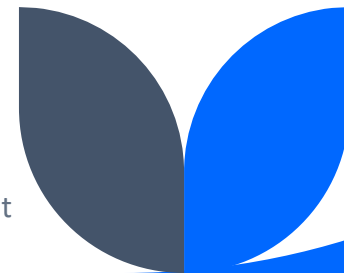
Difficulties Among Baptists

- He became stronger in his antagonism against clergy the longer he dealt with “tyrannical” Baptist Ministers.
- Campbell and others decided they could no longer be reformers within the Baptist Church and dissolved the Mahoning Association in 1830; followed by numerous other Baptist Associations in Ohio, Virginia, and adjacent states that also dissolved or divided, following the Campbells.
- The Campbells later said, they should never have separated from the Baptists.
- Why would they have said this?



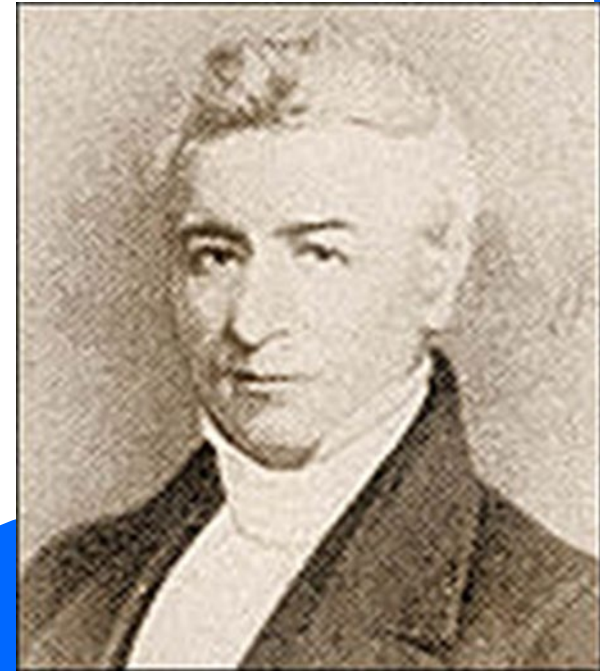
What's In a Name?

- Now an independent movement, they faced the question of what to call themselves.
 - Many individual Christians preferred the name “Christian”.
 - Congregations often were often called by the name of the community.
 - Sometimes a sign out the building read “Church of Christ” or “Christian Church”.
- The confusion of names was in many ways intentional, not wanting an exclusive sectarian or denominational name.



Disciples of Christ

- One name increasingly seemed to characterize this congregationally organized church movement – “Disciples of Christ.”
- Alexander Campbell particularly preferred this name to “Christian”
 - Followers of Jesus were called Disciples before they were called Christians
 - He was nervous about his movement being confused with the Christian movement of New England and Virginia and the movement led by Barton Stone.



Discussion

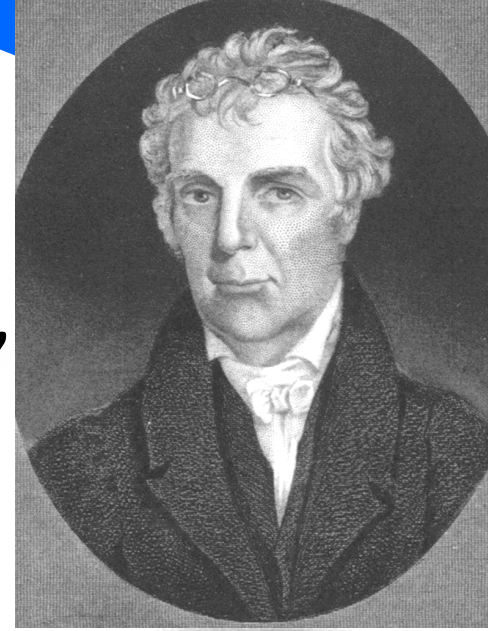
- Why did Campbell not want to use the same name “Christian” and be like the other movements?
- What are the similarities of the four "Christian groups we have discussed so far?
- How were they different?
- What kind of unity did they have?

**CHRISTIAN
CONNECTION**



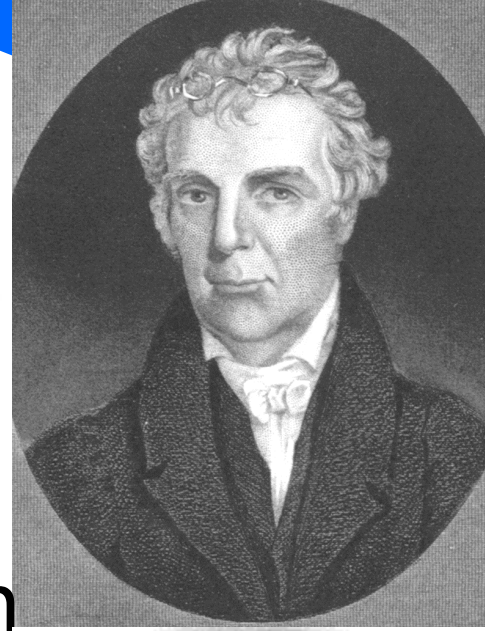
The Stone and Campbell Movements Meet

- In the early 1820s, in Virginia, Ohio, and Kentucky, members of the two groups had increasing contact with each other and in many towns in there were congregations of both movements.
- In 1824, Alexander Campbell met with Stone in the living room of Stone's Georgetown, KY home.



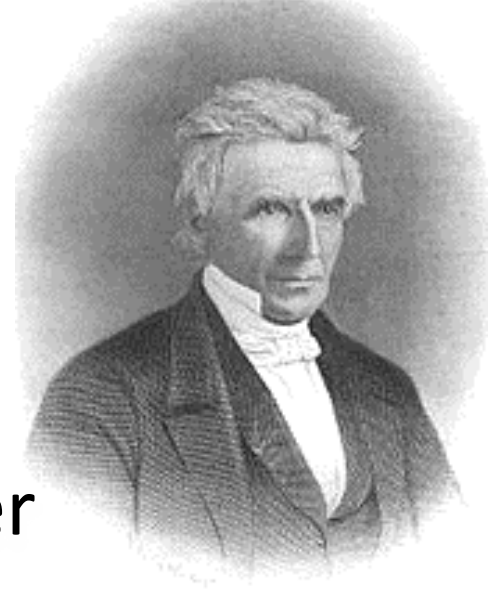
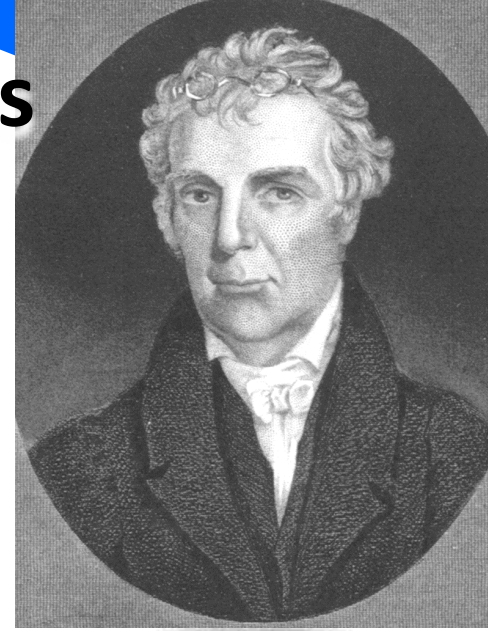
The Stone and Campbell Movements Meet

- The two sensed a close kinship of ideas and goals.
- Later in life stone said there were fewer faults in Campbell than any many he knew and called him the greatest promoter of the religious reformation in which they both were involved.
- In obituary noticed the 1844 *Millennial Harbinger* Campbell called Stone the instrument of bringing many out of human tradition to accept the Bible as their confession of faith and rule of life.



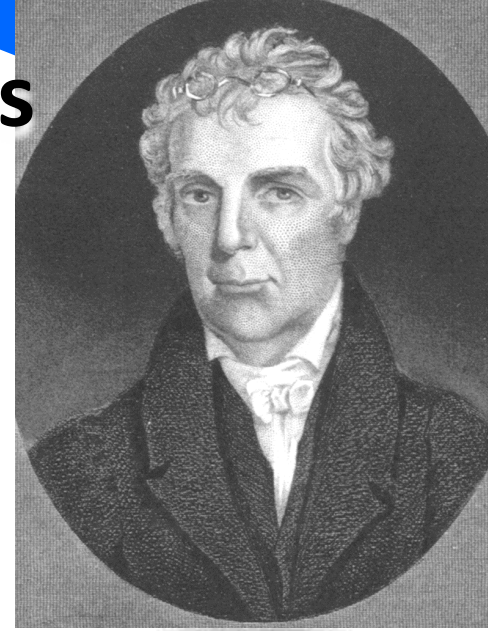
Comparing the Stone and Campbell Movements

- However, Stone and regarded each other with some uneasiness.
- Stone believed the goal of reformation was to create lives characterized by the fruits of the Spirit. He sought to free people from creeds to nurture these fundamental traits. He thought Campbell to rigid on certain doctrines resulting on de-emphasis on the work of the spirit.
- Campbell thought Stone too lax on doctrine. His platform for reform was to return to the ancient order of things – doctrines and practices of the early church.



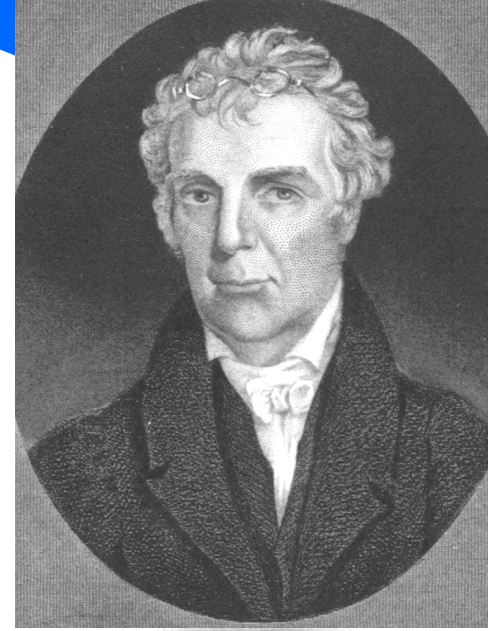
Comparing the Stone and Campbell Movements

- However, they had much in common.
 - Committed to the Scriptures as the only true source of spiritual light, life, and authority.
 - Committed to ending the shameful divisions among followers of Christ, and opposed to anything that separated Christians, including creeds, clergy, unscriptural names and denominational bodies.
 - Believed the church depicted in the New Testament was the idea church, pure, and free from all the corruption of the ages.
 - Restoring that unified church was the goal.



Early Moves Toward Union

- As early as 1820s, members of the two bodies began asking why they weren't one.
- In 1831, Stone answered the question in the *Christian Messenger*.
 - As far as he and his movement, there was no reason they should not visibly unite since they were already one in Spirit.
- In reluctance was on the part of the reformers the Campbell people, not from those on his side.



Early Moves Toward Union

- Stone saw two reasons for the reformers' (Campbell's people) reluctance:
 - The Stone Movement allowed unimmersed people to be members of the churches and to take communion.
 - They taught the importance and necessity of immersion, but exercised patience with those who weren't convinced.
 - The name each had chosen
 - Stone asserted that the Campbell churches used 'Disciples' to make sure no one confused them with groups called 'Christian' and that it was used as a party name.

