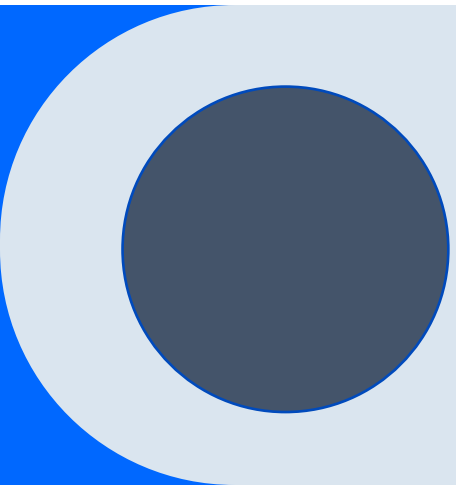




Seeking Undenominational Christianity

Tom Rucker – Hardin Valley Church





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 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. Neman,

B. W. Stone
John Thompson,
David Purviance.

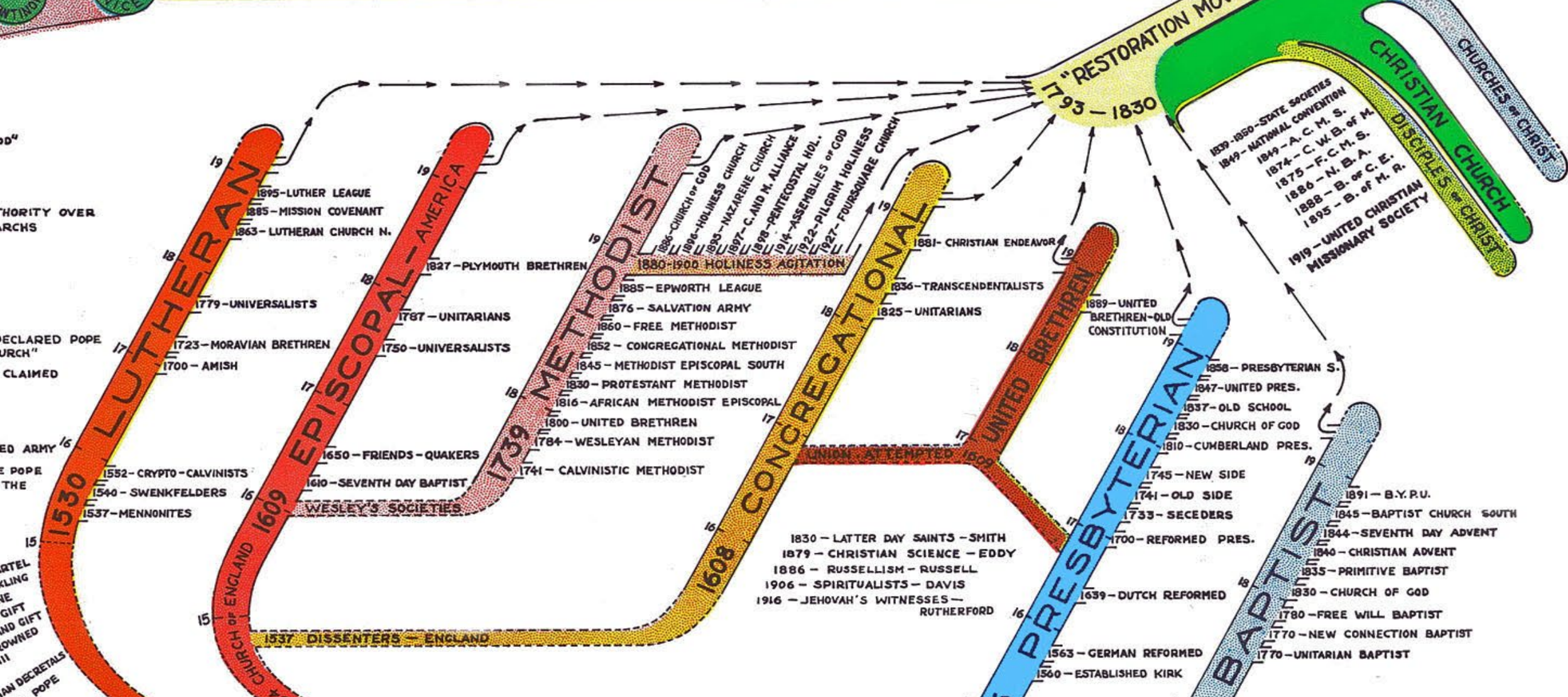
} Witnesses.

Romans 15:5-7

⁵ May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, ⁶ so that with **one mind** and **one voice** you may glorify the God and Father of our Lord Jesus Christ.

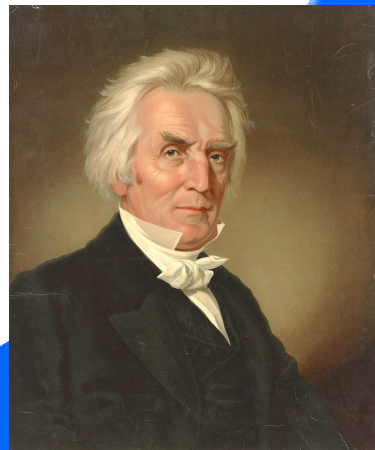
⁷ **Accept one another**, then, just as Christ accepted you, in order to bring praise to God.

APOSTASY FROM IT AND RETURN TO IT - HISTORICALLY TRACED



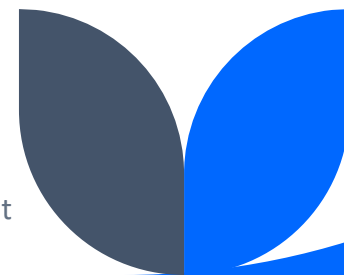
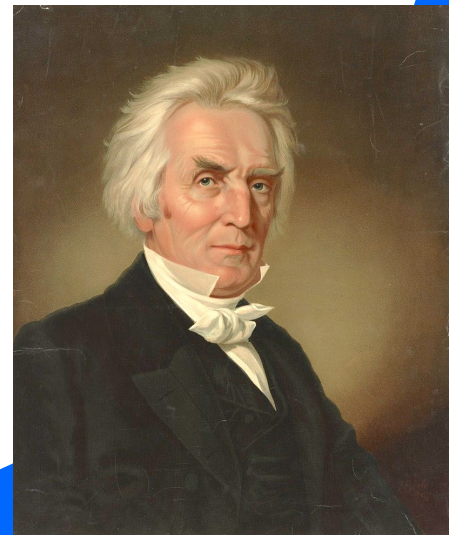
Campbell's Theology – Baptism and Sectarianism

- Some wondered if an emphasis on believer's immersion for the forgiveness of sins would be divisive and sectarian.
 - Are only immersed believers intitled to the name Christian?
 - Are all the Christians in the world in the movement Campbell led?
 - Can we call the unimmersed "Christians" and still insist they be immersed?
- Campbell answered in the *Millennial Harbinger* (1837):
 - There must be Christians among the Protestant sects. (Matt 16:18)
 - The unity plea to "come out" of sectarianism.
 - "I think there are many, in most Protestant parties, whose errors and mistakes the Lord will forgive."



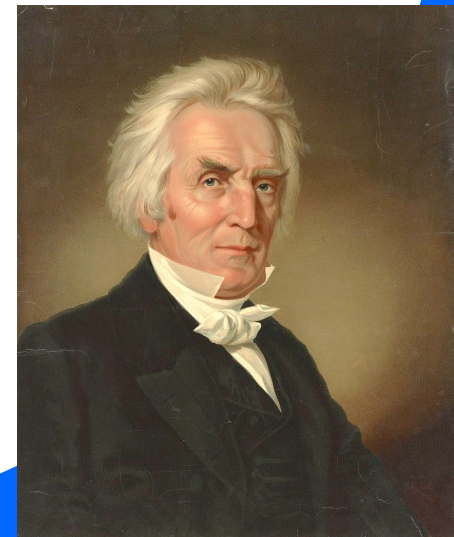
Campbell's Theology – Baptism and Sectarianism

- Campbell answered in the *Millennial Harbinger* (1837):
 - He accused others of being legalist by making baptism itself a savior (water salvation).
 - If forced to choose between one baptized as an infant and one immersed as a believer, he preferred the one who lived Christ most saying “Did I act otherwise, I would be a pure sectarian”
 - To deny the name Christian to those who display the character of Christ is the worst kind of sectarianism. Otherwise, it would promote legalistic, exclusivist barriers that Campbell worked to tear down.



Campbell's Theology – Baptism and Sectarianism

- Does that mean baptism is not essential for salvation?
 - No, Campbell says, baptism is still “unto salvation”.
- How then can the unimmersed be saved?
 - Some of those who were baptized as infants never thought to inquire if their baptism was valid.
 - “Can a person who simply, not perversely, mistake the outer baptism, have the inward?” (Comparison to circumcision)
 - Campbell saw himself as middle of the road between essentialists and non-essentialists.
 - Obedience to Christ is essential, but one can only obey to the extent of their knowledge.
 - One who willfully disdains or neglects baptism cannot be saved.



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.





Thank you

Tom Rucker

Hardin Valley Church of Christ

ruckert@frontiernet.net