



Seeking Undenominational Christianity

Tom Rucker – Hardin Valley Church





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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 14:1-4

As for the one who is **weak in faith**, welcome him, but not to quarrel over **opinions**. ² One person believes he may eat anything, while the **weak** person eats only vegetables. ³ **Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him.** ⁴ Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

Romans 14:5-6, 10

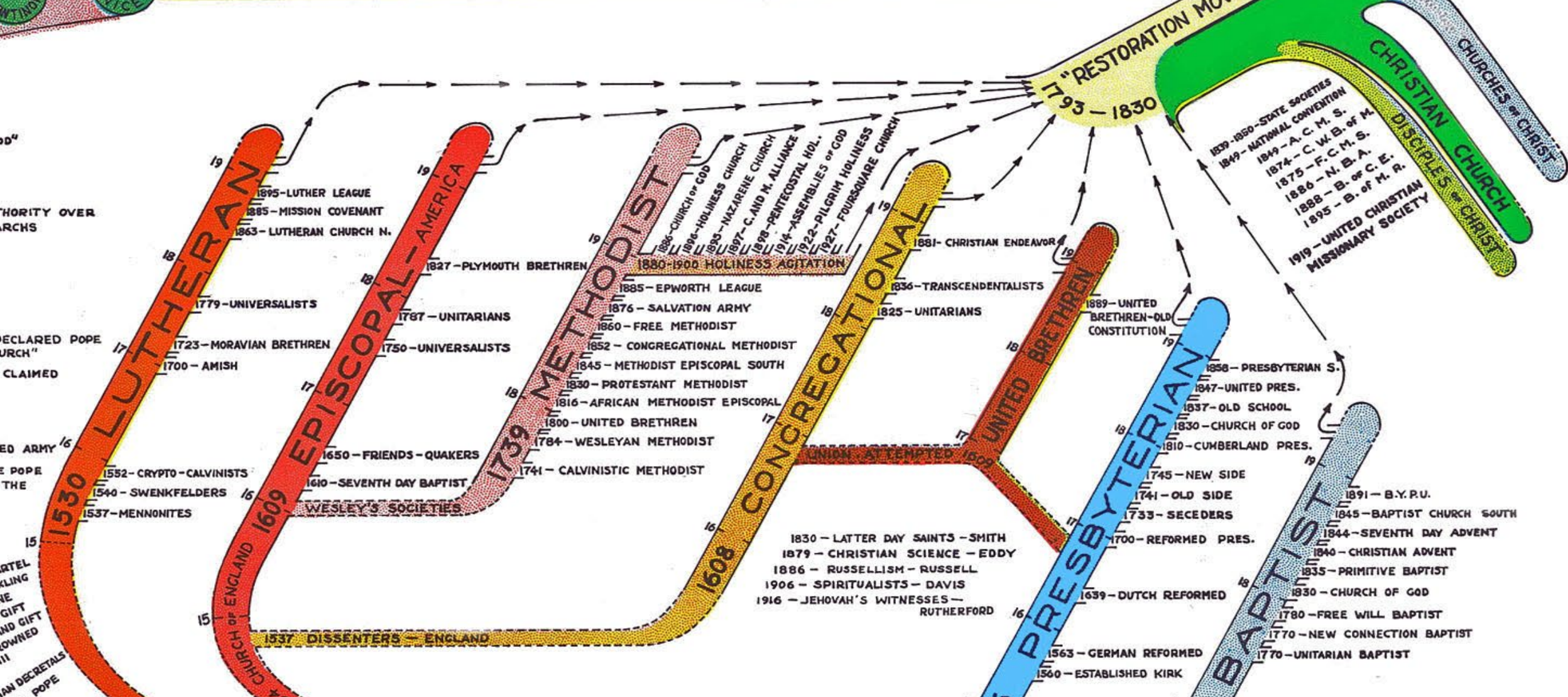
⁵ One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. ⁶ The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God....¹⁰ Why do you **pass judgment** on your **brother**? Or you, why do you **despise** your **brother**? For we will all stand before the judgment seat of God;

Romans 14:13, 17-19

¹³ Therefore let us **not pass judgment** on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.... ¹⁷ For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

¹⁸ Whoever thus serves Christ is acceptable to God and approved by men. ¹⁹ So then let us pursue what makes for **peace** and for **mutual upbuilding**.

APOSTASY FROM IT AND RETURN TO IT - HISTORICALLY TRACED



T.M.C.M.T.

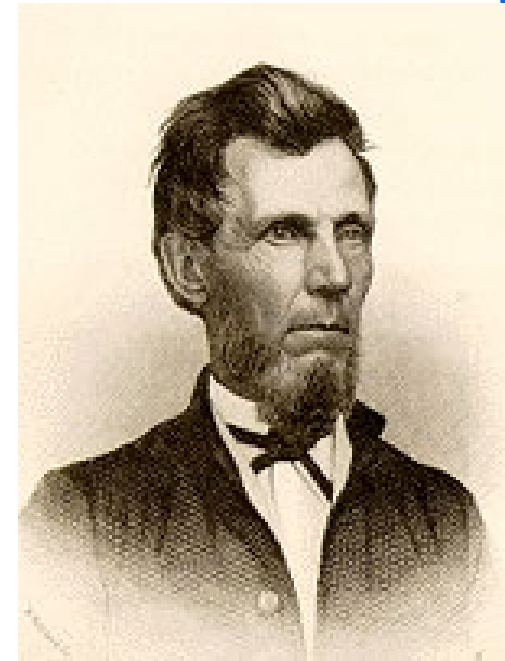
The Issues of Division

- History of Instrumental Music In Reformation Worship
 - Zwingli and Calvin had opposed the practice during the reformation. Congregationalist churches did not use instrument until after the Revolutionary war.
 - The issue did not appear in the early movement because few frontier churches could afford instruments.



The Issues of Division

- History of Instrumental Music In Reformation Worship
 - The first recorded instance of an instrument use in worship in the Stone-Campbell churches was in Midway, Kentucky in 1859 when L.L. Pinkerton brought in a melodeon to help the singing that was so bad it “scared even the rats from worship.”



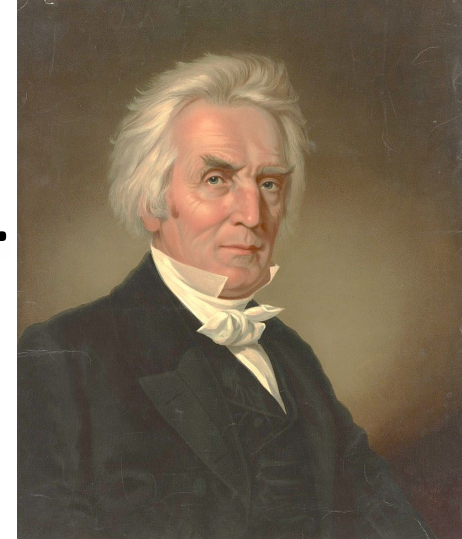
The Issues of Division

- Opposition to Instrumental Music In Worship
 - Only after the Civil War did many churches bring in instruments. Those that did argued that they were aids to singing and appealed to a new generation of worshipers.
 - Opposition to instruments came primarily, but not exclusively, from the South.



The Issues of Division

- Arguments used against Instrumental Music In Worship
 - Social and Economic: Northerners wasting money on organs while their southern brothers starved.
 - Use of instrument put too much emphasis on the music to the neglect of glorifying God through words. Their use did promote “spiritual worship.”
 - The primary argument came from the silence of Scripture (at least New Testament)
 - Those who opposed their use said silence meant it was prohibited.
 - Those who supported their use said silence permitted instruments as an aid to singing just a song books, song leader, and church buildings as aids to worship.



Discussion

- Why was the use on instruments such a divisive issue in churches?
- Why did some want to change the hermeneutic of Thomas Campbell from silence of scripture meaning a limit of judging right and wrong for fellowship to silence of scripture meaning prohibition?
- How do you think we should treat silence of scripture?

The Issues of Division

- Other Issues of Division
 - Role of Ministers
 - Located Preachers as opposed to Evangelists who travel (missionaries).
 - Economic implications
- Choirs
- Who should be allowed to take communion
- Fund raising techniques
 - Only free will offerings versus events to raise money



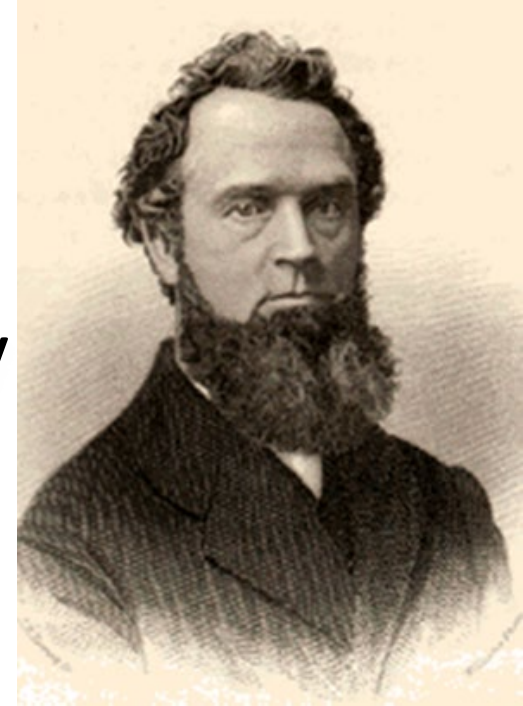
What to do with Differences?

- Daniel Sommer – Elder at Sand Creek, IL, and New Editor of the *American Christian Review* - 1899 *Address and Declaration*
 - Made a distinction between “Churches of Christ” and the “so-called Christian Church.”
 - Innovations and Corruptions
 - Raising Money, Choirs, Missionary Society, Located Preachers.
 - Stick with scripture and remain safe.
 - If leaders and churches cannot give these up “we can not and will not regard them as brothers.”



What to do with Differences?

- Most Leaders in the North and South were not as quick to proclaim a division.
- Isaac Erret – Editor of the *Christian Standard*
 - We should not split.
 - The Unity Movement is a farce if we can't stay united.
 - Published and gave lessons on forbearance, and tolerance of the apostles.



What to do with Differences?

- Most Leaders in the North and South were not as quick to proclaim a division.
- David Lipscomb was extremely reluctant to acknowledge a division. However:
 - By 1904, he was compiling lists of faithful churches and preachers.
 - In 1907, when asked by the Director of the Bureau of Census if he should list “Churches of Christ” Separately from “Disciples of Christ” he painfully agreed they are now two distinct bodies.





Thank you

Tom Rucker

Hardin Valley Church of Christ

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