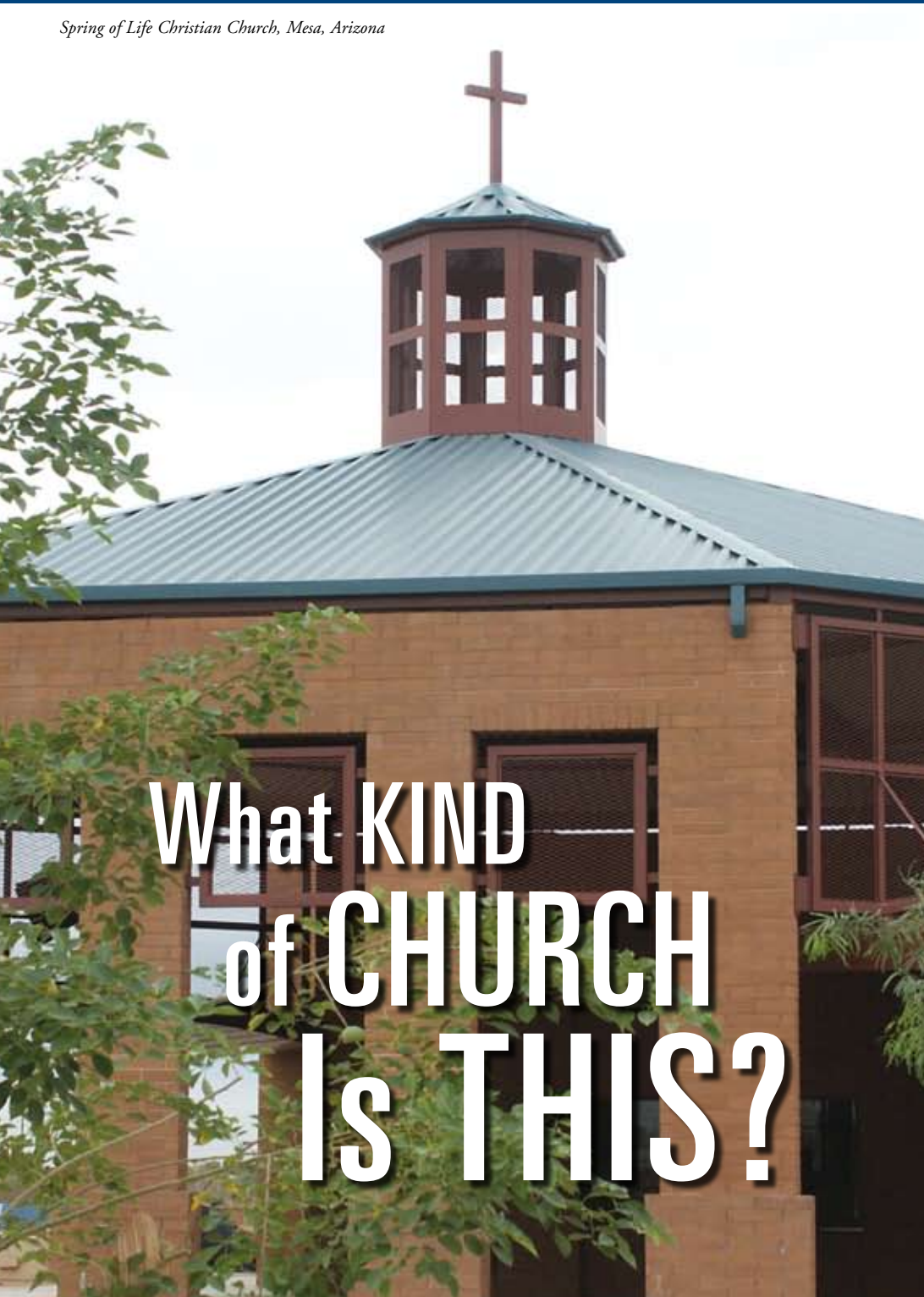


CHRISTIAN STANDARD®

SPECIAL EDITION

Spring of Life Christian Church, Mesa, Arizona



What Kind OF CHURCH Is This?

BY LEROY LAWSON



*With so many groups today calling themselves a church,
what is different about this one?*

One thing is certain—there is no shortage of churches. You can take your pick among the hundreds of different kinds, from the proud old denominations like the Episcopal and Presbyterian to the newer, more energetic Assembly of God or Seventh Day Adventists, to say nothing of those amazingly numerous and various cults that keep springing up.

In the midst of such diversity, what is special about our church? What kind of a church is it, anyway?

A PARADOX AND A CHALLENGE

We answer paradoxically. The distinctive about this Christian church is that it has no distinctives. In fact we deliberately seek not to be different, because our goal

is unity, not division. Christianity has suffered long enough from deep divisions separating denomination from denomination, Christian from Christian. When Jesus prayed “that all

THE DISTINCTIVE
ABOUT THIS CHURCH IS
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DISTINCTIVE.

of them may be one, Father, just as you are in me and I am in you. May they also be in us” (John 17:21), he had us in mind. In the spirit of his prayer we seek unity with all others in Christ.

Obviously that desire is difficult to achieve. Human nature resists oneness. We seem to believe with Robert Frost that “good fences make good neighbors,” even though something within us “doesn’t love a wall, [but] wants it down.” God desires unity, however, so it must be possible.

OUR ROOTS

Christian churches and churches of Christ trace their modern origins to the early 19th-century American frontier, a period of militancy among denominations. America’s pioneers brought their deeply rooted religious convictions to the new land and perpetuated their old animosities. Presbyterian squared off against Anglican who defended himself against Baptist who had no toleration for Lutheran. A reaction to this mutual animosity was inevitable.

When it came, the reaction was spontaneous. A group of New England Christians broke out of denominationalism, announcing their intention to follow the Bible only. Another group in Kentucky, and still another in Pennsylvania, each independent of the others, felt the spirit of unity moving them to stand with, not against, fellow Christians. Under the leadership of minister Barton W. Stone, some Presbyterian leaders in Kentucky published *The Last Will and Testament of the Springfield Presbytery*, putting to death their denominational connections. They said, “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 . . .”

The early leaders of what later came to be called the Restoration Movement believed unity in Christ was—and is—possible. To achieve it required letting go of human traditions and loyalties to dynamic personalities. Christ alone could be exalted. The ideal of the church that emerges from the pages of the New Testament must be the standard for today’s congregations.

STUDYING THE IDEAL

While gratefully acknowledging their debt to great reformers like Martin Luther, John Calvin, John Knox, and others, these “Christians only” believed their reforms remained unfinished. The only way to determine what the church should be and how Christians should behave is to study New Testament documents in which the churches of Christ are presented in splendor—and in shortcomings. While there is no single

church that we should imitate, the ideal of the church as the body of Christ, the household of faith, the temple of the Holy Spirit, and the people of God is clearly pictured.

In a unity effort initially separated from the Stone movement, another Presbyterian minister, Thomas Campbell, published his now famous *Declaration and Address* in 1809. He had earlier migrated to Pennsylvania from his home in Ireland. While still there, he had grown restless with the strictures of his denomination, the Old-Light Anti-Burgher Seceder Presbyterian Church,

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a splinter of a split of a division in the denomination.

When he found the divisions caused by local grievances in Scotland separating Presbyterians in America, he rebelled. He would not exclude non-members of his denomination from Communion in his church. He was expelled from his presbytery. It was really a question of who fired whom, for by this time Campbell could not carry out policies he deplored.

His son Alexander, meanwhile, had reached similar conclusions in his studies in Ireland and Scotland and, when father and son were reunited in America in 1809, each embraced the other’s position. In time, the son surpassed the father as the leader of their unity movement.

PRINCIPLES FOR TODAY

In his *Declaration*, Thomas Campbell set forth principles that sound as modern as today to New Testament Christians:

1. That the church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures. . . .

2. That . . . there ought to be no schisms, no uncharitable divisions among [local congregations].

3. That . . . nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion; but what is expressly taught and enjoined upon them, in the Word of God.

4. That . . . the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament church, and as perfect a rule of the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament church. . . .

5. That . . . [no] human authority [has] power to impose new commands or ordinances upon the church, which our Lord Jesus Christ has not enjoined.

There are more propositions, but these are enough to show Campbell’s unusual good judgment. From his day until now, millions of others have decided they also wanted to be Christians only, without the complications of denomination.

LeRoy Lawson is international consultant with Christian Missionary Fellowship and a contributing editor for *CHRISTIAN STANDARD*, Cincinnati, Ohio. Adapted from *The Family of God* (Cincinnati: Standard Publishing, 1980).

Valley View Christian Church, Littleton, Colorado





Why I Am

BY RALPH KINNEY BENNETT

A MEMBER OF THE

Christian CHURCH



*My answer
is both simple
and rich, just
like the church
I describe.*

“What church are you with?”

“Christian.”

“No, I mean what denomination.”

“Christian. We just call ourselves Christians.”

“Oh.”

I could not begin to count how many times I have engaged in such an exchange, and I am sure it is familiar to many in our fellowship. By insisting that Christians should call themselves

just that, the 19th-century American religious leader Alexander Campbell clearly signaled a return to fundamentals and equipped us with a marvelous intellectual “foot-in-the-door.”

SIMPLICITY

Once we begin to explain why we call ourselves “Christians only,” once we introduce the biblical foundation, the logic, the simplicity of it, we have opened the way

to the very roots and heart of what the church is and is supposed to be. It is the body of Christ on earth. It is supposed to be—despite all the well-intentioned additions and accretions we humans have put upon it—nothing more or less than spiritually reborn people worshiping God and living by his Word.

Why am I a member of the church of Christ? Because I believe independent Christian churches and churches of

Our Position

How shall we summarize what kind of church we are talking about? Perhaps the following terms will help.

1. A Christian church

Our message is that “Jesus is the Christ, the Son of the living God.” We require no other creed. He alone is Lord and Savior.

2. A church of Christ

The church belongs to him. We have no authority to change the teachings, rewrite the rules, alter membership requirements, or usurp his place. The church is not a democracy.

3. A church seeking unity

Like the Campbells and Stone, members of this

church seek to be one in Christ with all others he calls his own.

4. A church seeking to restore

As much as possible, we imitate the New Testament precedents. That is why our baptism is by immersion, our Communion is every Lord’s Day, our leaders are called elders, our preaching is about Christ, and our prayers are in Christ’s name. Even our church name is rooted in the earliest days, when disciples were called Christians and their congregations were often addressed as “churches of Christ.”

5. An apostolic church

The church, Ephesians 2:20 states, is “built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.” Whatever we know about Christ and the church we learned from Jesus’ closest companions, the apostles.

6. A thinking church

In the same Ephesian letter, Paul prays that God will give a “Spirit of wisdom and revelation, so that you may know him better. . . .” Christian faith demands the best our minds can give, so we are a studying church, seeking to apply biblical truth intelligently.

7. A feeling church

Ours is not a dryly intellectual approach to God, however. We rejoice and praise and pray and love and serve from the heart. We are unashamed of the gospel and not embarrassed to let our excitement be seen.

8. A sharing church

We share our faith and love with as many as we can reach and our possessions as persons who know that everything we have belongs to God to be used for his purposes.

Christ strive to remove all the man-made clutter between me and the worship of the Lord. In that, these congregations—“Restoration” churches—cleave to the New Testament ideal. That ideal is characterized by simplicity.

Is there anything so spare in its outlines yet so rich in its reality as the New Testament church? The New Testament picture of Christians congregating portrays nothing elaborate—just people praying, praising, and preaching. These essential elements—baptism and partaking at the Lord’s table—are presented in the simplest, most straightforward and unornamented way. It is clear that they are not rituals but rather dynamic acts of participation.

Baptism is the indelible benchmark of a sacred transaction between an individual soul and God himself.

The Lord’s table is the continuing, living link with the historical act of Christ’s sacrifice.

VARIETY

On the other hand, the New Testament picture of Christian living is a rich tapestry of transformed lives. Weak men grow strong in faith, fire-breathing persecutors become courageous defenders of faith, ordinary people battle with sin and triumph—learning to love, to share, to com-

fort and counsel, to meet the challenges of life in partnership with the Spirit.

Both pictures portray worship in its fullest, truest sense. That’s the point.

Visit many Christian churches and you will find great variety in the way God is worshiped. But it is variety within limits. I’ve been to services I found a bit too “contemporary” for my taste, and to others that were a tad too restrained. But I may generally depend upon certain things—the vivid preaching of sound doctrine (our churches are preaching churches),

the precious comfort of the Lord’s table, prayer, and praise through song.

And one more thing. There is seldom any sense of hierarchy, but rather a sense of mutual ministry—because sharing Christ and him crucified is the task of everyone from the pulpit to the parking lot and beyond.

Ralph Kinney Bennett, retired after a longtime career as senior editor with *Reader’s Digest*, has also served as an elder and Bible teacher in the local church and trustee with two Christian colleges.

Clockwise from left: Spring of Life Christian Church, Mesa, Arizona; Abundant Life Christian Church, Boring, Oregon; Eastside Christian Church, Milford, Ohio; and River Tree Christian Church, Massillon, Ohio.



9. A free church

We have no bishops or superintendents or national headquarters to determine local church policies. We elect our own leaders, call and support our own ministers, and decide where our mission money will go. We are not isolationists, though. Our congregations freely associate with one another to accomplish tasks too big for one church alone.

10. A growing church

We want to grow, because we are under Christ’s commission to disciple the world. We haven’t completed the task yet, so Christian churches and churches of Christ are renewing our commitment to go unto the ends of the earth, preaching and baptizing and teaching, until the whole world knows the one Lord of all.

—Leroy Lawson

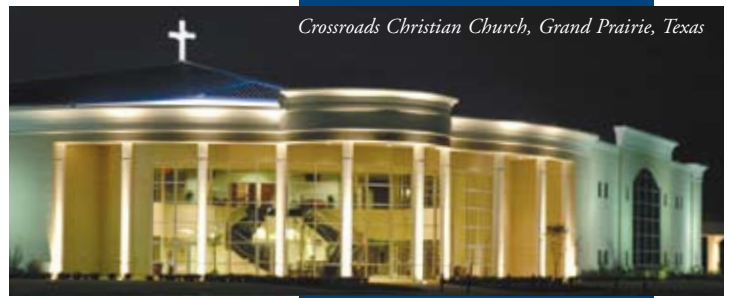
James A. Garfield, former president of the United States, is one of the best-known individuals associated with Christian churches/churches of Christ. He even served as a “lay preacher.” To answer the many questions he received about the group of believers with whom he worshiped, he wrote a classic statement:

1. We call ourselves Christians, or Disciples of Christ.
2. We believe in God the Father.
3. We believe that Jesus is the Christ, the Son of the living God, and our Savior. We regard the divinity of Christ as the fundamental truth of the Christian system.
4. We believe in the Holy Spirit, both as to his agency in conversion and as indwelling in the heart of the Christian.

Garfield’s Answer

5. We accept both the Old and the New Testament Scriptures as the inspired Word of God.
6. We believe in the future punishment of the wicked and the future reward of the righteous.
7. We believe that the deity is a prayer-hearing and a prayer-answering God.
8. We observe the institution of the Lord’s Supper on the Lord’s Day. To this table we neither invite nor debar; we say it is the Lord’s Supper for all of the Lord’s children.
9. We plead for the union of God’s people on the Bible and the Bible alone.
10. The Christ is our only creed.
11. We maintain that all the ordinances should be observed as they were in the days of the apostles.

Staying CONNECTED



Just like a far-flung family, members of this fellowship have learned how to keep in touch.

Without denominational structure or headquarters, Christian churches and churches of Christ still stay remarkably well connected. Several agencies and entities help this happen.

NORTH AMERICAN CHRISTIAN CONVENTION

www.nacctheconnectingplace.org

The North American Christian Convention usually meets once each summer for several days of preaching,

workshops, and fellowship. It is not a delegate convention. It conducts no business except that of approving a steering committee to plan future conventions. It is a time of inspiration and connecting. Many would say that seeing friends from far and wide is the main reason they attend the NACC each year, although the program offers many opportunities to learn from nationally known speakers and leaders.

NATIONAL MISSIONARY CONVENTION

www.nationalmissionaryconvention.org

Also high on ideas and information, the National Missionary Convention is a major source of encouraging the missionary activity that is so strong among Christian churches. Understandably, it has more of an international flavor than the NACC. At the same time it usually attracts many hundreds of young people from

Working Together

About 5,500 congregations in the United States today consider themselves as part of the fellowship of independent Christian churches and churches of Christ. They do not comprise a denomination, and there is no organization of national or international oversight. Each church is locally autonomous. Despite diversity in many areas, the churches have much in common: (1) a common understanding of Scripture, (2) a common heritage, and (3) a common goal: to restore the biblical pattern so that Christians united can connect the world to the God who made them.

Those 5,500 churches have a total membership of more than 1.5 million. They support more than 40 colleges and seminaries, with more than 10,000 students. They also support hundreds of parachurch ministries, including church camps, church planting associations, children's homes, campus ministries, publishing houses, and benevolent agencies. They participate in regional and national conventions, and avail themselves of other opportunities for cooperation in ministry.



A Growing

The front page of the September 18, 2002, *New York Times* featured an article about the growth of evangelical churches in America during the 1990s. The study, "Religious Congregations and Membership: 2000," found that among Christian fellowships of 1 million or more, the independent Christian churches and churches of Christ grew faster than any other group, with 18.6 percent growth over the decade of the '90s. Much of that growth was due to large churches in growing suburban areas and new churches all across the nation.

Many Christian churches con-

the U.S. who are deciding whether or where they want to serve Christ cross-culturally.

CHRISTIAN CHURCH TODAY

www.christianchurchtoday.com

Posted and supported by several agencies in this fellowship, this Web site seeks to represent and connect members of the Christian churches. It's high on news and contains a Forums section where members can interact about issues of the day. There's a Job Search section, a Church Locator, and columns written by leaders in these churches.

CHRISTIAN STANDARD

www.christianstandard.com

Not only is CHRISTIAN STANDARD the oldest weekly magazine among this fellowship of churches, we believe it is the oldest weekly magazine in America! Published since 1866, it has never wavered from its mission "devoted to the restoration of New Testament Christianity, its doctrines, its ordinances, and its fruit." Today it is aimed at leaders in this fellowship of churches, with news from these congregations



around the world and essays about current issues and ideas.

STANDARD PUBLISHING

www.standardpub.com

From the ministry of CHRISTIAN STANDARD has grown the work of a whole independent Christian publishing house, Standard Publishing. The company publishes a wide range of teaching materials for Bible students

of every age—babies through adults. In addition, children's books, study books, devotions, and church supplies provide resources for local churches around the world. Standard Publishing is expanding its offerings for adults and teenagers and exploring every possible medium for remaining as true to its mission today as it has for far more than a century: "Bringing the Word to Life."TM

Fellowship

BY PAUL S. WILLIAMS

tinue to grow rapidly. There are more than 100 in the United States with more than 1,000 in average Sunday attendance. Though only one-half of 1 percent of the American population attends a Christian church, these congregations comprise more than 6 percent of the number of megachurches in the U.S.

Christian churches are also leaders in new church planting, starting more churches per capita than almost any other group. Many are being planted in regions not historically represented by Christian churches. New churches are also starting larger and growing faster than ever before, with many averaging more than 500 within five years of starting.

Churches also continue to grow in small towns and rural areas in middle America, long considered a stronghold for Christian churches and churches of Christ.

Healthy as our domestic growth is, Christian churches are growing even faster overseas. Hundreds of mission enterprises exist in Latin America, Africa, Asia, Eastern and Western Europe, and other regions around the globe. In fact, there are more members in Christian churches abroad than there are in the United States. More than 1,000 American missionaries serve on six continents.

Christian churches will continue to grow as long as each congregation keeps its eyes firmly on Christ, the cornerstone of our faith, and on the great ministry of restoration to which we have been called. That has been the hallmark of our growth, and will continue to be so until Christ returns.

Paul S. Williams is president of Orchard Group, a church planting organization, and editor-at-large with CHRISTIAN STANDARD.



University Christian Church, Cincinnati, Ohio

BEYOND Slogans

BY MARK A. TAYLOR



*These mottoes
speak of life
and eternity
and indicate
what kind of church
we want to be.*

Every day you see and hear more advertising slogans than you can ever count or remember. Estimates range from a few hundred to several *thousand. Every day.*

Every TV show or radio station or computer screen we turn to offers more ways to spend our money. Every page we see, every grocery cart, every city bus asks us to consider yet another possibility. It's no surprise when we ignore most of these pitches and jingles and come-ons.

Yet some slogans arise from heartfelt conviction.

"Give me liberty or give me death!"

"Remember the Alamo!"

"The war to end all wars!"

They weren't crafted by ad writers but were spoken by leaders and thinkers summarizing the sentiment of their times and the hopes of their people.

Such are several slogans repeated again and again by members of Christian churches and churches of Christ:

"We are not the only Christians, but we are Christians only."

"Where the Bible speaks, we speak;

where the Bible is silent, we are silent."

"No creed but Christ, no book but the Bible, no law but love."

"In essentials, unity; in nonessentials, liberty; in all things, love."

Several threads tie these slogans together. One is our *commitment to the Bible*. We believe it is from God and

**SURE, WE IGNORE
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should be the only authority for personal decisions and church practice.

But the Bible does not speak specifically to many details about 21st-century life, and inevitably Christians see some things differently. This leads to a second thread: *freedom in Christ*. We try not to turn matters of opinion into dividing walls among Christ-followers. Jesus himself was the Word of God walking on the earth. We've found that

focusing on him helps us deal with our disagreements.

The third thread is *love*. Our goal is to extend love to all who call themselves Christian; to demonstrate it to non-Christians so they can see Christ in us; and to experience it day by day within each local congregation.

These are lofty ambitions, and that's why these slogans have stood the test of time. They are not the brainchild of some slick advertising campaign. They are statements about life and eternity from a people trying to follow Jesus. They give a good starting point for answers to the question on our cover, "What kind of church is this?"

We are a church of Christ's disciples who believe his way is the only path to satisfaction and hope. And we've discovered the journey is so much easier when we join hands with others who have their eyes on him. Together we want to be what Jesus wants, welcoming everyone who will consider him with us. That's the kind of church we are.

Mark Taylor is publisher and editor of *CHRISTIAN STANDARD*, Standard Publishing, Cincinnati, Ohio. www.christianstandard.com.