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**Readings**  
**in**  
**Restoration History**

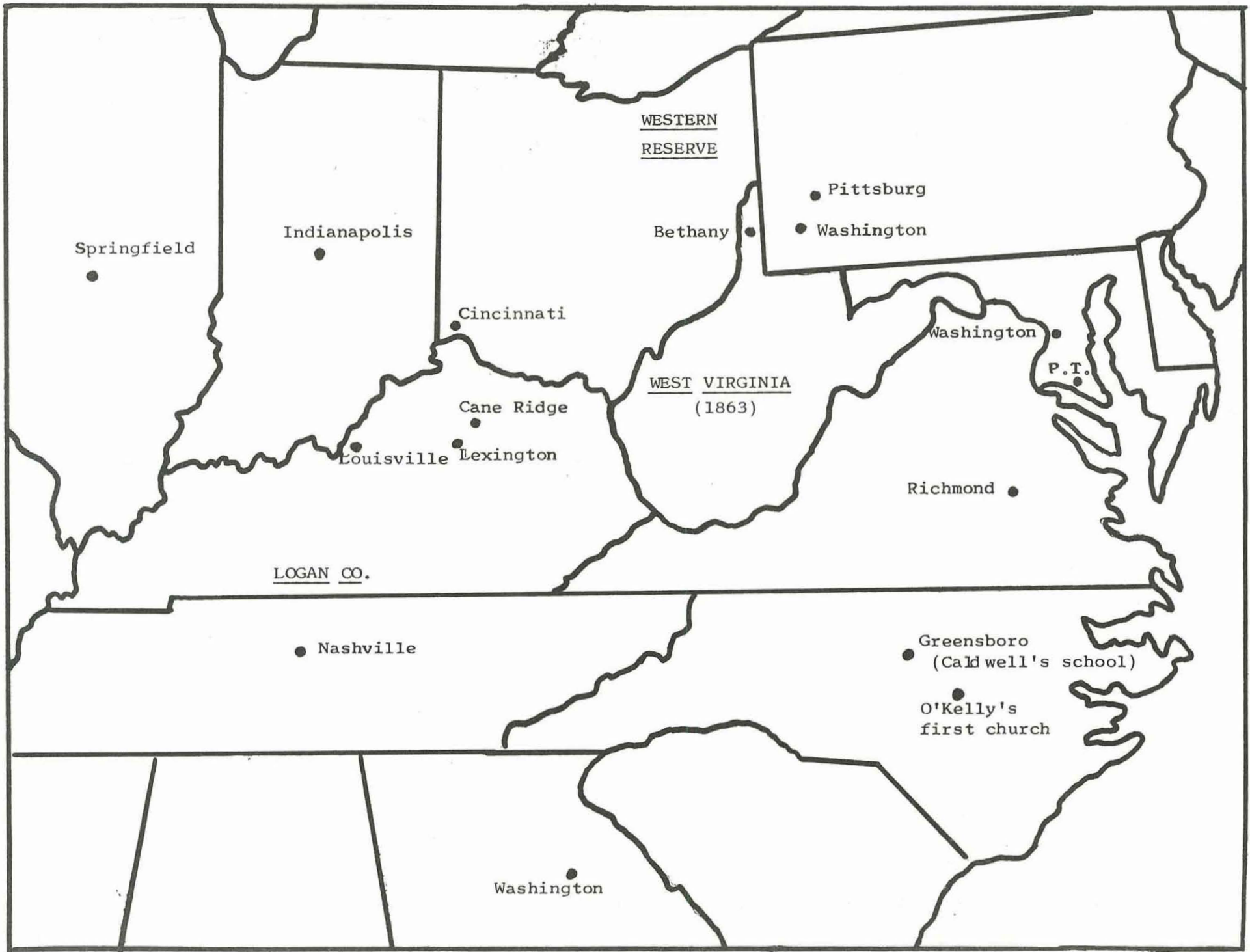
B. J. Humble  
Abilene Christian University  
1985

TABLE OF CONTENTS

<u>Document</u>	<u>Page</u>
1. Map . . . . .	1
2. James O'Kelly . . . . .	2
3. Elias Smith . . . . .	3
4. Calvinism . . . . .	4
5. Barton Warren Stone . . . . .	5
The Last Will and Testament of the Springfield Presbytery . . . . .	5 A
6. <u>The Kentucky Revival</u> . . . . .	6
7. Shakers . . . . .	8
8. The John Allen Gano Papers . . . . .	9
9. Thomas Campbell . . . . .	10
10. Thirteen Propositions from <u>Declaration and Address</u> . . . . .	11
11. Alexander Campbell . . . . .	13
12. "Anecdotes, Incidents and Facts" by A. Campbell . . . . .	14
13. Purpose of Baptism . . . . .	16
14. "The Christian Religion" by A. Campbell . . . . .	17
15. "A Restoration of the Ancient Order of Things, No. 1" . . . . .	18
16. "A Restoration of the Ancient Order of Things, No. 3" . . . . .	20
17. "A Restoration of the Ancient Order of Things, No. 7" . . . . .	23
18. "Remarks on Missionaries" . . . . .	25
19. "The Third Epistle of Peter" . . . . .	29
20. Walter Scott . . . . .	32
21. Separation from the Baptists . . . . .	33
22. "The Semple and Broaddus Decrees" . . . . .	34
23. "Union of Christians" by B. W. Stone . . . . .	36
24. Cane Ridge Church . . . . .	37
25. "Jan. 1, 1882--Anniversary of Unity" (four parts) by B. J. Humble . .	38
26. Change in Spirit in <u>Millennial Harbinger</u> . . . . .	43
27. "A Visit to Elder A. Campbell at Bethany" . . . . .	44
28. "Disciples of Christ" by A. Campbell . . . . .	48
29. "Co-operation of Churches" by A. Campbell . . . . .	51
30. "Co-operation of Churches" by T. M. Henley . . . . .	54
31. "Any Christians Among Protestant Parties" by A. Campbell . . . . .	55



32. "Any Christians Among the Sects?" by A. Campbell . . . . .	57
33. "Church Organization" by A. Campbell . . . . .	61
34. "Monticello and the Restoration" by B. J. Humble . . . . .	63
35. "The Christian Missionary Society" . . . . .	64
36. Tolbert Fanning . . . . .	65
37. "Missions and Missionaries" by Tolbert Fanning . . . . .	66
38. The Civil War and the Restoration Movement . . . . .	68
39. "The Influence of the Civil War" by B. J. Humble . . . . .	70
40. David Lipscomb . . . . .	77
41. Benjamin Franklin . . . . .	78
42. Franklin in the <u>American Christian Review</u> . . . . .	79
43. Isaac Errett . . . . .	80
44. J. W. McGarvey . . . . .	81
45. Autobiography of J. W. McGarvey . . . . .	82
46. Moses E. Lard . . . . .	85
47. "My First Meeting" by Moses Lard . . . . .	86
48. James A. Garfield . . . . .	92
49. The Restoration Movement in Texas . . . . .	93
50. David Lipscomb's 1872 Tour of Texas . . . . .	97
51. The <u>Foundation's</u> First Editor . . . . .	99
52. Collin McKinney Wilmeth . . . . .	100
53. Liberalism in the Restoration Movement . . . . .	101
54. North-Lipscomb Correspondence . . . . .	102
55. Churches of Christ - Disciples of Christ (1906) . . . . .	104
56. Churches of Christ in the U. S. . . . .	105
57. "Formula in Flux" by Ronald E. Osborn . . . . .	106
58. "Up from Emancipation" by Ronald E. Osborn . . . . .	108
59. "A Critique of the Restoration Principle" by Ralph Wilburn . . . . .	110
60. "Why the Disciples Chose Unity: by Thomas Liggett . . . . .	111
61. Christian Church: Churches and Membership . . . . .	112
62. Christian Church: Bible Colleges . . . . .	113



WESTERN  
RESERVE

Springfield

Indianapolis

Bethany

Pittsburg

Washington

Cincinnati

Washington

WEST VIRGINIA  
(1863)

P.T.

Cane Ridge

Louisville Lexington

Richmond

LOGAN CO.

Nashville

Greensboro  
(Caldwell's school)

O'Kelly's  
first church

Washington



- 1735 - Birth. Place unknown--perhaps in Ireland, perhaps in Virginia. Little known about early life. Little formal education.
- 1759 - Married Elizabeth Meeks. Settled in Chatham County, N. Carolina.
- 1774 - Methodist circuit formed in Va. Extended from Petersburg, Va. into N.C. O'Kelly converted. Became lay preacher in Methodist Church.
- 1779 - Va. Methodist preachers met in conference at Fluvanna, ordained themselves, and began administering sacraments.
- 1780 - Northern preachers met in conference at Baltimore. Led by Francis Asbury. Oppose action of Va. preachers. Two groups agree to submit issue to John Wesley.
- 1779-1784 - Served following circuits: New Hope, Tar River, Mecklenburg, Brunswick, Sussex.
- 1784 - Methodist Episcopal Church organized at famous "Christmas Conference." Thomas Coke and Francis Asbury elected "superintendents." O'Kelly elected "elder."
- 1785-1792 - O'Kelly served as presiding elder in southern Virginia. As many as 28 preachers under his supervision. Became dissatisfied with episcopal government of Methodist Church and with Asbury's autocratic rule over church.
- 1792 - Struggle between O'Kelly and Francis Asbury reached climax. Issue: Asbury's power and episcopal form of church government. At Baltimore Conference, Nov. 1, 1792, O'Kelly was supported by small minority of preachers. Withdrew from conference.
- 1793 - O'Kelly and followers petition for changes in government of Methodist Church. Refused. O'Kelly group organized "Republican Methodist Church" at Manakin Town, Va., Dec. 25, 1793. Rice Haggard among those who formed new church.
- 1794 - Rice Haggard suggested adoption of name "Christian" to exclusion of all others. Plan of church government adopted: elders in each church.
- 1798 - Under pseudonym "Christicola" O'Kelly published The Author's Apology for Protesting Against the Methodist Episcopal Government. Based on material supplied by Francis Asbury, Nicholas Snethen issued a Reply (1800). O'Kelly published A Vindicator of an Apology (1801). Other works by O'Kelly: Essay on Negro Slavery (1784), Divine Oracles Consulted (1800), and others.
- 1809 - Christian Church had 20,000 members in southern and western states.
- 1808 - Herald of Gospel Liberty was begun by Elias Smith in New England. Christians in southern states (O'Kelly group) and those in New England exchange greetings.
- 1810 - Controversy over baptism. O'Kelly refused to accept immersion. Division led to establishment of "Independent Christian Baptist Church."
- 1811 - Elias Smith present at conference of Christian churches. Given right hand of fellowship. Marked something of a formal union between O'Kelly group and New England Christians.
- 1826 - Death of O'Kelly.
- 1854 - Christian Church split over slavery issue. Reunited: 1894. 112,795 members in 1926.
- 1931 - Christian Church merged with Congregational Church.
- 1957 - Congregational-Christian Church merged with Evangelical and Reformed Church to form "United Church of Christ."

Bibliography: W. E. MacClenny, The Life of Rev. James O'Kelly, Indianapolis: Religious Book Service, 1950; Charles F. Kilgore, "The James O'Kelly Schism in the Methodist Episcopal Church," Ph.D. dissertation, Emory University, 1961; James O'Kelly, The Author's Apology for Protesting Against the Methodist Episcopal Government, Richmond, Va., 1798 (Microfilm).



- 1769 - Born Lyme, Conn. June 17, 1769. Family moved to Woodstock, VT (1782). Taught school in VT and East Hartford, Conn (1787).
- 1789 - Immersed and became member of Baptist Ch. in Woodstock. Believed in guidance of Holy Spirit through visions, dreams and intuitive feelings. Deep feelings of insecurity and guilt throughout life.
- 1790 - Began preaching at Woodstock. Baptist minister for next 11 years. Baptist ch's were: 1) Separatist in origin, 2) Calvinistic, 3) revivalistic.
- 1793 - Married Mary Burleigh. Became pastor of Baptist church in Salisbury, N.H. Then (1798) to Baptist church in Woburn, Mass (near Boston).
- 1801 - Rejected Calvinism. Incident that provoked study: he rebuked young people for sin, and they replied they were elect and would be saved regardless of what they did. Left Woburn church.
- 1801 - Abner Jones broke with Calvinism of Baptists and established a "Christian Church" in Lyndon, VT. Moved to Lebanon, NH. Established two more churches by March, 1803.
- 1802 - Ten Baptist ministers, including Smith, met in a "Christian Conference" at Sanbornton, NH. Purpose was "to leave behind everything in name, doctrine, and practice, not found in the New Testament." Repudiated predestination.
- 1803 - Smith established a "Church of Christ" at Portsmouth. Jones stopped at Portsmouth to see Smith. Had known one another for several years. Separation from Baptists had occurred independently. Smith and Jones worked together in Portsmouth and Boston (1803-1804). Jones established a church in Boston in 1804.
- 1805 - Smith first made contact with Freewill Baptist (established in 1777--51 churches by 1800). Many similarities. Merger seemed possible.
- 1805-07 - Edited Christian's Magazine (quarterly).
- 1808 - Began Herald of Gospel Liberty. Two primary purposes: advocate religious liberty (end of state churches in New England), and report religious news. Smith called it "the world's first religious newspaper." Herald shows contacts with O'Kelly and Stone groups. "Last Will and Testament of Springfield Presbytery" reprinted in first issue.
- 1809 - Moved to Portland, ME, then in 1811 to Philadelphia. Wife died in 1814 and he returned to Portsmouth and remarried.
- 1811 - Trip to South to visit Christians there (O'Kelly movement).
- 1816 - Began practicing "Thomsonian system" of herbal medicine. Wrote medical works. Wrote articles in Herald questioning doctrine of Trinity.
- 1817 - Became a Universalist and ended Herald of Gospel Liberty. Some association with Hosea Ballou, Universalist leader. Edited Universalist paper, Herald of Life and Immortality (1819-20).
- 1823 - Renounced Universalism at Christian Connection meeting in N.H. Back into Universalism again in a few months. Renounced it again, permanently, in 1827. Later practiced medicine and preached occasionally. Portsmouth church accepted him back into fellowship (1840).
- 1846 - Died at Lynn, Mass.

Bibliography: Works of Elias Smith: Herald of Gospel Liberty (1808-1817); The Clergyman's Looking Glass (Boston: 1804), satirical attack on clergy; A Discourse on Nebuchadnezzar's Dream (Portsmouth: 1803), Thanksgiving day speech opposing state-church; A New Testament Dictionary (Philadelphia: 1802); The Life, Conversion, Preaching, Travels and Sufferings of Elias Smith (Portsmouth: 1816). These works, and many others, available on microfilm in ACU Library. Lynn Waller, "A Study in the Life of Elias Smith with Emphasis on the Years 1806-1817" (ACU: M.A. Thesis).



1. Tulip Acrostic: T-otal Depravity  
 U-nconditional predestination  
 L-imited Atonement  
 I-rresistable Grace  
 P-erseverance of the Saints

2. Westminster Confession of Faith:

*The Westminster Confession of Faith, 1643*

[The Westminster Confession was drawn up in 1643 by the Assembly of Divines to which was entrusted the task of organizing the new Establishment. In 1689, when the Scottish Parliament disestablished the Episcopal Church, the Westminster Confession became the formulary of the Presbyterian Church of Scotland, and to this document all Presbyterian ministers have to subscribe to this day.]

III. *Of God's Eternal Decree*

God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass. Yet so as thereby neither is God the author of sin or is violence offered to the will of the creatures. . . . By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. . . . Neither are any redeemed by Christ . . . but the elect only. The rest of mankind God was pleased . . . to pass by, and to ordain them to dishonor and wrath. . . .

VI. *Of the Fall of Man, etc.*

Our first parents . . . so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity . . . whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil. . . .

X. *Of Effectual Calling*

All those whom God hath predestinated unto life—and those only—He is pleased, in His appointed and accepted time, effectually to call by His Word and Spirit . . . not from anything foreseen in man, who is altogether passive therein. . . . Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, where, and how He pleaseth. . . .

XVII. *Of the Perseverance of the Saints*

They whom God hath accepted . . . can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved. . . .

3. An Example of Reaction against Calvinism:

In Hartland I lived one year and four months; in general, feeling engaged in religion, but not without trials; insomuch that some times it took away my appetite for my necessary food. The trial of preaching was continually on my mind with great weight. I felt my mind much tried about what my brethren called the great mysterious doctrines of the gospel, viz. election, reprobation, decrees, etc. for I plainly discovered that they preached complete contradictions on the subject, and I read that no lie is of the truth and contradictions must be lies. Thus my mind was in great perplexity concerning these things; which caused me to review them, and compare them by the scriptures of truth, yea in short I took a review of all that I had professed to believe before, and I found I had embraced many things without proper examination. I then drew up a determination to believe and practice just what I found required in the Bible and no more . . . The first thing that I thought of, was the name of our denomination, viz. BAPTIST. When I had searched the New Testament through, to my great astonishment, I could not find the denomination of baptist mentioned in the whole of it . . . pp. 58-60.

I think it my duty to give the reader an account of the travail of my mind as to doctrine. From my infancy I had always been taught the following ideas, viz. That God from all eternity had elected and chosen a certain number for salvation, and that he would call them in such a manner, that they could not resist it, because he had before determined to save them. As for the rest of mankind, they were left to work out their own damnation by sin; yet they held that God gave them a common call, which he never meant they should obey, yet the condemnation would entirely turn upon the creature, because he did not obey . . . O horrid ignorance. As I felt in great trials about preaching, it was a query in my mind whether God called men to preach contradiction . . . pp. 63-64.

Abner Jones, Memoirs of the Life and Experience, Travels and Preaching of  
Abner Jones. Exeter: 1807.



- 1772 - Born at Port Tobacco, Md., Dec. 24, 1772. Father died 3 yrs. later. Mother moved family to Va. frontier '79. Young Stone witnessed battles of Revolution.
- 1790 - Enrolled in David Caldwell's Academy in N.C. Converted under preaching of Wm. Hodge. Resolved to preach. Trial sermon on "Trinity" before Presbytery.
- 1794 - Went to Ga. Taught in Succoth Academy, operated by Hope Hull (Meth.) near Washington, Ga. Attended Meth. Conference at Charleston, S.C., Jan 1, 1796. Met Francis Asbury.
- 1796 - Returned to N.C. Licensed by Orange Presby., April 6, 1796. Missionary tour of N.C. Began preaching for Presbyterian church at Cane Ridge, Ky.
- 1798 - Call from Transylvania Presby. to be ordained as pastor. Ordained on Oct. 4, 1798. Question: "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?" Stone's answer, "I do, as far as I see it consistent with the word of God."
- 1801 - Stone visited Logan County, Ky., to observe revival. James McGready had come to Logan County in 1796; revival had begun in 1797 and had become widespread by 1801. After Stone returned to Cane Ridge, revival began there. August, 1801--great Cane Ridge revival. Afterward, revival preachers charged with Arminianism.
- 1803 - Richard McNemar and John Thompson charged at meeting of Synod of Ky., meeting at Lexington, Sept. 6-13, 1803. Five revival preachers renounced authority of Synod. Organized their own Springfield Presby.
- 1804 - An Apology for Renouncing the Jurisdiction of the Synod of Ky. published Jan 31, 1804. Springfield Presby dissolved. Last Will and Testament of Springfield Presbytery published, June 28, 1804. Began wearing name "Christian." Eight churches in Ky., 7 in Ohio.
- 1805 - Churches est. in Tenn. and Ind (Clement Nance). Shaker missionaries appeared in Ky. Four preachers, including McNemar and Dunlavy, defect.
- 1806 - Three families est. Three Rivers church in Randolph Co. Ark.
- 1807 - Baptism discussed in day-long meeting. Stone baptized a girl and David Purviance. Purviance baptized Reuben Dooley. Many others baptized. Stone baptized several weeks later. 1st church in Ga. in 1807.
- 1808 - 47 preachers have 5-day meeting in Oct.
- 1809 - Churches est. in N.C. and S.C. Mulkeys left Baptist Church, then associated with Stone movement. John Mulkey: Old Mulkey Church, Tompkinsville, Ky.
- 1810 - Meeting at Mulkey church, Dec. 15, 1810. Present: Joseph Thomas from Va. (O'Kelly movement), Reuben Dooley, and Mulkey. Thomas went on to Cane Ridge. Then to Philadelphia where he met Elias Smith.
- 1811 - Stone movement had churches in 12 states: Ky, Ohio, Ind, Tenn, Ark, Ga, Ill, NC, SC, Va, Pa, NY. Mar. 11, 1811: preachers met to discuss baptism and atonement. Marshall and Thompson return to Presby. Church.
- 1812 - Stone moved to Tenn (farm 12 miles northeast of Nashville).
- 1814 - Returned to Ky. Located at Lexington to work with Christians there. Opened private academy at Lexington, 1815.
- 1819 - Moved to Georgetown, Ky., to become principal of Rittenhouse Academy.
- 1824 - First meeting with Alexander Campbell
- 1826 - Began publication of Christian Messenger. 24-page monthly.
- 1832 - Formal merger of Stone and Campbell movements accomplished in meeting at Lexington, Ky., Jan. 1, 1832. John T. Johnson became co-editor of Christian Messenger. John Smith and John Rogers appointed to travel among churches and encourage union.
- 1836 - Moved to Jacksonville, Ill.
- 1843 - Wrote Autobiography.
- 1844 - Died at home of daughter in Hannibal, Mo., Nov. 9, 1844. Burial in Cane Ridge cemetery.



## The Last Will and Testament of the Springfield Presbytery

*For where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain.—Scripture.*

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; but 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 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 Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain 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 up to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right of 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 night.

*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 Ja—— —, the author of two letters lately published in Lexington, be encouraged in his zeal to destory *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 of 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.*

#### THE WITNESSES' ADDRESS.

We, the above named witnesses of the Last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death.

Their reasons for dissolving that body were the following: With deep concern they viewed the divisions, and party spirit among the professing Christians, principally owing to the adoption of human creeds and forms of government.

At their last meeting they undertook to prepare for the press a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of Christian church government, stript of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc. Hence they concluded, that while they continued in the connection in which they then stood, they were off the foundation of the Apostles and Prophets, of which Christ himself is the chief corner stone.



RICHARD M'NEMAR, The Kentucky Revival, Or, A Short History of the Late Extraordinary Out Pouring of the Spirit of God, in the Western States of America, Agreeably to Scripture-Promises, and Prophecies Concerning the Latter Day: With a Brief Account of the Entrance and Progress of What the World Call Shakerism, Among the Subjects of the Late Revival in Ohio and Kentucky. (Cincinnati, 1808).

"In the spring of 1801, the same extraordinary work broke out in Mason county, upper part of Kentucky; of which I was an eyewitness, and can therefore, with greater confidence, testify what I have heard, seen and felt." p. 19

"The first was held at Cabin-Creek. It began on the 22nd of May, and continued four days and three nights. The scene was awful beyond description; the falling, crying out, praying, exhorting, singing, shouting, &c, exhibited such new and striking evidences of a supernatural power, that few, if any, could escape without being affected. Such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return: and so powerful was the evidence . . . p. 23.

24

On all sides, that no place was found for the obstinate sinner to shelter himself, but under the protection of prejudiced and bigotted professors. No circumstance at this meeting, appeared more striking, than the great numbers that fell on the third night: and to prevent their being trodden under foot by the multitude, they were collected together and laid out in order, on two squares of the meeting-house; which, like so many dead corpses, covered a considerable part of the floor.— There were persons at this meeting, from Caneridge, Concord, Eagle-Creek, and other neighboring congregations, who partook of the spirit of the work, which was a particular means of its spreading.

The next general camp-meeting was held at Concord, in the county of Bourbon, about the last of May, or beginning of June. The number of people was supposed to be about 4,000, who attended on this occasion. There were present, seven Presbyterian ministers; four of whom were opposed to the work, and spoke against it until the fourth day about noon; the evidence then became so powerful, that they all professed to be convinced, that it was the work of God; and one of them addressed the assembly with tears, acknowledging, that notwithstanding they had long been praying to the Lord to pour out his spirit, yet when it came, they did not know it, but wickedly opposed the answer of their own prayers. On this occasion, no sex nor color, class nor description, were exempted from the pervading influence of the spirit; it; even from the age of eight months, to sixty years, there were evident subjects of this marvellous operation.

The meeting continued five days, and four nights; and after the people generally scattered from the ground, numbers convened in different places, and continued the exercise much longer. And even where they were not collected together, these wonderful operations continued among every class of people, and in every situation; in their houses and fields, and in their daily employments: falling down and crying out under conviction, or singing and shouting with unspeakable joy, were so common, that the whole country round about, seemed to be leavened with the spirit of the work.

25

The next camp meeting was at Eagle-Creek, Adams county, Ohio. It began June 5, and continued four days and three nights. The number of people there was not so great, as the country was new, but the work was equally powerful according to the number. At this meeting the principal leading characters in that place fully embraced the spirit of the work, which laid a permanent foundation for its continuance and spread in that quarter.

The next general meeting was at Pleasant Point, Kentucky, which equalled if not surpassed any that had been before. Here, the Christian minister, so called; the common professor; the professed deist and debauchee, were forced to take one common lot among the wounded, and confess with equal candor, that hitherto they had been total strangers to the religion of Jesus. From this meeting, the work was spread extensively through Bourbon, Fayette, and other neighbouring counties, and was carried by a number of its subjects to the south side of Kentucky, where it found a permanent residence in the hearts of many.

The general meeting at Indian creek, Harrison county, began the 24th of July, and continued about five days and nights. To this meeting, the subjects of the work were generally collected from all quarters, and abundantly strengthened each other in the promiscuous exercises of prayer, exhortation, singing, shouting and leaping for joy. But there was very little appearance of that power which strikes conviction to the heart of the sinner, until the third day about two o'clock in the afternoon. A boy from appearance about twelve years old, retired from the stand in time of preaching under a very extraordinary impression, and having mounted a log at some distance, and raising his voice in a very affecting manner, he attracted the main body of the people in a few minutes. With tears streaming from his eyes, he cried aloud to the wicked, warning them of their danger, denouncing their certain doom if they persisted in their sins, expressing his love to their souls, and desiring that they would turn to the Lord and be saved

C



RICHARD McNEMAR (1770-1839)

- Came to Ky. with Presby. missionaries, Robert Finley and Robert Marshall, in 1791. Studied in Finley's "log college" at Cane Ridge. Licensed as Presbyterian preacher in 1797. Took part in Cane Ridge revival.
- Defected to Shakers in 1805. Outstanding Shaker leader in West for next 30 yrs. "Father of Shaker literature." Kentucky Revival was Shakers' first bound volume.
- All Shaker communities were controlled from New Lebanon NY. An eastern elder or eldress ruled in each community. McNemar opposed one of these eastern elders, Freegift Wells, and was expelled from community, along with Malcolm Worley. McNemar travelled to New Lebanon, appealed his case, and was restored. Long journey taxed his strength and hastened his death.
- Buried at oldest and largest Shaker community in West: Union Village (3 mi. west of Lebanon, Ohio.

He was held up by two men, and spoke for about an hour, with that convincing eloquence that could be inspired only from above. When his strength seemed quite exhausted and language failed to describe the feelings of his soul, he raised his hand and dropping his handkerchief, wet with sweat from his little face, cried out—"Thus, O sinner! shall you drop into hell, unless you forsake your sins and turn to the Lord." At that moment some fell like those who are shot in battle, and the work spread in a manner which human language cannot describe.

The next general meeting was at Caneridge, Bourbon county, seven miles from Paris. It began the 6th of August, and continued day and night about a week. The number of people collected on the ground at once, was supposed to be about twenty thousand; but it was thought a much greater number were there in the course of the meeting. The encampment consisted of ~~one hundred and twenty-five~~ wheel-carriages and tents proportioned to the people. This immense group included almost every character that could be named, but amidst them all, the subjects of this new and strange operation, were distinguished by their flaming zeal for the destruction of sin, and the deliverance of souls from its power. The various operations and exercises on that occasion, were indescribable. The falling exercises was the most noted. James Crawford, one of the oldest ministers in the state, and one of the foremost in the work, informed me that he kept as accurate an account as he could of the number that fell on the occasion, and computed it to be about three thousand. The vast numbers who received light on this occasion, and went forth in every direction to spread it, render it impossible to pursue any further the particular track of its progress. I shall only add that it was but a few weeks after this meeting, that the same work broke out in North Carolina, by the instrumentality of some who went from Caneridge to bear the testimony.\*

\* One person in particular here alluded to, who went on this important mission, was JOHN RAWKIN, Minister of the Presbyterian church at Gasper, Logan county; the first who received

I shall now take notice of the opposition which was raised against the work in this first stage of it, and show some of the causes from which it sprung.

The people among whom the revival began, were generally Calvinists, and altho' they had been long praying in words for the out-pouring of the spirit, and believed that God had "*foreordained whatsoever comes to pass*;" yet, when it came to pass that their prayer was answered and the spirit began to flow like many waters, from a cloud of witnesses, and souls were convicted of sin and cried for mercy, and found hope and comfort in the news of a Saviour; they rose up and quarreled with the work, because it did not come to pass that the subjects of it were willing to adopt their soul stupifying creed. Those who had laboured and travailed to gain some solid hope of salvation, and had ventured their souls upon the covenant of promise, and felt the living seal of eternal love; could not, dare not preach that salvation was restricted to a certain definite number; nor insinuate that any being which God had made, was, by the Creator, laid under the dire necessity of being damned forever. The love of a Saviour constrained them to testify, that one had died for all. This truth, so essential to the first ray of hope in the human breast, was like a dead fly in the ointment of the apothecary, to the Calvinist; hence all this trembling, weeping and groaning under sin, rejoicing in the hope of deliverance and turning from the former practice of it, sent forth a disagreeable savor. Yet these exercises would no doubt, have passed for a good work of God, had they appeared as seals to their doctrine of election, imperfection, and final perseverance. But every thing appeared new, and to claim no relation to the old bed of sand upon which they had been building; and rather than quit the old foundation, they chose to reject, oppose and persecute the truth, accompanied with all

ed the spirit of the revival in that place, and under whose ministry the extraordinary work began. Since that time he has escaped from the old house of antichrist, divided against itself, and with the major part of his Gasper congregation, embraced the Gospel of Christ's second appearing.



## SHAKERS

- Originated in France during the reign of Louis XIV. Early views:  
1) inspiration of Holy Spirit, 2) imminent second coming, 3) called for return to primitive Christianity. They were persecuted in France and fled to England.
- Ann Lee Standley (1736-1784), was converted in 1758 and became the great leader of the Shakers. While she was imprisoned in 1770, she had two revelations:  
1) the mystery of iniquity" is sex, and 2) she was the female incarnation of the Christ. This second incarnation was "the resurrection," so now, there would be no marrying or giving in marriage.
- The Shakers migrated to America in 1774 and settled at New Lebanon, New York, near Albany. They adopted a communal way of life. The period 1787-1792 was a time of growth. Ten communities were formed, with perhaps 2,000 members.
- When the Shakers heard of the "exercises" in the great revival in the West, they sent three missionaries, Benjamin Seth Youngs, Issachar Bates, and John Meachem, to Kentucky. They left New York on January 1, 1805. They had one horse to carry their baggage, but the men walked. They carried a letter:  

"The Church of Christ unto a people in Kentucky and the adjacent states, sendeth greeting . . . We . . . testify to all people that Christ hath made his second appearing here on earth, and the poor, lost children of men know it not."
- Malcolm Worley was converted. He contributed his farm to the Shakers, and it was the beginning of the main Shaker community in the West. Richard McNemar, John Dunlavy, and Matthew Houston also went to the Shakers. Several communities were established in the West: Lebanon, Ohio; Harrodsburg, Kentucky; Russellville, Kentucky. Peak of Shaker strength: around 1830 with 20 communities and about 6,000 members.
- The following Shaker hymn appeared in their first published hymn book, Millennial Praises (1813).

When the Lord in ancient days,  
Set Mount Sinai in a blaze,  
O the trumpet's awful sound!  
How it shook the solid ground!

Shaking here, and shaking there,  
People shaking everywhere,  
Since I have my sins confess'd,  
I can shake among the rest.

When the burning flames appeared,  
Guilty rebels shook and fear'd;  
Now we see a hotter blaze  
Kindled in these latter days.

We'll be shaken to and fro,  
Till we let old Adam go;  
When our souls are born again,  
We unshaken shall remain.

Now the flame begins to run,  
Now the shaking is begun,  
He that gave creation birth  
Shakes the heavens and the earth.

Some will boldly try to stand,  
But the Lord will shake the land;  
Sinners who shall dare rebel,  
Will be shaken into hell.

Tho' the wicked stand and mock,  
They shall not escape the shock;  
All the world will have to say,  
Shaking is no foolish play.

--B. J. Humble



# The John Allen Gano Papers

B. J. HUMBLE

The Brown Library at Abilene Christian College received a valuable addition to its collection of restoration materials on February 19, 1973, when Mr. and Mrs. Raymond Potts and Mr. and Mrs. R. G. Scurry of Dallas, Texas, gave the Library a collection of papers which once belonged to Mrs. Potts' great-grandfather, John Allen Gano.

## John Allen Gano

John Allen Gano (1805-1887) was an influential gospel preacher in central Kentucky through sixty years of the nineteenth century. Gano was the grandson of a famous Baptist preacher, John Gano, who was a chaplain in the Colonial Army during the Revolutionary War and who immersed George Washington in 1783. As a teenager, John Allen Gano studied in a school at Georgetown, Kentucky, operated by Barton W. Stone, but did not become a Christian at this time. But in 1927, Gano came under the influence of the preaching of Barton W. Stone and T. M. Allen and was baptized into Christ. Many years later, Gano looked back and wrote, "Leaving our family religion, my law books, and many of my former associates, I chose a place among that persecuted people, everywhere spoken against. We were stigmatized by the enemies of the Cross as Stoneites." Gano began preaching almost immediately after his baptism and lived with his former teacher, Barton W. Stone, during a part of the summer of 1827.

The Baptists in Kentucky attempted to win Gano back to their faith. Jacob Creath, Sr., who had worked with John Allen's grandfather, John Gano, tried to win young Gano back to the Baptist fold. But, instead, Creath was converted to the restoration plea, and he and Jacob Creath, Jr. became great leaders in the church in Kentucky.

John Allen Gano was destined to preach the gospel of Christ for sixty years. He and T. M. Allen worked as co-laborers in preaching for a decade after Gano's baptism. But when Allen moved to Missouri, Gano worked closely with John T. Johnson for the next twenty years. Much of Gano's preaching work was with five congregations near his home, one of them the Cane Ridge Church. Gano preached periodically for the Cane Ridge congregation for thirty years, from 1838 through 1868. It is estimated that Gano baptized more than 10,000 people.

Gano became acquainted with Alexander Campbell in 1827 and the friendship between the two men lasted for nearly forty years. Whenever Campbell was visiting in Kentucky, he often stayed in Gano's beautiful home, Bellevue. In 1828, Gano and his wife had moved into Bellevue, a Georgian home built in 1787 by the grandfather of Gano's wife, and they lived in the home for sixty years. Like Campbell, Gano was a successful farmer and a man of wealth.

## The Gano Papers Discovered

When John Allen Gano died in 1887,

many of his papers passed on to his son, Richard M. Gano (1830-1913). Richard Gano moved to Texas in 1856 and worked as a physician and farmer. He settled in North-east Tarrant County and in 1859 was elected to the Texas Legislature. When the Civil War broke out, Richard became an officer in the Confederate Army and rose to the rank of Brigadier General. He is said to have fought in seventy-two Civil War battles. As one of his men later remarked, "During the war he led his men, doctored them when they were wounded and preached to them on Sunday."

Even though Richard had been preaching earlier, he was formally ordained by his father and W. H. Hopson in 1866 (ordination was a common practice in the nineteenth century) and preached for the next forty years. Gano lived in Kentucky for seven years after the Civil War, but in 1873 he moved to Dallas and lived there until his death in 1913. Gano was influential in establishing many congregations of the church in the Dallas area during these forty years.

Three of General Gano's sons became attorneys and established the Dallas law firm of Gano, Gano and Gano. After General Gano's death, the papers that had belonged to John Allen Gano passed to these sons and were deposited in two lower drawers of a large bookcase in their law offices in Dallas, Texas. Incidentally, one of these attorneys, W. B. Gano, worked with Jesse P. Sewell in drafting the Charter of Abilene Christian College when the school was established in 1906.

After the law firm was dissolved, Maurice Gano brought the large bookcase to the home of Mrs. Martha Potts' mother. The two drawers where the Gano papers were deposited were stuck and no one knew of the existence of these papers. About twenty-seven years ago, Mrs. Potts had the bookcase refinished; and, when a workman forced open the lower drawers, the Gano papers were discovered. Mrs. Potts put the papers in a large pasteboard box, carefully sealed the box, and placed it in her attic. As the years slipped by, Mrs. Potts simply forgot the existence of the Gano papers in the old box in her attic.

It was not until the fall of 1971, when Mrs. Potts was cleaning out her attic, that she discovered the papers. In 1972, the Western Heights Church of Christ in Dallas was celebrating its centennial. The congregation had been founded in 1872 by General Richard Gano. One of the elders of the congregation, Ralph Churchill, approached Mrs. Potts for information about her grandfather, General Gano. Mrs. Potts told bro. Churchill about the papers which she had discovered, and bro. Churchill in turn persuaded her to present these papers to the Library of Abilene Christian College.

## Catalog of Gano Papers

The Gano papers include a number of

long hand manuscripts written by John Allen Gano. One is a 240-page autobiography covering the first fifty-five years of Gano's life. There are also a number of diaries covering the years from 1805 through 1888.

The papers also include many old unbound restoration periodicals which John Allen Gano received and kept through the years. Most interesting, perhaps, are copies of Barton W. Stone's *Christian Messenger*, which were printed in the summer of 1827, when John Allen Gano was baptized and lived with Barton Stone. The following is a list of the journals and the years of each journal included in the Gano collection. In some cases, a volume is nearly complete, but in others there are only scattered issues.

1. *The Budget and Clerical Index*. Jacob Creath, Jr., editor, (1830).
2. *Christian Evangelist*. Daniel Bates and D. Pat Henderson, editors, (1858).
3. *The Christian Examiner*. Joseph G. Norwood and Jacob Creath, Jr., editors, (1829).
4. *The Christian Family Magazine*. D. S. Burnet, editor, (1845).
5. *Christian Messenger*. Barton W. Stone, editor, (1827-1843).
6. *The Christian Messenger and Bible Advocate*. John R. Howard, editor, (1847).
7. *Christian Preacher*. D. S. Burnet, editor, (1836-1940).
8. *Christian Review*. Tolbert Fanning, editor, (1846-1847).
9. *Christian Teacher*. A. Raines, editor, (1844-1847).
10. *Ecclesiastic Reformer*. Carrol Kendrick, L. L. Pinkerton, editors, (1851).
11. *The Evangelist*. Walter Scott, editor, (1838).
12. *Gospel Advocate*. J. T. Johnson and B. F. Hall, editors, (1835-1836).
13. *Heretic Detector*. Arthur Crihfield, editor, (1837-1841).
14. *Lard's Quarterly*. Moses E. Lard, editor, (1864-1866).
15. *Millennial Harbinger*. A. Campbell, W. K. Pendleton, C. L. Loos, editors, (1847-1870).
16. *The Orthodox Preacher*. Arthur Crihfield, editor, (1843).

It is an interesting footnote to the history of the Gano papers to know that Howard Hughes, the famous billionaire recluse, is a great-grandson of John Allen Gano and a cousin of Mrs. Martha Potts, who gave these papers to Abilene Christian College.

Vice President/Academic Affairs, Abilene Christian College

FIRM FOUNDATION—MARCH 27, 1973



- 1763 - Birth, Feb. 1, near Newry, County Down, Ireland.
- 1783-1786 - University of Glasgow. Influenced by Scottish "common sense" philosophy of Thomas Reid.
- 1787 - Entered theological seminary of Anti-Burgher Seceder Presbyterian Ch. Conducted by Archibald Bruce at Whitburn, midway between Edinburgh and Glasgow. Attended 8-week session for 5 years (1787-1791).
- 1787 - Married Jane Corneigle, who was descended from a French Huguenot family. First child, Alexander, born Sept. 12, 1788.
- 1798-1807 - Pastor at Rich Hill, Ireland (35 mi. northeast of Belfast).
- 1805 - Led effort to reunite Burghers and Anti-Burghers. Reunited in 1820.
- 1807 - To America. Motives: (1) ill health, (2) greater opportunities for family. Found Associate Synod (Seceder) in session in Philadelphia. Assigned to Chartiers Presbytery, Washington, Pa.
- 1807 - Charges brought against Campbell in Presbytery. Points at issue: (1) nature of faith; (2) authority of confessions of faith.
- 1808 - Trial conducted in Chartiers Presbytery. Campbell appealed his case to Synod. Synod found him guilty and Campbell was "rebuked and admonished." Given preaching appointments in Philadelphia. Reassigned to Chartiers Presbytery. But Campbell found he was not welcome and severed his ties with Presbytery.
- 1809 - Christian Association of Washington. Declaration and Address written and adopted by Assoc. Family arrived from Ireland. Shipwreck in 1808 had caused them to spend nearly a year in Glasgow.
- 1810 - Applied for recognition as minister in regular Presbyterian Church. Application was refused.
- 1811 - Christian Association of Washington became Brush Run church.
- 1812 - Immersion of Thomas and Alexander Campbell by Matthias Luce.
- 1813 - Brush Run church admitted to Redstone Association (Baptist).
- 1814 - Move to Cambridge, Ohio. Preached and operated school.
- 1815 - Move to Pittsburg, Pa. Est. school with help of Nathaniel Richardson. Organized church in Pittsburg, but was refused membership in Redstone Association (1816).
- 1817 - Move to Newport, Ky. (opposite Cincinnati). Forbidden to teach negroes. Moved to Bethany to assist in Buffalo Seminary (1819).
- 1828 - Assisted Walter Scott in evangelism on Western Reserve.
- 1829 - Edited Christian Baptist while AC was at Va. constitutional con.
- 1830 - Trip through Ky. Attended association meetings when division came.
- 1831-1832 - Tour of churches in Virginia.
- 1833 - Written discussion of atonement with Barton Stone in Millennial Harbinger and Christian Messenger.
- 1833-1834 - Tour of North Carolina.
- 1830's - Often edited MH when AC was away on extended trips.
- 1839-1840 - Discussion of names "Disciple" and "Christian." Differed with AC.
- 1843-1854 - Retirement at Bethany. Views on slavery published in MH in 1845, "No Christian can either approve or practice it." Blind after 1848. "Farewell" sermon at Bethany church in 1851.
- 1854 - Death on Jan. 4th--a month before 91st birthday.



PROP. I. 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, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians.

2. That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment.

3. That in order to do this, 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. Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent.

4. That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect cannot be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church, and the particular duties of its members.

5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere, in order to supply the supposed deficiency by making laws for the Church; nor can anything more be required of Christians in such cases, but only that they *so* observe these commands and ordinances as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the Church, which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.

6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore, no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that no such deductions or inferential truths ought to have any place in the Church's confession.

7. That although doctrinal exhibitions of the great system of Divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes, the better; yet, as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion; unless we suppose, what is contrary to fact, that none have a right to the communion of the Church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.



8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all Divinely revealed truths in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of Scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to him, in all things, according to his word, is all that is absolutely necessary to qualify them for admission into his Church.

9. That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder.

10. That division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is antisciptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is anti-natural, as it excites Christians to contemn, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the Church, are, and have been, the immediate, obvious, and universally acknowledged causes, of all the corruptions and divisions that ever have taken place in the Church of God.

12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as having that due measure of Scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament; without any additions whatsoever of human opinions or inventions of men.

13. Lastly. That if any circumstantial indispensably necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.



- 1788 - Birth in County Antrim, Ireland, Sept. 12, 1788.
- 1807 - Father, Thomas (1763-1854), migrated to America (Washington, PA.).
- 1808 - Thomas renounced Presbyterian Church. Family, attempting to join him in America, shipwrecked on coast of Scotland. Alexander spent year at University of Glasgow. Influenced by Greville Ewing.
- 1809 - T.C. organized Christian Association of Washington. Published Declaration and Address. Family joined him in America.
- 1811 - Brush Run Church organized. Alexander's marriage to Margaret Brown, March 12, 1811, and birth of first child led to intensive study of sprinkling.
- 1812 - Campbells are immersed by Matthias Luse, a Baptist.
- 1813 - Brush Run Church joined Redstone Baptist Association.
- 1816 - "Sermon on the Law." Growing opposition in Redstone Association.
- 1820 - Debate with John Walker (Presbyterian) at Mt. Pleasant, Ohio. Mahoning Baptist Association organized in Western Reserve of Ohio. Campbell organized church at Wellsburg, Ohio, and was admitted to Mahoning Asso. (1823) to thwart plans to excommunicate him.
- 1823 - Debate with W. L. Maccalla (Presby.) at Washington, KY. Growing influence in KY. Toured state and met Barton Stone (1824).
- 1823-30 - Published Christian Baptist. Spirit\* strongly iconoclastic. Objects of attack: (1) missionary societies and ecclesiastical organizations, (2) clergy, (3) creeds.
- 1826 - Living Oracles.
- 1827 - Walter Scott appointed evangelist for Mahoning Assoc. churches. Contributed "New Testament evangelism" to movement. Membership of Mahoning churches doubled in one year.
- 1827-30 - Separation from the Baptists. Mahoning Assoc. dissolved.
- 1829 - Debate with Robert Owen (social reformer and skeptic). Delegate to VA Constitutional Convention with Madison, Monroe, and Marshall.
- 1830 - Began publication of Millennial Harbinger.
- 1831-32 - Series of 7 articles on "Cooperation of Churches" led to organization of "cooperation meetings" through 1830's.
- 1832 - Merger of Campbell and Stone movements, Lexington, KY., January 1, 1832.
- 1837 - Debate with John B. Purcell (Catholic) in Cincinnati. "Lunenburg letters" published in Harbinger. Christian System published. (1836).
- 1840 - Bethany College founded.
- 1841-43 - Series of 16 articles on "The Nature of the Christian Organization."
- 1843 - Debate with N. L. Rice (Presby.). Henry Clay, moderator.
- 1847 - Trip to England, Scotland, Ireland. Jailed in Glasgow.
- 1849 - American Christian Missionary Society organized. Campbell did not attend convention in Cincinnati but was elected President of ACMS.
- 1851 - Wrote that instrumental music was like "cow bell in a concert."
- 1861-63 - Campbell in senility. Civil war strains unity of church. Missionary society resolutions alienate southern Christians.
- 1866 - Campbell's death (March 4) removed unifying influence. Era of controversy would follow.
- 1868-70 - Memoirs of Alexander Campbell by Robert Richardson.



The question has been often propounded to me—how came you by your present views of the Christian religion? Are they original or derived? If original, by what process of reason? If derived from what authority or source? These are questions of but little consequence to any individual. The capital question is, *are they well founded.*

There are no new discoveries in Christianity. It is as old as the sacred writings of the apostles and evangelists of Jesus Christ. *Our whole religion, objectively and doctrinally considered, is found in a book.* Nothing discovered by any man, that has lived since John wrote the Apocalypse, is of any virtue in religion; nay, indeed, is no part or parcel of Christianity. All that can now be pretended or aimed at, by any sane mind, is the *proper interpretation of what is written in Hebrew and Greek* and translated into all the modern languages in the civilized world. Whatever in Christianity is new is not true. Whatever is true is contained in the commonly received and acknowledged books our Old and New Testaments, or covenants. Philology, and not philosophy; history, and not fable; reason, and not imagination; common sense, and not genius, are essential to the perception, and candor and honesty, to the reception of the gospel of Christ and its spiritual privileges and honors.

But how were you led to interpret the scriptures differently, and to teach and practise differently from what you once thought, believed and practised? Well, as these may be useful to others, I will answer the question by the narration of a few incidents, anecdotes and facts, some of which, never before published, may be of use to others, and lead them to a new mode of thinking and acting, as well as of enjoying the Christian religion.

I will go no farther back than my arrival in the United States in 1809, and note a few matters very trivial in appearance, but important in their bearing and results.

The first *proof sheet* that I ever read was a form of MY FATHER'S DECLARATION AND ADDRESS, in press in Washington, Pennsylvania, on my arrival there in October, 1809. There were in it the following sentences: "*Nothing ought to be received into the faith or worship of the Church, or be made a term of communion amongst Christians, that is not as old as the New Testament. Nor ought any thing to be admitted as of Divine obligation, in the church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church; EITHER IN EXPRESS TERMS OR BY APPROVED PRECEDENT.*" These last words "*express terms*" and "*approved precedent*" made a deep impres-

sion on my mind, then well furnished with the popular doctrines of the Presbyterian church in all its branches. While there was some ambiguity about this "*approved precedent*," there was none about "*express terms*." Still a *precedent*, I alleged, might be in "*express terms*," and a good precedent might not be clearly approved or expressly stated by apostles or evangelists with approbation.

While reasoning with myself and others, on these matters, I accidentally fell in with Doctor Riddle of the Presbyterian Union church, and introduced the matter to him. "Sir," said he, "these words, however plausible in appearance, are not sound. For if you follow these out you must become a Baptist." "Why, sir," said I, "*is there, in the scriptures, no express precept for, nor precedent of, infant baptism.*" "Not one, sir," responded the Doctor. I was startled, and mortified that I could not produce one. He withdrew. Turning round to Mr. Andrew Munroe, the principal bookseller of Jefferson College, Cannonsburgh, Pa., who heard the conversation;—send me, sir, if you please, forthwith, all the treatises you have in favor of infant baptism. He did so. Disclaiming the Baptists as "*an ignorant and uneducated population*," as my notions were, I never inquired for any of their books or writings. I knew John Bunyan's Pilgrim's Progress, and had often read it; but I knew not at that time that he was a Baptist.

All the members of the "Washington Christian Association," whose "Declaration and Address" my father had then written, were not only all Pedobaptists, but the most leading and influential persons in it were hostile to the Baptist views and practice. So to work I went to maintain my positions in favor of infant baptism. I read much during one year on the subject. I was better pleased with Presbyterianism than with any thing else, and desired, if possible, to maintain it. But despite of my prejudices, partialities and prospects, the conviction deepened and strengthened that it was all a grand Papal imposition. I threw away the Pedobaptist volumes with indignation at their assumptions and fallacious reasonings, and fled, with some faint hope of finding something more convincing, to my Greek New Testament. But still worse. I found no resting place there; and entering into conversation with my father on the subject, he admitted there was neither express terms nor express precedent. But, strange to tell, he took the ground that once in the church, and a participant of the Lord's supper, we could not "*unchurch or paganize ourselves*;" put off Christ and then make a new profession, and commence again as would a heathen man and a publican.



Having the highest esteem for his learning, and the deepest conviction of his piety and devotion to the truth, his authority over me then was paramount and almost irresistible. We went into discussion. He simply conceded, that we ought not to teach nor practise infant baptism without Divine authority; but, on the contrary, preach and administer the apostolic baptism. Still, however, we ought not to unchristianize ourselves and put on Christ, having not only professed and preached the Christian faith, but also participated in its solemn rites. We discussed this question, and all that family of questions, at sundry interviews, for many months. At length I told him that, with great reluctance, I must dissent from all his reasonings upon that subject and be baptized. I now fully and conscientiously believed that I never had been baptized, and, consequently, I was then, in point of fact, an unbaptized person; and hence could not consistently preach a baptism to others, of which I had never been a subject myself.

His response was—"I have, then, no more to add. You must please yourself." On leaving, in the morning, he asked me *when, where and by whom* I intended to be immersed. As to the place, I preferred to be baptized near home, among those who were accustomed to attend my preaching; as to the time, just as soon as I could procure an acceptable Baptist minister. The nearest and, indeed, the only one known to me was Elder Matthias Luse, living some thirty miles from my residence. I promised to let my father know the time and place, as soon as I obtained the consent of Elder Luse.

Immediately I went in quest of an administrator, of one who practised what he preached. I spent the next evening with Elder Luse. During the evening I announce<sup>d</sup> my errand. He heard me with pleasure. Having, on a former occasion, heard him preach, but not on that subject; I asked him, *into what formula of faith* he immersed. His answer was, that "*the Baptist church required candidates to appear before it, and on a narration of their experience, approved by the church, a time and place were appointed for the baptism.*"

To this I immediately demurred, saying:—"That I knew no scriptural authority for bringing a candidate for baptism before the church to be examined, judged and approved by it, as prerequisite to his baptism. To which he simply responded:—"It was the Baptist custom." But was it, said I, the apostolic custom? He did not contend that it was, admitting freely that such was not the case from the beginning. "But," added he, "if I were to depart from our usual custom they might hold me to account before the Association." "Sir," I replied, "there is but one confession of faith

that I can make, and into that alone can I consent to be baptized." "What is that?" said he. "Into the belief *that Jesus is the Christ*, the confession into which the first converts were immersed. I have set out to follow the apostles of Christ and their master, and I will be baptized only into the primitive Christian faith."

After a short silence he replied, saying—"I believe you are right, and I will risk the consequences; I will get, if possible, one of our Redstone preachers to accompany me. Where do you desire to be baptized?" "In Buffaloe creek, on which I live, and on which I am accustomed to preach. My Presbyterian wife," I added, "and, perhaps, some others will accompany me."

On the day appointed Elder Henry Spears, from the Monongahela, and Matthias Luse, according to promise, met us at the place appointed. It was the 12th of June, 1812, a beautiful day, a large and attentive concourse was present, with Elder David Jones of Eastern Pennsylvania. My father made an elaborate address on the occasion. I followed him with a statement of the reasons of my change of views, and vindicated the primitive institution of baptism, and the necessity of personal obedience.

To my great satisfaction my father, mother, and eldest sister, my wife and three other persons besides myself were that same day immersed into the faith of that great proposition on which the Lord himself said he would *build his church*. The next Lord's day some twenty others made a similar confession, and so the work progressed, until in a short time almost an hundred persons were immersed. This company, as far as I am yet informed, was the first community in the country that was immersed into that primitive, simple, and most significant confession of faith in the divine person and mission of the Lord Jesus Christ, without being brought before a church to answer certain doctrinal questions; or to give a history of all their feelings and emotions, in those days falsely called "*Christian experience*;" as if a man could have Christian experience before he was a Christian!

A. C.



PURPOSE OF BAPTISM:

Christian Baptist, Vol. V (1828), p. 128

128

THE CHRISTIAN BAPTIST

No. 6.	BETHANY, BROOKE CO. VA MONDAY, JANUARY 7, 1828.	Vol. V.
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*"Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher. Neither assume the title of Leader; for ye have only one leader—the MESSIAH."*

Matt. xxiii. 8—10.

*"Prove all things hold fast that which is good."*

Paul the Apostle.

ANCIENT GOSPEL.—No. I.

BAPTISM.

IMMERSION in water into the name of the Father, Son, and Holy Spirit, the fruit of faith in the subject, is the most singular institution that ever appeared in the world. Although very common in practice, and trite in theory, although the subject of a good many volumes, and of many a conversation, it appears to me that this institution of divine origin, so singular in its nature, and so grand and significant in its design, is understood by comparatively very few. In my debate with Mr. Maccalla in Kentucky, 1823, on this topic, I contended that it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of his sins—that to every believing subject it did *formally*, and *in fact*, convey to him the forgiveness of sins. It was with much hesitation I presented this view of the subject at that time, because of its perfect novelty. I was then assured of its truth, and, I think, presented sufficient evidence of its certainty. But having thought still more closely upon the subject, and having been necessarily called to consider it more fully as an essential part of the christian religion I am still better prepared to develope its import, and to establish its utility and value in the christian religion. I beg leave to call the attention of the reader to it under the idea of the BATH OF REGENERATION.

QUESTION OF REBAPTISM:

Christian Baptist, Vol. V (1828), p. 257

Some persons have thought that because they did not understand the import of christian immersion at the time of their immersion, they ought to be immersed again in order to enjoy the blessings resulting from this institution; but as reasonably might a woman seek to be married a second, a third, or a fourth time, to her husband, because at the expiration of the second, third, and fourth years after her marriage, she discovered new advantages and blessings resulting from her alliance with her husband, of which she was ignorant at the time of her marriage. It is true she may regret that she lived so long in that state without enjoying the privileges belonging to her; but her having the rites of matrimony celebrated ten times, or once for every new discovery she makes, would give her no better right to these enjoyments than she possessed through her first marriage. Nor will her reception of the nuptial rights cause her to enjoy more fully the comforts of which she was deprived during the past years of her ignorance, than the mere consciousness that she now enjoys them. But of this more hereafter. We shall thank any of our intelligent readers for any objections they can offer to these essays on immersion as soon as we have brought them to a close.

EDITOR.

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## THE CHRISTIAN RELIGION

CHRISTIANITY is the perfection of that divine philanthropy which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, mingling and harmonizing, as the different colors in the rainbow, in the bright shining after rain, into one complete system of perfections—the perfection of GLORY to God in the highest heaven, the perfection of PEACE on earth, and the perfection of GOOD WILL among men.

The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Saviour of the World, and had put themselves under his guidance. The ONLY BOND OF UNION among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in, this *holy brotherhood*. In the "apostles' doctrine" and in the "apostles' commandments" they stedfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times *alike* solemn, joyful, and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The *order* of their assemblies was uniformly the same. It did not vary with *moons* and *seasons*. It did not change as dress, nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations; no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday School.

They knew nothing of the *hobbies* of modern times. *In their church capacity alone they moved*. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They view the church of Jesus Christ as the scheme of Heaven to ameliorate

the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, *a cent or a prayer*, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. *In their church capacity alone they moved*. The church they considered "the pillar and ground of the truth;" they view it as the temple of the Holy Spirit—as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in *word* and *deed*. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to *all* men, but especially to the household of faith. They practised that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon every thing that was of a social character, that did not belong to the closet or fire-side. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or their liberality, that they might have an opportunity of shewing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days, and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

"The Christian Religion" was Campbell's first article in the first issue of The Christian Baptist (August 1, 1823).



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**A RESTORATION  
OF THE ANCIENT ORDER OF THINGS.**

NO. I.

*Extract from the Minutes of the Baptist Missionary Association of Kentucky, began and held at the Town-Fork Meeting-House, in Fayette county, on Saturday, the 11th September, 1824.*

"THE next meeting of this association will be in the first Baptist meeting-house in Lexington, on the 30th of July next, which will be on the fifth Saturday of that month, at 11 o'clock, A.M.

"It is proposed also to have a meeting of all the Baptist preachers who can attend, on Friday, the day preceding the meeting of the association, at 11 o'clock, A.M. at the same place, for the purpose of a *general conference* on the state of religion, and on the subject of reform. All the ministers of the gospel in the Baptist denomination, favorable to these objects, are invited to attend, and, in the spirit of christian love, by mutual counsel, influence, and exertion, according to the gospel, to aid in advancing the cause of piety in our state.

"*It is obvious to the most superficial observer, who is at all acquainted with the state of christianity and of the church of the New Testament, that much, very much is wanting, to bring the christianity and the church of the present day up to that standard—In what this deficiency consists, and how it is to be remedied, or whether it can be remedied at all, are the points to be discovered and determined.* In the deliberations intended, it is designed to take these subjects into serious consideration, and to report the result by way of suggestion and advisement to the Baptist christian community, and to the churches to which the members of the meeting may particularly belong. We know very well that nothing can be done *right* which is not done according to the gospel, or done *effectually* which is not done by the authority, and accompanied by the blessing of God. While God must do the work, we desire to know, and to acquiesce in his manner of doing it, and submissively to concur and obediently to go along with it."

The sentences we have *italicised* in the preceding extract, are sentences of no ordinary import. The first of them declares a truth as evident as a sunbeam in a cell, to all who have eyes to see. The second presents a subject of inquiry of paramount importance to all who expect to stand before the son of God in judgment. It affords us no common pleasure to see christians awaking from their lethargic repose to the consideration of such subjects. That the fact should be acknowledged and lamented, that **VERY MUCH IS WANTING TO BRING THE CHRISTIANITY AND THE CHURCH OF THE PRESENT DAY UP TO THE NEW TESTAMENT STANDARD** amongst a people so intelligent, so respectable in numbers, and so influential, as the Baptist society in Kentucky;

and that leaders of that community, so erudite, so pious, and so influential, should call upon their brethren to lay these things to heart, and to prepare themselves to make an effort towards reform, we hail as a most auspicious event.

As I feel deeply interested in every effort that is made, either amongst the Baptist or Paido-Baptist societies, for the avowed object of reform, and as this subject has become familiar to my mind, from much reflection and a good deal of reading, I trust I shall not be considered as obtrusive in presenting a few remarks on the above extract, or rather in presenting certain thoughts, a favorable opportunity for which it presents.

Since the great *apostacy*, foretold and depicted by the holy apostles, attained to manhood's prime, or rather reached the awful climacteric, many *reformations* in religion have been attempted; some on a large and others on a more restricted scale. The page of history and the experience of the present generation concur in evincing that, *if any of those reformations began in the spirit, they have ended in the flesh.* This, indeed, may be as true of the reformers themselves as of their reformations. I believe, at the same time, that the reformers have themselves been benefactors, and their reformations benefits to mankind. I do cheerfully acknowledge, that all they who have been reputed reformers, have been our benefactors, and that we are all indebted to them in our political and religious capacities for their labors. Because they have not done every thing which they might have done, or which they ought to have done, we should not withhold the meed of thanks for what they have done. Although two systems of religion both end in the flesh, the one may be greatly preferable to the other. This will appear evident when it is considered that, amongst religious persecutors, some are more exorable and lenient than others. Now, if there should be two systems of religion that both lead to persecution and issue in it, that one which carries its rage no farther than to the prison and the whipping post, is greatly to be preferred to that which leads to the torturing wheel and to the faggot. The reason of this is very obvious, for most men would rather be whipped than burned for their religion. In other respects there are differences, which are illustrated by the preceding.

Those reformers are not most deserving of our thanks which stand highest and most celebrated in the annals of reformations. We owe more to John Wickliffe than to Martin Luther, and more perhaps, to Peter Bruys than to John Calvin. The world is more indebted to Christopher Columbus than to Americus Vesputius, yet the latter supplanted the former in his well earned fame. So it has been amongst religious reformers. The success of every enterprize gives eclat to it. As great and as good men as George Washington have been hung or beheaded for treason.

The reformations most celebrated in the world are those which have departed the least from the systems they professed to reform. Hence, we have been often told that there is but a



paper wall between England and Rome. The church of England, with king Henry or George IV as her head, though a celebrated reformation, has made but a few and very short strides from her mother, the church of Rome, with the pope at her head. So sensible of this are the good members of the reformed church of England, that they yet give to their king the title of "*Defender of the Faith*," although the title was first given him by the pope for defending his faith. The reformation of the church of England, effected by Mr. Wesley, which issued in Episcopal Methodism, has entailed the same clerical dominion over that zealous people, which their forefathers complained of in the hierarchies of England and Rome. And not in England only does this dominion exist, but even in these United States, of all regions of the earth the most unfriendly to a religious monarchy, or even a religious oligarchy. The question remains yet to be decided, whether a *conference* of Methodist clergy, with its bishop in its chair, and laity at home, is any reformation at all from a *conclave* of English prelates, headed by a metropolitan or an archbishop. It is even uncertain whether the Methodist discipline has led more people to heaven, or made them happier on earth, than the rubric or liturgy of England.

All the famous reformations in history have rather been reformations of creeds and of clergy, than of religion. Since the New Testament was finished, it is fairly to be presumed that there cannot be any reformation of religion, properly so called. Though called reformations of religion, they have always left religion where it was. I do not think that king Henry was a whit more religious when he proclaimed himself head of the church of England, than when writing against Luther on the seven sacraments, as a true son of the church of Rome. It is even questionable whether Luther himself, the Elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg *Confession of Faith*, than when they formerly repeated their *Ave Maria*.

Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creed needs no reformation, being, like its author, infallible. The clergy, too, may be reformed from papistical opinions, grimaces, tricks, and dressés, to Protestant opinions and ceremonies; Protestant clergy may be reformed from Protestant to Presbyterian metaphysics and forms; and Presbyterian clergy may be reformed to Independency, and yet the Pope remain in their heart. They are clergy still—and still in need of reformation. Archbishop Laud and Lawrence Greatrake are both clergymen, though of different dimensions. The spirit of the latter is as lordly and as pontifical as that of the former, though his arm and his gown are shorter. The moschetto is an animal of the same genus with the hornet, though the bite of the former is not so powerful as the sting of the latter. A creed, too, that is formed in Geneva or in London,

is as *human* as one formed in Rome or Constantinople. They have all given employment to taxgatherers, jail-keepers, and grave-diggers.

All reformations in religious opinions and speculations have been fated like the fashions in apparel. They have lived, and died, and revived, and died again. As apparel has been the badge of rank, so have opinions been the badge of parties, and the cause of their rise and continuance. The green and orange ribbon, as well as the blue stocking, have been as useful and as honorable to those that have worn them, as those opinions were to the possessors, which have been the shibboleths of religious parties.

Human systems, whether of philosophy or of religion, are proper subjects of reformation; but christianity cannot be reformed. Every attempt to reform christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. In a word we have had reformations enough. The very name has become as offensive as the term "*Revolution*" in France.

A *RESTORATION* of the *ancient order of things* is all that is necessary to the happiness and usefulness of christians. No attempt "to reform the doctrine, discipline and government of the church," (a phrase too long in use,) can promise a better result than those which have been attempted and languished unto death. We are glad to see, in the above extract, that the thing proposed, is to bring the christianity and the church of the present day up to the standard of the New Testament. This is in substance, though in other terms, what we contend for. To bring the societies of christians *up* to the New Testament, is just to bring the disciples, individually and collectively, to walk in the faith, and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to *restore* the ancient order of things. Celebrated as the *era of Reformation* is, we doubt not but that the *era of Restoration* will as far transcend it in importance and fame, through the long and blissful Millennium, as the New Testament transcends in simplicity, beauty, excellency, and majesty, the dogmas and notions of the creed of Westminster and the canons of the Assembly's Digest. Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the Millennium commenced, and so far has its blessings been enjoyed. For, to the end of time, we shall have no other revelation of the Spirit, no other New Testament, no other Saviour, and no other religion than we now have, when we understand, believe, and practise the doctrine of Christ delivered unto us by his apostles.

EDITOR.

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Vol. II (April 4, 1825)

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## A RESTORATION OF THE ANCIENT ORDER OF THINGS.

### NO. III

"HOLY FATHER—now I do not pray for these only, but for those also who shall believe on me THROUGH THEIR WORD, *that they all may be ONE*—That THE WORLD MAY BELIEVE *that thou hast sent me.*" The testimony of the apostles, the Saviour makes the grand means of the enlargement and consolidation of his empire. He prays that they who believe on him through their testimony may be united. And their union he desires, that the world may believe that he was sent of God, and acted under the authority, and according to the will of the God and Father of all. The word of the apostles, the unity of those who believe it, and the conviction of the world are here inseparably associated. All terminate in the conviction of the world. As the Father so loved the world that he gave his only begotten Son; as the Son so loved the world as to become a propitiation for its sins, and as the Spirit came to convince the world of sin, of righteousness and of judgment, the conviction of the world is an object of the dearest magnitude in the estimation of the Heavens. All the attributes of Deity require that this grand object be achieved in a certain way, or not at all. That way or plan the Saviour has unfolded in his address from earth to heaven. We all must confess, however reluctant at first, that, in the government of the world, there are certain ways to certain ends, and if not accomplished in this way they are not accomplished at all. The fact is apparent, and most obvious, whether we understand, or can understand the reason of it. As well might Israel have dispossessed the Canaanites in any other way he might have devised, as we attempt to carry any point against the established order of Heaven. Israel failed in his own way; in God's way he was successful. We have failed in our own way to convince the world, but in God's way we would be victorious. Wisdom and benevolence combined constitute his plan, and although his ways may appear weak or incomprehensible, they are, in their moral grandeur of wisdom and benevolence, as much higher than ours, as the heavens are higher than the earth.

For any thing we know, it was in the bounds of possibilities for the Saviour to have founded his kingdom without apostles or their word; but we are assured, from the fact of their having

been employed, that his wisdom and benevolence required, in reference to things on earth and things in heaven, that they should be employed. If, then, as is evident, there is a certain way in which christianity can pervade the world, and if the unity of the disciples is an essential constituent of this way, how grievous the schisms, how mischievous the divisions amongst them!! While they are contending about their orthodox and their heterodoxisms they are hardening the hearts of the unbelievers at home, and shutting the door of faith against the nations abroad. While the Saviour, in the prospects of all the sorrows that were about to environ him, in the greatness of his philanthropy, forgetful and regardless of them all, was pouring out his fervent desires for the oneness of his followers, many that call themselves his disciples are fomenting new divisions, or strenuously engaged in keeping up the old ones. They in fact prefer their paltry notions, their abstract devices, their petty *shibboleths* to the conversion of the world. Yes, as one of the regenerate divines said, some time since, he would as soon have communion with thieves and robbers, as with those who disputed his notions about eternal generation, or eternal procession, or some such metaphysical nonsense; so, many, in appearance, would rather that the world should continue in Pagan darkness for a thousand years, than that they should give up with a dogmatic confession, without a life giving truth in it.\* From the Roman pontiff down to a licensed beneficiary, each high priest and Levite labors to build up the *shibboleths* of a party. With every one of them, his cause, that brings him a morsel of bread, is the cause of God. Colleges are founded, acts of incorporation prayed for as sincerely as the Saviour prayed for the union of christians in order to the conversion of the world, theological schools erected, and a thousand contributions levied for keeping up parties and rewarding their leaders.

I have no idea of seeing, nor one wish to see the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples of Christ dispersed amongst them, that reason and benevolence would call out of them. Let them unite who love the Lord, and then we shall soon see the hierling priesthood and their worldly establishments prostrate in the dust.

But creeds of human contrivance keep up these establishments, nay, they are declared by some sects to be their very constitution. These create, and foster, and mature that state of things which operates against the letter and spirit of the Saviour's prayer. The disciples cannot be united while these are recognized; and while these are not one, the world cannot be converted. So far from being the bond of union, or the means

\*The history of the world has not informed me of one sinner brought to repentance or converted unto Jesus Christ by any confession of faith in existence.



of uniting the saints, they are the bones of controversy, the seeds of discord, the cause as well as the effect of division. As reasonably might we expect the articles of confederation that league the "Holy Alliance" to be the constitution of a republic, as that the Westminster or any other creed should become a means of uniting christians. It may for a time hold together a worldly establishment, and be of the same service as an act of incorporation to a Presbyterian congregation, which enables it to make the unwilling *willing* to pay their stipends, but by and by it becomes a scorpion even amongst themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. *To restore the ancient order of things* this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the apostles into it, when they were in the employment of setting it up. And here let us ask, How did they receive them? Did they propose any articles of religious opinions? Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. *The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization, were every item requisite to all the privileges of citizenship.* As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Dost thou believe in thine heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization which was then performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord. He was then treated by the citizens as a fellow-citizen of the saints, and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow-citizen. If he ever exhibited any instances of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the King, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of any thing subsequent thereunto.<sup>1</sup> The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient

order of things, as all must confess. Why, then, should we adopt a new plan, of our own devising, which, too, is as irrational as unconstitutional.

Let me here ask the only people in our land who seem to understand the constitution of our kingdom and the laws of our King in these respects, Why do you, my Baptist brethren, in receiving applicants into the kingdom, ask them so many questions about matters and things which the apostles never dreamt of, before you will permit them to be naturalized? Although you do not, like some others, present a book for their acknowledgment, you do that which is quite as unauthorized and as unconstitutional.

Your applicant is importuned in the presence of a congregation who sit as jurors upon his case, to tell *how*, and *why*, and *wherefore* he is moved to seek for admission into the kingdom. He is now to tell "what the Lord has done for his soul, what he felt, and how he was awakened, and how he now feels," &c. &c. After he has told his "experience," some of the jurors interrogate him for their own satisfaction; and, among other abstract metaphysics, he is asked such questions as the following: "Did you not feel as though you deserved to be sent to hell for your sins? Did you not see that God would be just in excluding you from his presence for ever? Did you not view sin as an infinite evil? Do you not now take delight in the things which were once irksome to you?" &c. &c. If his responses coincide with the experience and views of his examiners, his experience is pronounced genuine. He not unfrequently tells of something like Paul's visions and revelations, which give a sort of variety to his accounts, which, with some, greatly prove the genuineness of his conversion.\* Now what is all this worth? His profession is not that which the apostles required; and the only question

\*The reader may, perhaps, think that we speak too irreverently of the practice and of the experience of many christians. We have no such intention. But there are many things when told or represented just as they are, which appear so strange, and, indeed, fanciful, that the mere recitation of them assumes an air of irony. I confess, upon the whole, that this order of things appears to me as unreasonable and as novel as the following case:—James Sanitas once had a consumption. By a few simples, a change of air, and exercise, he recovered his former good health. He was importuned by Thomas Medicus, a physician, to converse about his former disease and recovery. The Doctor doubted whether he was really restored to health. He asked what medicines he used. James Sanitas replied. The Doctor asked him whether he felt an acute pain in his breast or side for so long a time. He next inquired if certain simples were used, and how they operated. Last of all he inquired what his present feelings were. The answers of James did not correspond with Dr. Medicus' theory, and was told that he had still the same malady, and was in circumstances as dangerous as before. James assured him he felt perfectly sound and vigorous, and appealed to the manifest change in his appearance, corpulency, color, strength, &c. The Doctor settled the controversy by telling him that unless he felt certain pains so long, and a peculiar class of sensations while using the simples prescribed, he is deceived, he cannot be cured, he is yet consumptive, and must die.



is, whether the apostolic order of this is the wiser, happier, and safer. When the eunuch said, "Here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." He replied, "I believe that Jesus Christ is the Son of God." Philip then accompanied him into the water, and immersed him. None of your questions were propounded—no congregation was assembled to judge of his experience. Philip, as all his contemporaries did, took him on his word. Now I think, brethren, that you cannot say I assume too much when I declare my conviction that the apostolic method was better than yours. You object that a person's *saying* he believes what the eunuch believed does not afford you sufficient evidence to disciple him. Well, we shall hear you. But let me ask, If he heartily believe what the eunuch believed, is he not worthy of baptism? "Yes," I hear you respond. Not for his *saying* he believes. What have you but his *saying* that he feels or felt what he described as his experience? You take his word in that case when accompanied with manifest sincerity, why not, then, take his word in this case when accompanied with manifest sincerity? Yes, but say you, any person can learn to say that he believes what the eunuch believed. Admitted. What then? Cannot any person who has heard others catechised or examined for his experience, *learn* too to describe what he never felt? So far the cases are perfectly equal. The same assurance is given in both cases. You take the applicant on his own testimony—so did they. We both depend upon his word, and we grant he may deceive us, and you know he has often deceived you. But we could easily shew, were it our intention, that you are more liable to be deceived than we. But we leave this, and ask for no more than what is abundantly evident, that the apostolic plan affords the same assurance as yours. We have the word of the applicant, and you have no more. These considerations shew that the apostolic plan is the wiser and the safer. It is more honorable to the truth too. It fixes the attention of all upon the magnitude of the gospel faith—upon the magnitude of the fact confessed. It exalts it in the apprehension of all as the most grand, sublime, and all-powerful fact. It makes it to the disciple, in his views, what the Saviour is in all the counsels of God—the *Alpha* and the *Omega*. It shews its comprehensive and fundamental import, which in fact transcends every other consideration. Moreover, *the disciple thus baptized is baptized into the faith*, but in the modern plan he is *baptized into his own experience*. It is then most honorable to the saving truth.

But says one, You may soon get many applicants in this way. Stop, my friend, I fear not so many. You will, if you interrogate the people, find many to say they believe what the eunuch believed, but you cannot persuade them to do as the eunuch did. They will confess with their mouth this truth, but they do not wish to be naturalized or to put themselves under the constitution of the Great King. Their not *moving* in obedience proves

the truth does not *move them*. But when any person asks what the eunuch asked, he, *ipso facto*, shews that his faith has moved him, and this authorized Philip to comply with his desires, and should induce us to go and do likewise. When the ancient order of things is restored, neither more nor less will be demanded of any applicant for admission into the kingdom, than was asked by Philip. And every man who solicits admission in this way—who solemnly declares that, upon the testimony and authority of the holy apostles and prophets, he believes that Jesus is the Messiah, the Son of the living God, should forthwith be baptized without respect to any questions or dogmas derived either from written creeds or church covenants. But I have wandered far from my investigation of the merits of the arguments in favor of creeds—so far that I cannot approach them until my next.

EDITOR.

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Vol. III (Sept. 5, 1825)

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**A RESTORATION OF THE ANCIENT ORDER OF THINGS.**

No. VII.

**ON THE BREAKING OF BREAD.**

No. II.

THE apostles were commanded by the Lord to teach the disciples to observe all things he had commanded them. Now we believe them to have been faithful to their master, and consequently gave them to know his will. Whatever the disciples practiced in their meetings with the approbation of the apostles, is equivalent to an apostolic command to us to do the same. To suppose the contrary, is to make the half of the New Testament of non-effect. For it does not altogether consist of commands, but of approved precedents. Apostolic example is justly esteemed of equal authority with an apostolic precept. Hence, say the Baptists, shew us where Paul or any apostle sprinkled an infant, and we will not ask you for a command to go and do likewise. It is no derogation from the authority for observing the first day of the week, to admit that christians are no where in this volume commanded to observe it. We are told that the disciples, with the countenance and presence of the apostles, met for worship on this day. And so long as we believe they were honest men, and taught all that was commanded them, so long we must admit that the Lord commanded it to be so done. For if they allowed, and by their presence authorized, the disciples to meet religiously on the first day, without any authority from their King, there is no confidence to be placed in them in other matters. Then it follows that they instituted a system of will-worship, and made themselves lords instead of servants. But the thought is inadmissible, consequently the order of worship they gave the churches was given them by their Lord, and their example is of the same force with a broad precept.

But we come directly to the ordinance of breaking bread, and to open the New Testament on this subject, we see (Matt. xxvi 26.) that the Lord instituted bread and wine on a certain occasion, as emblematic of his body and of his blood, and as such, commanded his disciples to eat and drink them. This was done without any injunction as to the time when, or the place where, this was to be afterwards observed. Thus the four gospels, or the writings of Matthew, Mark, and John leave it. At this time the apostles were not fully instructed in the laws of his kingdom; and so they continued till he ascended up to his Father and sent them

the Holy Spirit. After Pentecost, and the accession gained that day, the apostles proceeded to organize a congregation of disciples, and to set them in the order which the Lord had commanded and taught them by his Spirit. The historian tells us minutely that, after they had baptized and received into their society 3000 souls, they *continued stedfastly* in a certain order of worship and edification. Now this congregation was intended to be a model, and did actually become such to Judea, Samaria, and to the uttermost parts of the earth. The question then is, *What order of worship and of edification did the apostles give to the first congregation they organized?* This must be learned from the narrative of the historian who records what they did. We shall now hear his testimony, (Acts ii. 41.) "Then they who had gladly received his word were baptized, and about three thousand souls were that day added unto them; and they continued stedfastly in the apostles' doctrine, and in the fellowship, and in breaking of bread, and in prayers." Other things are recorded of this congregation distinct from those cited, such as their having a community of goods, and for this purpose selling their possessions of houses and lands. But these are as peculiar to them and as distinct from the instituted order of worship, as was the case of Ananias and his wife Sapphira. Their being constantly in the Temple is also added as a peculiarity in their history. But it may be correctly inquired, How are we to distinguish between those things which are as peculiar to them as their vicinity to the Temple, and those things which were common to them with other christian congregations? This must be determined by a comparison of the practice of other congregations as recorded by the same historian, or as found in the letters to the churches written by the apostles. From these we see that no other christian congregation held a community of goods; no other sold their possessions as a necessary part of christian religion; no others met constantly in the Temple. Indeed, Luke, from his manner of relating the order of worship and means of edification practised by this congregation, evidently distinguishes what was essential from what was circumstantial. For after informing us, verses 41 and 42, of the distinct parts or acts of their social worship, he adds in a separate and detached paragraph the history of their peculiarities. "Now," adds he, "all they who believed were together and had all things in common, and they sold their possessions and goods," &c. This, too, is separated from the account of their social acts of worship by a statement of other circumstances such as the fear that fell upon every soul, and the many wonders and signs which were done by the apostles. From a minute attention to the method of the historian, and from an examination of the historical notices of other congregations, it is easy to distinguish between what was their order of worship and manner of edification from what was circumstantial. And, indeed, their whole example is binding on all christians placed in circumstances similar to those in which they lived at that time. For



though the selling of their possessions is mentioned as a part of the benevolent influences of the christian religion clearly understood and cordially embraced, as a voluntary act suggested by the circumstances of the times and of their brethren; yet, were a society of christians absolutely so poor that they could live in no other way than by the selling of the possessions of some of the brethren, it would be an indispensable duty to do so, in imitation of him who, though he was rich, made himself poor, that the poor, through his impoverizing himself, might be made rich. But still it must be remarked that even in Jerusalem at this time the selling of houses and lands was a voluntary act of such disciples as were possessors of them, without any command from the apostles to do so. This is most apparent from the speech of Peter addressed to Ananias and his wife, who seem to have been actuated by a false ambition, or love of praise, in pretending to as high an exhibition of self denial and brotherly love as some others. Their sin was not in not selling their property, nor was it in only contributing a part; but it was in lying, and pretending to give the whole, when only a part was communicated. That they were under no obligation from any law or command to sell their property, Peter avows in addressing them, and for the purpose too of inculcating them more and more: "While it remained," says he, "was it not thine? (It was still at thine own disposal.)" You might give or withhold without sin. But the lie proved their ruin. Thus it is easy to discover what was essential to their worship and edification from what was circumstantial.

Their being baptized when they gladly received the word, was not a circumstance, neither was their continuing stedfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers. This the order of all the congregations gathered and organized by the apostles, shews. With regard to our present purpose, enough is said on this testimony when it is distinctly remarked and remembered that the first congregation organized after Pentecost by the apostles, now gifted with the Holy Spirit, CONTINUED AS STEDFASTLY IN BREAKING OF BREAD as in the apostles' doctrine, fellowship, or prayers. This is indisputably plain from the narrative, and it is all we want to adduce from it at present. It is bad logic to draw more from the premises than what is contained in them; and we can most scripturally and logically conclude from these premises, that the congregation of disciples in Jerusalem did as stedfastly, and as uniformly in their meetings, attend on the breaking of bread, as upon any other mean of edification or act of worship. It cannot, however, be shewn from this passage how often that was, nor is it necessary for us to do so in this place. We shall find other evidences that will be express to this point. We dismiss this passage, in the mean time, by repeating that the first congregation organized by the apostles after the ascension of the King, did as stedfastly attend on the breaking of bread in their religious meetings, as upon any act of worship or means of edification.

We shall again hear Luke narrating the practice of the disciples at Troas, (Acts xx. 7.) "And on the first day of the week, when the disciples assembled to break bread, Paul, being about to depart on the morrow, discoursed with them, and lengthened out his discourse till midnight." From the manner in which this meeting of the disciples at Troas is mentioned by the historian, two things are very obvious: 1st. That it was an established custom or rule for the disciples to meet on the first day of the week. 2d. That the primary object of their meeting was to break bread. They who object to breaking bread on *every* day of the week when the disciples are assembled, usually preface their objections by telling us that Luke does not say they broke bread *every* first day; and yet they contend against the Sabbatarians that they ought to observe *every* first day to the Lord in commemoration of his resurrection.) The Sabbatarians raise the same objection to this passage when adduced by all professors of christianity to authorize the weekly observance of the first day. They say that Luke does not tell us that they met for any religious purpose on *every* first day. How inconsistent, then, are they who make this sentence an express precedent for observing *every* first day when arguing against the Sabbatarians, and then turn round and tell us that it will not prove that they broke bread *every* first day! If it does not prove the one, it is most obvious it will not prove the other; for the weekly observance of this day, as a day of the meeting of the disciples, and the weekly breaking of bread in those meetings, stand or fall together. Hear it again: "And on the first day of the week, when the disciples assembled to break bread." Now all must confess, who regard the meaning of words, that the meeting of the disciples and the breaking of bread, as far as these words are concerned, are expressed in the same terms as respects the frequency. If the one were *fifty-two* times in a year, or only *once*; so was the other. (If they met every first day, they broke bread every first day; and if they did not break bread every first day, they did not meet every first day.) But we argue from the style of Luke, or from his manner of narrating the fact, that they did both. If he had said that on a first day the disciples assembled to break bread, then I would admit that both the Sabbatarians and the semi-annual or septennial communicants might find some way of explaining this evidence away.

The definite article is, in the Greek and in the English tongue, prefixed to stated and fixed times, and its appearance here is not merely definitive of one day, but expressive of a stated or fixed day. This is so in all languages which have a definite article. Let us illustrate this by a very parallel and plain case. Suppose some 500 or 1000 years hence the annual observance of the 4th of July should have ceased for several centuries, and that some person or persons devoted to the primitive institutions of this mighty republic, were desirous of seeing every fourth of July observed as did the fathers and founders of the republic during the hale and undegenerate days of primitive republican simplicity. Sup-



pose that none of the records of the first century of this republic and expressly stated that it was a regular and fixed custom for a certain class of citizens to pay a particular regard to every fourth day of July—but that a few incidental expressions in the biography of the leading men in the republic spake of it as Luke has done of the meeting at Troas. How would it be managed? For instance, in the life of John Q. Adams it is written, A.D. 1823, "And on the fourth day of July, when the republicans at the city of Washington met to dine, John Q. Adams delivered an oration to them." Would not an American, a thousand years hence, in circumstances such as have been stated, find in these words one evidence that it was an established usage during the first century of this republic to regard the fourth day of July as aforesaid. He would tell his opponents to mark that it was not said that on a fourth day of July, as if it were a particular occurrence, but it was in the fixed meaning of the English language expressive of a fixed and stated day of peculiar observance. At all events he could not fail in convincing the most stupid that the primary intention of that meeting was to *dine*. Whatever might be the frequency or the intention of the dinner, it must be confessed from the words above cited, that they *met to dine*.

Another circumstance that must somewhat confound the Sabbatharians and the lawless observers of breaking of bread, may be easily gathered from Luke's narrative. Paul and his company arrived at Troas either on the evening of the first day, or on Monday morning at an early hour; for he departed on Monday morning, as we term it, at an early hour; and we are positively told that he tarried just seven days at Troas. Now had the disciples been Sabbatharians, or observed the seventh day as a Sabbath, and broke bread on it as the Sabbatharians do, they would not have deferred their meeting till the first day, and kept Paul and his company waiting, as he was evidently in a great haste at this time. But this tarrying seven days, and his early departure on Monday morning, corroborates the evidence adduced in proof that the first day of the week was the *fixed* and *stated* day for the disciples to meet for this purpose.

From the 2d of the Acts, then, we learn that *the breaking of bread* was a stated part of the worship of the disciples in their meetings; and from the 20th we learn that the first day of the week was the stated time for those meetings; and, above all, we ought to notice that the most prominent object of their meeting was to break bread. But this, we hope, will be made still more evident in our next.

EDITOR.

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Vol. I (Sept. 1, 1823)

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#### REMARKS ON MISSIONARIES.

FOR two centuries the "christian nations," emperors, kings, princes, priests, and laity, were uniting their efforts to rescue the "Holy Land," in which the Saviour lived and died, from the hands of the infidels. A superstitious veneration for the city of Bethlehem, the place of the nativity; for the villages of Judea, the theatre of the miracles; and for Jerusalem, the place of the crucifixion and the sepulchre of the Messiah, was the cause of innumerable pilgrimages to Palestine. These pilgrimages were, for many years, performed with safety. But in the year 1065 this land fell into the hands of the Turks, and pilgrimages to it became extremely dangerous. The merit and indispensable necessity of these pilgrimages increased, in popular estimation, with the dangers attendant on them. The hard usage of the pilgrims, from the tyranny of the Turks, filled all Europe with complaints. In a council of 4000 ecclesiastics and 30,000 seculars, it was determined to be meritorious in the sight of God, to be a great and pious design, and to be "the will of God," that all christians should engage in one grand system of hostilities against the Turks; that great and powerful expeditions should be fitted out against the infidels who possessed the "Holy Land;" that the soldiers should all wear a cross on their right shoulders, and, with swords in their hands, open the way into the holy city. These expeditions were called *croisades*, from the circumstance of the soldiers wearing a cross. All Europe was engaged in this project. Buck tells us in his compend of history, that "all ranks of men, now deeming the croisades the only road to heaven, were impatient to open the way, with their swords, to the Holy City. Nobles, artisans, peasants, even priests enrolled their names; and to decline this service, was branded with the reproach of impiety and cowardice. The nobles were moved by the romantic



spirit of the age to hope for opulent establishments in the East, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects, they sold, at low prices, their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the expedition by presents and money, and many of them attended it in person, being determined, if possible, to breathe their last in sight of that city where their Saviour died for them. Even women, concealing their sex under the disguise of armor, attended the camp." The first croisade consisted of 300,000 undisciplined, and about 700,000 disciplined men. No less than eight croisades were undertaken in something less than 200 years. Upwards of two millions were destroyed in these croisades—and yet the Holy Land is still retained by the infidels. "If," says the same Charles Buck, "the absurdity and wickedness of this conduct can be exceeded by any thing, it must be by what follows. In 1204 the frenzy of croisading seized the children, who are every ready to imitate what they see their parents engaged in: their childish folly was encouraged by the monks and schoolmasters, and thousands of those innocents were conducted from the houses of their parents on the superstitious interpretation of these words, *Out of the mouths of babes and sucklings hast thou perfected praise.*" Their base conductors sold a part of them to the Turks, and the rest perished miserably."

We are all prepared to call those croisades chimerical and wicked projects, and to compliment ourselves as elevated above such wild enthusiasm and debasing superstition, yet, perhaps some of the great and popular undertakings of our era may be pronounced by posterity as absurd and superstitious, as enthusiastic and unscriptural as those we so cheerfully censure. The collecting of money by the hands of a constable, to pay a "*Divine*" for teaching us righteousness, mercy, and the love of God; the incorporating of a christian society by the act of a legislative body, often composed of men of no religion, of sceptics in the christian revelation, and of men of different religious sects; the asking and receiving of money from those who have not received the gospel as the gospel of their salvation, to send the word to the heathen which they themselves have not obeyed; the selling of pews for hundreds of dollars to defray the expences of building a house of worship, decorated like a theatre, to gratify the pride of life; the taxing of those pews to collect a revenue to support the *reverend* incumbent, who weekly from the rostrum sells his prayers and his sermons; the consecrating of grave-yards; the laying the foundation stones of cathedrals and meeting houses with masonic and clerical honors; the making of holy water, or the consecrating a few drops from a common to a special use; and many other pranks of protestant priests, will, no doubt, be viewed by those that come after us as superstitious, as enthusiastic, as anti-christian as the croisades; though, perhaps, inferior in magnitude and not so palpably wicked.

For 300 years great exertions have been made to convert the whole world to the christian religion. Much zeal has been exhibited, many privations have been endured, and great dangers have been braved by missionaries to heathen lands. In this laudable object the most ignorant and most superstitious sect in christendom has been the most active, and, if we can credit its reports, by far the most successful. The Portuguese and Spaniards of the holy see of Rome, in the 16th century, spread (what they call) *the gospel*, through large districts in Asia, Africa, and America. Different orders of monks, particularly, the Dominicans, Franciscans, and, above all, the Jesuits, displayed astonishing zeal, and spent immense sums in reclaiming African, Asian, and American Pagans. The great missionary Xavier spread the Romish gospel through the Portuguese settlements in the East Indies, through most of the India continent, and of Ceylon. In 1549 he sailed to Japan and founded a church there, which soon amounted to 600,000 Roman christians. Others penetrated into China, and founded churches that continued 170 years. In 1580 other Catholic missionaries penetrated into Chili and Peru, and converted the natives. Others labored with ardent zeal and unwearied industry among the Greeks, Nestorians, Abyssinians and Egyptian Copts. In 1622 the Pope established a congregation of cardinals, *de propagando fide*, and endowed it with ample revenues for propagating the faith. In 1627, Urban, the pope, added a college, in which the languages of pagans were taught. France copied the example of Rome, and formed establishments for the same purposes. Amongst all the religious orders there was "*a holy ambition*" which should do most. "The Jesuits claimed the first rank as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and others, disputed the palm with them. The new world and the Asiatic regions were the chief field of their labors. They penetrated into the uncultivated recesses of America. They visited the untried regions of Siam, Tonkin, and Cochin China. They entered the vast empire of China itself, and numbered millions among their converts. They dared to affront the dangers of the tyrannical government of Japan. In India they assumed the garb and austerities of the Brahmins, and boasted, on the coast of Malabar, of a thousand converts baptized in one year by a single missionary. Their sufferings were, however, very great; and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off, with, at last, a final expulsion from the empires."—*Buck's Theological Dictionary*, vol. 1, p. 147.

We all, who call ourselves protestants, hesitate not to say, that those missionaries, notwithstanding their zeal, their privations, and their sufferings in the missionary cause, left the heathen no better than they found them; nay, in some instances, they left them much worse; and, that there is as much need for their conversion from the religion of those missionaries, as there



was from the religion of idols. It may be worthy of the serious consideration of many of the zealous advocates of the various sectarian missions in our day, whether, in a few years, the same things may not be said of their favorite projects which they themselves affirm of the Catholic missions and missionaries. They should also remember that it was once as unpopular and as *impious* to speak against the missionary undertakings of the "mother church," as it can possibly be now to even call in question the schemes of any of her daughters. It might not be amiss also to consider, that a Dominican or a Jesuit *did* appeal to the privations and sufferings of their missionaries as a proof of their sincerity and piety, and to their great success, as a proof that the Lord of Hosts was with them. These reflections suggest the necessity of great caution in forming opinions on the measures of the religionists of our time. We pass over the Moravian, the Episcopalian, the Presbyterian, the Methodist, and the Baptist missionaries of the age, and proceed to suggest, in the most respectful manner, to the religious community, a few thoughts on what appears to us the CAPITAL MISTAKE of all the missionary schemes of our time.

*The Capital Mistake of Modern Missionary Schemes.*

IN order that this may appear as plain as possible, we shall take a brief view of the two grand missions instituted of God. The first was that of Moses and Joshua. Moses was the great apostle from God to the Israelites in Egypt. Before he became God's missionary, from his own benevolence, to his brethren the Jews, and from a sense of the tyranny of the Egyptians, he became a revenger of the wrongs of his people, and delivered one of them from the hands of an Egyptian. In this period of his history he very much resembled one of our best missionaries: he was a benevolent, zealous, and bold man; felt himself called to a good work; but not being commissioned of God, his efforts were unavailing, and he was obliged to fly his country for his ill-timed zeal. After forty years, the Lord appeared to him and commissioned him as his missionary to Egypt. Moses, from his own experience on a former occasion, discovered that something more was necessary to his success than good professions and good speeches; he, therefore, answered and said, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." The Lord immediately authorized and empowered him to work miracles. He now goes forth, in conjunction with his brother Aaron, clothed with proper authority, confirming his testimony with signs and wonders, and effects the deliverance of the Israelites from ignorance and bondage. See an account of this mission, Exodus, 3d and 4th chapters. The success of his mission Stephen compendiously relates in these words, Acts vii. 35, 36. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God *send* to be a ruler and a deliverer

by the hand of the angel that appeared unto him in the bush. He brought them out, after that he had shewn *wonders* and *signs* in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

Joshua becomes, after the death of Moses, the second missionary in this mission, and is thus authorized, Joshua i. 5. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." 9. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Signs and wonders accompanied the ministry of Joshua until he placed the tribes of Israel in their own land and divided it to them by lot. In this manner the first grand mission commenced, progressed, and terminated. Without pausing on the mission of John the Baptist, to introduce the christian era, which was also authenticated by signs and wonders attendant on his conception and birth, and which were noised abroad throughout all Judea, whereby his testimony was confirmed unto the people; we proceed to the second in order of time, but in fact the first grand mission to which all others were subservient—we mean the Father's sending his own Son into the world as his great apostle or missionary, and the Son's sending his missionaries to perfect this grand mission. We need scarcely stop here to shew that signs and wonders accompanied his preaching, as every christian, on the evidence of those signs and wonders, receives him as God's Messiah, the Saviour of the World. But how did he send forth his missionaries? He tells them, "As the Father sent me, so also I send you." Matthew informs us, chap. x. that "Jesus called unto him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and disease." These he *commanded* to go to the lost sheep of the house of Israel, and to preach the approaching reign of heaven, and to confirm it by miracles—"Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely you have received, freely give."

The seventy disciples, who were sent out by the Messiah to go before his face, and to announce the approaching reign, were sent, in the same manner, empowered to confirm their testimony by signs and wonders. See Luke x. The apostles, in the last commission, were sent to all the world; but were prohibited, in the accompanying instructions, from commencing their operations, until they should be endued with a *power* from on high. Thus all the missionaries, sent from heaven, were authorized and empowered to confirm their doctrine with signs and wonders sufficient to awe opposition, to subdue the deepest rooted prejudices, and to satisfy the most inquisitive of the origin of their doctrine.

After Pentecost their powers were enlarged and new signs added. So sensible are they of the vast importance of those



miracles, that their prayers ran in the following style, Acts iv. 29. "Lord, behold their threatenings; and grant unto thy servants, that, with all boldness, they may speak thy word, by stretching forth thy hand to *heal*, and that *signs* and *wonders* may be done by the name of thy holy son Jesus." Those spiritual gifts continued until the gospel was preached to all the world, Jews and Gentiles, and until churches were planted in all nations. Then they ceased. Why? Doubtless, because, in the eyes of Omniscience, they were no longer necessary. The missionary work was done. The gospel had been preached unto all nations before the end of the apostolic age. The Bible, then, gives us no idea of a missionary without the power of working miracles. Miracles and missionaries are inseparably connected in the New Testament. Nor can it be considered an objection to this fact, should it appear that some persons in the train of the true missionaries wrought no miracles, seeing those that led the van performed every thing of this kind that was necessary. Just as if a missionary were sent to India, with powers equal to those of Paul, with a score of attendants and fellow-laborers, his spiritual gifts or miraculous powers accredit the mission as of divine origin, and are as convincing to the witnesses as though they all wrought miracles. From these plain and obvious facts and considerations, it is evident that it is a capital mistake to suppose that missionaries in heathen lands, without the power of working miracles can succeed in establishing the christian religion. If it was necessary for the first missionaries to possess them, it is as necessary for those of our time who go to pagan lands, to possess them. Every argument that can be adduced to show that those signs and wonders, exhibited in Judea, were necessary to the success of that mission, can be turned to shew that such signs and wonders are necessary at this day in China, Japan, or Burmah, to the success of a missionary.

The success of all modern missionaries is in accordance with these facts. They have, in some instances, succeeded to persuading some individuals to put on a sectarian profession of christianity. As the different philosophers, in ancient nations, succeeded in obtaining a few disciples to their respective systems, each new one making some inroads upon his predecessors; so have the modern missionaries succeeded in making a few proselytes to their systems, from amongst the disciples of the different pagan systems of theology. But that any thing can be produced, of a credible character, resembling the success of the divine missionaries, narrated in the New Testament, is impossible; or, that a church, resembling that at Jerusalem, Samaria, Cesaria, Antioch, or Rome, has been founded in any pagan land, by the efforts of our missionaries, we believe incapable of proof. Is, then, the attempt to convert the heathen by means of modern missionaries, an unauthorized and a hopeless one? It seems to be unauthorized, and, if so, then it is a hopeless one.

*How, then, is the gospel to spread through the World?*

THE New Testament is the only source of information on this topic. It teaches us that the association, called the church of Jesus Christ is, in *propria forma*, the only institution of God left on earth to illuminate and reform the world, That is, to speak in the most definitive and intelligible manner, a society of men and women, having in their hands the oracles of God; believing in their hearts the gospel of Jesus Christ; confessing the truth of Christ with their lips; exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, i.e., men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven, to enlighten and reform the world. An organized society of this kind, modelled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boaster expedients of ancient and the *pillar* and *ground* of the truth; or, as Macknight more correctly renders it, the *pillar* and *support* of the truth.

The christian religion is a social religion, and cannot be exhibited to the full conviction of the world, only when it appears in this social character. An individual or two, in a pagan land, may talk about the christian religion, and may exhibit its morality as far as respects mankind in general; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it, in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed. The ambassadors of Christ, or his missionaries to the world, were commissioned to go unto all nations in quest of materials to build this pillar of truth, this house of the living God; and then to place and cement these materials in such a way as to bear the inscription of the blessed gospel, and to exhibit it in such conspicuous and legible characters, as to be known and read of all men. This work the apostles accomplished in having made of twain one new man, i.e. of Jew and Gentile one new institution, or associated body, the church; and having placed this in all nations, in the most conspicuous and elevated situations; in the most populous countries, the most commercial states, and in the most renowned cities, they were taken to heaven, and left the church, by its doctrine and example, to christianize the world. All that has been necessary ever since was to hold fast the apostles' doctrine and commandments. If this had been faithfully done, there would have been no need, at this moment, to talk of converting the heathen. But it has happened, by the woeful departure of ambitious and ignorant men, from the ancient simplicity of the new religion, that the same awful crime is justly preferred against the people called Christians, that was, by an



apostle, charged upon the Jews, viz. "The christian name has been, through your crimes, blasphemed among the heathen." Yes, indeed, so blasphemed, so disgraced, so vilified, that amongst those pagans that have heard of it, the term *Christian* denotes every thing that is hateful and impious. If the channel of the vast Atlantic were filled with tears of the deepest contrition, they would not suffice to wash the "christian nations" from the odium and turpitude of crime with which they have debased themselves, so as to appear worthy of the approbation of the pagans that know them best. Nothing can be done worthy of admiration by the christians of this age, with any reference to the conversion of the pagan nations, until the christians separate themselves from all the worldly combinations in which they are swallowed up, until they come out from amongst them that have a form of godliness, but deny the power of it; until they cast out all the selfish, money-lovers, boasters, proud, blasphemers, drunkards, covenant breakers, disobedient to parents, ungrateful, without natural affection, slanderers, incontinent, fierce, betrayers, headstrong, puffed up, and lovers of pleasures, more than lovers of God; until they form themselves into societies independent of hireling priests and ecclesiastical courts, modelled after the forum, the parliament, or national conventions; until they cast to the moles and to the bats the Platonic speculations, the Pythagorean dreams and Jewish fables they have written in their creeds; until they return to the ancient model delineated in the New Testament; and until they keep the ordinances as delivered unto them by the apostles. Then suppose a christian church were to be placed on the confines of a heathen land, as some of them must inevitably be, the darkness of paganism will serve, as a shade in a picture, to exhibit the lustre of christianity. Then the heathen around them will see their humility; their heavenly mindedness, their hatred of garments spotted with the flesh, their purity, their chasity, their temperance, their sobriety, their brotherly love; they will observe the order of their worship, and will fall down in their assemblies, as Paul affirms, and declare that God is in them of a truth. Then will be verified anew the words of the Saviour—"If ye love one another, *all men* will know that you are the disciples of the Saviour of the world." They will say to one another, and proclaim to their countrymen on every occasion, "These christians are peaceful, benevolent, humane, forgetful and forgiving of injuries; they hate war, oppression, theft, falsehood, detraction; they are always talking of the hope of a glorious resurrection from the dead, and are looking for the coming of him whom they call their Lord. In their assemblies there is order, peace, love, and harmony. Their chief guide is not distinguished by his dress, as our priests, nor does he, like them, live upon the sweat and sacrifices of the people. He works with his own hands as those who meet with him in their assembly. They repay the curses of wicked pagans with blessings, and their

benevolence is not confined to themselves. They are as benevolent to all our people as to themselves—come, see if their religion is not better than ours—better than all other." When the christian church assumes such a character there will be no need of missionaries. She will shine forth in the doctrine and in the practice of her members, as the sun in the firmament, and the brightness of her radiance will cheer the region and shadow of death.

If, in the present day, and amongst all those who talk so much of a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own works and example to speak for their religion, and practising as above hinted; we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for 25 years. Such a course would have some warrant from scripture; but the present has proved itself to be all human.

We do not intend to dwell much on this topic. |

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THE  
THIRD EPISTLE OF PETER.

TO THE  
Preachers and Rulers of Congregations.

A LOOKING GLASS FOR THE CLERGY

ONE of the best proofs that a prophecy is what it purports to be, is its exact fulfilment. If this rule be adopted in relation to the "Third Epistle of Peter," there can be no doubt that it was written in the true spirit of prophecy. We thought it worthy of being preserved, and have therefore given it a place in this work.

Ed. C. B.

PREFACE

HOW the following epistle came to be overlooked by the early saints of christendom and by all the Fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts among the ruins of an ancient city by a miserable wandering Monk, are all circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the Monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained



in the epistle, a correspondence which seems to hold with as much veracity as that which is found in the fulfilment of any prophecy with the prediction itself.

TRANSLATOR.

### CHAPTER I.

#### *The Style and Manner of Living.*

NOW ye who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see ye take unto yourselves marks, nay, many outward marks, whereby ye shall be known of men.

Be ye not called as men are called; but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may you show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout;" but let them be robes of richest silk and robes of fine linen, of curious device and of costly workmanship; and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow and wherewithal ye shall be fed."

And drink ye of the vines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *countenances*, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye show forth your moderation and your temperance in all things.

Let the *houses* in which you preach be called *churches*, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands; and the next for the poorer that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushionings and crimson cloth, and with fine velvet; for if the houses of players and vain

people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

### CHAPTER II.

#### *The Choosing of Ministers.*

WHEN ye go out to choose holy ones to be of your brethren, and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not yet whether they incline to God or Mammon.

But ye are wise, and ye shall know the inclining of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, ye shall make them wise in the things of your wisdom; yea, exceedingly cunning in many *mysteries*, even the *mysteries* which *you* teach.

Then shall they be fitted for the "laying on of hands," and when the bishop hath done his office then shall they be reverend divines.

But if any man believe that he is called of God to speak to his brethren "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a Divine by your rulers and by the hands of a bishop, then is he not a Divine, nor shall he preach.

He that is chosen of *you* shall give *you* honor, and shall be honored of men, and honored of *women*, and verily he *expects* his reward.

### CHAPTER III.

#### *The Performance of Preaching.*

WHEN ye go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall ye be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go ye with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.



And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful, even in your *attitudes* and in your *gestures* let your *grace* be. Thus shall ye be pleasing in the eyes of the people and graceful in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

Then shall ye charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline unto you; and the men shall incline unto you, and likewise the women; yea, unto your sayings and unto your persons shall they be inclined.

And be ye mindful not to offend people; rebuke ye not their sins; but when ye rebuke sin, rebuke it a *distance*; and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and christians against christians, rebuke them not; but be some of you on the one side and some on the other, and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

Preach ye not "Peace on earth and good will to men," but preach ye glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons of his feet and irons on his hands, and bring him across the great deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and giveth unto the church, and is esteemed pious, so shall ye not offend him, lest peradventure be withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! ye shall bind the judgments of men, (and more especially of women,) as with a band of iron; and ye shall make them

blind in the midst of light, even as the owl is blind in the noon day sun, and behold ye shall lead them captive to your reverend wills.

#### CHAPTER IV.

##### *The Clergy's Reward.*

"IN all your gettings" get money! Now, therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say ye must get your reward.

Go ye not forth as those that have been sent, "without two coats, without gold or silver, or brass in their purses; without scrip for their journey, or shoes, or staves," but go ye forth in the good things of this world.

And when ye shall hear of a church that is vacant and hath no one to preach therein, then be that a *call* unto you, and be ye mindful of the call, and take ye charge of the flock thereof and of the fleece thereof, even of the *golden fleece*.

And when ye shall have fleeced your flock, and shall know of another *call*, and if the flock be greater, or rather if the fleece be greater, then greater be also unto you the *call*. Then shall ye leave your old flock, and of the new flock shall ye take the charge.

Those who have "freely received" let them "freely give," and let not men have your words "without money nor without price," but bargain ye for hundreds and bargain for thousands, even for thousands of silver and gold shall ye bargain.

And over and above the price for which ye have sold your service, take ye also *gifts*, and be ye mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take ye gifts of all, and take them in gold and in silver, and in bread; in wine and in oil; in raiment and in fine linen.

And the more that the people give you the more will they honor you; for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be blind as bats, and "shall know not what they do."

And ye shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your *own* sight, and exalted in the eyes of the multitude; and *lucre* shall be no longer *filthy* in your sight. And verily ye have your reward.

In doing these things ye shall never fail. And may abundance of gold and silver and bank notes, and corn, and wool, and flax, and spirits and wine, and land be multiplied unto you, both now and hereafter. Amen.



- 1796 - Born in Scotland, Oct. 31. Educated at University of Edinburgh.
- 1818 - Came to New York at suggestion of uncle, George Innes.
- 1819 - Moved to Pittsburg. Taught in school operated by George Forrester. Forrester preached for "Maldane" church. Scott immersed.
- 1820 - Forrester drowned. Scott responsible for school and church.
- 1821 - Read tract "On Baptism" by Henry Errette. Went to New York to visit church. Disappointed. Returned to Pittsburgh to tutor Robert Richardson and a few other boys. First met Alexander Campbell at Richardson home during winter 1821-22.
- 1823 - Married Sarah Whitsette. Asked to contribute articles for Campbell's proposed journal. Suggested name Christian Baptist. "Philip."
- 1826 - Moved to Steubenville, Ohio. Attended meeting of Mahoning Assoc. with Campbells (Aug. 25-27). Invited to preach on Sunday morning.
- 1827 - Attended Mahoning Assoc. meeting at New Lisbon. Employed as evangelist. "Restored the gospel" in evangelism--faith, repentance, baptism, remission of sins, gift of Holy Spirit. Great success. Over 1,000 immersed in one year.
- 1828 - Robert Richardson came to Scott to be baptized.
- 1830 - Mahoning Assoc. dissolved in annual meeting at Austintown.
- 1831 - Moved to Pittsburg. Exhausted after hectic years as Mahoning evangelist. Daughter died. Scott plunged into depression and melancholy. Continued for months. To Cincinnati. Sermons disappointing. Return to Pittsburg. Wrote A Discourse on the Holy Spirit. Depression lifts. Moved to Cincinnati and revived plans for journal.
- 1832 - Evangelist: 1st issue, Jan. 2. Moved to Carthage (7 mi. north of Cincinnati) to preach for church and edit Evangelist. Had regained health and energy by 1834.
- 1836 - First president of Bacon College. Served one year. Discontinued Evangelist for one year to concentrate energies on book, The Gospel Restored (576 pp.).
- 1838 - Evangelist resumed. Returned to Cincinnati, then Carthage (1841). Editorial controversy with Alexander Campbell caused alienation. Issue: had Scott "restored the gospel" in 1827? Controversy flared occasionally through 1841.
- 1844 - Evangelist discontinued. Returned to Pittsburg. Rift with Campbell healed. New journal with Robert Forrester, Protestant Unionist.
- 1849 - Wife died. Moved to Cincinnati. Christian Age and Unionist. Attended convention that organized missionary society. Moved to Mays Lick, Ky. Married Nannie Allen (1850). She died in 1854.
- 1852 - To Covington, Ky. The Union of Christians on Christian Principles. 128 pp. Companion volume, The Death of Christ, 132 pp., in 1853.
- 1855 - Returned to Mays Lick. Married a widow, Eliza Sandidge. Unhappy marriage. Continued evangelistic work.
- 1859 - The Messiahship or Great Demonstration (394 pp.).
- 1860 - Disconsolate at prospect of war. Wrote essay "Crisis."
- 1861 - Died April 23. Buried at Mays Lick. Campbell wrote, "Next to my father, he was my most cordial and indefatigable fellow laborer . . . I knew him well. I knew him long. I loved him much."

William Baxter, Life of Elder Walter Scott (Cincinnati, 1874).

Dwight Stevenson, Walter Scott: Voice of the Golden Oracle (St. Louis, 1946).



1. Examples of Early Tension Between Campbells and Baptists.

- (1) Union of Brush Run Church with Redstone Association - 1813.
- (2) Sermon on the Law - 1816.
- (3) Attempts in Redstone Association to excommunicate Campbell - 1823.
- (4) Defense of immersion, but with non-Baptist arguments in debates with Walker and MacCalla - 1820 and 1823.
- (5) Publication of Christian Baptist - 1823-1830.
- (6) Living Oracles - 1826.

2. Examples of Baptist Action Against the Disciples.

- (1) North District Association (Ky.) in 1827. It was charged that "one of the preachers" was guilty of the following:
  1. "That, while it is the custom of the Baptists to use as the word of God Kings James translation, he has on two or three occasions in public, and often privately in his family, read from Alexander Campbell's translation.
  2. "That, while it is the custom in the ceremony of baptism to pronounce, 'I baptize you,' he on the contrary is in the habit of saying, 'I immerse you.'
  3. "That, in administering the Lord's Supper, while it is the custom to break the loaf into bits, small enough to be readily taken into the mouth, yet he leaves the bread in large pieces, teaching that each communicant should break it for himself."
- (2) Beaver Anathama (Pa.) in 1829. Series of resolutions adopted by the Beaver Association excommunicating the Mahoning Association.
  1. "They, the Reformers, maintain that there is no promise of salvation without baptism.
  2. "That baptism should be administered to all who say they believe that Jesus Christ is the Son of God, without examination on any other point.
  3. "That there is no direct operation of the Holy Spirit on the mind prior to baptism.
  4. "That baptism procures the remission of sins and the gift of the Holy Spirit.
  5. "That the Scriptures are the only evidence of interest in Christ.
  6. "That obedience places it in God's power to elect of salvation.
  7. "That no creed is necessary for the church but the Scriptures as they stand.
  8. "That all baptized persons have the right to administer the ordinance of baptism."
- (3) Tate's Creek Assoc. (Ky.) 1830. Reformers teach: 1) "that there is no special call to the ministry, 2) that the law given by God to Moses is abolished, 3) that experimental religion is enthusiasm, 4) that there is no mystery in the Scripture."

3. Mahoning Association Dissolved (Austintown, Ohio, 1830).

- (1) "Finding no business to transact, no queries to answer, nothing to do but 'to love, and wonder, and adore,' it was unanimously agreed that the Mahoning Association as 'an advisory council,' as 'an ecclesiastical tribunal,' exercising any supervision or jurisdiction over particular congregations, should never meet again." (MH, 1830, p. 415).
- (2) "I confess I was alarmed at the impassioned and hasty manner in which the association was, in a few minutes, dissolved...the Regular Baptist Mahoning Association died of a moral apoplexy in less than a quarter of an hour." (MH, 1849, p. 272).



## THE TIMES—No. III.

## THE SEMPLÉ AND BROADDUS DECREES.

AMONG the opponents of the reform for which we plead, we are sorry to rank the reputed authors of the following decrees. They are both persons for whom we cherished, and still cherish, great regard. They are the most honorable men in the opposition; and although they had not courage to come out sooner, I did not doubt, from their mincing, but that they would come out, or do themselves an honor which few men at their time of life have ever done. That honor I feared they could not do themselves. It is, however, a wise provision in the kingdom of him whom all ranks of men conspired to put down, that humility must precede honor. He that humbleth himself shall be exalted. The Lord giveth grace to the humble. Humiliating it is for old men, and especially for old preachers, to unteach themselves. To unlearn what we have learned, how hard! But harder still to unteach what we have taught!

I do not impute to them a dishonorable thought, much less a dishonorable act in this matter; yet I feel myself justified in speaking as above. They may not be conscious of the obstacles in the way of their conviction. And how can I suppose them? My answer is, Read Robert B. Semple's last letter to me, and judge whether he does not hold and inculcate opinions which he holds from prejudice, and neither from reason nor revelation. When the attachment to any conclusion is stronger than the premises or the evidences which sustain it, then I am warranted in calling it a prejudice, rather than a sound persuasion. I am liable to be accused of arrogance in pronouncing such an opinion; but my plea is, that a person ought not to presume to teach any thing which he is ashamed to say he understands. He that would presume to teach English grammar, and yet falter in saying that such is, or is not, the correct application of a rule in syntax, merits not the confidence nor the support of the people. And surely he who understands the science of grammar knows what is, or is not, in composition accordant to the first law of syntax. And shall he be called immodest or arrogant in asserting that, according to that principal in syntax, a certain expression is, or is not, in accordance therewith? But the fashion of this age requires that no person should profess to understand the christian religion. It is presumed and taught to be an unintelligible thing; and the more modest a person is in making no pretensions, and the more forward to say that he does not understand it, the greater his reputation for sanctity, and the higher his standing among the metaphysically regenerate.

My good friends, *Semple* and *Broaddus*, wedded as they have been, and still are, to Fullerism, have shown as much moderation and complaisance as could have been expected from any gentlemen imbued with that spirit. And it is to the spirit of the system I attribute their over-acting the part which their zeal for old opinions has prompted. Believing them to be sincere and honest in their convictions, I will approach their DECREES with all moderation and candor when I

shall have given a reason why I have denominated the decrees as above.

Robert B. Semple, as I am informed, (and if I am not correctly informed, I will, on conviction, give publicity to it,) took the first step in this matter. He read the following resolution to his church in order to get up the conference of eight churches which passed the decrees:—"Whereas it has been named to this church that certain persons have been baptized within the bounds of this church, *contrary to our usual regulations*; and being also informed that similar occurrences have taken place in neighboring churches; and apprehensive some unpleasant confusion may rise from it tending to disturb the peace of the churches—*Resolved*, That brethren Josiah Ryland, Hugh Campbell, Robert Courtney, and Temple Walker, be appointed a committee to confer with each other and such committees of other churches as may be necessary, who at some future day may report to this church the result of their conference, and recommend what measures should be taken for the peace and happiness of Zion."

Bishop Semple (for in this he acted *the bishop*) named it to the church, nominated the committee, and thus commenced the crusade. The Bishop did not wait for the conference of his church, but hied away to rouse Andrew Broaddus, appointed the day for the conference, not knowing whether any other church than his and that of Andrew Broaddus would attend. I appeal to Bishop Semple whether this is not a fair history of the origination of this council.

Eight churches, however, attended. Some few of the readers of this paper were appointed; but not one of them, save the priesthood, attended. Not a friend of reform voted in the council. There was no Joseph nor Nicodemus to remonstrate. Here follow the preamble and the decrees, preceded by the minutes of the conference:—

[From the Religious Herald.]

## CONFERENCE.

On Thursday and Friday, the 30th and 31st December, 1830, a conference was held at Upper King and Queen Meeting-House, composed of a delegation from eight churches belonging to the Dover Association, to take into consideration the state of things produced by the introduction amongst us of the principles and practice known by the name of "Campbellism."

On Thursday, at noon, an interesting and instructive discourse was delivered by Elder Robert B. Semple, to a crowded and attentive congregation; after which the Conference was convened. Churches and messengers as follows, viz:—

*Bruington*—Robert B. Semple, Robert Courtney, Josiah Ryland.

*Salem*—Andrew Broaddus, Reuben Broaddus.

*Upper Essex*—Ellis Armstrong, B. H. Munday.

*Eunon*—John Micou.

*Mattapony*—William Todd, John Pollard.

*Axol*—John Byrd.

*Upper King and Queen*—Reuben M. Garnett, George Schools, William Hill.

*Piscataway*—Philip Montague, George Hill, H. H. Boughan.

Elder Philip Montague was chosen Moderator, and Elder W. Todd, Clerk.

The object of the meeting being stated, a committee was appointed, consisting of nine members, viz. Andrew Broaddus, Robert B. Semple, Philip Montague, William Todd, John Micou, John Byrd, George Schools, Reuben



Broaddus, and Ellis Armstrong—to sit at night at the house of Col. R. M. Garrett, and form a *Report* to be brought forward and considered to-morrow, and then the Conference adjourned (with prayer) till Friday morning.

*Friday.*—The Conference met, and after divine worship the Report of the Committee was read by the Chairman, (Elder Andrew Broaddus.) It was then considered article by article, and, with some amendments, was adopted without a dissenting voice.

#### REPORT.

The association of Christians in visible churches, is designed (among other objects) for the purpose of preserving good order and sound principles. Placing themselves under each other's superintendence, it becomes their duty (for the honor of God's cause and their own peace and happiness) to warn and teach—to exhort, comfort, and build up one another in the faith. By attending to these mutual duties the affairs of each church are preserved in order and decorum. It happens, however, in some instances, that an evil becomes so general, as to affect the peace and well being of a number of churches; and the application of a more general remedy becomes indispensably necessary to restore order and good government, as well as to keep up uniformity and harmony of religious principles. Such seems to be the case in our parts at the present time.

The Baptists, as a religious denomination, (making reasonable allowance for difference of opinion in minor matters,) have professed and practised certain leading principles, which have been characteristic of themselves as a sect, (so called,) or rather as the true scriptural church of Christ. All fellowship among them has been founded on the belief of these principles; of course, any material innovation upon them has uniformly called for church censure, and when the innovation or error has extended over several churches, the remedy has been applied commensurate with the evil. Sometimes these evils have been brought before Associations, and sometimes before Conferences, made up of delegations from the aggrieved churches. This last is the case with the present Conference.

The system of religion known by the name of "Campbellism," has spread of late among our churches to a distressing extent, and seems to call loudly for remedial measures. Accordingly, eight churches, deeply aggrieved by the principles and practices of this new party, have sent their respective delegates to this Conference, to consult, in the fear of God, as to the most proper measures to be adopted in the present state of things.

The errors of this system are various: some of them comparatively unimportant, while others appear to be of the most serious and dangerous tendency. Passing by those of inferior magnitude, we will notice such only as strike at the vitals of godliness; and will endeavor to recommend suitable correctives.

In *principles*, the errors alluded to may be classed under four heads, viz. the denial of the influence of the Holy Spirit in the salvation of man—the substitution of reformation for repentance\*—the substitution of baptism for conversion, regeneration, or the new birth—and the *Pelagian* doctrine of the sufficiency of man's natural powers to effect his own salvation.†

In *practice*, this party go on to administer baptism in a way radically different from what has been usual among Baptists, and from what we conceive to be the

\*The Conference were aware that genuine repentance always embraces, or is connected with reformation of conduct; but they were aware also, that reformation (in the popular acceptance of the term) may exist, and sometimes does exist, where there is no evangelical repentance; and that the manner in which it is inculcated by the new party (to the neglect of *penitence*) seems obviously calculated to encourage that sort of reformation merely.

†All persons acquainted with church history will recognize, in this sentiment, one of the distinguishing tenets of *Pelagius* (in the 5th century) and will see it to be an old error recently revived.

New Testament usage—making no inquiry into the experience or the moral standing of the subjects, and going from church to church with, or without, pastors—urging persons to be immersed, and immersing them—in a manner contrary to good order and propriety.

The Conference, therefore, deeply impressed with a sense of the evils herein noticed, and taking into serious consideration the unhappy state of things thence resulting, have come to the following resolutions:—

1. *Resolved*, That we consider the gracious operations of the Holy Spirit, in the regeneration and salvation of a soul, as a fundamental doctrine of the scriptures, and universally maintained by Baptists (such as we hold in fellowship) in all countries.

2. *Resolved*, That to maintain baptism to be conversion—regeneration—the new birth, and that in baptism sins are *actually* (not figuratively) washed away, is a radical error, founded in popery, and ought not to be countenanced.

3. *Resolved*, That we consider the doctrine of repentance (or penitence for sin) as held among us, and as set forth in the scriptures, to be of vital importance; and that, in its room to substitute *reformation* (as is generally understood) tends to subvert one of the main pillars of the christian religion.

4. *Resolved*, That to maintain the sufficiency of human nature to the purposes of salvation, with the mere written word, and without the gracious influence and aid of the Holy Spirit, is, in our view, a plain contradiction of the word of God, a denial of a fundamental doctrine held among Baptists—and a vain attempt to introduce the Pelagian scheme, long since exploded.

5. *Resolved therefore*, That we recommend to our churches, that when any of their members shall maintain all or any of these radical errors, that, in love and tenderness, they endeavor to convince them of their errors; but in the event of failing in the object, that in the fear of God and in the spirit of faithfulness, and after reasonable forbearance, they declare non-fellowship with such, and separate them from their communion as offenders against God and truth.

6. *Resolved*, That in regard to *practice*, we advise that our churches take a decided stand against the disorderly and disorganizing measures pursued by some of the preachers of this party, in going among the churches and administering baptism upon their new plan—flying in the face of all church order, trampling down all former usage among Baptist churches, and disregarding the peace of the churches, and especially of the pastors. Such a course being subversive of all order and regular church government, ought to receive the most prompt and decided reprehension from the churches.

7. *Resolved*, That persons thus baptized ought not to be received into any Baptist church of regular standing, but upon strict examination as to experience, moral standing, and the motives which induced them to such a step. Conscious, however, that many pious and well meaning persons may be misled by these preachers, we would advise that every degree of gentleness and affection be exercised towards them. Finally, brethren, we are well aware, that in all such cases there will arise many difficulties. We would, therefore, recommend the exercise of much prudence and all reasonable forbearance, in any step that may be taken; and especially that you keep a steady eye on the Great Head of the Church, who has promised his effectual aid in every season of need. And with this view,

*Resolved*, That this Conference recommend to the churches the observance of a day of solemn humiliation, with fasting and prayer, with reference to the state of religion and the distress which has given rise to this meeting. Accordingly, Tuesday, the 8th day of March was appointed for that purpose.

*Ordered*, That a copy of these proceedings be sent to the "Religious Herald" for publication:

And then, after an affectionate and impressive exhortation from Elder Semple, the Conference was closed with prayer.

Signed in behalf of the Conference,

P. MONTAGUE, *Moderator.*

WM. TODD, *Clerk.*



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## CHRISTIAN MESSENGER.

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BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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"Prove all things: hold fast that which is good."—PAUL.

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### UNION OF CHRISTIANS.

We are happy to announce to our brethren, and to the world, the union of Christians in fact in our country. A few months ago the Reforming Baptists, (known *invidiously* by the name of Campbellites,) and the Christians, in Georgetown and the neighborhood, agreed to meet and worship together. We soon found that we were indeed in the same spirit, on the same foundation, the New Testament, and wore the same name, *Christian*. We saw no reason why we should not be the same family. The Lord confirmed this union by his presence; for a good number was soon added to the Church. We agreed to have a four days meeting on Christmas in Georgetown, and on New-Year's day at Lexington, for the same length of time. A great many Elders, Teachers and Brethren of both descriptions, assembled together, and worshipped together in one spirit, and with one accord. Never did we witness more love, union, and harmony, than was manifested at these meetings. Since the last meeting we have heard of the good effects. The spirit of union is spreading like fire in dry stubble.

It may be asked, is there no difference of opinion among you? We answer, we do not know, nor are we concerned to know. We have never asked them what were their opinions, nor have they asked us. If they have opinions different from ours, they are welcome to have them, provided they do not endeavor to impose them on us as articles of faith. They say the same of us. We hear each other preach, and are mutually pleased and edified.

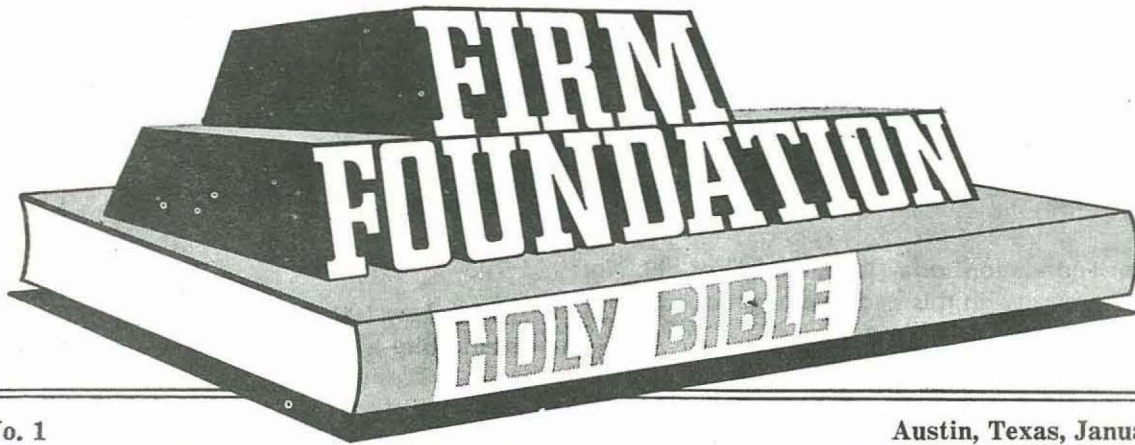
It may be asked again—Have you no creed or confession as a common bond of union? We answer, yes. We have a perfect one, delivered us from heaven, and confirmed by Jesus and his Apostles—we mean the New Testament. We have learned from the earliest history of the church to the present time, that the adoption of man-made creeds has been the invariable cause of division and disunion. We have, therefore, rejected all such creeds as bonds of union, and have determined to rest on that alone given by divine authority, being well assured that it will bind together all who live in the spirit of it.

It may again be asked—How will you dispose of such as profess faith in Jesus, and are baptized? To which party shall they be attached as members? We answer: We have no party. It is understood among us, that we feel an equal interest in the prosperity of every Church of Christ. (and of such we all profess to be members.) and are determined to build up and edify all such Churches, without any regard to former names by which they may have been called. To increase and consolidate this union, and to convince all of our sincerity, we, the Elders and brethren, have separated two Elders, JOHN SMITH and JOHN ROGERS, the first known *formerly*, by the name of Reformer, the latter by the name Christian. These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions; which contributions are to be deposited together with brother JOHN T. JOHNSON, as treasurer and distributor. We are glad to say, that all the churches, as far as we hear, are highly pleased, and are determined to co-operate in the work.

Some may ask—Will the Christians and Reformers thus unite in other States and sections of our country? We answer.—If they are sincere in their profession, and destitute of a party spirit, they will undoubtedly unite. They all profess the same faith—they all reject human creeds and confessions—they all declare that opinions of truth are fallible, and, therefore, should not be substituted for truth, nor embodied in an authoritative creed, written, or verbal; nor imposed as terms of fellowship among obedient believers. They all profess the same one Lord, the Son of God, and Saviour of sinners—They all profess the same one immersion, into the name of the Father, Son and Holy Spirit—They profess all that our Lord Jesus and his Apostles and Prophets taught, and nothing more as of divine authority.—In fact, we have just received intelligence from Elder JOHN LONGLEY of Indiana, that these people are also united in his bounds, and great are the blessings of the union. Many are added to the church. But should all in other states and sections act inconsistently with their profession, we are determined to do what we are convinced is right in the sight of God. Nothing can move us from this purpose, unless we should make shipwreck of faith and a good conscience. From which may our merciful God preserve us.

EDITORS.





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Austin, Texas, January 5, 1982



ONE HUNDRED FIFTY YEARS AGO this week—on January 1, 1832, in Lexington, Kentucky a meeting was held that united the Campbell and Stone movements. The unity thus achieved spread like wildfire. It is fitting and right that the picture of the old Cane Ridge meeting house, where Stone preached, grace the front page of the Firm Foundation this week. The Firm Foundation is still dedicated to the production of the same unity on the same bases as that which characterized the meeting of 150 years ago. Bill Humble begins a series of 4 very worthwhile articles on this theme in this week's issue.

## INSIDE THIS ISSUE

99 Years .....	2
Why Do Beliefs Change?—Wright .....	3
January 1, 1982—Anniversary of Unity (1)—Humble .....	4
Church Growth—Ray .....	5
A Case For Special Group Singing—Goad .....	6
Sowing and Reaping (1)—Hodge .....	7
In Season and Out of Season—Olbricht .....	8
Update on Nigeria—Boyd .....	8
Faithful Attendance—Newton .....	9



# Jan. 1, 1982—Anniversary of Unity (1)

B. J. HUMBLE

January 1, 1982 marks an anniversary of great importance in the history of our restoration movement in America. It was on January 1, 1832—exactly 150 years ago—that a meeting was held in Lexington, Kentucky, that united the Stone and Campbell movements. The unity achieved at that meeting sparked several decades of remarkable growth and expansion for the movement, and that growth, in turn, laid the foundation for the present numerical strength of churches of Christ across the United States.

It seems most fitting, therefore, that at the 150th anniversary of that historic unity meeting in Lexington, we should be reminded of the debt of gratitude that we owe to the past.

And when differing opinions about so many issues seem to threaten our brotherhood today, perhaps the example of the past will strengthen our commitment to our oneness in Christ.

## The Work of Stone

The work of restoring New Testament Christianity was begun in Kentucky thirty years before the unity meeting at Lexington. The most influential leader in the work was Barton W. Stone (1772-1844). Stone went to Kentucky in 1796 and began preaching for a little Presbyterian church at Cane Ridge. The historic log church, built in 1791, is still there, now protected from the weather by a larger building.

Early in Stone's ministry, he began to agonize over the Calvinistic theology of the Westminster Confession of Faith which Presbyterians followed. When asked at his ordination (1798) whether he accepted the confession, Stone replied, "I do as far as I see it consistent with the Word of God." Stone's problems with Presbyterianism grew more serious as the result of a great "camp meeting" revival that occurred at Cane Ridge in August, 1801. Thousands came to the little log church, camped out in the woods, and the revival continued day and night for nearly a week. Baptist and Methodist preachers joined with Presbyterians in proclaiming the free grace of God for all. This was so alien to the Calvinistic theology of the Presbyterians that the Presbyterian revivalists were charged with heresy, and in 1803 Stone and four other preachers renounced their church.

The five preachers organized their own Springfield Presbytery, but a few months later they decided there was no Biblical authority for such an organization and disbanded it. "The Last Will and Testament of the Springfield Presbytery" (1804) announced their decision. Their presbytery was to "die and sink into union with the body of Christ at large," and they called upon people everywhere to throw their creeds into the fire and "take the Bible as the only sure guide to heaven."

In 1804 the group began calling themselves "Christians" to the exclusion of all human names. They faced the question of baptism in 1807 and began to practice immersion. Many other preachers, such as Baptist John Mulkey, embraced the "back to the Bible" plea, and by the 1820's the work was spreading "like fire in dry stubble," to use Stone's words, across Kentucky, Tennessee, and Ohio.

## Reformers from Ireland

Meanwhile, the plea to lay aside creeds and go back to the Bible was being heard in other parts of America. Thomas Campbell (1763-1854) was a well-educated Seceder Presby-

terian minister who migrated to America from Ireland in 1807. After settling in southwest Pennsylvania, he soon found himself at odds with his church. He left the Presbyterians in 1808 and published the **Declaration and Address** a year later. The **Declaration** was a passionate plea for the unity of all Christians to be achieved by going back to the Bible and restoring New Testament Christianity. It was Thomas Campbell who coined the familiar plea, "Let us speak where the Bible speaks and be silent where it is silent."

Alexander Campbell (1788-1866) joined his father in America in 1809, and within a few years the mantle of leadership passed from father to son. A year of intensive study convinced Alexander Campbell that New Testament baptism was immersion, and he was immersed by a Baptist minister, Mathias Luse, in 1812. Soon the one little congregation of the Campbells, the Brush Run church, was a church of immersed believers, and in 1815 it joined the Redstone Baptist Association. For the next fifteen years the Campbells worked as reformers within the Baptist church. There were many important events during those years: Alexander Campbell's "Sermon on the Law," his debates with Walker, MacCalla, and Robert Owen, the Virginia Constitutional convention, and his articles about the "ancient order" in the **Christian Baptist**. And there was Walter Scott's evangelism with its emphasis on baptism for the remission of sins.

The "Disciples" (a name Campbell preferred) or "Reforming Baptists" were never typical Baptists, and as this became obvious, a separation was inevitable. When it was over around 1830, the Campbell restoration had grown from a single Brush Run Church to a movement counting thousands of members.

## Early Contacts

The two restoration movements had begun independently of one another—without knowing that others were groping toward the same goals. But through the decade of the 1820's, the movements began to encounter one another, especially in Ohio and Kentucky.

Alexander Campbell first visited Kentucky in October, 1823, to debate a Presbyterian minister named MacCalla. Campbell sensed that Kentucky Baptists were so receptive to his views that he returned to Kentucky in 1824 for a three-month preaching trip. He visited Georgetown, the home of Barton Stone, and met Stone for the first time. Campbell had begun his first journal, the **Christian Baptist**, in 1823, and it was soon widely read among Kentucky Baptists.

There were also contacts between the two movements in Ohio. When the Mahoning Baptist Association selected Walter Scott as its evangelist in 1827, three Christian preachers were present at the association meetings. The remarkable power of Scott's preaching and the novelty of stressing immersion for the remission of sins impressed Christian preachers in Ohio. One of them, J. E. Church, wrote Barton Stone and asked his views about Scott's "novel" approach to evangelizing. Stone commended it and predicted that "it will become the universal practice, though vehemently opposed."

As contacts between the two movements increased, it was obvious to preachers of both movements that they shared many basic beliefs and goals. And some began to ask, "Can we be one?" (More to follow in additional articles.)



# Jan. 1, 1982—Anniversary of Unity (2)

B. J. HUMBLE

## Part 2: CAN WE BE ONE?

January 1, 1982 marked the 150th anniversary of one of the most significant events in the history of our restoration movement in America—the uniting of the Stone and Campbell movements in a meeting held at Lexington, Kentucky, on Jan. 1, 1832. The ideal of returning to the New Testament in an attempt to restore the primitive church had occurred to many men in America, men like James O'Kelly and Rice Haggard in Virginia, Elias Smith and Abner Jones in New England, Barton Stone and John Mulkey in Kentucky, and the Campbells in Pennsylvania.

The most important of these movements were those led by Barton W. Stone and the Campbells. These two movements had begun independently, each unaware of the other, but by the 1820's they began to learn of one another, especially in Ohio and Kentucky. Alexander Campbell visited Kentucky in 1823, then returned in 1824 for a three-month preaching trip, and on the second trip he met Barton W. Stone for the first time. The two men recognized the similarity in their beliefs and goals. Stone later recalled that when Campbell came to Kentucky, "I saw no distinctive feature between the doctrine he preached and that which we had preached for many years, except on baptism for the remission of sins." And Stone acknowledged Campbell "the greatest promotor of this Reformation of any man living." There were also contacts in Ohio, where Walter Scott began preaching baptism for the forgiveness of sins with remarkable success, and where Christian preachers (of the Stone movement) were influenced by Scott.

### Similarities

Stone wrote an article entitled "Union" in the August, 1831, issue of his paper, the **Christian Messenger**. The article began, "The question is going the round of society, and is often proposed to us, Why are not you and the Reformed Baptists, one people? or, Why are you not united? We have uniformly answered: In spirit we are united, and that no reason existed on our side to prevent the union in fact." Stone then enumerated a number of the basic beliefs that the two movements shared. (1) Both were working for the unity of all God's people, regardless of diversity of opinions. (2) Both taught that sectarianism was anti-Christian and that all Christians should be united in the one body of Christ. (3) Both believed that "authoritative creeds and confessions" were the foundation of sectarianism and should be abandoned. (4) Both preached the gospel to all men, and they believed that the evidences within the message were sufficient to bring sinners to faith and obedience.

There were many other similarities which might be added to Stone's list. Both had reacted against Calvinistic theology (then unquestioningly accepted by Presbyterians, Congregationalists, most Baptists, and many others) with its total depravity, predestination, and limited atonement. Both movements accepted immersion as the New Testament baptism. And both believed that denominational names should be laid aside.

### Differences

Yet, there were also differences between the two groups, differences that would have to be faced and surmounted if the two groups were to be united. Stone addressed some of these differences in his **Christian Messenger** article. One involved the name that God's people should wear. Stone and Campbell

agreed that all sectarian names should be abandoned, but they did **not** agree what name should be used. Stone's preference was clear, "We reject all names, but Christian—they acknowledge it most proper, but seem to prefer another." Stone argued that the name "Christian" was given by divine authority. Campbell denied this and chose "disciple" as an older name and more widely used in the New Testament.

Also, since some of the New England "Christians" had accepted Unitarian views about Christ, Campbell feared that anyone wearing the name "Christian" might be suspect. And there was some cause for Campbell's concern. Stone refused to accept the language of Calvinistic creeds in describing the Trinity, and this led many Kentucky Baptists to charge that he was an "Arian" (someone who denies the complete deity of Jesus).

The two groups differed in observing the Lord's supper. The Campbells, following the example of the Haldane movement in Britain, observed the Lord's supper weekly from the beginning. But the Stone movement did not. As Stone later recalled in his **Autobiography**, "They insisted also upon weekly communion, which we had neglected."

The question of fellowshipping the unimmersed was a thornier problem. The Stone group had begun to baptize by immersion in 1807, the Campbells in 1812, so there was no question about immersion's being the New Testament way. The problem was in how they viewed those who were unimmersed. Stone wrote, "They contend . . . that none but the immersed have their sins remitted; and therefore they cannot commune with the unimmersed. On this point we cannot agree with them." Stone's reasoning was that this view would exclude millions of good people across the centuries from heaven.

Campbell did insist that only the immersed could be accepted into the fellowship of the church. God might judge the heart, but we must judge by visible obedience. Stone said, "I find nothing in the Scripture to forbid me to commune with unbaptized people at the Lord's table." Campbell responded, "It is not enough to say there is no command against it. Is there no command for it?" If not, Campbell reasoned, we have no authority to do it.

The two groups also differed in their approach to evangelism. The Stone movement has its roots in the second great awakening, and its preachers stressed the emotional side of religion and exhorted sinners to "weep and mourn" in prayer as they sought salvation. Campbell and Walter Scott, on the other hand, took a more rational approach to evangelism. The New Testament message is preached, and when the sinner believes in Christ, he is told to repent and be baptized for the forgiveness of sins. Stone wondered whether this approach recognized the work of the Holy Spirit in conversion.

### "Can We Be One?"

As leaders in the two restoration movements began to ask, "Can we be one?" they realized that the two groups shared many common beliefs and aims. They had so much in common. But there were also differences, significant differences, between them, and these would have to be approached prayerfully with open hearts and open Bibles. Could they become one? Could they show the divided Christian world how real Christian unity can be achieved? That question would be answered at Lexington, Kentucky, on Jan. 1, 1832.



# Jan. 1, 1982—Anniversary of Unity (3)

B. J. HUMBLE

## The Meeting at Lexington

The first four-day meeting was held at Georgetown over the Christmas weekend, 1831, and the second, and larger, meeting was at the Hill Street church in Lexington over the weekend of Jan. 1, 1832. Unfortunately, no minutes of either meeting are known to exist. However, from reports that soon appeared in brotherhood periodicals and from the memories of those who participated, we know something of the proceedings. For example, Raccoon John Smith played a key role in the Lexington meeting, and "The Life of Elder John Smith," written by John Augustus Williams, depended heavily on Smith's memories.

According to Williams' biography, the Lexington meeting was not just a meeting of preachers and elders but was "a popular assembly—a mass meeting of the brethren." A longing for unity pervaded the meeting, but doubts and differences of opinion had to be faced. Some of the Disciples or Reformers (common designations for the Campbell movement) suspected that the Christians might be "Arians" who doubted the deity of the Lord. And on the other hand, many of the Christians suspected that the Reformers denied the influence of the Holy Spirit and gave undue importance to the doctrine of baptism.

At a crucial point in the deliberations Raccoon John Smith was selected to be the spokesman for the Reformers. He began, "God has but one people on the earth. He has given us but one Book, and therein exhorts and commands them to be one family. A union, such as we plead for—a union of God's people on that one Book—must, then, be practicable."

Smith then raised some of the issues dividing the two groups, the nature of the Trinity and the atonement, and charged that speculating about these issues had resulted in "a wrangling spirit among my brethren." The answer he proposed was to be content with the simple language of Scripture.

Smith then concluded with the plea, "Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need."

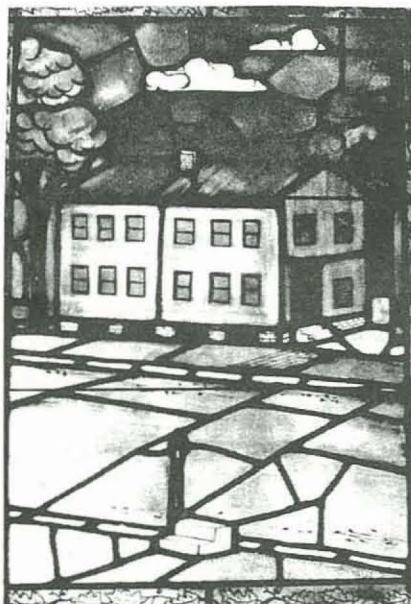
Barton Stone replied that he had no objection to the grounds laid down by Smith for true scriptural unity among God's people. Stone and Smith then exchanged the right hand of fellowship, and across the assembly hearts and hands were joined in joyful accord. Williams says, "A song arose, and brethren and sisters, with many tearful greetings ratified and confirmed the union."

## Unity Achieved

Stone reported the Lexington meeting in the January, 1832, issue of his "Christian Messenger" and said, "Never did we witness more love, union, and harmony, than was manifested at these meetings. Since the last meeting we have heard of the good effects. The spirit of union is spreading like fire in dry stubble."

"The spirit of union is spreading"—this was the key to what happened over the next few years. Since the autonomy of the local church was so important to both groups, the only way that unity could be achieved was at the local congregational level. The Lexington meeting agreed that two preachers,

(Continued on page 11)



The old Hill Street Church in Lexington, Ky., was where the unity meeting was held on Jan. 1, 1832. It is seen here in one of the stained glass windows at the Cane Ridge shrine. Photo by Bill Humble

## Part 3: THE UNITY MEETING

The first of January, 1982, marked the 150th anniversary of one of the most important events in the history of our restoration movement in America—the meeting in Lexington, Kentucky, on Jan. 1, 1832, that united the Stone and Campbell forces. The two restoration movements had begun independently of one another, but by the 1820's they began to contact one another in Kentucky and Ohio. It was evident that they shared many of the same beliefs and goals, but it was equally evident that there were significant differences between them. Brethren on both sides were asking, "Can we be one?"—a question that would be answered in the Lexington meeting.

### John T. Johnson

The calling of the Lexington meeting was the work of two men: Barton W. Stone and John T. Johnson of the Campbell movement. The leadership of John T. Johnson (1788-1856) in the restoration movement is not as well known as that of Stone. Johnson grew up on the Kentucky frontier and practiced law in Lexington with his brother Richard, who became Vice President of the U. S. in the Martin Van Buren administration. John T. Johnson was elected to the Kentucky legislature, then served two terms in the U. S. Congress. But he retired from public life, returned to Kentucky and began preaching the gospel. Alexander Campbell commended his decision, "Sir, in descending from the forum and legislative hall to proclaim a crucified Savior, you have ascended far above all earthly crowns." And Johnson said of Campbell, "The debt of gratitude I owe that man of God, no language can tell."

Johnson was first a Baptist, then was won to Alexander Campbell's restoration plea. But Johnson lived at Georgetown, Kentucky, as did Barton Stone, and the two men became friends and co-workers. While Stone was preaching in a meeting at Johnson's Great Crossings church in November, 1831, the two men discussed the possibility of uniting the two movements. Two other preachers, Raccoon John Smith of the Campbell movement and John Rodgers of the Stone group, joined the discussions. The four preachers agreed to call their people together in two meetings to see whether they wanted unity.



# Jan. 1, 1982—Anniversary of Unity (4)

B. J. HUMBLE



Barton Stone and Raccoon John Smith exchange the right hand of fellowship at the climax of the unity meeting in Lexington. The scene is pictured here in one of the stained glass windows at the Cane Ridge shrine. Photo by Bill Humble.

## LESSONS FOR TODAY

Today, as we look back across 150 years to Jan. 1, 1832, we realize that the brethren involved in the Lexington meeting were doing a noble work—bringing unity to the people of God—and we sense that we stand indebted to them. Had they not been able to give one another the right hand of fellowship, would there ever have been a strong restoration plea heard across America? Where would churches of Christ be today? Weak and struggling? Perhaps non-existent? God alone can answer those questions.

The example of the past can give strength and encouragement to the church today. But it can also pose sobering questions, like this one: if the attitudes of our brotherhood today had prevailed in 1832, would unity have been found? Would there have been a continuing restoration in America?

### Unity Through Restoration

The early restoration movement in America had two goals. One was the unity of all believers. Thomas Campbell's **Declaration and Address** is strongly ecumenical in spirit. "Division among the Christians is a horrid evil, fraught with many evils." The second goal of the restoration was to return to the Scripture, accept the New Testament as God's pattern for the church, and restore the church as it was in apostolic times.

To the early restoration leaders, these two goals were complimentary, they fitted together like hand and glove. The unity of God's people could only be achieved through a restoration of the New Testament way.

What the brethren did in 1832 was to actually put into practice the dream that Thomas Campbell, and others, had envisioned, and in so doing, to demonstrate the practicality of finding unity through restoration. The two movements had begun independently, unaware of one another, and they had sprung from different roots. The Stone movement was rooted in the American frontier and sprang from the emotionalism and "free grace for all" of the Cane Ridge revival. The Campbells and Walter Scott, on the other hand, were trained in Old World universities and had been influenced by the rationalism of John Locke and the Haldanes' independent churches. The roots were different, but the goal was the same: abandon creeds, return to Scripture, and restore the New Testament church. What happened at Lexington in 1832 was a demon-

stration—in actual practice—that the restoration principle could produce unity.

Unfortunately this has not always been true. The quest for the New Testament pattern has often been plagued by controversy and alienation, as brethren have disagreed and split over music, communion cups, premillennialism, and a host of other questions. These splits have been so frequent that scholars of the Disciples of Christ (the liberal wing of the Christian Church) have argued that the restoration plea is inherently divisive and will always lead to splits. Sadly, our brotherhood history seems to lend some support to this charge. But when I hear that a commitment to restoration always leads to division, I feel a new sense of gratitude for what Barton Stone, Raccoon John Smith, and others did at Lexington. No, the restoration plea does not always lead to division. It brought unity on Jan. 1, 1832!

### Diversity in Opinion

Looking back, it may seem strange that the brethren at Lexington could unite. There were important differences among them, and these were discussed openly in brotherhood papers. As Stone reacted against Calvinism, he rejected the language of Calvinistic creeds on the doctrines of the Trinity and the atonement. As he tried to explain the relationship of Father, Son, and Spirit, he took positions that seemed "Arian" (denying the deity of Christ) to many.

The Stone movement had begun in the Cane Ridge revival and Stone always believed that the wildly emotional "exercises" at Cane Ridge (or at least some of them) were works of the Holy Spirit. And while both movements immersed for the remission of sins, Stone was more tolerant of those who had not been immersed. He said that he could commune and "perform every act of divine worship" with the unimmersed and win them through love and forbearance. Campbell disagreed and would not admit the unimmersed into the fellowship of the church.

How could brethren unite in the face of such differences? The answer seems to be that they accepted a much broader area of "opinion," where diversity and tolerance was possible, than we do today. When Stone and John T. Johnson announced the union in the "Christian Messenger," they acknowledged that some were asking, "Is there no difference of opinion among you?" And they answered, "We have never asked them what were their opinions, nor have they asked us. If they have opinions different from ours, they are welcome to have them, provided they do not endeavor to impose them on us as articles of faith. They say the same of us."

Similarly, Raccoon John Smith insisted that diversity of opinion was possible among brethren. Smith was so criticized for his role in the Lexington meeting that he wrote an "Address" defending his actions. After dealing with charges against the Christians, Smith said, "We should always allow to others that which we claim for ourselves—the right of private judgment. If either Christians or Reformers have erroneous opinions, they never can injure any person, provided we all have prudence enough to keep them to ourselves."

Today, a different spirit seems to pervade our brotherhood. There seems to be so little room for any diversity of opinion, so little tolerance of different views, so little freedom even to

(Continued on page 11)



## CONCLUSION:

## PART 3

## JAN. 1, 1982—ANNIVERSARY OF UNITY

(Continued from page 4)

Raccoon John Smith and John Rogers, would ride together through all the churches to encourage fellowship and unity. Alexander Campbell wrote an article about the Lexington meeting in the "Millennial Harbinger" (but perhaps with a bit less enthusiasm than he would have shown had he attended the meeting) and he bade God speed to the work of Smith and Rogers. The two preachers traveled incessantly for a year, and each man received \$300 from the churches for his year's work (an adequate amount in those pre-inflation days).

Within a few years, the two restoration movements were no longer two, but one, united in the body of Christ. As brethren looked back to the Lexington meeting, they sensed that a great work had been done. Raccoon John Smith always viewed this as the best work he had ever done. Stone wrote in his "Autobiography," "This union, irrespective of reproach, I view as the noblest act of my life."

Today—150 years after the Lexington meeting—we still owe a debt of gratitude to those brethren who came to the Book and found unity. Perhaps their example will remind our generation of Christians how and how pleasant it is for brethren to dwell together in unity! (More to follow.)

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## CONCLUSION:

## PART 4

## JAN. 1, 1982—ANNIVERSARY OF UNITY (4)

(Continued from page 4)

go "back to the Bible" to reexamine its teaching. Instead of an open book, we seem to have closed minds to any opinions other than our own.

If today's brotherhood had been present at Lexington in 1832, would unity have been possible? Would we have given Stone the right hand of fellowship? When he believed that the strange "exercises" at Cane Ridge were truly works of the Holy Spirit? And when he would accept unimmersed into the fellowship of the church? Would we have extended fellowship to Raccoon John Smith and John T. Johnson of the Campbell movement? Only recently separated from the Baptists, these men accepted Baptists as "brethren" and members of the one true church.

Perhaps it is unfair to raise these questions. Perhaps it is unfair to judge our brotherhood today by the attitudes of the 1830's, or to measure brethren from the 1830's by what we have come to believe.

But it may be a sobering thought, on the other hand, to realize that we have lost that openness to diversity of opinion that earlier brethren cherished, and that if we had been there in 1832 we might have withheld the right hand of fellowship from everyone there. And it is sobering to realize that if that had happened, the restoration plea might not be heard in our land today.

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"But what now presses upon us is the necessity of reformation among the reformers in the manner of carrying on this reformation. We have felt the necessity for this for some time, and daily experience and observation proclaim the necessity for it. . . . Dreadful diseases require dreadful remedies. An audience has been obtained, and consequently the means to obtain it are no longer necessary.

AC., "Hints to Reformers," MH, I, 7 (July 5, 1830), pp. 322-323.

". . . we have to learn to practice what we preach--to cultivate and to exhibit the spirit of the ancient gospel. . . . "

Looking back to CB: "The Editor . . . viewed the whole christian community as a physician views a plethoric paralytic patient. Desperate diseases require desperate remedies. . . . In a word, and without a figure, he regarded the so called christian community as having lost all healthy excitability; and his first volume of the 'Christian Baptist,' the 'most uncharitable,' the most severe, sarcastic, and ironical he ever wrote, was an experiment to ascertain whether society could be moved by fear or rage--whether it could be made to feel at all the decisive symptoms of the mortal malady which was consuming the last spark of moral life and motion. . . . It brought some hundreds to their senses: and as the morbid action began to yield and to be succeeded by more favorable symptoms he gradually changed his course, and has been ever since adjusting his modus medendi to the indications of the disease. He . . . now begins to think of still more radical changes in his course. His preaching, however, has always differed from his writing . . . . He has frequently happily disappointed his hearers. They expected a portion of pepper, and salt, and vinegar; but on many occasions have confessed it was manna, and wine, and oil. But in speaking he addressed not systems nor system-makers, but men and women, saints and sinners. To edify the former and to convert the latter, was, then, the all-absorbing consideration.

AC., "Address to Reformers," II, 9 (Sept. 5, 1831), pp. 417-420.

In 1834, D. S. Burnet proposed to republish the CB. AC. revised the CB. He left out "the ephemeral pieces," but otherwise it was not changed at all. He reported in MH:

"I have just risen from a revisal of the Christian Baptist. It is, indeed, the first time that I have ever read it regularly through. . . .

"With regard to the sentiment and the spirit of the work, I may say that I have not expunged a single sentiment--indeed, I have scarcely erased a single period, and consequently have not greatly improved the spirit of the work. I am, however, yet to be convinced that the spirit of the work needs much mending. It explains, justifies, or reforms itself as the reader proceeds; and I have not learned the name of that reader who has carefully read the seven volumes to the end, that at last was not as well pleased with the christian spirit as with the christian truth in it. He that approves or disapproves the one, approves or disapproves the other; therefore, a change of spirit would be no conceivable advantage to the work taken as a whole. . . .

"Once more, I am now better pleased with the work, as a whole, than ever before. All the principles of the reformation for which we have ever contended, are found in the first volume of it and in the subsequent volumes, they are examined, canvassed, and illustrated just as the exigencies of society required, or as the public mind could receive them."

AC., "Christian Baptist," MH, VI (Feb., 1835), pp. 91-92.



THE  
MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., NOVEMBER, 1854. [No. XI.

A VISIT TO ELDER A. CAMPBELL, AT BETHANY.

[AFTER an excursion into the regions of the Tennessee Baptist, I had the British Millennial Harbinger, for October, put into my hand; from which I was glad to learn that our Bro. Hussey, on his way to Australia, had reached England, and also, that our views of Christianity, *as it was at first*, are making progress amongst the Baptists of England. Meantime, we quote from the British Millennial Harbinger a letter addressed to its Editor by our Bro. Hussey, touching his visit to Bethany.]

I doubt not, Mr. Editor, your readers are pleased to hear of any addition to the number of those who have adopted, as far as possible, Primitive Christianity, calling themselves simply the disciples of the Lord Jesus Christ. I have, therefore, penned a brief account of the reasons which induced me to leave the Church of England, (with which I have been connected from my youth,) and the colony (South Australia) where I had spent the last fifteen years of my life, and journey to America and my native country, England.

I can here only briefly detail my reasons for leaving the Church of England; in fact, as I know your pages have so frequently recorded the history of the progress of truth in persons who have, from a love of the truth, separated themselves from those churches to which they belonged, and united themselves with the Disciples, I intend this article more as the narrative of a visit to your venerable brother, Elder A. Campbell, at Bethany, of whom I am sure your readers will

be pleased to hear any recent tidings. But a few words first as to what led me to pay him this visit.

The subject and claims of religion first seriously occupied my thoughts after I had been sometime engaged in the work of Sunday school teacher. Scripture lessons formed the principal part of the teaching in that school, and my library being scantily supplied with notes and commentaries on the Scriptures, I generally took the Book itself, and studied the lessons from it. In this way I endeavored to obtain a plain and simple meaning of the doctrines and precepts it contained. Sometimes I would, when I could get a chance, take a peep into some commentaries, just to see whether their authors threw any great light upon what sometimes appeared to me obscure passages. I found that these great doctors not only differed upon obscure passages of the Word, but upon what appeared to me to be very plain ones. I, therefore, kept pretty closely to my former plan. Sometimes I endeavored to institute a comparison between the teaching and practice of the church to which I belonged, and the teaching and practice of the church in the days of the Apostles. These comparisons never proved satisfactory, and at times gave me considerable uneasiness. Although on looking round at other churches, I observed some which appeared more like the primitive model than my own, they did not appear near enough to justify a removal on my part. Things went on this way for years. I was sufficiently engaged in my business through the week, and on the Lord's day in the Sunday school, not to have much time for reflection and investigation. The minister with whom I was connected was one who, I am sure, had the work of the Lord at heart; and finding I was willing to work, he would not have me idle, nor any of his congregation who were willing and able to labor. He devised a plan for supplying some districts in the colony, where there were neither church nor minister, with a regular religious service on the Lord's day, to be conducted by laymen acting in conjunction with him. In order to carry this plan into execution, he obtained the sanction of the bishop of the diocese, who issued licenses to the persons selected for this work. I happened to be one of those persons, and was accordingly licensed. One of the clauses of the license compelled subscription to the Thirty-nine Articles and the Book of Common Prayer. It is now rather an enigma to me how I could, with my mind constituted as it had been so entirely upon Bible principles, have thus conformed to what so often appeared to me at variance with those principles; but the plea of expediency, and the force of example, had, I know, great weight in the matter.

I was now fast bound, but the chains were doomed soon to be broken, and an entire, though for many reasons a painful separation, to be the result. A friend of mine in Australia, lent me Bro. Campbell's Debate with Dr. Rice, in which the principles of the Reformation are set forth throughout. This I read a part of, and laid aside for a time; but it was not forgotten, for I found in it, and in works I afterwards read, what I had conceived, from my Bible studies, to be the principles and practice of the primitive church. The same friend afterwards lent me Bro. W. Scott's excellent little work on the "Union of Christians on Christian Principles," and some numbers of your Harbinger. These works brought much of the former one I had



read to my recollection, and my mind was now ill at ease. After giving the cause of my uneasiness the most serious consideration, I determined thoroughly to investigate the matter, and, if possible, set my mind at rest. To effect this, and also to recruit my health at the same time, I resolved on taking a voyage to England and America. The length of the passage, I considered, would afford me ample time for investigation, and a visit to America an opportunity for observing the principles of the Reformation practically and fully carried out.

Accordingly, I left Adelaide on the 28th of April, 1854, calling at Melbourne and Sidney; finally leaving Australia on the 11th of May, and arriving at New York on the 10th of July, having called at Tahiti and Panama *en route*. A detailed account of the passage, with a short account of Australia and the places touched at, I purpose publishing in a separate form, of which due notice will be given.

There is a church of the Disciples at New York, which I attended the first Lord's day I was there, and heard Dr. Sheppard deliver an exhortation, the subject of which was man's responsibility and accountability, and the difference between the words nature and habit, so frequently, he said, translated in the Scriptures in the former sense, when it should be in the latter. The Doctor is at present engaged in the new translation of the Scriptures.

The next Lord's day I spent in Toronto, Upper Canada. There are a few brethren in this city, but I did not meet with any of them. The churches in Toronto are numerous, and appeared to be well attended on the Lord's day. Meeting here with a zealous and warm-hearted Sunday school teacher, connected with the Free Church of Scotland, I accompanied him to his place of worship. The church, which is named after Knox, is a beautiful edifice, capable of accommodating about 1200 persons. In the afternoon I attended the Sunday school connected with this church, and addressed the children, as I did also the children of a mission school in the morning.

I arrived at Cincinnati on the following Saturday, where I was introduced to Elder B. Franklin, Dr. Irwin, and other brethren. The Disciples have four meeting-houses in this city. The buildings are neat, and capable of accommodating nearly 2,000 persons in the whole. I attended one of them next day, and heard an exhortation from Bro. B. Franklin, which, on the whole, was an interesting and instructive discourse. The Disciples have in this city a book store, for the sale of Christian works and publications setting forth the principles of the Reformation.

I left Cincinnati on Monday, and arrived at Wheeling on Tuesday morning. I waited till two for a conveyance to Wellsburg; here I engaged a buggy to take me to Bethany. A ride of about six or seven miles through a romantic and picturesque hilly country, brought me to the pretty village of Bethany, just as the shades of evening were hiding some of its lovely landscapes from my view. I left my portmanteau in the village, and walked through a grove of trees, which, I was told, would lead me to Elder A. Campbell's residence. I found his house pleasantly situated in a garden and shrubbery by the road side. He came to the door himself, and invited me in. I soon told him the object of my visit, which was to unite myself with the church of Disciples, having investigated and satisfied myself that the principles upon which their church was founded were more scriptural than

any other I had met with, and its practice more primitive and apostolic.

Elder A. Campbell had been described to me on the road to Wellsburg as a venerable, amiable, and affable old gentleman. I found him truly such. He is now beginning to feel the weight of years, the last 40 of which have been so well spent in his Master's service. He has, in his long journeys, been much exposed to the weather; and the last one or two have told seriously upon his constitution. He has for some time been closely engaged in the new translation. To enable him to pursue his sacred work with as little interruption as possible, Mrs. C. thoughtfully put up a notice at the stile leading to his study, requesting persons to call at the house first. After I had taken some refreshment, he invited me to sit beside him, and, without any ceremony, began a theme which he delights to dwell upon—that of Christianity. Its foundation, he said, is facts, not theory; its design, the conversion of the world; and its great moving principle faith and love. He gave a brief sketch of the introduction of Christianity into the world, the events which preceded its introduction, and its glorious commencement on the day of Pentecost, after Christ, the Anointed, had been received into heaven as the King of glory, and taken his seat at the right hand of God. This theme was interrupted by the ringing of the bell for family worship. The hour of worship in this family, morning and evening, is a delightful one; some repeat passages of Scripture, others hymns, upon each of which the good old man has a few words of explanation, or a brief practical commentary. Then follow his own reading and remarks thereupon, concluding with prayer, which latter duty he sometimes requested me to engage in. Occasionally, Mrs. Campbell led the singing of a hymn, but she was suffering from an indisposition during my stay, and was not always able to do so.

On Wednesday evening I attended the weekly meeting at the chapel. After singing a hymn, and reading a portion of the Word, two or three brethren engaged in prayer, and delivered short exhortations. The attendance was small, nearly all the students being absent during the vacation.

The first Lord's day I was at Bethany, I was desirous of being immersed; I signified my wish to the Elder on Saturday. After some remarks from him on the importance of this ordinance, and the great blessings attached to a proper reception of it, he promised, God willing, to attend to it on the morrow. Accordingly next morning, at his request, I accompanied him to a place in the creek used for baptism. We went both down into the water, as did Philip and the Eunuch of old. After putting the usual questions to me, he immersed me into the name of the Father, Son, and Holy Spirit. After we had changed our raiment, we walked together to the house of prayer. This is a plain but commodious brick building, the first one we came to in the village, situated on the bank of a creek. Having arrived too soon for the hour of meeting, the Elder proposed to sit on the bank a while; here he began one of his favorite themes, admiring the beauties of nature and extolling the goodness of God. He has a never-failing treasury of things new and old, of psalms and hymns, explanations and illustrations of passages of Scripture, of the choicest description; and which he uses to interest and instruct those who may chance to



be in his company. Any one who has been in his company, or who has known him for any length of time, will, I am sure, bear testimony to the following assertion, that his humility is as great as his learning is profound. The hour for commencing worship having arrived, he went inside, and conducted the service in the same simple and fervent manner as in the bosom of his family. Never did I attend a more delightful religious meeting: his prayers were solemn and impressive, as one who well knew the great and glorious Being he addressed. He did not take any text for his discourse, the subject of it being Christianity. He spoke of the wisdom and benevolence of its Author and Founder, and the blessings a right reception of it confers upon the human family; and briefly showed what constituted a Christian, his duty here, and the glory that awaited him hereafter. He said he looked with delight upon those before him, as so many beings with whom he would spend eternity; and concluded with a brief exhortation to grow in the divine life. He spoke as a friend, without any attempt at eloquence; but it was the eloquence of a heart full of gratitude and joy, and was listened to throughout with the greatest attention and interest. At the conclusion of his discourse, he gave the usual invitation to any person present, if any there were who had not confessed Christ, to come forward and do so. As he uncovered the loaf, he told the disciples that there was a great feast for them of the Lord's providing—not a feast for the body, but a spiritual feast—a wonderful provision in its import. How dear, he said, were the last words of a friend; and what greater friend had any one than he who said, "Do this in remembrance of me?" He then gave thanks for the loaf, and afterwards for the cup. Before breaking the loaf, he had introduced me to the brethren, and appointed a meeting in the afternoon for me to speak on the subject of Sunday schools. He knew that I was interested in these valuable institutions, but I was not quite prepared for such a task as he had given me; however, in the afternoon, he walked up with me to the chapel, and I did my best. In the evening Bro. Lamar conducted the service. He is a talented but humble-minded evangelist. He was to leave in two or three days for Augusta, in Georgia, the field of his labors in the gospel for a time.

During the ensuing and previous week, I accepted the invitations of some of the brethren to visit them, which I did, and experienced from all I visited great kindness and hospitality. Bethany is naturally a lovely spot, but the class of persons generally to be met with there, add much to its loveliness: they appear to have partaken largely of the amiable character of the patriarch who dwells in the midst of them. While there I visited the college and boarding-house. These buildings are situated on a high hill overlooking the village, which render them both healthy and pleasant. I also visited the printing office and book store. It is singular to reflect that from this quiet village, shut in on almost every side by high hills, are issued forth and sent into almost all parts of America and the world, thousands of pages annually, which have produced no little excitement and embarrassment in the Christian world. The sectarians, finding the principles of the Reformation opposed to their principles and practice, and having been beaten in every controversy, now endeavor to keep the matter as quiet as possible; but the voice of truth will be heard,

notwithstanding all the prejudice and preconceived ideas of men. From this village, too, have gone forth hundreds of soldiers of the cross, to proclaim the glad tidings of the gospel, and to contend for the faith once delivered to the saints. These, armed with the sword of the Spirit, have fought many a good fight against superstition and error.

On the second Wednesday evening I attended the weekly meeting. Dr. Campbell conducted the service on this occasion. He is much younger than his brother Alexander. He is a physician of the soul as well as of the body, and is an able exponent and defender of the truth. He is, with Prof. Pendleton, (one of the Professors of Bethany College,) joint editor of the *Millennial Harbinger*, and some of his articles have probably appeared in your publication.

Before leaving Bethany, I visited the little cemetery in which several of the Campbell family have been interred. Its white marble monuments, I was told, cover among others, the remains of six fair daughters of Elder A. Campbell, who were victims of consumption. Mrs. C., who spent much of her time with them during their illness, and who is still suffering somewhat from family affliction, informed me that they all died in the faith. The somewhat recent death of the aged Father Campbell—who, Mrs. C. informed me, was beloved by all who knew him, and was in himself almost two generations, having reached within a few days his 91st year; and also the not far distant death of a young and promising boy—have both added to that "light affliction," which, I believe though felt keenly, she regards, in the language of Scripture, as being but for a moment, and not worthy to be compared with the "far more exceeding and eternal weight of glory." I would here mention a singular circumstance connected with the death of the latter, who was drowned whilst bathing. He had commenced a scrap-book, and the last piece cut out for it, but not fastened, was the following verse:

"Hope, then, mother, hope in sadness,  
Cheer thy drooping spirits up;  
Sorrow soon will change to gladness,  
Cheer up, mother, cheer up."

The cemetery is situated upon a small *plateau*, far up one of the high hills, and sheltered by a few trees.

The second Lord's day I was at Bethany, the Elder took me with him in a buggy to a place called the Dutch Fork, about 7 or 8 miles from Bethany. This was one of his earliest preaching stations; but from his numerous engagements, he had not been there for two or three years. Our road at first was along the banks of a creek at the foot of hills, the sides of which were occasionally covered with Indian corn and forest trees. After proceeding four or five miles we began to ascend the ranges; the clouds, which had threatened rain at starting, now cleared away, the sun shone brightly forth, and the view of the surrounding country became more extended and beautiful. Here were mountains and streams of water—valleys, woodlands, corn-fields and meadows—intermixed as far as the eye could reach. The scene which Nature presented was indeed a lovely one, but a more beautiful and pleasing sight I afterwards found was in store for me. As we drew near to the place of meeting, we observed numbers going in that



direction, some walking, but the greater number riding on horseback and in almost every kind of vehicle. Coming to a creek, I was not a little surprised to see what pains the Elder took for his horse to drink, practically illustrating the proverb, that "a good man is merciful to his beast." As we passed round the side of a hill, a busy scene was presented to me; the Elder had doubtless witnessed many such, but it was one quite new to me. Nevertheless, I believe he participated in my pleasurable emotions.

Along the entrance to a shaded glen, horses were fastened to rails, and vehicles of various kinds covered the ground for a considerable distance. Here we halted, and added ours to the number. It was understood that Elder A. Campbell would be present, and this, no doubt, induced a larger attendance than ordinary. At the further end of the glen stood the meeting-house, which, not being large enough for the congregation, was not used on the present occasion; the seats, however, had been brought out, and placed under the shade of some sycamore trees. These seats were appropriated to the females, while planks of timber and the banks of grass served for seats for the males. Bro. Myers, reported to me as a zealous evangelist, commenced the service by giving out a hymn or two, which were well sung; one of them, a hymn of invitation, "Come ye sinners, poor and needy," to a lively tune, called "Rousseau's Dream." He next engaged in prayer. Elder A. Campbell then read the first chapter of Hebrews. He said the object he had in addressing his hearers from that passage, was to point out to them the great Author of their salvation, the nature of that salvation, and the danger of neglecting it. In the course of his address he gave several familiar illustrations, well suited to the understanding of his audience, who were for the most part engaged in agricultural pursuits, of the wisdom of the husbandman and others in their temporal affairs, and compared this wisdom with the folly of many who neglected their salvation. His discourse was a long one, but was listened to throughout by his rural congregation with much attention. At its conclusion, a hymn was sung, and the disciples arranged themselves as conveniently as possible, for commemorating their Lord's death, which was done by the largest number of those present. Bro. Myers gave notice that there would be another meeting at 5 p. m.; and two on the morrow, one at 11 a. m., the other at 5 p. m. The above meeting lasted nearly three hours; the horses and vehicles were again in requisition, and began to move off the ground. There were probably between 200 and 300 present. The Elder told me he had often seen more than 1,000 assemble in this manner, and that the scene often reminded him of the words, "The chariots of Israel and the horsemen thereof." Bro. Grey, who lived near, invited us to dine with him, which we did, and took a short rest previous to returning home. We did not return the same way that we came, a better road having been pointed out by some of the brethren. We found it much better than the one we passed along in the morning, and the scenery quite as beautiful and picturesque. Every thing was tranquil; the declining sun shone brightly, and there was not a breeze to move the leaves or the tall stalks of Indian corn. The cultivated and uncultivated parts of the country seemed alike hushed in one of Nature's sweetest reposes. We arrived at Bethany just in time to escape a heavy shower of rain which suddenly arose and passed over.

The Elder was somewhat fatigued with the journey, and no wonder, having driven over about 15 miles of rough and hilly country, and delivered a long address in the open air.

As the Elder was closely engaged in the translation, I had not the pleasure of his company for any length of time, but I had frequent opportunities of conversing with him. On one of these occasions, speaking of his early labors, he called to mind an anecdote which, he said, had long escaped his memory. It was briefly as follows: When the brethren held their first meeting, the house not being ready, they met in the open air, beneath the shade of a sturdy oak; the Elder remarked, he said, at the time, that the mighty tree they saw sprung from an acorn, and that he felt assured that the principles they were united upon were destined to take root and flourish as that tree, and though their beginning was small, yet in the latter end they would be very great. This prediction, I think, bids fair to be verified, the brethren at present numbering about 300,000.

The Elder is of a most cheerful disposition, and he is as welcome a visitor to the young as he is to the aged, contributing not a little to the happiness of both. He can turn almost every thing he hears and sees to some good account.

I left Bethany on Monday, August 14th, not without some regret. I shall long remember with grateful feelings the kindness I experienced during my stay there. On my way to New York I visited the cities of Washington, Baltimore and Philadelphia. At the latter place I called on Elder J. Challen, who kindly invited me to make his house my home during my stay in the city, which I did. I arrived there on Saturday, August 19th, and next day attended the Sunday school and church. In the former I addressed the children, and in the latter I heard two good exhortations from Elder Challen. I left on Tuesday for New York. Several of the brethren in America, hearing of my intended visit to you, desired to be affectionately remembered to you or any brethren I might meet with in England.

*Elder J. Wallis.*

*H. Hussey.*

We are peculiarly glad to see from the contents of the October British Harbinger, that at least in one Baptist Association the Original Gospel is occupying the attention of its ministry, and has found at least one very sensible and able advocate. He must be heard on our pages.

*A. C.*



DISCIPLES OF CHRIST\* (sometimes called CAMPBELLITES, or REFORMERS.) As is usual in similar cases, the brethren who unite under the name of Disciples of Christ, or Christians, are nicknamed after those who have been prominent in gathering them together: they choose, however, to be recognised by the above simple and unassuming name.

The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel and order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Virginia, entitled, "the Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregation which they had formed, united with the Redstone Baptist association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred Scriptures* for every thing necessary to the perfection of Christian

\*This article was furnished by Mr. Campbell for the Encyclopædia.

character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years' debating and contending for the Bible alone and the apostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning association, in the Western Reserve of Ohio, that association being more favorable to his views of reform.

In his debates on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. M'Calla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning association appointed Mr. Walter Scott as evangelist, in the year 1827, and when great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine. Within the last seven years, they have increased with the most unprecedented rapidity; and during the present year, (1833,) not much less than ten thousand have joined the standard of reformation. They probably at this time, in the United States alone, amount to at least one hundred thousand. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls "the apostasy". This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, con-

ventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.



By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theory, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz. *that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Savior of the world*; the Acts of the Apostles as a divinely-authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ,

recording the full development of *the gospel* by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behavior of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Savior.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight,*" or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoptions into the family of God.

The Holy Spirit is promised only to those who believe and obey the Savior. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart till he obeys the gospel.

Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience ad-

dressed after the Holy Spirit was bestowed after the glorification of Jesus, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands all men every where to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the



death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practices of those who wish to be known as the Disciples of Christ: but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope and practice.

The views of reformation in faith and practice of "the Disciples of Christ" may be seen at great length, by those desiring a more particular acquaintancé, in the *Christian Baptist and Millennial Harbinger*, edited by Alexander Campbell, of Bethany, Brooke county, Virginia; also in the *Evangelist*, published by Walter Scott, Carthage, Ohio; and the *Christian Messenger*, pub-

lished by Barton W. Stone and J. T. Johnson, Georgetown, Kentucky. The *Christian Baptist and Millennial Harbinger*, being the first publication of these sentiments, contains a history of this reformation, as well as a full development of all things from the beginning.

-- Fessenden and Co's Encyclopedia of Religious Knowledge.  
John Newton Brown, ed.  
Brattleboro, Vt., Fessenden and Co., 1835,  
pp. 562-564.



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## THE MILLENNIAL HARBINGER.

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I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation and tribe, and tongue, and people—saying with a loud voice, Fear God and give glory to him, for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water.—JOHN.

Great is the truth and mighty above all things, and will prevail.

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### CO-OPERATION OF CHURCHES.

#### NO. IV.

IN my first essay under this head it was alleged that the geographical and political boundaries of districts of country, were regarded in discriminating the co-operation of churches in the New Testament. "As I have given order to the churches in Galatia, so do you," says Paul to the church in Corinth. He also says the churches in Macedonia very liberally co-operated in their contributions for the poor saints in Judea. He speaks in the same epistle (2 Cor. 8th and 9th chaps.) of one person chosen by the churches to travel with him with the boun-

ty of the churches; and of others his companions, as messengers of the churches. It has been made sufficiently evident that the churches were distinguished by the political or geographical boundaries which enclosed them, and which must always, less or more, affect the circumstances and condition of all who live within them. It is soil, climate, and government, which create the most prominent diversities in the lot of individuals and churches. These are not arbitrary things, and must in their own nature, furnish incentives and reasons for co-operation.

Agreeably to the reason and nature of things, which must never be lost sight of, and to all that is said or implied in the New Testament, upon this subject, it behoves the churches at this time, to regard their location, as respects states and counties, in their efforts to convert the world.

Our political and territorial divisions, are counties and states.—The churches in each county should therefore, form an intimate acquaintance with one another, and co-operate first in all means necessary to the conversion of the county in which they are located, and of which they are a part. For example, the churches in this county of Brooke, now amounting to six, beside those on the line, partly in Brooke, Washington, Pa. and Ohio, Va. ought to unite their energies for the conversion of their fellow citizens. Those in Washington, Pa. and those in every other county, ought to do likewise.

We shall not now repeat what has been written, nor attempt again to demonstrate from scripture premises, that the Lord has left it now to the church to convert the world. He no longer employs Angels, Prophets, nor Apostles, as his agents in the work. He has fitted and furnished the church for this ministry. If they do their duty, the work of conversion goes on: if not, it stops.

The only question is, *how shall this be done to the best advantage?* The New Testament furnishes the principles which call forth our energies, but suggests no plan. This it could not have done, unless the geographical, political, pecuniary, and literary circumstances of every state, county, canton, or parish in all the world, and in all generations, had been located and described in the manner of an Universal Atlas, with directions varying with the soil, climate, government, trade, &c. &c. But, this would be as unnecessary as to have furnished us with a list of all the crimes to be avoided and all the virtues to be practised, which should, in after times, arise in the ever changing habits, circumstances, and relations of society. Hence, we do not think it necessary to find horseracing, cockfighting, bullbaiting, balls, cardplaying, and theatres, &c. &c. described and denounced in the New Testament, to enable us to condemn them—nor to find all the honest and virtuous trades, manners and customs, defined and enforced, in order to our practising them. But we find a *finally* in the New Testament, that justifies and condemns us, with as much point and perspicuity as a liturgy, a manual, or even a broad precept. "*Finally brethren, whatsoever things are true, venerable, just, pure, benevolent, and of good fame, attentively consider and practise, and the God*



of peace will be with you." This, at the side of all goodness, and "such like," at the side of a catalogue of vices, is enough for all virtue, and all vice.

The churches in every county, have from scripture and reason, all authority to bring their combined energies upon their own vicinity first, and when all is done at home, they may, and ought to co-operate with their weaker neighbors in the same state, and so on increasing the circle of their co-operations, as they fill up the interior, with all light and goodness, until the knowledge of the glory of the Lord cover the whole earth.

Whether then, they shall all meet annually, semi-annually, or quarterly, in one place in each county; or whether they shall appoint persons to visit all the churches in the same bounds, and to call forth all their means to enlighten and reform society at large, are questions which their own discretion must decide.

They may as rationally expect to find a law or rule on such subjects, in the New Testament, as to find a rule for the size and material of the house in which they ought to meet, and the hour of the day at which they shall commence or adjourn, and a hundred other things, purely circumstantial, which have no more faith nor morality in them than in the colors, blue, black, or brown.

Some weak, but honest minds, are for converting the New Testament into a *ritual*, and expecting to find a code of laws concerning every thing about economy, and co-operation, as if these were parts of christian faith and morals. Some have even thought it a sin to enumerate or enrol the names of the members of one congregation, because David was punished for enumerating Israel and Judah; and because others have written down articles of belief, and bound them on the consciences of men, they are afraid to write down their own names; or to ascertain how many members compose the church of any one place. Such eccentricities of mind, resemble the conduct of a man who, because his father was drowned, would not pass a shallow ford, and of another, who, because he had been burned when a child, would never approach a fire to warm by it.

We have neither Achaia, Macedonia, Galatia, Philippi, nor Thessalonica in these United States; but we have Pennsylvania, Virginia and Ohio, and we have the counties of Brooke, Ohio, Trumbull, Portage and Jefferson; and all the reason in the world why churches in these districts should know one another as well, and co-operate as fully now, as in the times of the Apostles.

The churches must awake and arise from their slumber in the Lord's work. Only let them think what they might do and how little they are doing.—To begin at home, I shall take this our county of Brooke, for an example. In it there are, say, five hundred disciples, free men in the kingdom of the Messiah. Suppose then, that besides the weekly meetings of these brethren, in their respective churches on every Lord's day for all the purposes of social and christian worship; suppose they had one general meeting, as central as possible in the county, say annually; at which meeting reports were made of the

moral condition of every vicinity in the county, and that they should agree to select some seven or fourteen stations in the county, to be supplied once every week by some member of these communities, as their agent, whose qualifications will enable him to proclaim reformation towards God and faith in Jesus Christ—who is accomplished to proclaim reformation and forgiveness of sins in such a way as to interest and edify the hearers. One such person might once in each week, visit these seven stations, or in two weeks fourteen stations, covering almost the whole population of the county. Suppose then he labored thus for one year, and made report at the next annual meeting, of his progress, and that the brethren of these congregations supplied him with every thing necessary to life and godliness, what would be the probable result? what would be the tendency of such an arrangement? All the churches in the county, meeting every Lord's day to worship the Lord and to build up one another in faith, hope and love, and to pray for the conversion of their neighbors, for the success of this their agent, whom they patronize, would be, one would think, more likely to diffuse the influences of the gospel through society in one year, than all that is now done in two or three. And can the churches not scripturally, rationally, and honorably co-operate in such an effort to serve the community! Are they not able to find such a person, and cannot 300 disciples labor each one day in the year, to supply him who for them labors 365 days in the year, in proclaiming the word!!

Let the churches in Brooke provoke to emulation and arouse to jealousy, the churches of Trumbull in Ohio; and let the churches in Trumbull, provoke to emulation the churches in Portage, and so on till the praises of the Lord resound from thousands of tongues, which are now mutes in the moral creation. A co-operation of this kind, is worth all the speculations of the day on regeneration, faith and repentance. And indeed, we are at a loss to know how christians can rest contented, while so many of their neighbors, friends and relatives are living without God and without hope in the world. Can they be content to see their own flesh and blood perishing in their sins and not make a single effort—neither devote a day in the year, nor the value of it, to the salvation of their fellow men? We presume it is because the matter is not reflected on, and because some are yet waiting for a law, commandment, or voice from God, authorizing them to exhort and beseech their fellow men to be reconciled to God through the redemption which is in Christ Jesus. Let the disciples every where, take this great matter into their most serious consideration, and not only pray the Lord to send forth laborers into the harvest, but thrust in their sickles into the ripe grain. EDITOR.



The following Report is laid before our readers as containing an expose of our views on the subject of Co-operation. We have only to say, that we have experienced various very beneficial results from the adoption of the resolutions, and the carrying into effect the principles herein developed.

### REPORT

*Of the Proceedings of a General Meeting of Messengers, from thirteen congregations, held in Wellsburg, Va. on Saturday, the 12th of April, 1834.*

THE brethren in Wheeling, sensible that something was wanting among themselves to fill up the measure of their relative duties to the congregations in their immediate vicinity and to society at large; being also apprehensive that the congregations within their knowledge were, from similar circumstances, deficient in doing all that is enjoined on the citizens of Christ's kingdom—at one of their meetings in January last, addressed a letter to the brethren in Wellsburg, wishing them to take these matters into consideration, and soliciting their aid and co-operation in the use of whatever means might, on mature deliberation, be thought wanting to finish the things begun, and to perfect what is wanting to the good order of the congregations, and to their usefulness to the world. For this purpose letters were addressed to a number of congregations in the counties of Ohio and Brooke and the surrounding country, soliciting also their aid and co-operation. A meeting was finally agreed upon in Wellsburg, and messengers from the congregations were appointed to assemble there on the 12th of the present month, that the brethren might confer face to face upon these subjects. Messengers from thirteen congregations assembled on the day appointed; and, could the brethren in Wheeling have addressed a greater number of churches, doubtless the meeting would have been still larger.

The meeting was organized by appointing brother *John Brown*, President, and brethren *Isaac Hoge* and *J. T. M'Vay*, Secretaries. After social worship the object of the meeting was stated, and the matters to be examined were submitted in the form of three questions:—

1st. In all the relations in which the congregations stand to themselves and to the world, is there any thing wanting to the full discharge of all that is enjoined upon them by the great King and Head of the Church?

This question being unanimously answered in the affirmative, the second question was, What are the things wanting?

On this question it was agreed that every brother present should, in answer to his name, state, from his own views of what pertained to the congregations, and from his own experience and observation, what, in his judgment, was wanting.

Some doubts were expressed whether such a meeting was in accordance with any precept, precedent, or principle suggested in the

New Testament, and whether the things wanting could be set in order, or any means adopted by the brethren present to remedy any defects which should appear in the congregations, either with respect to their internal or external relations.

After a full expression of the preceding views (though they are here presented more in detail,) the following resolutions were submitted, discussed, and all of them almost, if not altogether, unanimously adopted by the brethren present; and are now recommended to the congregations for their concurrence:—

*Resolved*, That in order to remedy one of the things wanting in the churches, it is the duty of the congregations to co-operate in the selection of proper persons to proclaim the word, and to give them directions in their labors, and to exercise a supervision over them.

*Resolved*, That there shall be a fund raised by voluntary subscription or contribution, in each congregation, for the support of those who labor in the word and teaching; and that this fund shall be forwarded quarterly to a Treasurer, who shall apply it under the direction of a committee to be appointed for that purpose.

*Resolved*, That this meeting nominate two persons to labor in the word and teaching, under the direction of a committee, and that they be recommended to the congregations for their concurrence.

*Resolved*, That brethren Robert H. Forrester, of Pittsburg; John Henry, William Haden, and Jonas Hartzil, of Ohio, be recommended to the congregations; and that whichever two of them can be first obtained, shall, with the concurrence of the brethren, be employed to labor in the word and teaching.

*Resolved*, That the following persons be appointed a committee to direct and superintend the labors of the brethren nominated in the 4th resolution, namely:—R. Richardson, of Wellsburg; J. T. M'Vay, of Bethany; John Hindman, of the Cove; Robert Nichols, of Centre; Thomas Wier, of Steubenville; Absalom Titus, of Dutch Fork; J. Hoge, of Wheeling; Joel F. Martin, of Warren; Cyrus M'Neely, of Cadiz; James Hough, of West Liberty; Joshua Carle, of Salt Run; William Cochrane, of Middletown, Ohio; Samuel Grafton, of King's Creek. And, of these, any three shall be a quorum, all of whom shall be notified by a Corresponding Secretary.

*Resolved*, That *John Brown* be appointed Treasurer, and *J. T. M'Vay* Corresponding Secretary of the congregations co-operating in these resolutions.

*Resolved*, That A. Campbell and J. T. M'Vay be appointed a committee to report the objects and proceedings of this meeting to the congregations here represented.

*Resolved*, That the congregations of disciples in this co-operation will not countenance or patronize any person as a public proclaimer of the word, who is not now known to the brethren, or who has not been appointed by some congregation, and has not testimonials of his good standing.



## Co-operation of Churches.

*Brother Campbell,*

THE old proverb has a wonderful influence with me, "The burnt child dreads the fire." Having suffered so much from the traditions and anti-scriptural practices of the Baptists, I dread every appearance of a departure from the teaching of Jesus Christ and his apostles, or a leaning to any anti-Christian practices. Permit me, then, to speak a word by way of caution to our brethren. I know I do this from love to them and the truth of the gospel.

It does appear to me there is a falling off in some measure from what we first set out with—"A restoration of the ancient gospel and order of things, and a pure apostolic speech." If I am mistaken in this, it will give me pleasure to find it to be so. But it seems to me like a departure from the simplicity of the Christian institution to have co-operation meetings with *Presidents* and *Secretaries*, calling for the *Messengers* of churches, and laying off districts. This was nearly the principle upon which the Baptists began in Old Virginia (except their creed) and it has now become the scourge and curse to the peace of society. I am for co-operation too; but co-operation, if I under-

stand the term, implies *weakness*. When any one church wishes to send out an Evangelist, and is unable to sustain him in the field, she may invite her sister churches to co-operate with her. If the invitation is accepted, when the members visit those inviting them on a set day, they ought to act as in the *house of another family*. The Elders of this congregation preside and state the object for which they were invited and their inability to perform the work themselves, and ask their assistance and the sum of money wanting. This being agreed on, then all concerned can unite in selecting their Evangelist, either leaving the arrangement to the Evangelist or pointing out the most suitable ground to be occupied by him—for one year or the time agreed on. The congregation proposing to co-operate, appoints one of her members or elders to receive all monies and pay over quarterly to their Evangelist what they may judge necessary to sustain him in the field. This brother's account to be presented to the churches co-operating annually. Such is our course, and I think there is not the same danger of running into the popish principles and practices of the sects as when we have *Presidents* and *Secretaries*—with their anathemas following.

That all may walk in the simplicity of the gospel institutions, and adhere steadfastly to that which was from the beginning, is the prayer of yours truly,  
T. M. HENLEY.

### REPLY.

*Dear brother Henley,*

In the absence of brother Campbell it devolves upon me to notice your communication; and this I may do with the more propriety, since I was myself one of the *Secretaries* to the co-operation meeting of which you speak.

Nothing can be more pleasing to those who love the truth than to

in omitting a duty as in committing an evil action. There are many things not specially treated of in the Scriptures, which it is very necessary and proper for Christians to do, and which may be even involved in the principles of the Christian religion; as there are many things not forbidden in the Scriptures, which nevertheless it would be highly improper for Christians to do, because they are subversive of the very foundations of the Institution. A thing may be *unscriptural*, but it does not therefore follow that it is *anti-scriptural*. For instance, the various *opinions* entertained by Christians, may be, and of course are, *unscriptural*—but they are not necessarily *anti-scriptural*. If, however, they should attempt to impose them upon each other, or make them a term of communion, this would indeed be *anti-scriptural*, since we are commanded to receive one another without regard to differences of opinion.

It is this distinction which occupies so conspicuous a place among the principles which govern the present reformation. For while nothing can be required for which there is no divine warrant, and nothing will be tolerated which is opposed to the laws and teachings of Christ and the Apostles, the greatest liberty of opinion is permitted as it respects every thing which is not revealed. Of this kind are the order of the exercises of public worship, the manner in which the commemorative institutions are to be attended to, the kind of building which the church is to occupy; and in the same class are found the various ways and means by which the gospel is to be spread abroad—whether by the pen—the press—the tongue—by one church or a co-operation of churches—or whether these churches are to meet *en masse*, or by deputies, or merely send letters to each other.

All or any of these plans are admissible, nor can it be said with propriety that the employment of any one of them is a departure from first principles, since no opinions are thereby imposed upon any one, and there is no claim or usurpation of authority either legislative or judicial. The disciples indeed, brother Henley, all feel so much like yourself in this matter, that I think for my part there is little danger that they will ever submit to religious tyranny again. The Jews never worshipped idols after they returned from Babylon.

You do not, however, object particularly to the plans which have been pursued—you only fear that they may be abused, and you propose one which you think less liable to abuse. There is no doubt that the more simple the plan of co-operation the better—and it was for this very reason that the meeting of messengers to which you allude concluded, agreeably to the instructions of the churches, that it was unnecessary for more churches to unite together in the work than were merely sufficient to sustain one Evangelist. So that if one church finds herself unable to support a laborer in the field, she may unite her means with others, and thus accomplish the desired object. This is pretty much the plan which you propose. Nevertheless it might be a question whether or not this is not equally liable to abuse—whether two or three churches meeting together may not as readily abuse their power, and usurp authority over the absent or the minority, as those brethren who may be appointed and instructed by them,



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ANY CHRISTIANS AMONG PROTESTANT PARTIES.

[from *Louisa Anderson*]

"Lunenburg, July 8th, 1837.

"Dear brother Campbell—I was much surprised to-day, while reading the Harbinger, to see that you recognize the Protestant parties as Christian. You say, you 'find in all Protestant parties Christians.'

"Dear brother, my surprize and ardent desire to do what is right, prompt me to write to you at this time. I feel well assured, from the estimate you place on the female character, that you will attend to my feeble questions in search of knowledge.

"Will you be so good as to let me know how any one becomes a Christian? What act of yours gave you the name of Christian? At what time had Paul the name of Christ called on him? At what time did Cornelius have Christ named on him? Is it not through this name we obtain eternal life? Does the name of Christ or Christian belong to any but those who believe the *gospel*, repent, and are buried by baptism into the death of Christ?"

In reply to this conscientious sister, I observe, that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world; and the promises concerning the *everlasting* kingdom of Messiah have failed, and the *gates of hell have prevailed against his church!* This cannot be; and therefore there are Christians among the sects.

But who is a Christian? I answer, Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will. *A perfect man in Christ*, or a perfect Christian, is one thing; and "a babe in Christ," a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect man and the imperfect man in Christ. The former, indeed, implies the latter. Paul commands the imperfect Christians to "be perfect," (2 Cor. iii. 11.) and says he wishes the perfection of Chris-

tians. "And this also we wish" for you *saints* in Corinth, "even your perfection:" and again he says, "We speak wisdom among the perfect," (1 Cor. ii. 6.) and he commands them to be "perfect in understanding," (1 Cor. xiv. 20.) and in many other places implies or speaks the same things. Now there is perfection of will, of temper, and of behaviour. There is a perfect state and a perfect character. And hence it is possible for Christians to be imperfect in some respects without an absolute forfeiture of the Christian state and character. Paul speaks of "carnal" Christians, of "weak" and "strong" Christians; and the Lord Jesus admits that some of the good and honest-hearted bring forth only thirty fold, while others bring forth sixty, and some a hundred fold increase of the fruits of righteousness.

But every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven. "Salvation was of the Jews," acknowledged the Messiah; and yet he said of a foreigner, an alien from the commonwealth of Israel, a Syro-Phenician, "I have not found so great faith—no, not in Israel."

Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually-minded and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians. Still I will be asked, How do I know that any one loves my Master but by his obedience to his commandments? I answer, *In no other way.* But mark, I do not substitute obedience to one commandment, for universal or even for general obedience. And should I see a sectarian Baptist or a Pedobaptist more spiritually-minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known.

With me mistakes of the understanding and errors of the affections are not to be confounded. They are as distant as the poles. An ange



may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton were very different persons, and had very different views of baptism, and of some other things; yet they were both disposed to obey, and to the extent of their knowledge did obey the Lord in every thing.

There are mistakes with, and without depravity. There are wilful errors which all the world must condemn, and unavoidable mistakes which every one will pity. The Apostles mistook the Saviour when he said concerning John, "What if I will that John tarry till I come;" but the Jews perverted his words when they alleged that Abraham had died, in proof that he spake falsely when he said, "If a man keep my word he shall never see death."

Many a good man has been mistaken. Mistakes are to be regarded as culpable and as declarative of a corrupt heart only when they proceed from a wilful neglect of the means of knowing what is commanded. Ignorance is always a crime when it is voluntary; and innocent when it is involuntary. Now, unless I could prove that all who neglect the positive institutions of Christ and have substituted for them something else of human authority, do it knowingly, or, if not knowingly, are voluntarily ignorant of what is written, I could not, I dare not say that their mistakes are such as unchristianize all their professions.

True, indeed, that it is always a misfortune to be ignorant of any thing in the Bible, and very generally it is criminal. But how many are there who cannot read; and of those who can read, how many are so deficient in education; and of those educated, how many are ruled by the authority of those whom they regard as superiors in knowledge and piety, that they never can escape out of the dust and smoke of their own chimney, where they happened to be born and educated! These all suffer many privations and many perplexities, from which the more intelligent are exempt.

The preachers of "*essentials*," as well as the preachers of "*non-essentials*," frequently err. The Essentialist may disparage the heart, while the Non-essentialist despises the institution. The latter makes void the institutions of Heaven, while the former appreciates not the mental bias on which God looketh most. My correspondent may belong to a class who think that we detract from the authority and value of an institution the moment we admit the bare possibility of any one being saved without it. But we choose rather to associate with those who think that they do not undervalue either seeing or hearing, by affirming that neither of them, nor both of them together, are essential to life. I would not sell one of my eyes for all the gold on earth; yet I could live without it.

There is no occasion, then, for making immersion, on a profession of the faith, absolutely essential to a Christian—though it may be greatly essential to his sanctification and comfort. My right hand and my right eye are greatly essential to my usefulness and happiness, but not to my life; and as I could not be a perfect man without them, so I cannot be a perfect Christian without a right understanding and a cordial reception of immersion in its true and scriptural meaning and design. But he that thence infers that none are Christians but the immersed, as greatly errs as he who affirms that none are alive but those of clear and full vision.

I do not formally answer all the queries proposed, knowing the one point to which they all aim. To that point only I direct these remarks. And while I would unhesitatingly say, that I think that every man who despises any ordinance of Christ, or who is willingly ignorant of it, cannot be a Christian; still I should sin against my own convictions, should I teach any one to think that if he mistook the meaning of any institution, while in his soul he desired to know the whole will of God, he must perish forever. But to conclude for the present—he that claims for himself a license to neglect the least of all the commandments of Jesus, because it is possible for some to be saved, who, through insuperable ignorance or involuntary mistake, do neglect or transgress it; or he that wilfully neglects to ascertain the will of the Lord to the whole extent of his means and opportunities, because some who are defective in that knowledge may be Christians, is not possessed of the spirit of Christ, and cannot be registered among the Lord's people. So I reason; and I think in so reasoning I am sustained by all the Prophets and Apostles of both Testaments.

A. C.



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### ANY CHRISTIANS AMONG THE SECTS!

[*Louisa Anderson*]  
Junging from numerous letters received at this office, my reply to the (sister) from Lunenburg has given some pain to our brethren, and some pleasure to our sectarian friends. The builders up of the parties tauntingly say to our brethren, "Then we are as safe as you," and "You are coming over to us, having now conceded the greatest of all points—viz. that immersion is not essential to a Christian." Some of our brethren seem to think that we have neutralized much that has been said on the importance of baptism for remission, and disarmed them of much of their artillery against the ignorance, error, and indifference of the times upon the whole subject of Christian duty and Christian privilege.

My views of Opinionism forbid me to dogmatize or to labor to establish my own opinion, and therefore I hope to be excused for not publishing a hundred letters for and against said opinion. Only one point of importance would be gained by publishing such a correspondence; and I almost regret that we have not a volume to spare for it. It would indeed fully open the eyes of the community to the fact that there are but few "Campbellites" in the country. Too many of my correspondents, however, seem to me to have written rather to show that they are not "Campbellites," than to show that my opinion is false and unfounded.

While, then, I have no wish to dogmatize, and feel no obligation to contend for the opinion itself, I judge myself in duty bound to attempt—

1st. To defend myself from the charge of inconsistency.

2d. To defend the opinion from the sectarian application of it.

3d. To offer some reasons for delivering such an opinion at this time.

1. With all despatch, then, I hasten to show that I have neither conceded nor surrendered any thing for which I ever contended; but that, on the contrary, the opinion now expressed, whether true or false, is one that I have always avowed.\*

1. Let me ask, in the first place, what could mean all that we have written upon the union of Christians on apostolic grounds, had we taught that all Christians in the world were already united in our own community?

2. And in the second place, why should we so often have quoted and applied to apostate Christendom what the Spirit saith to saints in Babylon—"Come out of her, my people, that you partake not of her sins, and that you receive not of her plagues"—had we imagined that the Lord had no people beyond the pale of our communion!

3. But let him that yet doubts, read the following passages from the

\* It is with us as old as baptism for the remission of sins, and this is at least as old as the "Christian Baptist." Read the first two numbers of that work.



Christian Baptist, April, 1825:—"I have no idea of seeing, nor wish to see, the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples dispersed among them that reason and benevolence would call out of them," &c. &c. This looks very like our present opinion of Christians among the sects!! 2d ed. Bethany, p. 85.

4. Again, speaking of purity of speech in order to the union of Christians, we say, "None of you [Christians] have ever yet attempted to show how Christians can be united on your principles. You have often showed how they may be divided, and how *each party may hold its own*; but while you *pray* for the visible unity of the disciples, and advocate their visible disunity, we cannot understand you." March, 1827, vol. 4.

5. Various essays and letters on "Christian union" from our correspondents, are given to our readers with our approbation; from one of which we quote these words:—"I suppose all agree that among Christians of every name there are disciples of Jesus Christ, accepted of God in him, real members of his body, branches in the true vine, and therefore all one in Christ." October, 1826, vol. 4, p. 53.

6. In a letter to Spencer Clack, August, 1826, I have said, "As to what you say concerning the evils of division among Christians, I have nothing to object. I sincerely deplore every division, and every sectarian feeling which now exists; and if I thought there was any man on this continent who would go farther than I to heal all divisions and to *unite all Christians* on constitutional grounds, I would travel on foot a hundred miles to see him and confess my faults to him" vol. 5, p. 15.

7. On the evening before my departure to debate with Mr. Owen, vol. 6, p. 239, April 6, 1829, in alluding to that crisis, I say—"I rejoice to know and feel that I have the good wishes, the prayers, and the hopes of myriads of Christians in all denominations." So speak the pages of the Christian Baptist on many occasions.\*

8. The views of the Millennial Harbinger on this subject are condensed in a work called "Christianity Restored," or, as we have designated it, "A Connected View of the Principles," &c. "of the Foundation on which *all Christians may form one communion*." (See its title-page!!)

In that volume there is a long article on *the foundation of Christian union*, showing how the Christians among the sects may be united. We refer to the whole of this article from page 101 to 128, as the most unequivocal proof of our views of Christians among the sects. Indeed we say (page 102) of our own community, that it is a *nucleus* around which may one day congregate all the children of God. In that article we wax bolder and bolder, and ask, (page 121,) "Will sects ever cease? Will a time ever come when all disciples will unite under one Lord, in one faith, in one immersion? Will divisions ever be healed? Will strife ever cease among the saints on earth!"

10. But in the last place, in the first Extra on Baptism for Remission of Sins, we exclude from the pale of Christianity of the Pedobaptists none but such of them as "wilfully *neglect* this salvation, and who, having the opportunity to be immersed for the remission of sins, wilfully

\* Let the curious reader consult the essays on Christian Union in the Christian Baptist, so far as I have approbated them, especially my replies to an Independent Baptist.

neglect or refuse"—"of such," indeed, but of none others, we say, "We have as little hope for them as they have for all who refuse salvation on their own terms of the gospel." 1st Extra, 1st ed. p. 53.

With these ten evidences or arguments, I now put it to the candor of those who accuse us of inconsistency or change of views, whether they have not most evidently misrepresented us. Were it necessary we could easily swell these ten into a hundred.

II. We shall now attempt to defend this opinion from the sectarian application of it:—

1. It affords them too much joy for the consolation which it brings; because it imparts no certainty of pardon or salvation to any particular unbaptized person whatsoever.

In reference to this opinion, all the unimmersed are to be ranged in two classes;—those who neither know nor care for this opinion, and those who know it and rejoice in it. It will require but a moment's reflection to perceive that those who care nothing for this opinion will not rejoice it nor abuse it; and that those who would, *for their own sake*, rejoice in it are not included in it. He that rejoices in such an opinion, for his own sake, has had the subject under consideration; and it is a thousand chances to one that he is obstinately or willingly in error on the subject; and, therefore, in the very terms of the opinion, he is precluded from any interest in it. His joy, indeed, is strong presumptive evidence against him; because it is proof that he is one-sided in his feelings, which no upright mind can be—at least such a mind as is contemplated in the opinion; for it respects only those who have not had any debate with themselves upon the subject, and have, without any examination or leaning, supposed themselves to have been baptized.

In no case, indeed, can there be the same certainty (all things else being equal) that he who was sprinkled, poured, or immersed on some other person's faith; or that he who was sprinkled or poured on his own faith, shall be saved, as there is that he that first believes and is then, on his own confession, immersed, shall be saved. In the former case, at best, we have only the fallible inference or opinion of man; while in the latter we have the sure and unerring promise of our Saviour and Judge. It cannot be too emphatically stated that he that rejoices *for his own sake*, that he may be accepted by the Lord on his infant or adult pouring or sprinkling, because of his dislike to, or prejudice against believer's immersion, gives unequivocal evidence of the want of that state of mind which is contemplated in the opinion expressed; and has proved himself to be a seeker of his own will and pleasure, rather than rejoicing in the will and pleasure of God; and for such persons we can have no favorable opinion.

2. But that the aforesaid opinion does not disarm us of our arguments against ignorance, error, and indifference, is evident; because it assumes that the person in question is acting up to the full measure of his knowledge upon the subject, and that he has not been negligent, according to his opportunities, to ascertain the will of his Master; for in the very terms of the opinion he is not justified, but self-condemned, *who only doubts*, or is not fully persuaded that his baptism is apostolic and divine.

3. To admit that there may be Christians among the sects, does not derogate from the value or importance of baptism for the remission of



sins, any more than it derogates from the superior value and excellency of the Christian Institution to admit that salvation was possible to the Jews and Patriarchs without the knowledge and experience of all the developments of the New Testament. For besides the Christian disposition, state, and character, there are the Christian privileges. Now, in our judgment, there is not on earth a person who can have as full an assurance of justification or of remission of sins, as the person who has believed, confessed his faith, and been intelligently buried and raised with the Lord; and therefore the present salvation never can be so fully enjoyed, all things else being equal, by the unimmersed as by the immersed.

4. Again, as every sect agrees, that a person immersed on a confession of his faith is truly baptized, and only a part of Christendom admits the possibility of any other action as baptism: for the sake of union among Christians, it may be easily shown to be the duty of all believers to be immersed, if for no other reason than that of honoring the divine institution and opening a way for the union and co-operation of all Christians. Besides, immersion gives a constitutional right of citizenship in the universal kingdom of Jesus; whereas with our opponents, themselves being judges, their "baptism" gives the rights of citizenship only in some provinces of that kingdom. For as far as baptism is concerned, the Greek, the Roman, the English, the Lutheran, the Calvinian, the Arminian, the Baptist communities will receive the immersed; while only a part of Christendom will acknowledge the sprinkled or the poured. Therefore, our opinion militates not against the value of baptism in any sense.

5. In the last place, to be satisfied with any thing that will just do in religion, is neither the Christian disposition nor character; and not to desire to know and do the whole will of God, places the individual out of the latitude and longitude of the opinion which we have advanced. These things being so, then we ask, wherein does the avowal of such an opinion disarm us of arguments for professor or profane, on the value of the baptism in the Christian Institution; or the importance and necessity of separating one's self from all that will not keep the commandments of Jesus; and of submitting without delay to the requisitions of the illustrious Prophet whom the Almighty Father has commanded all men to obey?

III. In the third and last place, we offer some reasons for delivering such an opinion at this time:—

1. We were solicited by a sister to explain a saying quoted from the current volume of this work, concerning finding "Christians in all Protestant parties." She proposed a list of questions, involving, as she supposed, either insuperable difficulties or strong objections to that saying; and because she well knew what answers I would have given to all her queries, I answered them not: but attended to the difficulty which I imagined she felt in the aforesaid saying.

2. But we had still more urgent reasons than the difficulties of this sister to express such an opinion:—Some of our brethren were too much addicted to denouncing the sects and representing them *en masse* as wholly aliens from the possibility of salvation—as wholly antichristian and corrupt. Now as the Lord says of Babylon, "Come out of her, my people," I felt constrained to rebuke them over the shoulders of

this inquisitive lady. These very zealous brethren gave countenance to the popular clamor that we make baptism a saviour, or a passport to heaven, disparaging all the private and social virtues of the professing public. Now as they were propounding opinions to others, I intended to bring them to the proper medium by propounding an opinion to them in terms as strong and as pungent as their own.

The case is this: When I see a person who would die for Christ; whose brotherly kindness, sympathy, and active benevolence know no bounds but his circumstances; whose seat in the Christian assembly is never empty; whose inward piety and devotion are attested by punctual obedience to every known duty; whose family is educated in the fear of the Lord; whose constant companion is the Bible: I say, when I see such a one ranked amongst heathen men and publicans, because he never happened to inquire, but always took it for granted that he had been scripturally baptized; and that, too, by one greatly destitute of all these public and private virtues, whose chief or exclusive recommendation is that he has been immersed, and that he holds a scriptural theory of the gospel: I feel no disposition to flatter such a one; but rather to disabuse him of his error. And while I would not lead the most excellent professor in any sect to disparage the least of all the commandments of Jesus, I would say to my immersed brother as Paul said to his Jewish brother who gloried in a system which he did not adorn: 'Sir, will not his uncircumcision, or unbaptism, be counted to him for baptism? and will he not condemn you, who, though having the literal and true baptism, yet dost transgress or neglect the statutes of your King?'

3. We have a third reason: We have been always accused of aspiring to build up and head a party, while in truth we have always been forced to occupy the ground on which we now stand. I have for one or two years past labored to annul this impression, which I know is more secretly and generally bandied about than one in a hundred of our brethren may suspect. On this account I consented the more readily to defend Protestantism; and I have, in ways more than I shall now state, endeavored to show the Protestant public that it is with the greatest reluctance we are compelled to stand aloof from them—that they are the cause of this great "schism," as they call it, and not we.

Now, with this exposition in mind, let us examine the meaning of he alleged concession. And first let me ask, What could induce us to make it at this crisis? or, I should more correctly say, to *repeat* it so strongly?

No one will say our opponents have compelled us by force of argument to make it. Themselves being judges, we have lost nothing in argument. All agree that the "concession" was uncalled for—a perfect free-will offering.

Neither can they say that we envy their standing, or would wish to occupy their ground; because, to say nothing of our having the pure original gospel institutions among us, regarding us merely as a new sect like themselves, we have no reason to wish to be with them, inasmuch as we have the best proselyting system in Christendom. Faith, repentance, and baptism for the remission of sins, with all the promises of the Christian adoption and the heavenly calling to those who thus put on Christ, is incomparably in advance of the sectarian altar and the straw—the mourning bench, the anxious seat, and all the other para-



phernalia of modern proselytism. That it is so practically, as well as theoretically, appears from the fact of its unprecedented advances upon the most discerning and devout portions of the Protestant parties. No existing party in this or the father-lands has so steadily and rapidly advanced as that now advocating the religion of the New Testament. It has been successfully plead within a few years in almost every state and territory in this great confederacy, and even in foreign countries.

All agree, for a thousand experiments prove it, that all that is wanting is a competent number of intelligent and *consistent* proclaimers, to its general, if not universal triumph, over all opposing systems. We have lost much, indeed, by the folly, hypocrisy, and wickedness of many pretenders, and by the imprudence and precipitancy of some good brethren: yet from year to year it bears up and advances with increasing prosperity, as the present season very satisfactorily attests.

Do we, then, seek to make and lead a large exclusive sect or party? Have we not the means! Why then concede any thing—even the bare possibility of salvation in any other party, if actuated by such fleshly and selfish considerations? With all these facts and reasonings fresh in our view, I ask, is not such a concession—such a free-will offering, at such a time, the most satisfactory and unanswerable refutation that could be given to the calumny that we seek the glory of building a new sect in religion? If, then, as some of our opponents say, we have made a *new* and an *unexpected concession* in their favor, we have done it at such a time, in such circumstances, and with such prospects before us, as ought (we think) henceforth to silence their imputations and reproaches on the ground of selfish or partizan views and feelings.

Some of our fellow-laborers seem to forget that *approaches* are more in the spirit and style of the Saviour, than *reproaches*. We have proved to our entire satisfaction, that having obtained a favorable hearing, a conciliatory, meek, and benevolent attitude is not only the most comely and Christian-like, but the most successful. Many of the Protestant teachers and their communities are much better disposed to us than formerly; and I calculate the day is not far distant when many of them will unite with us. They must certainly come over to us whenever they come to the Bible alone. Baptists and Pedobaptists are daily feeling more and more the need of reform, and our views are certainly imbuing the public mind more and more every year.

But to conclude, our brethren of Eastern Virginia have been *the occasion* at least of eliciting at this time so strong an expression of our opinion; and we have now many letters from that region for one from any other quarter on the aforesaid opinion. Had not some of them greatly and unreasonably abused the sects, or countenanced, aided, and abetted them that did so, and had not a few in some other regions made Christianity to turn more upon immersion than upon *universal holiness*, in all probability I would have answered the sister from Lunenburg in the following manner and style:—

The name *Christian* is now current in four significations:—

1. The ancient primitive and apostolic import simply indicates *follower of Christ*. With a strict regard to its original and scriptural meaning, my favorite and oft-repeated definition is, *A Christian is one that habitually believes all that Christ says, and habitually does all that he bids him.*

2. But its national and very popular sense implies no more than a *professor of Christianity*. Thus we have the Christian nations, as well as the Pagan and Mahometan nations; the Christian sects as well as the sects political and philosophical.

3. But as soon as controversies arose about the ways and means of putting on Christ or of making a profession of his religion, in a new and special or appropriated sense, 'a Christian' means one who first believes that Jesus is the Christ, repents of his sins, is then immersed on confession into Christ's death, and thenceforth continues in the Christian faith and practice.

4. But there yet remains the sense in which I used the term in the obnoxious phrase first quoted by our sister of Lunenburg. As in the judgment of many, some make the profession right and live wrong; while others make the profession wrong, but live right; so they have adopted this style—"I don't know what he believes, nor how he was baptized, but I know he is a *Christian*." Thus Adam Clarke quotes some poet—

"You different sects who all declare,  
"Lol Christ is here, and Christ is there!  
"Your stronger proofs divinely give,  
"And show me where the Christians live!"

Now in this acceptation of the word, I think there are many, in most Protestant parties, whose errors and mistakes I hope the Lord will forgive; and although they should not enter into all the blessings of the kingdom on earth, I do fondly expect they may participate in the resurrection of the just.

The words *Jew, Israel, circumcision, disciple*, are used in the same manner, even in the sacred writings: "They are not all Israel that are of Israel"—"An Israelite indeed"—"The true circumcision"—"A Jew inwardly and outwardly"—"Then are you my disciples indeed," &c.

I am glad to see our brethren so jealous of a correct style—so discriminating, and so independent. They are fast advancing to the habit of calling Bible things by Bible names. They only misunderstood me as using the term in its strictest biblical import, while in the case before us I used it in its best modern acceptation.

I could as easily at first as at last have given this reply to our sister's queries; but I thought the times required something else—and I was not mistaken. I have no doubt but it will yet appear to all that I have pursued in this the more useful and salutary course.

Our Eastern brethren were indeed, I opine, hasty and precipitate enough in expressing themselves—almost indeed before they had time to hear and consider the whole matter. I wish they had been as prompt on another occasion, and I should not have been addressed on this subject by the worthy sister so often named. But we are all learning and progressing towards perfection. If any of them, and not all, wish their communications to appear in this work, accompanied with a few pertinent remarks, I am in duty bound, according to my plan, to publish some of them.

I do not indeed blame them altogether for being prompt; for I had rather be an hour too soon as half an hour too late; yet I think some resolutions which I have received, were, upon the whole, rather premature. May the Lord bless all the holy brethren, and give them understanding in all things!

A. C.



## CHURCH ORGANIZATION—No. XII.

PROJECT OF A SCRIPTURAL SYSTEM OF CHURCH ORGANIZATION AND CO-OPERATION, SUBMITTED TO THE CANDID CONSIDERATION AND CRITICISM OF ALL THE INTELLIGENT AND FAITHFUL EVERY WHERE.

*Preamble.*—BEFORE any one offers a resolution to a deliberative assembly on any great question, political, moral, or religious, it is usual to pioneer a way for its favorable consideration by a few preparatory remarks. Now, as I am so often interrogated on the subject of a scriptural organization, and a project of some sort demanded; and as I wish to lay the matter before all the brethren, not "in common council assembled," but in their domestic and church associations, for their sedate Christian-like consideration and examination, I have resolved to comply with their wishes, and to introduce the subject in the most plain and simple way I can imagine. For this purpose I will suppose a case illustrative of the nature and necessity of such an organization as has been asked by many brethren.

Suppose, then, for example, an Evangelist or two were sent into the island of Guernsey to publish the gospel and to plant the Christian standard there. They preach the gospel successfully, and, in a few weeks, one hundred converts are made. They continue with them for a year or two, until they are able to take care of themselves. A temporary administration of Elders and Deacons, by and with the consent of the congregation, is appointed by the Evangelists. They then leave the church A; and, proceeding to another station, gather a second community, which is called B; and placing it in the same condition, they leave, and gather, in another place, a third, which they call C; and so on till they have thus got into existence the churches A, B, C, D, E, and F.

Some five years were occupied on this first tour. After a little time they resolved to visit these infant churches, and see how they did. On this visit they spent some time in every community, setting things in better order, and finally, with consent of their brethren, ordained them Bishops and Deacons in every church. This they did with fasting, prayer, and the imposition of hands. They then commended them to God and the word of his grace, and departed.

But as yet there was no understanding between these communities relative to any co-operation or organization. The communities A, B, C, D, E, and F, constituted the whole church of the island of Guernsey; but as yet they did not act as one church. None of these communities took cognizance of any matter beyond the threshold of its own immediate organization. Difficulties began to occur which were likely to vex and perplex the several communities in the island. Certain persons excluded from one community were received into another.

## THE CHRISTIAN ORGANIZATION.

Persons were sent out on public errands by one community, which were disallowed and repudiated by the others, and their acts were neither approved nor sanctioned. Objects were regarded as greatly desirable by one community; but being beyond their means and compass, and not needed by the others, were abandoned or attempted in vain. Finally, to prevent the utter extinction of the churches of Guernsey, and to combine all the means and energies of all the brethren in the accomplishment of every measure of public interest and importance, a co-operation and confederal meeting was called. After due deliberation thereon, all the Elders and Deacons of all the churches met at the church A, the oldest and most exemplary in the island.

After spending some time in social worship, the meeting was opened by one of the seven Elders, named Epaphras. After a clear and brief statement of the conditions of all the communities and the object of the meeting, he proceeded to detail certain conclusions or propositions as preparatory to the plan of co-operation, which he would offer as learned by himself from a careful examination of the scriptures:—

1. That all Christian communities on earth, however numerous, constituted but one church of Christ.
2. That the communities of any one State were the church of that State, as though it were the whole world, and that being placed under the same providential arrangements as to language and political relations, they were to act with a reference to that State just as though it was the whole world, or as the whole church of Christ ought to act towards the whole world.
3. That the church being compared to a *body*, and to *one body*, was an organized community, having two great classes of duties to perform—one class of duties were to be performed to itself and one to the world.
4. That there were in each of these general classes of duties two classes as respected another grand view of the one body—there were public and private duties.
5. That the private duties concerned each particular community, and were to be performed by that community to itself independent of every other community, or without any interference from another community; just as every family has its public and private duties—the one concerning its own police and arrangements; the other, concerning the public interests of all the families of the city or corporation in which it may live, and to which it does belong.
6. That as private and special consultation meetings were necessary to the complete and perfect discharge of private duties, so public and



## THE CHRISTIAN ORGANIZATION.

special meetings were equally judicious and necessary to the full and perfect discharge of public duties.

7. That as private duties respected the economical, moral, and religious bearings of the individual members of a single community towards each other and the world, with a special reference to its own character, honor, usefulness, and happiness; so the public duties of all the churches in their associate character, *as one body*, respected the economical, moral, and religious bearings of all the communities towards each other and the world, with a special reference to their own character, honor, usefulness, and happiness, as one body.

8. That as all moral and religious duties are the result of direct and positive enactments, so all economical and prudential duties, not directly and positively enjoined because circumstantial, and contingent on the unstable and mutable forms of political society and human revolutions, are in their nature and design *conventional*, and must be enacted by the authority of a whole community; and then, like the by-laws of all other corporations, when agreed to, are to be conscientiously respected and obeyed by all the good and orderly constituents or members of that community.

After a very full and deliberate consideration of these eight propositions, they were unanimously approbated by the whole assembly, and recommended to the consideration of all the communities in the island of Guernsey.

After some time the same Elders and Deacons, with certain other brethren of high reputation amongst them, were appointed and requested by the communities to meet at the church A at a given time, to take into consideration the present condition of the churches, with a special reference to such an organization as would enable all the congregations as one body to discharge to each other and the world their *public duties* as already defined.

At the appointed time and place they met; and after spending one Lord's day in fasting and prayer, and in all the social acts of Christian worship with the brethren of the church, they came into a familiar and confederal interview on all the premises for which they were assembled.

After a full and unreserved interchange of their own views and those of the brethren whose messengers they were, they unanimously agreed,

1st. That they should act as one body, regarding all the existing congregations of the island and any others that might be formed by their instrumentality or that of others laboring under their auspices, and thus connected with them, as constituent and component communities of one body, but holding in their private capacities, as Christian

## THE CHRISTIAN ORGANIZATION.

families, certain reserved and intransferable rights, duties, and privileges, which are individual and private, and not to be interfered with by the body *as such*.

Amongst these they enumerated the election and appointment of their congregational officers. That each church should have its own eldership and diaconate, and at least one *President Elder*, whose whole time shall be sacred to the calls and supervision of the church; for which services he shall be supported by the brethren so far as his needs require, and their abilities allow.

2. That every individual community shall respect the private acts and rights of every other community, and not at all interfere with them.

3. That in all cases where public officers, such as messengers of any general character, and especially Evangelists, who are to be regarded as officers of the whole body, *a concurrence of a plurality of churches by their officers*, be regarded as necessary, if not to empower them to discharge official duties in a single congregation, at least necessary to give them general acceptance, and to constitute them public and responsible agents of the whole body.

4. That when any community shall have any case of great difficulty beyond its ability satisfactorily to dispose of, reference may be had to other communities for a council or committee to assist in such case; whose decision shall be final—an end of all farther litigation or debate on the premises.

5. That whenever any great question of finance, or the means of successfully prosecuting any great public object, or any other event of great public interest shall require it, a special general meeting of messengers from all the congregations shall be called by the person who presided at the last general meeting; and that the eldership and diaconates of all the congregations, or so many of them as can attend, shall always be at least a portion of the messengers who attend on such occasions.

6. Finally, that all the public duties of the Christian church shall be attended to as though it were, what it is in fact, *one body*, under the head—the Messiah; and, therefore, arrangements and provisions shall be always made in general meetings for the most faithful, prompt, and satisfactory discharge of all these duties.

The above outline is offered to the examination of the brethren embracing much, if not every thing, that, in our judgment, is wanting to a complete and perfect organization. We shall be happy to receive any substantial objections to it from our brethren, and shall give them a faithful, patient, and full consideration.

A. C.



Monticello, the beautiful home of Thomas Jefferson at Charlottesville, Virginia, is one of the most interesting historic landmarks in America. But most students of the Restoration movement are unaware that the history of Monticello touches our history in the person of Dr. James T. Barclay. Humble's article recounts this story.

*Our Roots in the Restoration . . .*

## MONTICELLO AND THE RESTORATION

B. J. HUMBLE



The beautiful home of Thomas Jefferson, is one of the most impressive historical shrines anywhere in America. But many students of the Restoration movement may not be aware that the history of Monticello touches our history in the person of Dr. James T. Barclay, master of Monticello after Jefferson's death, and later a gospel preacher and missionary.

### Mr. Jefferson's Monticello

Monticello is one of the most interesting buildings in America and is a monument to the genius of our third President who designed it and supervised its construction. The estate on which Monticello was built, near Charlottesville, Virginia, came to Thomas Jefferson from his father who had received it as a grant in 1735. Thomas Jefferson, as a small boy, dreamed of building a beautiful home atop the little mountain where he played and studied under the trees. He drew the plans for the home when he was in his early twenties (though he had no formal training in architecture) and began construction in 1769. But Jefferson often made changes in his plans and it was not until 1809, forty years later, that Monticello was completed.

Monticello was built by slave labor with materials at hand. The stones for the foundation were quarried from the mountainside, the bricks were fired in Jefferson's own kiln, the timbers cut from his forest, and nails and hardware made in his own shop.

Visitors today are startled at the innovations Jefferson incorporated into his home. There is a seven-day calendar clock with cannonball weights in the main hallway, so large that holes had to be cut in the floor for the weights to go down in the basement. A weathervane atop the house is connected to a dial that can be read inside. The dining room has two dumb-waiters that were used to bring wine bottles from the cellar below. Every bed was recessed in an alcove, and Mr. Jefferson's bed was in an alcove between his bedroom and study, so that he could get out of bed into either room.

Jefferson had an illustrious career in service to our country. He was a delegate to the Continental Congress, author of the Declaration of Independence, Governor of Virginia, Minister to France, Secretary of State, Vice-President, and our third President. When Jefferson's second term ended in 1809, he retired to Monticello and said, "All my wishes end where I hope my days will end . . . at Monticello."

### The Barclay Years

Jefferson died at Monticello on July 4, 1826, the fiftieth anniversary of the signing of the Declaration of Independence. Jefferson's last years were marred by never-ending financial worries, for, like most Virginia planters, he was always in debt. He had many guests at Monticello and they often abused his hospitality. Soon after Jefferson died, his heirs sold his library and paintings to raise money. And six years after his death, in



1832, they sold Monticello and 552 acres of land to a Charlottesville druggist, Dr. James T. Barclay, for \$7,500.

Dr. Barclay (b. May 22, 1807) was a medical doctor, who had received his training at the University of Pennsylvania under the famous Dr. Benjamin Rush. He was also an inventor for the U. S. Mint and once missed an award of \$100,000 from Congress by one vote in the House of Representatives. Barclay put his mechanical skills to work at Monticello. One source reports, "He repaired the great clock in the hall which had been silent for many years. This he did himself, fearing to trust the work to other hands. He was a mechanical genius, so he purchased a set of very fine tools and went to work, taking its complicated machinery apart, piece by piece, laboring indefatigably with great skill and real pleasure until he had it thoroughly renovated and set it in fine working order and condition."

The records indicate that the Barclays took good care of Monticello during the years they owned the home and entertained lavishly "in true Virginia style." Thomas Jefferson's grandson was a frequent guest during these years and complimented the Barclays on their care of the home. But there were problems, too. Thomas Jefferson was so famous that "there was never a day without visitors, friends, relatives, and strangers from all over the country who presented themselves to be shown over the house and grounds." Eventually this became too much of a burden on Barclay's family, and his mother "in sheer desperation" (the records say) purchased a house in Scottsville, Virginia and insisted that the family move there.

Barclay then offered Monticello for sale. This gem of American architecture and history and 280 acres of land were purchased by Uriah Levy in 1836. The selling price was \$2,700.

### Barclay and the Restoration

Dr. James Barclay was not a member of the church of Christ during the years that he was the master of Monticello. But after moving to Scottsville he was converted and became an active leader in the Restoration movement.

Barclay became acquainted with Alexander Campbell, and Campbell often preached at Scottsville and was a guest in the Barclay home. Dr. Barclay's son, Julian, married Alexander Campbell's tenth daughter (appropriately named Decima, the Latin word for "tenth"). The Barclays gave Alexander Campbell a number of things that had once belonged to Thomas Jefferson and been part of the furnishings of Monticello. These have remained in the Campbell family and may still be seen in the Campbell home at Bethany, West Virginia. One of these is a beautiful old sofa, now in the parlor of the original section of the Campbell home which was built by John Brown in 1793; another is a lovely silver fruit bowl.

Following his conversion, Dr. Barclay became an elder in the Scottsville, Virginia church, then its preacher. In the 1840's he

(Continued on page 9)

4 [420]

led the congregation in constructing a church building, now restored and used as the Scottsville museum. When the American Christian Missionary Society was founded in 1849, the Barclay family volunteered to go to Jerusalem—the first missionaries sent by the society. And when the Barclay family

bade farewell to Virginia and set sail for Jerusalem, they carried with them a number of things that had belonged to Thomas Jefferson at Monticello, including an old melodeon for their daughter Sarah and the adjustable book shelves that had been in Jefferson's study.

FIRM FOUNDATION—JULY 4, 1978



## THE CHRISTIAN MISSIONARY SOCIETY.

THE Church of Christ at Connelsville, Pa., having received from the "Christian Missionary Society" a circular, enclosing its constitution, held a meeting to take into consideration the propriety of becoming an auxiliary society; and after an impartial investigation of the scriptures in reference to this subject, the following resolutions were unanimously adopted:

1st. That we deem it the duty of every Christian, to do all within his power for the advancement of the cause of Christ, by holding forth the Word of Life to lost and ruined man.

2d. That we consider the Church of Jesus Christ, in virtue of the commission given her by our blessed Lord, the only scriptural organization on earth for the conversion of sinners and sanctification of believers.

3d. That we, as members of the body of Christ, are desirous of contributing, according to our ability, for the promulgation of the gospel in foreign lands; but,

4th. That, conscientiously, we can neither aid nor sanction any society, for this or other purposes, apart from the church; much less one which would exclude from its membership many of our brethren, and all of the apostles, if now upon the earth, because silver and gold they had not.

5th. That we consider the introduction of all such societies a dangerous precedent—a departure from the principles for which we have always contended as sanctioning the chapter of expediency—the evil and pernicious effects of which the past history of the church fully proves.

6th. That we also consider them necessarily heretical and schismatical, as much so as human creeds and confessions of faith, when made the bonds of union and communion.

7th. That for missions, both foreign and domestic, we approve of a plan similar to that adopted by the brethren of Tennessee, for evangelizing in that State. (See *Chris. Mag.*, Vol. II., No. VI., p. 228.)

8th. That we consider it the duty of all the churches to co-operate in home missions, and that we are *willing* and *ready* to unite with those of Western Pennsylvania, in sustaining evangelists to proclaim the gospel in destitute places.

9th. That we highly approve of a new and pure translation of the Holy Scriptures, both for home and foreign uses.

10th. That a copy of these resolutions be sent, for publication, to the "Millennial Harbinger," "Christian Age," "Christian Magazine" and the "Proclamation and Reformer."

The above resolutions are not the offspring of an-overheated imagination—not the result of wild enthusiasm—neither are they dictated by a spirit of covetousness. We have no desire to appear peculiar; no disposition to divide or distract the body of Christ; no longings for rule or pre-eminence; but they are the result of mature deliberation, calm, dispassionate reflection, and a thorough investigation of the Word of God; are dictated by a spirit of love, and a determination to be guided by the Holy Scriptures, though they should fail to furnish us a king like those of the surrounding nations, and to sanction nothing for which we cannot find a "thus saith the Lord."

We know that many of our good brethren are contending for these measures which we condemn, as earnestly, as zealously, and as conscientiously, as ever Saul of Tarsus persecuted the Church of

God; for, as the object for which these societies are instituted is a good one, there are many warm-hearted and zealous Christians who look only at the end, and rush forward, without pausing to consider the means taken to accomplish it. We would not, however, impute to them any other than the purest and best motives, and we hope that they will attribute the same to us, and not condemn the course we have taken, without giving it that earnest attention and impartial investigation which the vast importance of the subject demands. But lest we should not be fully understood by some, and appear to have acted without cause, we propose adding a few remarks in explanation of some of our resolutions.

The 1st, 3d, 7th, 8th, 9th and 10th, need no comment: we commence, then, with the 2d. That the Church of Jesus Christ is, in its constitution and design, essentially missionary, we conceive to be an axiomatic truth. Not a missionary society, but emphatically and pre-eminently *the* missionary society—the only one authorized by Jesus Christ or sanctioned by the Apostles. Her President is Jesus Christ; her constitution the Holy Scriptures; the end for which she was established, the conversion and sanctification of the world. For this purpose she is fully commissioned by her great Head, and fully qualified to fulfil that commission. To affirm that she is not competent, is to charge her all-wise Founder with the inconsistency of assigning her a duty which she is unable to perform. If, then, she is authorized and competent, all other societies for this purpose are not only unscriptural, but they are unnecessary and uncalled for. Unscriptural, because they appropriate to themselves the duty and honor which rightfully belong to the church; unnecessary, because the end for which they are instituted the church is fully able to accomplish. But we are told that the church has not done her duty, and, therefore, they are necessary. Then may we, with equal propriety, have Odd Fellows, Free Masons, and Temperance Societies, for this is the very argument urged by their advocates; and if it is sufficient to introduce Bible, Missionary and Tract Societies, it will also introduce benevolent societies to such an extent as to make the church an useless organization. But grant that she has not done her duty. What then? Must we organize other societies to do that which she has failed to do? Or must we set about reforming her, in order that she may do it? Certainly the latter.

But here we are asked, How can the church, without these societies, send the Bible to the heathen, the missionary to foreign lands, and the glad tidings of salvation to the uttermost corners of the earth? Then we ask, If she cannot, what society upon earth can? If Jesus Christ has not qualified her for the work, can uninspired men institute any thing better? If she did it in her infancy, can she not do it now? If other societies were *unnecessary then*, why are they *necessary now*? But the document referred to in the seventh resolution, will, we think, show how it can be done. This brings us to the fourth resolution.

We know it is thought by some, that these societies are not separate and apart from the church, but part and parcel of her. But by a little reflection, it will be seen, that although they may be en-



- 1810 - Birth in Tennessee, May 10, 1810. Childhood spent in Alabama.
- 1827 - Baptized by B. F. Hall, who was associated with Stone movement.
- 1829 - Began preaching. Area of early work: Tenn. and Ala. Destined to become most influential preacher in South during 1850's and 1860's.
- 1830- Preached sermon rebuking Christian slaveholder, who had broken up a family by selling slave. Arrested, tried, and acquitted.
- 1833 - Entered University of Nashville. Graduated in 1835.
- 1835 - Accompanied Alexander Campbell on preaching tour.
- 1836 - Accompanied Campbell on longer tour through Western Reserve of Ohio, New England states, and into Canada. Fanning delivered address in Boston which was published as tract. Visited Campbell's home at Bethany, Va.
- 1836 - Married Charlotte Fall, sister of P. S. Fall.
- 1837 - Established "female academy" at Franklin, Tenn.
- 1840 - Moved to farm, Elm Crag, near Nashville. Established "agricultural school" for boys at Elm Crag (1843).
- 1840-45 - Editor of Agriculturalist, official journal of state agricultural society, which Fanning had helped found.
- 1842 - Participated in first "cooperation meeting" held in Tenn. Continued to support such meetings through the 1840's.
- 1843 - Debated N. L. Rice, Presbyterian, who debated Campbell later in 1843.
- 1844-47 - Published monthly religious journal, Christian Review.
- 1844 - Established Franklin College at Elm Crag. College continued in operation until outbreak of Civil War. Average attendance: 100-130.
- 1847 - Christian Review superceded by Christian Magazine, edited by Jesse Ferguson.
- 1849 - Endorsed Cincinnati meeting which organized American Christian Missionary Society. Did not attend Cincinnati meeting.
- 1852 - Helped organize Tennessee Evangelizing Association (a state missionary society). Served as its first Corresponding Secretary.
- 1852 - Jesse Ferguson became involved in bitter controversy with Campbell. Results:  
(1) Ferguson left church and went into Spiritualism and Universalism,  
(2) church in Nashville was nearly destroyed.
- 1855 - Began publication of Gospel Advocate. Opposed missionary societies. Gradually brought majority of Tennessee churches to this point of view.
- 1859 - Delivered address at American Christian Missionary Society convention in Cincinnati. Declared that Tenn. churches opposed Society, but added, "We are one people."
- 1861 - Outbreak of Civil War. Fanning opposed Christians' participation.
- 1861 - American Christian Missionary Society adopted resolution favoring the North. Fanning was embittered.
- 1862 - Drafted appeal to President of Confederacy requesting that members of churches of Christ be exempt from military service.
- 1863 - Franklin College destroyed by fire. Plans for larger school, Peace College, failed to materialize.
- 1866 - Gospel Advocate resumed publication. David Lipscomb: co-editor. Fanning led in calling a "consultation meeting" of southern Christians to survey condition of church following Civil War. Refused to invite northern Christians. Wanted no "hasty religious reconstruction."
- 1872-74 - Published Religious Historian.
- 1874 - Attacked by bull. Died a few weeks later.



THE  
GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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MISSIONS AND MISSIONARIES.

WE think it due to ourselves, to the cause we plead, and to the brethren especially who seem to differ widely from us, to state our teaching in reference to co-operative labor—embracing missions and missionaries—in very plain terms. It was with much hesitation we brought ourselves to the conclusion, in 1855, to commence the publication of the Gospel Advocate. As expressed to our intimate friends, we were satisfied that we would be forced to attack existing institutions among the brethren, and we felt unwilling to have their opposition. But we have freely spoken, and now all we ask of our beloved brethren is a fair discussion. We will publish any thing that may be written, indicating the proper temper of mind, but we have in our possession communications, and have seen in some of the papers things which, if we were to notice at all, we would be compelled to treat in a manner by no means pleasant to us.

In the present number we think it not unbecoming to define as clearly as possible our position, that our brethren may make no mistakes in opposing us.

1. We are candid in the belief, that the Bible, fairly translated, offers to the world the whole mind of God to a lost race; that it is indeed a

1

book of spiritual explanations or interpretations, and, therefore, it is the province of no one to offer expositions of the mind of the Deity to the world. Furthermore, we doubt not that the Bible offers to the world, in form and detail, and better expressed than can be expressed by mortals, the only true and infallible religious creed. We are also satisfied that all pretended imitations of the Scriptures, professedly taken from the Bible and like it, are sheer fabrications of men, untrue in themselves, and are highly pernicious in all their effects. They are to be classed with religious speculations, all of which are without any proper foundation, and are most detrimental to religion. Consequently we believe and teach that man by nature and education is unable to originate moral truth, or even speculate or philosophise correctly; that he is not competent of directing his steps spiritually, and finally, that his only safety is in "walking by faith" in what the Scriptures say.

2. We believe and teach, that the Church of Christ is fully competent to most profitably employ all of our powers, physical, intellectual, and spiritual; that she is the only divinely authorized Missionary, Bible, Sunday School, Temperance and Co-operation Society on earth. It is, has been, and we suppose always will be our honest conviction, that the true and genuine service of God can be properly performed only in and through the church. Hence we have questioned the propriety of the brethren's efforts to work most successfully by means of State, district and county organizations, "Missionary," "Publication" and "Bible Societies" or "Bible Unions," "Temperance Societies, Free-Mason and Odd-Fellowship Societies" to "visit" the fatherless and widows in their affliction, or any other human organization for accomplishing the legitimate labor of the church.

We wish to offend none of these associations. All may be qualifiedly good, and no doubt men through them have done good service, and may still do more. But the question with us is, to ascertain if Christians, particularly, can not work more successfully in any and every department of benevolent exertion by means of the church alone.

We very respectfully suggest that, in our judgment, the motives which operate on us in these inferior institutions, detract much from the value of our service. We think, indeed, that living soberly, righteously and godly, from the influences of the Bible, is quite a different matter from attempting the same from the authority of human institutions. A single example may illustrate our meaning. Baptism by the authority of Jesus Christ, for the purpose of entering into the



kingdom of God, is a most valuable performance; whilst baptism, though it may be dipping a dozen times, merely to join a sect, is not only a burden, but a mockery of obedience to the Lord.

Regarding missions and missionary societies we must, on many accounts, be specific. The church, as we have often said, is Heaven's missionary society to a suffering world, and the ministers commissioned, sent out and supported by the church, are God's missionaries to call sinners to life. We have not been able to see the necessity of a missionary society beyond the church. We ask the brethren, in all kindness, if it would not be better even to send our beloved Brother, Dr. Barclay and his most amiable, intelligent and really accomplished family, to Jerusalem, by the agreement and co-operation of the churches than by another and strange body? Suppose brother Barclay were commissioned, "RECOMMENDED," by the congregation of which he is a member, as were Paul and Barnabas, at Antioch, and his church were to ask the co-operation of any number of sister churches in this special labor, would not the work be practical? Would not the brethren undertaking the labor have the authority of Scriptural examples in their favor? We venture there is not a church in America, England, or even in Australia, which would not rejoice to co-operate in such a soul-cheering service. If the churches could feel it was *their* work—which they might all do if approached as the *churches* of Christ—they would regard it as a very high privilege to join with their brethren in so noble an enterprise. But the modern *electioneering* system of approaching individuals for money, without regard to the high and most Christian obligations resting upon the churches, is well calculated to *starve* our missionaries and render the church of God entirely useless. We feel not inclined, however, at present to debate the question, our object is to present the teaching which we regard as correct, and we ask the brethren to consider it well before they reject it. Bro. Milligin regards the bodies we are opposing as "*Institutions of necessity*," through which we are to perform the Lord's service. Brother Pendleton has most respectfully requested us to suspend our judgment, and even Brother B. Franklin, we are informed, has written in opposition to the churches employing all of our means to do good, but we say to these good brethren, and all others concerned, that we made up our mind long ago, and unless better reasons are shown, we shall consider all religious expedients unnecessary, and in opposition to the reign of Christ.

T. F.



THE CIVIL WAR AND THE RESTORATION MOVEMENT

1859: Tolbert Fanning's Address to Missionary Society.

"Touching, however, institutions not recognized in the Scriptures, as agencies to carry forward the good work of saving the world, many of us have staggered, and still entertain serious doubts as to the expediency of taking any part in them. . . ."

(Franklin College church was supporting J. J. Trott in mission work among Cherokee Indians) . . . "The church at Lavergne, Rutherford county, and at Hartsville, Sumner county, cooperated with us in sustaining the mission. We have asked not others for help, because we needed it not. . . . Our plan of laboring, as churches, without the aid of a Missionary Society . . . has succeeded to our satisfaction." . . .

"I am happy to say, that from what I have heard on this floor, we are one people. With us all there is one faith, one God, one body and one spirit."  
Gospel Advocate, Jan. 1860, p. 9.

1862: Civil War Strains Unity

"In the border states . . . we are not unanimous in either view of our national troubles. We all meet, however, in the same house of worship, sing the same songs, and eat and drink of the same bread and wine. We all say 'Amen' to the same prayers, love the same Lord, and try to love one another. . . ."

"Were we to become loud, outspoken partizans, and denounce either party in our pulpits, we would destroy half the churches in Kentucky in a month. For the sake of the kingdom of God we therefore take no more part in these discussions while in the pulpit, than if we were totally ignorant of all governmental matters. We become 'fools for Christ's sake'--an art that all Christians need to understand at times.

"By such a course of mutual forbearance we hope, when the war is all over, to stand a united people. We hope not to divide into North and South churches as other large religious bodies have, but to show a new thing under the sun."

--Letter from Thomas Munnell to David L. Oliphant,  
Mt. Sterling, Ky., Jan. 2, 1862.

Banner of the Faith, (Feb. 1862), pp. 42-43.

1861: American Christian Missionary Society Resolution

"Resolved, That we deeply sympathize with the loyal and patriotic in our country, in the present efforts to sustain the Government of the United States. And we feel it our duty as Christians, to ask our brethren everywhere to do all in their power to sustain the proper and constitutional authorities of the Union." --Report of Proceedings, 1861, p. 20.

1861: Tolbert Fanning's Reaction to Resolution

"Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood? We do not know how this matter appears to others, but without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions with the sword, in any other light than monsters in intention, if not in very deed. How can Christian men of the South do otherwise?"

--Gospel Advocate, November, 1861. p. 348.



1863: ACMS. Resolution

". . . whereas reports have gone abroad that we, as a religious body, and particularly as a Missionary Society, are to a certain degree disloyal to the Government of the United States, therefore--

"Resolved, That we unqualifiedly declare our allegiance to said Government and repudiate as false and slanderous any statements to the contrary.

"Resolved, That we tender our sympathies to our brave and noble soldiers in the field, who are defending us from the attempts of armed traitors to overthrow our government, and also to those bereaved, and rendered desolate by the ravages of war. . . . --Report of Proceedings, 1863, p.24.

1866: David Lipscomb's Postwar Bitterness

". . . when we looked as we did in the beginning, to see this society of Christians, set an example of keeping its hands pure from the blood of all men; and in its action to find strength and encouragement for ourselves and our brethren that needed help, we found only the vindictive, murderous spirit ruling its counsels, and encouraging the Christian (?) work of Christians North robbing and slaughtering Christians South. So far as we have been able to learn, this has been its chief solicitude for four years past, and to this solicitude it has conformed its actions. We doubt not it has been a valuable auxiliary to the political organizations of earth in inducing the followers of the prince of peace to become men of war and blood." --Gospel Advocate, Feb. 27, 1866, p. 134.

"I feel intensely the degradation to the Christian religion and the Lord Jesus Christ, of making his church in any way the tool of the politicians or the partizans, to any of the strifes and conflicts of the institutions and governments of the world. The above Society in our esteem did this so far as it was in its power. . . ."

". . . the action of this society . . . sent men into the Federal army; we know it sent some brethren of good intentions, but strong impulses and feelings, into the Southern army. Some, too, who never returned. We felt, we still feel, that that Society committed a great wrong against the Church and cause of God. We have felt, we still feel, that without evidence of a repentance of the wrong, it should not receive the confidence of the Christian brotherhood." --Gospel Advocate, March 3, 1866, pp. 170-171

1866: Tolbert Fanning on Religious "Reconstruction"

There are reasons . . . "which lead us to doubt the propriety of a hasty religious reconstruction with the friends of Christ North or South... the report has reached the disciples South, that the Brethren generally in the North, like a few, and very few in the South, have been employing the fist of wickedness for a few years past to put down transgressors and subjugate rebels against governments. . . passing and approving RESOLUTIONS in Christian missionary meetings. We charge no one, but it occurs to us that men engaged in such service, may not be very well prepared to engage in genuine spiritual cooperation." Gospel Advocate, April 17, 1866, pp 243-4

1866: The Postwar Advocate

"The fact that we had not a single paper known to us that the Southern people could read without having their feelings wounded by political insinuations and slurs, had more to do with calling the Advocate into existence, than all other circumstances combined." Gospel Advocate, May 1, 1866, p. 273.



## The Influence of the Civil War

B. J. Humble

The outbreak of the Civil War was an agonizing test of whether the United States could long endure as one nation. Equally, the war was a test of whether the Restoration Movement could endure as one people. The grim reality of a sectional struggle seemed to have placed a particularly heavy burden on the Christians, for in 1860 they had 1,241 congregations in the North and 829 in the South.<sup>1</sup> Furthermore, many of these churches were clustered in the Ohio Valley and in such border states as Kentucky and Missouri, areas where loyalties were so divided that brother was often set against brother, father against son.

The tension that was felt in countless border state congregations of the Restoration Movement is illustrated in a letter which Thomas Munnell of Mount Sterling, Kentucky, wrote to David Oliphant on January 2, 1862. According to Munnell, in Kentucky there were Union sympathizers and Confederate sympathizers attempting to worship together in the same churches, sing the same songs, eat and drink the same bread and wine, and say "Amen" to the same prayers. The atmosphere was so tense, Munnell declared, that if the preachers should support either side from the pulpit they "would destroy half the churches in Kentucky in a month." Thus preachers had been forced to become "fools for Christ's sake" and to "leave the world and its perplexities" outside the churches. Munnell declared that with mutual forbearance the Christians of Kentucky hoped to remain a united people when the war was over. "We hope not to divide into North and South churches as other large religious bodies have, but to show a new thing under the sun." Finally, Munnell pleaded, "Brother should not go to war with brother."<sup>2</sup>

### Christian Pacifism

The plea that "brother should not go to war with brother" was often heard among the Christians, and this was a spiritual strength which helped to compensate for their geographic weakness. Except for Walter Scott, the early leaders in the Restoration Movement had all been pacifists. And with the outbreak of the Civil War, the great majority of the Disciples' preachers and editors—including Alexander Campbell, Benjamin Franklin, J. W. McGarvey, T. P. Haley, J. J. Everest, Moses E. Lard, Robert Milligan, Tolbert Fanning, David Lipscomb, and a host of others—counseled non-participation. Many of these leaders were Christian pacifists, while others saw non-participation as the only hope for preserving the oneness of the church.

<sup>1</sup>Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: Christian Board of Publication, 1948), p. 330.

<sup>2</sup>Thomas Munnell, "Discipleship Amid War," *Banner of the Faith*, XVI (February, 1862), pp. 42-43.

Thus the outbreak of the Civil War found the great majority of the Christian preachers pleading with their brethren not to take up arms. David Oliphant, a Canadian preacher, called on his American brethren a month after Fort Sumter to remember that they were peacemakers and not to "rush into carnal warfare."<sup>3</sup> The influential J. W. McGarvey declared that he would "strain every nerve" to prevent his brethren from participating in military service. He added, "I would rather, ten thousand times, be killed for refusing to fight than to fall in battle, or to come home victorious with the blood of my brethren on my hands."<sup>4</sup> If the twelve apostles had lived during the Civil War, six on either side of the Mason-Dixon line, McGarvey asked, "Would they, like the hosts of sectarian preachers on both sides, be urging on their brethren to the war?" McGarvey made his position clear, "I am patiently and unceasingly standing in between my brethren and the battlefield, with the New Testament in hand, warning them, as they hope for heaven, to keep the peace."<sup>5</sup> Aaron Chatterton, whose *Evangelist* published McGarvey's statements, realized that the pleas for non-participation would probably bring the accusation that Christians were disloyal, but he pleaded, "Brethren let us be patriots by being Christians."<sup>6</sup> Robert Milligan, another pacifist, had become president of Transylvania College in 1859, and he managed to keep the school open throughout the entire Civil War—the only institution of higher education in Kentucky to accomplish this.

After the War began, J. W. McGarvey and thirteen other prominent Missouri preachers signed a plea calling upon Christians not to participate in the fighting. These preachers declared that the New Testament would not allow Christians to engage "in the fraternal strife" and that Christians who did would "incur the displeasure" of God. Furthermore, since they knew that military service almost always destroyed "the religious character of Christians," they declared that they could not see their young brethren rushing into ruin "without an earnest and affectionate remonstrance." And the preachers declared that it was the duty of the church to remain a "united body."<sup>7</sup>

Similarly, the elders and evangelists of several Tennessee churches met at Beech Grove, Tennessee, on November 13, 1862, and drafted a letter to Jefferson Davis, president of the Confederate States, re-

Similarly, the elders and evangelists of several Tennessee churches met at Beech Grove, Tennessee, on November 13, 1862, and drafted a letter to Jefferson Davis, president of the Confederate States, re-

<sup>3</sup>"War in the United States," *Banner of the Faith*, XV (May, 1861), p. 105.

<sup>4</sup>Quoted by C. H. Hamlin, "The Disciples of Christ and the War Between the States," *Scroll*, XLI (December, 1943), p. 109.

<sup>5</sup>"Shall Christians Go To War," *Evangelist*, XII (June, 1861), pp. 319-320.

<sup>6</sup>*Ibid.*, p. 320.

<sup>7</sup>J. W. McGarvey, "Circular from Preachers in Missouri," *Evangelist*, XII (September, 1861), pp. 472-473.



questing that the Christians be exempt from military service. The Confederate Congress had passed a law granting this exemption to certain denominations and authorizing President Davis to extend it to others. The plea of the Tennessee churches stated:

A large number of the members of the Churches of Jesus Christ throughout this and the adjoining counties of the State of Tennessee . . . are firm in the conviction of the truth, that no man, who regards the authority of God . . . can in any manner engage in, aid, foment, or countenance the strifes, animosities, and bloody conflicts in which civil governments are frequently engaged, and in which they often involve their subjects. . . .

With these considerations of what our duty to God requires at our hands, the enforcement of the "Conscript Act" for the purpose of raising and maintaining an army, for the carrying on of this unhappy war, in which our country is involved, cannot fail to work indescribable distress to those members of our churches holding these convictions.<sup>8</sup>

The Tennesseans also sent a copy of the letter to Governor Andrew Johnson, who later became President of the United States. As a result of this plea, the Tennessee Christians were recognized as conscientious objectors, and according to David Lipscomb, "The position assumed by the Churches of Christ in Middle Tennessee in hours of fearful trial and trouble . . . alone saved them from almost total ruin."<sup>9</sup> In 1866 Lipscomb claimed that during the four years of the Civil War the Christians of Tennessee were "almost a unit" in maintaining that they could not engage in military service.<sup>10</sup>

On the other hand, there were thousands of Christians on both sides of the Mason-Dixon line who enlisted in the Union and Confederate armies. Alexander Campbell's eldest son wore the Confederate gray, as did Barton W. Stone, Jr. Moreover, there were some Disciple preachers and editors who supported the war effort of each section. In the North, Isaac Errett applied to Governor Blair of Michigan for a commission in the Union Army but was refused. James A. Garfield had already abandoned earlier pacifistic views; and, when the war began, he became a Colonel in the Union Army. Garfield made recruiting speeches on the steps of Christian churches and persuaded many Christians, including a large number of his former students at Hiram College, to join his regiment, the Ohio Forty-Second, which he led from Shiloh to Chickamauga.<sup>11</sup> John Boggs' *Christian Luminary*, the only abolitionist journal in the brotherhood, supported the Union cause. The *Christian Record* was pro-Union and became a weekly in 1862 in a move to counteract the pacifism of Benjamin Franklin's *American Christian Review*.

The *Christian Union*, published by Lewis A. Civill at Louisville,

<sup>8</sup>David Lipscomb, "Church of Christ and World-Powers, No. 11.," *Gospel Advocate*, July 3, 1866, pp. 417-418.

<sup>9</sup>*Ibid.*, p. 419.

<sup>10</sup>*Gospel Advocate*, October 9, 1866, p. 651.

<sup>11</sup>Henry K. Shaw, *Buckeye Disciples* (St. Louis: Christian Board of Publication, 1952), pp. 194-195.

Kentucky, represented a southern viewpoint but called for non-participation. A week after the South had fired on Fort Sumter, Civill told Christians in the North that if they would stay home "and mind their own business, a collision between us will be simply impossible." But he warned, "If, however, our brethren North should so far forget themselves, and all their Christian obligations, as to invade our homes with arms in their hands, we do not know but what, for the protection of our wives and children, the devil might not tempt us to fight a little." But he prayed, "God grant that we may never be reduced to any such dreadful alternative."<sup>12</sup> The southern Christians had one journal, the *Christian Intelligencer* published at Richmond, Virginia, by John G. Parrish, which was a militant supporter of the Confederacy. Somehow Parrish managed to continue publishing his journal throughout the war, and in 1864, though he realized that time was running out for the South, Parrish told his readers, "If our cause be holy and just, then in serving our country we are serving our God."<sup>13</sup>

#### *Franklin and Fanning: Sectional Symbols*

There are two men—Benjamin Franklin and Tolbert Fanning—who may serve as sectional symbols of the Christian preacher during the Civil War. Franklin was the most popular preacher among the Christians in the North, as Fanning was in the South. Each believed strongly that his section was right, but each believed that Christians should not participate in the strife. The pacifistic convictions of each man had been reached many years earlier, and each had spoken out against the Mexican War despite the unpopularity of such a stand. Franklin had written in 1847, "The great question is whether *all war* is not at variance with the teachings of Jesus Christ. Can Christians in any case engage in what is called 'civil war' righteously?"<sup>14</sup> Franklin's answer was that they could not. Tolbert Fanning's pacifism at the time of the Mexican War was more extreme—as it would always be—than that of Franklin. According to Fanning, Christians were obligated to pay taxes, obey magistrates, and pray for those in authority; but beyond this, Christians should stand aloof from civil government.<sup>15</sup> War and capital punishment, which God tolerated "amongst the wicked as *scourges*," were "too unholy for christian hands."<sup>16</sup>

When the Civil War came, the sympathies of Franklin lay with the North, and he did not hesitate to make this clear. When he was denounced for not supporting the Union cause in his *American Christian Review*, Franklin protested that he had not "one spark of dis-

<sup>12</sup>"Let Caesar Alone," *Christian Union*, April 20, 1861, p. 2.

<sup>13</sup>*Christian Intelligencer*, N. S., XIX (January, 1864), p. 2.

<sup>14</sup>"Christianity and War," *Western Reformer*, V (February, 1847), p. 223.

<sup>15</sup>"The Kingdom of Heaven' A Spiritual Empire," *Christian Review*, III (May, 1846), p. 103.

<sup>16</sup>"Capital Punishment," *Christian Review*, IV (May, 1847), p. 154.



loyal feeling" toward the Union but loved it "next to the government of God." And he added, "Nor have we ever had one sympathy for the rebellion, but from the beginning have regarded it as the work of ruin, and have so expressed our mind to all to whom we have spoken, both North and South."<sup>17</sup>

Tolbert Fanning, on the other hand, believed just as strongly in the right of the southern cause. Fanning was asked repeatedly whether he believed the South was justified in resisting the rule of the Union, and he replied, "To the last extremity." He wrote, "Death is preferable to subjugation and rule by the sword. Hence, if people were ever justified in resisting encroachments, we conscientiously believe the citizens of the Confederate States are." But Fanning hastened to add, "All this we have spoken as a citizen of the world, and not as a member of the family of God."<sup>18</sup> The Christian, Fanning believed, had a higher responsibility than to support the South. Fanning was particularly incensed at the conduct of President Lincoln and declared, "If Lincoln ever had sound sense, he has lost it, and we verily believe that God has demented and maddened his advisers . . . and turned his soldiers into blinded demons."<sup>19</sup> Fanning charged that the responsibility for the war lay with "the infidel preachers and fanatical politicians"—he named Theodore Parker, Wendell Phillips, Ralph Waldo Emerson, Henry Ward Beecher, and Horace Greeley—whose appeal to a higher law "trampled under foot the word of God, and the constitution of a once happy people."<sup>20</sup> Obviously Fanning could write with all the feeling of a true son of the South.

Notwithstanding their strong sectional loyalties, Franklin and Fanning both believed that the church should stand aloof from the Civil War. Franklin declared, "We will not take up arms against, fight or kill the brethren we have labored for twenty years to bring into the Kingdom of God."<sup>21</sup> When the *Christian Record* denounced Franklin for his pacifistic stand, he responded, "We maintain that the worldly issues now convulsing the country, and the opinions of men about them, must be kept out of our religious publications, out of the pulpit and the church, or the church will be laid in ruins."<sup>22</sup> Franklin believed that "the main body of the brotherhood" agreed

<sup>17</sup>"Course of the Christian Record," *American Christian Review*, September 22, 1863, p. 150.

<sup>18</sup>"Religious Aspect of the American Revolution of 1861," *Gospel Advocate*, VII (July, 1861), pp. 210-211.

<sup>19</sup>"Reply to Brethren Lillard, Harding and Ransome," *Gospel Advocate*, VII (September, 1861), p. 273.

<sup>20</sup>*Gospel Advocate*, VII (July, 1861), p. 212. Cf. *Gospel Advocate*, VII (February, 1861), pp. 36-37, where Fanning charged, even before hostilities began, that the "black clouds of death" that were rising on the horizon had been caused by these "infidel and higher law teachers."

<sup>21</sup>Quoted in *Scroll*, XLI (December, 1943), pp. 109-110.

<sup>22</sup>*American Christian Review*, September 22, 1863, p. 150.

with him and insisted that this was the only course that could save the church from disunion.

Similarly, Fanning pleaded with southern Christians to remain aloof from the hostilities. He denounced the Civil War as "unnatural, ungodly, cruel, barbarous, unnecessary, meaningless, fruitless, and disgraceful"<sup>23</sup> and counseled Christians to avoid military service. As he contemplated the possibility that Christians would be killing one another in the belief that they were doing God service, Fanning suggested with deep sadness that perhaps the Civil War was a judgment of God which their wickedness had brought. He wrote in July, 1861, "Both parties claim the sanction of Heaven, and very earnestly call upon God for help. Both cannot be right." And he added, "It may be that God intends to prove his people, and . . . the war may be the occasion for the test."<sup>24</sup> Two months later, Fanning thought again of judgment, "It may be God intends to punish all of us for our wickedness, but we should kiss the rod that smites us."<sup>25</sup> Four years later a man of the North also noted sadly that North and South both prayed to the same God and read the same Bible. And he, like Fanning, saw the war as God's judgment on both North and South, but he humbly said, "The judgments of the Lord are true and righteous altogether"—this was Abraham Lincoln.

If the unity of the church was to be preserved, Franklin believed that Christians in the North should not introduce the sectional strife into the brotherhood journals and missionary meetings. If they did, he warned, they would make them "instruments of mischief to destroy all the good they have done in many long years toiling." Franklin added, "We can have no *Republican* or *Democrat* churches, or *Missionary Societies* . . . We are *one*, and by the blessing of Heaven, we shall remain one."<sup>26</sup> Fanning had the same counsel for southern Christians and declared that it was a violation of the purpose of Christ "whenever a church is made an engine to support any political faction." He wrote, "We hope to hear of no church decrees for, or against any measure, amongst the brotherhood."<sup>27</sup>

If the pleadings of Franklin and Fanning had been heeded, the Christians might have endured as one people. However, their pleas fell on deaf ears. The passions of war can lead even good men to act rashly.

#### *On Record for the Union*

The first wartime meeting of the American Christian Missionary Society was held at Cincinnati October 22-24, 1861. The South was

<sup>23</sup>"Wars of Heaven and Earth," *Gospel Advocate*, VII (July, 1861), p. 205.

<sup>24</sup>"May Not Christians Engage in War against Their Brethren or Others?" *Gospel Advocate*, VII (July, 1861), p. 217.

<sup>25</sup>*Gospel Advocate*, VII (September, 1861), p. 275.

<sup>26</sup>"Ohio State Missionary Society," *American Christian Review*, September 29, 1863, p. 154.

<sup>27</sup>*Gospel Advocate*, VII (July, 1861), p. 212.



not represented in the gathering. When the Board of Managers presented its annual "Report," it still felt a sense of oneness with the southern Christians and declared, "We are yet undivided." They added, "Dear as is our nation to the loyal hearts here assembled, the disciple of Christ is our brother, in whatever land domiciled, on whatever ocean cradled."<sup>28</sup>

However, the crucial test of the Society's spirit came when Dr. John P. Robison of Bedford, Ohio, introduced the following resolution:

*Resolved*, That we deeply sympathize with the loyal and patriotic in our country, in the present efforts to sustain the Government of the United States. And we feel it our duty as Christians, to ask our brethren everywhere to do all in their power to sustain the proper and constitutional authorities of the Union.<sup>29</sup>

D. S. Burnet then suggested that in view of the second article of the Society's constitution, "The object of this Society shall be to promote the preaching of the Gospel in destitute places of this and other lands," the resolution might be out of order. However, Vice President Isaac Errett, who was presiding, ruled that Robison's motion was in order. John Smith then moved an appeal from Errett's ruling, and after considerable discussion and parliamentary maneuvering the appeal was sustained. Next Dr. L. L. Pinkerton, a strong Union supporter, moved that the Society recess for ten minutes. During the recess Robison's resolution was read again, and after one short speech in its favor the resolution was adopted with only one negative vote. The one speech supporting the resolution was delivered by a preacher who appeared before the convention in the uniform of a Union officer—James A. Garfield.

Thus the Missionary Society had decided that while in session as the Society they had no right to adopt a resolution endorsing the North; but they had circumvented this restriction by a parliamentary recess for a brief mass meeting. A few months later Benjamin Franklin claimed that many of the delegates would have opposed the recess had they known its purpose, not because they opposed the contents of Robison's resolution, but because "they were opposed to introducing it into our missionary meeting."<sup>30</sup> Furthermore, Franklin claimed that such men as Alexander Campbell and W. K. Pendleton had sat in silence through the "political meeting" because they looked upon it "as a farce."

There were other Christians who did not see the actions at Cincinnati as a farce. When Tolbert Fanning heard of the Cincinnati action, he was heartbroken and angered. Shortly before the *Gospel Advocate* suspended publication, Fanning informed his readers that the American Christian Missionary Society had "passed strong reso-

lutions, approving most heartily of the wholesale murder of the people South who do not choose to be governed by a sectional party North." As Fanning saw it, the Missionary Society was encouraging "thousands of professed servants of the Prince of Peace" to enlist in the Union armies "to cut the throats of their Southern brethren." And Fanning wondered how such men could ever again associate with the southern Christians "for whose blood they are now thirsting."<sup>31</sup>

As Fanning pondered the future from the viewpoint of the Southern Christians, he used words that were blunt and angry, sad and ominous. Fanning asked, "Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood?" Fanning saw his own future course clearly, and he warned, "We do not know how this matter appears to others, but without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions by the sword, in any other light than monsters in intention, if not in very deed."<sup>32</sup>

Strong and ominous language—coming from the most influential preacher in the South. Fanning had been opposing the Missionary Society for nearly a decade, and, after establishing the *Gospel Advocate* in 1855, he had slowly led most of the southern churches to accept his anti-society views; but never before had Fanning used such bitter language in denouncing the Society. Two years earlier, in 1859, Fanning had attended the annual meeting of the Society and had delivered an address describing how several Tennessee churches were working through the Franklin College congregation in supporting J. J. Trott in mission work among the Cherokee Indians. Fanning concluded, "Our plan of laboring, as churches, without the aid of a Missionary Society . . . has succeeded to our satisfaction," and he added that many of the Tennessee churches had "serious doubts" about supporting missionary societies.<sup>33</sup> However, the tone of Fanning's address indicated that the theological differences regarding the scripturalness of the Missionary Society had not shattered the Disciples' sense of oneness. After explaining that the Tennessee churches could not support the Society, Fanning still could tell the Society's convention, "I am happy to say, that from what I have heard on the floor, we are one people. With us there is one faith, one God, one body and one spirit."<sup>34</sup> But only two years later, after the Missionary Society had passed its pro-North resolution, its leaders were "monsters," and until they repented Fanning could never fra-

<sup>31</sup>"Ministers of Peace in the World's Conflicts," *Gospel Advocate*, VII (November, 1861), pp. 347-348.

<sup>32</sup>*Ibid.*, p. 348.

<sup>33</sup>"Bro. Fanning's Address," *Gospel Advocate*, VI (January, 1860), pp. 8-9. The American Christian Missionary Society, acting on a resolution presented by Isaac Errett, included the full text of Fanning's address in its *Report of Proceedings*, 1859.

<sup>34</sup>*Ibid.*, p. 8.

<sup>28</sup>*Report of Proceedings*, 1861, pp. 7-8.

<sup>29</sup>*Report of Proceedings*, 1861, p. 19.

<sup>30</sup>"Remarks," *American Christian Review*, January 14, 1862, p. 2.



ternize or strike hands with them again. And as the violence of war rushed over the South and silenced the *Gospel Advocate*, Fanning asked his readers, "How can Christian men of the South do otherwise?"

#### *A Declaration of Loyalty*

There were northern Christians who were also dissatisfied with the Missionary Society's action but for quite different reasons. The refusal of the Society to adopt the pro-Union resolution without recessing for a mass meeting resulted in rumors that the Society was disloyal to the Union. Some believed that these rumors could be laid to rest only if the Society adopted a forthright declaration of loyalty. Also abolitionist Disciples in the North, led by John Boggs, Pardee Butler, and Ovid Butler, had organized a rival anti-slavery Christian Missionary Society; and they were demanding that the older American Christian Missionary Society adopt a resolution denouncing slavery and supporting the North as a price for their disbanding their rival organization.

When the Cincinnati Society met in October, 1863, those who believed the Society should avoid political declarations had lost control. The following resolution was offered by R. Faurot of Newville, Indiana:

Whereas, "there is no power but of God," and "the powers that be are ordained of God"; and whereas, we are commanded in the Holy Scripture to be subject to the powers that be, and "obey magistrates"; and whereas, an armed rebellion exists in our country, subversive of these divine injunctions; and whereas, reports have gone abroad that we, as a religious body, and particularly as a Missionary Society, are to a certain degree disloyal to the Government of the United States; therefore—

*Resolved*, That we unqualifiedly declare our allegiance to said Government, and repudiate as false and slanderous any statements to the contrary.

*Resolved*, That we tender our sympathies to our brave and noble soldiers in the field, who are defending us from the attempts of armed traitors to overthrow our Government, and also to those bereaved, and rendered desolate by the ravages of war.<sup>35</sup>

Isaac Errett was again presiding, and remembering the decision of the Society two years earlier he stated that, although it was contrary to his own convictions, he would have to rule the motion out of order. Once more his ruling was appealed; and once more it was reversed. Two years of war had so changed the mood of the Society that it was now declaring that it would consider—as an official act of the Society—a resolution of loyalty to the Union. When the vote was taken on the Faurot resolution, there were "but few dissenting."<sup>36</sup>

D. S. Burnet was probably reflecting the spirit of many who voted for the Faurot resolution when he wrote a month later, "The case has changed since 1861." Urging that it would have been a mis-

take to let it appear that the Society was indifferent to the outcome of the war, he wrote, "Any disloyal taint would be immensely prejudicial to the efficiency of the institution."<sup>37</sup>

On the other hand, the northern Christians who had advised their brethren to stand aloof from the Civil War were critical of the Society's action. Benjamin Franklin, only a few days after the loyalty resolution was adopted, declared that, while "mistaken brethren may get together and pass resolutions till doomsday," such actions would hinder mission work rather than further it.<sup>38</sup> When D. S. Burnet objected to this criticism, Franklin insisted that if the Society had a right to adopt the loyalty resolution the door was opened for the Society to abandon its legitimate work and occupy itself with all kinds of irrelevant matters. Franklin warned a little ominously, "When they become mediums for evil, contention and strife among the children of God, and are turned aside from the good work which they proposed to do, they will find the Disciples united in one thing, viz: *Letting them alone*. This will seal their fate." Later, when Franklin's influential *American Christian Review* began denouncing all missionary societies as unscriptural organizations, Franklin pointed to the 1863 loyalty resolution as an important factor in his new editorial policy.

The loyalty resolution also brought stern protests from two of the most prominent preachers in Kentucky, J. W. McGarvey and Moses E. Lard. McGarvey, who was then preaching for the Main Street Christian Church in Lexington, wrote that while most Christians accepted missionary societies as expedients the test of a society was its usefulness. Whenever a society presumed to speak on a matter of faith or whenever it occasioned strife within the church, it should be abandoned. And McGarvey declared, "By the above standard I have judged the American Christian Missionary Society, and have decided for myself, that it should now cease to exist."<sup>39</sup> Moses E. Lard, who had just launched *Lard's Quarterly*, a quarterly journal which he would edit for the next five years (1863-1868), offered criticisms of the Society which were very similar to those of Benjamin Franklin. Lard believed that a missionary society could do "absolutely nothing except engage in the spread of the gospel." Whenever a society presumed to pronounce judgment on a doctrinal question or instruct a Christian on his duty to the state, it was an unwarranted assumption of power. Lard called the 1863 loyalty resolution "a mournful and humiliating" example of this. Lard was willing for the Society to be given a chance to erase this shame from its records, but he warned that if it ever passed another political resolution or strayed from its legitimate work it should die.<sup>40</sup>

<sup>37</sup>*American Christian Review*, November 24, 1863, p. 186.

<sup>38</sup>*Ibid.*

<sup>39</sup>"Missionary Societies," *American Christian Quarterly Review*, II (No. 3, 1863), p. 344.

<sup>40</sup>*Lard's Quarterly*, II (January, 1865), p. 138.

<sup>35</sup>*Report of Proceedings, 1863*, p. 24.

<sup>36</sup>*Ibid.*



The Society did adopt another political resolution. When the war ended, the Society's 1865 convention adopted the following resolution:

*Whereas*, the conflict of the last four years has resulted in the emancipation of four millions of slaves, and the return of peace to our suffering country, for which we render devout thanks to our Heavenly Father, now opens an effectual door for Missionary efforts among a destitute people within our own borders. Therefore,

*Resolved*, That we gratefully accept the leadings of Providence, and will endeavor to meet the exigency, that the poor may have the gospel preached to them.<sup>41</sup>

An earlier draft of the resolution had given thanks for "the triumphant vindication of our free and beneficial Government," but the sharp wording had been toned down before final adoption. Along with the adoption of this resolution, the Society extended an olive branch to southern Christians. The Board's "Annual Report" called for a renewal of fellowship between northern and southern Disciples and stated that despite the deep flow of human blood which had included that of a murdered President, "We can well afford to extend anew the right hand of fellowship to each other, without regard to dividing lines, from Maine to the Gulf."<sup>42</sup> The question yet to be answered was whether the southern Christians would accept the extended hand of fellowship.

#### *A Problem in Historiography*

The Civil War was a test of whether the United States could long endure as one nation, and the answer came at Appomattox Courthouse on April 9, 1865. The Civil War was also a test of whether the Christians could long endure as one people, and there were many of them who believed the answer also came at Appomattox. Eighteen months after Lee's surrender, Moses E. Lard wrote, "We, as a nation and as Christians, have just passed the fierce ordeal of a terrible war. . . . Many of our churches stood precisely where the carnival raged most. Yet not a rent in our ranks did the war produce." Lard urged his brethren to heal whatever wounds remained and return to the work of Christ as "a whole and undivided body." He pleaded, "Let no sectional conventions be called, no sectional papers be printed, no sectional preachers be sustained; in a word, let the very notion of sectionalism perish from our memories and our hearts." And as Lard surmised that the oneness of the Christians had endured through the bitterness of war, he predicted joyously, "We can never divide."<sup>43</sup>

Lard was too confident! Five years earlier when the hatred and heartbreak of the Civil War still lay ahead, Tolbert Fanning had

<sup>41</sup>Report of Proceedings, 1865, p. 14.

<sup>42</sup>Ibid., pp. 10-11.

<sup>43</sup>"Can We Divide?" *Lard's Quarterly*, III (April, 1866), pp. 335-336.

warned that as long as one part of the brotherhood believed that missionary work could be done through a human society while others believed it should be done through the church, "An irrepressible conflict will exist."<sup>44</sup> The grim Tolbert Fanning was more realistic than the optimistic Moses E. Lard. The nation's irrepressible conflict ended at Appomattox, but that of the Christians was just beginning. Bitter controversies involving such issues as the missionary society, instrumental music, the Central Christian Church in Cincinnati, and a more progressive religion would engulf the Restoration Movement in the decades just after the Civil War. And finally, the Christians would divide into Disciples of Christ (Christian churches) and Churches of Christ. Unfortunately, the historians of the Restoration Movement have long overlooked the influence of sectionalism in the final division. Perhaps they have been overawed by Lard's triumphant judgment in 1866, "Not a rent in our ranks did the war produce," and his prediction, "We can never divide." However, since Lard was so obviously wrong in his prediction, historians should have asked whether wishful thinking, rather than realism, might not have led Lard to the judgment that the Disciples had come through the Civil War without division. Instead, historians have allowed Lard's judgment to become a cornerstone in subsequent historiography. Winfred E. Garrison's seminal work in Disciples' history, *Religion Follows the Frontier*, cited Lard's famous dictum and agreed that the Disciples had, indeed, "survived the slavery controversy, the war, and the 'loyalty resolutions' without a rupture." Garrison noted that the Civil War conduct of the Missionary Society produced some bitterness, but he added, "Its ultimate effect was less divisive than might have been expected; in fact, not divisive at all." Garrison even entitled a section of his history "Not Divided by the Civil War."<sup>45</sup>

The Garrison conclusion has become an unquestioned axiom of more recent Disciples' historiography. The three important histories which represent each major party into which the Restoration Movement has fragmented—Garrison and DeGroot's *The Disciples of Christ: A History*, Earl West's two-volume work *The Search for the Ancient Order*, and James DeForest Murch's *Christians Only*—unite in perpetuating the view that the Christians did not suffer a Civil War division. A. T. DeGroot, who wrote the Civil War chapter in *The Disciples of Christ*, entitled one section "Through Civil War Without Division" and concluded, "When war was dividing other groups, the Disciples maintained unity."<sup>46</sup> Similarly, Earl West has stated that the church "weathered the issues created by the war with-

<sup>44</sup>"The Cherokee Mission," *Gospel Advocate*, VII (February, 1861), p. 40.

<sup>45</sup>Winfred E. Garrison, *Religion Follows the Frontier* (New York: Harper & Brothers Publishers, 1931), pp. 220-223.

<sup>46</sup>Garrison and DeGroot, *The Disciples of Christ*, p. 337.



out any serious disruption."<sup>47</sup> And James DeForest Murch has written, "The Christian churches were the only major Protestant body having sizeable numbers of constituency in both the North and the South that did not divide."<sup>48</sup>

The assumption that the Disciples escaped a Civil War division requires drastic revision, perhaps a complete repudiation for the evidence proves that the Civil War did play an important role in the Disciples' schism.<sup>49</sup>

While it is true that the Tennessee churches had turned against the American Christian Missionary Society before the Civil War, it is equally true that this had not produced any real feeling of alienation between them and northern Christians. Less than two years before the outbreak of hostilities, Tolbert Fanning declared at the Society's convention, "We are one people. With us all there is one faith, one God, one body, and one spirit." But a few months after the war began, the Society adopted its first loyalty resolution, and Fanning's attitude turned to bitterness. "Monsters," he called the northern preachers who had been responsible for the passage of the pro-Union resolution. And he asked, "Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood?" Never again would Fanning say, "We are one people." Instead, when peace finally came, he called a "general consultation meeting" of southern Christians, made it clear that brethren from the North were not invited, and explained that he doubted "the propriety of a hasty religious reconstruction" with northern Disciples. Since northern Christians had been "employing the fist of wickedness" against the South, Fanning added, "It seems to me that men engaged in such service, may not be very well prepared to engage in genuine spiritual cooperation!"<sup>50</sup>

After the *Gospel Advocate* resumed publication in 1866, David Lipscomb became its editor, a position which he continued to occupy

<sup>47</sup>Earl Irvin West, *The Search for the Ancient Order*, I (Nashville: Gospel Advocate Company, 1949), p. 350. West's later work *The Life and Times of David Lipscomb* deals more adequately with the political and sectional aspects of the schism.

<sup>48</sup>James DeForest Murch, *Christians Only: A History of the Restoration Movement* (Cincinnati: Standard Publishing Co., 1962), p. 151.

<sup>49</sup>David Edwin Harrell is the one historian who has seriously challenged the assumption that the Disciples escaped a Civil War division. He has written, "Diverging economic interests, the slavery controversy, and finally the war wrecked the hopes of the American Christian Missionary Society, or any other organization, of gaining universal support throughout the movement. In fact, if not in theory, the Disciples of Christ were divided by the Civil War." "A Social History of the Disciples of Christ to 1866" (Unpublished Ph.D. dissertation, Vanderbilt University, 1962), p. 427.

<sup>50</sup>"A General Consultation Meeting Suggested," *Gospel Advocate*, April 17, 1866, pp. 243-244.

for more than forty years; and, as Lipscomb wrote of the wartime resolutions of the Missionary Society, his language was even more bitter than that of Fanning. Lipscomb recalled that he had expected the Cincinnati Society to strengthen those who were pleading with Christians not to enlist in the armies but instead, he wrote, "We found only the vindictive, murderous spirit ruling its counsels, and encouraging the *Christian* (?) work of *Christians* North robbing and slaughtering Christians South."<sup>51</sup> Lipscomb charged that the Society had performed a valuable service for the North "in inducing the followers of the prince of *peace* to become men of war and blood." Lipscomb recalled that when the Civil War began nothing had been more effective in restraining southern Christians from enlisting than Benjamin Franklin's articles in the *American Christian Review* which indicated that northern Christians were adopting a course of non-participation. However, the Missionary Society's 1861 resolution had removed this "instrument of strength" from Lipscomb's hands. The Society's resolution, Lipscomb knew, had "sent brethren of good intentions, but strong impulses and feelings, into the Southern army." Some had not returned. Thus, Lipscomb concluded, "We felt, we still feel, that the Society committed a great wrong against the Church and cause of God. We have felt, we still feel, that without evidence of a repentance of the wrong, it should not receive the confidence of the Christian brotherhood."<sup>52</sup>

The Missionary Society's records also furnish evidence of the divisive impact of the Civil War. When the Society's Board of Managers presented their annual report in 1879, they admitted that the Society had been compelled to fight a "fearful battle" against four forces. When these forces were listed, "The alienations produced by the late war" were given first place.<sup>53</sup>

The Civil War had so shattered the sense of brotherhood between northern and southern Christians that they could never again be called "one people" in any meaningful sense. This does not mean that the Civil War was alone responsible for the ultimate division, for the southern Christians' stricter restorationism had led them to oppose the Missionary Society before the Civil War. But neither were the diverging interpretations of the restoration principle solely responsible for the final schism, for it was Civil War bitterness that destroyed the atmosphere of oneness in which theological differences might have been tolerated, if not resolved. What had happened was that two threads of alienation—sectional bitterness and antagonistic understandings of the restoration principle—had become tangled together and had shattered the Christians' oneness. If the Disciples had possessed a denominational structure susceptible of a clear-cut division, if such a division had occurred during the Civil War period, one party would have included a sizeable number of churches located in the South, opposed to the American Christian Missionary Society, generally more conservative in theological outlook, and led by the *Gospel Advocate*. When the United States Census Bureau listed the Churches of Christ and Disciples of Christ separately in 1906, the sectional cleavage was almost, but not quite, this distinct.

<sup>51</sup>"The New Hymn Book," *Gospel Advocate*, February 27, 1866, p. 134.

<sup>52</sup>"I Did Wrong," *Gospel Advocate*, March 13, 1866, p. 170.

<sup>53</sup>*Report of Proceedings*, 1879, p. 6.



DAVID LIPSCOMB

- 1831 - Birth. Jan. 21, 1831, in Franklin County, Tennessee.
- 1835 - Father, Granville Lipscomb, moved family to Illinois. Wife, Nancy, and three children died. Family returned to Tennessee.
- 1846 - Entered Franklin College along with brother, William. Greatly influenced by teaching of Tolbert Fanning.
- 1849 - Graduated from Franklin College. Worked in Georgia and Tennessee.
- 1855 - Secretary of cooperation meeting in Mountain District of Tennessee.
- 1856 - Preached first sermon. Soon preaching throughout middle Tennessee.
- 1861 - Outbreak of Civil War. Urged southern Christians not to participate.
- 1862 - Married Margaret Zellner, One child, it died in infancy.
- 1866 - Revived Gospel Advocate, which had been forced to suspend publication during the Civil War, and became its editor. Published long series of articles on the Christian's relation to civil government. Continued as editor of Gospel Advocate for more than forty-five years.
- 1866-67 - Raised over \$100,000 for destitute southern Christians.
- 1867 - Written debate with Thomas Munnell on missionary societies.
- 1870 - E. G. Sewell (1830-1924) became associate editor of Advocate. Co-worker with Lipscomb for next forty years.
- 1872 - Tour of Texas. Visited Galveston, Bryan, Houston, Fort Worth, Dallas, Quitman.
- 1884 - Fanning Orphan School established. President of Trustees for rest of life.
- 1884-88 - Struggle among Texas churches over missionary society question. Lipscomb wrote extensively on the questions of congregational cooperation and missionary organizations.
- 1887 - South Nashville church established. Lipscomb an elder for many years.
- 1889 - Gospel Advocate articles on the Christian's relation to civil government published in book form: Civil Government.
- 1889 - F. D. Srygley became an editor of the Gospel Advocate. Next ten years (1890-1900) were a "golden era" for the Advocate.
- 1890 - Editorial debate with Austin McGary on the question of "rebaptism."
- 1890 - Tennessee State Missionary Society organized. National Society held convention in Nashville in 1892. Lipscomb opposed both.
- 1891 - Nashville Bible School established. Faculty consisted of Lipscomb, Wm. Lipscomb, and James A. Harding. Lipscomb later wrote, "I have found more satisfaction in teaching the Bible to the young men and women at school than in any work of my life."
- 1891 - Attended Missouri Christian Lectures. Delivered lecture on civil government.
- 1906 - Census recognized reality of division between churches of Christ and Disciples. J. W. Shepherd and Gospel Advocate collected statistics.
- 1912 - Sold interest in Advocate to E. A. Elam, M. C. Kurfees and A. B. Lipscomb.
- 1917 - Died on Nov. 11, 1917, at age eighty-six.

Bibliography: Earl West, The Life and Times of David Lipscomb (1954), Robert E. Hooper, Crying in the Wilderness: A Biography of David Lipscomb (1979). Books by Lipscomb: Civil Government, Commentary on Acts, Commentary on John, Commentary on the New Testament Epistles, Queries and Answers.



- 1812 - Birth in Belmont County, Ohio, Feb. 1, 1812. Benjamin Franklin, famous American statesman and philosopher, was his great-great uncle.
- 1834 - Converted by Samuel Rogers. Began preaching almost immediately. Little formal education. Studied diligently to overcome this deficiency. Destiny to become most popular preacher in the church in 1860's and 1870's.
- 1840 - First debate. Opponent: Eaton Davis (United Brethren). Franklin's many subsequent debates contributed to his great popularity as a preacher.
- 1842-1844 - Preached in Indiana: New Lisbon, Bethel, and Centerville.
- 1845 - Began publication of first journal, The Reformer, at Centerville. Enlarged and named Western Reformer (1847).
- 1846 - Mexican War. Franklin opposed Christians' bearing arms.
- 1849 - Attended Cincinnati convention which organized American Christian Missionary Society. Supported the Society. Elected a "Manager" (1850). Held some office in the Society for seventeen years (1850-1866).
- 1850 - Western Reformer merged with Gospel Proclamation, edited by Alexander Hall. New paper named Proclamation and Reformer. Formed partnership with David S. Burnet to edit two papers jointly, Proclamation and Reformer and Christian Age. Social and economic differences made these discouraging years for Franklin. Relinquished his interest in papers (1853).
- 1856 - Began publication of American Christian Review. Became a weekly two years later (1858). Review soon became the most influential paper in brotherhood.
- 1856-1857 - Served as Corresponding Secretary of American Christian Missionary Society (most important office in ACMS).
- 1858 - Defended Missionary Society in editorial controversy with David Oliphant, editor of Christian Banner, a Canadian journal.
- 1861 - Outbreak of Civil War. Franklin opposed Christians' participating in hostilities. Opposed Missionary Society's resolutions supporting the North. Refused to discuss political questions in Review. Dissatisfaction with Franklin's editorial policy led James A. Garfield, Isaac Errett, and the Phillips brothers to establish the Christian Standard (1866).
- 1866 - American Christian Review began opposing the Missionary Society. Christian Standard defended it. Result was long and bitter controversy between the two papers. Their clashes on this and many other issues reflected the emergence of conservative and liberal parties among northern Christians.
- 1869 - "Louisville Plan" adopted in an effort to conciliate opponents of Missionary Society, notably Franklin. Franklin supported "Louisville Plan" for two years. Then turned against Missionary Society again.
- 1872 - Franklin denounced Central Christian Church in Cincinnati for its "extravagance" in new \$140,000 building. Instrumental music question was also involved. Bitterness between Review and Standard became more intense.
- 1872-1874 - Troubles at Kentucky University, Lexington, KY., led Franklin to doubt whether the Bible should be taught in colleges operated by brethren.
- 1875 - Foreign Christian Missionary Society organized. Division had become inevitable.
- 1878 - Death on October 22, 1878.

Bibliography: Joseph F. Franklin and J. A. Headington, Life and Times of Benjamin Franklin (1874), Ottis Castleberry, They Heard Him Gladly (1963: rhetorical study of preaching), The Gospel Preacher (2 vols., 1869), Franklin-Fisher Debate (1858), Franklin-Manford Debate (1847), Franklin-Mathews Debate (1852), Franklin-Thompson Debate (1874).



Aim of the Review

The REVIEW is intended for and adapted to the people. It is a plain gospel paper. It is clear, direct, and forcible; pithy, spirited, and animated; lively, vigorous, and simple; striking the mind of the masses and interesting to all. It looks to the wants of the people . . . It caters not to the learned nor to the rich; but looks to the humble, the lowly, the poor, the great masses of humanity, and is adapted to their wants . . . It aims to imitate the style of Jesus and the apostles, and to stand firmly on their teaching in all things.

--October 24, 1871.

New Building in Cincinnati (1872)

These leading men in Cincinnati . . . have utterly disregarded the views of the great body of the brotherhood . . . They have put us to the test, to come up and tacitly endorse their folly, extravagance, and pride, with their corruption of the worship, or stay away. We can tell them plainly that we will never endorse them in their present worldly course. They will find many thousands more of the same mind. We would blush to talk of the "ancient order," the "gospel restored," returning to the "primitive order," the "man of sorrows" who "had not where to lay his head" . . . in this temple of folly and pride.

--Februaury 20, 1872

Missionary Society

We have all the time since our first efforts in the work of the Lord, felt some scruples about Missionary Societies, formed after sectarian models, but for years tried to be satisfied that if they were confined exclusively to missionary work, they might be employed without objection. But after we were forced to the conclusion that there was no possibility of confining them exclusively to missionary work; . . . that such confederations were wrong in themselves . . . Having been compelled to this conclusion some four years ago, we have been unable to make any defense of these Societies since.

--Millennial Harbinger, January, 1867

Why Are Pioneer Preachers Unemployed?

Good men, worthy preachers are unemployed . . . Many of these are the very men who have penetrated the remote ends of the country; hunted up the people in the by-ways and out-of-way places; preached to them in the private houses, school-houses, barns, mills, shops, halls, groves, anywhere and everywhere. Many of them are men who have taken into the fold their hundreds, and some of them thousands, men who have traveled far and near . . . through heat and cold, wet and dry, in fastings and poverty, despised and sneered at, often cast down, but not despondent; penetrating all sections of the country, reading the Scriptures to the people, telling them, as best they could, the story of the cross . . .

An extensive class has arisen among us who have no sympathy with the main principles and objects of the great reformatory movement in which we are enlisted, and they have a distaste for all plain gospel men who will urge and enforce their principles.

--December 23, 1873

Progression in the Church

We have some progressionists in the Church . . . They are ever seeking to adapt the Church to the world, instead of trying to induce the world to be made conformable to the righteous demands of the Church . . . These Church progressionists progress so rapidly that they frequently transcend the limits of Christian duty.

--July 26, 1870

--B. J. Humble



- 1820 - Born Jan. 2, 1820 in New York City. Father was member of church of Christ (from Haldane movement) and frequently served as minister. Father died when Isaac young. Mother remarried, family moved to Pittsburg (1832).
- 1833 - Became member of church. Spent next few years working in stepfather's saw mill and learning printer's trade. Showed talent as writer. Became editor of small weekly paper, Intelligencer. Errett was self-educated man. Great natural ability.
- 1840 - Ordained June 18, 1830. Preached in Pittsburg.
- 1844-49 - Worked with church in New Lisbon, Ohio--historic congregation founded by Walter Scott. 1849: No. Bloomfield, Ohio.
- 1851-56 - Warren, Ohio. Great success in church work. Became known in wider brotherhood circles. Became Corresponding Secretary of Ohio Missionary Society (1853).
- 1856 - Moved to frontier area in Michigan. Purpose: enter lumber business and preach on Sundays. Business did not prosper. Returned to full-time church work at Muir and Ionia, Michigan.
- 1857 - Became Corresponding Secretary of American Christian Missionary Society (when Benjamin Franklin resigned position). Spent summer months travelling for ACMS, winter months preaching in Michigan. Strongly opposed to slavery, but refused to allow ACMS to become involved in slavery controversy.
- 1861 - Resigned post with ACMS. Became co-editor of Millennial Harbinger (with W. K. Pendleton). Also, agent for Bethany College. Close association with Alexander Campbell.
- 1862 - Pastor of Christian Church in Detroit. Published Synopsis, a statement of church's beliefs. Continued work with Harbinger.
- 1866 - Christian Standard founded. Errett selected as editor. First issue: April 7, 1866. Published at Cleveland for two years.
- 1868 - Standard moved to Alliance, Ohio. Nearly bankrupt. Errett served as President of Alliance College for one year.
- 1869 - Standard moved to Cincinnati. Owned by R. W. Carroll Co.
- 1869 - Helped draft Louisville Plan. Supported plan in Standard.
- 1871 - Pastor of First Christian Church, Chicago. Continued editorial work. Great Chicago fire (Oct., 1871) forced Errett to leave Chicago. Returned in 1874. Officiated at marriage of F. D. Grant, son of President Grant, to Ida Honors.
- 1874 - Editorial "Help These Women" encouraged formation of Christian Women's Board of Missions.
- 1875 - Errett and W. T. Moore led in organization of Foreign Christian Missionary Society. Errett became president. Missions established in England '76, Denmark '76, Paris, France '78, Turkey '78, India '82, and Japan '83.
- 1886 - Declining health. Friends secretly raised funds for tour of Holy Land and Europe. Trip (1887) too strenuous. Health worse. Continued to write weekly editorial.
- 1888 - Death Dec. 19 at home in Terrace Park, suburb of Cincinnati.

Bibliography: J. S. Lamar, Memoirs of Isaac Errett 2 vols. (Cincinnati, Standard: 1893), Evenings with the Bible 3 vols. (1884-1889), First Principles, Letters to a Young Christian (1899), The Querists' Drawer, ed. by Z. T. Sweeney (1910).



- 1829 - Born Mar. 1, 1829, at Hopkinsville, Ky. Mother had been a student of Barton W. Stone. McGarvey's father died when he was four. Mother married Dr. Gurdon Saltonstall.
- 1839 - Family moved to Tremont, Ill. Reason: opposition to slavery.
- 1847-1850 - Student at Bethany College.
- 1848 - Baptized by W. K. Pendleton in Buffalo Creek near Bethany church.
- 1850 - Fayette, Mo. Taught in private school for boys. Studied Scripture in preparation for preaching.
- 1852 - Ordained by Alexander Proctor and T. M. Allen, Sept. 15, 1852. Began preaching at Fayette, Ashland, and Mt. Pleasant, Mo.
- 1853 - Attended meeting of American Bible Union in Louisville, Ky. (on wedding trip). Met John T. Johnson and Tolbert Fanning for first time.
- 1853-1862 - Preached for church in Dover, Mo. Engaged in three debates. Began writing for brotherhood periodicals, mainly the American Christian Review. An occasional article in Millennial Harbinger.
- 1861 - Joined twelve other Mo. preachers in statement calling on Christians not to bear arms in Civil War.
- 1862 - Moved to Lexington, Ky. to preach for Main Street Christian Church. Reason: his attitude toward Civil War. Fighting raged around Lexington in fall and winter of 1862. Church building commandeered and used for hospital.
- 1863 - Published Commentary on Acts.
- 1864-1865 - Opposed instrumental music in a controversy with A. S. Hayden in the Millennial Harbinger.
- 1865 - Kentucky University, a Christian college, moved to Lexington. McGarvey began teaching "sacred history" in College of the Bible. Continued to preach for Main St. Church until 1867.
- 1869 - Joined Winthrop Hopson, Robert Graham, L. B. Wilkes and Moses Lard in founding Apostolic Times. Conservative editorial policy. Opposed instrumental music.
- 1870 - Broadway Christian Church established. McGarvey preached for congregation until 1882, then served as elder. When organ was introduced (1902) McGarvey withdrew and placed membership with Chestnut Street.
- 1871 - Controversy with John B. Bowman, Regent of Kentucky U. Issue: relation of school to brotherhood. Daily newspapers Lexington Press and Louisville Ledger support Bowman. Apostolic Times supports McGarvey.
- 1873 - McGarvey fired after refusing to resign. Restored to post (1875). College of Bible separated from Ky. U. Now Lexington Theological Seminary (Disc. of Christ).
- 1875 - Published Commentary on Matthew and Mark.
- 1879 - Six-month trip to Palestine and Asia Minor. Lands of the Bible (1881).
- 1886 - Evidences of Christianity (Vol. I). Manuscript for second volume was destroyed in fire, rewritten, and published in 1891.
- 1892 - New Commentary on Acts.
- 1893 - Sermons. Began regular column on "Biblical criticism" in Christian Standard. Became best informed man in brotherhood in this area. Articles collected and published as Biblical Criticism after death.
- 1902 - Authorship of Deuteronomy. "...the book that cost me the severest and maturest efforts of a laborious life."
- 1911 - Died on Oct. 6, 1911. Buried at Lexington.

William C. Morro, Brother McGarvey (St. Louis, 1940).

J. W. McGarvey, The Autobiography of J. W. McGarvey (Lexington, 1960).

--B. J. Humble



REMOVAL TO LEXINGTON, KENTUCKY

Continued my work without further interruption through the first year of the civil war, but society became steadily more and more distracted, business of all kinds prostrated, religious meetings attended by smaller audiences and preaching less and less effective. Foresaw necessity of taking up some secular occupation from which to derive chief part of support for family now increased to three children and two servants. Was beginning to look around for some such occupation, when very unexpectedly received letter from Elders of church at Lex., Ky. asking if I would consider favorably a call to that church. This call had been suggested to them by Dr. Winthrop H. Hopson, who had occupied their pulpit for two years, and had known me well in Mo. whence he had been called to Lexington. He resigned because his warm sympathy for the South, though not offensively expressed, had alienated a large number of the church members, and a special reason given for recommending me was that I maintained a position of neutrality in the conflict. After assurance given by the Elders that my position would be tolerated by both parties, and in consideration of the fact that Kentucky as a

State had declared for neutrality, and had, by an act of the Legislature forbidden either the Federal Government or the Confederate to march an army across her borders, I promptly agreed to accept a call and it was promptly extended.

It was a trial the severity of which can be realized only by those who have experienced it, to tear ourselves away from our delightful little home which we had hoped would be ours to the end of life, away from a body of friends who had become as dear to us as life, and away from a church to which I had devoted the strength of my mind & the fullness of my heart for nine years,\* and journey to a community of strangers in another State. True, I was returning to my native State, but to part of it which I had never lived, and although some of my mother's kindred still lingered there they were strangers to me. We stopped a few days at my mother's home in Fayette, where many of my wife's relatives still resided, and experienced there another painful parting. Thence we journeyed once more by a Missouri river steamer to St. Louis; but from that city forward we were enabled to travel by rail, the Ohio and Mississippi Railway, which was the first to reach St. Louis from the East, having been completed a few years previous. In running across the two free States of Illinois and Indiana, Charity, our

aged cook, and "Cynthy", the nurse, were very afraid that the "Abolitionists" would take them away from us. Contended slaves in those days had nearly as great a fear of abolitionists as their masters had. It was the policy of their owners to inspire them with it.

On our arrival in Lexington we were met by James K. Thomson, a cousin of my mother, and a wealthy farmer, who took us to his elegant home in the county to remain until we could get to house-keeping. Dr. J. G. Chinn, one of the Elders, and a man always full of good deeds, helped us to find a house, to purchase furniture, and to become acquainted with the principal men and women of the church. On the first Lord's day I was greeted by a crowded audience in the large church made famous by the great Campbell and Rice debate which had been held in it when it was new, about thirty years previous. This was the beginning of a ministry of five years during which the church grew from being the fourth in size to be the largest in the city.

Soon found that the membership was about equally divided between Unionists and Secessionists, with a strong tendency to fly apart. Both armies had enlisted some of the sons of members. Every other church in the city except the Catholic and the Episcopal had split in two, and it was clear both to me and our Elders that our supreme task for the time was to prevent a similar disaster. To this all of our energies were directed, and happily we succeeded. Never was New Testament teaching against divisions more earnestly preached, and perhaps its principles were never so strained without breaking. Our reward came, when the war was ended, by such a rush of people to our church that an overflow meeting place had to be provided.

Our darkest day during the war was in the fall and winter of 1863.\* A battle was fought at Richmond, 25 miles away, in which a Federal army was defeated and the central portion of the State fell into the hands of the Confederates under Gen. Kirby Smith. The University buildings of Lexington and several of the larger churches, including our own, were turned into hospitals for sick and wounded soldiers from both armies. The Confederates were soon driven out, as the result of a decisive battle at Perryville, Ky. in which Gen. Bragg was defeated by Gen. Buell, but the battles and skirmishes at our very doors left the hostile feeling between the unarmed partisans more intense than ever. Deprived



of our house of worship, we rented the old opera house afterwards torn down, which stood on the southeast corner of Main St. and Broadway and there with diminished audiences held our meetings for three months. At the end of this time the number of sick and wounded was so reduced that the College buildings sufficed for them, and the churches were released. The people, not knowing the rigidity of sanitary regulations in military hospitals, expected to find their churches at the end of this period, exceeding foul; but they were almost reconciled to the deprivation by finding them "empty, swept and garnished" cleaner than they had been habitually kept.

#### SEMI-CENTENNIALS

[p. 60] On the third Lord's day in September 1902, being the 50th anniversary of ordination as a preacher, delivered a discourse for the occasion before a large audience in the Broadway Church, and closed by resigning eldership held since the organization of the church in 1870. Had been an elder in the three congregations where membership had been held for an aggregate of more than thirty years. Resignation prompted by increasing deafness rendering it difficult to engage in consultation with more than one person at a time. Deafness had been coming on gradually for about 20 years, and steadily increasing notwithstanding efforts of skillful aurists to arrest it. Now at such a point that could no longer hear sermons or prayers, or understand singing without a book in hand. Enjoyed being at church only because knew that good people all around were worshipping God, and could worship more ardently on that account.† (Insert following extracts from that address) In response to resignation, church adopted a resolution requesting

\*[struck out by McG.].

†[extracts not in Notes]

retention of the office but release from duties except when counsel especially needed.

For same cause was seeking release from all boards of Trustees on which had served for many years, such as that of the Female Orphan School at Midway, that of State Missionary Convention, and that of Ky. Christian Ed. Society. Had served on first and last about 40 years and the second about 37 years. (Here copy from page 96.) In Faculty of College, composed of only four professors still able to consult through conversation tube and also to conduct recitations in the class-room without serious inconvenience.

[p. 61] March 23, 1903, was 50th anniversary of wedding. Celebrated by a reception in the large hall of K.U. gymnasium, which was attended by a company | estimated at 500 invited guests. (Give proceedings from your own remembrance, and from reports in the Leader on file among my clippings from Standard. Quote in full Pres. Loos' remarks, Mrs. Bourne's poem, and the song "We've lived and loved together." Insert here also a good half tone copy of photo of me and your Ma.) \*

#### THE ORGAN QUESTION

[p. 62] Up to the year 1869 the churches of disciples, with possibly a few obscure exceptions had abstained from the use of instrumental music in their public worship, and the preachers with no publicly known exceptions were opposed to it. It was opposed by some as being inexpedient, and by others as being unscriptural. In the year 1864 I published an article in the Millennial Harbinger for November advocating the latter position. Early in the next year, A. S. Hayden, a distinguished brother in Ohio, replied, and the subject was pretty fully discussed in the Harbinger by several writers during the year 1865. All these writers held the practice to be inexpedient, but some denied that the Scriptures condemn it. This was the beginning of the discussion of the question among us. It had been a subject of protracted dissension among Presbyterians, Baptists and Methodists for a generation previous, the practice gradually gaining ground, first in the cities, then in the villages, and finally in country congregations. As the disciples were set for the restoration of Primitive | Christianity which was universally known to be free from the practice, they were the last religious body in this country to think of resorting to it. But the influence of surrounding examples gradually wrought a change in the feeling of the rank and file of the membership, and this leav-

\*[not included].



ened the sentiments of the preachers until there grew up in city congregations a decided inclination to be like their religious neighbors. This inclination developed into action in the city of St. Louis in the year 1869, when the congregation meeting on Olive Street, in a building purchased from the Episcopalians with a pipe organ in it, resolved to use the organ in its worship, whereupon a considerable number of prominent and influential members withdrew and held meetings elsewhere. The affair awakened intense interest throughout the brotherhood, and was regarded as seriously imperiling the unity that had hitherto prevailed in the body at large. Prudent counsels however were brought to bear, and the parties to the division in St. Louis were induced to call in a Committee of eminent brethren to adjudge the case, and decide | what should be done. The Committee consisted of Robert Graham, Isaac Errett, Alexander Procter and J. K. Rogers. They decided that the use of the organ should be discontinued, and that the members who had withdrawn should thereupon resume their places in the church. Peace for awhile prevailed and it was generally hoped that the controversy would spread no farther. But after a few months the members of the St. Louis church who favored the organ obtained letters of withdrawal, organized another congregation, and resumed the use of the instrument. In the meantime various brethren in other States, who were enamored of the instrument commenced its public advocacy, and it was rapidly introduced into the churches though in hundreds of instances its introduction was the occasion of strife and bitterness.

[p. 63]

McG. having antagonized the first writer among us who defended the practice, continued the controversy as others took the field on that side, and published many articles through a period of about 20 years, chiefly in the *American Christian Review*, whose editor, Benjamin Franklin, continued to do the same to the day of his death. But the party for the innovation proved to be the popular party, and they finally succeeded in | winning to their cause so nearly all of the preachers and congregations, that it appeared to McG. useless to continue repeating arguments and evidences which were unheeded, so he turned his pen to other subjects and contented himself with the hope that the congregation with which he was identified, and which had grown principally through his ministrations, to be one of the largest and most influential in the brotherhood, would abstain from the innovation during the remnant of his life. In this, however, he was painfully disappointed. After he resigned his place in the pulpit it was occupied by brethren

[p. 64]

who had no scruples on the subject, and the private members were left to drift on the current of surrounding influences until, in the spring of 1903, the officers of the church informed McG. that it was the fixed purpose of an overwhelming majority to introduce an organ, and plead with him to waive his well known objections or content himself with a mere public protest, and acquiesce in the change. This he could not do so long as there | was another congregation within his reach with which he could worship in the apostolic method. He told the elders that he would make no public opposition to the movement, seeing that it would be in vain, but would ask for a letter of commendation and unite with the congregation meeting on Chestnut Street, in the founding of which he had taken the leading part, and which was in a flourishing condition. This he did, and a few other most excellent members, including the venerable Prof. H. H. White, did the same. When the question of using the organ came to a vote in Broadway church, a large minority of the members voted against it, chiefly on the ground that they held it to be unchristian to drive me and a few others away from them for the sake of the instrument. Those of the majority who spoke publicly on the subject claimed equal respect for me but claimed that the future prosperity of the church was at stake and that this should not be sacrificed through respect for a single brother. (This dereliction on the part of the church to which he had given the best work of his life as a preacher and an elder, and which still contained a large number of his most devoted friends, was a severe blow to his feelings but he swallowed his disappointment, and went quietly on in the Chestnut Street church, which received him with open arms.)

[p. 65]



## MOSES E. LARD

- 1818 - Born near Shelbyville, Tenn., Oct. 29, 1818.
- 1829 - Family moved to Ray County, MO.--frontier area. Few months later, father died of small pox. Mother lost homestead and moved to Clinton, MO. Deep poverty forced Moses and John to leave home.
- 1835 - Apprentice to tailor in Clinton Co. Unable to read or write. Taught himself by tearing down signs and copying words.
- 1841 - Baptized by Jerry Lancaster at Liberty, MO. Earlier, he had learned of restoration movement through Walter Scott's Gospel Restored. Began preaching. Early preaching at Richmond and Lexington, MO.
- 1845-1849 - Bethany College. Gifted student. Delivered valedictory address at graduation. Returned to Bethany for additional work: 1853-54. Master of Arts degree.
- 1849 - Returned to MO. Spent years until Civil War preaching at Independence, Liberty, Camden Point, and St. Joseph. President of Camden Point Female College. Always preached without notes. Eloquence became legendary. Advice to young preachers: "Think, my dear young preaching brother, think of your subject; think of it till your head aches and heart is clear; think till you cannot make a blunder; think till every point is transparent, luminous; think till the mind bounds over it, and plays about with the ease of the gamboling fawn."
- 1857 - Published Review of Campbellism Examined. Alexander Campbell had asked Lard to write this response to Campbellism Examined by Jeremiah B. Jeter (1855). An indication of Campbell's confidence in Lard.
- 1859 - Announced plans for The Christian Quarterly. Delayed for lack of subscribers. Lard's Quarterly finally began in 1863 and continued through five volumes (1863-1868).
- 1863 - Moved to Georgetown, KY. Reason: pacifism and refusal to take "Missouri Test Oath" (required clergymen to take oath of allegiance to Union--later declared unconstitutional) had brought great hardship.
- 1864 - Despondent about war (Lard was often moody and despondent). Moved to Oshawa, Ontario. Returned to KY. in 1865. Settled at Lexington.
- 1865 - Proposed New Testament commentaries. Six were finally published:  

<u>Matthew-Mark</u> by J. W. McGarvey	<u>Acts</u> by J. W. McGarvey
<u>Luke</u> by J. S. Lamar	<u>Hebrews</u> by Robert Milligan
<u>John</u> by B. W. Johnson	<u>Romans</u> by Moses Lard (1875)
- 1869 - Joined four other KY. preachers (McGarvey, Graham, Hopson, Wilkes) in starting a new weekly: Apostolic Times. Conservative editorial policy. Withdrew from editorial staff (1873) to work on Romans.
- 1877 - Became involved in Bowman-McGarvey controversy at Kentucky U. Accepted presidency of old College of the Bible which Regent John Bowman was trying to continue. Christians of state were supporting a "new" College of the Bible under McGarvey which was independent of the University. Reason for Lard's action: secret promise that Regent Bowman would soon resign. Brotherhood, unaware of this, thought Lard had betrayed them and lost confidence in him.
- 1879 - Published pamphlet "Do the Holy Scriptures Teach the Endlessness of Future Punishment?" Lard's answer: no. Increased alienation from brotherhood.
- 1880 - Died of cancer June 18, 1880, at Lexington. Final words, "There is not a cloud between me and my Heavenly Father." Buried at St. Joseph, MO.



MOSES LARD, LARD'S QUARTERLY, December, 1863.

#### MY FIRST MEETING.

My first meeting was held far, very far, out in the West, at a place called Oakland. The place was so named from the fine old oak beneath whose grand shade the meeting was held, and from the forest of puerile oaks that grew round it near and far, all of which, for aught I know to the contrary, may have been the true, lineal, and I will even say, legitimate, descendants of that same patriarchal tree, for it looked as if it might have been the sire of an endless breed of oaks. True these oaks were not all of the same species; for some were white and some were black, but what of that. We have white men and Hams all from the same human stock, and why not white oaks and black all from the same acorn? From the meeting to which I am now alluding, Oakland soon became somewhat famous in the circumjacent country, an honor which I am glad to inform the reader it has not forfeited even to this writing, and which I take uncommon pleasure in mentioning. Shortly after the meeting and close to Oakland, a little town sprang rapidly up called Haynesville. It was so named after Collet Haynes, a plain, honest farmer in the neighborhood, whose greatest sin was that he used to predict, in my young days, as I have been told, that I would most certainly at some time be hanged. And to confess plain truth there were conjunctures and mischances in my early days, from which one even far less skilled in wizzard arts than honest Collet might have prognosticated, with no large fear certainly of ever being convicted of lying, the happening of a similar or even worse event. Hitherto, I am thankful, Collet's vaticinations have not been realized, and I am struggling in prayer and living in hope that they never will. Haynesville I still remember with becoming gratitude; I remember it chiefly for its mean pies, honest men, virtuous women, muddy streets, and numerous tribes of dogs. It is no great town, to be sure, and properly enough has never made any very great pretensions to township. Yet Haynesville has its merit: it has never produced a politician nor a rhymester—two of the greatest calamities that can befall a village. The former seldom fails to corrupt the men, the latter to turn the women; and a village with its men corrupted, and women turned, is low, very low. Haynesville stands in the midst of a district of country of great fertility of soil—a district, which I am sorry to add, has ceased within the last few years to be very eminent for any thing. I doubt whether it can now boast so much as even a noble Durham or a full-bred Cuban hound. A long time ago, that

is to say, in the days of Solomon Kimzey, it used to be noted for its numerous Baptist and Methodist revivals, and for the innumerable ghosts that infested it. The former we have frequently attended; any of the latter we cannot confidently say we ever saw. The statement is made on the authority of Drew Cogdell, a bold hunter, a brave man, very apt to see ghosts, and sure to tell it when he did. But in those times the district had other merits than these. It contained the meanest clan of Smiths that ever disgraced that name. Should one of them ever be saved, and we pray that many of them may, their song will be—

Amazing grace how sweet the sound  
That saved a wretch like me.

Most of the men in the neighborhood could read Chronicles by spelling half the words, while all had either read Bunyan and eighth of Romans, or heard them read. Bunyan supplied them with experiences, Romans with texts to prove predestination; the former enjoyed the favor and the affection, the latter, the authority. On Sundays most of the country flocked to meeting, the wags to swap horses and whittles, and to bet on the coming races; the Christians, as was fitting, to hear the sermon, and relate their experiences. The sermon was sure to be on foreknowledge or free-will, and to contain a definition of eternity; the experiences embraced reminiscences of headless apparitions, or voices of pulseless corpses wrapped in coffin sheets. Of that antique age Solomon Kimzey, of whom honorable mention has already been made, was the oracle, his brother-in-law, Brawley, the butt. Solomon aye preached the same sermon, which aye had the same effect—that is, it left the women crying, and the men discussing election. I will not slander Solomon by confidently affirming that he was a seer of spirits, but then Solomon had a taste for the marvelous, and delighted in the tales of Drew. He relished a tough story well, laughed heartily, smoked a pipe in decency, and never said so fervent a grace as when a huge turkey-cock just from the spit lay before him. For sir cock he was always duly thankful as becomes a Christian to be. He enjoyed a rusty wife, had hearty children, and abounded in affections at times a little errant, as vulgar people hinted, but then such folks are so addicted to tattling.

Brawley was clearly called and sent; but for what purpose Heaven never informed the world, and the world never found out. He never bored an audience except when he made a speech, nor delighted one except when he kept silent. His face was a thing to be detested and shunned by women *enceinte*; and when drolls went in quest of gesture Brawley supplied the model.

Another feature of those primitive times, which deserves men-



tion here, was the neighborhood fortune-teller. She was always a noticeable character, with a squint eye, a single tooth, "a nose and chin that threatened ither," a weird voice, stiff fore-finger, wore specks, and took snuff. The instrument with which she divined was a teacup with coffee-grounds in it. Over this she would brood awhile and gibber, when all the secrets of earth and hell stood naked to her peep. The wife you were going to marry, the children to have, she could tell with infallible certainty. The very spot she could name where you might find your stolen horse, or stray pig. She was great to tell where bags of gold lay deep emboweled in the earth; where the bones of murdered men lay rotting; and was the true conservator of the morals of the vicinage. During her life no rake might attempt the "illicit rove," belle play false with her lover, or neighbor steal his neighbor's hams or kail. All alike feared her and kept the peace as decent folks should do.

The country pedagogue of those undegenerate days also merits a paragraph. He was generally a chuffy man, five feet six, with gray hair, and fine girth—a man who cracked of definite articles, copulative conjunctions, Hoogley's bay, and ciphering; could tell the day of the month by the almanac, and brogue your moccasins; pulled teeth, bled and puked the neighbors; took grog with you when dry; wrote your will, and prayed for you when dying. He was deacon in the church, justice of the peace, auctioneer, and general counselor at law, prescribed for gout and cancer, and was a robust believer in witchcraft; he was always elected Captain on muster days, gave advice in bad cases of rupture and hair-lip; was president of the debating club, judge at shooting-matches, held children when christened, and gave lectures as to the best time in the moon to salt meat and plant snaps. In the school-room he was a philosopher and a tyrant, made but few impressions on the mind, left many on the back, taught the boys to make manners, and the girls to courtesy; at noon played bull-pen, knucks, and hull-gull; and at all other times was a gentleman and an astrologer.

The corn-shucking of these days "lang syne" must not be forgotten in this brief sketch. This was an occasion which always brought the whole neighborhood together. The women met to brag on their babies, drink stew, knit, and discuss the best method of setting blue-dye; the men to shuck corn, take rye, recount battles with bruin, and tell of long shots at deer; the boys to spark and blush; the girls to ogle and fall in love.

Next to the corn-shucking, the winter quilting and hoe-down were the pride of this long past. These were my delight. In the quilting you sat close beside your bonny lassie; in the hoe-

down you touched her hand, and saw her ankle. This over you made love to her in the corner, while she slapped your jaws and pouted. But to me the chief attraction at the quilting was the huge stacks of pumpkin pies which graced it, of which I am not conscious up to this sitting that I ever had enough.

Such were some of the persons and scenes of the delightful period in which my early life was passed. Whether they were the best suited to foster genius and strengthen virtue is a question I shall cheerfully leave to the casuist. To them I turn and on them think with no common feeling. But the neighborhood where Haynesville stands, Collet lives, and I was reared, and held my first meeting possessed other noteworthy objects besides these.

Deer roamed through the woods, foxes burrowed in the cliffs, panthers screamed, wolves howled, and squirrels lived in almost every hollow tree. To hunt these foxes and climb these trees was the delight of my heart, and my constant Sunday's calling. This was the great sin of my early life. It was for this sin that honest Collet Haynes augured my future end. As predestinarians rode to meeting and heard my hounds, they sighed, wagged their heads, and muttered, "the hemp is growing that hoists him." But for all their hard sayings and hard wishes, I now take deep pleasure in forgiving them.

It is proper here to add that the forerunning narrative antedates the time of my meeting by several years. It relates to a more primitive time—a time when the red man's tracks were still in the land, and bears were a weekly sight. At the time of my meeting great advances had been made on those times. The men had ceased to wear buckskin, the women dressed in calico, and drank green tea; ghosts were more rare, and Drew had migrated. Tents covered with elm bark were now quite out of fashion, boots were occasionally seen, the men used handkerchiefs, and women side-combs. Soap was no longer a myth to children, though starched bosoms still attracted much attention. The boys had now begun to carry riding whips, to chew, and the girls to flirt. The more able families could afford tables and biscuit on Sunday morning, while almost all had learned what sausage and spare-rib mean. Buggies and steamships were still fabulous things, while cock-fighting and log-rolling had fallen into desuetude. Collet Haynes had long since ceased to prophesy; old Henry Green was dead; though Andrew Fuller still persecuted truants for climbing his saplings, and regularly made the circuit of his estate every sabbath to see if any neighbor had broken a riding-switch or stolen a pig-nut. Austin King, dear man, was now justice of the peace, and Wash. Huffaker county judge, though



Wash. still used his thumb and finger and not his handkerchief. A shingled roof and a brick stack were now not absolutely unknown, and men used chains instead of withes in plowing. The use of pins was altogether abandoned, and fish were caught with hooks as in other countries. Balls had taken the place of the hoe-down, the fiddle that of juber; horns were all the fashion, and grog was never named. The Christians discussed the mode of baptism, the operation of the Spirit, and infant church membership, as in other decent countries; they only denied the existence of Styx, and the revolution of the earth; the old preachers kept on their coats while preaching, and took a little only when feeling bad. A young man no longer consulted a witch when he wanted a wife, but went directly to his sweetheart; invalids took henbane, boneset, and composition for diseases of the spine and fits, and Weekly Dale cured warts by art of hocus-pocus. Solomon Kimzey was now no more heard of than an antedeluvian fossil; Philip Gill had been called, and had entered regularly upon the work of grunting, clapping, and brawling; and spent most of his time in giving practical lessons on the ways in and the ways out of churches. The Smith clan had all either died or left, and the country rested and praised the Lord. Haynesville, shot-guns, pacing horses, and red-top boots, however, had not yet made their appearance; although deer skins were thrown aside, and the young men were using saddles. Such was the state of the country about the time of my meeting, for which it is now proper I should begin to prepare the mind of the reader.

In the midst of this primitive community my father settled more than thirty years ago. He migrated West from Tennessee for the sake of the game which then abounded in Missouri. He was a man of quick, strong, sense; tall, and straight as an Indian, with a flashing eye, and black hair; of manly bearing, candid, frank, and generous to a fault; loved his friend with an intense love, and hated his enemy with an intense hate—a man of great courage, quick temper, but cool and self-possessed. His rifle, his pony, and his dog were the idols of his heart. Alas for the buck on which he drew that bead or touched that fatal trigger. He was tender hearted as a woman, perfectly truthful, and exceedingly improvident. He never owned less than one horse and a gun, seldom two of either, and never a home in his life. Though himself irreligious, he respected religion in others; never suffered his children to use improper language, and encouraged them with a whole heart to speak the truth always. When he sinned he repented in exquisite pain; when mad he was daring as a fiend. He detested oppression, and sympathized with the humble and

the injured to a degree which at times made him wild and dangerous. When he could boast a tent for his wife and children, with a boundless prospect of deer, his spirits were high, and life was a luxury. A few months after we landed in Missouri he died—died of small-pox. Can I ever forget that night! A single neighbor man stood by him to speak of death and help him in his last prayer. This prayer ended, he called my mother to the bed and said: "Mary, if thus far through our hard life I have ever wounded you or treated you amiss, forgive me now." He then called his weeping children up, looked them all kindly in the face, and simply said, "farewell, poor, helpless little things." He now turned on his right side, drew up his feet, and added, "in a few moments I shall be gone." These were the last words of Leven Lard. In an instant he was dead. That night not a soul staid with us, for all feared the dreadful disease. Josiah Cogdell, to whom grateful allusion has just been made, straightened my father in the bed where he lay for the night, and then left to wait on others in the same affliction. There in a cheerless cabin, far away in the wilds of the West, with not a relative within a thousand miles, nor a candle to give us light, sat through the lone night my poor mother and the hand that traces this, and watched that silent body. Next day in a linn coffin it was laid to rest, not one of the family being permitted to be present, and now sleeps in a quiet wood about half a mile south of Haynesville. In the dark shade of that noble forest is a fitting place for the long, deep repose of that daring hunter, tender heart, and chivalrous pioneer.

In a short time after this my mother invested about all she had, which consisted of a few horses, in a pre-emption. This afforded us a rather pleasant temporary home, with the prospect of a permanent one. Here my brother and self, both very young, made a crop. We had collected together a few cows, pigs, and other necessaries of a scanty life, and were beginning to feel that the prospect of bitter want was past. We looked forward with high hopes to the time when we might be able to enter the land and call it home. Meantime it was thrown into market and we did not know it. A man by the name of Humphrey Best went to the office and entered it. He at once turned us out of the house, and for our home and all our labor gave us not a cent. I shall drop the veil of secrecy over the suffering which that event entailed upon my kind mother and her six dependent children. Long and hard she struggled to keep us together. What I learned and saw of human nature during that dreary night, for it was very dark, and very cold, I pray kind heaven to forgive, but I never wish to forget. The ten thousand ways, wholly unknown to the more favored of the human family, in which the



indigent widow and indigent orphan can be cheated, swindled, slighted, mistreated, insulted, and imposed upon, could make me hate even the earth itself had not the Saviour and friend of such sleet in it. I could now name some of these men, who at present are fond of smiling on me, and calling me brother, but whom I have never ceased to recognize as villains and hypocrites. At length the painful fear was fully realized that as a family we could no longer be kept together. The day of separation at length came. To us all death would have been a relief. Thinly clad and poorly shod we stood round the humble hearth for the last time. Our mother's heart was breaking. As my brother and self stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives, my mother said: "my dear boys, I have nothing to give you but my blessing and these two little books." Her soul was breaking and she could say no more. She then drew from her bosom two small Testaments; and as her tears were streaming and lips quivering, she screamed as if it were her last, and placed them in our hands. We all said good-by, and that family was forever broken on earth. Yet, gentle reader, think us not poor as we turned from that mean abode. We bore with us a Christian mother's blessing and the precious words of Jesus. *We were wealthy boys.* To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank Heaven, nor forgot the other. We were now a scattered dependent family—drudges for other people. The days, the months, the long, long years, lay like leaden weights on our gloomy, bleeding spirits. Would that I could blot them from memory and never think of them more. O! you who fancy that, because children have been reared in want, and away from the blandishments of refined life, they cannot feel, and have no tears to shed, would you could pass one night which I have passed; and yet I would spare you the grief.

Time dragged heavily on and I was now well-nigh grown. I was deeply religious in feeling, though not so in life; for I knew not how to be so. I listened to the various parties of the day, and they neither gave me relief nor gave me light. All was black as erebus where they ministered. At length I heard J. P. Lancaster of the Christian church—and where is now that once sweet silvery voice, fine form, and clear strong brain—again I say where? Lord, have mercy on all thy frail erring children! Before that meeting closed I was a Christian. Bless the Lord, oh, my soul, and all that is within me bless his holy name. My little book was now doubly dear. I read it, committed it to memory; thought on it through the day, and dreamt of it through the

night. It was the light, the feast, and the joy of my soul. Meantime I had made the acquaintance of brother Gaines, and Mason Summers; and two truer men to the young disciple, especially to the timid modest one of real worth, who thinks of spending his days in doing good, Heaven never made. These two dear men walked with me, talked with me, said gentle things that emboldened me, apologized for my blunders, until at length, I am ashamed to say it, they shaped my poor crude thoughts preacherward. The rest I shall not tell. Time passed away; and I had an appointment to speak, I will not call it preach, in my old neighborhood. My soul strove with God in prayer in prospect of the meeting. I was painfully sensible of the solemn and delicate responsibility I was about to assume. How shall I prepare for it? I said to myself. Shall I make notes, elaborate notes? I asked. Not a note shall be made, was my decision. I was judicious enough to remember that the mind only works free and easy over what the mind knows well. I determined, therefore, to study my subject soundly, and trust to God, a true heart, and common sense for all the rest. A better decision I never made. If I have ever delivered a speech which suggested to any human mind the word success, I owe it to the resolution then formed, and since kept. Think, my dear young preaching brother, think of your subject; think of it till your head aches and heart is clear; think till you cannot make a blunder; think till every point is transparent, luminous; think till the mind bounds over it, and plays about it with the ease of the gamboling fawn. Then, and, only then, may you expect success. Heaven furnishes you the matter, but thinking alone can make it yours. The secret of your triumph will be your thinking. Think like no one else, preach like no one else; especially repeat no one's speech, imitate no one; be yourself, true to yourself, persevere, *persevere*, and then the victory is sure.

The day of my appointment at length came, and I was present. The whole neighborhood had flocked together—some, let me hope, to weep, but others to swear, and stare, and jest. Many were there whom I was glad to see, some whom I had hoped never to see again. Faces were in that audience which awakened pleasing memories of other days—memories of justice done and kindness shown to my mother and her little flock; but others again, in each of which I read some half concealed guilty look, that carried me back through days long past to acts of baseness, which though then forgiven were not forgotten. I tried to rise high over all the unpleasant by-gone, and in the fervor of my soul prayed alike for all, and wished that all might in the end be saved. Over these hills I had once run deer and foxes, and other game to the great



scandal of Pharisees. I was now, however, no longer the heedless youth I had then been. For one thing I felt proud and thankful—my heart was free from the sense of crime, and my character was without a spot. In that great crowd was not an eye from which I turned because of even the slightest wrong ever meant or done. My brow therefore was erect, and conscience clear. Thus I had returned in a new character to my old haunts, and felt that I could afford to bear myself magnanimously towards all, and did so.

My speech was long, earnest, and elementary. Mason Summers was present and sang for me, as no one sang in those times but Mason Summers. During my effort I enjoyed his approving look; and though I may have tripped, his eye never fell till I closed. The few brethren who were present seemed pleased, my poor mother was not ashamed, the sects pouted, and Gill muttered, puffed, and grunted. From day to day, and night to night the meeting went on. I stuck close to the Book, kept near the ground, and the Saviour stuck close to me. My method was to take a single thought at a time, present it in every light in which I could, and then leave it like a quick seed in the ground to bear its fruit in its season. On that method, though struck out at the instant, I have never improved to the present. The excitement rose high, and the meeting continued. The sects grew furious, wags grew serious, Gill continued to mutter and growl, but never swore a word. For the success of the meeting I intensely prayed, and believe that every brother who attended prayed. To the community the scene was novel indeed. The doctrine was new, the preacher was new, but whether both were from heaven or hell, many seemed at a loss to say. On the meeting went. The preaching was debated, positions dissected, the Bible read to defend and refute; while I was the object of alternate blessings and abuse. Some thought me a fit subject only for the art of an Indian Thug, others vowed I was inspired; one declared me a prodigy, another pronounced me a fool. A few regretted that Collett's forecastings had not come to pass; others thought me excellent to take catamounts, while not a few had always known that I was destined to come to something. All of which, I am thankful to say, had about as much effect on me as the snuff the talkers took.

The people began to confess their faith in Christ, and to be immersed. The excitement was now high, the feeling deep, and the meeting the universal talk. The ribaldry of the first day had ceased, punsters hushed, good men thanked God, and Gill raved. My former companions in the hunt and chase came forward to own the Lord, old men followed, women followed, while others

stood off amazed, and wondering to what strange end the world was coming. I shall not soon forget an incident which occurred at the first immersion. Jerry Holt, an honest man and kind, had been reared in North Carolina, and up to that date had never witnessed an immersion. He soberly and decently watched on the shore. I led my sister into the water. It was a clear fine pool in a little stream overhung with copse and jungle, and lying deep down in the shade of lordly trees. The prescribed form of words was said, and she was buried and raised with Christ. We walked up slowly out of the water. Jerry Holt laid his hand on his nearest neighbor and said: "Cousin Austin, as sure as Christ is the Son of God and the Bible is not a lie, that and that only is baptism; I will never submit to anything else." Yes, dear Jerry, that and that only is baptism; and I am glad to know, that, though you are connected with a body unknown in the Bible, you never submitted to anything else. Thus, too, would immersion strike all, if all were as candid, just to reason, just to the truth, as that plain honest farmer.

Amongst the many that joined during the meeting, I take much pleasure in naming my old school teacher, Austin R. King. I owe him a debt of deep gratitude which I am not ashamed to confess. His education was not high, nor his ability as a teacher uncommon. Yet he possessed this eminent merit—that he inspired his boys with the most impassioned love of learning. Their thirst under him for the Pierian spring became romantic and intense. He pointed them to the far distant scholarly heights, and shouted to them, on, boys, on. He awakened hopes, sneered at obstacles, cited illustrious names, till he left his pupil feeling that none but a dastard would shrink to dare the toil for the sake of the dazzling honor that beckoned on. And if more did not leave him to become honorable and useful, if not distinguished, let none lay the charge to the tremulous form that still resides a mile west of Haynesville. When the time comes for the great Teacher to mete out to the obscure, humble worker the reward due the cup of cool water, I pray him to remember my old benefactor with a fitting honor.

When a boy, as already named, I was very poor, and always meanly clad. Many a time when I went to the homes, and that was not often, of the more favored, to spend a night with neighbor boys, I witnessed looks and winks and nods, and heard hints and whispers that sent me back with a bitter, bitter heart wishing I slept the sleep of my father. Strange were my sensations as I now led these same persons down into the water to bury them with Christ. I thought of the past and forgave, of the present and thanked God and wept. Be gentle, my wealthy friend, to that ragged orphan boy, who glides about your house, so timid, shy, and silent. A tender heart, as easily crushed as a frail flower,



and a bright noble mind may lodge in that cold lean exterior. Again I say be gentle.

As I passed from and to meeting many a familiar object met my eye, which awoke reminiscences of other days and other scenes. The trees I had cut for squirrels lay rotting beside the road. There was the field in which I had worked for a dime a day, and the acre I had grubbed for a pair of shoes. I passed the hollow where Drew had seen a ghost, the point where I had slaughtered a deer, saw the linn from which I had brought an eagle, and the spot where Stanton had killed my dog. A little heap of rubbish was all that remained to mark the site of the cabin where my father had died, and on which Mrs. Bill Crawford had seen him sitting in his winding sheet long months after he was buried. There stood the mill on which he had worked, and the elm he had peeled for bark to cover our tent. I remembered the very slope on which Elder Green had stood when he pronounced A. Campbell a child of hell—the first time I had ever heard that name. The bush was yet standing in which the Grand River woman had seen the Saviour, and the corner of the fence in which Garret Green had tried to hide from the Devil and the Holy Ghost.

But amongst all these objects the ones which touched me deepest and had the most immediate bearing on the meeting were some hickory trees. In the early times to which the first part of this piece alludes, we could afford no candles. Yet even then I was fond of reading, and prided myself on the facility with which I could commit to memory the Bible. Either at home or abroad I would toil through the day, and then commit my chapter at night. Whole books of the New Testament were thus treasured up. The bark of these trees afforded me the light by which this work was done. There they stood naked as the day when I had peeled them. I had now returned to preach to the people the truths I had thus acquired. How strange it seemed! I little dreamt as I lay on my cabin hearth by the light of that blazing bark, that I was then collecting the strength which should one day induce a scene such as I was then passing through. But how remote many a time, and seemingly independent, are the incidents which God yet links together so as to cause the one to give rise to the other. When well done, truly is nothing done in vain.

My first meeting after two weeks closed—closed with honor to the name of Christ, and deep joy to many a spirit. The church at Oakland was organized, numbering in all about sixty names. For long years afterwards it was a prosperous and happy body. Few churches ever achieved more for a community than did it for the one in which it stands. Other earnest men bestowed their labors on it; and other successful meetings followed the first. Its numbers were swelled to hundreds. But in the course of time troubles arose and marred its harmony, and grieved its faithful members. It has not been so prosperous since. Petty ambition

and ignorance are bad elements to domineer over a church. When small men and inexperienced are placed at the helm, the hardiest may well tremble for the fate of the ship. Besides, within the last few years, I am pained to hear, politics—that infernal snake of the day to churches generally, have been invited to rule its fate. That snake now lies coiled within its walls, is warmed by its stoves, crushes its bones, chills its blood, and stiffens all its joints. Politics in the church! my soul, what church can prosper where such is the case? None. The Lord keep the churches to their legitimate business of causing the truth to be preached, and taking care of the children of God. My prayer for the church at Oakland is, that its faithful may be kept in peace, that they may dwell together in love, be gentle and kind to one another, bear each others burdens, forgive as they ask to be forgiven, and all meet at last in the presence of Christ where sin and tears shall never be known.

Though I have no high reason, to be sure, to be attached to Haynesville, or any living thing connected therewith; yet my spirit loves to haunt those hills and woods. They remind me of departed joys, departed never to return—of sorrows fled, forever fled. My soul goes there to mourn as the dove returns to its nest to sigh, from which its young are taken. My heart lingers thereabout and cannot long stay away. Links lie buried in that dust, which keep my thoughts from wandering far. Beside a frail father now lie a sister and my mother; and a better mother than mine will never hallow a grave in Clinton. She was a woman of iron will, strong, very strong, quick sense, with even a mother's sweetest, kindest heart. With her, religion was an ever burning never lessening flame; faith a passion, bold and grand; and hope a bacon that blazed through earth's darkest night. Her temper was always even, her judgment so unerring as to make it almost a marvel. Her instincts were keen and far-reaching; and she read human nature with a precision which seemed little less than infallible. I never knew her mistaken in a man or woman in my life; and she was the best talker of her sex I ever heard. Not that she talked elegantly, for such was not the case. Her voice was horizontal, her talk subdued and flowing. It never cost her a seeming thought or effort. Yet like a deep, strong, smoothly gliding stream, it never stopped till it bore you up to the very mark. Her powers of description, always so easily and gently playing, were positively amazing. But her chief power lay in her quick, subtle religion. When she touched your heart she left it literally steeped in faith, and hope, and love. Patient and meek, she bore the ills of her hard life with a resignation and a fortitude which I feel to be simply sublime. Her last moments, like her life, were full of high trust in Christ. To her children she gave her blessing, for earth breathed a prayer, and then went hence. May that little band she so tenderly loved and faithfully served, meet her in peace, as the last groan of each is hushed, is the fervent wish of the hand that pens this.



JAMES A. GARFIELD (1831-1881)

- 1831 - Birth in Cuyahoga County, Ohio, Nov. 19, 1831.
- 1833 - Father died, leaving a widow and four small children.
- 1850 - March 4, 1850 baptized by A. A. Lillie. Great spiritual experience.
- 1851 - Entered Western Reserve Eclectic Institute (later to be called Hiram College) at Hiram, Ohio.
- 1853 - Attended commencement exercises at Bethany College. Met Alexander Campbell. Had thought seriously of attending Bethany but decided against it. Disliked "Southern dandyism" of students. Thought school too sympathetic toward slavery.
- 1854 - Preached first sermon. Hiram, Ohio.
- 1854 - Entered Williams College in Massachusetts to study under the famous educator, Mark Hopkins. Graduated from Williams two years later (August, 1856). Highest ranking student in class.
- 1856 - Joined faculty of Eclectic Institute. 1857: President.
- 1858 - Preaching career at its peak. Meeting at Hiram, Ohio, resulted in 34 baptisms, another, 20 baptisms. Married Lucretia Randolph, Nov. 11.
- 1859 - Elected to Ohio State Senate.
- 1861 - Became Lt. Col. in Union Army, commanding 42nd Ohio Regiment. Made recruiting speeches at churches across Ohio. Persuaded many Hiram students to enlist.
- 1861 - Attended annual meeting of American Christian Missionary Society. Garfield (in army uniform) made speech in favor of resolution to support Union.
- 1862-63 - Won fame as Union officer. Led 42nd Regiment from Shiloh to Chickamauga. Became Major General.
- 1863 - Elected to Congress as Representative from 19th District of Ohio. Served for seventeen years as member of House of Representatives.
- 1865 - Participated in meeting at home of T. W. Phillips, New Castle, PA., Dec. 22, 1865, at which plans were made for new brotherhood paper, Christian Standard. Served on committee that obtained charter for company.
- 1866 - Delivered eulogy to Abraham Lincoln in House of Representatives on April 14 (first anniversary of Lincoln's assassination). "It was no one man who killed Abraham Lincoln; it was the embodied spirit of treason and slavery, inspired with fearful and despairing hate, that struck him down in the moment of the nation's supremest job." Speech printed in Christian Standard.
- 1880 - Elected to US Senate from Ohio. Elected President of the United States. Inaugurated March 4, 1881. Shot by Charles Guiteau, July 2, 1881. Died Sept. 1881 (18th anniversary of famous ride at Chickamauga).

--B. J. Humble



## THE RESTORATION MOVEMENT IN TEXAS

### BACKGROUND

- Texas was part of Spain's colonial empire until 1821 when Mexico won independence. In 1821 300 families led by Stephen F. Austin began Anglo-American migration to Texas. Thousands would come (1821-1835).
- Mexican constitution made Catholicism the state religion and prohibited "the exercise of any other." Few Protestant churches established before 1836.
- Texas Declaration of Independence came on March 2, 1836, battle of San Jacinto, April 21, 1836, and Texas was admitted to Union on December 23, 1845.

### COLLIN McKINNEY (1776-1861)

- 1824: McKinney led group from KY to Texas (first people associated with RM to enter Texas). McKinney (1776-1861) was born in NJ. Parents moved to VA (1780) then KY. McKinney became deacon in Baptist church, then a Christian (Stone movement). Group first settled about 6 miles east of present site of Texarkana, perhaps in Texas or perhaps in Ark.
- 1831: moves west and settled on Red River at site known as McKinney's Landing or Hickman Prairie. Not a preacher. May have conducted services in homes. No positive evidence of organization of church until 1842 when G Gates reported in MH, "I constituted a church of 16 members. Bro. McKinney, an old disciple from KY, who has resided in that country more than 20 years...is the natural elder to preside over this flock."
- 1835: McKinney represented Red River County in Provisional Government of Texas. Was one of a committee of five men that drafted Declaration of Independence, adopted March 2, 1836. Served four terms in Texas Congress.
- 1846: McKinney clan moved west to what would become Collin County, near Van Alstyne. Established Liberty church. Leaders: Wm. C. McKinney (son) and B. Wilmeth.

### WILLIAM DeFEE (1800-1869)

- Born in NC. French Huguenot family. Fought in battle of New Orleans. Medical education in TN. Successful physician all his life. Fine medical library. Began preaching (age 24). Separate Baptist. Then Stone "Christian." According to grandson, C. D. DeFee, he was present at 1832 unity meeting at Lexington, KY.
- 1832: migrated to Texas and settled near San Augustine. Established Antioch church. Date may have been 1833 when DeFee wrote, "I have started a society on the Christian doctrine." Certainly in existence by 1836. Church never suffered division over music question. Has always been a church of Christ. Still meets—the oldest church of Restoration Movement in continuous existence in Texas.
- Continued work as physician-preacher. Lived in San Augustine County most of his life. Established churches in adjoining counties. Two reports sent to MH in 1847: "There have been about 80 immersed into the Christian Church in this section, but they are like sheep without a shepherd, gone astray. Oh! that the good Lord would send some faithful one to plead his cause! I am here alone and not able to do much for the cause."



Texas -2-

- Three preachers settled on adjoining farms in Shelby County and preached in "every nook and cranny" of Shelby, San Augustine, Panola, and Rusk Counties: Council Billingsley, P. F. Southern, John R. Tyer.
- This report from DeFee's appears in Stone's Christian Messenger, September 1833, p. 281.
- This is the earliest report from Texas to appear in a brotherhood periodical.

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*State of Texas, Sabine District.*

DEAR FATHER STONE:

I have lived in Texas fifteen months.—  
When I first came to the country I found the people given to all manner of unrighteousness. It brought me to much serious reflection, and a desire to reform them from their wickedness, and to turn them to God with all their heart, and to be immersed for the remission of their sins, that they might receive the gift of the Holy Spirit. I knew not what to do as I had never made an attempt of the kind, nor had been authorized by the church to preach. At last I thought if I had any gift of spirit it was my duty to improve it. I made the attempt, though it was said to be positively against the constitution of the state.— Praise be to God, who always supports the truth, I have found no difficulty. I have no doubt I have been the instrument of turning many from darkness to light, and from superstition and tradition to the word of God. I thought I had the people in full fellowship. But now liberty of conscience is allowed to all denominations; the Presbyterian are coming in and are trying to destroy that good spirit that I have been laboring to establish. They tell the people I have no right to preach without licence, and that I cannot make the same impression on the minds of the people as they that have a licence (priests) and are called. I am alone here & the only one that stands up for the Christian faith. I want you to consider my case. If you think I am right, try to send me licence and try to persuade some good and faithful Christian preacher to come and assist me in the goodly work I am laboring in. I am poor in worldly goods. I have a large family of small children to work for. My education is limited. I have started a society on the Christian doctrine.

With every wish for your welfare both in this life and the life to come, I remain your affectionate brother in the Lord.

WM. DEFEE.

### LYNN D'SPAIN

- D'Spain family: French Huguenot. Migrated from VA to southern KY. Separate Baptists; then part of Mulkey-Stone movement. Then migrated to AL and Mississippi.
- 1835: wagon caravan left north AL for Texas. Most were Christians. Two preachers: Lynn D'Spain and Dr. Mansil Matthews. Caravan did not travel on Lord's day. Came to be known as "the church on wheels and horseback."
- David Crockett accompanied caravan to Memphis. Had been neighbor of Mansil Matthews in Trenton, TN. After crossing Mississippi, Crockett left with about 60 volunteers for Texas army. With a shout of "Hurrah for Texas" they headed for Texas and the Alamo.
- 1836: caravan reached Fort Clark (Clarksville) on Red River. Political situation so tense they stayed there for part of year. Services held in fort in winter, brush arbor in summer. After San Jacinto, family felt safe to move on to Nacogdoches area. Established Melrose church near Nacogdoches.



MANSIL MATTHEWS

- (1806-1891) English Puritan ancestors came to Amer. c. 1660. Family moved from NC to KY, where Mancil was born, then to TN. Taught school in AL. Converted by Lynn D'Spain. Began preaching immediately. Went to KY and studied medicine. Physician-preacher for rest of life.
- 1835: with "church on wheels" that came to Texas. Left group when they arrived at Fort Clark and joined Texas army. Army surgeon. At San Jacinto he was with Sam Houston, and was attending his wounds, when Santa Ana was brought in captive.
- 1836: member of First Congress of Republic of Texas which met at Columbia on October 4, 1836. Resigned from Congress and elected President of Board of Land Commissioners of Red River County. Returned to Clarksville after war. D'Spains gone. Leader in church until he moved to Rockwall County (1843). Reports in MH.
- 1861: opposed secession. Arrested by vigilantee committee and condemned to death at Gainesville. E. M. Daggett persuaded court to reconsider and he was released.
- 1930's: Jewell Matthews (grandson) collected and compiled "Matthews Papers"-  
-invaluable source of early Texas restoration history.

JOSEPH ADDISON CLARK

- (1815-1901). Family migrated from NC to TN. Father died when he was 12, and he had responsibility for mother and sisters. Turned off by religion. Changed name from Zacheriah to Joseph Addison. One year at University of AL, then taught school.
- 1839: went to Texas with mother and sisters. Lived in Austin with younger sister. Started back to KY (1841), got as far as Nacogdoches County, but winter storms made further travel impossible. Found home (as boarders) with D'Spain family. Converted by Lynn D'Spain. Married Hetty D'Spain (1842).
- Dismissed from teaching job "because he had become a Campbellite." Devoted full time to study and preaching. Practiced law. Edited Rusk Pioneer. Moved to Palestine, then Galveston, and back to Palestine. Founded church in Palestine (1846). Two sons, Addison and Randolph, were leaders in 1880's and 1890's, founded Addran College, which became TCU. Father opposed sons in church division at Thorp Spring over instrumental music (1894).

JOSEPH BRICE WILMETH

- (1807-1892) born in NC, lived in TN and married, then moved to Smithville, AR (1831). Converted and began teaching. Held services in home.
- 1845: migrated to Peter's Colony, Texas on Trinity River with two other families. Arrived Dallas, village of three log cabins, December 26, 1845. Moved on to Grand Prairie and built cabin of hewn logs. Indian danger increased. Moved north of McKinney and lived there for rest of life.
- 1846: helped McKinney family established Liberty Church. Distance inconvenient. Moved old blacksmith shop into yard and began church (1847). Preached in meeting in 1848 with 21 additions. Wilmeth would preach and establish churches all over north Texas. Baptized hundreds. Two sons, James R. and Colin McKinney Wilmeth, would be leading preachers after CW.



### BEGINNINGS IN DALLAS AND FORT WORTH

- First sermon ever preached in Dallas was in 1845 by Amon McComas "lately from KY and of the Christian faith." 1846: Wm. Rawlins established church at Lancaster. Church was established in Dallas in 1855 or 1856. 1867: building built at Ross and Market. Called "First Christian Church." First church building of any kind in Dallas. 1876: division over music. Group wanted instrument left and established Commerce St. Christian Church. Original congregation moved to Pearl and Bryan in 1881, to Garland Road in 1955, and is now the Highland Oaks church.
- Church established in Fort Worth in August 1855, by A. M. Dean with 9 members (first religious organization of any kind in Fort Worth). Dean was itinerant farmer-preacher who worked in wheat harvest that summer and came into town on Sundays with Bible and six-shooter. Dean conducted meeting in September and added 18. Church met in log cabin on Belknap Street. Dr. B. F. Hall and R. M. Gano sometimes preached in Fort Worth. Had 400 members by 1880's. Division over music in 1897. By 1906 three "progressive" and three "conservative" churches. Polytechnic Church of Christ was continuation of original church.

### GROWTH BEFORE CIVIL WAR

- By 1845 there were probably about 25 congregations in sixteen counties with about 1,000 members (5th largest church in Texas). David Stout wrote to the MH from Live Oak Well, Fayette County, in 1845 and reported there were churches in Fayette, Gonzales, Colorado, Montgomery, Nacogdoches, San Augustine, Jasper, Fannin, and Red River Counties.
- By 1860 there were probably about 160 churches with 6,000 members (5th largest church after Methodist, Baptist, Catholic, and Presbyterian in that order). Probably about 100 active preachers. Carroll Kendrick, who preached in Texas from 1851 onward, said there were 160 churches in 1856.

### IMPACT OF CIVIL WAR

- Little opposition to military service in church in Texas. Some preachers served as chaplains. Best known: J. R. Wilmeth and Dr. B. F. Hall. Hall served with regiment of Texas Rangers commanded by Barton W. Stone. Hall seemed more intent on killing Yankees than ministering to men. Asked how he felt about northern brethren, he replied that he had none, they were all infidels.
- Other Christians who served in Confederate army and would later become leaders in Texas churches: Addison Clark, Randolph Clark, John T. Poe, Austin McGary, Richard M. Gano, George Douglas (author of history of Liberty-Sylvania church).
- After the war David Lipscomb reported that in Texas "the preachers and the brethren save a few, went headlong into the war, a part taking one side and a part another." So after the war "the brethren in Texas do not talk across the 'Bloody Chasm;' they talk each on his own side and maintain a moody reserve toward those on the opposite side." But there were exceptions. An anonymous brother in Williamson County wrote, "The brethren here were generally opposed to war in every form, even during the recent contest and very few of them engaged in it." (GA, May 1868, p. 520)
- Civil War isolated churches from sister churches in South, including TN and KY where they had looked for leadership. Gospel Advocate suspended publication 1861-66. After Civil War Carroll Kendrick wrote to MH, "It has been a long time since I saw a copy of the Millennial Harbinger, 6 or 7 years." Before CW, MH carried numerous reports from Texas in each issue. But there were only two such reports between 1861 and 1869.



David Lipscomb and his wife left Nashville on May 27, 1872, and spent about four months touring Texas. They travelled by steamer from New Orleans to Galveston, then across Texas by train, wagon, horseback, and muleback. Their route across Texas: Galveston, Houston, Huntsville, Bryan, Brenham, Cameron, Waco, Fort Worth, Quitman, and Mount Pleasant, then to Hot Springs, Arkansas.

Lipscomb wrote ten articles for the Gospel Advocate describing his impressions of Texas—the land, its people, and the churches. These articles have been collected in a book, David Lipscomb; Journalist in Texas, edited by John Robinson.

*At the town of Bryan, Lipscomb attended a "State Meeting" of churches of Christ. Below is his summary of the reports he heard there, followed by a town-by-town tabulation of church conditions collated from the ten dispatches he sent.*

At Bryan we found the meeting (the brethren called it the State Meeting) in session. The object seemed to be to devise some plan for a more extended and general evangelizing, to consult in reference to the establishment of a paper and a college, with a Bible College annexed. The attention was chiefly directed to the first subject.

We found quite a number of brethren, chiefly preachers, present. Many of these we had known from character for many years, but had met none of them. Brother Kendrick lives here. Brother S. Strickland, now 71 years old, a man of transparent purity and singleness of purpose who has been a strong man and is yet possessed of great power, intellectual and moral, was here. Brother W.H.D. Carrington of Austin, whose name and excellence of character has been familiar to us for years. Brother Banton of Huntsville, Texas, a man whose spirit and temper is above reproach. Brother J.T. Poe, a valued and acceptable correspondent of the *Advocate*; brother Dabney, one of the good men of Texas, living not far from Brenham; brother Davis, one of the oldest disciples in Texas; brother Moore of Waco, the chairman of the meeting; brother J.A. Abney of Lampasas County, a man of activity and decision was among the elder brethren of the meeting.

Among the younger members, we note brother J.R. Wilmeth of Kentucky-town, Grayson County, the secretary of the meeting; brother J.I. Dyches, the editor of the *Texas Christian Reformer*, a new paper, and others.

In Collin County are eight congregations, not many of them in good condition. Brother C.P. Vance, Lexington, Burleson County. No organization;

seven or eight members. Seven or eight congregations in the county in a confused condition.

Huntsville church in Walker County, represented by brothers Poe and Banton, was constituted in 1860 by brother B. Sweeny. The church has met every Lord's day since, with a few exceptions. Numbers 100 members. Brother Poe has been authorized to preach, but owing to his necessities does not preach regularly; Sunday school of about 68 members; population of the town 1,700 or 1,800; on Northern Railroad. No other church of Christians in the county.

Bryan, in Brazos County; about 100 members. The railroad brought a number of brethren together; brother Kendrick moved in and preached; church constituted about two years ago; numbers about 100; 25 to 40 meet regularly; a good Sunday school.

Waco; brother T. Moore represents the church. About two years ago Dr. Hall visited Waco; a church was constituted of 40 members. Brother Bantau has since labored in the town and country; present number, 65 or 70; Bible class, 40 or 50 children. Brothers Moore and Lieman, a German, Elders. The sisters are very zealous and brother Moore is proud of them. All contribute on Lord's day as well as engage in other parts of the worship. Two colored brethren preach in East Waco; have a congregation of 125 members. Waco has 5,000 to 6,000 inhabitants; is on railroad.

At Austin, brother W.H.D. Carrington reported a congregation of 100, first collected by brother Giles, 1849 or 1850. Have met regularly since on the first day of the week to attend the ordinances. Have a good house nearly completed. Austin has a population of about 10,000. A colored brother Durant preaches among the blacks.

Georgetown, Williamson County; brother Strickland reports. Before the war had about 70 members; were about equally divided upon politics. They met weekly, discussed politics, grew more bitter until on motion of brother Strickland they ceased to meet. During the war they were scattered to the four winds. The house was rendered useless. The brethren have never been collected. Brother Strickland during this year has raised a subscription of \$325 to build a house. Has put it under contract. The town has a good college building, fine water, a desirable country. The silence of the church for several years has silenced opposition. Brother Strickland has determined for himself to vote no more, nor meddle with politics.

At Circleville in the same county is a church planted 20 years ago. It is a living church; has not failed to meet on Lord's day ten times in as many years. They stood aloof from politics and had no strife during the war.



## HOUSTON

There is no congregation of disciples here and but few members in the city.

## WACO

The Baptists, Methodists, two branches of Presbyterians, Romanists and Episcopalians all have churches and edifices here. The Baptists and Methodists have the chief strength. The Christian brethren have a membership of about one hundred. They meet weekly for worship in a rented school house. There are a number of excellent brethren and sisters here. We spoke three times to interested audiences. The brethren were anxious for us to remain, thinking the prospect for doing good never before so good as now presented. We regretted we could not remain. We think the brethren in Waco with proper assistance from without must do well. The church ought to be built up. It is one of the most important points in Texas.

## FORT WORTH

At Fort Worth the young brethren A. and R. Clark, sons of Elder J.A. Clark have a most flourishing school. It is no vocation with them, but the evidences of their popularity as teachers, especially with their pupils, are abundant. Their school is an instrument for good, not only in an educational point of view, but in the religious influence exerted.

We spoke fifteen times in Fort Worth. We never had better attention than was given us throughout our meeting. The church here is mainly in good condition, with some matters needing watching. The membership is largely of young persons. They seem earnest and devoted. The brethren have a substantial brick building erected at a heavy cost to a few. It needs to be completed in a neat and comfortable manner. Neatness and comfort without ostentation or display should characterize a house for Christian worship.

## MOUNT PLEASANT

We passed through Mount Pleasant, the county seat of Titus County. It is a pretty little place upon a hill of deep but white sand, has two or three hundred inhabitants, and the finest courthouse we have seen in Texas. In Titus county there are several churches--quite a number of brethren of our acquaintance, but we stopped to see none of them. They were reported to us in good order except the coolness arising from the bitterness of political strife still remains to prevent cordial and harmonious action of the churches. Indeed this is the one great cause of inactivity of the churches throughout Texas. The preachers and the brethren save a few, went headlong into the war, a part taking one side and a part another. Those of one class persecuted those of another. Some preachers and prominent brethren are accused of having urged the mob to

hang or kill brother preachers differing from them in political opinion and feeling. We heard brethren deliberately charge prominent preachers in the state of becoming parties to certain rings in the legislature for swindling the state and stealing by wholesale from the people. They actually charge that they are now enjoying the fruits of these dishonest gains. Of course they do not wish to hear these preachers. Others do not wish to hear those who encouraged the mob to kill their preaching brethren of similar political sympathies with themselves. So they are divided, distrustful and inharmonious throughout the state. A great number of the brethren and people of southern sympathies do not wish to hear brethren preach who opposed them. Those of opposite feelings do not wish to encourage and lack confidence in the preacher who became bitter on the other side. So throughout the state the cause of Christ is hampered, scarcely a preacher is heartily sustained because of this feeling. The brethren in Texas do not talk across the "Bloody Chasm;" they talk each on his own side and maintain a moody reserve toward those on the opposite side.

Nor do we believe the Texas brethren worse in these things than brethren elsewhere. The evil is more apparent because there was more division at home among the teachers and brethren. And because our Texas teachers are less closely devoted to the work of teaching, rely upon it less than teachers elsewhere, and are more ready to turn politician--run for sheriff--the legislature--become post-masters or prosecuting attorneys, clerks, etc., etc., than they are in the older settled countries.

## IN SUMMARY

Meeting houses are scarce, but we believe there are more men who sometimes preach, in proportion to the population, than in any state in the union. But the preachers have, like other people, gone there to better their fortunes. So they turn from preaching to any calling or opportunity that offers itself. They practice law, medicine, speculate, run for sheriff, go to the legislature, turn politician, or anything that offers money. Many of them are men of uncertain morals who have drifted off from the older settlements on account of lack of moral standing. Under these circumstances they cannot exert a very great moral weight. Nor are they well sustained. This is a great fault with the Christian brethren throughout the state. There are a number of young men growing up to service in the church. Those raised at home if encouraged can be sustained more easily with a little help, will be more reliable, and in the end do much more good than any place-hunters from abroad.

Again the craving, discontented spirit that frequently prompts dissatisfaction and removal is inimical to true Christian culture. It matters but little where we live here in comparison with the importance of securing a home in heaven, with the companionship of the blessed forever.

D.L.



# The Foundation's First Editor

B. J. HUMBLE

The name of the present editor of the *Firm Foundation* is well known throughout our brotherhood. But there are probably many readers of the *Foundation* who know nothing about Austin McGary, its first editor.

## Early Life

Austin McGary was born in Huntsville, Texas, February 6, 1846, and as a child played with the children of General Sam Houston. Austin's father, Isaac McGary had fought with Sam Houston for Texas independence at San Jacinto. And when the battle was won and the Mexican General Santa Anna captured, it was Isaac McGary who was ordered to guard Santa Anna through the night.

Young Austin McGary was barely 16 when the Civil War broke out, and he and Sam Houston, Jr. joined the "Huntsville Grays." McGary saw no active fighting in the Civil War, as his unit guarded the Texas-Louisiana coast.

After the war, Austin McGary returned to Madison County and served two terms as sheriff. Texas was still frontier country in 1870's, wild and lawless, and McGary became noted for a courage like steel. On one occasion he disarmed and arrested John Wesley Hardin, a notorious desperado who had killed 27 men. McGary never killed a man. But once, when McGary had holstered his guns and moved toward an outlaw, the outlaw went for his guns and was killed on the spot by McGary's deputies.

After two terms as sheriff, McGary worked for the state, transporting convicted criminals from forts along the Mexican border to the state penitentiary. He and one assistant sometimes transported as many as eight prisoners, traveling alone for days through frontier country infested with hostile Indians and bands of desperadoes. Yet McGary never lost a prisoner in two years.

## Conversion and Preaching

McGary was not a religious man, was even a skeptic, in those early days. But after he quit law enforcement work and returned to Madison County in 1880, he began studying Christian evidences, including Alexander Campbell's 1829 debate with Robert Owen. And when Henry Hamilton came to Madisonville to hold a meeting in 1881, McGary's sister was baptized, persuaded Austin to attend the meeting, and he too was baptized.

McGary then plunged into a serious study of the Bible and soon began preaching. He moved to Austin in 1883, where W. E. Hall, a "progressive" from the North, was preaching for the Austin church. McGary opposed his views and soon left the Austin congregation to worship at Pecan Springs outside town.

The brethren in Texas were holding an annual "state meeting" back in those days, and in 1884 McGary attended the "state meeting" in Bryan. What he saw and

heard convinced him that "many innovations upon apostolic Christianity were being ushered in upon us." J. W. McGarvey had come to Texas to be the featured speaker at the Bryan "state meeting," and —McGary feared that his emphasis was transforming the gospel preacher into a pastor. McGary later wrote that when he returned home from the state meeting, he "soon determined to begin the publication of this paper, to expose everything in the work and worship of the church" for which there is no Biblical authority.

## Firm Foundation

The *Gospel Advocate* carried an advertisement in its August 6, 1884, issue, in which McGary announced his plans to begin a new paper to be called the *Firm Foundation*. The name was chosen because Christ is the foundation on which the church is built, and thus, the church has a "firm foundation" in Christ. The first issue of the *Firm Foundation* appeared in September of 1884. (It is noteworthy that McGary had been a Christian less than three years when he began editing the *Foundation*.)

McGary had no subscription list. As J. D. Tant recalled later, McGary printed only 500 copies of the first issue, sent a copy to everyone he could think of, and then shoved the remaining copies under his bed. It was a real act of faith to begin a new periodical in Texas in the 1880's. Many other periodicals such as the *Texas Christian Reformer* (1872) and *Texas Christian Monthly* (1875) had begun but only the *Firm Foundation* would survive to serve the brotherhood in the twentieth century. McGary received invaluable counsel and financial assistance from Elijah Hansbrough and J. W. Jackson. The subscription list climbed to the 5,000 mark within four or five years, and the *Foundation* became a bi-weekly paper on February 1, 1887, and a weekly on March 7, 1889.

As McGary made it clear from the beginning, the *Foundation* would "assume a stern air" in dealing with innovations in the church; and McGary went at the task with the courage of a frontier sheriff. The most urgent issue, in McGary's judgment, was the "rebaptism question." The issue was whether it was proper to accept those who had been immersed, but not specifically for the remission of sins, into the membership of the churches. McGary took a strong stand against this practice which he termed "shaking in the Baptists." McGary was clearly in the minority in that day. The most influential journal in the South was the *Gospel Advocate*. Its editor, David Lipscomb, did not believe that it was necessary for Baptists to be rebaptized, and he and McGary debated the issue for years in their papers.

But there were other issues that concerned McGary. He saw the dangers in



Austin McGary (1846-1927) began the *Firm Foundation* in 1884 and served as its editor until 1901. Humble's article gives some insights into Gary's colorful life and his reasons for establishing the *Foundation*.

the missionary society and instrumental music, and, like David Lipscomb and the *Advocate*, took a strong stand against the "progressives" on these questions. When the Austin congregation was host for the "state meeting" in 1886, McGary wrote that he planned to attend "just as we would a Methodist conference." His worst fears were realized. The "state meeting" organized the Texas Christian Missionary Society. There was strong opposition, and the church in Austin divided. The group who opposed the missionary society became the nucleus of the University Avenue Church of Christ.

McGary sold the *Foundation* to J. W. Jackson in 1901, lived in California, Oregon, and Arkansas, then returned to Houston, Texas where he served as an elder of the Heights church until his death in 1927.

## Appraisal

What were the lasting results of McGary's work?

J. D. Tant wrote, "Of all the men I ever intimately associated with, I think McGary was the greatest teacher and strongest writer we ever had in Texas, and did more to hold down departures than any other man."

And Lane Cubstead has said, "Had it not been for McGary's life, his paper, his indomitable spirit, Texas might have been lost completely to the group which became the Disciples of Christ."

As the Restoration movement suffered tragic division, those who were faithful to the conservative cause were sustained and led by David Lipscomb and the *Gospel Advocate* in Tennessee, and by McGary and the *Firm Foundation* in Texas. The church today owes these two men a great debt of gratitude.



COLLIN MCKINNEY WILMETH

- 1848 - Birth: Jan. 2, 1848, two miles north of McKinney, Texas.
- 1867 - Entered College of the Bible, Lexington, Kentucky, studied under J. W. McGarvey. Graduated from College of the Bible (1871). Preached with R. C. Horn throughout middle Tennessee.
- 1873 - Married Mary Griffeth Rutherford, Lebanon, Tenn., August 12, 1873.
- 1874 - Began written debate with David Lipscomb on "Laying on of hands." Continued for five years.
- 1875 - Worked for one year as North Texas State Evangelist.
- 1876 - Preached for congregation in Houston.
- 1875 - Began publication of Texas Christian Monthly from McKinney with his brother, J. R. Wilmeth. Continued from March, 1875, through Sept., 1876.
- 1876 - Established churches in Granbury, Stephenville, Comanche, Hamilton, Blanket, and Brownwood.
- 1876 - Texas Christian (a weekly) succeeded the monthly.
- 1877 - Texas Christian merged with Iron Preacher to form Christian Preacher.
- 1877-81 - Preached for Dallas congregation after organ was removed. Established publishing house and published The Watchman, a daily secular newspaper.
- 1881-83 - Served as State Evangelist out of Waco.
- 1883-86 - Taught languages at Thorp Springs. Dean of Students.
- 1885 - Christian Preacher merged with Gospel Advocate. Wilmeth made co-editor of "Texas Department."
- 1886 - Moved to Dallas to establish Nazareth University. Preached for Commerce Street congregation in West Dallas.
- 1888 - Held meeting in Corinth, Arkansas. Invited to move there.
- 1889 - Moved Nazareth University to Corinth and became local evangelist.
- 1890 - Revived Christian Preacher. Published from Corinth at least until 1895.
- 1891-94 - Series of four Wilmeth-Hall debates held in Arkansas and Texas. Wilmeth had participated in several earlier debates including two with Willis A. Jarrell, the Baptist who wrote Gospel in Water (1886 and 1888) and one with Jacob Ditzler, the famous Methodist debater (1890).
- 1897 - March-July: survey trip through Monterrey, Victoria, and Tampico, Mexico.
- 1897 - Left Corinth, Ark., with ten or twelve families to lead them to Tampico, Mexico (Oct. 28, 1897).
- 1898 - April: Arrived in Tampico. Part settled at Tampico; others settled at Bryan City.
- 1898 - Died from pneumonia and exhaustion during a yellow fever epidemic, October 11, 1898. Buried in Bryan City, Mexico.

--Nick Kassebaum



LIBERALISM IN THE RESTORATION MOVEMENT

- 1850-1900 - Liberal theology emerges in German universities, spreads to British and American universities. Leaders: Friedrich Hegel, Friedrich Schleiermacher, Albrecht Ritschl, Julius Wellhausen, F. C. Baur, Ernst Troeltsch.
- 1869 - Dr. L. L. Pinkerton argued against inerrancy of the Scripture and for open membership. "First liberal" in our brotherhood (Garrison and DeGroot, The Disciples of Christ).
- 1870's - George Longan and Alexander Proctor accept some conclusions of German liberalism in Missouri Christian Lectures.
- 1878 - W. T. Moore (preacher for Central Christian Church in Cincinnati (1866-1878) went to London as a missionary. Established "undenominational" church and practiced open membership.
- 1882 - Christian-Evangelist was established through a merger of the Evangelist (B. W. Johnson, ed.) and the Christian (J. H. Garrison, ed.). Johnson and Garrison were co-editors until Johnson's death in 1894. Garrison was editor 1894-1912.
- 1889 - R. C. Cave sermon in Central Church, St. Louis, espoused many views of German liberalism: that Abraham was ignorant of the true God, that the Bible is an evolution rather than a revelation, and denied the virgin birth and resurrection of Jesus.
- 1891 - Old Faith Restated, J. H. Garrison, editor.
- 1893 - J. W. McGarvey began regular column "Biblical Criticism" in Christian Standard. Christian-Evangelist more sympathetic toward liberalism. Journals begin to oppose one another.
- 1894 - Disciples Divinity House established at the University of Chicago at the suggestion of Wm. R. Harper. Herbert L. Willet was Dean. Edward S. Ames.
- 1890's - Young preachers enroll at Yale Divinity School for graduate study. "Campbell Institute" organized in 1896.
- 1908 - Disciples of Christ joined the Federal Council of Churches.
- 1908 - Charles Clayton Morrison became editor of Christian Century. Open commitment to liberal viewpoint. Cut ties with Disciples and became "undenominational journal of religion" in 1918.
- 1909 - Centennial of Declaration and Address celebrated at Pittsburg. Controversy over Willet and other speakers.
- 1912 - R. H. Crossfield became President of College of the Bible after McGarvey's death. Liberal faculty members were chosen. Hall L. Calhoun, Dean, tried to keep the school conservative, but failed, and left in 1917.
- 1924 - Cincinnati Bible Seminary established.
- 1920's - Controversy over theological liberalism and the practice of open membership on the mission field. A separate convention was held in 1926, and the North American Christian Convention was begun.



S. N. D. North's Letter to Lipscomb (June 17, 1907)

Among the papers that come to the office is the Gospel Advocate. Examination of it has resulted in a little confusion of mind as to its denominational connection. At times it seemed to be identified with the Disciples of Christ, at times to represent a distinct body. I was just on the point of writing to you to ask you about the matter when a letter was received from Rev. William J. Campbell, of Marshalltown, Iowa, speaking of over three thousand "churches of Christ," not now connected with the Disciples of Christ, though formerly belonging to that body. He also enclosed a list of preachers of the churches of Christ, printed by the McQuiddy Printing Company, of Nashville, apparently the same company that prints the Gospel Advocate, and named the Gospel Advocate as a paper representing these churches.

A comparison of the list of editors with this list of preachers showed that all three are included in it. This seemed at once to solve the problem. A comparison, however, with the list of preachers in the "American Home Missionary," showed your name and Mr. Elam's name as belonging to the Disciples of Christ. The problem remaining unsolved, the quickest and most satisfactory way seemed to be to go straight to headquarters.

I would like to know:

1. Whether there is a religious body called "church of Christ," not identified with the Disciples of Christ, or any other Baptist body, Regular, Primitive, United?
2. If there is such a body, has it any general organization, with headquarters, officers, district or general conventions, associations, or conferences?
3. How did it originate, and what are its distinctive principles?
4. How best can there be secured a complete list of the churches?

David Lipscomb's Reply to North (June 22, 1907)

Laying no claim to "headquarters," the movement that resulted in what is now known as the "Christian Church," or "Church of Disciples," began with the declaration and address of Elder Thomas Campbell, in Pennsylvania, about a century ago. The purpose, end, and means of this work are set forth in the following extracts:

"Our desire, therefore, for our brethren and ourselves, would be that, rejecting human opinions and the inventions of men, as of an authority, or as having any place in the church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the divine word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, that by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord." Again: "For the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinion and inventions of men." Again: "Nothing ought to be received into the faith or worship of the church, or made a term of communion among Christians, that is not as old as the New Testament." They should follow "after the example of the primitive church as exhibited in the New Testament, without any additions whatsoever of human opinions in the inventions of men."



These show the keynote of the movement. The maintenance of these positions soon separated those holding them from those that did not accept the principle. The plea commended itself to many of the different churches and of no church, and the Christians or Disciples increased rapidly and the churches multiplied. As they increased in number and wealth, many desired to become popular also, and sought to adopt the very human inventions that in the beginning of the movement had been opposed--a general organization of the churches under a missionary society with a moneyed membership, and the adoption of instrumental music in the worship. This is a subversion of the fundamental principles on which the churches were based.

Division of sentiment on these and the principle of fidelity to the Scriptures involved in them produced division among the disciples. The policy of the churches being purely congregational, the influences work slowly and the division comes gradually. The parties are distinguished as they call themselves "conservatatives" and "progressives," as they call each other "antis" and "digressives."

In many places the differences have not as yet resulted in separation. There are some in the conservative churches in sympathy with the progressives, who worship and work with the conservatives because they have no other church facilities. The reverse of this is also true. Many of the conservatives are trying to appropriate the name "churches of Christ" to distinguish themselves from "Christian or Disciples' Churches." But the latter in all their publications and the proceedings of their conventions call themselves "churches of Christ," moved possibly, by the desire to head off the effort of the other party to appropriate the name as distinctive.

The progressive, through their society organizations, gather and publish statistics that make a show. But they claim not over half of the churches--in all about twelve thousand--as working with them.

With this statement, much of which you may think needless, I answer:

1. There is a distinct people taking the word of God as their only and sufficient rule of faith, calling their churches "churches of Christ," or "churches of God," distinct and separate in name, work, and rule of faith from all other bodies or peoples.
2. They are purely congregational and independent in their policy and work, so have no general meetings or organizations of any kind.
3. Their aim is to unify all professed Christians "in the sole purpose of promoting simple, evangelical Christianity as God reveals it in the Scriptures, free from all human opinions and inventions of men."
4. Owing to these differences still at work among the churches there is more or less demoralization in many churches as to how they stand or what their numbers are. I know of no way to obtain the statistics desired other than to get the addresses of the different churches and address a circular asking the number of each church.

These disciples have separated from the "Christian Churches" that grew out of the effort to restore pure primitive Christianity, by remaining true to the original purpose and the principles needed to develop it, while these churches have departed from this end and have set aside the principle of fidelity to the word of God as the only and sufficient rule of faith and practice for Christians. This seems to give as correct an idea of the fact concerning these churches as I can give....



## CHURCHES OF CHRIST.

1906

## DISCIPLES OF CHRIST.

	2,649	2,649	159,658
Total for denomination.....	2,649	2,649	159,658
North Atlantic division.....	23	23	924
Maine.....	7	7	137
New York.....	2	2	44
New Jersey.....	1	1	14
Pennsylvania.....	13	13	729
South Atlantic division.....	111	111	5,115
Virginia.....	4	4	120
West Virginia.....	50	50	2,594
North Carolina.....	7	7	295
Georgia.....	22	22	1,046
Florida.....	23	23	1,060
North Central division.....	470	470	31,883
Ohio.....	70	70	4,954
Indiana.....	112	112	10,259
Illinois.....	58	58	3,552
Michigan.....	8	8	838
Wisconsin.....	1	1	8
Iowa.....	23	23	1,477
Missouri.....	121	121	7,087
Nebraska.....	11	11	402
Kansas.....	66	66	3,216
South Central division.....	1,979	1,979	119,738
Kentucky.....	151	151	12,451
Tennessee.....	631	631	41,411
Alabama.....	157	157	9,214
Mississippi.....	47	47	3,155
Louisiana.....	10	10	421
Arkansas.....	190	190	11,006
Oklahoma.....	166	166	8,074
Texas.....	627	627	34,006
Western division.....	66	66	1,998
Idaho.....	2	2	46
Colorado.....	4	4	114
New Mexico.....	5	5	129
Arizona.....	4	4	52
Washington.....	17	17	488
Oregon.....	11	11	408
California.....	23	23	761

	8,293	8,260	982,701
Total for denomination.....	8,293	8,260	982,701
North Atlantic division.....	242	241	38,847
Maine.....	7	7	260
New Hampshire.....	1	1	4
Vermont.....	2	2	316
Massachusetts.....	9	9	1,527
Rhode Island.....	2	2	79
Connecticut.....	4	4	866
New York.....	53	53	9,124
New Jersey.....	2	2	213
Pennsylvania.....	162	161	26,458
South Atlantic division.....	769	767	72,705
Delaware.....	1	1	75
Maryland.....	26	26	3,343
District of Columbia.....	5	5	2,170
Virginia.....	277	277	26,128
West Virginia.....	134	134	10,729
North Carolina.....	123	122	13,342
South Carolina.....	41	41	2,021
Georgia.....	129	128	12,703
Florida.....	33	33	2,194
North Central division.....	4,576	4,552	584,695
Ohio.....	543	540	83,833
Indiana.....	670	661	108,188
Illinois.....	769	768	4-101,516
Michigan.....	116	116	9,791
Wisconsin.....	24	24	1,707
Minnesota.....	43	43	3,560
Iowa.....	440	437	55,948
Missouri.....	1,424	1,422	1-159,050
North Dakota.....	5	5	147
South Dakota.....	21	21	1,478
Nebraska.....	178	176	19,121
Kansas.....	343	339	40,356
South Central division.....	2,249	2,243	230,206
Kentucky.....	841	841	2-123,659
Tennessee.....	150	150	14,904
Alabama.....	154	152	8,756
Mississippi.....	105	105	6,709
Louisiana.....	25	25	2,127
Arkansas.....	156	154	10,269
Oklahoma.....	315	314	24,232
Texas.....	503	502	39,550
Western division.....	457	457	56,248
Montana.....	22	22	2,008
Idaho.....	54	54	3,206
Wyoming.....	4	4	292
Colorado.....	47	47	8,521
New Mexico.....	11	11	963
Arizona.....	4	4	484
Utah.....	1	1	250
Nevada.....	1	1	100
Washington.....	83	83	10,140
Oregon.....	90	90	10,012
California.....	140	140	20,272

## CHURCHES OF CHRIST.

## HISTORY.

In their early history the churches which have come to be known by the name of "Disciples of Christ" emphasized the distinctively apostolic character of the individual church, not merely as a worshipping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address" by Alexander Campbell,<sup>1</sup> these churches deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of their movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose, in the opinion of some, a desire

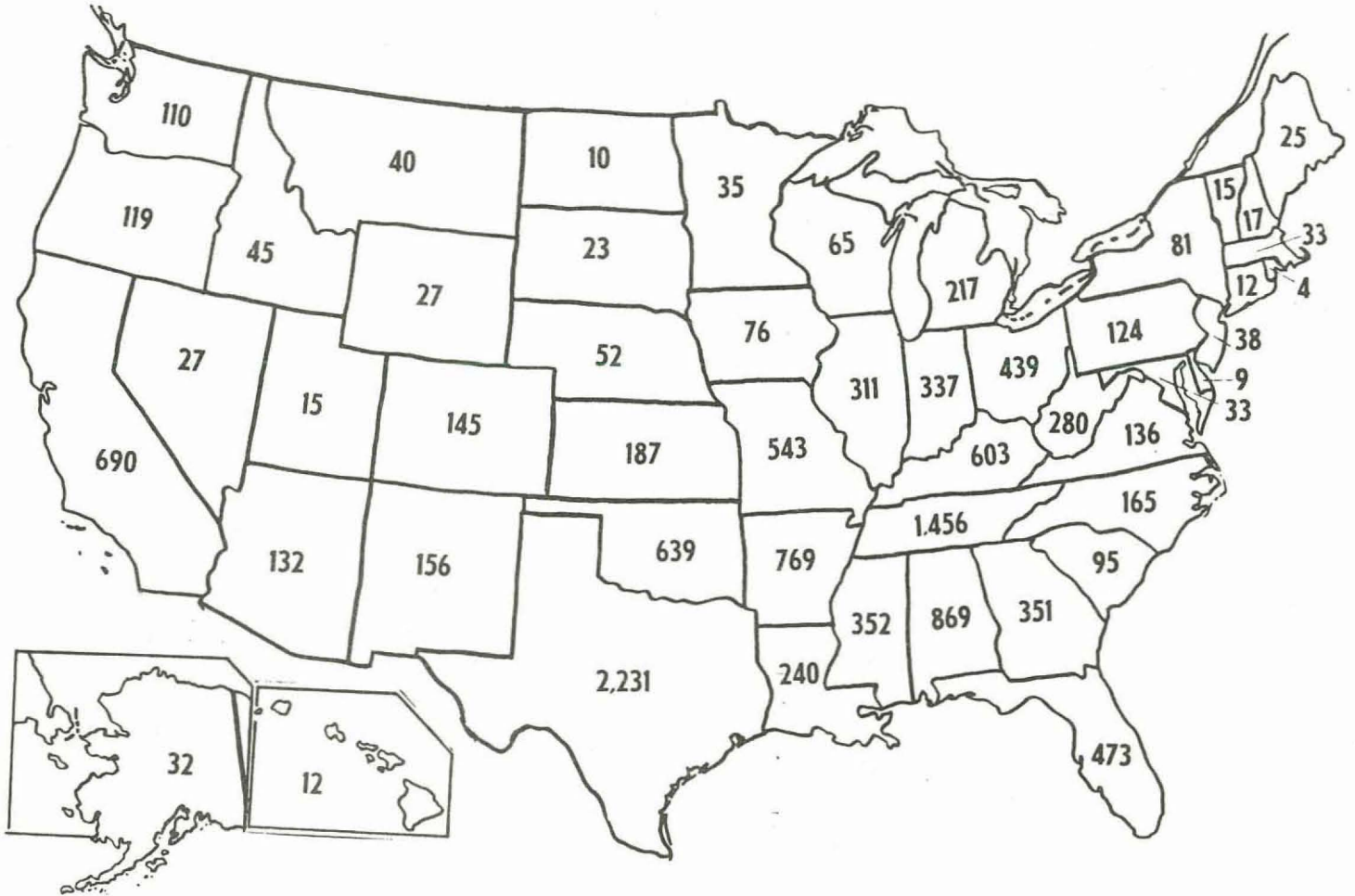
for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were, a general organization of the churches into a missionary society with a "money basis" of membership, and the use of instrumental music in church worship.

It was inevitable that such divergencies of opinion should result in the formation of opposing parties, and these parties were variously called "Conservatives" and "Progressives," or "Antis" and "Digressives." Actual divisions, however, came slowly. Many who sympathized with the Progressives continued to worship and work with the Conservatives because they had no other church facilities; on the other hand, many Conservatives associated with the Progressives for a similar reason.

(Note the use of Lipscomb's letter to S.N.D. North. BJH)



# Churches of Christ in the U.S.



Firm Foundation  
April 5, 1983.



# Formula in Flux: Reformation for the Disciples of Christ?

Liveliest issue facing the brotherhood today concerns the effort to reconstruct certain aspects of polity and principle for more effective Christian witness.

RONALD E. OSBORN

† THE PECULIAR chemistry of the Christian Churches (Disciples of Christ) is an unstable compound of tradition represented by the formula RFU: R = Restoration of primitive Christianity; F = Freedom in Christ; U = Union of all Christians.

The 19th century American frontier provided conditions under which that formula generated great spiritual power, but in the 20th century it has proved increasingly unstable. Though various attempts have been made to combine the elements in differing proportions (RF<sub>9</sub>U<sub>4</sub>, RF<sub>4</sub>U<sub>7</sub>) or to concentrate on one or two of the elements, washing the others out, discomfiture has been the recent lot of Disciples as the tradition simmered in uneasy flux. Will a new formula capable of stability emerge in our time? A study of the old RFU formulation will help to answer that question.

## I

R. Restoration of the apostolic church was a goal virtually axiomatic for many Protestants a century and a half ago. What emerged in the particular Disciple expression of the principle was simon-pure congregationalism, with no connectional structure. The church and its members were called by biblical names—Church of Christ, Christian Church, Church of God, Disciples, Christians and so on. Baptism was by immersion of penitent believers. The Lord's Supper was observed every Sunday under the ministry of local elders as the essential feature of Christian worship. Disciples firmly believed that they were "taking the country" with their reasonable, biblical, Christ-centered faith.

F. Freedom was the supreme value on the frontier, and the early Disciples sought to guarantee it negatively by rejecting creeds, connectional church structure, speculative theology and an educated professional ministry. The positive side of freedom appeared in the initiative of individual Disciples in starting thousands of churches, hundreds of religious journals, and scores of colleges (many of which soon collapsed). The deepest fear about any new development these days—whether toward church union or

toward strengthening the denomination's own institutions—is not that it may be unscriptural but that it may pose a threat to the freedom and the opportunity for responsible initiative which Disciples so earnestly cherish.

U. At the beginning, union of Christians was the avowed goal; restoration was the means of achieving it; guarantee of freedom was the assurance of inclusiveness. Denominationalism was reprehended not only as unscriptural but also as viciously severing the body of Christ. The strategy for Christian union was to dissolve all ecclesiastical structure and let local congregations take their stand on the Bible alone as churches of Christ supporting one another in brotherly affection. It was precisely this process that marked the emergence of the Disciples as a "particular people," convinced that as frontier presbyteries and Baptist associations dissolved, all Christians would sink into "union with the body of Christ at large."

The irony was that these Disciples who sought unity on "the divine pattern" with a biblical name soon became a sect "everywhere spoken against." The movement grew by evangelism or proselytism, with little distinction drawn between the two. The ideal of unity, Disciples felt, would be realized when "the plea" had swept the Christian world. Sectarian as this attitude was, they never ceased to pray in the words of John 17; today their most responsive nerve is touched by the words "Christian unity."

## II

Was the original formula, after all, plain RFU? Disciples have tended to think so. I should say that from 1830 to 1900 the formula was really R<sub>3</sub>F<sub>2</sub>U, if not R<sub>10</sub>F<sub>10</sub>U. It may be that in many instances the U element escaped entirely, except for a lingering fragrance of sanctity. But such a charge must not be brought against all members of the denomination. Even in the most sectarian period of their history, when Disciples lived in spiritual and intellectual isolation from the rest of Christendom, there were great minds and spirits among them who continued to think, often with originality and daring, in catholic and ecumenical terms. Before 1900, however, scarcely anyone would have departed from the

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RFU formula, with the R retaining at least equal value with each of the other elements.

The 20th century demonstrated the instability of the formula and left Disciples wondering where to turn.

R. It is the element of restoration that has proved most troublesome. By 1906 the federal census of religious bodies registered a division between moderates (Disciples of Christ) and absolutists (Churches of Christ). The absolutists rejected such "innovations" as missionary societies and the use of musical instruments in worship.

Almost at once the outlines of a second schism began to appear. Restorationists who had accepted the missionary society as a legitimate expedient stumbled at the new attitude emerging among Disciples of openness to "the denominations"; they considered membership in the Federal Council of Churches and comity on the mission field a compromise in fundamentals. Far more explosive was their concern over the growing practice of "open membership," the reception of baptized but unimmersed persons from other communions by transfer without immersion. In 1927 the restorationists launched a separate convention—a regular assembly of churches. We now have in the restorationist camp "loyal" or "independent" or "direct support" missionaries, Bible colleges, youth camps, publishing enterprises. Although no final schism has been acknowledged, today one can readily identify individual ministers as "cooperative" or "independent." Generally speaking, urban churches and congregations with a full-time, seminary-educated ministry are cooperative. For the independents the formula tends to emerge as plain RF.

Meanwhile among cooperative Disciples, who think of themselves as the "main body," restorationism has been fatally weakened. Within the past 25 years the "functional system of church organization" has become a virtual mark of orthodoxy; it was developed on pragmatic, not restorationist terms. The biblical and theological scholarship of recent decades has made restorationism untenable; it has destroyed the mentality within which restorationism flourished. As a result the characteristic practices of Disciples are now rationalized purely on grounds of freedom and of ecumenical significance or—to an astounding degree—of tradition. Most Disciples who have repudiated restorationism have no adequate basis for justifying their congregationalism, weekly communion, immersion-baptism, boards of elders and deacons (vestiges of a one-time lay ministry) or other distinctive practices. They have even less guidance in formulating new procedures for new times, except what may be uncritically absorbed from the culture.

It is probably accurate to say that among the "cooperative" Disciples the formula has really become FU. Some of them have violently repudiated the element of restoration, a small group tried to

alchemize it into something it never was (e.g., "restoring the spirit of the New Testament"), while the majority neither realize that it is gone nor miss it—even on occasion repeating the word with reflex of traditional emotion.

F. Freedom remains a prime value among Disciples. Most of them recognize that the adjective "Christian" sets certain limits on liberty; some would like to see the limits clarified but are not sure how this can be done. Meanwhile, the organized brotherhood has countered a tendency toward anarchy by developing a conscience on responsible cooperation. Disciples have reared an impressive structure of awkwardly intermeshed but genuinely effective voluntary agencies which report to the International (U.S.A. and Canada) Convention of Christian Churches (Disciples of Christ). In effect, they have a central budget. With no theologically legitimized structure of authority or coercion, the enterprise succeeds through conscientious commitment, effective communication (even propaganda) and—as any realist must admit—the knowledge that a minister is more likely to get ahead if he works within the cooperative machinery. Disciples continue to resist any restriction on freedom. Many of them will also resist any change in the particular institutions by which Disciples have sought to protect their liberty, under the illusion that other American Christians are not so fully dedicated to this ideal.

U. Unity moved to the emotional fore with each passing decade during the first half of the 20th century. During the past generation the International Convention authorized unity negotiations with the American Baptist Convention and with the Conference on Church Union (Greenwich Plan); both terminated without success. The Unity Commission is now engaged in conversations with the United Church of Christ and with the Consultation on Church Union (the so-called Blake-Pike proposal). But despite a vast reservoir of commitment to a united church (outlines not defined), there is genuine disillusionment with shining ideals gone glimmering, disillusionment accompanied by the suspicion that the goal of a united church may be as illusory as that of world peace or prohibition.

### III

Disciples have dubbed their great "program emphasis" for the 1960s the Decade of Decision. This decade, and perhaps the next, may well prove to be just that—a period when they must wrestle with decisions affecting their destiny. I would suggest four areas of concern.

1. *The nature of the church.* The old-line Disciples had a biblically determined if wooden doctrine of the church which was basically sound except for its failure to discern the need for corporate institutions beyond the congregation. With the collapse of restorationist legalism went a general de-emphasis on the biblical doctrine of the church. The



*Now I Am Ready for  
The Gospel of Christ*



## Up from Emancipation

By Ronald E. Osborn

IT MUST be understood at the outset that I regard myself, with due modesty of course, as wholly enlightened and emancipated. And while the confession I am about to make is cast in personal terms, my situation is not unique. Though a professor who has crossed the threshold of middle age, I see myself as a typical member of the contemporary seminary community, and I speak not of my own private spiritual condition but of the inward plight of the modern theological sophisticate, wherever he may be found.

I have fallen under the influences which have shaped the thinking of a ministerial generation. I have been exposed, belatedly, to Kierkegaard and Berdyaev; I have read my share of Barth and Niebuhr and Tillich and Bultmann. I know that now I must dig into Bonhoeffer and Thielecke. All this entitles me to feel a considerable sense of intellectual superiority toward my friends of Bible College days and the members of my congregation who cling to the traditional concepts of religion, and especially toward those ministers in later middle age who still hold to liberalism and think in terms enunciated by Harry Emerson Fosdick.

Not only do I feel superior to all this: my spiritual-intellectual autobiography is the story of rebellion against it. For I was not emancipated easily. Now I find myself standing within, but in some measure also over against, a Christian community which perpetuates traditions from which I have been delivered. So at times I am uncomfortable within the church, and frequently a bit lonely, though I console myself with assurances of my superiority. Such intellectual arrogance has its rewards; yet the loneliness is on occasion, I must

confess, a bit frightening. Still I must be willing to climb the dizzy heights of freedom. And as I press on I find myself reflecting how my character has been formed by the inherited formulations of Christian thought and by my struggle to be free of them. Consider the proclamation of my spiritual emancipation.

### I

To begin with, I have affirmed my liberation from puritanism. I speak here of the fundamental tradition in American religion, altered by the passing of more than three centuries since the days of the Pilgrim Fathers but still a major element in the spiritual environment in which I was reared. Christianity was an austere sort of faith which frowned on all sinful pleasures and darkly suspected any sort of pleasure at all. Church people were expected to abstain from every evident form of wickedness, a thing not too difficult to manage since the prevailing sins were held to be drinking, dancing, card-playing, theater-going, and wearing shorts at a Christian youth camp. It was generally understood that leaders in the church would refrain from smoking and from profane or vulgar speech. The more zealous not only governed their own lives by the negative code here suggested but sought to impose their standard of conduct on the community at large.

Now I have struck off the shackles of puritanism. I have come to see that it often results psychologically in harmful repression and religiously in self-righteousness. My mind is too wholesome, my spirit too clear of illusion for any of that. I know how to let myself go — within limits of course. I learned to play cards as a symbol of my emancipation, and on occasion to smoke for the same reason though finding little intrinsic pleasure in it. I say "hell" and "damn" rather more often than is good for the vigor of my English style and enjoy a type of funny story which once was not told in polite company. Indeed I consider it my duty to read certain novels once thought scandalous in order to know what people are thinking. When traveling I no longer drive to the next town to avoid eating

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in a restaurant which serves liquor, though I do not drink wine — except in Europe. I understand that alcoholism is a disease, that sex is natural and wholesome, and my nose is not blue.

To be perfectly honest, though, I sometimes wonder if the population in general has not lost all sense of moral standards. In my more thoughtful moments I am troubled by the blatant exploitation of sex in contemporary America, by the increase of gross and profane speech, by the sensational appeal to the vulgar in literature. In any case, we will not go back to puritanism with its long face and high collar and stiff neck. Relax, man. Let yourself go.

I must add that by now I am pretty well freed from the influence of that pietism which for so long pervaded religious life in this country. I have not been untouched by the ideal of fervent personal spirituality which once was so strong, with its emphasis on daily Bible reading, family devotions, going to prayer meeting, giving oneself to periods of fervid free prayer in public worship, examining one's spiritual condition, and keeping oneself unspotted from the world. These practices were all part of the spiritual culture in which I was reared, and I have not wholly abandoned them, not as much as many seminarians I know. But I must confess that my inner life lacks the sense of elation which once characterized the earnest Christian.

I have too many questions about the life of prayer in a world of science, especially in a world so conscious of psychology, to give myself unreservedly to the kind of devotion which antedated our present sophistication. I have learned how to get prayers for public worship from a book, and while I admit there is a kind of formality here which does not often rise to the spiritual heights of thoughtful free prayer at its best, I find that these prayers written by others surpass in meaning what I — or my ministerial colleagues — ordinarily put forth in *ex tempore* prayer. I am particularly annoyed by the clichés of pietistic conversation. When a well meaning brother murmurs "God bless you" after a church service I break into a sweat, and when Billy Graham closes a broadcast with his trademark, "And may the Lord bless you real good," I ask in irritation, "How corny can you get?" I confess that as the old pietistic practices wither away, I wonder about the state of spirituality in our contemporary churches with their biblical illiteracy, the formalizing or elimination of prayer life, the constant committee meetings and the shallow kind of fellowship cultivated at the endless round of dinners and parties. Yet I am sure that the old pietism is not the answer. I have freed myself from regarding my soul as a spiritual hot-house plant to be forced into bloom by superheated devotional practices and sheltered from all contact with the real world. I am emancipated from pietism.

I am also emancipated from biblicism. I am a Protestant, and my particular spiritual forefathers used to speak of our folk as pre-eminently "the people of the Book." The old-timers in our churches could give a chapter-and-verse for everything we did and demanded a proof-text for every proposed innovation. The Bible was the infallible Word of God, and all man had to do was obey. It is a far cry from this old "cover-to-cover" faith to the knowledge of the Bible which I share with others in the seminary community. The impact of natural science, of evolutionary thought, of historical criticism, of form criticism, of demythologizing, have left us with a Bible utterly unlike the Book our mothers read.

I find that the Bible is still a powerful emotional symbol and that a good many ministers — perhaps even I — resort to a proof-text when trying to dragoon reluctant laymen into the support of missions or the practice of tithing. I read the new biblical theologians with mingled feelings, sometimes of gratitude that a scholar so evidently sophisticated and well-informed still finds so much relevant truth in the Bible, at other times of exasperation that a pious commentator has ignored the whole critical enterprise. While I confess that the passing of the old-line generally recognized authority of the Bible has left popular Protestantism with a gaping hole in its foundations, I must say in all honesty that the old biblicism is washed up and I cannot seek to revive it.

## II

Along with biblicism I am emancipated from legalism. I realize how quickly historic Protestantism fell from its high concept of grace to an acceptance of the Bible as God's Law and how largely Christian living has subsequently been interpreted as the keeping of divine commands. As I consider my forebears, it seems that ethical decision was easy for them. They could readily find a "Thus-saith-the-Lord." The only question was one of willingness to obey. But I cannot be a legalist.

The old view of plenary inspiration went with my repudiation of biblicism. My study of history has shown the human sources, the changing character, and the historical relativity of biblical ideals of ethics. In contemporary life I am forced to confront moral decisions for which there is no certain guidance, no absolute wrong to repudiate utterly, no unequivocal right to choose gladly and gallantly. And theologically I know enough of St. Paul to recognize that a man cannot find peace by keeping the law.

But all this leaves me in a precarious ethical situation. My contemporaries and I operate within a general moral framework shaped by the now-vanished certainties. The prevailing code was formed by a common belief in the Ten Commandments, for example, as absolute, and in my superior non-



## Intellectual Developments Bearing on the Restoration Plea

Valuable and valid as some elements of the restoration ideal are (as we shall later indicate), the growth of insight during the past one hundred years has generated new perspectives on Christian truth, which expose fundamental errors in the restoration plea. As a basis for indicating these errors, let me first describe briefly three of these intellectual developments: (1) the scientific development of biblical criticism; (2) a new understanding of the historical character of human existence; and (3) the theological growth of ecumenicity.

3. *The illusion of a golden age in the past.* Historical study has also exploded another basic aspect of restorationist theology, namely the notion of a golden age of the church in the past, to which many have looked back with restorationist longings. It is now quite clear that the idea that the actual church of the primitive period was a perfect model for all subsequent periods of the church's historical career is a grand illusion. Even if we regard the church during the apostolic age as a unity, its life and thought can hardly be regarded as a normative model for all subsequent ages.

For example, biblical critics are fairly well agreed now that this faith of the Christian community placed some words in Jesus' mouth which it is hardly reasonable to believe that Jesus actually said; it told of deeds performed by him which he probably did not perform. It is difficult to escape the conclusion that the tradition of the Christian community constituted a dominant determining factor in the creation of the history of Jesus in the gospels.

In short, the entire question as to whether the Bible, or the teachings of Jesus (so central an element in the Lockean-Campbellian plea for a "simple gospel") can, in any sense, be regarded as an authority has become problematical. This belief, in the old orthodox sense, is no longer possible.

## Fundamental Errors in the Disciple Restoration Plea

In the light of these recent intellectual developments we are now able to perceive several basic fallacies in the restoration theology of Disciples.

### A FALSE PRESUPPOSITION OF THE ORTHODOX VIEW OF THE BIBLE

In the main, the Campbellian restoration plea presupposed the validity of the orthodox view of the Bible, at least the New Testament, as a body of infallible objective truths anchored to the "facts" of the gospel. The documents make this quite clear. Alexander Campbell expressed his belief in the competence of the inspiration in the testimony of the apostles "to make them infallible teachers of the Christian institution."<sup>32</sup> He argued that the New Testament "needs no reformation, being, like its author, infallible."<sup>33</sup> John Rogers, enthusiastic popularizer of the union between the "Christians" and the "Reformers," declared, "We . . . are determined to test every sentiment we hold, by the infallible word."<sup>34</sup> J. W. McGarvey contended that "all Protestants agree that the Bible is the only infallible rule." and that "if a man denies any part of the Bible . . . he is to that extent unsound in the faith."<sup>35</sup> In view of the conclusions reached by recent biblical criticism, theological integrity calls upon Discipleship for a more forthright abandonment of this false belief in an infallible book, a belief which, to a great degree, obscured from the view of the fathers the fallible, historical character of the documents of the New Testament.

### ELIMINATE "RESTORATION" FOR "TRANSFORMATION"


The restoration idea is basically a false concept. Because of the numerous errors which have become part of the meaning of the word and because recent intellectual developments knock the props from under the plea as originally formulated by the Disciple fathers, it would seem wise to abandon the use of the term altogether. In view of the growing tendency today to speak of the "ecumenical reformation," it might be advisable to reorient the positive values associated with the restoration idea about the concept of "reformation."



## WHY THE DISCIPLES CHOSE UNITY

THOMAS J. LIGGETT

Lexington Theological Seminary Class of 1944  
President, Christian Theological Seminary

ur founding fathers stressed two ideas: unity and restoration. Historians are agreed upon this fact. They are not, however in agreement concerning the chronological priority of each of these ideas in our movement, not concerning the relationship which exist between the two ideas, and certainly they are not agreed upon the relative value of the concepts. One of the ways to interpret our history and the several movements which emerged from the Campbell-Stone leadership is to analyze the inter-play between these two concepts. The thesis of this article is that the Disciples of Christ, in the course of our history, have treasured both ideas; but that we have consciously chosen to emphasize unity rather than restoration.

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Secondly, in the course of these many decades, we have come to a much clearer understanding of the life of the early Christian community. New Testament studies have shed much light on that early church—light that Campbell's methodology would have welcomed. Many writings from the early church (Apostolic Fathers) are now commonly studied which were generally unknown at the beginning of the 19th century. Archaeology has brought many new facts to light. The result of these studies is that today we are far more aware than were our founding fathers that the church of the first century was very diverse, and that there is no evidence of a single pattern of organization, worship or doctrine of ministry and sacraments (ordinances). It is no longer possible to assume that there was a single "ancient order of things" which one might attempt to restore. We can no longer make the hard and fast distinction between *scripture* and *tradition* which earlier generations made. We can and should distinguish between earlier and later traditions, but we now know that much of the writings in the New Testament canon reflect earlier, oral traditions. We also know that the writings which were finally affirmed as canonical were themselves conserved and chosen within the Christian tradition and over several centuries. It is no longer possible to defend the thesis that there is a single, unvarying "ancient order of things" whose restoration can be urged upon all Christians today.

Biblical thought is fundamentally eschatological; it is concerned with the eschaton, the last things. In other words, the Biblical posture is forward-looking, not backward-looking. Linear time really means that history never repeats itself. There is a new quality about each event, each era and even each day. Of course, the past is not totally lost, but it is not relived. We can learn from the past, conserve its values and honor its achievements. What we cannot do is "restore" it. There is simply no way that 20th century American Christians can think, feel, or live like 1st century Christians in the Hellenistic world. Even if it were desirable to "restore" first-century Christian life style or church-style, it is simply not possible. Biblical "linear time" faces "today" and "tomorrow", and learns from "yesterday". God is the One who acts in history—yesterday, today and tomorrow. But time marches on, it does not turn backward. In other words, when Christians think "Biblically", we must face the future; we cannot be reactionaries; seeking to turn the clock backward. Such a posture does not mean taking the Bible less seriously, it does mean seeking in the light of Scripture to know God's Holy will for today. It does mean living today and facing tomorrow in confidence and trust. In the case of Disciples, this Biblical insight into linear time has contributed to a greater commitment to Christian unity, the first fruits of God's plan to unite all things in Christ in the fullness of time; and to diminish our attempt to "restore" the church of the first century.

Our movement began with the dual emphasis of Christian Unity and Restoration. These two ideas, compatible and complementary in the beginning, eventually were perceived as existing in tension with one another. As this tension grew, we were led to make value judgments and to choose between them. The Churches of Christ and the independent Christian Churches, while exhibiting significant differences of interpretation of restoration, seem to have chosen "restoration" as the primary value. Each movement, in its own way, continues to seek to restore the New Testament Church. Neither participates in the formal manifestations of the ecumenical movement of the 20th century.

The Disciples of Christ, on the other hand, have chosen "Christian unity" as the primary commitment and value.

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We believe that this commitment to Christian Unity is based solidly on Biblical and theological grounds. We believe that it constituted a major commitment of Thomas Campbell and Barton W. Stone, and became a major commitment for Alexander Campbell in his mature years. We frankly admit to having given priority to Christian Unity rather than to Restoration, particularly in any legalistic sense.



# CHURCHES AND MEMBERSHIP

(See explanatory notes on page F-54)

Number of Churches	Largest Church in State	Chs Reporting Membership of 1,000 or more	Chs Reporting Membership of Less than 1,000	Other Chs Est. at 10% Below Average in Last Column	EST. TOTAL MEMBERSHIP BY STATES	Ave. Memb. of Chs Under 1,000				
AL	30	615	--	25	2,573	4	370	3,558	102.9	
AK	13	80	--	10	248	2	44	372	24.8	
AZ	52	2,300	--	49	8,404	2	248	10,952	171.5	
AR	57	410	--	50	5,629	6	607	6,646	112.5	
CA	246	2,224	5	6,404	211	35,203	29	4,355	48,186	166.8
CO	63	1,400	--	59	10,576	3	483	12,459	179.2	
CT	5	66	--	3	154	1	46	266	51.3	
DE	7	250	--	6	479	--	--	729	79.8	
DC	(9)	(184)	--	(8)	(899)	--	--	(1,083)	(112.3)	
FL	139	2,100	1	1,210	129	25,191	8	1,405	29,906	195.2
GA	150	5,412	3	3,966	130	20,003	16	2,216	31,597	153.8
HI	10	300	--	388	8	388	1	43	731	48.5
ID	24	900	--	21	4,408	2	378	5,686	209.9	
IL	523	2,200	5	6,886	459	88,193	58	10,028	107,307	192.1
IN	596	(2) 4,800	13	19,711	482	114,373	99	21,136	160,020	237.2
IA	136	1,750	1	1,029	112	15,557	22	2,752	21,088	138.9
KS	220	1,245	3	3,411	191	30,565	25	3,600	38,821	160.0
KY	479	2,500	4	5,651	343	56,164	131	19,309	83,624	163.7
LA	28	375	--	22	2,088	5	425	2,888	94.5	
ME	2	30	--	1	25	--	--	55	25.0	
MD	26	971	--	22	2,632	3	323	3,926	119.6	
MA	3	65	--	1	49	1	44	158	49.0	
MI	114	938	--	101	16,876	12	1,803	19,617	167.0	
MN	54	500	--	45	4,813	8	770	6,083	106.9	
MS	30	525	--	27	3,091	2	206	3,822	114.4	
MO	417	1,015	1	1,000	294	44,781	121	16,589	63,385	152.3
MT	19	350	--	16	1,490	2	167	2,007	93.1	
NE	81	755	--	70	9,419	10	1,211	11,385	134.5	
NV	8	707	--	6	872	1	130	1,709	145.3	
NH	6	100	--	4	82	1	18	200	20.5	
NJ	7	127	--	6	271	--	--	398	45.1	
NM	32	880	--	30	4,928	1	147	5,955	164.0	
NY	37	275	--	32	2,208	4	248	2,731	69.0	
NC	156	600	--	129	20,425	26	3,705	24,730	158.3	
ND	3	40	--	1	10	1	9	59	10.0	
OH	475	3,004	12	13,944	414	93,998	48	9,806	120,752	227.0
OK	205	(2) 2,400	2	2,013	167	28,776	34	5,273	38,462	172.3
OR	167	800	--	150	25,804	16	2,476	29,080	172.0	
PA	125	1,264	--	111	22,596	13	2,381	26,241	203.5	
RI	1	21	--	--	--	--	--	21	21.0	
SC	26	250	--	25	2,119	--	--	2,369	84.7	
SD	17	380	--	14	763	2	98	1,241	54.5	
TN	162	1,060	1	1,000	140	24,903	20	3,202	30,165	177.8
TX	140	1,500	--	124	19,090	15	2,079	22,669	153.9	
UT	5	650	--	3	166	1	49	865	55.3	
VT	4	65	--	3	82	--	--	147	27.3	
VA	215	2,005	--	165	29,069	49	7,766	38,840	176.1	
WA	66	1,200	--	53	8,149	12	1,660	11,009	153.7	
WV	100	800	--	75	10,959	24	3,156	14,915	146.1	
WI	33	540	--	31	4,149	1	120	4,809	133.8	
WY	21	375	--	18	1,137	2	113	1,625	63.1	
<b>TOTALS</b>	<b>Lg. Chs.</b>	<b>→ 20</b>	<b>→ 32</b>							
	5,535	53,119	71	66,225	4,620	803,928	844	130,994	1,054,266	190.4
<b>CANADA</b>										
Alta.	14	300	--	11	687	2	112	1,099	62.4	
B.C.	6	(2) 60	--	4	60	--	--	120	15.0	
Man.	1	50	--	--	--	--	--	50	50.0	
N.B.	10	170	--	6	371	3	167	708	61.8	
N.S.	6	140	--	3	159	2	95	394	53.0	
Ont.	13	150	--	10	598	2	107	855	59.8	
P. E. I.	12	275	--	10	753	1	67	1,095	75.3	
Que.	1	13	--	--	--	--	--	13	13.0	
Sask.	4	75	--	1	15	2	27	117	15.0	
Y. T.	--	--	--	--	--	--	--	--	--	
<b>TOTALS</b>	<b>Lg. Chs.</b>	<b>→ 10</b>	<b>→ 10</b>							
	67	1,233	--	54	2,643	12	575	4,451	66.0	

### COMPARATIVE FIGURES

1978 Membership Totals - United States - 1,044,842	1979 Membership Totals - United States - 1,054,266
Canada - 4,871	Canada - 4,451
Foreign Missionaries - 674	Foreign Missionaries - 693
<b>ESTIMATED TOTAL MEMBERSHIP - 1,050,387</b>	<b>ESTIMATED TOTAL MEMBERSHIP - 1,059,410</b>

# MISSIONS AND MISSIONARIES

(See explanatory notes below)

	Missions		Mission-aries	
	Missions	Mission-aries	Missions	Mission-aries
<b>AFRICA</b>				
Ghana	1	5		
Kenya	4	22		
Liberia	2	7		
Malawi	1	1		
Nigeria	1	4		
Rhodesia	4	44		
South Africa	11	29		
Zaire	1	15		
Zambia	1	23		
<b>Totals</b>	<b>26</b>	<b>150</b>		
<b>ASIA</b>				
(Asia)	1	18		
Hong Kong	5	10		
India	11	22		
Indonesia	10	23		
Japan	27	59		
Korea	2	6		
Philippines	7	24		
Taiwan	2	12		
Thailand	3	22		
<b>Totals</b>	<b>68</b>	<b>196</b>		
<b>CENTRAL AMERICA</b>				
Costa Rica	1	2		
Guatemala	1	2		
Honduras	3	5		
<b>Totals</b>	<b>5</b>	<b>9</b>		
<b>EUROPE</b>				
Austria	1	13		
Belgium	2	4		
England	2	8		
Germany	8	16		
Italy	6	13		
Scotland	1	1		
Spain	1	4		
Switzerland	1	2		
<b>Totals</b>	<b>22</b>	<b>61</b>		
<b>NORTH AMERICA</b>				
Mexico	35	89		
<b>Totals</b>	<b>35</b>	<b>89</b>		
<b>SOUTH AMERICA</b>				
Brazil	23	57		
Chile	2	28		
Colombia	4	10		
Ecuador	1	5		
Peru	1	2		
<b>Totals</b>	<b>31</b>	<b>102</b>		
<b>SOUTH PACIFIC</b>				
New Guinea	1	8		
<b>Totals</b>	<b>1</b>	<b>8</b>		
<b>WEST INDIES</b>				
Antigua	1	2		
Bahamas	2	4		
Barbados	1	2		
Domin. Republic	4	10		
Haiti	1	4		
Jamaica	3	6		
Puerto Rico	7	38		
St. Lucia	1	4		
<b>Totals</b>	<b>20</b>	<b>70</b>		
<b>WORLD</b>				
International	4	8		
<b>Totals</b>	<b>4</b>	<b>8</b>		
<b>TOTALS by CONTINENTS</b>				
AFRICA	26	150		
ASIA	68	196		
CENTRAL AMERICA	5	9		
EUROPE	22	61		
NORTH AMERICA	35	89		
SOUTH AMERICA	31	102		
SOUTH PACIFIC	1	8		
WEST INDIES	20	70		
WORLD-International	4	8		
<b>Totals</b>	<b>212</b>	<b>693</b>		

## STATISTICAL SUMMARY

The charts above and on the three preceding pages give a statistical account of the churches, agencies, and personnel listed in this edition of the Directory, along with an estimate of church membership by states, and as a whole, based on reports from the churches. These figures represent, as nearly as can be determined, the numerical strength of a people who wish to be known as "Christians only."

1. **CHURCHES** - While some churches are removed from our files each year because of closings, mergers, duplicate listings, and for various other reasons, a count of the U.S. churches (5,535) and Canadian churches (67) shows a total of 5,602 - a Gain of 65 over last year's total of 5,537.

2. **MEMBERSHIP** - The estimated total membership of 1,059,410 for the United States and Canada this year is a gain of 9,023 over last year's total of 1,050,387. This is the largest gain for any one year since this Directory has been published, except for the 1972 Edition when some 700 congregations and over 18,000 members were "rounded up" in a nation wide effort to get all of our people included. Although there has been a "leveling off" period in the growth rate since 1972 as duplicate listings and other "roundup" errors were being eliminated, this year's gain suggests that we are now on the move again. The average growth rate for the eight year period from 1963 (when publication of this Directory began on an annual basis) to 1971, the year before the "Roundup" was 3.086. For the eight year period from 1971 to 1979, the growth rate averages out at 4.334 per year. For the full sixteen year period, the average is 3.710. It is encouraging to note that this year's gain is more than twice the average of the last eight years and two and a half times the sixteen year average. (For more on church membership see the Foreword on page F-13.)

3. **AGENCIES** - Agencies this year add up to 794 in the United States and 15 in Canada for a total of 809. This is 89 more than the total of 720 for the past two years.

4. **PERSONNEL** - In figuring the state totals, persons listed more than once were counted each time they were listed for a total of 11,480 POSITIONS HELD. (U.S. - 9,944; Canada - 126; Other Countries - 19; Missionaries - 693, and Address Unknown - 698). Names listed in the Index of Personnel (10,280) and Address Unknown (698) show a total of 10,978 PERSONS LISTED. (The difference between these totals is 502.) This is an increase of 385 persons listed over last year's total of 10,593.

5. **FOREIGN MISSIONS** - The chart above shows the number of "missions" as well as the number of missionaries listed in this edition. This listing, in accordance with the policy adopted by the Advisory Board in 1973, includes only North American personnel. Missions having several stations (such as the Central Africa Mission in Rhodesia) are counted as one mission. Where no mission name was reported, the terms "Recruit," "Veteran," and "Unclassified" have been counted as "Missions." The total of 212 missions listed in this edition is 13 less than last year's total of 225, while the total of 693 missionaries this year is an increase of 19 over last year's total of 674.

## GROWTH RECORD

**CHURCHES** - This edition of the Directory lists a total of 5,602 churches in the United States and Canada. This is a gain of 1,444 over the 4,158 churches listed in the 1963 Edition. This shows an average gain of 90.2 churches per year added to the Directory over this sixteen year period. The gain for this year over last year's total of 5,537 is 65 churches.

**MEMBERSHIP** - A comparison of the membership figures for 1963 (1,000,044) and 1979 (1,059,410) shows a gain of 59,366 for an average of 3,710 per year during the past sixteen years.



CHRISTIAN (BIBLE) COLLEGES <u>Supervised by the Elders of a Local Church or Churches</u>	Correspondent	Year Estab.	Gross Value	STUDENT ENROLLMENT (Eight/Twelve or more semester hours)						Faculty and Administrative Personnel			
				Undergraduate		Graduate		Sub-	Less than 8/12 hours	TOTAL	Full- time	Part- time	TOTAL
				Men	Women	Men	Women	Total					
Dorr Drive Ch of Chr School of the Ministry, 67-101 Dorr Dr., Rutland, VT 05701	Jim Fagerskog	1968	\$ 265,000	1	4	---	---	5	1	6	5	--	5
Grundy Bible Institute, Box 795, Grundy, VA 24614	Clarence Greenleaf	1956	100,000	25*	15*	10*	10*	60*	--	60*	1*	5*	6*
+Midwestern School of Evangelism, Box 531, Ottumwa, IA 52501	Donald G. Hunt	1946	100,000	17*	13*	2*	1*	33*	6*	39*	4*	5*	5*
Rocky Mountain College of Christ, 5690 Yukon, Arvada, CO 80002	Edwin DeVries	1970	350,000	---	---	---	---	---	---	---	2	5	7
Topeka College of the Ministry, 316 W. Grant, Topeka, KS 66608	R. Don Strong	1972	110,000	1	---	---	---	1	5	6	4	4	4
Group A TOTALS			\$ 925,000	44	32	12	11	99	12	111	12	15	27
<u>With Board of Trustees and Officers of Administration</u>	<u>President</u>												
Alberta Bible College, 599 Northmount Dr., NW., Calgary, Alberta, Canada T2K 3J6	Boyd L. Lammiman	1932	590,000	11	12	---	---	23	5	28	4	8	12
Artesia Christian College, Box 9, Artesia, NM 88210	Howard K. Davis	1975	6,382,200	28	15	---	---	43	165	208	24	7	31
Atlanta Christian College, 2605 Ben Hill Rd., East Point, GA 30344	Paul K. Carrier	1937	1,300,000	100	72	---	---	172	45	217	21	7	28
Bluefield College of Evangelism, Box 830, Bluefield, WV 24701	Brad Burnette	1971	281,566	17	3	---	---	20	81	101	5	4	9
Boise Bible College, 8095 Margold, Boise, ID 83702	J. Richard Ewing	1945	312,986	35	18	---	---	53	26	79	8	11	19
Central Christian College of the Bible, Box 70, Moberly, MO 65270	Lloyd M. Pelfrey	1957	1,488,000	52	47	---	---	99	45	144	16	4	20
Central Florida Bible College, Box 8023 A, Orlando, FL 32856	John P. Hasty	1976	300,000	57	31	---	---	88	41	129	9	3	12
Cincinnati Bible College, 2700 Glenway Ave., Cincinnati, OH 45204	Harvey C. Bream, Jr.	1924	7,000,000	187	163	---	---	350	169	519	42	18	60
Collegio Biblico, 264 Brazos St., Eagle Pass, TX 78852	Dean Cary	1945	300,000	34	17	---	---	51	--	51	6	8	14
College of the Scriptures, Box 18027, Louisville, KY 40218	Rufus G. D. Gerkin	1945	382,000	6	1	---	---	7	13	20	7	5	12
Dakota Bible College, Box 1381, Huron, SD 57350	Gerald Sappington	1942	400,000	11	14	---	3	28	11	39	8	6	14
Dallas Christian College, Box 340238, Dallas, TX 75234	Melvin M. Newland	1950	2,693,929	70	52	---	---	122	16	138	19	10	29
Eastern Christian College, Box 629, Bel Air, MD 21014	Jeffrey E. Bullock	1946/60	1,051,000	21	11	---	---	32	14	46	14	4	18
El Paso Christian College, Box 31277, El Paso, TX 79931	William J. Morgan	1973	-----	11	8	---	---	19	11	30	4	5	9
Great Lakes Bible College, Box 40060, Lansing, MI 48901	James W. Greenwood	1949	2,084,000	115	77	---	---	192	57	249	14	2	16
Intermountain Bible College, 1420 N. 12th St., Grand Junction, CO 81501	Tracey R. Miller	1946	1,064,000	33	16	---	---	49	37	86	13	5	18
Iowa Christian College, 2847 Indianola Rd., Des Moines, IA 50315	Gerald Parriott	1973	1,000,000	12	14	---	---	26	28	54	5	2	7
Johnson Bible College, Kimberlin Hgts, Station, Knoxville, TN 37920	David L. Eubanks	1893	6,042,804	203	141	---	---	344	52	396	35	8	43
Kentucky Christian College, Grayson, KY 41143	L. Palmer Young	1919	3,959,765	216	200	---	---	416	51	467	28	8	36
Lincoln Christian College, Box 178, Lincoln, IL 62656	Robert E. Phillips	1944	5,920,560	228	208	118	12	566	136	702	93	--	93
Louisville Bible College, 1707 S. 3rd St., Louisville, KY 40208	Thomas R. Omer	1949	225,000	27	3	---	---	33	67	100	5	4	9
Manhattan Christian College, 1407 Anderson, Manhattan, KS 66502	W. F. Lown	1927	3,257,655	108	91	---	---	199	54	253	12	4	16
Maritime Christian College, Box 1145, Charlottetown, P. E. I., Canada C1A 7M8	Kenneth T. Norris	1960	45,000	8	2	---	---	10	36	46	5	5	10
Mid-South Christian College, Rt. 2, Box 50CC, Senatobia, MS 38668	Jack M. Bliffen	1959	500,000	15	12	---	---	27	4	31	7	2	9
Midwest Christian College, 6600 N. Kelley, Oklahoma City, OK 73111	Stanley Letcher, Jr.	1946	1,750,000	45	43	---	---	88	47	135	11	3	14
Minnesota Bible College, 920 Mayowood Rd, SW, Rochester, MN 55901	Bruce E. Miller	1913	1,500,000	66	55	---	---	121	17	138	16	4	20
Nebraska Christian College, Box 919, Norfolk, NE 68701	Harold B. Milliken	1945	1,698,000	59	65	---	---	124	23	147	17	3	20
+New York Christian Institute, 5375 Old Goodrich Rd., Clarence, NY 14031	H. Dean Warren	1971	-----	9*	17*	---	---	26*	5*	31*	9*	5*	14*
Northwest Christian College, 828 E. 11th Ave., Eugene, OR 97401	William F. Hays	1895	5,000,000	139	111	---	---	250	39	289	14	9	23
Ohio Valley Christian College, Rt. 1, Box 589, Aurora, KY 42048	Derry Gray	1975	60,000	2	4	---	---	6	--	6	1	10	11
Ontario Christian Seminary, Box 324, Station D, Toronto, Ontario, Canada M6P 3J9	Donald W. Stevenson	1958/72	66,000	4	1	---	---	5	20	25	3	8	11
Ozark Bible College, 1111 N. Main, Joplin, MO 64801	Kenneth D. Idleman	1942	4,025,654	337	264	1	---	602	87	689	74	4	78
+Pacific Christian College, 2500 E. Nutwood, Fullerton, CA 92631	Medford H. Jones	1928	10,000,000	167*	124*	27*	2*	320*	134*	454*	29*	17*	46*
Platte Valley Bible College, Box 1227, Scottsbluff, NE 69361	Eliwood Beaman	1951	1,500,000	35	18	---	---	53	--	53	6	3	9
Puget Sound College of the Bible, 410 4th Ave. N., Edmonds, WA 98020	John T. Parish	1950	3,000,000	77	55	16	1	149	27	176	22	7	29
Roanoke Bible College, Box 387, Elizabeth City, NC 27909	Geo. W. BonDurant	1948	1,330,827	84	59	---	---	143	41	184	25	6	31
St. Louis Christian College, 1360 Grandview Dr., Florissant, MO 63033	Bob Lyttle	1956	1,646,000	89	65	---	---	154	17	171	14	4	18
San Jose Bible College, Box 1090, San Jose, CA 95108	George Alder	1939	2,210,000	107	57	---	---	164	74	238	8	11	19
Winston-Salem Bible College, Box 73, Winston-Salem, NC 27102	Donald Forrester	1950	800,000	8	6	---	---	14	28	42	13	2	15
Group B TOTALS			\$81,166,946	2,833	2,172	165	18	5,188	1,723	6,911	666	236	902
<b>LIBERAL ARTS COLLEGE</b>													
Milligan College, Milligan College, TN 37682	Jess W. Johnson	1866	\$13,104,000	247	350	---	---	597	60	657	46	17	63
Area of Biblical Studies (Bible Majors)				35	2	---	---	37	13	50			
Liberal Arts School TOTALS			\$13,104,000	282	352	---	---	634	73	707	46	17	63
<b>GRADUATE SCHOOLS</b>	<u>Dean</u>												
Cincinnati Chr Seminary, 2700 Glenway Ave., Cincinnati, OH 45204	Joe Ellis	----	(See above)	---	---	(See above)	---	---	--	---	--	--	--
Emmanuel School of Religion, Rt. 6, Johnson City, TN 37601	Delno W. Brown	1961	\$ 2,850,000	---	---	86	2	88	46	134	20	12	32
Lincoln Christian Seminary, Box 178, Lincoln, IL 62656	Wayne E. Shaw	----	(See above)	---	---	(See above)	---	---	---	---	---	---	---
+Pacific Christian College, 2500 E. Nutwood Ave., Fullerton, CA 92631	(See above)	----	(See above)	---	---	(See above)	2	---	---	---	---	---	---
Graduate Schools TOTALS			\$ 2,850,000	---	---	86	2	88	46	134	20	12	32
Christian College Totals (Group A)			\$ 925,000	44	32	12	11	99	12	111	12	15	27
Christian College Totals (Group B)			81,166,946	2,833	2,172	165	18	5,188	1,723	6,911	666	236	902
Liberal Arts Totals			13,104,000	282	352	---	---	634	73	707	46	17	63
Graduate Schools Totals			2,850,000	---	---	86	2	88	46	134	20	12	32
GRAND TOTALS			\$98,045,946	3,159	2,556	263	31	6,009	1,854	7,863	744	280	1,024

(See Bible College notes on page F-33)