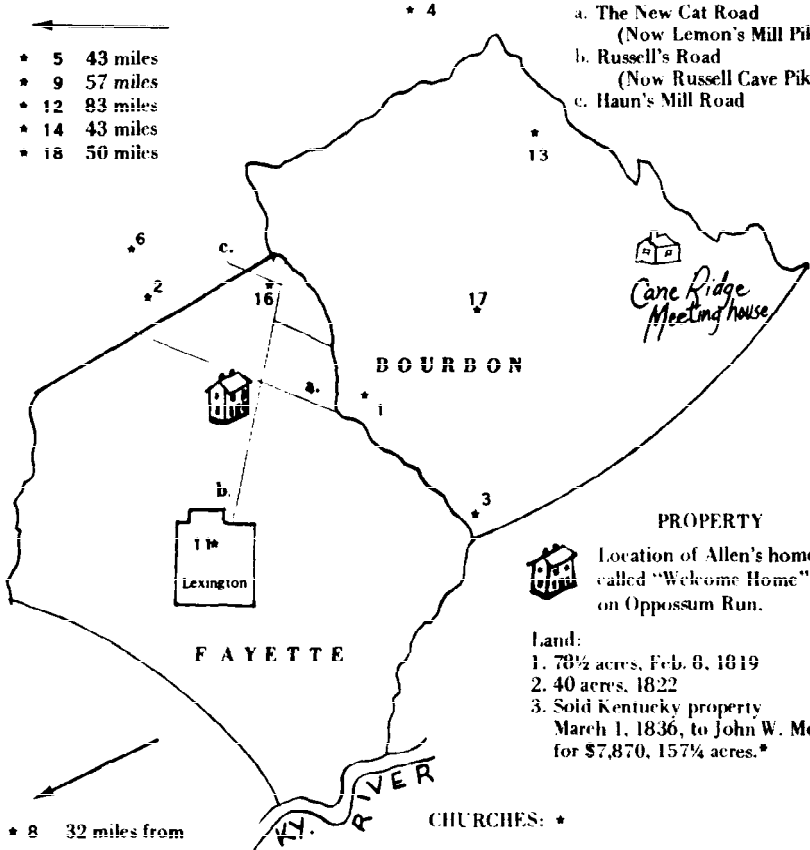



FAYETTE AND BOURBON COUNTIES

- ★ 5 43 miles
- ★ 9 57 miles
- ★ 12 83 miles
- ★ 14 43 miles
- ★ 18 50 miles

ROADS:

- a. The New Cat Road
(Now Lemon's Mill Pike)
- b. Russell's Road
(Now Russell Cave Pike)
- c. Haun's Mill Road

**PROPERTY**

-  Location of Allen's home, called "Welcome Home", on Opposum Run.

Land:

1. 78½ acres, Feb. 8, 1819
2. 40 acres, 1822
3. Sold Kentucky property
March 1, 1836, to John W. Moore
for \$7,870, 157¼ acres.*

CHURCHES: ★

- | | |
|---------------------|-----------------|
| 1. Antioch | 10. Leesburg ? |
| 2. Berea | 11. Lexington |
| 3. Clintonville | 12. Louisville |
| 4. Cynthia | 13. Millersburg |
| 5. Eminence | 14. New Castle |
| 6. Georgetown | 15. New Liberty |
| 7. Hendrionsville ? | 16. Old Union |
| 8. Harrodsburg | 17. Paris |
| 9. LaGrange | 18. Shelbyville |

* For the information on the location and size, etc., of Allen's property in Kentucky, the author is indebted to C. Frank Dunn, letter.

BOONE COUNTY, MISSOURI

Scale of Miles

0 5 10

* = LOCATION OF CHURCHES

IN COUNTY

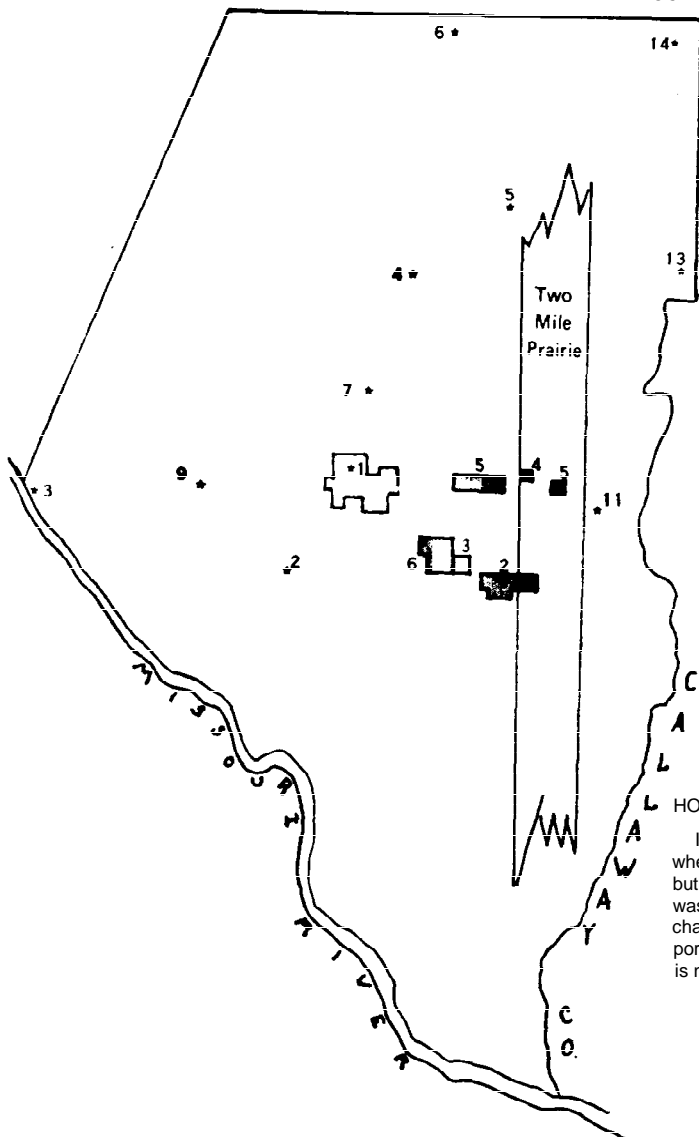
1. Columbia
2. Bethany
3. Rocheport
4. Friendship
5. Red Top
6. Sturgeon
7. Bear Creek
8. Rockbridge ?
9. Mt. Pleasant
10. Persia ?
11. Dripping Spring
12. Gilead ?
13. Hickory Grove
14. Centralia

PROPERTY:

1. purchased in 1853, 70 acres for \$800
 2. purchased in 1852 436 acres for \$6,253.
 3. purchased in 1852, 160 acres for \$1,840.
 4. purchased in 1839, 7 acres for \$70.
 5. purchased in 1836, 560 acres for \$6,000.
 6. purchased in 1857, 617 acres for \$14,601.
- The exact location is not definitely indicated.

HOME, ELLERSLIE

It is not known exactly where the home location was, but it is most probable that it was on the land which he purchased in 1836, on the smaller portion marked 5, for the other is not on Two Mile Prairie.



THOMAS M. ALLEN

PIONEER PREACHER

OF

KENTUCKY & MISSOURI

by

Alvin Ray Jennings

COPYRIGHT 1977
STAR BIBLE AND TRACT CORPORATION



DEDICATION

To all who believe in the restoration of New Testament Christianity, who take the Bible as their final and only rule of faith and practice, and who are striving to unite all God's children in the one body upon the one foundation of Jesus Christ.

TABLE OF CONTENTS

	Page
Portrait of Thomas M. Allen.....	3
Acknowledgments.....	7
Foreword.....	9
Introduction.....	10
Chapter I The Virginia Home.....	11
Chapter II Scholar-Lawyer-Christian (1818-1825) . . .	13
Chapter III Pioneering in KY as a Farmer and Preacher .	21
Early Ministry In Kentucky.....	21
Planting The Cause in Various Places.....	25
State Meetings in Kentucky, 1827 to 1836.....	38
The Union of "Christian" and "Reformers" 1830-1835 .	41
Allen, The Faithful Reporter and Correspondent . . .	45
Chapter IV Looking to the Fields; Missouri White Unto	
Harvest in 1836.....	49
Chapter V At Home on Two Mile Prairie.....	56
Property on Two Mile Prairie in Boone County	56
Allen As A Preacher.....	60
The Missouri Ministry.....	88
Thomas M. Allen's Educational Interests.....	119
Allen's Home Life on Two Mile Prairie.....	140
Chapter VI The Setting of Life's Sun.....	158
Physical Strength After Sixty.....	158
Still Preaching.....	159
Tours During the Closing Ministry.....	162
Blessed Are The Dead.....	178
His Works Follow Him; General Influence.....	182

Appendix.....	185
Resolutions Adopted at Allen's Death.....	185
Typical Letters of Report, With "Responses"	
by Alexander Campbell.....	190
Letters by Allen on the Question of the Worship	
of the Holy Spirit.....	198
Allen's Reply to J. T. Johnson Concerning Gen. 3:15...	207
Bibliography.....	212

ACKNOWLEDGMENTS

The author acknowledges the assistance of a host of friends in the writing of this biography. Since Allen died eighty years prior to this writing, those few living who saw him were of no assistance in writing the story of his life. However, it was a great pleasure to talk with a few who in their childhood had seen him, and who said their parents often spoke of him in terms of highest respect. The author has had to rely upon written documents altogether, and humbly expresses his gratitude to the following: Enos Dowling, former Librarian at Butler University School of Religion, for his vital role in collecting the Restoration literature at that institution where most of this research was made; Claude Spencer, Librarian at Culver-Stockton College, Canton, Missouri, and Curator of the Disciples of Christ Historical Society, for bibliographical suggestions and use of the library at that school; M. J. Dick and Mary S. Gorham of Paris, Kentucky; C. Frank Dunn, Secretary of Daniel Boone Bicentennial Commission of Kentucky, Lexington, for very valuable help from that state. The aid of these three in research and correspondence was exceedingly valuable. Other correspondents who assisted were Charles E. Crank, Jr., Strasburg, Virginia; A. R. Holton, Nashville, Tennessee; J. Winston Coleman, Jr., Lexington, Kentucky; Rhodes Thompson, Paris, Kentucky; Francis Cook, Librarian, Kentucky Female Orphan School, Midway, Kentucky; George W. DeHoff, Murfreesboro, Tennessee; Edward Coffman, Columbia, Missouri; (who was at the present time engaged in writing a Master's dissertation on T. M. Allen's life); C. E. Lemmon, Columbia, Missouri; Roby Orahood, Ogdon, Illinois; Betty Saunders; Deputy Recorder, Circuit Clerk and Ex-Officio Recorder's Office, Columbia, Missouri; Mrs. Mark Hale, Columbia, Missouri. Mrs. Mark Hale, historian for Christian College at Columbia, generously offered the use of all her research on the subject.

The author further acknowledges with gratitude the assistance of his father, R. H. Jennings, without whose sacrifices the study could not have been made; to Earl West, minister of the Church of Christ in Indianapolis, for suggesting the topic; to his major professor at Christian Theological Seminary (then Butler School of

Religion), R. E. Osborn, for his many valuable suggestions in this study which was first written as a Master's thesis in 1951; and to countless others whose words of encouragement have helped in no small degree.

The greatest debt of gratitude is owed to T. M. Allen himself, whose life has inspired the writer to live and work in greater devotion to the cause in which he so freely spent himself and all his.

Alvin Jennings

July, 1951

FOREWORD

None other has written an extensive biography of Thomas Miller Allen. His name appears in all the histories of the *restoration movement*. He played a vital role among the Christians, especially of the states of Kentucky and Missouri. Some of these fragments have been brought together, line upon line. Though much has been omitted for various reasons, the author hopes that by lifting one of the outstanding pioneers from an engulfing darkness, the reader may acquire a fuller appreciation of his contribution to the *restoration movement* and of the contribution of other heroes of the past whose battles for truth have been too often forgotten.

The quotations in this historical sketch are not given for authority today, and if any reader regards any of the pioneers' words as authoritative, he misses the point of the history. This attitude is disastrous to the search for the ancient order. The final authority of the church rests in the New Testament, as all of the pioneers would quickly insist; they would be the last to set their words up as rules for the church in any subsequent generation. These men need to be remembered for having taken a firm stand for the truth, accepting the frequent abuses of others rather than renouncing their convictions.

In studying the life of a man who was a personal friend of Alexander Campbell and Barton W. Stone and other leading minds of both groups the author has greatly clarified his own understanding of the movement as a whole, and has been able to view with a unique perspective the relationships between the "Reformers" and "Christians."

And so we begin.

INTRODUCTION TO THE MAN, T. M. ALLEN

THOMAS MILLER ALLEN, a courtly gentleman of the century past, gained attention by a commanding personal appearance and a great dignity of bearing even before he spoke a word.¹ His personal greeting and conversation made all who came in contact with him feel that he had a special interest in each of them.² He stood over six feet in height, weighed about one hundred eighty pounds, and always dressed with faultless taste, never wearing a beard as was so common in his day. His hair was dark, and his complexion somewhat sallow. He had a good English education, and spoke and wrote his vernacular correctly. He had a fine command of language, and was never at a loss for a word,³ although in his *exordium* he sometimes limped in utterance, "as if striving for words; but, an anchor weighed and sails set, those consciously with him in faith and hope felt borne by the dashing waves of his eloquence, in safety, to a certain destination; while those who opposed or declined 'the faith' he preached, felt they were in jeopardy that very hour."⁴

A model of young preachers, a builder of colleges, and a Christian gentleman, T. M. Allen was by far the most accomplished and popular minister in all of central Missouri in the mid nineteenth century.⁵

1. A. C Carr (editor), A MEMORIAL OF J. K. ROGERS AND CHRISTIAN COLLEGE (St Louis: John Burns, Publisher, 1885), p. 51.

2. Ibid., p. 52.

3. T. P. Haley, HISTORICAL AND BIOGRAPHICAL SKETCHES OF THE EARLY CHURCHES AND PIONEER PREACHERS OF THE CHRISTIAN CHURCH IN MISSOURI (St. Louis: The Christian Publishing Company, 1888), p. 148.

4. Carr, op. cit, p. 51.

5. Haley, op. cit

CHAPTER I

THE VIRGINIA HOME

IN THE SHENANDOAH VALLEY OF VIRGINIA, on the banks of the Shenandoah River near Front Royal and at the beginning of the modern sky-line drive, Thomas Miller Allen was born, October 21, 1797.¹ These were historical years in the life of our country. Virginia had joined the Union in 1788, and the following year, George Washington was inaugurated as the first president of the United States. One year after Washington's term of office expired, and the new president, John Adams, came into office,² this was the setting in which T. M. Allen made his discovery of this infant nation. In their riper years, each served the other faithfully through more than three score and ten years of the pioneer's fruitful life.

The parents were gentle folk of Presbyterian extraction, whose ancestry for several generations was of the same religion.³ The family name *Allen* reaches far back in the history of the valley.⁴ Thomas Allen was born to William Allen and Abigail Miller Allen, one of the only two children they ever had.⁵ Being born into this devoutly religious family, Thomas early espoused the cause of Presbyterianism, and was educated by two of his uncles who were Presbyterian ministers,⁶ Mr. Snyder and Mr. William Williamson.⁷

1. M. C. Tiers (editor), *THE CHRISTIAN PORTRAIT GALLERY* (Cincinnati: Published by the Editor, 1864), p. 97.

2. E. T. Roe (Compiler), "Presidents of the United States," *WEBSTER'S NEW VEST POCKET DICTIONARY* (Chicago: Wilcox and Follett Company, 1945), pi. 284.

3. Tiers, op. cit.

4. Letter from Charles E. Crank, Minister of the Christian Church, Strasburg, Virginia, April 6, 1951.

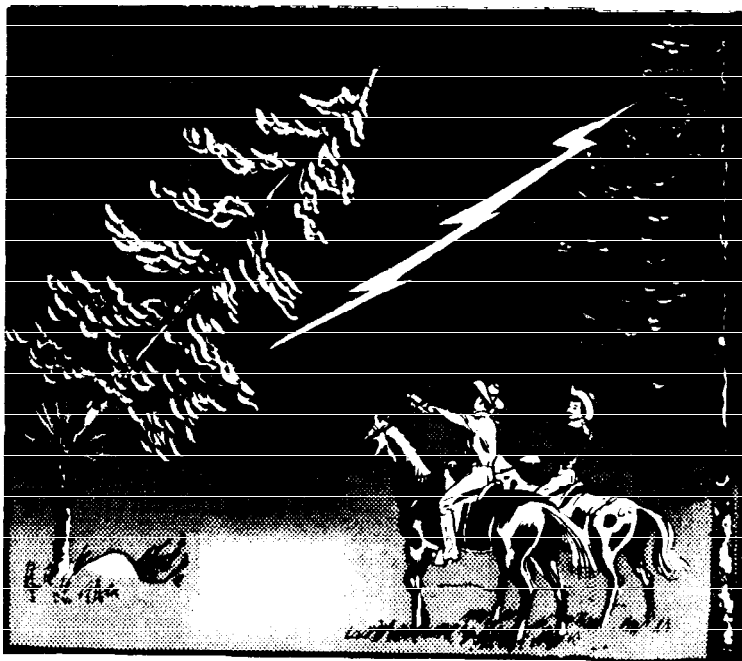
5. North Todd Gentry, "The Human Side of Thomas M. Allen," an unpublished address delivered by the President of Boone County Historical Society.

6. Ibid.

7. Tiers, op cit.

He also had the privilege of learning from a Methodist preacher⁸ who was considered in his day an exceptional mathematician, John S. McNamara.⁹ Young Allen proved himself to be an industrious student in many subjects.

When not yet seventeen years of age, Thomas Allen entered the Virginia regiment as a non-commissioned officer to serve in the War of 1812, which ended about six months after Allen enlisted as a volunteer. He was in the regiment commanded by Col. Yancy until his honorable discharge at the termination of the conflict,^{10,11}



8. Gentry, op cit.

9. Tiers, op cit.

10. Tiers, op cit.

11. William F. Switzler (editor), "Death of Elder T. M. Allen," THE COLUMBIA MISSOURI STATESMAN, (Columbia, Missouri), October 12 1871.

CHAPTER II

SCHOLAR—LAWYER—CHRISTIAN (1818-1825)

After Allen had served six months in the service of his country, he returned to Virginia, a veteran of war at only seventeen years of age. He was done with military service for his country, though not many years hence, he will be seen to take up the *sharpest* and *quickest* of all weapons, the Sword of the Spirit. With this he fought and won many battles of faith.

According to the nature of young men of about twenty years of age, Thomas was interested in travels and also in the appeals of the fairer sex. In the year 1816, he went to Kentucky for a visit and on his return trip on May 10, a terrible calamity befell Allen and his companion as they were riding along. They were six miles west of Washington, Pennsylvania,¹ when a fierce storm suddenly arose. A bolt of lightning struck and shattered a tree, blowing it across their road. In spite of the fact that they had taken shelter under another nearby tree,² the tree that fell hit the young lady who was riding by Allen's side,³ killing her instantly. Both horses on which they were riding were also killed. Allen, by Divine providence it seems, escaped death, but not without injury. When the falling timber crushed down upon him, he instinctively threw up his left arm in an attempt to protect his head, but his arm was broken with the great impact. As a result of that injury and the improper medical treatment of the day, he had a crippled arm the rest of his life. His wrist was crooked⁴ and his whole left arm became practically useless.

The sorrow of the occasion is greatly multiplied in that this young lady, Miss Mary Van Meter, was Allen's fiance, and they were only on a "*short journey*"⁵ to the home of a minister to be

1. Tiers, op. cit.

2. H. Leo Boles, BIOGRAPHICAL SKETCHES OF GOSPEL PREACHERS (Nashville: The Gospel Advocate Company, 1932), p. 82.

3. Tiers, op. cit.

4. Gentry, op. cit.

5. Boles, op. cit.

married.⁶ Miss Van Meter was the daughter of Colonel Joseph Van Meter of Hardy County, Virginia.⁷

Without a doubt, the lonely journey back to Shenandoah County, Virginia, lived in the memory of T. M. Allen for many, many years. His plan of life and love had been foiled by the perplexing and mighty hand of nature in a matter of moments. What was he now to do? He gave practically no thought to the physical pain, but would he be able to overcome the pain of his grief-stricken heart? Surprised indeed were his good parents to see him returning home not as a proud, healthy, and cheerful young husband, but permanently injured in body, and alone.⁹

While back in Virginia, T. M. Allen studied law some, but he was not here for long, for he moved to Fayette county, Kentucky,⁹ in 1819, where he continued his studies at Transylvania.¹⁰ Not long after his arrival in Kentucky, he was married to Miss Rebecca Williamson Russell, a daughter of Gen Robert S. Russell¹¹ of Fayette County, Kentucky, by Elder Barton W.

6. Gentry, op. cit

7. Tiers, op. cit.

8. It may have been the hand of God in these occurrences, for in riper years, Allen told his friend, T. P. Haley, that it was this that led him to meditation on more serious matters. "He was not then a Christian," said Haley, "and I have heard him say that this circumstance led him to serious reflection." Haley, op. cit, p. 153.

9. Allen left Virginia this time, not to return but for one visit in 1831. Confer Sallie Whaley, "Notes", published, and copied for the author by Mary S. Gorham, of Paris, Kentucky; also confer John Allen Gano, "Information on T. M. Allen," PERRIN'S HISTORY OF SCOTT, BOURBON, AND NICHOLAS COUNTIES, p. 107.

10. Harris Elwood Starr, "Allen, Thomas M.," DICTIONARY OF AMERICAN BIOGRAPHY, Vol. I (edited by Allen Johnson, New York; Charles Scribner's Sons, 1943), p. 207. A discrepancy in time occurs here; according to two references, Allen married in March of 1818, which would have antedated his removal to Kentucky. It is unlikely that the marriage was in Virginia, for Miss Russell's home was in Fayette County, Kentucky, and also, B. W. Stone performed the ceremony. Cf. the COLUMBIA MISSOURI STATESMAN, October 20, 1871).

11. This R. S. Russell was the son of Gen. William Russell of Shenandoah County, Virginia, according to C. Frank Dunn's letter, op. cit

Stone on March 24, 1818.¹² Of this marriage four children were born; William H. Allen, a Columbia merchant for many years; Robert S. Allen and two daughters, later Mrs. Mary E. Allen and Mrs. Rebecca Slack. The two daughters and Robert predeceased their father.¹³ The loving and hospitable wife proved to be a great help to Allen until the day of her death; she was loved and respected by all who knew her or knew of her. The couple settled soon after their marriage on a little farm which they had purchased near Lexington.¹⁴

Allen continued his study of law at Transylvania after his marriage and was a member of the class during the first course of lectures delivered by the Hon. William T. Barry.¹⁵ Mr. Barry (of Kentucky) was Postmaster General in the cabinet of President Andrew Jackson.¹⁶ Allen was licensed to practice law by Judge James Clarke and Judge William Warren of Kentucky and by Judge J. Doty and Judge Davies Floyd of Indiana. He commenced practice in Bloomington, Indiana, in the Spring of 1822, with James Whitcomb who was also a law graduate of Transylvania and who later became Governor of Indiana and Senator in Congress from 1849 to his death in 1852. Allen's own success "equalled his highest anticipations; but, professing religion, he abandoned the law, and returned to his farm in Kentucky the following spring."¹⁷

When Allen returned to Kentucky, he was made the first Master of Benevolent Lodge No. 58, F. & A.M. which was chartered

12. Switzler, "Elder T. M. Allen's Funeral," *op. cit.* An editorial note informs us that this biographical account may be accepted as "entirely reliable," as the addresses were delivered by Col. Switzter, Maj. Rollins, and chiefly by his intimate associate, Eld. Alexander Proctor.

13. Gentry, *op. cit.*

14. Switzler, also confer letter from C. Frank Dunn, *op. cit.*, which states that the purchase (78 1/2) acres was witnessed by the signature of Captain John C Richardson and Gen. William Russell of Shenandoah County, Virginia, on February 8, 1819.

15. Tiers, *op. cit.*

16. Gentry, *op. cit.*

17. William F. Switzler (editor), "Elder T. M. Allen's Funeral," *THE COLUMBIA MISSOURI STATESMAN* (Columbia, Missouri), October 20, 1871.

in August of 1820. He was a member of this lodge until 1830, when because of a lax interest, he failed to pay his dues and was suspended.¹⁸ He was never reinstated to active membership so far as our records reveal. This lodge was in the northern part of Fayette County about twelve miles north of Lexington on the Russell Cave Pike. This lodge, one of the "country lodges" of Kentucky, was in existence from 1820 until 1893, had many prominent men as members.¹⁹ Henry Clay was at the same time Master of Lexington Lodge No. 1, F. & A.M. and also in that year he was Grand Master of the Grand Lodge of Kentucky. This high honor of "Grand" Master is said to have never before or since been offered to another Mason.²⁰ In this connection, Allen became an intimate friend of the great and distinguished statesman; In the late fifties, Allen visited the Clay monument in Lexington in respect and memory of this old friend.

It was evidently while back at Bloomington, Indiana, that Thomas Allen began the search for an answer to the question which plagued his ill-at-ease conscience: was he right with the Great Law Giver? He possibly had learned some of the teachings of the pious man who had performed his marriage ceremony back in Kentucky. Unfortunately, the information is vague concerning the actual place of T. M. Allen's obedience to the gospel. From most indications, Barton W. Stone, the Kentucky Christian reformer, had come to Bloomington preaching and Allen and his wife had heard the gospel from him and were baptized into Christ here in May, 1823.²¹ Allen, from the outset of his obedience to Christ, felt a keen responsibility resting upon his own shoulders to carry the message that he had learned from Stone. He (Allen) advised in his later life many young law students that if they could plead the law, they could also proclaim the good news of

18. Letter from J. Winston Coleman, Jr., Lexington, Kentucky, May 15, 1951.

19. J. Winston Coleman, Jr., *MASONRY IN THE BLUEGRASS, 1788-1933* (Lexington, Kentucky, 1933), pp. 219-223.

20. This R. S. Russell was the son of Gen. William Russell of Shenandoah County, Virginia, according to C. Frank Dunn's letter, May 24, 1951.

21. Hers, op. cit, p. 98.

the gospel. Allen's life proved the affirmation, and many young men did abandon the law study for the purpose of spending their time and talents in the preparation and proclamation of the law of God.

Allen closed his office of practice within a month, and returned to Fayette County, Kentucky, where he settled again on his farm near Lexington. Here he began preparing to enter the ministry of the Word of Christ. On the 23rd of June, Eld. B. W. Stone planted a church at "Old Union" in Fayette County, consisting of six members, namely: T. M. Allen, James Rankin, Samuel Ellis, and their wives. This was the beginning of the flourishing congregation, often referred to as "the mother of preachers." The following was the paper subscribed by those who organized the church:

We, whose names are hereunto annexed, agree to unite together as a church of Christ, taking his word as the only rule of Faith and Practice, the name Christian as that by which to be called. Done at Union meetinghouse, Fayette county, Ky., this 23rd of June, 1823.²²

All who had the pleasure of Barton W. Stone's acquaintance considered him as the highest sort of a Christian gentleman. Often Allen when preaching at "Old Union" was reminded of his venerable father in the gospel. Upon one occasion some thirteen years after the organization of the church, Allen wrote to Stone from the memorable old meeting house, (June 1836): "The meeting today reminded me of some I have seen there in former days, when we were cheered by your presence and edified and comforted under your teaching and exhortation."²³ Allen's admiration for Elder Stone ("Elder" was a name generally applied to preaching brethren, meaning "evangelist" or simply "preacher" or "brother") was unceasing. After Stone passed away in 1844, Allen expressed his desire to see through the pages of the *Christian Messenger* a memoir published of his friend who had "taught him the way of the Lord more perfectly." Allen inquired as to whether Stone had left any history of his life, but adds, "From

22. Switzler, "Elder T. M. Allen's Funeral," op. cit

23. Thomas M. Allen "Religious Intelligence," THE CHRISTIAN MESSENGER, Vol. X (June 12, 1836), p. 111. Stone edited this journal from 1826 to 1842.

Bro. Stone's extreme modesty, I fear that he has omitted much that ought to go in a work of that kind." Allen further gives voice to his indebtedness to Stone in the same letter:²⁴

His entire life was little else than a practical commentary on the pure faith and morality of the gospel he professed . . . for only a good man out of the good treasure of his heart could bring forth such fruit. I regarded him as the uniting link between the old, and present state of things.

I want it seen that his object has ever been truth, the union of Christians, the salvation of sinners, and not the founding and building up of another sect. Let him speak for himself, and say, why he was for the Bible as a creed—the name of Christian—what he said about faith-atonement, etc. I wish I was near you, that I could aid in this matter—if assistance was needed.

Allen further requested that a lithographic likeness of Stone be inserted in each volume. "This I regard as very important, and should by no means be omitted." Allen was interested in the volume being published "the sooner the better", but not to the exclusion of what ought to be included.

Stone's son in the gospel placed confidence in him upon various occasions by asking him the meaning of certain hard passages of Scripture. Allen's simple honesty and desire to know the truth is illustrated in this query to Stone:

FOR THE MESSENGER

Luke represents Paul as giving an account of his conversion to say in Acts 22:9 "And that that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke unto me." The same historian declares in Acts 9:7, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Are these verses correctly translated? If so, do they not contradict each other?

T.M.A.

ANSWER TO QUERY ABOVE

In the first narration of the fact: Paul says, "They heard not the voice of him that spoke unto me." To hear very frequently signifies to understand—and is sometimes so rendered in our translation. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him—the word understandeth, heareth literally—it is the same word in Greek that Paul used

24. Thomas M. Allen, "Elder T. M. Allen's Letter," Vol. XIV (December 5, 1844), pp. 243-245. CHRISTIAN MESSENGER.

when he said they heard not the voice, that is, they did not understand it, because it was spoken in the Hebrew tongue. They hearing heard not—that is, they heard the sound, but did not understand the meaning.²⁵

Not only does this query make manifest the child-like attitude of Allen in wanting to learn the real meaning of the passages, but it further shows that his confidence in Stone as a helper was not misplaced, for Stone faithfully and promptly replied. Upon another occasion, "T. A." wrote to Stone desiring to know what a Unitarian was, as he wrote, "I hear much said about it, especially by the clergy."²⁶ B. W. Stone gave a lengthy and satisfying answer to the inquirer.

It is important that the reader not erroneously conclude as did a certain "Rev." Thomas Clelland, that B. W. Stone was Allen's *master*. Allen, when so charged, emphatically denied:

Mr. C. no doubt thought he would mortify my pride, when he remarked that B. W. Stone was my "master", but in this he was greatly mistaken. I look upon it as an assertion so devoid of truth, and so pitiful and contemptible in its character as to be entirely beneath the notice of a gentleman, much less a Christian.²⁷

Although Barton Stone was always held in highest esteem as a Christian gentleman and teacher by T. M. Allen, yet he never submitted to him as a "slave to a master." Allen also greatly admired Alexander Campbell, but also rebuked him for a statement he made in the *Christian Baptist* upon one occasion.

During those formative years from 1823 to 1825, T. M. Allen found himself undergoing the same experiences religiously as was "Raccoon" John Smith in another part of Kentucky. About this

25. Barton W. Stone (editor), "Answer To Query Above," THE CHRISTIAN MESSENGER, Vol. VIII (January, 1834), p. 17.

26. Ibid., "Reply to T. A.," Vol IV, p. 203. This query was signed "T. A.", unlike T. M. Allen ever signed his correspondence; therefore, it may have been by some other than he, T. M. Allen signed these ways: TMA, THOMAS M. ALLEN, T. M. ALLEN, or THOS. ALLEN. Upon one occasion he wrote above the pseudonym of "Philip" and the first letter published from him was signed, "a member of the Church of Christ" CHRISTIAN MESSENGER, Vol. I, p. 63.

27. T. M. Allen, "For the Christian Messenger," THE CHRISTIAN MESSENGER, Vol. IV (December, 1830), pp. 279-283.

time, the first issues of Alexander Campbells paper appeared: *The Christian Baptist*, published in Bethany, Virginia. Allen was definitely unsatisfied with the speculations of religion as he had known such in the Presbyterian faith, and his searching mind found somewhat the same comfort as did that of John Smith, whose biographer says:

John Smith continued to ponder the bold words of the Christian Baptist, quite sure that he had always been wrong, but still doubting whether Mr. Campbell was right. At last, he ceased to speculate, and he began to read the Scriptures as a child would read them. His mind now cast off its fetters forever, and he was free.²⁸

During the time that T. M. Allen pondered the thoughts in the *Christian Baptist*, he talked with many of his associates concerning the value of the paper and exerted himself to extend the circulation thereof, and also began to advance the views which it presented.²⁹ Though Allen was one of the earliest patrons of this restoration advocate, no mention is made of him nor does a letter from him appear throughout all the pages of the volumes (1823-1829). Allen subscribed soon after it commenced, "and was delighted with its developments of the simple nature of the religion of Christ, its distinctions between the different dispensations, and the light which it threw upon the themes of the Bible."³⁰ Reading Campbell's paper greatly encouraged him in making the relations more friendly between "Christians" and "Reformers",³¹ as will be noted more in detail in the following pages.

28. John Augustus Williams, *THE LIFE OF ELDER JOHN SMITH* (Cincinnati: The Standard Publishing Company, 1904), p. 136.

29. Tiers, op. cit., p. 99.

30. Robert Richardson, *MEMOIRS OF ALEXANDER CAMPBELL* (Complete, Two Volumes in One. Philadelphia: J. B. Lippincott and Company, 1871), Vol. II, p. 377-8.

31. Ibid.

CHAPTER III

PIONEERING IN KENTUCKY AS A FARMER AND PREACHER

Early Ministry in Kentucky

Few preachers of the new movement were privileged to meet and mingle with the class of society with which T. M. Allen associated. His plantation home called "Welcome Home"¹ became a center of social and religious influence. Being a wealthy gentleman, Allen's sphere of influence reached far beyond that of the mass of the early preachers of the restoration. He was regarded highly by both statesman and peasant; he could reach the rich and the poor with the truths of the New Testament when many men with the same truths could never teach them because of their inability to penetrate the wall of partition between themselves and *the elite*. He and his family were respected and loved by all in their acquaintance. He owned a fine estate. His farm home, some nine miles from Lexington, was known for its genuine hospitality to all. He kept slaves, all of whom became the subjects of his care and affection, just as a part of his own family.² In 1832 (January), Allen emancipated one of his slaves, Charlotte, "for divers good causes and consideration to me."³ He kept good horses and all his stock was from the best herds the state afforded. He was also elected to and served on the Fayette County Court until 1836 when he moved to Missouri.⁴ Allen prospered in his farm-

1. Letter from C. Frank Dunn, Secretary of the Daniel Boone Bicentennial Commission of Kentucky, May 24, 1951. Mr. Dunn states that every house of the community had a name by 1860, and on the 1861 map, this home was called "Welcome Home." It is not positive, however, that it was so designated while Allen lived there.

2. George L. Peters, "Thomas M. Allen: Passionate Evangelist, Faithful Pastor, Far-Seeing Statesman," an unpublished article of five pages length, written in 1938.

3. FAYETTE COUNTY DEED BOOK NUMBER 8, p. 27, cited in a letter from Mr. C. Frank Dunn, May 24, 1951.

4. Haley, op. cit., p. 158.

ing; he excelled in management and business foresight and judgment; in short, he had good "common sense." He made enough farming to allow him to preach all the time without pay, like most of the early preachers who found it necessary to support themselves while preaching. Elder Joel Prewitt, whose name often appears in Allen's journal as an early reformer, was "first a farmer and then a merchant, but it must not be inferred from this fact that he was not also a regularly authorized minister of the Word, for in those days among the disciples none were wholly supported by the churches . . . they cared more for the flock than the fleece—unlike the clergy."⁵

In this early period of Allen's ministry, his writing (as well as that of Stone) often reflected the influence of his earlier religious associations, as is seen in this excerpt from the first volume of the *Christian Messenger* (1827):

On Monday it was truly a solemn time; seven joined the church, and crowds of mourners, came forward weeping, and crying for mercy, asking God's people to pray for them, while the congregation seemed generally to be deeply affected; many I have no doubt will date their conviction and conversion from this meeting, which was one of the most interesting I ever attended.⁶

In his journal, dated May, 1827, we see that the Christians were, still holding "conferences" and having many to come forward to be "prayed for"; yet, they had moved considerably closer to *simple Christianity* of the New Testament, as may be read in his diary marked May 22, 1827:⁷

I dined today with old Brother Thomas Allen, who has been a professor of religion for about fifty years, but never united with any society until he had an opportunity of uniting with one who rejected party names and party creeds. He is now a -member of the Christian church at Mud Meetinghouse.

When he organized a church at a school house (near a brother

5. Ibid., p. 195.

6. Thomas M. Allen, "For the Christians Messenger," op. cit., Vol I, p. 256.

7. Haley, op. cit., p. 155. It is interesting to observe that this Thomas Allen was also a settler from Virginia who came in the year 1812. Records reveal no relation between the two men of the same name.

Giltner in Bourbon County, now called *Antioch*) he required them to subscribe to the following: "We the undersigned, agree to unite together as a Church of Christ, taking his word as the only rule of our faith and practice, and the name Christian as that by which to be called. Done the 26th day of May, 1827. T. M. ALLEN, E.C.C."⁸ Further traces of sectarian influence are found in his journal, dated July 7, 1827:

... met the church at Union with Brother Stone, and had a good meeting. This evening several of us went to Brother T. Ware's. A young man by the name of John Gano, Miss Cassandra Ware and Miss Mary A. Conn professed religion. Never did I see such a meeting as this was for the number. Every one present was either rejoicing in God or weeping and mourning his love to know.⁹

It took some time, and much study and prayer for these old pioneers to emerge from their former patterns of thought and life, and many of them were taken from this life before they ever came to grasp the beauty of the simplicity of New Testament Christianity as it was later proclaimed by the younger leaders of the movement. As a young preacher, T. M. Allen put aside many of these "teachings of men" more readily than did some of his associates, among whom were F. R. Palmer and Joe H. Haden. They soon, however, "found the true gospel light."¹⁰ It was not many years after Allen was baptized into the church of Christ (whose members were then called "New Lights" in that country), that he abandoned all speculations for which others had been contending, "and accustomed himself to speak always of Bible things in Bible words."

The total avoidance of the terms of scholastic divinity, and the practice of speaking of the Father, the Son, and the Holy Spirit just as the Scriptures speak, he soon found to do more toward settling the vexed question about the "Trinity" than had been done by the controversies of fifteen centuries.¹¹

In a segment of one of Allen's letters to a friend, he gives in his own words his views on the dangers of speculating on religious

8. Ibid.

9. Ibid., p. 156.

10. Boles, op. cit., p. 82.

11. Richardson, op. cit., pp. 377-378.

matters, and tells how he "learned better."

In the commencement of my ministerial career, I did, to some extent, indulge in speculation on some subjects, but soon learned the way of the Lord more perfectly, and gave up all speculations for the faith once delivered to the saints. Having taken the Bible as my only rule of faith and practice, I determined to study it prayerfully, so that I might add to my faith knowledge; that, with entire faith in every word God has spoken, and with cheerful obedience to his commands, I may enjoy his blessings, and hope for his promises.¹²

About the time T. M. Allen was baptized, the subject of congregational singing became one of great embarrassment. It was not that there was a lack of fine natural voices, but there was no training in sacred music and no suitable collection of hymns. Those collections in use by denominations were discarded because they seemed often but metrical creeds expressing Calvinistic or Arian dogmas. Some few songs in each collection could be used. Hymnbooks of any kind were scarce among the early congregations. Some best loved songs were memorized, while others were copied in manuscript, and if a zealous brother had copied and memorized a hymn, he would pass the manuscript to those sitting nearby during the worship hours. This lack of hymnals was supplemented in part by the preacher's lining out the words from the pulpit. A rich voice so used produced a marked effect upon the audience. Often emotional brethren would silently weep under the soft intonations of the preacher's voice as he "half sang in minor recitativo" some touchingly worded hymn. John Augustus Williams writes:

Dr. L. L. Pinkerton once said to me that he would ride many miles to hear Jacob Creath intone, or line out, that fine old hymn of Newton:

"In evil long I took delight,
Unawed by shame of fear,
Till a new object struck my sight
And stopped my wild career."

Jacob Creath had a remarkably rich and musical voice, and was a natural orator and elocutionist. When I was a boy, and on one occasion was crowded out of the meeting-house, I stood near a win-

12. Tiers, op. cit, p. 97.

dow, just to hear the sound of his voice. It fascinated me and stirred my boyish heart with something like religious feeling, though I did not catch a single thought.

Another alternative was singing solos, which, though it touched the emotional strings of some of the dear sisters, always offended many-including John Augustus Williams.¹³

Thomas Allen was soon very acceptable in the Christian brotherhood and to the public at large and as was the custom of the Christians, he "was ordained an elder of the church of Christ (at Union,) and to the ministry of the Gospel, by the imposition of the hands of elder B. W. Stone, Thomas Smith, and others."¹⁴ B. F. Hall was ordained also on the same occasion.¹⁵ It was not long until Allen was prominent in the state meetings and activities of the Christians.¹⁶

PLANTING THE CAUSE IN VARIOUS PLACES

SOWING THE SEED IN THE BLUEGRASS

The years between 1825 and 1830 are well marked in the diary of T. M. Allen with records of the establishment of some five or six new congregations, mostly in the two counties of Fayette and Bourbon. Many were the sheaves of ripened grain that were reaped by him in these years of plenty. Many sinners turned from the error of their way under the eloquent and commanding voice of Allen heard in a grove, a courthouse, a barn, a home, or a denominational building. His voice was as the voice of one crying in the wilderness of people who were yet ignorant of the beauties of simple New Testament Teachings and of the rich blessings to be enjoyed in Christ. Christians in other parts of the country were beginning to thank God for the great success of the

13. John Augustus Williams, *REMINISCENCES* (Cincinnati: F. L. Rowe, 1898), pp. 34-37.

14. Tiers, *op. cit.*, p. 98.

15. John I. Rogers (editor), *AUTOBIOGRAPHY OF ELDER SAMUEL ROGERS* (Cincinnati: The Standard Publishing Company, 1880), p. 47.

16. Starr, *op. cit.*, p. 107. C C. Ware, in writing his biography of Stone (page ix), stated that he had been ordained by J. W. McGarvey, that J. W. McGarvey was ordained by T. M. Allen, and T. M. Allen was ordained by Barton W. Stone.

labors of T. M. Allen, who communicated these reports "that our brethren in distant lands may know what is passing in our country."¹⁷ Allen was unselfish in the dispersing of religious intelligence and growth in his humble sphere, yet without any air of egotism.

The subsequent paragraphs recount the labors of Allen with a few of the congregations during these fruitful years in the Bluegrass.

"OLD UNION" MEETING HOUSE FAYETTE COUNTY, KENTUCKY

The church at this place was constituted June 23, 1823, by Barton Stone with only six members. From the time of its organization until the first report to the *Christian Messenger*¹⁸ three years later (January 3, 1827), there had been occasional increase. "The crowded and attentive assemblies witnessed to all the deep regard they entertained for truth, and manifested their ardent desire for the spread of the gospel."¹⁹ During a two month period at the close of the year 1827, twenty-two were added, and the meetings were "crowdedly attended." Our faithful reporter shows his optimism and faith in the cause at "Old Union." Hear now the fervor and flavor of his first report:

OH! that the Lord would abundantly cany on his gracious work amongst us. We have now a large church, all engaged in the work of God, and from appearances no doubt can be entertained that many more will soon be added. Although this revival may be generally known in our land, yet by calling your attention to it, our brethren in distant lands may learn the success and march of truth, and like Paul when he met his brethren at the three taverns, "Thank God and take courage." Indeed I hope the brethren in different parts of the country will avail themselves of your paper, as a medium through which they will communicate such intelligence as the above; for surely to Christians, nothing can be more pleasing than to hear of additions to the members of the faithful. While you are therefore

17. T. M. Allen, "Revivals," THE CHRISTIAN MESSENGER, Vol. II (March 7, 1828), pp. 140-141.

18. "A Member of the Church of Christ," (T. M. Allen), "Communicated," THE CHRISTIAN MESSENGER, Vol. I (January 3, 1827), p. 63.

19. Ibid.

vindicating truth and exposing error, I know it will be cheering to our brethren to hear of the effect of truth upon the minds and hearts of the people. Those who have recently been added to our church, have simply, as the book requires, professed the one faith, and under its influence received the one baptism, and are not rejoicing on their way. We ardently hope to soon see the ancient order of things restored among us, and truth having its intended effect on the hearts of mankind.²⁰

Allen closed with a request directed to the editor that a history of the rise and progress and present standing of the Christian brotherhood be commenced soon in his paper. Stone responded by promising the commencement of such a history in the next issue, which did appear as he said.²¹

In March of the next year, our reporter informed the readers of the *Christian Messenger* that a number there (Union) professed faith and were added to the church . . . "Many appear to be inquiring after Him of whom Moses in the law and prophets did write."²² The actual number of members of the Old Union church during these years is not known, but in 1831 the numerical strength had reached eighty-four. We also read that a brick building was being used at that time.²³

It was generally the custom in the early days of the *restoration movement* for several proclaimers of the gospel to combine their efforts in protracted meetings. It is not unusual to find a report of a meeting which was conducted by seven or eight preachers, all participating in the speaking through the meeting and generally two speaking at each assembly—one preaching and the other following with a long and persuasive exhortation. Though doubtless earlier meetings of this nature contributed to the strength of the church at Old Union before the thirties, it was in June of 1832 before we have any record of one. Thomas Smith of Lexington, a

20. Ibid.

21. Barton W. Stone (editor), "History of the Christian Church, No. I," THE CHRISTIAN MESSENGER, Vol. I, No. 4 (February, 1827), p. 74.

22. T. M. Allen, "Revivals," THE CHRISTIAN MESSENGER, Vol. II, (March 7, 1828), pp. 140-141.

23. T. M. Allen, "Revivals," THE CHRISTIAN MESSENGER, Vol. V (February, 1831), pp. 47-48.

preacher of high esteem among all the Christians, reported a successful meeting with these "elders" present: John Smith, F. R. Palmer, Thomas M. Allen, Leonard J. Fleming, Elley, Luke, and Evans. In this meeting, seventeen made the good confession, and thirteen were immersed.²⁴

John Allen Gano of Centreville, whom Allen had immersed in 1827, was riding through the vicinity of Union meetinghouse on the evening of the second Lord's day in July, 1833. He stopped in to hear Allen preach. Three were immersed that same evening.²⁵ Gano returned the next month, following a Brother L. J. Fleming through whose labors six had been added. During the meeting in which Gano preached, eight more were added, making twenty-eight added there within a short time! T. M. Allen, who worked regularly with this church, as his farm was only twelve miles away, reported the success of the labors of these two teaching brethren and concluded, exclaiming, "O! that the work may progress."²⁶

JOHN ALLEN GANO

John Allen Gano continued faithfully in the work during the restoration in Kentucky. He was an intimate friend and collaborer with Allen at Union and elsewhere. A brief account is in order concerning the influences exercised upon him in persuading him to be a Christian, and the great influence he soon had in winning others to the cause of reformation.

John Allen Gano was left an orphan when he was only eleven. Later he studied law, but in the midst of preparation for a legal career, he became ill, hemorrhaging from the lungs. He then resolved, if spared, to become a Christian. He did not yet however know the way of salvation, but it was not long until he heard Barton W. Stone, T. M. Allen, and others preach. This was while he was visiting his fiancée, Miss Mary Conn, in Centreville,

24. Thomas Smith, "Letter to the Editor," THE CHRISTIAN MESSENGER, Vol. VI (June 7, 1832), pp. 220-221.

25. John Allen Gano, "Religious Intelligence," THE CHRISTIAN MESSENGER, Vol. VII (1833), p. 249.

26. T. M. Allen, "Letter to the Editor," THE CHRISTIAN-MESSENGER, Vol. VII, p. 252.



Present Meeting House of the Old Union Church.

Kentucky. A long struggle ensued between the flesh and the spirit, and he finally submitted to baptism on July 10, 1827,²⁷ in the vicinity of Old Union meeting house, assisted by T. M. Allen.²⁸ He sacrificed his legal preparation and began at once to proclaim as an associate of T. M. Allen even that same year. He was appointed to the gospel ministry in December, 1828, by B. W. Stone and T. M. Allen at Union, in accordance with the unanimous voice of that church.²⁹ Gano was the nephew of a Baptist preacher and was a young man of great promise, fine mind, a classical education and highly esteemed by all who knew him. At the time of his conversion, Allen, writing to Elias Smith, said,

Never have I seen such a general concern manifested about the sal-

27. Tiers, op. cit., pp. 147-148.

28. T. M. Allen, "Letter to Elias Smith," *THE MORNING STAR AND CITY WATCHMAN*, Vol. I (Edited by Elias Smith, Boston, Mass., July, 1827), pp. 86-87. Robert Richardson, op. cit., p. 278, states that he was baptized in Georgetown. Tiers, op. cit., p. 147, says the same thing. The original source is however the reliable one, unless Georgetown happened to be "in the vicinity of Union Meeting house," which it is. Union Meeting house is only about eight miles from Georgetown. Allen's report is further confirmed by the *MEMORIAL HISTORY OF THE CYNTHIANA CHRISTIAN CHURCH*, p. 41.

29. Tiers, op. cit., pp. 147-148.

vation of souls, as at present pervades our country. Many are finding and putting on Jesus, and many yet mourning his love to know.³⁰

The two names Allen and Gano were commonly seen together in subsequent reports of the Kentucky ministry until 1836. They often held meetings together³¹ at many places in the counties of Fayette and Bourbon. Many times they addressed large crowds at homes in the county—at Bro. Russell's, Bro. Ware's, and others' homes as well as in church buildings and in open groves. Twenty-five were added in two days in the vicinity of Union, the second Lord's day of September, 1833, and on the Saturday preceding.³² The prospects indeed looked pleasing in September of 1833 when lately thirty-four had been added at Union, and twenty-eight at Antioch. James Challen assisted some in speaking, but Gano and Allen did most. The latter enthusiastically closed the report with the following words:

If the Christians will only stand fast in the liberty, and continue unmoved, keep the unity of the spirit, refrain from speculation, fear God and work righteousness, they will see the gospel of the kingdom prevail beyond all anticipation.³³

After Barton Stone moved to Jacksonville, Illinois, and the *Christian Messenger* was published there instead of at Georgetown, Kentucky, not as many reports from Allen appear. Yet he wrote letters to Stone concerning the work at "Old Union." As it was a church which Stone himself had established, Allen wrote, "I feel inclined to let you know what is still going on there." He reported a meeting having been held there in May and June by John Allen Gano, William Parker, and himself. Seven responded, and were baptized the following Wednesday night by Bro. James Hayhurst, and more were expected to obey in the near future.

30. T. M. Allen, "Letter to Elias Smith," *THE MORNING STAR AND CITY WATCHMAN*, Vol. I (July, 1827), p. 86-87.

31. John Allen Gano, "Religious Intelligence," *THE CHRISTIAN MESSENGER*, Vol. VII (September 17, 1833), p. 280.

32. *Ibid.*

33. T. M. Allen, "Letter to Editors Stone and Johnson," *THE CHRISTIAN MESSENGER*, Vol. VI (September 29, 1833), p. 299.

Allen was reminded in this meeting of the former days when the cheering presence and teaching of his friend, Stone, had edified and comforted.³⁴ Thus was Allen zealously engaged in the work of the Lord at Union, even until the last month that he resided in the state of Kentucky.

ANTIOCH MEETING HOUSE, BOURBON COUNTY, KY.

The two congregations most closely associated with the labors of T. M. Allen were *Old Union* and *Antioch*. He had a personal interest and a deep concern for all the churches, but these two seem to have been nearest his heart. He wrote to this effect in 1834 as he closed a letter to B. W. Stone: "Dear Brethren, cannot you and other teaching brethren visit us at Union and Antioch? We trust our brethren will remember us."³⁵

Although Allen's house was situated in Fayette County, he rode often to Antioch (in Bourbon County) after the summer of 1827 when he organized a church at that place. By September, the friends and brethren were building a large brick house for the accomodation of the infant church which was called *Antioch*. Though the disciples were *not* "called Christians first at Antioch", (Kentucky), they did adopt that name to the exclusion of all human names in 1827. Allen writes E. Smith, "Never has the cause of the Redeemer been so encouraging, as at this time."³⁶

A notice in the *Christian Messenger*³⁷ stated that within a few days in May, 1834, T. M. Allen of Fayette County baptized "upwards of twenty" at Antioch. Allen himself reported having been in a meeting of three days' duration there in April with Elder John Rogers. "Nearly all the congregation were in tears, and in conclusion we repaired to the water, where I immersed twelve,"

34. Allen, "Religious Intelligence," THE CHRISTIAN MESSENGER, Vol. X (June 12, 1836), p. 111.

35. Allen, "Religious Intelligence," THE CHRISTIAN MESSENGER, Vol. VIII, pp. 157-158.

36. Allen, "Letter to the Editor," THE MORNING STAR AND CITY WATCHMAN, Vol. I (September 4, 1827), p. 112.

37. B. W. Stone, "Religious Intelligence," THE CHRISTIAN MESSENGER, Vol. VIII, p. 155.

Allen reported.³⁸ John Rogers likely was not the speaker on this occasion, for Allen seemed to have had a peculiar gift in bringing an audience to tears. Walter Scott once said of Allen's preaching, "He would bring the house to tears sooner than any man I have ever known."³⁹ Nevertheless, John Rogers wielded a mighty influence in those days, and was (after the union of the "Reformers" and "Christians" in 1832) the *state evangelist* for a few years. There were two appointed by the churches to do this riding in 1832, John Smith being the other. Allen wholly agreed with the views of John Rogers in the matter of human creeds as Rogers expressed them at the time of the union.

Human creeds in the first instance, were the effects of a sectarian spirit—a spirit of dictating to others in the matters of opinion. To get clear, therefore, of this greatest of all curses, we must not only remove the fallible creed, but the spirit that gave it being, and drink deeply into the holy spirit of the only infallible creed the New Testament.⁴⁰

John Smith and John Rogers were among the greatest of the restoration preachers. They were both at their prime when they were "traveling evangelists" in the Bluegrass State.⁴¹ They were both yoke-fellows, proclaiming the fundamentals of doctrine as taught by the early Christians. They held each other in highest regards as is apparent in a comment by Rogers who wrote concerning an article that had appeared in an earlier issue of the *Christian Messenger*.

The simplicity, the candor, the charity, the piety, the dignity, and noble independence, which this communication exhibits, are characteristic of the man who wrote it, and (what is better) of the religion which he professes.⁴²

38. Allen, "Religious Intelligence," op. cit, p. 158.

39. W. S. Cason (et. al.), A SOUVENIR HISTORY OF THE CHRISTIAN CHURCH AT CYNTHIANA, KY. (Cincinnati: Press of Jennings and Pye, 1901), p. 41.

40. John Rogers, "Letter to the Editors," THE CHRISTIAN MESSENGER, Vol. VI (Carlisle, Ky, March 9, 1832), pp. 90-91.

41. B. W. Stone, "Good News Continued," THE CHRISTIAN MESSENGER, Vol. VI (April, 1832), p. 125.

42. John Rogers, "To the Editors of the *Christian Messenger*," THE CHRISTIAN MESSENGER. Vol. VI (March 27, 1832), pp. 104-105.

The harmonious zeal with which these early reforming preachers in Kentucky labored is worthy of notation by any Christian of any age. They were a unit! No trace of discord, jealousy, or personal animosity appeared in all the reports of these teaching brethren.

CYNTHIANA, HARRISON COUNTY, KENTUCKY

Thomas M. Allen established this church in the same summer in which he planted the cause at Antioch.⁴³ The following document was subscribed by the original eleven when the church was born:

(We) agree to form ourselves into a Church of Jesus Christ, taking the Bible as the only rule of our faith and practice, and the name of Christians as that by which to be called.⁴⁴

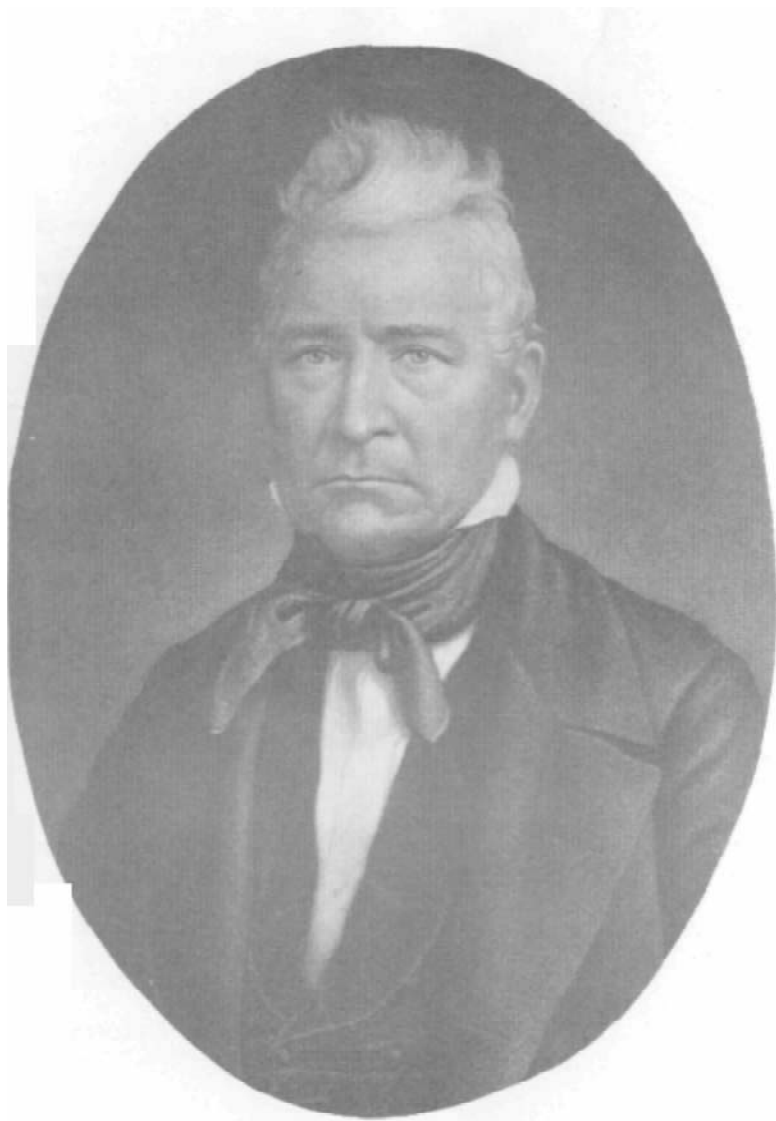
The first reports of the progress of the work at this place came the following year in May when Allen wrote that twenty-eight had recently been added at this place. A three-day meeting was held here in April, attended by "large, attentive, and solemn crowds", and about 100 united in the Lord's Supper on Sunday. These expressions occur in this report by Allen: "Thirteen joined during the meeting; eleven were immersed and twelve or fifteen more were waiting to submit to the same command. We left crowds of weeping mourners crying for mercy."⁴⁵ A similar meeting of two days' duration was conducted by Allen the following month when seven united with the church and thirteen were immersed. Solemnity was never more dominant in a congregation of hearers and many left weeping. The meeting was, however, abruptly brought to a close when just before Sunday night meeting, a messenger approached Allen informing him of the death of his only sister, Mrs. Russell, a faithful member of the

43. Haley, *op. cit.* p. 156. Also confer Allen, "Letter to the Editor," *MORNING STAR AND CITY WATCHMAN*, Vol. I (September 4, 1827), p. 112. Cason, *et. al.*, *op. cit.*, p. 18-19 attributed the founding of the church to B. W. Stone and A. Campbell on July 24, 1827, during a great "revival period." Cason's statement must be erroneous, for Allen said that he himself established the church at that place.

44. Cason, *et. al.*, *op. cit.*, p. 18-19.

45. Allen, "Revivals," *THE CHRISTIAN MESSENGER*, Vol. II (May 9, 1828), p. 190.

***A PREACHER IN THE CHURCH OF CHRIST
FOR OVER FIFTY YEARS***



THOMAS M. ALLEN

PROMINENT MISSOURI EVANGELISTS



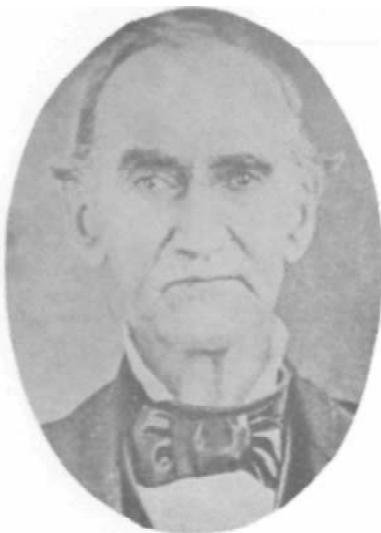
J. W. McGarvey



W. H. Hopson

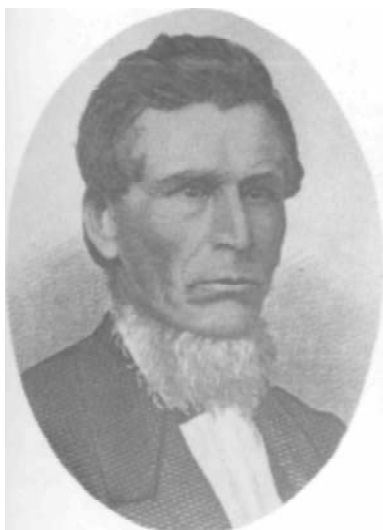


Jacob Creath, Jr.

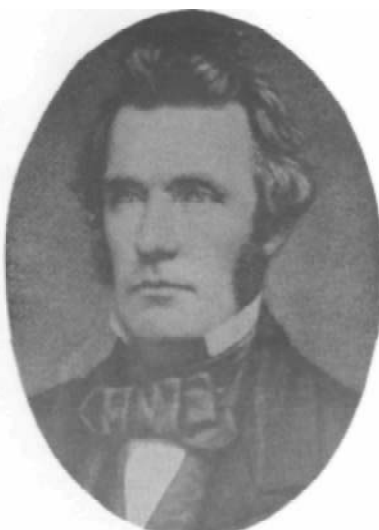


John T. Johnson

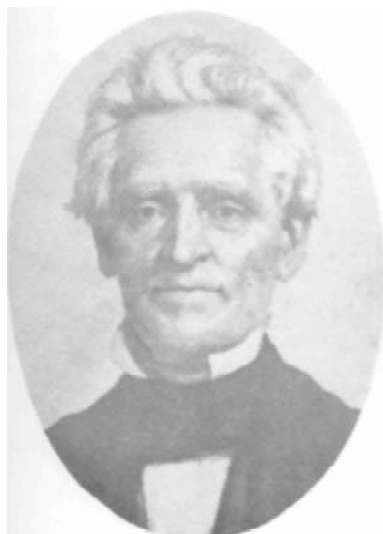
OTHER CONTENDERS FOR THE FAITH



Moses E. Lard



John Allen Gano

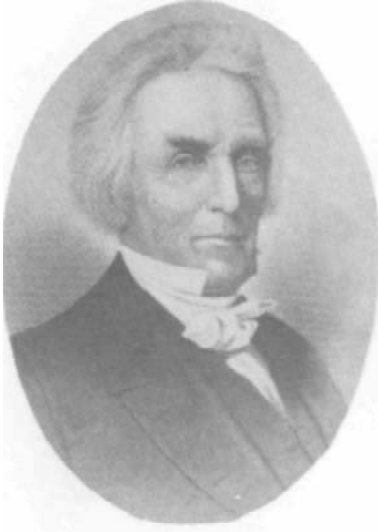


'Racoon' John Smith



Walter Scott

PIONEERS IN PREACHING AND PUBLISHING THE WORD



Alexander Campbell



Thomas Campbell



Barton W. Stone



Benjamin Franklin

church at Old Union.⁴⁶

GEORGETOWN, KENTUCKY

Allen was among the first if not the first to preach in Georgetown. In a letter to Elias Smith, he reports having baptized four here on July 22, 1827, where "I have lately constituted the church mentioned above." The brethren in this section were very zealous in the work of the Lord, and met two or three times a week to have preaching and baptizing.⁴⁷

As the cause progressed during the year of 1827, opposition from sectarian bodies mounted; Allen informed Elias Smith of Boston to that effect, which report was published in the *Morning Star and City Watchman*:

While sectarians and creed lovers are in a jarring and conflicting state, those who have no name but that of Christian and no discipline but the Bible, are in peace among themselves, are very numerous and their numbers rapidly and daily increasing. Truth must and will prevail. The Baptists are in quite a divided state in this country. Many of them are throwing away their name and creed. My own impression is, that we are very much in the way of a few of the great ones among them. We have been too long on the ground they wish to occupy; and as they cannot be the first, they are trying to find some objection to our views, etc. and by marking out some new way, may have the honor of being mighty reformers. We have however, nothing but the Bible, and can receive the truth from any source, and are not disposed to relinquish our ground, or compromise truth with error.⁴⁸

At the end of the year, Allen summarized its activities in his diary, concluding with a prayer.

During the year 1827, I married eight couples; baptized fifty-one persons; planted two churches; one at Antioch, Bourbon County, and the other at Cynthiana, Harrison County, both having increased considerably, and at this time are in a very flourishing condition. My family have been exceedingly blessed at the hands of God with good health and supplied with the comforts and blessings of life. I have preached considerably, had many joyful moments, and feel thankful to Almighty God for the past favors, and now I commit

46. Allen, "Revivals," op. cit., p. 191.

47. Allen, "Letter to Elias Smith," op. cit., p. 87.

48. Allen, "Letter to Elias Smith," op. cit., pp. 86-87.

myself, wife and children and friends into his fatherly care and humbly supplicate his continued blessings and pray him for grace that our subsequent lives may be devoted to the service of God, that we may live in peace, die happy and be happy forever.⁴⁹

BEREA MEETING HOUSE, FAYETTE COUNTY, KENTUCKY

This church was established in 1827 or 1828 by T. M. Allen, being located between Lexington and Georgetown. The brethren and friends in the community erected a fine brick building here in 1829.⁵⁰

PARIS, BOURBON COUNTY, KENTUCKY

T. M. Allen was the first to proclaim the good news in the city of Paris. He first preached there in 1827 and immersed a few but not until January 8, 1828, did he organize a church of Christ.⁵¹ John Allen Gano labored much in this city also and was with Allen a great deal. These two worked either separately or together regularly every month (or more frequently) for those who met in the courthouse in Paris.⁵² A brick house of worship was erected in 1828.⁵³

John Gano, in his biographical notebook, relates an interesting account of a baptism during the first year of labor:

On the 15th (September 15, 1827) visited Paris with Bro. Allen where we preached to a good audience. On Lord's Day 16th Bro. Allen again preached and afterward immersed Mrs. Williams, as she came up out of the water her mother (Mrs. Mary T. Webb) approached Bro. Allen. "Here is water" said she, "what hinders me

49. Haley, op. cit., p. 156. It remains a puzzle that T. M. Allen did not include in this summary the establishment of the church at Georgetown.

50. John Rogers, *THE BIOGRAPHY OF J. T. JOHNSON*. (Cincinnati: Published for the Author, 1861), p. 368. An anachronism exists in connection with the date of the establishment of this church also. John Rogers give the date 1828, and T. M. Allen does not include the church at Berea among those that he established in the summary he gives of his labors of 1827. However, he in a report of February 1831, says Berea was constituted in 1827; cf. *CHRISTIAN MESSENGER*, Vol. V, pp. 4748.

51. Allen, "Letter to the Editor," op. cit., p. 250.

52. Sallie Whaley's "Notes", unpublished, and copied for the author by Mary S. Gorham, of Paris, Kentucky.

53. Allen, "Statistical Information," *THE CHRISTIAN MESSENGER*, Vol. V (February 1831), pp. 4748.

from being baptized" "If thou believest thou mayest" answered he. "I believe that Jesus is the Christ the Son of the living God" she replied. He straightway immersed. Truly, I thought, this looks like the case of Philip and the eunuch.⁵⁴

On February 21 of 1828, Allen reported that the congregation in Paris was "in a very flourishing condition" and that additions were being made to it almost every week.⁵⁵ The meeting house was erected there in 1828 "largely", says Gano, "through the efforts of T. M. Allen." Another report written six days later states nineteen had been immersed by Allen: "Many are mourning on account of sin; never have I seen a more solemn and interesting time."⁵⁶ This church was established with no rule of faith and practice but the Bible, and had no name but Christian, began with only eight believers who were "anxious to hear, judge, believe and obey for themselves." The number increased to fifty-one by March 23,⁵⁷ During the month of February alone, Allen immersed eighteen at this place. He and John Allen Gano worked a principal part of the time here,⁵⁸ but the next report was not until January, 1829, when Bro. Allen reported having held a meeting"" here of a few days' duration when the house was crowded each night. Five united during this meeting,⁵⁹ and by February of 1831, the membership had increased to sixty-six, chiefly through the untiring labors of Gano and Allen.

T. M. Allen's reports to the *Christian Messenger* through these years were full of the flavor of optimism concerning the growth of truth in Kentucky, and he was ever mindful of giving due thanks; a portion of one of these cheering notes reads:

We now have the pleasure to see large and respectable societies, who have no name but Christian, and no creed but the Bible, where but a short time since sectarianism reigned perfectly undisturbed.

54. John Allen Gano, "Biographical Notebook, 1831-1861," an unpublished manuscript now in the library of the College of the Bible, Lexington, Kentucky.

55. Allen, "Letter to the Editor," op. cit., p. 250.

56. Ibid. pp. 251-252.

57. Allen, "Revivals," op. cit., p. 140.

58. Ibid.

59. Allen, "Extract of a Letter from T. M. Allen, to the Editor," THE CHRISTIAN MESSENGER, Vol. III (January 28, 1828), p. 118.

How changed the scene in one quarter of a century! and what thanks ought daily to be offered to our Almighty Parent for his protecting mercy and continued goodness; and how completely do we see the saying of one of old verified. "If the work be of God, man cannot overthrow it."⁶⁰

CLINTONVILLE, BOURBON COUNTY, KENTUCKY

The cause of New Testament Christianity was planted at this place by T. M. Allen⁶¹ in the year 1830.⁶² Beginning in 1834, Aylette Raines preached here once a month for twelve years, once a month at Paris for five years, and once a month at Millersburg for ten years.⁶³

In the summer of 1836, Allen conducted a two day meeting at this place, and in some of the homes of the vicinity thereof, some of which were owned by the most distinguished folk. One Saturday evening, he preached at General Pendleton's in Clark County and immersed four, including "your old friend (B. W. Stone's), Thomas Allen, Mrs. Pendleton, her daughter, and Mrs. Step." Again, on May 30, Allen met with a group at Captain Moore's (B. W. Stone's son-in-law) house, where he immersed one.⁶⁴

Though much more could be written concerning the activity of Thomas M. Allen in his Kentucky ministry, we must forbear. Suffice it to say that his name was listed among eight "men of renown and mighty in the Scriptures . . . who lifted the cause at once to a high social and religious plane:" John Smith, John Rogers, Samuel Rogers, Jacob Creath, Sr., P. S. Fall, L. L. Pinkerton, John Allen Gano, and T. M. Allen.⁶⁵ Allen had many rich experiences in connection with the reformation in Kentucky, most of which were recorded in his diary. One such was the following, dated August 15, 1830.

I attended the Baptist association at Silas on the fifteenth of August and saw the association exert their lawless and unauthorized power over all usage, constitution, precedent, or rule in the exclu-

60. Allen, "Letter to the Editor," op. cit., p. 251.

61. Boles, op. cit., p. 51.

62. Allen, "Statistical Information" op. cit., pp. 47-48.

63. Boles, op. cit.

64. Allen, "Religious Intelligence," op. cit., p. 111.

65. Cason, et. al. op. cit., p. 13.

sion of Brethren J. Creath, Sr., and J. Creath, Jr., and the churches to which they belong, simply because of their opposition to all human creeds and their views on gospel liberty. The conduct of the orthodox part of this association convinced me that they were actuated by the same spirit that in former days planted the stake and lighted the fagot.⁶⁶

STATE MEETINGS IN KENTUCKY, 1827 to 1836.

The first annual conference of the state of Kentucky met at Indian Creek, Harrison County, in March of 1827. Thomas Smith was called to preside at the meeting, and T. M. Allen was appointed clerk. The activities of this first meeting were very simple and only three in number, viz.:

1. "Cheering" reports were heard from the churches there represented.
2. A young man, William Parker, was recommended for ordination to the ministry. A question arose as to "who shall ordain?" It was concluded, after some deliberation, that this should be done only by the eldership.
3. It was proposed that letters be written to the churches to inform them "more fully of our views of conferences . . . of the independence and order of Christian churches," etc.⁶⁷

The second of these annual meetings convened at Antioch, in Bourbon County, having these distinguished men present: B. W. Stone, Thomas Smith (chairman), F. R. Palmer, John Rogers, Leonard J. Fleming, William Parker, Stephen G. Marshall, Michael Rice, Peter Cox, Harrison Osborne, and Thomas M. Allen (secretary). The meeting took the following action:

1. A letter was received from the "Baptized Church" at Cooper's run in Bourbon County informing the churches of Christ that they accepted only the Bible as a rule of faith and practice, and that their houses, pulpits, and Lord's tables were open to fellowship. Allen and Rogers were asked to write and bear a letter to answer, assuring them of a willingness to mingle.
2. Thirty churches reported, among which were these from Bourbon County: Antioch, Paris, Millersburg, Caneridge, Flat-run

66. Boles, op. cit., p. 83.

67. Allen and Thomas Smith, "The Elders and Brethren of the Church of Christ, North of Kentucky," assembled in Conference, to the Christian Churches in Kentucky," THE CHRISTIAN MESSENGER, Vol. I (March 31, 1827), pp. 139-140;

and Mt. Carmel. In Fayette County were these churches which reported: Republican, Bethel, Union, Mt. Tabor, Berea and Lexington. Indian Creek and Cynthia from Harrison County were also represented.

3. The Word of the Lord was preached daily (lasted from 19th-22nd).

4. Six to eight hundred attended the Lord's Supper on Sunday, in commemoration of "the dying sufferings of the exalted Savior."

Either the men present were already being opposed by some for having such meetings, or these early preachers had the foresight to see what they could easily become; for at each of these first meetings, their purpose and function were clearly set forth. T. M. Allen gave a defense of such meetings:

They contend for the independency of the church, maintain that it is the highest religion tribunal on earth—but while they thus believe, they are however willing to cooperate with their brethren in periodical meetings, the object of which is to obtain religious information, learn of each other their prosperity and situation, and worship together. Meetings of this description generally prove a blessing to those who attend, and the neighborhoods in which they are held. It is humbly hoped that our brethren will act with union, and concert, and that harmony and steadfastness will prevail among all who earnestly contend for the faith once delivered to the saints.⁶⁸

The third annual meeting (September 18 through 21) met at Berea, and Fayette County. F. R. Palmer was called to the chair at this meeting instead of Thomas Smith, but T. M. Allen was again chosen to serve as secretary. Twenty-five churches were heard from, many of which reported having a membership of over 100. Further progress was indicated by messengers who reported the beginning or completion of brick meeting houses in many localities. The question of giving financial assistance to certain groups was answered by Palmer and Allen with the following attestation: "Let OTHERS give their money to Education,

68. Allen, "For the Christian Messenger," THE CHRISTIAN MESSENGER, Vol. III (September 30, 1828), pp. 22-24.

Societies, Tract Societies, Missionary Societies, etc., etc." The assemblies were large and solemn, and the preaching caused many to weep and respond; some professed their faith and obeyed. From five to seven hundred "believers" met around the Lord's Table on Lord's day, including "Christians from other Societies, and particularly our Baptist brethren." At the meeting, this procedure was followed: (1) Reading of letters from the various churches, (2) hearing from the churches represented by a messenger, and (3) worship of God, which continued until the end of the meeting. The reports were taken care of the first day, and the bulk of time was spent in preaching and worship. Allen wrote, "We are inclined to believe that the prejudices of the people against annual meetings of this kind, would have given way if they had been present and witnessed our proceedings."⁶⁹

Teaching brethren present at the fourth annual meeting were B. W. Stone, F. R. Palmer, T. Smith, J. Rogers, L. J. Fleming, J. Irwin, J. A. Gano, T. M. Allen and others. It met from September 17 to 20, 1830, when Thomas Smith was again called to the chair, and T. Allen was for the fourth time appointed secretary. Thirty-five churches reported, and manifested "a research and acquaintance with the Holy Scriptures." After hearing from these churches, and "fixing upon a place for our next annual meeting," they then devoted the remainder of the meeting "exclusively to the social worship of the Lord."⁷⁰

At the fifth meeting (September 16 to 19, 1831), again Thomas Smith was elected chairman and Thomas M. Allen, secretary. The same teaching brethren were present as in 1830, with a few more in addition. After Issac Walters gave a brief report of the Ohio work, and after Brothers Bledsoe, Palmer, Smith, and Gano were chosen to communicate with the churches in that state, they then "adjourned for worship." Twelve were added to the church at Cynthiana in response to the proclamation of the

69. Allen and F. R. Palmer, "Meeting", THE CHRISTIAN MESSENGER, Vol. III (September, 1829), pp. 284-286.

70. Allen, Secretary, and Thomas Smith, Chairman, "Revivals," THE CHRISTIAN MESSENGER, Vol. IV (September, 1830), pp. 256-257.

Word at this meeting. Our reporter concludes, "The good cause is yet flourishing, and the truth spreading among us."⁷¹

The 1832 "yearly meeting" at Clintonville in Bourbon County brought a few changes in procedure. Those present (including J. Allen Gano, F. R. Palmer, John Smith, John Rogers, and Thomas Smith, et. al.) decided that the appointment of a moderator and a clerk was "unauthorized and unnecessary." With the exception of a report from John Smith and John Rogers as traveling evangelists, there were no business matters discussed. The object of the meeting was stated by Gano, "to worship God."⁷² Evidently T. M. Allen was not present at this meeting, and no report is found of an annual meeting in Kentucky during the subsequent years before Allen's removal to Missouri.

THE UNION OF CHRISTIANS AND REFORMERS, 1830-1835.

T. M. Allen took a leading part in the union of Christians and Disciples before he moved to Missouri.⁷³ He was associated with J. T. Johnson, John Smith, F. R. Palmer and Thomas Smith on various occasions during 1831 and 1832 at Republican meeting house⁷⁴ and at other places in behalf of the union. Friendships formed during these important years of union lived in the memories of these pioneer preachers many years—though many of them scattered shortly after the merger to preach in virgin fields. Among the last words of J. T. Johnson on his death bed (1856) were remarks about T. M. Allen and expressions of great desire to see him once again.⁷⁵

Up until 1830, Thomas Allen had been connected with the

71. Allen, Secretary, and Thomas Smith, Chairman, "Extract from the Minutes of the Christian Conference on the North of the Kentucky River, in Kentucky," THE CHRISTIAN MESSENGER, Vol. V (September 1831), p. 262.

72. John Allen Gano, "Letter to Barton W. Stone, Editor," THE CHRISTIAN MESSENGER, Vol. VI (October 15, 1832), p. 348.

73. Errett Gates, THE STORY OF THE CHURCHES: THE DISCIPLES OF CHRIST (New York: The Baker and Taylor Co., 1905), p. 207.

74. John Augustus Williams, THE LIFE OF ELDER JOHN SMITH, op. cit., p. 398.

75. John Rogers, THE BIOGRAPHY OF J. T. JOHNSON (Cincinnati: Published for the Author, 1861), pp. 390-391.

group referred to by its enemies as "New Lights," or "Stoneites." His only influence from the group called "Campbellites" or "Reformers" had been through the pages of Campbell's paper, the *Christian Baptist*. The first expression of sympathy towards this latter group is noticed in his diary, dated November 15, 1830: "Went to the Great Crossing, Scott County, to hear Brother Alexander Campbell, of Virginia, preach. He gave a most lucid discourse. Heard Mr. Campbell again at Bryant Station."⁷⁶ T. P. Haley, who had access to Allen's journal, made this observation:

In leading his journal it is quite manifest, though no mention is made of the fact, that his meeting Mr. Campbell and his association with those ministers who had been "Reformed Baptists" materially modified his views and teachings. We no longer read of persons "professing faith," but instead we find the expression, "confessing Christ." No more persons "come forward to be prayed for," but "come forward to confess their faith in Christ." The phrase, "Lord's supper" is substituted for the "communion" and "sacrament"; and while the "Reformers" accepted the name "Christian," the "Christians" accepted "the peculiar teachings" of the "Reformers."⁷⁷

Among the first meetings for the purpose of accomplishing a union was in Paris, January, 1831. Allen's diary reads that Brothers "Stone, Palmer, Rogers, Gano, Irwin, Parker, and myself and Brothers John T. Johnson, John Smith and Batson attended the meeting. The last three named brethren were of the "Reformed Baptists," but are now *emphatically Christians*, a complete and cordial union having taken place in this section of the country between the Christian Church and Reformers."⁷⁸

When the union was proposed between the Church of Christ in Paris, for which Bro. T. M. Allen was then preaching, and the Reformers, H. M. Bledsoe was one of its warmest advocates, if indeed he did not propose the union; Bledsoe was one of the very

76. Haley, op. cit., p. 157. H. Leo Boles, op. cit., p. 83, stated that T. M. Allen established the church at Bryant Station, but I find no other record to that effect.

77. Ibid., p. 158.

78. Ibid.

first in the state to be known as a "Reformed Baptist" and he was also a warm advocate of union of Christians and Reformers.⁷⁹

Another meeting, embracing Georgetown and Great Crossings, was held at the former place on February 10, 1832. John Smith, L. J. Fleming, and T. M. Allen were present and preached the gospel "in a clear, lucid, and forcible manner." The "mists of darkness" passed away from many minds in this highly intelligent and respectable community. The editors (Johnson and Stone) of the *Christian Messenger* remarked concerning this union meeting:

We are more and more convinced, from experience and observation that when Christians meet on the foundation of the Prophets and Apostles; Jesus being the Chief corner stone, and determine to abide in their teaching, and institutions, unmingled with human speculations, traditions, and conjectures; that it will eventuate in the destruction of all sectarianism; and that Christians will present the one body to the one Head. Then will exist that heavenly state of things, "of one body and one spirit animating that body; one hope, one Lord, one faith, one immersion, one God and Father of all," etc. etc. Oh! Christians, we call upon you by all the tender and affectionate ties, which bind us together, to discard every thing, that has a tendency to mar so glorious a work. As we have attracted to the centre of the great circle, by the magnet of the Gospel, the common and only bond of union—who will say, nay?⁸⁰

John Smith pointed out the differences between the "Reformers" and "Christians," as they had been discussed in a union meeting on February 28, 1832. Members of Georgetown, Lexington, Paris, Millersburg, and Carlisle churches were participants in the discussion. Two of the differences were found to have been: (1) The questions of receiving the unimmersed into the church, practiced then by the Christians, (2) "Christians" deny the atonement. This is a false accusation, said Smith, but they do deny the explanation of the atonement as given by some. The article was concluded with a few brief remarks on the necessity of keeping opinions to one's self, though opinions within them-

79. Ibid., p. 208.

80. Barton W. Stone, and J. T. Johnson (Editors), "Editorial Note," THE CHRISTIAN MESSENGER, Vol. IV (February, 1832), pp. 63-64.

selves are fine.⁸¹ This meeting was evidently the one spoken of as the "Second Meeting at Great Crossings" of February 1832,⁸² at which were present B. W. Stone and J. T. Johnson, assisted by T. M. Allen, John Smith, and L. J. Fleming.

The union at Lexington was not accomplished in a day, nor was it accomplished in a year, though the Lexington church had the advantage of wise leadership. Stone's biographer has remarked, in connection with the leadership of the Lexington church, "Allen had fine judgment and exceptional ability in promoting the union in which he ardently believed."⁸³ The great part that T. M. Allen played in the union is further attested by John Augustus Williams:

Nor was a union between the two congregations finally and formally effected till in July, 1835, when Thomas M. Allen, who, for ten to twelve years, had been one of the most popular and efficient preachers among the Christians, and who was now preaching to those in Lexington with a view to their union with the Disciples, again proposed that measure to them. At his insistence, they waived all prejudice and difference of opinion on the subject of order and clerical privilege—if, indeed, any such differences still remained—and not only consented to the union but nobly proposed it to the disciples.⁸⁴

Though all the members and teaching brethren of both groups had long ago professedly thrown aside all creeds, and had taken the book of God as the only rule of faith and practice, yet the influence of the old creeds was still felt. John Irvin, who was preaching at Millersburg in 1832, was cognizant of the necessity of laying aside not only the creeds, but the governing influence which they still had, if a union could ever materialize. Stone published his prophetic observations:

It is one thing to take the book of God, as the only rule of faith and practice, and it is another thing to be governed by it. And it is

81. John Smith, "Letter to the Editor," *THE CHRISTIAN MESSENGER* Vol. VI (February 28, 1832), pp. 87-91.

82. Barton W. Stone, and J. T. Johnson (Editors), "Editorial Note," *THE CHRISTIAN MESSENGER*, Vol. VI (February 1832), p. 63.

83. C. C. Ware, *BARTON WARREN STONE* (St. Louis: The Bethany Press, 1933), p. 249.

84. Williams, *The Life of Elder John Smith*, op. cit. p. 378.

something to throw away creeds and confessions of faith, and another thing to throw away their influence. When God's love shall govern our faith and manners, and his Holy Spirit comfort our hearts a union will not be difficult to be effected.⁸⁵

James Clark, (evidently) preaching at Georgetown at the time of the union in 1832, expressed similar sentiments in his firm manner, saying:

The Scriptures of truth are entirely sufficient to bind Christians together—sufficient in all things. I wish—I desire—I will have no other creed.⁸⁶

ALLEN, THE FAITHFUL REPORTER AND CORRESPONDENT

One notable characteristic of the man, Allen, was his untiring wielding of the reporter's pen. Numbers of books have lately been written on the history of various churches planted in Fayette and Bourbon Counties, which histories would be vastly lacking had it not been for the countless reports from Elder T. M. Allen. But Allen did not write these many letters to the *Christian Messenger* and the *Morning Star and City Watchman* (Elias Smith's paper) for the use of historians of some subsequent generation. He clearly stated his purpose many times, the chief of which was to inform brethren in other places, concerning the success of the gospel in Kentucky, that they might "thank God, and take courage" (Acts 28:15). Some of his letters evidently produced an unfriendly feeling among a few who read the *Morning Star and City Watchman*, so he quickly wrote Elias Smith, "As there is nothing in any of the letters from me that I have any cause to be ashamed of, you are at perfect liberty to make known their author."⁸⁷

The reason T. M. Allen reported the strength of the churches in 1831 was that he had noticed in the public papers a statistical statement of the numerical strength of religious groups, and for

85. John Irwin, "Letter to the Editor," THE CHRISTIAN MESSENGER Vol. VI (Millersburg, Kentucky, February 26, 1832), pp. 122-123.

86. James Clark, "Letter to Editor Stone," THE CHRISTIAN MESSENGER, Vol. VI (February 14, 1832), p. 93.

87. Allen, "Letter to the Editor," THE MORNING STAR AND CITY WATCHMAN, Vol. I (November 20, 1827), p. 180.

the "Christian Society", only 23 preachers and 2,000 members in the entire United States were reported. In a desire to see the public correctly advised, he made a report from a few counties in Kentucky, to show that they alone were numerically stronger than the public paper had given for the whole United States! In these counties, he reported 38 Churches, with a membership of several hundred above the figure given for the entire nation. He wrote:

I have also been informed, that a late writer has observed in a very popular periodical, that the first church that was planted in the U. S. with no name but Christian, and no creed but the Bible, was in the year 1804 at Portsmouth, New Hampshire. It will however appear that before that time, there was a number of large and flourishing churches in Kentucky, Tennessee, and Ohio. I once more urge my brethren and friends in different parts of the state, to forward on to me at Lexington, an account of the Christian societies in their respective neighborhoods—and wherever mistakes may appear in the above, or any subsequent communication, I am in hopes some friend will correct me; -for I again repeat that my object is fairly, and correctly to present the number and strength of the Christian society. ⁸⁸

A. W. Fortune said "T. M. Allen, who was in a position to know the original churches, stated that Cabin Creek, Indian Creek, and Concord were founded in 1803."⁸⁹ Allen was the first to secure and send reports of the churches of Kentucky; this was in 1831, when three lists were published, the first two being signed by him (T. M. A.), and the third was signed by John Jones, Jr. These reports evidently had the sanction of Bro. Stone, else they would never have been published.⁹⁰ Since much of Allen's work was done in the counties of Fayette and Bourbon, his first statistical report of 1831 will be observed with great interest.

88. Allen, "STATISTICAL INFORMATION OF THE CHURCH OF CHRIST IN KENTUCKY, continued-No. II," THE CHRISTIAN MESSENGER, Vol. V (June, 1831), p. 136.

89. A. W. Fortune, THE DISCIPLES IN KENTUCKY (Lexington: Published by the Convention of Christian Churches in Kentucky, 1932), p. 52.

90. Ibid., p. 50.

NAME OF HOUSE OR PLACE OF WORSHIP	COUNTY	YEAR CH. PLANTED	NO. OF MEMBERS
Republican, wood	Fayette	1803	205
Bethel, brick	Fayette	1803	85
Union, brick	Fayette	1823	84
Berea, brick	Fayette	1827	40
Lexington, brick	Fayette	1816	24
Mt. Tabor, Stone	Fayette	1803	20
Cane Ridge, wood	Bourbon	1803	115
Rockbridge, wood	Bourbon	?	45
Flat Run, wood	Bourbon	1820	55
Mt. Carmel, brick	Bourbon	1816	45
Antioch, brick	Bourbon	1827	48
Millersburg, wood	Bourbon	1824	42
Paris, brick	Bourbon	1828	66
Clintonsville, brick	Bourbon	1830	15

There were then ten preachers in these two counties; 889 members.⁹¹

Allen's writing extended beyond his reports to the periodicals. Personal letters to a number of friends have been published. Some of his correspondents were Elias Smith, J. G. Ellis, James Challen, Isaac N. Walters (of Shennandoah County, Va.), Joseph Badger (of New York), B. W. Stone, J. T. Johnson, and others. A short while after Elias Smith had left Universalism, and his own brethren refused to continue their once friendly relations with him, Allen wrote him an encouraging letter of fatherly advice. Smith was then 31! He wrote in February, 1827:

You certainly my dear old brother, are unpleasantly situated, not only are you assail'd by those who are regarded among themselves as Orthodox, but you are also doomed to meet the frowns of those, who in my humble conception should be your friends. I hope you have that share of grace that will enable you to bless those who may despitely use you; knowing in whom you have believed. To look for support and countenance from any who are determined to make a conference a sine qua non for fellowship, is all in vain; but I

91. Allen, "Statistical Information," op. cit., pp. 47-48.

must yet believe that there are many who have not lashed their doctrines to such establishments, who will remember them who have borne the heat and burden of the day, and who will be inclined to support an independent press, of opposition of any set of men. I take considerable pleasure in assuring you that the people in the West, so far as my knowledge extends, which is considerable, are generally becoming interested for you, and the success of your work . . . Has not the truth been successful far beyond your most sanguine expectations? and as you are once more in the field, be faithful, standfast in the liberty of Christ, put on the whole armour of God, be always abounding in the work of the Lord, hope to the end, never be intimidated at the cry of "invidious Reviewers." Commend truth everywhere, and oppose error without partiality. In a word contend earnestly for the faith once delivered to the Saints.

Go on dear brother, you no doubt look for opposition and persecution but cling to the dear promises of the Gospel, and you are sure to finish your course with joy. Pardon my hasty scrawl.⁹² And finally,

Instead of glorying in "Evangelical Unitarianism," let us glory in Jesus Christ and him crucified. "Cry aloud, and spare not!"

May God bless you, and may you have grace to bear up under the trials and persecutions you are to meet; and may we finally be numbered with the jewels of Jesus.⁹³

Allen did much to enlarge the circulation of Elias Smith's paper, and as an agent⁹⁴ sent in many subscriptions from the Kentucky churches. Allen received the first issue favorably, and continued to patronize the paper until its close, after the second year of publication (1828).⁹⁵

It goes without saying that the *Christian Messenger* was patronized by T. M. Allen; for this paper he regularly sent in subscription money and names. He most often acted as an agent for the church at "Old Union," and acquired thirty subscribers from this one church during 1833 and 1834.⁹⁶

Powerful proclaimer—restless reporter; Thomas M. Allen was both.

92. Allen, "Letter to the Editor," op. tit., p. 87.

93. Ibid., (September 4, 1827), p. 114.

94. Ibid., p. 147.

95. Ibid., (July, 1827), p. 87.

96. B. W. Stone (editor), *THE CHRISTIAN MESSENGER*, Vol. VII. pp. 94,128,157, 255,320, 381; also Vol. VIII, pp. 64,127,191, 287.

CHAPTER IV

LOOKING TO THE FIELDS; MISSOURI WHITE UNTO HARVEST IN 1836

The state of Missouri was among the first in physical beauty and productivity throughout that region of the land. It was admitted to the Union as the twenty-fourth state on August 10, 1821.¹ The fields were fertile and productive, and the hills were covered with bluegrass, that nutritious feed with which cattle need no other supplement. It flourished here as much as it did in the "Bluegrass State," Kentucky. It is doubtful that there is any more fertile soil anywhere on the continent than on the south side of the Missouri River. The soil is of such a nature that neither drouth nor excessive rains make much difference on the crops. Beneath the rich topsoil lay varied minerals—iron, lead (over 500 mines in 1830), zinc, cobalt, and nickel. A plentiful supply of coal was also in the state, and all types of timber.² It is easily seen, therefore, that the 67,380 square miles (43,123,200 acres) of Missouri's 114 counties³ were not wastelands.

There were some of the features that attracted many settlers from the eastern and southern states. The first settlement was 98 years before the territory actually became a state, when a group of Frenchmen settled in 1723 somewhere in what is now Saline or Carroll county; the settlement was called Fort Orleans. It was later abandoned, because there no longer remained a need for a defense position in that sector of the country. Most settlements followed the river courses, the Mississippi and its tributaries. Other drawing cards for the settlers were abundant furs, good hunting, and a lucrative business afforded by trading with the Indians. The settlement where St. Louis now stands, at the fork of the Mississippi and Missouri rivers, were established in 1764.

As a rule, Frenchmen lived in villages while Americans set-

1. Haley, *op. cit.*, p. 11.

2. *Ibid.*, pp. 43-46.

3. Haley, *op. cit.*, p. 41.

tled on farms where the forests gave way to the axe and herdsman's cattle. The country later ranked fifth among all the states of the Union in corn production.⁴ The migration became more rapid after 1797, especially from Kentucky, Tennessee, Virginia, and North Carolina. Many of these immigrants were of German extraction, even to a greater degree after 1830.

The territory now known as Missouri did not actually come under control of the United States until March, 1804, when the Louisiana Purchase was made. This region then called "New Spain" or "Upper Louisiana" was the gateway to the West. In a pamphlet that fell into the hands of Samuel Rogers' father, Missouri was described as a land of fertile soil, rare beauty, abundance of game, and a vast extent of range stock. Rogers' father came within 22 miles of St. Louis and bought for one dollar per acre 600 acres of fine land.⁵

At the close of the War of 1812, the return of the soldiers brought vices to this new land that were before unknown on such a scale—swearing, debauchery, drunkenness, gambling, quarrellings, revellings, and the like. Having been soldiers fighting for liberty, they were honored and loved by all; therefore, their influence in demoralizing society was very great. Professionals, civil and military officials, Indians, and merchants all drank; profanity was common; Sunday desecration was usual, and more trade was done on Sunday than on any other day.⁶

Denominational groups were already in Missouri when the first ministers of "the ancient gospel" arrived, around 1813. The early churches of Christ were not aided by numbers of immigrants from other states, as were the denominations; thus, all the growth in Missouri was a direct result of their own labors, with the exception of a few who came over from Kentucky.⁷

The Roman Catholic church was the first in the State, as the

4. George L. Peters, *THE DISCIPLES OF CHRIST IN MISSOURI* (published by the Centennial Commission, 1937), pp. 10-14.

5. John I. Rogers, *op. cit.*, pp. 7-8.

6. Violette, *HISTORY OF MISSOURI*, cited in the "Notes" of Mrs. Mark Hale of Columbia, Missouri.

7. Haley, *op. cit.*, pp. 47-54.

first settlers were French Catholics; some say priests were in this territory as early as 1750. They grew especially in the period following the year 1818, during W. L. Dubourg's labors.

The first Baptist group was planted by David Green in 1799, and their first association was formed in 1816. The Methodists followed in 1803, under the preaching of John Clark. The Congregationalists in Missouri date back to 1814, and the Presbyterians, to 1816. The Presbyterians' first house of worship was not erected however until in 1827, and a union was accomplished in 1850, forming the group known as United Presbyterians. The Cumberland Presbyterians rooted themselves in Pike county in 1820. John Ward, preaching in 1819, organized the first Protestant Episcopal church in St. Louis. Unitarianism has always been numerically weak in the state.⁸

The year 1816 marked the advent of Thomas McBride in Missouri, the first preacher of the *restoration* in the state. He was untutored, though energetic and pious, and preached New Testament Christianity in its simplicity "without creeds of men." He came from Madison County, Kentucky.⁹ In McBride's earlier days he preached first among the Baptists and was among the first to advocate reform in Kentucky. He labored with the infant churches in Missouri in the counties of Callaway, Howard, Randolph, Monroe, Cooper, Saline, and LaFayette, until about 1845 when he removed with his family to Oregon. There he lived to see one of his grandsons elected to the office of Governor of the state, and later to a seat in Congress. Thomas McBride was tall, fine looking, and made a splendid appearance wherever he went.¹⁰

The first preacher of the church of Christ in St. Louis was Samuel Rogers. Wherever he held a meeting, he established a

8. Ibid., pp. 57-69.

9. Ibid., pp. 145-146. An anachronism again occurs; Haley says Thomas McBride came from Madison County, Kentucky, to Boone County Missouri, in the year 1816; Peters affirms the year 1813, and his original home had been Barren County, Kentucky. Confer Peters, op. cit., p. 19.

10. Haley, op. cit., pp. 145-146.

church—in Kentucky, Ohio, Indiana, and finally, in Missouri.¹¹ During the 1820's, Rogers and McBride rode tirelessly and organized many churches. When the earliest churches were formed, elders were chosen out of their number, to whom was committed the care of the infant congregation, that the ministers might continue to give themselves to the work of evangelizing.¹²

One of the first churches in Missouri was organized at Huntsville. They worshipped many years in the county courthouse but enjoyed from the period of infancy the ministerial labors of some of the greatest pioneer evangelists, namely, Allen Wright, Joel H. Haden, Jacob Creath, J. P. Lancaster, T. M. Allen, M.P. Wills, Noah H. Miller, Henry Thomas, Samuel S. Church, Dr. W. H. Hopson, D. Pat Henderson, and President Shannon.¹³

During the ten years preceding 1837, a number of pioneer preachers came to Missouri from Kentucky among whom were such prominent men as Joel H. Haden, M. P. Wills, F. R. Palmer, Absolom Rice, James Love, Jacob and Joseph Coons, Jacob Creath, Esthan Ballanger, Allen Wright, M. Bidener, Henry Thomas, Duke Young, and Dr. Ferris.¹⁴ Later others came, including John Alexander, Hiram Bledsoe, T. N. Gaines.¹⁵ The influence these men had upon the cause in the state of Missouri cannot be measured.

The situation in Missouri evidently appealed to another Kentucky gentleman, T. M. Allen, for between the years 1830 and 1836, he was busily engaging himself in the task of preparing to move to that new land, expecting to set out in September of 1836. His object was not adventure, nor indeed a business venture, but to enter a new field, "where I now calculate to spend my few remaining days on earth, in preaching the Gospel."¹⁶

11. Boles, op. cit., p. 55.

12. Haley, op. cit., p. 56.

13. Ibid, pp. 128-129.

14. Ibid., p. 55.

15. Ware, op. cit., p. 293.

16. Allen, "Religious Intelligence" THE CHRISTIAN MESSENGER, Vol. X (June 12, 1836), p. 111.

T. P. Haley remarked that "his coming to Missouri was an epoch in the history of the few struggling churches in the state."¹⁷ He threw all the power of his life into the work and lived to see many happy results in his labors in this land of the "far West."¹⁸ Though T. M. Allen came with the second generation of preachers,

. . . of all the names associated with the first AND second generations, T. M. Allen is most conspicuous. Educated, cultured, capable of sitting as curator of the State University or a listener at a church meeting, he commanded the respect of all because of his ability and character. The Disciples of Christ owe more to him for a knowledge of their beginning than to anyone else.¹⁹

Of course Missouri's gain in the case of Allen meant an equal loss in the country of his earlier ministry. In preparation for the removal, Allen and the church at Union strongly solicited the services of John Allen Gano to "take charge of the church there." Gano consented, with the provision that Allen aid him while he yet remained in Kentucky. Union at that time met monthly to celebrate the Lord's death, and more often "if encouraged." The cause of the Lord flourished in the spring of 1836, especially while Allen and Gano were laboring together; they were much gratified at seeing many of their neighbors turning to the Lord. In September, the annual meeting was held at Republican meeting house which resulted in great good with several additions. To add to the intense interest of this meeting, Bro. F. R. Palmer and Bro. T. M. Allen, who were about to remove to Missouri, took their public leave of the brethren.²⁰

John Allen Gano, Allen's true yoke-fellow and son in the gospel sat down in sorrow the day after Allen's departure to write an account of his friend's farewell at Old Union. On September 15, 1836, from Centreville in Bourbon County, Gano penned these touching words:

Our beloved brother Thomas M. Allen (who yesterday started

17. Haley, op. cit., p. 147.

18. Boles, op. cit., p. 84.

19. Peters, op. cit., p. 223.

20. John Allen Gano, "Biographical Notebook, 1831-1861," now in the library of the College of the Bible at Lexington, Kentucky. Unpublished

with all his, to Missouri) about three months ago informed you of the happy state of affairs at Old Union.

In August we had our talented brethren Walter Scott, Aylett Rains, and James Challen, with Brother Allen and myself at Union, the week after the second Lord's day. Five confessed the Lord before their arrival and five after, before the close of the meeting.

Last Lord's day we had a most affecting and interesting time. Brother and Sister Allen took their leave of us, receiving from the church a letter of commendation. Brother Allen on Lord's day preached his farewell discourse. His feelings were so powerfully wrought upon, as almost to prevent his proceeding. The whole audience, and a large one it was, was deeply affected. To give up a long tried, faithful public servant, and one too who had laboured so extensively and profitably, and now almost worn out by the public service, like yourself [Stone] in some degree, about to seek a home in a distant state. I rejoice that on that day our labor was not in vain; in the close, six new ones came forward and several more received the hand of fellowship.

At Antioch under the labors of brother Allen much has been effected: several were recently added, and in immense concourse induced regularly to attend.

Last Monday week I returned from our annual meeting at Republican. Never did I see more love, harmony and peace prevailing among God's people. All hearts seemed to be overwhelmed with sorrow at the thought of parting with that veteran soldier of the cross, and able advocate of the cause of Christ, (now gone to Missouri) brother T. M. Allen.

But oh! brother Stone, imagine if you can, my feelings in parting one by one with those who have comforted, advised, and aided me in my journey to a better world. Well, soon we shall be done with the sorrows of time and those aching heads and hearts will ache no more. I have the same kind Heavenly Father, and same Saviour and the same Bible and good Spirit to aid and comfort me. Pray for me, brother Stone, that I thought Christ may conquer.

Yours most affectionately,
JOHN ALLEN GANG²¹

Those whom T. M. Allen loved so deeply were weeping indeed, but not as those who have no hope; they had the assurance of their brother's continued activity in the vineyard of the Lord so long as he lived though their eyes might behold him no more upon

21. John Allen Gano, "Letter to the Editor," THE CHRISTIAN MESSENGER, Vol. X, pp. 147

earth. There was old Bro. Stone, then residing in Jacksonville, Illinois, who remembered with great affection his labor of love with Bro. Allen. The venerable Stone, during a severe illness, once more made clear his high regard for Allen; while being supported on his bed, he wrote plaintively to him as follows:

I have just escaped so far the jaws of death. But little hope was entertained for my recovery, by anybody. My brethren here, whom Hove, are about to scatter every where. I have no tie here. I wish retirement among a few old friends and brethren. My days are full of sorrow. I did hope this last sickness would have closed the scene; but I yet live. O that I could live among a few old friends, supported in the simplest style, free from care, distressing care!²²

At the close of 1836, which was a milestone to the cause of truth in Kentucky, in Missouri, and in the personal life of Thomas M. Allen, he retired to his diary and set down the activities of this most significant year:

The year 1836 is closed and gone to the years of eternity. During this year I have married seven couples and immersed seventy-four believers in the Lord Jesus. I have removed from my late residence in Fayette County, Kentucky, to my new home on the Two Mile Prairie in Boone County, Missouri. On the 8th of March last we lost our second son, Robert S. Allen, an interesting, sprightly child. Yet great has been God's goodness to myself and family, for which I am thankful and grateful. And now once more I throw myself and family upon the kind care and tender mercy of the good Lord.²³ And now, let us look to the field.

22. Ware, *op. tit.*, p. 315.

23. Haley, *op. cit.*, p. 158-159.

CHAPTER V
AT HOME ON TWO MILE PRAIRIE -
ALLEN'S "HOME BASE" IN MISSOURI
Property on Two Mile Prairie in Boone County.

One of the most celebrated of all the pioneer settlers of our nation was Daniel Boone. He was born in Pennsylvania in 1732 and later moved to North Carolina where he married. Since North Carolina soon became too crowded for him, he moved on to Kentucky where in 1775, he founded what is known as Boonsborough. It was not long, however, before he had too many close neighbors so he made another westward trip, this time into what is now central Missouri. After him were left his name's influence: Boone County, Boone's Lick, Boonville, and Boonsborough. He performed a great service to the public, for which he was granted eleven thousand acres of land by the U. S. Government.

Between the years 1820 and 1850, the population gradually increased, and counties were being organized to furnish local government facilities for the growing communities. The census of 1850 showed a population of 682,044 of whom 87,422 were slaves. Land values varied from ten cents to eight dollars an acre. "The influx during this period brought from the bluegrass region of Kentucky a different type settler who was able to purchase farms and maintain servants."¹ Among this class of settlers we find Thomas M. Allen. In 1836, Allen purchased a farm on what was known as "Two Mile Prairie" in Boone County, Missouri, where he moved and resided for a number of years. On April 5, he and his wife, Rebecca, purchased 725 acres from James M. Moss, paying for the property six thousand dollars, "cash in hand."² Allen and his wife settled on this farm, and (probably)

1. Peters, op. cit, p. 16.

2. Boone County, Missouri, Public Record Office, RECORD BOOK OF CONVEYANCE OF BOONE CTY., Book G. Located in the Courthouse at Columbia, Missouri, p. 110.

lived there until the closing few years of his life. It was about eight miles out of Columbia, in the southeasterly direction, according to Alexander Campbell's estimate, and was "a delightful residence."³ On January 21, 1839, Allen purchased a few acres (seven, more or less) of land from Thomas D. Grant and his wife,⁴ which would have been adjoining where highway 40 now runs.⁵ It does not appear that this second site would have been his home place, for it was only a small lot and it would have necessitated a removal which he never mentioned. The exact location of his farm residence is not now known; both these farms were on Two Mile Prairie. Other purchases were made in subsequent years: (1) On November 14, 1851, Allen purchased from William O'Rear a plot of land in Boone County valued at over two thousand dollars, \$1,840 of which was "paid in hand" by Allen; this covered more than two-thirds of the value of the real estate, which sold at "\$11.50 per acre. This purchase was not written up until February 2, 1852. (2) On March 31, 1852, Allen paid \$6,253.20 "in hand" to Caleb Stone for 436 acres in Boone County. (3) On June 21, 1853, Allen bought from David Samme eighty acres with eight hundred dollars of "lawful money of the United States, to him, in hand paid."⁶ (4) The final purchase at a Sheriff sale at the court house in 1856, amounting to 617 acres.⁷ It is not known about the amount of property Allen owned outside of Boone County, except that among farms outside of this county was a plot of land, 160 acres, in Audrain County, which sold for \$2,315.⁸ His property in the city of

3. Alexander Campbell, "Our Tour to the Far West, No. I," *THE MILLENNIAL HARBINGER*, Vol. 1846, p. 66.

4. Boone County, Missouri, Public Record Office, *RECORD BOOK OF CONVEYANCE OF BOONE COUNTY*, Book J. Now located the Courthouse at Columbia, Missouri, p. 34.

5. Gentry, op. cit.

6. Boone County, Missouri, Public Record Office, op. cit. Book V, p. 456.

7. *IBID.*, Book Z, p. 459. (This was purchased at the amt. of \$14,601).

8. Boone County Courthouse, Records of the Settlement of the Thomas M. Allen Estate after the late's decease.

Columbia was sold for \$1,575 at his death, and a few items of his personal property at the time of his decease are interesting to notice: a silver watch and gold chain, valued at \$25; two looking glasses; \$5; one set of books, \$100; one clay bank horse, \$75; a red milch cow, \$40; and numerous other items such as a saddle, bridle, etc.⁹ At a sale in 1864, seven years before his death, Allen collected approximately \$15,212.¹⁰ A couple of years prior to this sale, however, he must have been at a rather low ebb, financially; in a letter to Major Rollins he was asking for a job.

Have the Commissions been appointed to locate the Western Armory? Altho I am not a military man, yet I might be as well qualified as some for the discharge of such duties; any little position of that kind. The duties of which would not be either tedious or arduous. I would like to receive, if it would give me the benefit of a few hundred dollars. You will please bear this in mind and any favor of that kind conferred will be gratefully remembered.

I want no offices, but as I need a little of the needful, I would accept of any position similar to the one above-keep a look out if you please.¹¹

A further evidence of the fact that Allen "needed a little of the needful" during the latter portion of his life, is attested by the fact that his estate was administrated after his decease by his son, William H. Allen, who paid several notes with the sale money of the estate,¹² totally, it is believed, as much as a few thousand dollars. His estate did, however, adequately dispose of the debts which had accumulated. He spent himself, and all his, in the service of his King,

Elder Allen was a successful farmer and he made more than sufficient money in operating the farm to care for himself and the time he spent organizing and gratuitously serving new churches. He was a breeder of high grade stock and at the

9. IBID.

10. IBID.

11. Allen, "Letter to Major Jas. S. Rollins," written from Boone County, Missouri, Feb. 10, 1862. Now in the Rollins Collection, Missouri State Historical Society, Columbia.

12. Boone County Courthouse, Records of the Settlement of the Thomas M. Allen Estate after his decease.

Columbia Fair in 1841, was awarded a premium on his cattle. Later, he was a director in the Fair Association.¹³ Allen frequently visited Kentucky, and brought back fine cattle and sheep from the best herds in Bourbon County.¹⁴ In Kentucky, he had owned a fine estate, and had one of the best in the county; upon his removal to Two Mile Prairie in Boone County, he built an elegant country home which he called "Ellorslie,"¹⁵ known and celebrated as a place of hospitality.¹⁶

Notwithstanding the fact that he was much of his time away from home and deeply absorbed in preaching, Allen found time to superintend his farm and to provide ample support for his large family—of both white and black persons. He was a slave owner, yet a most humane one; he had sympathy for his slaves and treated them as a part of his own family. Haley, as he perused Allen's voluminous journal, said,

In reading over his journal, I find that some of them (the servants) are mentioned on almost every page; the birth of their children, their sickness, death and burial, and always some expression of the tenderest sympathy. As an evidence of the kindly relations between them, I mention the fact that most of them remained in his employ after they were freed, and all of them continued to be objects of his care. They were his nurses during the last illness and mourners at his funeral.¹⁷

It was generally known among the people that T. M. Allen owned a fine farm and a number of servants, and was in comfortable circumstances; they therefore paid him nothing for his services as a minister. He was of necessity, therefore, actively engaged in

13. Gentry, *Op. cit.*

14. James A. Millan, "Sheep and Cattle," *THE WEEKLY MISSOURI SENTINEL*, a newspaper of Columbia, Missouri, July 15, 1852, and July 22, 1852. In a personal conversation with Mrs. Mark Hale of Columbia, the author learned this publication to be *STOCK SENTINEL*, but no such publication has existed, according to Floyd Shoemaker of the State Historical Society of Missouri.

15. Allen, "News From the Churches, *THE MILLENNIAL HARBINGER*, Vol. 1851 (May8, 1851), p. 477.

16. Haley, *op. cit.*, p. 148.

17. *Ibid*, pp. 152-153.

business until his death, as well as untiring in his labors as a minister of the Word. A contemporary said it was proverbial that he rode the best horse, and had the finest cattle and hogs in the country.¹⁸

In the early days of the restoration movement, many espoused the cause of New Testament Christianity from all walks and ranks of life.

There were those in poverty, yet honest and sincere, who took up the cause and proclaimed the gospel successfully to that rank of life; again, many among the wealthy were found who were willing to sacrifice and help proclaim the ancient order of the gospel.¹⁹

Thomas M. Allen came from among the prominent and wealthy and served well, yet humbly, this sphere of society which had been left practically untouched by other preachers in Missouri.

ALLEN AS A PREACHER: HOW HE PREACHED

"T. M. Allen was Missouri's model evangelist and pioneer preacher."²⁰ Having talents of a high order, a liberal education, refined manners, and a commanding appearance, with the gospel at his tongue's end, it is not strange that he became the model and teacher of so many young men of that region. It was said that he could put more Bible truth into a single sermon than any man of his day west of the Mississippi.²¹

With but a slight personal acquaintance, Allen left the impression that he was an "impressive, earnest, and highly sympathetic speaker," and hence capable of moving his audiences to action.²² Walter Scott said of his preaching (as already cited), "He could bring the house to tears sooner than any man I have ever known."²³ It was Allen's determination to speak "to the people and on the occasion," as is witnessed by Judge J. Al Boulton

18. Ibid.

19. Boles, op. cit, pp. 81-82.

20. Peters, unpublished address on Allen, op. cit, p. 4.

21. Tiers, op. cit., p. 100.

22. Ibid.

23. Cason, et. al., op. cit., p. 41.

who was forty years a resident of Boone, and an intimate friend of Bro. Allen. Boulton was himself an educator and prominent in enterprizes of the church as an elder. Since Judge Boulton was intimately acquainted with both T. M. Allen and Marcus P. Wills (with whom Allen was co-laborer in many protracted efforts in his early Missouri ministry), he draws this comparison of the preaching of the two:

M. P. Wills by strength of argument pressed the claims of Jesus, and his fervid exhortation preserved the nature of his proofs; while T. M. Allen, with flute-like voice, and captivating utterance, encompassed his subject, rather than discussed it, always aiming to induce obedience to the Savior. He did not have any method, nor did he seem to feel the need of any, yet his hearers learned the gospel from his abundant Scripture quotations, and from his happy application to all he said. He preached to the people and on the occasion. His exhortations were grand beyond description. His language was almost faultless, words that burn, and so inspiring and so fitly spoken, that his pet phrases in conclusion, always seemed appropriate: to the Christian, "Jesus your elder brother and heaven your eternal home;" to the sinner,

"Say will you to Mount Zion go,
Say will you have this Christ or no?"²⁴

T. M. Allen "with masterly eloquence"²⁵ rallied the forces throughout the State. The faith of many an educator and civic leader was confirmed through his preaching. J. K. Rogers' (one time the president of Christian College, and co-laborer with Allen) life was charmed by the brilliant success of his preaching. The names of Allen and Wills were ever dear to Rogers; he often spoke of them in such terms as these penned in his last days: "I long to hear again the offhand, fervid, sprightly, rumbling eloquence that stirred men's souls when Marcus P. Wills and T. M. Allen preached."²⁶

The response to Allen's preaching within itself bears witness to its moving power and eloquence. Thousands turned to the truth through his preaching. Crowds often followed him from one

24. Carr, op. cit., p. 51.

25. Ibid., p. 50;

26. Ibid.

series of meetings to the next. In August of 1853, after conducting a meeting at Williamsburg, Allen began a meeting at New Liberty, some eight or nine miles away. Many from the former place followed him to the second meeting. Fourteen (nine of whom were young women from fourteen to eighteen) were baptized in the Loutre Creek while it rained. The crowd, however, stayed "with becoming decorum and propriety."²⁷

No preacher in the state was more highly successful in bringing lost sheep into the fold. Yet, in not one of his hundreds of reports is there a trace of egotism or pride, but rather, he most generally accounted for his demand to preach by saying simply, "I was the greatest stranger, and was compelled to labor hard."²⁸ He never failed to recognize the good work of his fellow-proclaimers, and was generous with reports of their character and abilities. In announcing a debate to be held in 1851 between Bro. W. H. Hopson and "the Rev." W. G. Caples of the Methodist Episcopal Church South, Allen concludes, "If the Lord will, I expect to be able and talented a defender of the gospel of Christ as Brother Hopson."²⁹

As for himself, Allen did not ordinarily engage in religious controversies or denominational disputes.³⁰ The only public discussion he ever held was on July 14 and 15 in 1841 with a Methodist. The question discussed was "The law, the subject, the mode or action, and the design of Christian Baptism." Allen reported the results as "satisfactory to all the brethren present."³¹ He was not a controversialist by nature, and in this respect his preaching was far more akin to that of Barton W. Stone than to the argumentative discourses of Alexander Campbell. This by no means implies that he was soft-spoken or that he condoned error, but it does mean that his preaching was more positive and per-

27. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1853 (August 23, 1853), p. 595.

28. Ibid., Vol. 1846 (July 23, 1846), p. 597.

29. Ibid., Vol. 1851 (April 1, 1851), p. 417.

30. Gentry, op. cit.

31. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1841 (July 23, 1841), p. 429.

suasive. He sought the good in men and the good in their teaching. When false teachers reared their ugly heads, Allen did not flee, though his nature urged that error be answered in some other way than in public debate.

Woe to men like the Presbyterian "D. D." of Kentucky (Thomas Cleland)³² who "preached a lie" in the presence of an unobtrusive guest named Allen, in July of 1830! Although infuriated at this "D. D.'s" teaching concerning worshipping the Holy Spirit, Allen stayed his tongue,-but not his pen. For, a few days later under the name "Philip", Allen worded a scathing denunciation.³³ An answer to this article by "Philip" appeared in the September issue of the *Western Luminary*, and Allen again answered in plain language through the pages of the *Christian Messenger's* December issue.³⁴

In the entire period of nearly fifty years, these two articles and one other are the sum of his writings on doctrinal issues, and each of them is a refutation of what he considered false teaching, the first having been by Thomas Cleland and the last (in 1834) by his friend and brother, J. T. Johnson. Since Allen's writings of a doctrinal and polemic nature are limited to these three articles- they are reproduced in the Appendix. The last article appeared in January of 1834, answering Johnson's which was published the preceding month on "why Genesis 3:15 is a Messianic promise." Included in Johnson's remarks are these: "Now we can not see how anyone can avoid the consequence from all the light now shed on the subject, that this was a promise of the Messiah. He conquered the tyrant and buried him in the grave."³⁵

Brother Allen's chief contention was that the first intimation

32. This is the Thomas Cleland who wrote on "Campbellism" in the WESTERN LUMINARY, a Presbyterian publication.

33. Allen, signed "Philip," "For the Christian Messenger," THE CHRISTIAN MESSENGER, Vol IV (No. 9, 1830), pp. 185-187. Confer Appendix for full copy.

34. Ibid., (December, 1830), pp. 279-283. Confer Appendix for full copy.

35. J. T. Johnson, "Questions," THE CHRISTIAN MESSENGER, Vol. VII (1833), p. 341.

all preachers of the state of Mississippi who might read his report to visit the town of Yazoo. He also expressed his confidence in the two ladies that they would, upon their return home, tell all their friends of these great things.

The scope of Allen's interest naturally kept him away from home most of the time. Many of his evangelizing tours were over two months long and involved many miles of hard and lonely travel on horseback. After a campaign of eight weeks he wrote, "I have been but a few days at home, having traveled about one thousand miles to proclaim the gospel; and still the cry is come!"⁴³ There were times, however, when illness confined him to Boone County, but it did not keep him from his evangelistic work. The many congregations which he established irk the county, are evidence of his preaching close to home. When his son, William H., was ill during May of 1855, Allen was confined to the vicinity, and he therefore spent the time in endeavoring to advance the cause of truth in his own county. He immersed ten "among the intelligent of the community, and met one Thursday a few miles South of Columbia to endeavor to "organize the disciples as the church of Christ." He did so, planting a church of forty members, and named the house "Bethany". "My son is still very poorly, and needs constant attention, which confines me to the precincts of home; but I will try, if the Lord will, to keep the flag of truth flying in the reach of home."⁴⁴ This reminds us somewhat of John Smith's home preaching some years back, when he preached three weeks, immersing 185 persons, and the furthest meeting that he had was only seven miles from his own house!⁴⁵ Then, in the closing years of T. M. Allen's life, he was compelled to stay near Columbia more; he spoke, however, almost every Lord's day at the schoolhouse nearby or at the meeting house. Writing at the age of 71, Allen said he was not well enough to

43. Allen, "Letter to the Editor, J. R. Howard," THE CHRISTIAN MESSENGER AND BIBLE ADVOCATE, Vol. V (May 19, 1847), p. 140.

44. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1855 (May 28 and June 4, 1855), p. 416.

45. John Smith, "Extract of a Letter from John Smith," THE CHRISTIAN MESSENGER, Vol. VII (August 15, 1833), p. 251.

ride out to the school house, and Bro. J. K. Rogers was kind enough to ride from Columbia and immerse the eight who had previously made the confession of faith.

Homes afforded a gathering place for many who heard Allen pleading for a return to apostolic doctrine and practice, and pleading with men to build on the one foundation, which is Jesus Christ.⁴⁷ Paul had done it; Allen has done it in Kentucky, and he continued such in his Missouri ministry.⁴⁸ As before stated, he preached anywhere he could get a hearing, as this incident well illustrates:

A preacher visited a town where Allen, about a year before had preached in the court house. He inquired if there were any people in the town belonging to the "Christian Church," and was referred to a man whom Allen had baptized on the occasion mentioned. When the preacher went to this man's house, he inquired if he was a member of the "Christian Church." The man told him he was not. "Are you a Presbyterian?" His answer was, "I do not belong to any Church." "Why," said the preacher, "I was told that you belonged to the Christian Church." "Well," said the man, "about a year ago a preacher by the name of Thomas M. Allen preached in the court-house, and as he preached what I believed was the truth, and as I had never heard it before preached so plainly, at the close of the sermon I went up and joined him."⁴⁹

In 1858, he was unanimously chosen State Evangelist, which Haley calls "a highly complimentary appointment."⁵⁰ He preached everywhere; this traditional story of Allen's preaching in denominational houses was told by Mrs. A. E. Morgan of St. Louis, a descendant of B. W. Stone.

Allen was preaching in a Presbyterian church. It was a warm day. He preached fervently and long. He had a withered hand which he struck with his good hand at periods of emphasis. He perspired. Thirsty and obsessed with his message he drank deeply from the

46. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW Vol. 1867, April 2 Issue (Letter dated March 10, 1867), p. 107.

47. Haley, op. cit., p. 159.

48. Allen, "Letter to the Editor, J. R. Howard," THE CHRISTIAN MESSENGER AND BIBLE ADVOCATE, Vol. V (May 19, 1847). p. 140.

49. W. T. Moore, A COMPREHENSIVE HISTORY OF THE DISCIPLES OF CHRIST (New York: Fleming H. Revell Co., 1909), pp. 285-286.

50. Haley, op. cit., pp. 579-580.

baptismal font. Recovering instantly for a timely thrust of wit, he said to his pastoral friend on the rostrum: "I'm sorry, I beg your pardon. I have drunk your Jordan dry."⁵¹

Thomas Allen never aroused resentment against denominations, though they refused upon different occasions to yield to him their building for a meeting. His preaching was designed to win the denominational members to the truth, and often in his reports phrases occurred such as, "Eight were obtained, including one who had been a Methodist for thirty years, and also a Baptist."⁵² The converts were classified into two groups: those from the sects, and those from the world. Allen knew men and was a friend of the people, but not to their doctrines and practices. Alexander Campbell affirmed, during one of his tours in Missouri, "There is a great deal in knowing men as well as things. Brother Allen knows both."⁵³

Sometimes the opposition from the sects became quite bitter, but this was only a helping hand to the optimist, Allen.

The bitter spirit of the sects (is) driving the pious to union on the Bible, and the violent effort of the "pedoes" (is) inducing many of their most worthy members to be buried with Jesus by baptism.⁵⁴

In 1850, Allen, in reporting a meeting held at Sturgeon in Boone County, said the congregations were large notwithstanding the fact that there had been "in full blast one of those bitter opposition meetings" of which Ben Franklin had recently written in the *Review*.⁵⁵ Regardless, however, of opposition, Allen's reports always had a cheerful tone.

Brethren, we have great cause truly to rejoice at the spread of

51. Ware, op. cit., p. 326.

52. Allen, "News From the Churches," *THE MILLENNIAL HARBINGER*, Vol. 1839 (September 4, 1839), p. 470.

53. Alexander Campbell, "Notes of Incidents in a Tour Through Illinois and Missouri, No. 2," *THE MILLENNIAL HARBINGER*, Vol. 1853, p. 69.

54. Allen, "For the Messenger," *THE CHRISTIAN MESSENGER*, Vol. VIII (1834), p. 127.

55. Allen, "Correspondence," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1860 August 28 Issue (Letter dated Aug. 17, 1860), p. 141.

gospel truth and liberty; and if we will only keep the unity of the spirit in the bonds of peace, and stand fast in the liberty wherewith Christ hath made us free, we shall yet prove that all things work together for good to them that love God.⁵⁶

Some preachers are famous for their evangelistic abilities in winning sinners to the gospel and planting new churches; others have talent to shepherd a flock and to "water" where some other man has already planted. Some are able to settle disputes within a congregation when such arise. Few men are gifted with the ability both to lay the foundation and to build thereon. T. M. Allen was one of these few. He planted many churches but was also recognized by the brethren of the State as being peculiarly adept in settling "unhappy conditions" and leaving a one-time quarrelsome congregation in peace. Visiting the churches at Hainesville, Mt. Gilead, Camden Point, Savannah, and St. Joseph was a fulfillment of such an obligation placed upon Allen and other men (Brothers Haden, Palmer, Bledsoe, and Wright) by the annual meeting of 1856. These men spent three weeks in a campaign to these churches in an attempt to straighten out some problems that existed. During the campaign, Allen, Haden, and Wright preached at Hainesville which resulted in thirty-nine additions.⁵⁷ He "knew men as well as things."

T. M. Allen was greatly loved by all who knew him or heard him preach, so much so that one old brother of Howard County by the name of Maupin (whom Allen had baptized) requested that Brother Allen preach his funeral sermon on his birthday. Although he died in March, his birthday was not until on Lord's day, August 12. His request was granted and at the close of the funeral discourse, eleven came forward and the next day twelve were immersed.⁵⁸ He preached neither from memory nor from

56. Allen, and Thomas Smith, "Revivals," THE CHRISTIAN MESSENGER, Vol. IV (September, 1830), p. 257.

57. Allen, "Letter from T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1856 (June 5, 1856), p. 469.

58 Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1849 (August 15, 1849), p. 595.

notes,⁵⁹ and the sermons got results.

Many of the young preachers of the State of Missouri took him as their model. This has been given as a principle reason that the Missouri preachers of his generation and of the subsequent generations have taken such high rank not only in their own state, but wherever they have lived and labored. Samuel Rogers, who was well acquainted with the churches in Missouri before the turn of the century, said (1880): "I have fancied that I could see something of T. M. Allen in most of those with whom I am acquainted."⁶⁰

"Oh, that we had more efficient laborers! Young brethren, where are you? Will none of you buckle on the armor and bear an humble and gallant part in this heavenly enterprize?"⁶¹ Periodic appeals from Allen's pen such as this were not left unheeded. In Kentucky, John Allen Gano heeded the plea. Another who was baptized in Kentucky by T. M. Allen was Martin Sidener who removed to Fayette County the same year Allen settled in Boone County. He baptized a number of young men, including Alexander Proctor who was later to become a prominent figure among Missouri saints. Sidener died at an early age, having preached in Monroe, Shelby, Marion, and Randolph counties; his friends were many. An interesting incident in connection with this man's life and his death: His wife died on September 6, 1842. Brother Sidener said then that he knew he would live only one more year. He was holding a meeting when taken sick, and was removed to the house of W. B. Giddings. He kept asking the day of the month, then died on *September 6!*—one year to the day after his wife died.⁶²

59. Allen, "Letter From Elder T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1869 (March 15, 1869), p. 231-234.

60. John I. Rogers (editor), AUTOBIOGRAPHY OF ELDER SAMUEL ROGERS, op. cit., p. 187.

61. Allen, "News From The Churches," THE MILLENNIAL HARBINGER, Vol. 1848 (September 5, 1848), p. 705.

62. Haley, op. cit., p. 119.

J. K. Rogers, before he was chosen to be president of Christian College, and J. A. Berry were two men of distinction who resided in Columbia and who relied heavily during their earlier ministries upon the fatherly advice of Elder Allen J. A. Berry is quoted as having said:

Sometimes J. K. Rogers would say to me, "I think I am not cut out for a preacher; I believe I am a teacher. This was when we would talk about ourselves and our future. (Few ever succeeded so well in both callings.) Occasionally during our stay at the University, when we could borrow horses to ride, we would go out to the churches north of Columbia, and preach as we thought pretty well. I remember on one occasion, as we returned from preaching we met Brother T. M. Allen who said to us: "Well, boys, aid you do any good yesterday?" We answered, we did not know. The venerable man continued, "Did anybody jine?" No. "Did anybody cry?" No. "Did nobody get mad?" No. "Well, boys, you must do better, I'm afraid you didn't do any good." And then the old man laughed.⁶³

J. K. Rogers greatly admired T. M. Allen as a preacher and loved him dearly. Allen persistently urged Rogers to be a preacher and not a teacher to which the latter replied, "I will do both—teach when I preach and preach when I teach." His biographer adds, ". . . and he did."⁶⁴

Barton W. Stone understood the willingness of his old friend in assisting young ministers, as was reflected in the last article he penned for the press. He addressed a young man who had graduated at Missouri University who had asked his advice as to the best course to pursue in preparing himself to be useful as a gospel preacher:

To a Young Student, R. G.

"The first eight points was to study in your father's house—make that room a place of prayer (proseuche.) Take an English Bible, and the LXX and Griesbach's Greek New Testament, with Greek Lexicons and concordances. Read the Old Testament regularly, with the LXX before you. Should you find anything dark or unintelligible, note it down on a small blank book, and take it to your near neighbor, T. M. Allen, who will gladly assist you to the right under-

63. Carr, op. cit., p. 55.

64. Ibid., p. 91.

standing of the passage."⁶⁵

In 1846, Brother Allen enthusiastically reported having been successful in recruiting lawyers. "I trust some of them will go to preaching, for never have I known a time when they were so much needed in the state as at the present. The fields are already ripe for harvest. Oh! that we had more laborers to go forth and reap."⁶⁶ T. P. Haley was one of the law students who was told by Allen's friend, M. P. Wills: "My son, if you have the ability to plead the law, you have the ability to preach the gospel." Haley later expressed his personal 'indebtedness to him, for he said this statement had much to do with his turning his attention "toward the ministry."⁶⁷ There were some lawyers who began preaching, but who continued their practice of law. Prince Hudgens, a fine and talented man, and Jerry P. Lancaster were two of them. Allen's earnest and often expressed desire was to see preaching brethren "give their entire time and energies to the best of all causes."⁶⁸

In thinking of lawyer-preachers, we must make mention of the fate of M. P. Lancaster whose name appeared often in T. M. Allen's diary (as early as 1840). Boone, Howard and Callaway counties were his home laboring fields. He fell away into Universalism and later made a trip to California's gold territory where he made complete shipwreck of his soul. He later came home where he would have starved in his sickness except for his Masonic brethren. Haley writes:

He reached home (in Missouri) utterly broken in health, and profoundly penitent for all his sins. He began at once to attend the meeting of the church, perhaps of New London, Rails County. On one occasion brother T. M. Allen, who had known him well, when he was a worthy minister of the gospel, was holding a meeting

65. John Rogers (editor), BIOGRAPHY OF ELDER BARTON W. STONE (Cincinnati: Published for the Author by J. A. and V. P. James, 1846), p. 98.

66. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1846 (July 23, 1846), p. 597.

67. Haley, op. cit., p. 146.

68. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. (September 15, 1853), p. 58.

there. He attended the meeting. At the close of one of the services he approached brother Allen, and asked for an interview. This kind-hearted man in the sternest manner, said to him: "Jerry, I have heard that you have denied the blessed Lord who redeemed you, and whom once you preached, and that you are an infidel, and if this is true, I want nothing to do with you." The fallen preacher burst into tears, and said: "I have indeed done wickedly, but my faith is as strong as it ever was. I must talk with you." The interview was granted, and just what occurred between those two men, who had once been yoke-fellows in the labors of the gospel, will never perhaps be known. The result was, that before the meeting closed, he asked the church to allow him to make a statement. He said: Brethren, you have heard much about my wicked conduct, perhaps much that is untrue, but perhaps the worst, you have heard, is not as bad as I have really done. I have been a great sinner, but God has led me through a long and sore affliction to see the enormity of my sins. I do not make this confession nor this statement with the hope of being reinstated in the church of which I once was a preacher, and which I still love, but I have made it because I could not be happy without making it. I have asked God to forgive me. I hope he has done so. I do not ask you to forgive me now, but I do ask that you will keep watch over me, and if by the help of God I can so live as to regain your confidence, then forgive me. I do not ask to be taken back into the church now, perhaps it will never be best to do that, but I do want to linger about the courts of the Lord, that I may have your prayers and watchful care."

The effect of such a speech can readily be imagined. Good men and women wept for him, and freely promised all he had asked. It was not long till he was restored to the fellowship of the church in which he died, but never afterwards exercised the function of his sacred office. The evening of his life was spent in the practice of law.⁶⁹

He immersed M. E. Lard who, to the day of his death spoke of him in terms of tenderness.

John W. McGarvey, writer, preacher, teacher, and scholar of renown throughout the brotherhood in the second generation of restoration preachers, was profoundly influenced in his early ministry by T. M. Allen's life and preaching. They were close friends, since McGarvey had moved to Missouri in 1850 after having graduated from Bethany. He remained in Missouri until 1862, when he moved to Kentucky. These were the years of plan-

69. Haley, op. cit., pp. 339-341.

ning his life's work and it was during this time that he was blessed with the personal friendship of T. M. Allen and Alexander Proctor. These two had ordained McGarvey to the ministry in 1852 and were his close friends; they gave him such "aid as friends can give in shaping the ideals and in solving his life problem." He preached first at Fayette, Ashland, and Mt. Pleasant.

McGarvey held Allen in the highest esteem and has left a glowing account of his personality and his preaching. "His sermons always closed with a thrilling exhortation to sinners, and in this kind of oratory he had no peer within my acquaintance, unless it was John Allen Gano, a boon companion and fellow-laborer with him when they were both young men in Kentucky. Brother Allen knew me to be deficient in this power, and his anxiety for me to cultivate it was expressed one day in terms which he had caught from turfmen in his early life. He had preached in the forenoon at a protracted meeting and I was to speak in the afternoon. Just before I arose to begin he nudged me and said, 'Now John, come out under whip and spur, head and tail up.' I did my best," said McGarvey.⁷⁰

Back at Bethany, J. W. McGarvey and Alexander Proctor had been schoolmates and closest of friends. Proctor read the marriage ceremony for McGarvey. It was doubtless through Procter at Bethany that McGarvey learned about Allen, Jacob Creath, Jr., Joel Haden, Allen Wright and other prominent preachers of Missouri. These men had served on a committee appointed (by the state meeting of May, 1844) to meet at Jefferson City to choose a young man to send to Bethany College⁷¹. . . a man who showed the greatest potentialities as a gospel preacher. They unanimously selected Alexander Procter. He went, graduated in 1848, and returned to Missouri as the second preacher of the churches of Christ in the state with a college diploma; Allen was the first.⁷² The funds for Procter's education came from the pro-

70. W. C. Morro, *BROTHER McGARVEY* (St. Louis: The Bethany Press, 1940), pp. 66-67.

71. Donan, *MEMOIR OF JACOB CREATH, JR.* (Cincinnati: Chase and Hall, 1877), p. 142.

72. Peters, *op. cit.*, p. 115. Peters refers to Haley as saying that Procter was the first preacher in the church of Christ of Missouri to have a college diploma, but Allen had graduated from Transylvania in the early 1820's. Haley may have had reference to a diploma from a Bible college.

ceeds of the sale of the first edition of the *Christian Hymnbook*. The proceeds of the second edition went to the American Christian Missionary Society.⁷³

In Missouri, Procter and McGarvey evangelized extensively together. In later life they drifted apart, "Procter becoming liberal in his thinking, and McGarvey conservative." They held a debate in the eighties at Paris, Missouri, over the question of the accuracy of the Old Testament. McGarvey quickly and easily exposed the error of his friend, the former being in his field, and Procter out of his.

A WISE COUNSELLOR

T. M. Allen, charming in spirit and consecrated in devotion, was spoken of by all who knew him intimately in terms of highest praise.⁷⁵ He was a "wise counsellor in every forward movement"⁷⁶ "and inspired many other young men to enter the ministry. For want of space, we must forbear with but brief mention of two great powers in the history of Missouri's evangelization — Winthrop H. Hopson and Samuel S. Church.

W. H. Hopson was born near Garrettsburg, Christian County, Kentucky, in 1823. He moved when only two years old to Missouri, and later to Jacksonville, Illinois. Here he attended a meeting held by D. Pat Henderson, and made the good confession and was baptized with Samuel S. Church.⁷⁷ Hopson then lived in Barton W. Stone's home until he was sixteen, when his father brought him back to Missouri and enrolled him in Bonne Femme College near Columbia. While there, Hopson boarded in the home of Bro. Austin Bradford where he was under constant religious influence. "T. M. Allen lived in the neighborhood, and became the warm friend of and model man for the young stu-

73. A. Campbell, et. al., *THE CHRISTIAN HYMNBOOK, A COMPILATION OF PSALMS, HYMNS, AND SPIRITUAL SONGS, ORIGINAL AND SELECTED*, Second Ed., (Cincinnati: H. S. Bosworth, Pub., 1866), p. 4.

74. W. C. Morro, op. cit., p. 59.

75. Haley, op. cit., p. 84.

76. Peters, op. cit., p. 223.

77. George L. Peters, *DREAMS COME TRUE; A HISTORY OF CULVER STOCKTON COLLEGE* (St. Louis: The Bethany Press, 1941), p. 78.

dent. Time cemented the friendship, which lasted during the long life of that man of God." Hopson was also influenced in these early and formative years by other men of power and piety such as B. W. Stone, Joel Haden, Jacob and Joseph Coons, F. R. Palmer, Absolom Rice, William Davis, and others.

In Missouri, these men were the pioneers of and co-workers in the grandest reformation since the days of the apostles. The reformation of Luther took the church from creed to creed. The reformation preached by these men of God took men from human creeds and dogmas to the Bible.⁷⁸

Brother Hopson became an exceedingly useful instrument for the cause in the pioneer days of the state of Missouri. In 1855, he was conducting a female institute in Paris, Missouri, and was doing a fine job. But, still jealous for the kingdom's sake, T. M. Allen protested in these words: "I know he is useful in this present position, but I desire to see him free to consecrate all his time and talents to wielding the Sword of the Spirit."⁷⁹

Samuel S. Church was born in Jacksonville, Illinois, where he sat as a fellow-student with W. H. Hopson at the feet of B. W. Stone, and where he was immersed. T. M. Allen induced him to come to Missouri where he became Allen's protege.⁸⁰ He resided in Columbia, and became intimately acquainted with "that friend of young preachers;" he preached in Columbia and in the churches of the surrounding community. Although he was small of stature (weighing about 135 pounds and standing about five feet and four inches in height) and rather stupid looking, he was exceedingly fluent in speech, his sermons always being extemporaneous. His manners were easy and graceful and he invariably held the attention of his audience from the opening sentence to the close of his discourse.⁸¹ He was gentle and loving, yet argumentive and powerful as a preacher—a favorite with the public

78. Ella Lord Hopson, (editor), MEMOIRS OF WINTHROP HARTLEY HOPSON (Cincinnati: The Standard Pub. Co., 1887), p. 5.

79. Allen, "Letter from T. M. Allen," THE MILLENNIAL HARBINGER Vol. 1855 (November 12, 1855), p. 713.

80. Peters, THE DISCIPLES OF CHRIST IN MISSOURI, op. cit, p. 165.

81. Haley, op. cit, p. 494.

and his brethren.⁸² He served with Allen in the year 1845 as a evangelist in Columbia⁸³ and later went to St. Louis where he had a successful work. In the midst of his greatest fulness, when he was beginning to attract the leading minds of the city (St. Louis), he sickened and died, March 19, 1856. An insight to the character of this man, then only thirty-three years of age, is obtained in a perusal of his dying words; he died as he had lived.⁸⁴

After visiting Brother Church's bereaved widow shortly after his decease, Allen took up his pen to record these remarks in his journal:

April 11, 1856. I went to see sister Julia Church, who got to mother's a few days ago. It was the first time I had met with her since the death of her late dear husband—my particular friend and brother, who died in St. Louis on the 19th of March last. Elder S. S. Church was one of the excellent of earth, amiable, benevolent, and possessing talents of the highest order. He was one of the best preachers in the State, and was greatly and deservedly beloved by all who knew him. It was by my solicitation and influence that he came to Missouri, some thirteen or fourteen years ago. By my advice he spent two years preaching to the church in Lexington, Kentucky. I married him to his wife, Miss Julia Lenoir, the mother of his four children. He felt like a son to me, and I am sure I have another friend in heaven. May the blessings of the Lord rest upon his widow and orphan children.⁸⁵

The value of preaching through manner of life and word of mouth can best be measured by the service of those who are influenced by the preacher.

ALLEN AS A PREACHER—WHAT HE PREACHED

T. M. Allen was born into a devout Presbyterian family and reared in Calvinist teachings until he was about twenty years of age. When he heard and obeyed the truth as preached by Elder

82. A. Campbell, "Obituary." THE MILLENNIAL HARBINGER, Vol. 1856, pp. 238-239.

83. Allen, "Letter," THE MILLENNIAL HARBINGER, Vol 1844 (April 22, 1844), p. 381.

84. Haley, op. cit., p. 496ff.

85. Ibid., p. 494.

Barton W. Stone, he put away all human creeds and names, accepting only the Bible as the rule of faith and practice, and accepting only the name Christian as that by which to be called. But to put away denominational creeds is not to put away immediately their influence, especially the influence of teachings of the formative years of youth. There were (as has been recounted in previous pages) some expressions of the sectarian world that did not flee from Allen's lips and pen for a number of years, and perhaps even through his lifetime he never was completely free from the influences of his earliest religious training and environment.⁸⁶ In 1846, Allen shows a contrast between sectarian conversion and the New Testament way when he wrote from Boone County: "In many places the sects are becoming vastly bitter; but many are coming out and uniting with us . . . several who had been on their anxious seat, or mourning bench, afterwards heard the word, believed it, gladly received it, and were baptized."⁸⁷ Only a few months before at Lexington, Missouri, he had written "Heaven seemed to smile upon our labors—Christians rejoiced—sinners wept—many became obedient to the faith, and went on their way rejoicing."⁸⁸

From the beginning, it was the common practice each Lord's day when saints could meet together to celebrate the Lord's death around His table. It was not uncommon, however, to read reports of denominational neighbors communing with the Christians; an example of this is reported by T. M. Allen concerning a gathering in Harrodsburg, Kentucky in 1828, though no record appears of this recurrence in Allen's later ministry.

A great number surrounded the table of the Lord; among the number were many Methodists, whose hearts seemed warmed by

86. Allen, for example as late as 1858, used the expression, "the pastor of the church of Christ;" confer "Correspondence," AMERICAN CHRISTIAN REVIEW, Vol. 1858, April 27 Issue (Letter dated April 7, 1858), p. 67. This term occurred rarely, and was the exception rather than the rule in his writing after 1830.

87. Allen, "Long Deferred Articles," THE MILLENNIAL HARBINGER, Vol. 1846 (Feb. 26, 1846), p. 297.

88. Ibid., "Missouri State Meetings," p. 179.

the love of God; and some of the Presbyterians, members of Mr. Clelands's congregation, could not be restrained from uniting with God's people in commemorating the dying sufferings of our Lord. They participated with us in every part of our worship, with much satisfaction throughout the meeting. Let us be thankful to God that we see bigotry so rapidly giving way, and the pure principles of gospel liberty generally prevailing in our land. Let us, my dear brethren, thank God and take courage, knowing in whom we have believed; remembering that he who is for us is more and mightier than all that are against us.⁸⁹

Although one of Allen's fellow preachers complimented him by saying he could "put more Bible into one sermon than any man west of the Mississippi,"⁹⁰ it was typical of Allen that he inquired for an understanding of passages from time to time for their correct meaning.⁹¹

Allen favored the name "church of Christ" for the collective body of Christians, and meant by churches of Christ,

. . . those churches ONLY, that have no other name, than that of Christian, and no creed or discipline but the Bible . . . nearly thirty years ago, a number of Christians in this county were compelled to withdraw from Sectarian societies; having done so they felt it their duty, and exercised the privilege of associating together as a church of Christ. They rejected all names but that of Christian; and all creeds, but the Holy Scriptures; since which time churches have been constantly increasing, and their numbers daily multiplying. "⁹²

It deeply grieved T. M. Allen to see "merchandize (sic) made of the gospel;" at the same time he pointed out the inattention of many churches in aiding their laboring servants in the work of the ministry. He firmly believed that they who preached the gospel should live of it, for, as he says, "this is truth." Although he recognized the fact that the avarice of men had twisted and perverted and abused it, still it was truth and must be regarded as

89. Allen, "Revivals," THE CHRISTIAN MESSENGER, Vol. II (May 27, 1828), p. 191.

90. Rogers, AUTOBIOGRAPHY OF ELDER SAMUEL ROGERS, op. cit. p. 187.

91. Allen, "Tor the Messenger," THE CHRISTIAN MESSENGER, Vol. VIII (Jan. 1834), p. 17.

92. Allen, "Statistical Information" THE CHRISTIAN MESSENGER, Vol. V (Feb., 1831), p. 47.

such and given a sacred regard. Thomas Smith and Allen early wrote of the importance of this matter, especially in regard to those who devoted all their time to the work.⁹³ A great portion of Allen's ministerial labor was in places where there was no church or where the congregation was small. Not all men could do this phase of evangelizing simply because they could not support themselves and the churches were too small to do so. Allen's considerable wealth enabled him to labor with but little or no financial remuneration, though he believed it obligatory upon the churches to pay the preachers.

Brother Allen looked upon the Scriptures as final and complete authority; he was a "man of the Book" and his preaching, as well as his conversation was largely in Biblical phraseology. With him, baptism was not baptism without immersion; there was no substitute, and he used the term "immerse" more than the word transliterated from the Greek, "baptize". In reporting a meeting in Columbia when M. E. Lard was the chief speaker, Allen wrote,

Brother Rogers was the "Baptist" (but that is not his surname.) Yesterday evening he immersed 15, as cold as it was. But as we walk by faith, and not by feeling, we had to do as they did in the golden age of Christianity . . . go where there was much water. Brother Lard's efforts were "giant."⁹⁴

John Allen Gano had once remarked, in observing Allen's baptismal mode, that it was identical to the case of Philip and the Eunuch. Usually the immersing took place soon after the confession, but upon some occasions, the immersing was delayed until the next day or so. In reporting such, Allen once wrote to Ben Franklin, "Both of the sisters who confessed reside in the vicinity, and expect to unite with them."⁹⁵ Though Bro. Allen

93. Allen and Thomas Smith, "The Elders and Brethren of the Church of Christ, north of Ky. assembled in Conference, to the Christian Churches in Ky.," THE CHRISTIAN MESSENGER, Vol. I (March 31, 1827), pp. 140-141.

94. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1861 (January 21, 1861), p. 175.

95. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1863, October 20 Issue (Letter dated August 24, 1863), p. 167.

was crippled in the left arm, he rarely complained that he was unable to immerse, and then his complaint was from exhaustion because of speaking and baptizing so many, especially when he was older. In reference to a meeting at Fulton, Missouri, he wrote: "Having had all the speaking to do, as well as to baptize, I am very much broken down."⁹⁶

T. M. Allen believed, preached, and taught the atoning power of the blood of Jesus Christ. In conversing with some of his community, he learned that they had charged Brother Stone with having written an article saying "that the blood of Jesus Christ is of no more avail in the salvation of a sinner, than the blood of a toad or chicken." Allen repeatedly gave this charge the most unqualified denial, but for fear some of Stone's works had escaped his notice he asked Stone to let the world know it if such were true. Of course Stone denied that such a thought had ever been entertained by him. Here follows an excerpt from Stone's apology:

I have long labored with my tongue and pen to prove that Jesus Christ shed his blood for the remission of sins—that by it we are redeemed, ransomed, bought and purchased—that by his blood we are justified, sanctified, reconciled to God, propitiated; that his blood washes, cleanses and purifies from sins, and makes an at-onement; that true believers enjoy and receive these benefits; these precious truths for many years I have labored to vindicate and maintain. May the merciful God enable them to see, and abandon the error of their way, and prepare them for the solemnities of judgment and eternity.⁹⁷

T. M. Allen was *careful not to get more out of the Bible* than was actually there; he did not read into the passages his own prejudiced interpretations, but sought to get out of the verses what he believed the Holy Spirit intended to convey. It was a common idea that Genesis 3:15, for example, is a Messianic prophecy, but was it in actuality?⁹⁸

96. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1849 (June 12, 1849), p. 591.

97. B. W. Stone, "Reply," THE CHRISTIAN MESSENGER, Vol. XII (April, 1842), p. 165.

98. Confer the Appendix for his answer to J. T. Johnson which was never attended thereafter.

Universalism was never embraced by Allen,⁹⁹ nor was he a Unitarian or an Arian as falsely charged by Mr. Jeter. Allen did not even know what a Unitarian was in 1829, when he asked Brother Stone for a definition of the word, since he had heard "much said about it, especially by the clergy."¹⁰⁰ Moses E. Lard, in refuting the charges of Jeter, affirmed:

1. That Mr. Allen never did, either in conversation with the professor aforesaid or with any one else, deny the divinity of Christ; but that, on the contrary, he then was, and now is, a profound believer in that doctrine.

2. That Mr. Allen never did, either expressly or by implication deny that Christ died to expiate the sins of the world; but that, on the other hand, he cordially believes in and distinctly affirms the doctrine, in the most unequivocal sense of the terms.

Neither was the church at Columbia ever Arian, professedly or otherwise; it "never denied the divinity of Christ, and never rejected his death as an expiation for the sins of the world."¹⁰¹

WAR-SECESSION-SLAVERY

Three questions were before the brotherhood in the dark years of 1860-61, namely, (1) Should a Christian go to war? (2) Have the southern states a right to secede? and (3) Should slavery be abolished?¹⁰² The influence of those war questions was felt most decidedly within the border states, such as Tennessee, Kentucky, and Missouri. The latter, being a border state, suffered much from the ravages of the civil war. Many depredations were committed by both armies, and by those who were amenable to no law;¹⁰³ brethren were scattered and churches were destroyed by the evils of the civil war. In Missouri, a number of the most pro-

99. Allen, "New Publication," THE MILLENNIAL HARBINGER, Vol. 1847, p. 120.

100. Allen, "For the Christian Messenger," THE CHRISTIAN MESSENGER, Vol. IV (No. 9, 1830), p. 203.

101. Moses E. Lard, A Review of Rev. J. B. Jeter's Book Entitled "Campbellism Examined" (Philadelphia: J. B. Lippencott and Co., 1857), pp. 280-288.

102. Gates, op. cit., p. 248. Allen never specifically answered the, last of these questions; the first two he answered negatively.

103. Peters, The DISCIPLES OF CHRIST IN MISSOURI, op. cit., p. 64.

minent ministers (including Allen) connected with the restoration movement issued an address, sometimes referred to as the *Missouri Manifesto*, which as a matter of history and as evidence of the position of these men, deserves to be preserved. It stated generally that preachers, whatever their political affiliations, were to be messengers of peace, and if the body of Christ was to be kept from disruption it must be led by men who sought to put Christ and His work first.

CIRCULAR FROM PREACHERS IN MISSOURI

To all the holy brethren in every State, grace and peace from God our Father, and the Lord Jesus Christ. The undersigned, your brethren in the Lord residing in the State of Missouri, in view of the distress which is wringing all our hearts, and the danger which threatens the churches of Christ, would submit to your prayerful consideration the following suggestions:

1. Whatever we may think of the propriety of bearing arms in extreme emergencies, we certainly cannot, by the New Testament, which is our only rule of discipline, justify ourselves in engaging in the fraternal strife now raging in ourselves in our beloved country. To do so, therefore, would be to incur the displeasure of our blessed Lord and Saviour.

2. It is our duty, in obedience to many injunctions of Christ and the Apostles, and in compliance with the last prayer of our Savior for us, to remain, as we have thus far so happily continued, a united body. But this cannot be, if, in accordance with our prejudices and political opinions, we join in this deadly strife. Is not the "unity of the Spirit in the bond of peace" more to be desired than all that could possibly be gained by such a strife, attended, as it must be, by the loss of this unity, and the reign of passion in our hearts?

3. Knowing, as all history teaches, and as the experience of many of us can testify, that active military service almost invariably destroys the religious character of Christians who are drawn into it, we cannot discharge our duty to Christ, if we see our young brethren rushing into this vortex of almost certain ruin, without an earnest and affectionate remonstrance.

4. If we remain true to this line of duty, not allowing the temptations of the times, however enticing or however threatening they may be, to turn us aside, we shall be able greatly to glorify the name of our Lord who is the Prince of Peace. For we may present to our countrymen, when restored to the right mind by the return of peace, a body of Disciples so closely bound by the word of God alone that not even the shock of civil war, nor the alarm produced by religious systems crumbling around, could divide us. How rapid and glorious, in that event would be the subsequent triumph of truth throughout the whole land. This heavenly triumph is clearly within

our reach. If we fail to grasp it, how unworthy we shall prove of the holy cause we plead!

5. We are striving to restore to an unhappy and sectarianized world the primitive doctrine and discipline. Then, let us pursue that peaceful course to which we know that Jesus and the Apostles would advise us, if they were living once more and here among us. Let us, for Jesus' sake, endeavor in this appropriate hour to restore that love of peace which he inculcated; which was practiced by the great body of the Church for the first three hundred years, in an utter refusal to do military service; which continued to be thus practiced by the true church throughout the dark ages, and which has been so strongly plead by many of the purest men of modern times, our own Brother Al Campbell among the number.

6. We conclude by entreating the brethren everywhere to study exclusively "the things that make for peace, and those by which one may edify another." And "the very God of Peace sanctify you wholly," and "The peace of God which passeth all understanding, keep your minds and hearts through Christ Jesus."¹⁰⁴

Many prominent brethren of the State did not sign the circular whose sentiments were in accord with those expressed, according to Brother McGarvey. Some of the brethren of greatest prominence, however, were contacted, and these names were subscribed: B. H. Smith, T. M. Allen, J. J. Erret, E. V. Rice, J. K. Rogers, J. D. Dawson, J. Atkinson, J. W. Cox, Samuel Johnson, R. C. Morton, J. H. Haley, T. P. Haley, Levi Van Camp, and J. W. McGarvey.¹⁰⁵

Certainly this circular had its effect upon the brotherhood; but in spite of it and doubtless in spite of much oral exhortation on the matter, many brethren took up arms against each other. Many churches had ceased to meet altogether; others were closed because public assemblies were forbidden. Yet, the unity of the brotherhood was not broken.¹⁰⁶ T. M. Allen wrote in a letter to the Harbinger, "The war spirit had been high in the country, and some of our brethren had gone to the army, with the implements of death in their hands; and if you will pardon me, I will take the

104. John R. Howard, (editor), *THE CHRISTIAN PIONEER*, Vol. I (Lindley, Missouri: Printed and Published by D. T. Wright, 1860), p. 181.

105. *Ibid.*

106. *Ibid.*, p. 65

liberty of defining my position." This he proceeded to do in the following:

I had been asked a short time since, in a store in Columbia, if I went armed these war times; I replied yes. It seemed to create some surprise, and I was asked what kind of weapons I carried. I answered the sword of the Spirit—the word of God—the only implement of warfare I ever carried, or ever expected to fight with;—that I trusted in its divine author, and he had thus far preserved and blessed me,—that for near forty years I had used it to the best of my ability, and with the help of the Lord, would spend my subsequent days in the same field, fighting the good fight of faith, under the Hero of our salvation—with no other weapon but the sword of the Spirit, the word of life; that I would sooner go to the grave being killed for not killing my brother, than to go to the tomb with my brother's blood on my hands.

This is my faith,—these are my sentiments, and I thank the Lord that His word proved the savor of life to some dear persons. 107

In May, 1861, Allen attended the Union meeting in the Boone County court house and voted for the resolutions favoring the Union and against secession. He made a stirring speech in which he urged the people of Missouri "not to be driven by passion and prejudice into civil war." He attended Union meetings during the Civil War, and favored restoration of peace and loyalty to the Union.¹⁰⁸

In 1861, Governor Jackson issued a call for 50,000 volunteers from the state of Missouri. In 1862, no less than sixty battles and skirmishes occurred in the state. The year 1865 brought a general state of confusion when the freedom of the 114,931 slaves (according to the 1860 census) in the state of Missouri was proclaimed. This same year, a new constitution was drawn up which included a section establishing an oath of loyalty "which provided that persons who did not take the oath could not vote or hold any office or act as teacher in any school *or preach* or solemnize marriage or practice law." Since many ministers could not conscientiously take the oath, quite a number of them were arrested

107. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1861 (June 25, 1861), p. 477.

108. Gentry, op. cit.

and some were imprisoned; many moved out of the state.¹⁰⁹

MUSIC IN WORSHIP

As early as the 1860's, some churches of Christ were introducing instruments of music into their worship services. One of the chief opponents of its use was Benjamin Franklin who gave voice to his convictions in the paper which he edited (*The American Christian Review*, 1856 to 1878). T. M. Allen of Missouri gave hearty endorsement to the remarks made by Franklin in the columns of the *Review* as early as 1860 concerning this innovation. He further stated that Franklin's views "met the cordial approbation of our Brotherhood in this state." Allen continued with an exhortation to Franklin, that he "stand firm!" At this period the preachers of Missouri were a unit on this subject, with the possible exception of one . . . "but little, if any, defection among" the entire number,¹¹⁰ T. M. Allen held firm to this conviction until his death, voicing his position in the dedicatory sermon for a new meeting house (Meridian meeting house, near Abingdon, Illinois);

I hoped that the congregation would ever remember, that this house was built for Christian worship, which must be in spirit and truth, if acceptable to God, and that this beautiful room would never be disgraced, to the blessed cause with which we are identified dishonored, by the following in the filthy trail of the "Mother of abominations," or any others, in permitting an organ, or any other musical instrument, to pollute this house, on which they would by a wicked hireling (sometimes) have their music ground out for them instead of worshipping the Lord in spirit and truth. (This was responded to by a loud amen, by the many preachers present, and a large assembly of Christians, with very few, if any exceptions.)¹¹¹

As late as 1879, J. A. Meng reported that throughout the state of Missouri only six congregations used the instrument.¹¹² Most of the congregations for which T. M. Allen preached, many of

109. Haley, op. cit, pp. 24-25.

110. Allen, "Letter From Bro. Allen," THE AMERICAN CHRISTIAN REVIEW, Vol. 1860, March 20 Issue (Letter dated March 6, 1860), p. 47.

111. Allen, "Letter From Elder T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1869 (March 15, 1869), p. 231.

112. Earl Irvin West, THE SEARCH FOR THE ANCIENT ORDER, Vol. II (Indianapolis: Religious Book Service, 1950), p. 247.

which he established through much sacrifice and toil, were rent asunder by the introduction of the instrument into the worship many years after his decease. It was a hard fought battle. Though the more "progressive" members of the churches were gratified at seeing their melodean installed, *it was done at the expense of the unity of God's people*. Although the instrument was coming into various churches of the brotherhood in Missouri around the turn of the century (1890 to 1920), it was no new issue then, for as early as December, 1828, Barton W. Stone was writing concerning its harmful effect on Christian worship:

We have just received an extraordinary account of about 30,000 Methodists in England, withdrawing from that church and connexion, because the Conference disapproved of the introduction of instrumental music in the churches. The full account shall appear in our next. To us, backwoods Americans, this conduct of those seceders appears to be the extreme of folly, and it argues that they have a greater taste for music, than they have for religion.¹¹³



Present Red Top Meeting House-Christian Church

Established in 1822

113. B. W. Stone, "Editorial Comment," THE CHRISTIAN MESSENGER, Vol III (February or March, 1829), p. 48.

MISSIONARY SOCIETIES

The question of the Missionary Societies was another growing issue, especially during the last twenty years of Allen's life. Since he never preached or wrote on the merits or demerits of the Societies, the discussion concerning his action on relative points will be observed elsewhere ("State Meeting in Kentucky," Pp. 38-42; also see pp. 118-142.)

From the earliest years of Allen's ministry in Kentucky, he feared digression of God's people from the simplicity of the New Testament way. He showed the oncoming danger of sectarian manners creeping in, as the brotherhood increased numerically.

I have been somewhat apprehensive that the brethren of the Christian Church would be inclined to imitate the manners, and follow the errors of sectarians after they had become numerous, etc. And really there appears to be some cause of alarm; all encroachments upon the rights and privileges of churches, and every departure from original simplicity, have been very gradual, and have been made LITTLE BY LITTLE—hence the necessity of vigilance on our part. Since the Lord therefore has abundantly favored us, without the aid of . . . Antichristian Epithets, such as "Rev. D. D." and while our numbers are daily Increasing, and the pure system of gospel liberty rapidly advancing, let us not impede its progress, by associating any of the Antichristian fragments, with that of the dispensation of grace. It becomes us, while we are fearlessly exposing the errors of others, not to pass by unnoticed those in our own ranks . . . and I would be happy to be corrected, and corrected until all errors are gone.¹¹⁴

One of Allen's historians and admirers referred to him as "Rev. T. M. Allen,"¹¹⁵ not knowing that to have done this man honor would have been to refer to him simply as a "brother," "friend", or "preacher."

THE MISSOURI MINISTRY

Allen's Missouri ministry was multicolored, as it was in Kentucky; it included riding, teaching, preaching, exhorting, immersing, organizing and settling difficulties in churches.

114. Allen, "Letter to the Editor," THE MORNING STAR AND CITY WATCHMAN, Vol. I (Sept. 4, 1827), pp. 112-113.

115. Cason, et. al., op. cit., p. 21.



Present Red Top Meeting House-Church of Christ

The division occurred around 1915, and this building was erected across the creek from the original building.

Establishing churches—When Thomas M. Allen moved to Missouri, he not only moved his material possessions, but with him also came the hospitality of his home and the ever-burning desire to spread the borders of the Kingdom of Heaven. He continued to preach in many places where there was "as yet no church organized," and he was still to be found setting new churches in order after he had passed the three-score year mark. Immediately after arriving in Boone County, he saw the need for a church in Rocheport, about twelve miles west of Columbia, and on October 7, Brother Allen penned these words in his diary:

I went to Rocheport and met Brothers Thomas McBride and Joel Prewitt; brothers Prewitt, James McBride, myself and Thomas McBride preached today in the order we are named.

October 8, second Lord's day. Old Brother McBride and I preached to a very large congregation today. After preaching we planted a church of Jesus Christ with thirty-four members.¹¹⁶



The Present House in Rocheport, Missouri.

Among the early members of the church was a Mrs. Ellen Dale, whose daughter (Mrs. G. W. Morehead) sent to T. P. Haley the following interesting account of the early history of the church at Rocheport.

Before the brethren had a house of worship in Rocheport, I remember to have heard Brother Thomas M. Allen preach in a small house near the river which was used as a carpenter's shop, and served us as a town hall. The people came in crowds to hear him, and there was sometimes sharp contention outside as to who should occupy a place at the windows. Feming Dale essayed to jump in

116. Haley, op. cit., p. 142.

one and hold a seat there, but just as he was thinking of his great victory over his discomfited comrades, Brother Allen, in a clear, loud voice, said: "verily, verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Dale was a kinsman of mine, and I have heard him say that he never resigned a seat so quickly and cheerfully in all his life before.

In the same town, after this, Brother Allen held a meeting and had about thirty candidates to baptize, the treacherous Missouri river to be the baptistry. It was in March. The snow was coming down in large flakes. Brother Allen led Henry Williams into the water; just as his hand was raised they both began to sink in the quicksand. The candidate was so much excited that he did not let his head go under the water, whereupon Brother Allen, with cool deliberation, released his left hand and with it buried the head and body of the subject. They made their way to the shore, when Brother Allen said: "Let him that thinketh he standeth take heed lest he fall." He adjourned then to the Moniteau east of town where all were baptized decently and in order.

An aunt of mine, who lived in Cooper county, whose family were all Baptists, except my mother, often came over to hear Brother Allen. Returning to her home, she would search the Scriptures to see if the things spoken by him were true. She finally wrote to him to meet her in Rocheport a certain day to baptize her into Christ, which he did. She afterwards married Nathan Cutler. He had been raised by pious parents—Methodists. He heard Marcus P. Wills preach; he believed and was immersed. This grieved his parents as much as if they had laid him in his grave; but husband and wife are still true to the faith and to each other. They now live in Vacaville, California.¹¹⁷

This infant church was visited by Allen again in June of the following year in company with Barton W. Stone of Kentucky. They preached, and ten were added.¹¹⁸ Brothers Woodson and Allen returned in August to preach on Lord's day and the Monday following when seven were added to the church.¹¹⁹ It was not until 1843 that Allen's schedule permitted him to return. This year he held two successful meetings, the first of which (eight

117. Ibid., pp. 142-144.

118. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1838 (June 29, 1838), p. 383.

119. Ibid., (Aug. 18, 1838), p. 476.

days) resulted in twenty-one additions,¹²⁰ and the second in June when four confessed the Lord "and were straightway immersed."¹²¹ In 1847, Brothers Church and Allen held a meeting here,¹²² and also the same year, another was held by the latter resulting in thirty-six additions. At the same time, twenty-one members there subscribed to the *Christian Messenger and Bible Advocate* through the encouragement of Allen.¹²³ Five years passed before he got back to Rochepoint, but the field was still ripe and in the seven-day meeting, eleven souls were reaped; two were Baptists.¹²⁴ The congregation was flourishing in 1860 when Brother Allen preached from the 17th through the 27th of March; twenty-one discourses in all resulting in seven additions.¹²⁵ Allen was the "baptizer" in this brisk March weather; he says, "Our baptisms have been interesting and solemn in the turbid Missouri."¹²⁶ This is the last meeting Allen held here, likely because of the fact that the church was then able to support a preacher. "An efficient and acceptable preacher would meet a cordial welcome here, and obtain a liberal support."¹²⁷ The church erected a brick meeting house during this period and a large congregation worships therein until this day.¹²⁸

120. Ibid., Vol. 1843 (March 27, 1843), p. 285.

121. Allen, "News From the Churches," op. cit., July 3, 1843, p. 95.

122. Allen, "News From the Churches," op. cit., (May 20, 1847), Vol. 1847, p. 598.

123. Allen, "News From the Churches," op. cit., Vol. 1852 (Oct. 1852), p. 657.

124. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1858 (Oct. 26, 1857), p. 118. In the biography of J. T. Johnson (page 375-376), we are informed that there were 45 added this year in a 7 or 8 day meeting!

125. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1860 (March 28 and April 18, 1860), p. 295.

126. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1860, April 10 Issue (Letter dated March 28, 1860), p. 59.

127. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1860 (March 28, 1860), p. 295.

128. Allen, "Success of the Gospel," op. cit., Vol. 1860, THE AMERICAN CHRISTIAN REVIEW, April 10 Issue, p. 59.

Another congregation was planted in 1837 seven miles north of Columbia which came to be known as "Friendship" church. It was organized with but nine members, T. M. Allen and M. P. Wills being the first preachers. Some of the later preachers were D. P. Henderson, President Shannon, James Berry, and others.¹²⁹ This was one of the most flourishing churches in Boone County for many years, having a large membership. It met every Lord's day until the civil war period when they did not meet for several months owing to the marauding bands that disturbed the quietude of the country. In this year we see one of the few instances when Allen "thought it impolite" to protract a meeting which he had begun, because the rain had put the farmers far behind in their work.¹³⁰ Through the years Brother Stone, Henderson, Wills, Church, T. P. Haley, Absalom Rice, and David Davis assisted T. M. Allen in protracted efforts at this place, and the Lord abundantly blessed the labor of their thirteen meetings *with 247 additions*.¹³¹

The fifth Lord's day of July, Allen Woodson and J. Coons established a church in Jefferson City of seventeen members. This was during Brother Allen's third visit to the city,¹³² one of the previous occasions having been in April when five were immersed.¹³³ Allen again preached in Jefferson City in 1844, on the fifth Sunday in March,¹³⁴ and evidently did not return to preach until 1862 when he preached in the Baptist minister's home. He preached there because the only religious house in town was the Methodist's and their doors were locked against him. There were only two Baptist brethren in the village, Mr. Christian and Mr. Hozier, "whose friendship and kindness will be affection-

129. Haley, op. cit., p. 144.

130. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW Vol. 1862, May 6 Issue (Letter dated April 16, 1862), p. 3.

131. Passim.

132. Allen, "News From the Churches," op. cit., Vol. 1838 (August 18, 1838), p. 476.

133. Ibid., (May 8, 1838), p. 331.

134. Ibid., (April 22, 1844), p. 381.

ately remembered," wrote Allen. The following day, the State Convention met in the Capitol building, "who, with but one dissenting voice, as I learned, gave me the appointment of chaplain. The second Lord's day I addressed a very large audience in the Representative Hall, who gave good attention."¹³⁵

During a spring campaign (1839) of a "few weeks" duration to the south side of the Missouri River, Brethren M. P. Wills, J. P. Lancaster, and T. M. Allen planted a church of eleven members at Georgetown, in Pettis County. Allen concluded a report by saying they had left there "an efficient bishop and deacon."¹³⁶

With other teaching brethren, T. M. Allen assisted in the course of the year 1842 in establishing three new congregations: (1) a church near Clinton in Monroe County, with 27 members; (2) a congregation at Marshall in Saline County, with 27 members also; and (3) a congregation "here in Boone County", consisting of 20 members.¹³⁷ Nothing more appears from Allen concerning the church near Clinton, unless it was referred to by some other name. Almost thirty years lapsed before Allen got back to Marshall, but evidently the church had been well grounded and continued to grow. When he returned in 1869, a graduate of Bethany College, a Brother Robinson, was regularly preaching there. For that reason, during the protracted meeting (July 31, to August 16), Allen did most of the preaching, being the "greatest stranger." Brother Robinson was then very efficient, though he had almost lost his eyesight. They were made glad by the 34 additions of the meeting; "to God, and not to organs, be the praise."¹³⁸ As for the third congregation established in 1842 "here" in Boone County, we cannot safely say which church this was. There were some fourteen congregations, nine of which were listed as early as 1843: Columbia, Persia, Rocheport, Friendship, Mt. Pleasant,

135. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1862, July 15 Issue (Letter dated June 17, 1862), p. 3.

136. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1839, p. 380.

137. Ibid., Vol. 1842 (September 26, 1842), p. 561.

138. Allen, "Good Words From Our Correspondents," THE MILLENNIAL HARBINGER, Vol. 1869 (August 17, 1869), p. 537.

Bear Creek, Rockbridge, Red Top¹³⁹ and Gilead.¹⁴⁰ If it was any of these, it was most likely Mt. Pleasant, for the date of beginning can be traced for each of the others. Allen held two later meetings at Mt. Pleasant; one of them was in March of the same year (1843) on the way home from Rocheport;¹⁴¹ the other was a four-day effort in 1847.¹⁴²

The eighth church planted through the assistance of T. M. Allen was "Pisgah" in Cooper County. In a short meeting of only four days, brethren Allen and Church established this church on the foundation of the Apostles and Prophets, consisting of thirteen members—two Baptists and the others by obedience. On the fourth Lord's day of February, the same two men at Bonne Femme organized a church consisting of twenty-one members.¹⁴³

A church was planted in Boone County a few miles southwest of Columbia in May of 1855; Allen "organized the disciples as a church of Christ" (membership numbering forty), and named the house "Bethany."¹⁴⁴ In three subsequent short meetings, about eighteen were immersed by Allen.

Forty-four additions were acquired at a meeting in Sturgeon which lasted for ten days (August 13-22). Allen constituted a church at this place with sixty-four members. In the report he writes, "I left home with the intention of going to the district meeting in Louisiana, but the meeting became so interesting in Sturgeon, that I felt it duty to remain." He continued, saying this proves a fine congregation can be established in a short time.¹⁴⁵ This is the last time Brother Allen organized a body of believers into a church of Christ.

139. Allen, and J. Creath, Jr., "A Statistical," THE CHRISTIAN MESSENGER, Vol. XIII (October, 1843). pp. 255-256.

140. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1838 (September 29, 1838), p. 141.

141. Ibid., Vol. 1843 (March 27, 1843), p. 285.

142. Ibid., Vol. 1847 (May 20, 1847), p. 598.

143. Ibid., Vol. 1845 (April 8, 1845), p. 275.

144. Ibid., Vol. 1855 (May 28, 1855), p. 416.

145. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1859 (August 23, 1859), p. 598.

PROTRACTED MEETINGS

It would not be expedient to give the itinerary of the meeting series which Brother Allen conducted either alone or in company with other teaching brethren, because they are so numerous. The tireless reporter informed the readers of *the Millennial Harbinger* of approximately 260 meetings during his years of residence in the state of Missouri, and of this number of meetings, about 240 were conducted within the confines of the state.¹⁴⁶ There were many other efforts which were reported to the *American Christian Review*,¹⁴⁷ and others to the *Christian Messenger* in Kentucky. The total number reported reaches well above the three hundred mark, and doubtless some were never reported. This would bring the average meetings per year to ten, inclusive of the years of his old age.

These protracted efforts were frequently conducted by Allen alone, but most of the time he was assisted by at least one or two other preachers. The one who was the "greatest stranger" spoke all or most of the time, and generally when two or more teaching brethren were present, one *preached* and another followed with a prolonged *exhortation*. Allen's ability as an exhorter was "wonderful", said Richardson; sinners wept, and many became obedient through his persuasion and "went on their way rejoicing."¹⁴⁸ These pioneer preachers preached anywhere people could gather for a meeting and the duration was generally from two days to two weeks, and sometimes longer if the prospects were favorable for more additions and if the schedule of the preacher did not make his immediate departure mandatory. Missouri enjoyed the services during these years of many of the brotherhood's most able preachers: Moses E. Lard lived at Independence for many

146. Approximately 20 meetings were reported in the few volumes of the AMERICAN CHRISTIAN REVIEW perused, which were not elsewhere mentioned. *Passim*.

147. Allen, "Missouri State Meetings," THE MILLENNIAL HARBINGER Vol. 1846 (copied from the March, 1846 issue of the CHRISTIAN JOURNAL), p. 179.

148. *Ibid*.

years;¹⁴⁹ Jacob Creath, Jr. had moved to Palmyra in 1840.¹⁵⁰

The deaths, both senior and junior, were strong forces in their day. The junior Creath possessed much of the pulpit power of his distinguished uncle, who was regarded as one of the most eloquent men of that period. The younger Creath became identified especially with the work in Missouri, and though entirely of a different type of man, he was a true yoke-fellow with Allen and others who were largely instrumental in planting the Reformation principles in that great and growing state.¹⁵¹

Timothy Ford was a young preacher of unblemished reputation and a fine singer.¹⁵² M. P. Wills was another of the preachers from Kentucky, and one who had great influence on younger preachers in showing them their ability and responsibility in preaching the gospel.¹⁵³ He lived on a farm in Boone County and traveled much with Bro. Allen. The latter worked also with D. Pat Henderson in preaching as well as in educational enterprises.

Some other valiant men who assisted Brother Allen in these protracted efforts and who contributed immeasurably to the success of the gospel throughout the state were J. Coons, B. W. Stone, B. F. Hall, W. Brown, S. S. Church, A. Campbell, A. Rice, Prince L. Hudgens, William Parker, Joel H. Haden, J. T. Johnson, T. N. Gaines, W. H. Hopson, J. W. McGarvey, W. C. Boone, A. Wilson, T. P. Haley, J. W. Cox, Alex. Procter, J. K. Rogers, E. J. Lampton, O. C. Steele, John Smith and Thomas Smith of Kentucky, and brethren Woodson, Lee, McCune, Davis and Dibble.¹⁵⁴

In passing, we insert a few interesting remarks concerning Prince L. Hudgens who was born in Kentucky in 1811. He moved to Missouri about 1830 and as a lawyer began preaching the gospel. He preached eight years for the church at Savannah, in which time he endured much trial and affliction and was mis-

149. Haley, *op. cit.*, pp. 330-332.

150. *Ibid.*, p. 441.

151. W. T. Moore, *op. cit.*, p. 286.

152. *Ibid.*, p. 423.

153. *Ibid.*, p. 146.

154. *Passim*.

judged and condemned by many, "Elder, T. M. Allen, who knew all the facts and circumstances of the trouble, always maintained that Brother Hudgens was a greatly persecuted and maligned man. These servants of the King were greatly attached, even devoted to each other, until separated by death." Brother Hudgens' regret, as stated at the close of his life, was that he had not given himself wholly to the cause of the Master; "no man that warreth entangleth himself with the affairs of this life." He would have no young minister follow his example in this respect. But woe to the man that became involved in controversy with him—he handled the sacred themes in the same manner in which he handled discussions at the bar and before the jury. "Few men were able to stand before his scathing satire, or his burning ridicule." He was a personal friend of Alexander Campbell, Moses E. Lard and other great minds of the day.¹⁵⁵

Here, we have Alexander Campbell's comments on the idea of having a double profession, as he observed the fact that his friend, Hudgens, was both a lawyer and a preacher at the same time:

He (Hudgens) is an eminent member of the bar, and an eminent evangelist, and alike successful in both professions. His example is, however, a dangerous precedent. Others, not possessing his judgment, his sense of propriety, and his immutable fixedness of purpose, never to violate law, gospel, nor a good conscience, may be encouraged or stimulated by his reputation and success to undertake both professions, and in so doing, may disgrace both themselves and both professions.

I afterwards learned that he had refused large fees, in cases which he would not undertake; and yet he had, in the practice of a few years, accumulated what many would call a fortune. Still, I subscribe to the well sustained dogma, that one profession is enough for one man. No man can be as eminent in two professions as in one.¹⁵⁶

It was not unusual for the preacher in these meetings, after having taken the confession, to give another exhortation at the water, and more were often immersed there "at the same hour."

155. Haley, *op. cit.*, pp. 555-557.

156. A. Campbell, "Notes of Incidents in a Tour Through Illinois and Missouri, No. 2," *THE MILLENNIAL HARBINGER*, Vol. 1853, p. 70.

It was more conveniently arranged upon some occasions to have a local man do the immersing, or for Brother Allen to assist in it on a return trip. The latter was the case at Salt Creek in 1843 when two made the confession at Brother Porter Jackman's in Howard County, and T. M. Allen left to meet another engagement. On the return trip home, however, he stopped to immerse these two.¹⁵⁷ Most of the meeting houses were erected near a creek or river, which afforded convenient "Jordans" for baptizing; often the body of water, viz.: Bear Creek, Lick Creek, Hay's Creek, Dripping Spring, etc. The blood of Christ in the turbid Mississippi and Missouri rivers washed away the sins of many a soul. The importance of immersion was made clear in the pioneer preaching. A certain Rebecca L. Shelby learned "the great science of Christianity" in Frankfurt, Kentucky, but soon thereafter she removed to Richland, Missouri. From this latter place, she wrote to P. S. Fall in Kentucky inquiring where she might find a Christian teacher in the state of Missouri, as she said she had moved out to the "Far West" where no preaching brethren were. Fall answered her letter, telling her of Allen in Boone County, and also he wrote to Allen concerning her desire to obey the gospel. Allen went to Richland (about 140 miles from Columbia) upon her invitation and immersed the woman and her friend on the first Lord's day of August, 1842. She remained a pioneer for the gospel in her community until the time of her death . . . only *seven fleeting years* after she was buried in baptism.¹⁵⁸

When T. M. Allen preached in a series of meetings, he was ever mindful of the usefulness of the religious publications which were edited by distinguished men in the brotherhood of disciples, and he convinced the people of their value. He sent in a score or more of subscribers' names with many of his reports. In a meeting at Rocheport (seven or eight days in 1856), Brother Allen made use of some tracts written by Benjamin Franklin, and he informed the

157. Allen, "News From the Churches," THE CHRISTIAN MESSENGER, Vol. XIII (July 3, 1843), p. 95.

158. Allen, "News From the Churches," op. cit., Vol. 1849, p. 198.

latter of the results: "I took a copy of 'Sincerity' and the 'Union' move with me, and I have no doubt they contributed to promote the spirit of union that pervaded that community."¹⁵⁹

Year in and year out Allen toiled, receiving but meagre annual financial support, even less than was later given for one protracted meeting effort.¹⁶⁰ "We (Church and Allen) have been toiling day and night, and the interest seems to be increasing, and the cry from every quarter is come."¹⁶¹ The churches in many cases were not able to pay him for his gracious services, and at places where they were able to give him financial support, they withheld, knowing he did not need such. Brother Allen was paid in other ways, however, as in the old fashioned basket-dinners that were each day served at old Red Top meeting house to large crowds.¹⁶² His greatest remuneration was not in any financial or temporal realm, but he was richly satisfied by obtaining peace of mind and ease of conscience because of the souls which were won . . . twenty-nine added in the above mentioned effort at Red Top, for example. He often expressed his joy in Bible language, "May we thank God, and take courage."¹⁶³ His heart was ever yearning for the welfare of all the churches, and once he wrote after preaching at Louisiana, Mo.: "It pains my heart that I cannot give them more of my humble labors, as they are now without a preacher."¹⁶⁴ From his home on Two Mile Prairie and on the field he was a weary and constant watchman of the welfare of Missouri churches, and often was a lonely traveler on a cold and dark night in behalf of these churches which he loved so much.

159. Allen, "Success of the Gospel," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1857 (Jan.) p. 32.

160. Can, op. cit., p. 52.

161. Allen, "News From the Churches," Vol. 1849 (August 15, 1849), op. cit., p. 595.

162. Allen, "Progress of Reform," *THE MILLENNIAL HARBINGER*, Vol. 1861 (June 26, 1861), p. 478.

163. Ibid., "Progress of Reform," op. cit., (Sept. 18, 1857), p. 660.

164. Ibid., "Good Words from our Correspondents," Vol. 1868 (December 31, 1867), p. 117.

STATE MEETINGS PROMOTED

It is impossible to determine with certainty which state took the lead in organizing State Meetings. In several of the states yearly meetings were held, but these did not aim at any systematic co-operation of churches. The main purposes of these yearly meetings were social enrichment and the preaching of the gospel. Ohio and Missouri excelled in these meetings, and in Kentucky they were also a prominent feature in the life of the brethren. In Ohio they began with the old annual Baptist Association's meetings. In Missouri we have a record of these meetings as far back as 1837, but the first state meeting was held at Fayette, September 10, 1841. T. M. Allen reported this meeting, observing that a congregation on a Lord's day was "the largest religious collection I ever saw in the state of Missouri. It was estimated that there were between three and five thousand persons present, and from 400 to 500 communed at the Lord's table."¹⁶⁵ Allen further reports that there were 82 churches that reported to the meeting with a membership of about 5,000. During the meeting itself there were fifty-two *accessions*.¹⁶⁶ This *State Meeting* differed from the *annual meeting* mainly in the large attendance of preachers, and in the choosing of state evangelists. The following preachers were present at this Fayette meeting: Hatchett from Illinois, Thomas Smith, of Kentucky; F. R. Palmer, J. H. Hayden, J. P. Lancaster, H. Boone, Joel Prewitt, W. Burton, M. P. Wills, T. M. Allen, W. White, William Reed, Henry Thomas, and a number of others whose names are not recorded. These meetings continued to be held annually, though they did not take on decidedly a business character until after 1849.¹⁶⁷

Missouri has for various reasons enjoyed the labors of many of Kentucky's able Gospel advocates; in fact, Missouri received her doctrine of "restoration" from Kentucky. Only ten years before the first annual meeting in Missouri, Kentucky held one of her

165. Allen, "State Meeting in Missouri," THE MILLENNIAL HARBINGER, Vol. 1841, p. 527.

166. Ibid.

167. Moore, op. cit., p. 441.

first, if not *the* first. A report was signed by Thomas Smith, President, and T. M. Allen, clerk, on March 31, 1827, which gives the purpose of the early meetings in the state of Kentucky.¹⁶⁸

As a conference, we disclaim legislation of the churches "en toto." We also disclaim the right of adjudicating on any case in the government of the church. Our sole business is to confer together on the state of religion among the churches, to arrange our appointment so as to supply the churches which may need our aid in preaching, administering ordinances, and attending to the ordination of elders, to worship together, to strengthen the bonds of union, and to encourage each other in the work of the Lord.

We consider the churches independent of one another, and that each church has the right to govern itself according to the New Testament. It is the highest and only court, ordained by our Lord in his kingdom below, and from which there is no appeal on earth.

A. W. Fortune has pointed out the purposes of these meetings were the receiving of reports, worship, and mutual helpfulness; the congregations were independent. The Christians maintained that they were laboring for the union of Christ's followers on the broadest possible basis rather than for the establishment of a new party. Mr. Stone, in his "Address to the Christian Churches in Kentucky, Tennessee, and Ohio," declared their purpose was the "destruction of partyism and the bane of Christianity."¹⁶⁹

When Allen moved to Columbia, Missouri, he carried with him the element of leadership that was necessary to start annual meetings in this state also. Almost the only reliable statistics that can be found are given by him in his reports of the annual co-operative meetings. For many years he made reports of the growth of the cause there, and it is evident that before the year 1850, the members of the church in Missouri numbered not less than 50,000. Moore adds that it was also evident that not the least influential factor "in bringing this great result was the co-operation of the churches, even in the somewhat limited way which prevailed at that time."¹⁷⁰ The fact that the cause *did* grow during

168. Allen and Thomas Smith, "The Elders and Brethren of the church of Christ, north of Ky. assembled in Conference, to the Christian Churches in Ky." THE CHRISTIAN MESSENGER, Vol. I, (March 31, 1827), pp. 139-140.

169. Fortune, op. cit., p. 62.

170. Moore, op. cit., p. 418.

this period has been attributed by some to the "limited way in which the churches co-operated." When the higher degree of organization came around 1850, the growth was not so rapid. In 1850, the reports say the number had reached 50,000; and in 1880, they boasted but 60,000 members of the church in the state. One must consider, however, what was taking place with the population in the state at the time. Up until the forties, Missouri and Iowa were filling up rapidly with settlers from more eastern sections. Later, these two states became a jumping-off place for those who were on their way to California and Oregon with the "Forty-Niners". Many converts won in this period did not remain in Missouri, but were swept with the onrushing tide of gold-seekers and crowded pioneer settlers. The disrupting effect of the civil war is another factor that was partially responsible for the less rapid growth in this period.

The organization of the American Christian Missionary Society was followed by the conversion of *state meetings* into *state societies*; the first was Kentucky, which changed in 1850.¹⁷²

ANNUAL AND STATE MEETINGS IN MISSOURI, 1837-1848

A great increase in membership and number of churches is seen in the reports of the annual meetings from 1837 through 1848. There was another great result of the day; it was the large number of young men produced for the ministry of the Word. Some were Dr. W. H. Hopson, Samuel S. Church, L. B. Wilkes, Moses E. Lard, G. W. Longan, Alexander Procter, Henry Haley, J. K. Rogers, J. A. Meng, B. H. Smith, John A. Brooks, A. B. Jones, T. P. Haley, W. M. Teatherston, George Pattenburg, Jesse H. Berry, J. W. McGarvey, and others. These were all young men who grew out of the activity of the church in this period.¹⁷³

This happy period ended about 1850, as war clouds gathered and as the spirit of harmonious zeal passed that had been charac-

171. West, op. cit., p. 171.

172. A. W. Fortune, ADVENTURING WITH DISCIPLE PIONEERS (St. Louis: The Bethany Press, 1942), p. 55.

173. J. T. Brown, CHURCHES OF CHRIST (Louisville: J. P. Morton and Company, 1904), p. 257.

teristic of those first years.¹⁷⁴

The first state meeting in the brotherhood met in 1837, and "no meeting in any state, from that time to this, seemed to be a greater success or productive of happier results."¹⁷⁵ This first annual meeting was held at Bear Creek meeting house from September 22 through 26th. Much preaching was done by many of the "teaching brethren," as the preachers were often called in those days. The "urge to bring men to acknowledge their Lord throbbed in every message"—a characteristic of all the pioneer preachers. At this first meeting, there were twenty-four churches heard from, with approximately 1,500 members representing five counties.¹⁷⁵ Allen acknowledged that these reports from the various churches might be inaccurate, and the dates "when planted" in some cases are faulty as compared with other records. "The desire to perpetuate the influence of the meeting was the most significant action."¹⁷⁷ The next meeting was appointed to be held at Paris; in 1839, in Fulton; and in 1840, at Fayette.

The third meeting (1839) found the roster of preachers, changed, but three had remained who had attended all three of the meeting: T. M. Allen, James Coons, and M. P. Wills. This meeting, held at Fulton (October 11-15), represented seven counties, thirty churches, 1,829 members, and 400 added in the past year. In the course of the meeting, six obeyed in baptism.¹⁷⁸

The year 1840 marked the beginning of the district meetings, as was the desire of the brethren as early as the 1837 meeting at Bear Creek.¹⁷⁹ Brother Allen issued a plea for \$800 from the thirty or more churches including nearly two thousand members

174. Ibid.

175. Ibid.

176. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1838 (August 24, 1837), p. 44.

177. Peters, THE DISCIPLES OF CHRIST IN MISSOURI, op. cit., pp. 46-47.

178. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1840 (October 20, 1839), p. 40.

179. A. Campbell (editor), "Annual Meetings," MILLENNIAL HARBINGER, Vol. 1840, p. 425.

in the counties of Callaway, Boone, Howard, Randolph, Monroe, and Audrain, to put two evangelists on the field. He wrote:

Dear Brethren, in the bounds of our annual meeting, take this address to yourselves—are not many churches languishing for the word of life? and many destitute of the knowledge of God? When will the churches say what they will do, and have a general meeting appointed to unite their energies and consummate their wishes?¹⁸⁰

The following year at the "state meeting" (this is the first meeting called *State meeting*), the brethren agreed to support J. P. Lancaster and Allen Wright as evangelists for the state. It was recommended that the districts support evangelists and that they co-operate with the evangelists being supported by the state when they were together.¹⁸¹

The meeting in 1841 was by far the largest to date, having a report from 33 counties, and 71 churches. The membership of these churches reported was 4,735 with an increase in the past year of 1,589. This year marks the beginning of the election of a chairman (F. R. Palmer) and a secretary (H. L. Boon). They served only during the one meeting and were not permanent officers.¹⁸²

T. M. Allen was most frequently the harbinger of the state meetings in Missouri and he periodically restated clearly the purposes of such gatherings. In announcing the 1843 meeting to be held in Fayette, he gave the purpose of the meetings thus: (1) to cultivate an acquaintance, (2) to promote brotherly love, (3) to advance the cause of Christian union, and (4) to spend a few days in worship together.¹⁸³ According to schedule, the annual meeting was conducted at Paris, October 13. Forty-three churches reported a membership of 4,010, with 1,318 additions in the past twelve months. For the first time, Jacob Creath, Jr.

180. Allen, "Evangelizing," THE CHRISTIAN MESSENGER, Vol. XI, (October 20, 1840), p. 103.

181. Allen, "State Meeting in Missouri," THE MILLENNIAL HARBINGER, Vol. 1841 (Sept. 1841), pp. 528-529.

182. Allen, "State Meeting in Missouri", THE MILLENNIAL HARBINGER, Vol. 1841, pp. 528-529.

183. Allen and A. L. Boon, "State Meeting," THE MILLENNIAL HARBINGER, Vol. 1843 (Feb. 14, 1843), p. 191.

presided and T. M. Allen was appointed clerk.¹⁸⁴ Creath was strongly opposed to any organization higher than or other than the church, yet he served as president here and on subsequent occasions many times.

At Columbia the State meeting of 1845 met in October instead of the appointed time in May, with the unusual attraction of having Alexander Campbell present. Campbell was the guest of T. M. Allen at his country estate, together with Elders John Rogers of Kentucky and J. T. Jones of Illinois. At this meeting, Allen reported that 196 congregations were heard from with 13,057 members, and 1,740 additions during the past year. He says, "Thirty-four preachers were present, including men from Virginia, Kentucky, and Illinois."¹⁸⁵ It was evidently on this trip to Missouri that Alexander Campbell became acquainted with Jacob Creath intimately, and with his views concerning conventions. How rewarding it would be if we had access to a report on their conversation between St. Louis and Columbia while they were riding the stage!

At Lexington in June of 1846, Allen attended an annual meeting for "upper Missouri." The teaching brethren present were F.R. Palmer, T. N. Gaines, Jacob Creath, Jr., and T. M. Allen. Ten were added to the congregation.¹⁸⁶ In 1848 at the state meeting in Fayette, twenty-four ministers were present. Among this number, these men appear for the first time: Alexander Procter (who had just graduated from Bethany College, Virginia), C. B. Arbuckle, J. H. Johnson, D. P. Henderson and Elder Majors; 132 churches were represented, having a total membership of 7,988, and additions for the last year numbering 1,144. The meeting *approved* the work of the American Bible Society of Cincinnati. "The decision was unanimous and it is the first record we have that these meetings approved anything. This was a long step in

184. A. Campbell, "News from the churches," THE MILLENNIAL HARBINGER, Vol. 1845 (Nov. 20, 1845), p. 46.

185. Allen, "Missouri State Meetings," THE MILLENNIAL HARBINGER, Vol. 1846, pp. 179-180.

186. Ibid., "News from the churches," p. 475.

advance of former meetings," according to Hoffman's manuscript. Among the men present were D. P. Henderson (who had spent the summer of 1848 holding meetings in the state) and James Shannon, then President of Missouri University and later (1853) the first President of Christian University at Canton, Missouri.¹⁸⁷ The next meeting was set for 1850 to be at Fayette, but no record exists that it ever transpired. The next meeting on record is the 1853 gathering.

OPPOSITION TO THE CONVENTIONS

It must not be imagined that progress in the organizations was made without opposition. When the first evangelists, John Smith and John Rogers, were chosen in 1832 by the Lexington, Kentucky meeting, there were opposers even then. There were some who were opposed to organizations other than the church because they held that they did not have a New Testament precedent. This is indicated by Mr. Stone in an editorial of March, 1832, in the *Christian Messenger*:

We agreed to help two brothers, J. Smith and J. Rogers, to ride and preach steadily. We proposed the plan to a number of teachers and brethren met in Georgetown and agreed that we should co-operate in the work. But to our shame, many have refused, requiring a gospel precept for the practice, or throwing something in our way to prevent the execution of the plan. Is this reformation? Is it not the reverse?¹⁸⁸

Some of these men who opposed these organizations in the early days of the movement were men of great ability and talent. This made their opposition all the more formidable. Those who favored the societies accused their opponents of giving Thomas Campbell's dictum a very *literal* and *rigid* application: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." W. T. Moore wrote, "In short, they evidently used the dictum in an illicit manner; but all the same it helped them in their narrow interpretation of the Bible. They were for

187. Peters, THE DISCIPLES OF CHRIST IN MISSOURI, op. cit., p. 55.

188. Fortune, ADVENTURING WITH DISCIPLE PIONEERS, op. cit. pp. 49-50.

the most part legalists."¹⁸⁹ He further accuses the opponents of being "born in the objective case," and of opposing what a "large majority of the brethren regard as indispensable to the success of the cause."¹⁹⁰ Further Moore states:

However, it should be noticed that all the great men of the movement were constantly in the front of the battle all along the line. Thomas Campbell, Alexander Campbell, Walter Scott, Dr. Robert Richardson, the Haydens, John T. Johnson, John Allen Gano, D. S. Burnett, James Challen, Dr. L. L. Pinkerton, John Rogers, John Smith, John O'Kane, Love H. Jameson, John B. New, Isaac Errett, Benjamin Franklin and many others who might be mentioned, all were in the front rank pleading for the best things during this period of organization. These names are sufficient to indicate that the real leaders of the movement were on the side of progress, and utterly opposed to a legalistic interpretation of either the dictum of the Campbells, or the Bible itself.¹⁹¹

Aylette Raines in the *Christian Teacher* vigorously opposed the state meetings and the organization which was developing, undoubtedly expressing the attitude of many others. His grounds of objection were that "they are opposed to apostolic example." He said,

The apostles, instead of appointing a cooperation meeting, or an advisory council, composed of delegates from the churches, when they wished to raise funds for a benevolent purpose, sent a messenger or messengers to those congregations which they wished to cooperate.

Though Raines favored cooperation between congregations, he was strongly opposed to organizations for he said if they are not checked, they will lead to state organizations and to a "United States organization of the congregations."¹⁹²

T. N. Gaines was another influential man who opposed the development of organizations in the state of Missouri where he did most of his preaching.¹⁹³ He did participate, like Creath, in

189. Moore, op. cit., pp. 458-459.

190. Ibid., p. 460.

191. Ibid.

192. Fortune, ADVENTURING WITH DISCIPLE PIONEERS, op. cit. pp. 52-53.

193. John R. Howard, "Editorial Comment," THE CHRISTIAN PIONEER, Vol. VII (1866), pp. 366-367.

the state meetings however.

The organization of the American Christian Missionary Society occurred in 1849 (October 24), in Cincinnati. Alexander Campbell, though absent, was elected president, and the object was stated: "to devise some scheme for a more effectual proclamation of the Gospel in destitute places, both at home and abroad."¹⁹⁴ The vice presidents included: 1st. D. S. Burnet; 2nd, Dr. Erwin, Cincinnati; 3rd, Walter Scott, Pennsylvania; 4th T. M. Allen, Missouri; 5th W. K. Pendleton, Virginia; 6th John T. Jones, Illinois; 7th, John O'Kane, Indiana; 8th John T. Johnson, Kentucky; 9th, Tolbert Fanning, Tennessee. There were twenty altogether, and also a group of Foreign Managers and another group of Managers.¹⁹⁵

In 1849, the year of the organization of the American Christian Missionary Society, Jacob Creath, Jr. proposed that a meeting be held in May or June, 1850, to discuss the legitimacy of "conventions and missionary and Bible societies." The elders of the church at Connellsville, Pennsylvania, protested against the Society. They held that the church "is the only missionary society and can admit no rivals." These men were voicing the same sentiment that had been expressed earlier by Campbell in his articles in the *Christian Baptist*.¹⁹⁶

Though the meeting which Creath proposed as mentioned above never materialized, yet there was a number of articles in the *Millennial Harbinger* in 1850 on the subject of the legitimacy of conventions. Five of these articles were sent to the *Harbinger* by Jacob Creath, Jr., and to each Alexander Campbell wrote a "response." As Creath was a prominent man of the state of Missouri and a leader of the state meetings, it might be well for the reader to note some of the arguments he thrust against the organizations, together with the answers by Alexander Campbell. Even a few quotations would be too lengthy to give, but the

194. Frederick D. Power, LIFE OF WILLIAM KIMBROUGH PENDLETON (St. Louis: The Christian Pub. Co., 1902), p. 128.

195. Moore, op. cit., p. 442.

196. Fortune, ADVENTURING WITH DISCIPLE PIONEERS, op. cit. p. 55.

reader may find the articles on pages 468, 469, 493, 496, 614 and 637 of the 1850 volume of the *Millennial Harbinger*. Creath's final treatise is in its entirety a stern reminder to Campbell of the latter's changed attitude toward the question under discussion since the publication of *Christian Baptist* from 1823 to 1829.¹⁹⁷

It is probable that the disputes of this period are the cause of there being no state or annual meeting in Missouri between the years 1848 and 1853. After this period, the work in Missouri never progressed with the fervent zeal it had known in its earlier years. There are other factors, however, which contributed to this decline as will be observed in the following pages.

STATE MEETINGS RESUMED AFTER 1853

T. M. Allen wrote on August 23, 1853, "I wish that other districts would also organize and co-operate for the promotion of the Redeemer's Kingdom, and earnestly urge the brethren everywhere to give this subject their serious consideration, and act without delay." He further stated, "there aren't a tithe of the number" or preachers needed and wanted to do the work. He suggested a state-wide meeting, so every congregation could be furnished with preaching.¹⁹⁸ His request was granted about two months later when quite surprisingly, the state meeting of October 17, 1853, was organized by "the appointment of Elder Jacob Creath, Jr., President, and John T. Jones, Secretary." The courthouse in Linneus, Linn County, was the scene of the meeting.¹⁹⁹ T. M. Allen for some reason was absent.

Later in the same month, the State Meeting was conducted at Glasgow, in Howard County (October 28-29). This meeting was

197. Articles may be found in the "Seven-in-One" Volume of the *CHRISTIAN BAPTIST* (stereotyped edition, edited by D. S. Burnet, 1835), p. 72. Creath's reference to page 212 is in the original edition; his articles are entitled, "R. Wm. Channing's Opinion of Conventions."

198. Allen, "News From the Churches," *THE MILLENNIAL HARBINGER*, Vol. 1853 (August 23, 1853), p. 595.

199. Jacob Creath, Jr., "Minutes of Meetings in Missouri," *THE MILLENNIAL HARBINGER*, Vol. 1854, pp. 176-177.

also organized by Jacob Creath, Jr., president, and J. T. Jones, secretary. This was only one week after the meeting at Linneus, and T. M. Allen was evidently absent again. A committee for action was appointed, including: D. P. Henderson, Allen Wright, T. N. Gaines (who was opposed to societies), Samuel Krews, and Alexander Procter, who reported the following which was adopted after mature deliberation. (1) It was recommended that the Churches of Christ, within each Congressional District in the State, be formed into an EVANGELIZING SOCIETY, for the purpose of employing one or more evangelists to preach the gospel of Christ therein. (2) A recommendation that annual district meetings be held was introduced, and that they be organized with officers. (3) A recommendation was advanced that they meet "for the purpose of devising ways and means to put into operation an efficient system of evangelizing, and appoint delegates to attend the meeting of the Dist.—and to take up the funds raised." (4) A further recommendation was offered, that the churches in the several Districts adopt some definite system by which they can raise means to educate young men who desire to preach the unsearchable riches of Christ, and place it in the hands of the Treasurer. (5) "The means thus raised to be appropriated by the officers and Executive Committee of each District, in the education of such young men as they may select." (6) "That each District Meeting send delegates to the State Meeting, with their evangelists, and a report of the number of churches in each District; number of members, and number of additions during the year; the amount of money raised for evangelical and educational purposes; who employed as evangelists; amount paid them, and who sent to be educated," etc., etc.²⁰⁰ Peters erroneously affirmed that the *Millennial Harbinger* stated in this same reference that the evangelists chosen were T. P. Haley and James N. Wright, each "to receive four hundred dollars provided they could raise it."²⁰¹

200. Ibid.

201. Peters, *THE DISCIPLES OF CHRIST IN MISSOURI*, op. cit. p. 57.

This is the first time that a definite plan for cooperation among the churches was proposed. Before this, both annual and state meetings had been preaching services and the attendance, the number of "accessions" obtained, and the quality of the fellowship were what measured the success of the meetings.²⁰² At Paris, beginning October 5, 1854, the state meeting apparently consisted mostly or altogether of business matters; no preaching was mentioned in the report in the *Christian Evangelist*.²⁰³ Speeches were proposed for the next meeting, the titles of which were prepared by D. P. Henderson, chairman of the business committee.

The committee would recommend the following subjects, on which written discourses are requested from those appointed, viz; Introductory Address, by T. M. Allen, S. S. Church, alt. Difference Between the Law of Moses and the Gospel of Christ, Jacob Creath. J. W. McGarvey, alt. Character and Duties of Christian Teachers. D. Pat Henderson. G. W. Longan, alt. The Model Church. P. Donan. J. K. Rogers, alt. Congregational and Family Religion. Moses E. Lard, Charles Carleton, alt.²⁰⁴

These sermons, if ever delivered and written, have not come down to us.²⁰⁵

John Smith was the fire at the 1858 meeting in Columbia, beginning on September 1. Jacob Creath, Jr., as on previous occasions, was chosen president; J. K. Rogers, secretary; Alexander Procter was selected to be treasurer. Many other distinguished men were present; W. K. Pendleton (representing Bethany College) T. M. Allen, L. B. Wilkes, Jacob Creath, J. H. Haden, Alexander Procter, J. W. McGarvey, John O. White, T. N. Gaines, J. McCune, D. B. Davis, D. S. Burnet of Ohio, and others. Burnet was representing the American Christian Missionary Society. At this meet-

202. Ibid.

203. Jacob Creath, Jr., "Abstract of Minutes of Missouri State Meeting," THE CHRISTIAN EVANGELIST, Vol. VI (Daniel Bates and D. Pat Henderson (editors), Ft. Madison, Iowa, and Canton, Missouri: Printed at the Evangelist Book and Job office, 1855), p. 284.

204. Ibid.

205. Peters, THE DISCIPLES OF CHRIST IN MISSOURI, op. cit., pp. 59-60.

ing. T. M. Allen was unanimously elected to be the State Evangelist, which Haley calls a "highly complimentary appointment."²⁰⁶

One year prior to the 1858 meeting, Elder Allen, in speaking of J. T. Johnson's work in Missouri, said, "He had removed much prejudice, greatly revived the brethren, and persuaded many to obey the gospel." Johnson spoke once at Allen's house, as well as at Columbia and at Bethany.²⁰⁷ Johnson said Allen and his daughter became life members "at once, of the A. C. M. S. They needed no persuasion."²⁰⁸

For a report of the 1859 meeting at Glasgow, we quote from the diary of Bro. T. M. Allen:

September 1. Yesterday I went to Columbia on my way to the State meeting which was appointed to commence in Glasgow, Howard County. On yesterday Bro. Rogers preached in Columbia and I exhorted. We lodged at the City Hotel; at 3 o'clock this morning we took the stage; breakfasted at Bro. Alfred Roper's and met in State meeting at 3 o'clock P. M. Bro. Weston F. Birch was elected chairman and J. K. Rogers, Secretary. Bro. John Rogers of Kentucky preached last night, Bro. T. P. Haley at 11 o'clock today and Bro. L. G. Wilkes at night. I exhorted. Much interesting business was presented and there was considerable discussion. Sept. 3, Saturday. Met in prayer-meeting at 7 A.M. and at 7 o'clock P.M. Bro. J. Rogers of Kentucky preached at the 11 o'clock hour, and brother M. E. Lard at 8 P.M. The balance of the day spent in "church meeting."²⁰⁹

Once again the State Meeting was held in Glasgow on the first Lord's day in September, 1860. War rumors rumbled, and many were absent. These preaching brethren were present, however: J. K. Rogers, J. H. Haden, T. M. Allen, Alexander Procter, J. W. McGarvey, J. W. Cox, W. Barton, John A. Gano, and Issac Errett, Representative of the A. C. M. S. Gano was a guest in the home of T.M.Allen.²¹⁰

206. Haley, op. cit., p. 580.

207. Rogers, THE BIOGRAPHY OF J. T. JOHNSON, op. cit. p. 375.

208. Ibid., p. 376.

209. Haley, op. cit., p. 581-582.

210. Haley, op. cit., pp. 582-583.

The State Meetings in those days were still largely mass meetings, with preaching and general discussions; "there seemed to be no general plan of cooperation."²¹¹

As T. M. Allen was present at the semi-annual meeting of the A. C. M. S. in May of 1860 at St. Louis, we give a few interesting particulars of its procedure. Thirty-one preachers from Missouri were present, including J. W. McGarvey, W. H. Hopson, John I. Rogers, and Jacob Creath, Jr. First, Isaac Errett, the corresponding secretary, gave a report, while James Challen presided in the absence of A. Campbell. A short address was delivered by Jacob Creath, Jr. on a general subject; Ben Franklin then rose to address the audience on the subject of the Society. He asked what they proposed to do with their reform, their missionary society? The speech was stirring, and "at the conclusion . . . a general murmur of satisfaction went through the hall, and there was an expression of delight on the countenances of the members present." On the third day, in the afternoon session, Bro. Cox offered the following resolution:

WHEREAS, Our position as a Christian people being that of the Apostolic Church, and our doctrines the simple facts of man's redemption by the birth, death, burial, resurrection, ascension and glorification the Son of God, which position gives to the Bible supreme authority over the faith and practice of the church in all things: therefore, RESOLVED, That consistency, as well as the highest duty, requires us to be a missionary people, to go into all the world and preach the gospel to every creature.

After stating the resolution, Cox gave a lengthy discussion in explanation of the same, and after much explaining, he closed, saying, "I hope, therefore, the resolution will pass." Upon those words, Elder T. M. Allen arose to say with his fatherly wisdom, that,

there was no sentiment contained in the resolutions to which he would not heartily subscribe; but nevertheless he did not see the propriety of passing them. Suppose they, the congregation, should all stand up here and declare that Jesus Christ was the Son of God, what good would be done by it? He felt that the church of which he was a member, was the church of Christ; that it alone repre-

211. Power, op. cit., p. 190.

sented the Christian idea as Christ desired it, and he had never been ashamed to own it; but he did not see the good of embodying that conviction in a resolution. A thousand resolutions might be passed and not make the world any better. It was very well understood among the people of the United States how they stood as a church, and what they believed, and what doctrines they advanced, and there was no use in passing the resolutions on that account. It was not by such resolutions that the world is conquered, but by proclaiming to all mankind the word of God. It was one of those resolutions that are not demanded—that they may do some evil and could do no good.²¹²

Much debate followed, and A. Procter reminded them their time was fast passing. After a final speech by Elijah Goodwin versus the resolution, Bro. Cox withdrew the resolution, saying that "while he differed with the brethren in the meaning of the preamble and resolution, he was with them in regarding the holy Bible as the only rule of faith and life."

Some letters were read, and after a devotional period, the convention adjourned.²¹³

The meeting in 1861 of the Missouri brethren marks the last until 1864; it was held at Columbia. Again we are indebted to the aged T. M. Allen for information of this meeting. In his diary, dated August 30, he informs us that the meeting was organized by appointing himself as the chairman (the only time on record), and J. K. Rogers as secretary. "The principal business done was to change the annual meeting into a STATE MISSIONARY SOCIETY, and to appoint J. W. McGarvey, A. Procter, and myself a committee to draft a constitution, and with power to convene the State meeting whenever the condition of the country and the interest of the brotherhood would permit." On Lord's day, Allen presided at the Lord's table in the afternoon. The civil war was already raging, and it was not long until Missouri was overrun by the troops of both North and South. The churches were in part destroyed, and the brethren scattered.²¹⁴

212. Benjamin Franklin (editor), "Semi-Annual Convention of the A. C. Missionary Society," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1860, pp. 78-82.

213. Ibid.

214. Haley, op. cit., pp. 583-584.

POST-WAR DEVELOPMENTS OF THE MISSOURI MEETINGS, THROUGH 1870

The committee of three (McGarvey, Procter, and Allen) which was appointed in 1861 with "power to convene a State meeting whenever the condition of the country and the interest of the brotherhood would permit," never called the State meeting. In fact, when a meeting was finally called in 1864, by T. P. Haley, none of these three men was present. Haley called this meeting for the purpose of re-establishing the society, and to restore brotherly love and fellowship.²¹⁵ The *Christian Pioneer* remarked on the good feeling that prevailed at the meeting, which was held at Chillicothe.²¹⁶ At this meeting, the purpose of the society was defined as being "to propagate the gospel of Christ throughout the state."²¹⁷

In 1867, it was proposed by J. R. Frame that the state meeting be revived, and he attempted three times through the pages of *The Christian Pioneer* to get the brethren together. G. W. Longan read this appeal with hearty approval, but such meetings were being opposed by many of the most influential men in the brotherhood. Finally, Mr. Frame wrote on June 16, suggesting that "the meeting be postponed until we become more united on the expediency and wisdom of it."²¹⁸

The church at Chillicothe proposed to have a protracted meeting to which especially elders and preachers were invited, and requested to bring statistics from the churches "for the general good." He (Mr. Frame) asked some brethren to help him in this—Longan, Wyatt, Jourdam, Jackson, Hand, Rogers, Procter, Creath, Allen, Lockhart, Grandfield, and others. Some did help, and some did not. When the meeting was finally held on October 4, there were forty-two preachers and elders present, among whom the most distinguished was "Racoon" John Smith of Kentucky who had received a special invitation to be present.

215. Peters, *THE DISCIPLES OF CHRIST IN MISSOURI*, op cit., pp. 66-67.

218. J. H. Frame, "Letter to the Editor," *THE CHRISTIAN PIONEER* Vol. VII (1860), pp. 366-367. .

One who was conspicuously absent was Jacob Creath, Jr., Here, J. A. Berry replied to the strictures of Creath, saying:

He gives our "consultation meetings" a raking shot, and says, "It is the same in principle as the other sectarian meetings." Had he been at the meeting, I think he would not have such an opinion of it.²¹⁹

There was no action to repeat the meeting, for fear of further disturbance in the brotherhood. However, on September 1, 1867, another meeting was held, and the *Christian Pioneer* gives the names of fifty ministers present. At Columbia (the location of the meeting), J. K. Rogers was elected permanent chairman, and J. A. Berry was elected permanent secretary. A committee (including T. M. Allen) was appointed to take the matter of founding a Female Orphan School under advisement, and to act as they judged best.²²⁰

About this period, many pioneer preachers had gone, and new ones had arisen. Over fifty years had passed since the first church had been established and thirty years had passed since the first general meeting at Bear Creek in 1837. But the churches had grown in membership, and there were now approximately three hundred congregations in the state.²²¹

We must not pass without allowing J. A. Berry to relate the circumstances in connection with the appointment of the chairman and secretary of the 1868 meeting.

After the war, the first State meeting was in Columbia (September, 1868). Everything was in somewhat a chaotic state. A temporary chairman was chosen who appointed a committee to report permanent officers. That committee consisted of T. M. Allen, two other brethren, J. K. Rogers, and myself, and it made an unusual report. We retired for consultation. Bro. Allen said, "Boys, I want to name the chairman and secretary." It was agreed to and he named Bro. J. K. Rogers for chairman and myself for secretary. We protested that it would not look well. He insisted, and we went into the audience. When Bro. Allen made the report he said to the

219. Ibid.

220. Peters, THE DISCIPLES OF CHRIST IN MISSOURI, op. cit., p. 74.

221. Ibid.

meeting: "If you have any more offices to fill, we have several of the committee left." Bro. Rogers occupied that position until ill health compelled him to retire, and for five years I was his secretary. The wisdom of Bro. Allen's choice of chairman was demonstrated, for the Missouri State meeting never had a better presiding officer.²²²

By 1868, the church had passed through the strife and destruction of the civil war, and yet remained one body. The churches of the state eagerly lent their helping hand to their sister churches in the southland. Preaching had not been quieted, nor had churches ceased to grow because of this force from without. Peters, however, tells of organic troubles within the ranks of the brethren:

A new day was dawning. There had been dissension in the ranks of the brotherhood—not over the war but over organization. The fear of ecclesiasticism was so strong that every seeming approach to it was anathema. Any meeting that savored of anything but preaching was fraught with danger. And this was not confined to Missouri. The "Christian Review" carried an item entitled "Convention Abolished" in which it was stated that the brethren in California met and adjourned "sine die", because they could find no scriptural precedent for holding a "delegate convention." But a new day was coming in Missouri. Alexander Procter, T. P. Haley, G. W. Longan, and men of their age and consecration were realizing that if the brotherhood was to fulfill its mission it must be united and move as one.

At the State meeting the following year (1869), two important things were done. (1) A committee on evangelization was appointed consisting of T. P. Haley (who had recently moved back into Missouri), G. W. Longan, John Lindsay, T. M. Allen, and B. H. Smith. (2) A. B. Jones was appointed to become a delegate to the national convention at Louisville, and to become a part of a committee of twenty to "take over and consider the whole question of the brotherhood mission work."²²³ Haley says that in spite of the diligent labor of A. B. Jones as state evangelist in 1868, the cause did not spread with the zeal it had before known.

In Bro. Allen's last letter to the *Millennial Harbinger*, dated August 8, 1870, he expressed his assurance of the success of the

222. Carr, op. cit., p. 122.

223. Ibid., p. 75.

"Louisville Plan" as a method of doing missionary work. "Missouri will make a good report on this subject, despite the public announcement to the contrary, and the continued growling and fault-finding of a few."²²⁴

THOMAS M. ALLEN'S EDUCATIONAL INTERESTS

T. M. Allen was a friend to all Christian and benevolent enterprises.²²⁵ Campbell once wrote,

If all men of good sense, good means, and good principles, would do their duty, no one would be oppressed or burthened beyond measure. Unfortunately, however, this is not now, nor was it at any former period, the good fortune of society. Some do a little, others do less, and the majority almost nothing, in the improvement of our social condition and relations. Hence the car of civilization and error, cease, unless some do more than their equal share of labor.²²⁶

Boone County is indebted to T. M. Allen as one of the few, without whom the "car of education" must have stopped. He did more, much more, than his equal share of labor in the educational field. He was primarily a friend to Christian education in the home and church, but had his interest not outreached these circles, the commencement of secular education in Boone County and in the state at large would have been postponed. Seeing, however, that he died "leaving the memory and influence of a princely life consecrated to the cause of primitive Christianity,"²²⁷ we give briefly in his own words the importance he placed, first of all, in the religious education of children in the home.

We are grieved to see such inattention to the religious education of children. Too much care cannot be bestowed on them from the earliest dawn of reason, of heavenly wisdom in a manner suited to their capacities—to check with mild authority the budding of

224. Allen, "Good Words From Our Correspondents," *THE MILLENNIAL HARBINGER*, Vol. 1870 (August 8, 1870), p. 476.

225. A. Campbell, "Our Tour to the Far West, No. I," *THE MILLENNIAL HARBINGER*, Vol. 1846, p. 62.

226. *Ibid.*

227. "Thomas M. Allen," *THE CHRISTIAN STANDARD*, Vol. 1899 (November 4, 1899), p. 1407.

vicious passions and propensities. . . to restrain them from every improper course, by prudent counsel; and if this fail, to correct them in mercy, labouring it impress it on their minds that duty and love impel you to act thus toward them. To correct in an angry, bitter spirit, has never promoted good to the child or servant, but much evil. Let parents always set before their family the pattern of piety, meekness, gentleness, and every virtue. In vain will be our counsels, reproofs, and corrections if our children see us acting contrary to our own instructions. Teach them by precept and example to devote the Lord's day to religion.²²⁸

Persons who knew Bro. Allen said he was a man of pleasing personality, a scholarly gentleman, a logical speaker and an earnest and convincing preacher of righteous living. What made him all the more valuable to his community and to his state, was his great interest in the cause of education, and especially of higher education.

The first school district established by the court in Boone County was the direct result of a petition filed by T. M. Allen in the county court in May, 1838, shortly after he arrived in Missouri. In this petition, he asked that a school district be incorporated and known as "the first school district of Columbia township." This district was situated not far from Mr. Allen's farm, and was to the west and southwest of the village of Shaw, also known as "Prairie Grove" and "Twin Churches." The court made the order and appointed Joseph Carpenter, Thomas C. Maupin, and Thomas D. Grant trustees.²²⁹

At a meeting of citizens, Robert L. Todd said (and the statement has been approvingly quoted by well-informed citizens of the state), "Next to Major James S. Rollins, Elder Thomas M. Allen was the most active man in Missouri in behalf of the cause of higher education."²³⁰ He was a man of liberal means and he dispensed a generous hospitality. While never a politician, he always

228. Allen, and Thomas Smith, "The Elders and Brethren of the church of Christ, north of Ky. assembled in Conference, to the Christian Churches in Ky." THE CHRISTIAN MESSENGER, Vol. I (March 31, 1827), p. 140.

229. Gentry, op. cit.

230. Ibid.

had large influence with the public men in the State and nation. He was an early and earnest supporter of education among the brethren and was the most steady influence and dependable advisor in the county on these matters.²³¹ He was one of the first advocates in the state for equal educational advantages for women,²³² and was one of the founders of Christian College of Columbia (for women now called Columbia College). He was active in the support of Bethany College, and was one of the earliest friends of Missouri University. He was also a true friend of Christian University at Canton, and was instrumental in founding Female Orphan School at Camden Point.

UNIVERSITY OF MISSOURI

It was largely through Allen's efforts that Boone County subscribed more than any other county toward the founding of the University of Missouri in 1839, in consideration of which generosity, the institution was located at Columbia. One year before (1838), Allen donated money to what was known as Columbia College and was that year elected one of its trustees; this was the school that was the immediate predecessor of the University of Missouri.²³³ In 1839, he served on the Boone County soliciting committee and donated six hundred dollars to that fund himself. He took part in laying the corner stone of the main building and two years later, acted as chaplain (July 4, 1843) when the University building was dedicated.²³⁴ Jonas Viles, the historian of the University, wrote in regard to this occasion,

In 1843 (spring) the new building was used, and was formally dedicated July 4, 1843, another possible birthdate. To the people of Boone County this occasion, rather than the laying of the corner-stone two years before, represented the realization of their hopes and sacrifices. All the early morning the roads were crowded with

231. This is an evaluation given in a personal interview with **Mrs.** Mark Hale of Columbia, Missouri.

232. Stan, op. cit., p. 207.

233. Gentry, op. cit.

234. Ibid.

vehicles and horses. At nine-thirty the ladies were admitted to the gallery of the chapel; at ten the procession with a band, formed at the Court House, and marched majestically to the chapel. The exercise began with the invocation of Elder T. M. Allen, frequently a member of the board and although a Campbellite and a Democrat, a staunch friend of President Lathrop . . . The ceremonies concluded with the benediction by Elder Allen at one-thirty.²³⁵

In 1840 and again in 1864, Allen was elected president of the Board; he served on the first board with distinguished Missourians such as Judge William Scott of Cole County, Col. Eli E. Bass of Boone County, Dr. John J. Lowry of Howard County, Judge Robert W. Wells of St. Charles, and Governor M. Marmaduke of Saline.²³⁶ Coming down to the war years, we see the reappearance of Elder T. M. Allen of the original board, and he was elected president of the board. "The rest of the board or as many as attended meetings loyally supported the four from Boone County who as officers and executive committee *really ran the institution.*" During this period, much damage was done to the University by the military; every main building had been in use by the army except the chemical laboratory, and that had been broken into and apparatus damaged or stolen. In the library many books were missed amounting to a loss of \$3,007; the greatest of the damage, however, was the closing of the University.²³⁷ In 1869, Allen voted to admit young women as students of the University, and also voted to establish the departments of education, law, and medicine in the institution.²³⁸ Elder Allen was a member of the board when the Agriculture College was established; and in June of 1871, he took part in the laying of the corner stone of the Science Building, later known as the Agricultural Building and still later, as Switzler Hall.²³⁹

To T. M. Allen, and to his life-long friend, James S. Rollins, more than to any other two men, is Missouri indebted for this

235. Jonas Viles, A CENTENNIAL HISTORY OF THE UNIVERSITY OF MISSOURI (Columbia, Missouri: The University Press, 1939), pp.30-31.

236. Gentry, op. tit.

237. Viles, op. cit., p. 106.

238. Gentry, op. cit.,

239. Ibid.

institution. Allen was

ever, under all administrations and in the midst of its sorest trials, its staunch friend not only working at home, but in the halls of legislation for its benefit. He was always in favor of the most liberal policy upon the part of the State in its support. He was honored again and again by being appointed one of its curators and President of the Board, and was zealous in its defense and always had words of encouragement for its faculty and students. More frequently than any other minister in the State, he was the chaplain on public occasions. It was the joy of his declining years that he had lived to see it placed on a broad basis for usefulness and in such position as to command a liberal support from the Legislature. Multitudes of gentlemen are proud to recognize the fact that they owe him a debt of gratitude for his unselfish labors in behalf of their beloved alma mater.²⁴⁰

The coming of this State University greatly promoted the growth of the Columbia church; many prominent and influential brethren saw in the University an opportunity for the education of their children. From the beginning of the University, the brethren in that vicinity have been interested in its management, and a goodly number have been honored with places on the board and faculty.²⁴¹

BETHANY COLLEGE

The college at Bethany, Virginia, always held a tender place in the affection of T. M. Allen. He was among the first to move for the endowment of a professorship at Bethany College by the brethren in Missouri.²⁴² He contributed liberally of his funds to the endowment fund. His devotion to the college grew out of his great desire to see the churches supplied with an educated ministry. He was one of the committee (as cited previously) to select the first young man, Alexander Procter, to be educated at Bethany College,²⁴³ 1844-1848. Allen accompanied Alexander Campbell with Alexander Procter in a campaign through Missouri in this

240. Haley, op. cit., p. 150.

241. Ibid., p. 141.

242. Tiers, op. cit., p. 99.

243. Haley, op. cit., p. 149.

college's interest; it was highly successful.²⁴⁴ In 1850, on July 4th, when J. W. McGarvey received a B. A. degree at Bethany, Allen was added to the Board of Trustees of the college, with G. F. Saltonstall, Daniel Monroe, Francis D. Dungan, William Morton, J. W. Parish, John Curd, William Hayden, and L. B. Markle.^{245, 246}

T. M. Allen's interest in the college never abated. In 1855, when he planted a church near Columbia, he called it "Bethany." None rejoiced more than did he in the success of the many young men who came out of Bethany College to preach the gospel in Missouri.²⁴⁷ Allen almost at the end of his earthly journey looked back at the influence Bethany had had, and at what good it was then doing in Missouri and for the world and church. To Ben Franklin, he wrote (March 10, 1867), "I must confess that it is nearer and dearer to me than any other similar Institution among us."²⁴⁸

Although T. M. Allen was not a constant companion of Alexander Campbell, they became the closest of friends during Campbell's three tours into the "Far West." Allen is listed with Scott, Burnet, Richardson, Rogers, Hayden and Pendleton as "*conspicuous figures who towered*" about Alexander Campbell.²⁴⁹

Because of repeated solicitations for some years by Brother Allen and other brethren of Missouri, Illinois and Indiana,²⁵⁰ Alexander Campbell finally found opportunity to pay these brethren their long desired visit. He arrived at St. Louis in October of 1845 where he was met by Jacob Creath, Jr., and William Fife. They took stage for Columbia some 140 miles

244. Tiers, op. cit., p. 99.

245. A. Campbell, "The Ninth Commencement of Bethany College," THE MILLENNIAL HARBINGER, Vol. 1850, p. 462.

246. Power, op. cit., pp. 138-139.

247. Haley, op. cit., p. 149.

248. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1867, April 2 Issue (Letter dated March 10), p. 107.

249. Power, op. cit., p. 240.

250. A. Campbell, "Our Tour To the Far West, No. I," THE MILLENNIAL HARBINGER, Vol. 1846, p. 61.

away, which was the place assigned for the annual State meeting. Bro. Campbell wrote, concerning his arrival in Columbia,

We safely arrived at the expected time in the beautiful village of Columbia; and, after some refreshment, went out to Brother Thomas M. Allen's delightful residence, distant from Columbia some eight miles. There we met with several brethren of our former acquaintance, amongst whom were Elder John Rogers, of Kentucky, and J. T. Jones, of Illinois, and spent with them a very happy evening.

Missouri being mainly settled from the States of Virginia, Kentucky, Tennessee, and Maryland, its citizens carry with them the distinctive marks of their father-land and impress them upon the new settlements. One who is well travelled in those states will generally be able, on the first glance of his eye on the improvements of a farm, to say, with much assurance, whence emigrated the lord of the manor. Accordingly, on the farm of brother Allen I found myself in Fayette county, Kentucky, so far as all manner of appearances went, even to a Durham cow and a well crossed Berkshire pig.²⁵¹

At the State meeting at Columbia October 17-21, about four thousand were present on Lord's day, and great numbers were present each day to hear Campbell speak. One hundred fifty-four churches reported a membership of 11,715. A. Campbell commended the citizens of Boone County for their great interest in education, so much as to have contributed \$118,000 for the erection of the "very splendid building, called the University of Missouri." He continues,

It is, however, a State institution, and although handsomely endowed at least in prospective funds, and gifted with a very reputable Faculty of learned and religious men, it feels the want of that peculiar religious zeal, which, more than legislative charters and endowments, builds up college and schools devoted to the best interest of Christian communities.

Although the Boone countians had so liberally given to the State University, they contributed four hundred dollars for Bethany College. Approximately four thousand were present at the gathering in the grove, and the largest giver to Bethany was a Baptist.²⁵²

251. Fbid.,p.66.

252. Ibid., p. 67.

After the meeting, Campbell left Boone County with Brother Bledsoe. They had a very tiring journey from such rapid and fatiguing travels and labors by day and by night. "But the insatiable avidity of the community for hearing the word, but the many points selected at which to address them, seemed to tax every nerve to its utmost capacity, and to appropriate every moment of time not absolutely demanded for food and repose."²⁵³ Campbell and his companion were borne on, Jehu-like, by fresh horses and a splendid driver, through the journey until for the last time they crossed the Missouri "as the sun was folding up his golden locks" fourteen miles away from the Fayette city limits, where they again met Brother Allen (according to agreement) the last of October. Campbell here addressed an immense crowd in the Methodist school auditorium with great acceptability. The hall was crowded with most of the gentlemen standing, while many without stood around the doors and windows. "Indeed," wrote Mr. Campbell, "we found no house in Missouri equal to accomodate those in attendance on favorable occasions."

Leaving Fayette, and conducted by Brother Allen, they next came to Paris in Warren County where a pleasant meeting was held both on Saturday evening and on Lord's day in the Presbyterian church, it being the largest in the town. Even then, only a portion of those in attendance could find admission on Lord's day.²⁵⁴ It seemed that all the highest expectations of the Missouri folk were met in Alexander Campbell, as Allen reported November 3, 1845: "I take great pleasure in saying that Brother Campbell has fully sustained himself; and if possible, more than met the expectation in Missouri; and he has had a very favorable hearing throughout the country."²⁵⁵

On a tour such as this was for Mr. Campbell, it was his misfortune to hear but few regular discourses from other brethren. For that reason he was unable, upon his return to Bethany and to

253. Ibid., p. 69.

254. Ibid., p. 71.

255. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1845 (November 3, 1845), p. 569.

the *Millennial Harbinger* office, to give a report of the amount of intelligence and ability possessed by the Missourian ministry of the word. He heard but one exhortation from Brother Allen, which said Campbell, "was certainly one of the best I have ever heard from any man."²⁵⁶

Mr. Campbell was most favorably impressed with these great and fertile states of Illinois and Missouri. He rode cross-country rather than on the Missouri and Illinois rivers owing to the drought which rendered the waterways unnavigable with the certainty that was necessary to the fixed appointments. With the picturesque languages, so characteristic of the man's speaking and writing, he described the land over which he had traversed:

One can scarcely imagine a more luxuriant soil on this side of the Nile or the Ganges, than that which has been manufacturing for ages in these bottoms, by the alternate layers of new crops of vegetables of every species, and the deposits of earth that cover them itself the composition of various mineral, vegetable, and animal substances, carefully assorted and compounded by a wisdom and benevolence that our present science not yet fully comprehends. The standing stacks of corn that every where follow the rudest cultivation of the soil, are vegetable pyramids monumental of many fallen generations of trees, and plants, and animals, that have gathered riches from all the winds of heaven—from suns, and moons, and stars—and are now, after many new and marvellous transmigrations and transformations, again standing in piles of golden harvests, waiting for the wants of man. How rich in resources, and provident in means, is the great Father and Benefactor of all! Even in the wastes of ancient forests, in the ruins vegetable and animal, of ages, the Lord of earth and heaven has been storing away in his immense cellars, granaries, and storehouses, rich and abundant provisions, in anticipation of the wants of a thousand generations, ages before they have a being.²⁵⁷

In all the tour, only \$1361.00 was collected for Bethany College. But the liberality of the brethren in Missouri must not be measured by this small sum for the subject of the college, except in one or two places, was "neither fairly nor fully brought before

256. A. Campbell, "Our Tour to the Far West, No. I," *THE MILLENNIAL HARBINGER*, Vol. 1846, p. 71.

257. *Ibid.*, "Our Tour to the Far West, No. II," p. 201

them." The above mentioned sum was merely the droppings of liberality from a few individuals here and there; there was no time to speak upon the subject nor was there time to seek after or call for subscriptions. This was an entirely new subject for them, and unexpected. The object, so far as education is concerned, was to make Christian parents sensible of their responsibilities to their households, and to make them understand the origin, design, and character of Bethany College. Even this, however, was not the grand object of the tour. A few additions to the churches were made, though no great effort was put forth along this line. The real object of this first tour was to "cast out the demons of prejudice—to disabuse the public mind of popular delusions concerning our cause." In all these latter objects, greater success was met than in obtaining funds for Bethany.²⁵⁸

Liberality, to Alexander Campbell, was the only exponent of piety. He said, "Every man's religious feeling, affections, and character are to be estimated by his liberality. I do not think that there is one miser or niggardly churl in heaven. You know the grace of our Lord Jesus Christ, that though he was rich, for our sake he became poor, that we through his poverty might be made rich'."²⁵⁹ He calculated that if every member of the brotherhood in the United States contributed the amount of three dollars per annum, they could annually erect one hundred new meeting houses, support fifty evangelists, endow four colleges, gratuitously educate two hundred candidates for the ministry, distribute 100,000 Bibles and \$100,000 among widows and orphans. These calculations were based upon the supposition that the aggregate number of Christians at that time was two hundred thousand.²⁶⁰

It is probable that T. M. Allen while traveling with Campbell on this trip to Missouri, talked up the idea of Christian College, which institution appeared a few years later through Allen's instrumentality.

The faithful brethren in Missouri felt their indebtedness to

258. Ibid., "Our Tour to the Far West, No. I," p. 74.

259. Ibid., p. 66.

260. Ibid., p. 65.

Alexander Campbell for helping Bethany College to educate their young preachers. They promised to endow a chair if he would make another tour through the state, to which proposal Campbell consented. Thus, he left Bethany on October 28, 1852. On this second tour to the "Far West", Campbell was accompanied by his wife, part of his family, and his agent for Bethany College, Bro. Roberts. Bro. Alexander Procter met them at Hannibal (Procter was an excellent speaker and also a graduate of Bethany) and accompanied Campbell to Paris, where T. M. Allen joined them,²⁶¹ Allen and Procter having been appointed to accompany Brother Campbell on this tour. Upon seeing Brother Allen after seven years' separation, Campbell wrote:

It was during our public discourse on the second day (at Paris), that Bro. T. M. Allen, of Boon (sic), made his appearance in the midst of the congregation. Bro. Allen's face, as well as my own, shows a little more of the foot-prints of time, than when seven years ago, we took the parting hand. Time is no respecter of persons or things. Its foot-prints are not only visible on the face, but on the cheerless poverty, in the dim and faded features, which sometimes attires a fallen hero, but on the colossal statues of great men, on the mighty pyramids of Egyptian grandeur, and on the rocks behind. Even the stoutest captain, and the strongest man, are not exempt from its influence. It is the great leveler, and it is the great teacher. It has made with as much caution in his heart, as I have done during the last seven years. We are never to be again what we once were. The inward man may grow, but the outer man must daily and constantly decay, till we have shuffled off these mortal coils, and are clothed upon with a house which is of heavenly mould and temper.²⁶²

The meeting at Glasgow had selected Bro. Procter and Allen to accompany Campbell throughout this campaign; in doing so, they made successful the labors of Campbell in accomplishing the endowment of the Chair of Natural Philosophy in Bethany College. In any effort which is to be crowned with success, Campbell held

261. Richardson, op. cit., pp. 595-596.

262. A. Campbell, "Notes of Incidents in a Tour Through Illinois and Missouri, No. 2," THE MILLENNIAL HARBINGER, Vol. 1853, p. 67.

co-operation as indispensable.

Co-operation is as mighty as the drops of water that swell the flood as the grains of sand that build the mountains. Without it, nothing great has ever been, or ever can be, achieved. Still, generals do not make an army, nor apostles convert the world. They need other co-operants. It is the soldiers that do the fighting, and myriads of evangelists, pastors, teachers and disciples, that fill the rank and extend the conquests of the reign of Heaven.²⁶³

Brother Campbell was most favorably impressed by the fraternal spirit of the able heralds in Missouri of the most holy religion. He stated that envy and jealousy, the attributes of feeble minds, were wholly foreign from their hearts; for with Moses they said, "Would to God, that *all* the Lord's people were prophets." Brother Campbell did not find this spirit among the brethren in all places he visited, but sometimes found the attitude of certain of the apostles whose contention was, "who shall be greatest!"²⁶⁴ The brethren in Missouri each counted other better than himself, said Campbell, "But alas! most men see their own virtues in a concave mirror, and their brother's in a convex one. Hence, their own are exaggerated and their brother's diminished."²⁶⁵

To mention a few of the places visited and the reception met at each, we begin at Savannah, the beginning point in the schedule. Brother Campbell was frustrated with the plan at first, as he made clear in these words:

I did not at first appreciate the philosophy of six consecutive days' traveling, through rain and snow, to reach this extreme point, and that, too, through vast prairies, covered first with snow and then flooded with water, under a bleak sky, and cold, damp winds, occasionally, too, in our face, and always frowning upon our endeavors. But the sequel proved it to be both discreet and fortunate.

THERE IS A GREAT DEAL IN KNOWING MEN AS WELL AS THINGS. BRO. ALLEN KNOWS BOTH, and so do the leading spirits of this great community. They imagined that I would move homeward, from an extreme point, with more facility of soul, than to be daily stopping to deliver addresses and still going farther from

263. Ibid.

264. Ibid., p. 74.

265. Ibid., "Notes of Incidents in a Tour Through Illinois and Missouri, No. 3," p. 129.

home. But this was only a part of the scheme. They knew Bro. Hudgens and some other princely men of that far western region, and calculated largely upon their rich soil and their richer liberality. The sequel proved that their promises were sound, and their logic relevant and conclusive.²⁶⁶

At Savannah, \$1097.50 was contributed to the endowment fund for Bethany.

At Camden Point, \$1552 was raised for Bethany College; the people were favorably impressed with Bro. Campbell, as was the latter with them. Especially was Campbell pleased with the operation of Female College and with its 140 young ladies "who, for personal beauty, neatness, and taste, are seldom equalled . . . Here is an oasis—a green spot in the wilderness." When he was asked to speak at the College, he rose and happening to think of Solomon's dissertation upon a worthy woman, drew from it an address of about half an hour. Such an eloquent theme could not fail to have proved acceptable and entertaining to "young ladies of such good sense."²⁶⁷

Brethren Campbell, Allen, and Procter visited Moses E. Lard at Independence, finding him and his little family enjoying excellent health.²⁶⁸ They also had the pleasure of spending a night in the home of Dr. Stone, a son of B. W. Stone; Dr. Stone was a respectable citizen in both church and state.²⁶⁹ Bro. Hudgens supplied Campbell with a horse, "the best I ever rode," said Campbell, which "carried me with all conceivable ease over a very unsightly road."²⁷⁰

As on the former tour, Mr. Campbell did almost all the speaking. Occasionally, however, either Allen or Procter spoke in his stead. Campbell told of one occasion when because of his own hoarseness, Alexander Procter delivered a lecture:

266. Ibid., "Notes of Incidents in a Tour Through Illinois and Missouri, No. 2," p. 69.

267. Ibid., p. 72.

268. Ibid., p. 75.

269. Ibid., "Notes of Incidents in a Tour Through Illinois and Missouri, No. 3," p. 133.

270. Ibid., p. 73.

Suffice it to say, it was a good one; and so edifying and impressive as to leave me nothing to regret because of my hoarseness, so far as public interest and public edification were concerned. I had heard him on another occasion, and was now satisfied that his reputation amongst the brethren was not exaggerated. His delivery is too laborious and exhausting, but I trust that time, and a little more experience, will impart to him a more self saving knowledge, and an utterance less laborious.²⁷¹

Brethren Lard and Pettigrew accompanied them to Lexington, where Campbell spoke in the morning and Allen in the evening. Mr. Campbell informs us regretfully that his "indisposition forbade the pleasure of hearing him." The largest amount was collected here, the sum of \$2,200.²⁷²

Campbell arrived in Columbia about noon, December 15, 1852. President J. K. Rogers of Christian College was one of the anxious throng gathered at the overflowing Court House. The hearts of "youth, beauty, and age" were beating in high expectation, eager to see and hear the man of whom so much had been said and written and whose writings many of those in attendance had perused with a great degree of satisfaction and interest. He was conducted to the stand by T. M. Allen, and after a delightful song by the assembly, stood and addressed his auditors with undivided attention for near two hours.²⁷³ A good sum was subscribed (\$340) considering the fact that these folk had recently purchased a female college, and not long ago had spent some \$100,000 in building State University. Campbell also visited Christian College and spoke there.²⁷⁴

At Jefferson City the state legislature was in session. Upon special invitation, Alexander Campbell, went there accompanied by T. M. Allen and delivered an address on "Christian Religion and Its Evidences" in the Hall of the Capitol. The house was full of

271. Ibid., p. 128.

272. Ibid., p. 129.

273. Carr, op. cit., p. 77 (Quoting from J. K. Rogers' BOOK OF RECORDS).

274. A. Campbell, "Notes of Incidents in a Tour Through Illinois and Missouri, No. 3," THE MILLENNIAL HARBINGER, Vol. 1853, p. 132.

"the honorable functionaries of the State including the Governor, the Senate, and the House of Representatives. Next morning (Monday), at eleven o'clock, through the courtesy of both Houses, deferring their meeting to the afternoon, we had the pleasure of delivering them a lecture on the great subject of education." A contribution for the college was received.²⁷⁵

Alexander Campbell said the success in raising the funds for the Endowment of Bethany College was largely due to the fact that the graduates of that school had been doing an eminent service in the advocacy of the cause of original Christianity. All the brethren with one consent concurred in the opinion that "were it not for the alumni of Bethany College, the cause would have stood still, or retrogressed from its former position. But in the fields which they cultivate, there is a constant and a healthful growth."²⁷⁶ The truth stood (as it *now* stands) that the educated govern the universe, and that both church and state must have their share of educated men to be fully qualified for the respective places in the great family of men. According to Mr. Campbell, this "is a truth, not to be contested."²⁷⁷

Among the discourses from Campbell that Allen was privileged to hear on this second tour were these: "Education, Essential to Spread Christianity," "Other Foundation Can No Man Lay," "Favor Is Deceitful, And Beauty Is Vain, But A Woman That Fears The Lord Shall Be Praised," "Neglecting And Despising the Great Salvation," "Original Christianity," "The Nature, Character, And Dignity of Man," "The Importance of Female Education To The Church and To The World," "Great Commission and Conversion Of The World," "Christian Religion And Its Evidences," and "Education."

After he had returned safely to Bethany, Campbell wrote of the time of departure:

Brethren Allen and Procter had been, till now, our conduct

275. Ibid., p. 134.

276. Ibid., p. 130.

277. Ibid., "Notes.....No. 2," p. 68.

and guidance through the State. We must now bid adieu. The final farewell at last comes. And yet, so often as I have expressed this word, it is yet an unwelcome term; but, at this time, superlatively so. Hitherto we had many social enjoyments, had long journeyed together, passed through the same dangers and braved the same perils, and seldom were pilgrims more happy than we had been. Our cares, our hopes, our fears, our joys, were one. We were- fellow-laborers in a mission of Christian benevolence, and our aims were one. Not one of us, though laboring himself, was laboring for himself. We were laboring for a common Lord, a common brotherhood, and for the common redemption of our race from ignorance, guilt and bondage. With tearful eyes, palpitating hearts, and quivering lips, we therefore took the parting hand, and pronounced the solemn and last farewell.²⁷⁸

The experiences during this brief labor with one so distinguished were rich indeed to Thomas Allen and not soon forgotten. Through subsequent years, in riding again and again on these roads to strengthen the churches, Bro. Allen was often reminded of the pleasant conversation in bygone years with the *Sage of Bethany*. Their cares, their hopes, their fears, their joys had indeed all been one, and were now revived repeatedly in the memory of T. M. Allen. To Campbell he wrote in 1856, "I was alone today, going over the same road we once traveled together, and was often reminded of you."²⁷⁹

For the rebuilding of Bethany College and the completion of its endowment, additional means were still demanded. Therefore, in the spring of 1859, Alexander Campbell set out once again to visit the states of Tennessee, Mississippi, Louisiana, Alabama, Kentucky, Missouri, and Kansas, in an attempt to acquire the necessary funds. He met with considerable success on this tour also, aided in Missouri by T. M. Allen and W. H. Hopson.²⁸⁰ Although the campaign was "not an evangelizing one, thirty-five additions were obtained at the twenty-six churches contacted." Brother Allen had spoken every place where Campbell, Hopson,

278. Ibid., "Notes . . . No. 3," p. 134.

279. Allen, *Progress of Reform*, THE MILLENNIAL HARBINGER, Vol. 1857 (June 3, 1857), p. 417.

280. Richardson, *op. cit.*, p. 641.

and he visited on these six weeks' tour.²⁸¹ The campaign closed at Fulton, where Allen bade Brother and Sister Campbell farewell for the last time until June, 1862. Allen wrote the following to his beloved friend, Benjamin Franklin, the day after Campbell's departure:

It was with much regret and solemn feeling that I gave this great and good man the parting hand; we had been so long intimately associated and harmoniously and cheerfully co-operating for the benefit and advancement of the noble educational enterprise that he inaugurated, and has, with the aid of his distinguished associates, so successfully prosecuted, that I felt endeared to him by a stronger friendship and a warmer affection, if possible, than ever before; but the time had come, and we separated with the kindest feelings of Christian regard and esteem. May the kind Lord preserve him long, and continue him in usefulness to the church and the world.²⁸²

The relationship between Missouri churches and Bethany College was an arrangement of mutual benefit as Campbell expressed it.

Missouri owes no little to Bethany College, and Bethany College owes no little to Missouri. We shall, therefore, meet on the level and part upon the square, until we can find a more prominent balance on one side or the other.

In many places . . . the graduates of Bethany College are doing good service in Missouri.

To brethren Allen and Hopson, Bethany College owes more than to any other two men we met in our tour. They knew the people. They knew how to address them; and their well earned reputation was all efficient to reach their hearts and pockets.²⁸³

CHRISTIAN COLLEGE

As earlier indicated, and as suggested by a well informed friend of Christian College and resident of Columbia,²⁸⁴ the college

281. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1859, December 6 Issue (Letter dated Nov. 16, 1859), p. 195.

282. Ibid., December 13 Issue (letter dated Nov. 29, 1859), p. 199.

283. A. Campbell, "Notes of Our Recent Tour in Missouri," THE MILLENNIAL HARBINGER, Vol. 1860, p. 111.

284. Personal interview with Mrs. Mark (Lemmon) Hale.

doubtless had its beginning in the mind of T. M. Allen as he toured the state with Alexander Campbell in 1846 in behalf of Bethany College.

In 1849, Elder Allen, James S. Rollins, William F. Switzler, Dr. William Jewell, D. P. Henderson, Robert S. Thomas and others founded the Columbia Classical Female Institute. It was their intention to establish in this city a school for the higher education of young women, for as yet the University was not co-educational. After numerous meetings, however, and much discussion, the above named gentlemen failed to agree on a plan to pursue, so the organization never accomplished much; but Christian College was soon organized.²⁸⁵

The first of our schools to obtain a charter from the State Legislature of Missouri was Christian College. T. M. Allen's guiding hand seems to have been at the back of the more active efforts of others in the actual founding of the school; they then submitted the charter to him for his approval. Allen suggested that D. P. Henderson make the trip to the capital, Jefferson City. Allen's influence was most steady from the very beginning,²⁸⁶ and he gave to it of his means and large influence and was from its founding to the time of his death almost continuously on its Board of Trustees.²⁸⁷ This charter (January 18, 1851) was the first ever granted by the Missouri Legislature for the college education of protestant young women.²⁸⁸

At the first meeting of the trustees under the provision of the charter on February 3, 1851, T. M. Allen was chosen President of the Board, D. P. Henderson Secretary, T. R. H. Smith Treasurer, and John Augustus Williams was elected the first President of Christian College.²⁸⁹ The college has been managed

285. Gentry, *op. cit.*,

286; Mrs. Mark Hale, interview.

287. Haley, *op. cit.*, p. 151.

288. Peters, *THE DISCIPLES OF CHRIST IN MISSOURI*, *op. cit.*, p. 118.

289. Carr, *op. cit.*, p. 201.

from its beginning by a board of Trustees, a majority of whom have been members of the church of Christ, and the local managers members of the church in Columbia. Thomas M. Allen was president of the Board until 1856;²⁹⁰ his resignation from the Board of Curators was for unknown reasons.²⁹¹



T. M. Allen

This painting, now hanging in the halls of Christian College, at Columbia, Missouri, was made by W. S. Rogers, the youngest son of Samuel Rogers. The artist, young Rogers, was killed in the civil strife not long after this portrait was executed, according to John I. Rogers, *Autobiography of Samuel Rogers*.

290. Soderstrom (ed), various articles on Centennial Celebration of Christian College, THE COLUMBIA MISSOURIAN, Newspaper of Columbia, Missouri, January 17, 1951.

291. Mrs. Mark Hale, interview.

D. Pat Henderson raised the major part of the original funds for the establishment of the college. He declined any compensation for his services.²⁹² Allen's services, like those of his fellow worker, Henderson, were selfless, for he had no daughters to be benefited from a college education. Many men did work in their own interest, but Allen and Henderson were laboring in the interest of others in this noble enterprise. He baptized many girls from Christian College during the last twenty years of his life while he preached at the church in Columbia. The college owes much to him in every way.

The college has undergone a vast change in its course of study during the past hundred years. The founders would bow in shame to know that in 1951, in the centennial celebration, the college would be boasting of its "renown for dancing courses." From the Centennial edition of the "Columbia Missourian," we quote an article entitled, "Time Has Changed Course of Study."

DANCING WAS NOT ON 1851 CURRICULUM AT CHRISTIAN COLLEGE

Way back in 1851, when Christian College first started, the girls had no opportunity to participate in the waltz-rage, since it was forbidden to fine young ladies.

That is, they had no opportunity until President John Augustus Williams took his daily trip downtown to the post office to pick up the mail.

Then, while one of them kept watch to warn of President Williams' approach, the girls would slip into the parlor and waltz while they kept time with their hands.

PROGRAM FAMOUS TODAY

Today Christian College's dance program is famous. And just as the dance program has grown, so have the other courses which Christian offers. . . . Today Christian is renowned for its dance courses, which include instruction in ballet, modern dance, and social dance. The school also has a famous dance club.²⁹³

There are other indications of a change in rules, in that today there are certain places and times provided in which the girls are permitted to smoke. The enrollment in 1950 was predominantly

292. Carr, op. cit., p. 201

293. Soderstrom, op. cit.

Methodist and Baptist (in that order), and members of the Christian Church were third in percentage enrolled.²⁹⁴ The name *Christian* has recently been dropped from the college name.

Christian University, at Canton, Missouri-Christian University, now Known as Culver-Stockton College, was founded in 1853, chiefly through the labors of D. Pat Henderson; T. M. Allen donated liberally to this school also, and served in his later years as one of its trustees.²⁹⁵

Female Orphan School of Missouri.—After the ravages of the Civil War had come to an end, the tender heart of T. M. Allen was touched by the cry of orphans which was arising from all parts of the State of Missouri. He therefore with A. B. Jones took the necessary action to endow a female orphan school.²⁹⁶ Allen and others determined to take the Camden Point Academy for the purpose, provided the brethren and friends could raise five thousand dollars to pay for the property and deed it to the brotherhood of Missouri for a Female Orphan School of Missouri. The existing brick edifice could comfortably accommodate sixty young ladies, or maybe more, besides having ample room for a Superintendent and his family. The campus covered eighty acres and was located only three or four hundred yards from the church building; there were about nine congregations in the county. T. M. Allen presumed that the building could not have been built then for twenty thousand dollars. He wrote on November 3, 1868, "I trust that our action will meet with the approbation of the brethren, and that they will, at no distant day, provide an ample endowment, so that this benevolent enterprize shall soon commence its career or good for the orphan girls in our state."²⁹⁷

In Columbia, upon Allen's motion, the state meeting of 1868

294. Personal interview with Miss Doris Gray, president of the 1950-51 Student Council.

295. Gentry, op. cit.

296. Haley, op. cit., pp. 151-152.

297. Allen, "Correspondence," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1868, December 15 Issue (Letter dated Nov. 3, 1868), p. 395.

resolved to undertake the task. He, Alexander Procter, and A. B. Jones were appointed a committee to procure a charter and provide generally for its establishment. "Under his advice," writes Haley, "and under his personal supervision, Cam den Point, in Platte County, was selected, the school property there purchased and a school opened." It successfully operated for many years after Allen died, and a great company of orphan girls have gone out as graduates and accomplished women to fill important offices in life. Bro. Allen's own daughter, Mrs. Mary Allen, became by her will the largest donor to its funds. The oldest literary society of the school was named in her honor, "The Mary Allen Institute." Her portrait hung for years in the library.²⁹⁸

Shortly before his death, T. M. Allen subscribed two thousand dollars to the Female Orphan School of Missouri, which amount was later paid by his estate.

THOMAS M. ALLEN'S HOME LIFE ON TWO MILE PRAIRIE

His "Little Family."—T. M. Allen was at home wherever there were Christian friends with whom he could associate, but he had his "little family." After many long and arduous preaching campaigns, returning to Ellerslie, Boone County, he often wrote that he found his "little family in usual health."³⁰⁰ From St. Louis, he wrote on March 21, 1861: "I have now been two months with the congregation in this city. I expect to go to Boone tomorrow, on a visit to my children, but expect to return in eight or ten days, to spend a few weeks with the brethren here."³⁰¹ Again, in 1863, after another campaign in Kentucky, he "had the pleasure of being with (his) family once again," and he preached in Columbia each night while in Boone County,

298. Haley, op. cit., pp. 151-152.

299. Gentry, op. cit.

300. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1862, Oct. 7 Issue (Letter, Sept., 10, 1862), p. 3.

301. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER Vol. 1861 (March 21, 1861), p. 234.

though in ill health.³⁰² With repeated statements of this nature, we become curious to know who constituted the "little family" of his old age, especially in view of the facts presented in the following lines.

Every member of T. M. Allen's immediate family predeceased him with the exception of one son, William Henry. An adopted son, Thomas Allen Arnold (T. M. Allen's nephew), was also living at the time of Allen's death.³⁰³

While in Kentucky during a two day meeting at Cynthiana, a messenger arrived just before the Sunday evening gathering, informing him of the death of his only sister³⁰⁴ who had become a Christian soon after Allen did at Old Union meeting house. Of course the meeting was postponed, though thirteen had already been immersed and prospects were looking good for even more additions.³⁰⁵ Allen had no brothers, as the parents left but two children, and they both had settled near each other when they removed from Virginia. Soon after her decease, her brother wrote of her, "She was exemplary as a Christian, and died in the blissful prospect of immortality and eternal life. May God support me by his grace, and enable me to die an expectant of the same glory."³⁰⁶ Thomas Allen Arnold was a son of this sister, or else was a nephew through Allen's wife's relations.

It was Thomas Allen's misfortune to see the death of four of his own children. While his home was yet in Kentucky (1833)

302. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, May 26 Issue (Letter dated April 10. 1863), p. 83.

303. Haley, *op. cit.*, pp. 161-162.

304. A. Campbell was mistaken when, in writing of his visit to Columbia in 1852, he spoke of the wife of Judge Freeland of that city, whose wife was Bro. Allen's sister; Confer "Notes of Incidents in a Tour Through Illinois and Missouri, No. 3," THE MILLENNIAL HARBINGER. Vol. 1853, p. 132.

305. Allen, "Revivals," THE CHRISTIAN MESSENGER, Vol. II (May 27, 1828), p. 191.

306. *Ibid.*

his eldest daughter, Sarah, passed away. She was like a tree in April, full of bloom and promising much fruit; she was always sincerely seeking the Lord. "Never did parents more fondly dote upon a child, and never was a child more worthy of such affection. She had just closed her academic studies, to the satisfaction of her parents."³⁰⁷ She was also an object of the kind affection of her grandfather, General Robert Russel. A second child died on March 8, 1835, "a sprightly child," and "interesting";³⁰⁸ his age at passing was not revealed. When the family moved to Missouri, a daughter of the age of five was with them, but she fled the cares of this life at a flowering and useful age. Her name was Ann Rebecca Allen. She married Henry Slack, of St. Joseph, where they resided and were a great asset to the church at that place. Elder Allen preached there six or eight times while on a visit in November of 1854 when he found both in good health.³⁰⁹ On February 24, however, Allen started to St. Joseph again for he had received word that his daughter was very ill. He went all the way on horseback, as the river was frozen. He suffered and was frost-bitten, but arrived there March 1st. Mrs. Slack passed away the next day.³¹⁰ Alexander Campbell wrote a note of sympathy to Allen, having himself lost six daughters—all of them mothers.³¹¹ Mr. and Mrs. Slack's only child, whom they named Thomas Allen in honor of his grandfather, was sent to Louisville, Kentucky, to live with his aunt and uncle, the Robert Aliens. In December of 1853, Robert Miller Allen, the husband of Mary Allen (T. M. Allen's son-in-law), died at Elder Allen's

307. B. W. Stone, "Obituary," THE CHRISTIAN MESSENGER, Vol. VII (June, 1833), p. 191.

308. Haley, op. cit., p. 159.

309. Allen, "News from the Churches," THE MILLENNIAL HARBINGER, Vol. 1855 (November 25, 1854), p. 55.

310. Ibid., "Letter From Bro. T. M. Allen," (March 20, 1855) p. 353.

311. A. Campbell, "Editorial Comment, THE MILLENNIAL HARBINGER, Vol. 1855, p. 353.

residence on Two Mile Prairie.³¹² He was buried near the grave of his mother-in-law, the late Mrs. T. M. Allen, and left the widowed Mary Allen with the child which became her constant care. Mary was greatly grieved in 1858, however, when the lad, her nephew, and T. M. Allen's only grandchild, was stricken by the cold hand of death. The boy "had been her constant companion since the death of his mother (Ann Rebecca Slack) some years ago."³¹³

Brother Allen suffered almost more than he could bear during these trying years. His family had been reduced after the death of Mrs. Slack to the slim number of two children and himself. Even his wife had been snatched away by death in the late summer of 1850 (September 13). Her death caused a gloom and melancholy over the entire community. On the previous day she was at church and generously dispensed her charity to a poor widow and her orphan children, as had been her practice for many years. She was "a fond and devoted wife, a kind and affectionate mother, a warm and generous friend, and a meek, humble and devoted Christian."³¹⁴

In 1854, Allen married Mary M. Barr, widow of Robert S. Barr, a former Columbia merchant. President James Shannon performed the ceremony. His second marriage was not a happy one; his wife complained continuously that he was away from home too much preaching in distant churches, delivering addresses, performing marriage ceremonies and acting as a chaplain on various occasions. On one such occasion she left Allen's home, went to live with her daughter and did not return to him. In 1859, after her absence from home for two years, he obtained a divorce in the Boone County circuit court on the ground of desertion. The

312. Allen, "Obituary Notices," THE MILLENNIAL HARBINGER, Vol. 1854 (April issue), p. 238.

313. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1859 (May 17, issue), p. 79.

314. A. Campbell, "Editorial Comment," THE MILLENNIAL HARBINGER, Vol. 1851, p. 297.

wife filed an answer, in which she said that he had neglected her by being away from home so much; but he was granted a divorce by consent, as lawyers call it; for at the same time the court made an order restoring the wife's name to Mary M. Barr, and removing her disability from again marrying.³¹⁵ A pioneer of Columbia recently said such an affair would have hurt the reputation of most men, but that it never impeded the good report of Thomas M. Allen.

Mary Allen, the only remaining daughter of Thomas Allen, lived until 1870 (one year before her father's death). She, through her will, became the greatest benefactor of Female Orphan School of Missouri.

The problem of T. M. Allen's "little family" during the 1860's still remains. It is possible that his two surviving children, William and Mary, lived at Ellerslie on Two Mile Prairie; William Henry had never married, and Mary had been widowed since 1853. Bro. Allen's slaves were the objects of his fatherly care and affection, and were doubtless included when he spoke in his later years of his "little family." He often said he would free his slaves if he knew what would become of them, but that he felt they were not capable of caring for themselves. When they were freed, most of them stayed with him and were kindly cared for until his death.³¹⁶

Elder Allen owned slaves, but seemed to have opposed slavery from the beginning. As early as 1827 at the first annual meeting in Kentucky at Indian Creek, he (as clerk) and Thomas Smith (as chairman) expressed their interest and the interest of the brotherhood in the Colonization society for settling free colored people in a fertile part of Africa, where they could enjoy full liberty and become messengers of the gospel to that quarter of the globe. It was his desire to "cooperate with the parent society in

315. Gentry, op. cit.

316. Gentry, op. cit. Gentry said he got this information from William H. Allen.

Washington in this laudable work," and not be silent and idle.³¹⁷ In 1845, Allen was a member of the Colonization Society and was elected its president in 1846. This society held regular meetings once a month for two years, discussing the different forms of emancipation, gradual colonization, compensation, etc., but only agitation resulted from their efforts.³¹⁸ As a result of his labors with this colonization society, an offensive and scandalous rumor was spread by his opponents who affirmed that Allen, in an affray with two of his slaves, killed one and mortally wounded the other. A Columbia newspaper, the "Missouri Statesman," denied the charge as utterly false and bore witness to the truth affirming Allen to be one of the most kind of masters.³¹⁹

North Todd Gentry, in his address on Allen, tells us that he performed the first marriage ceremony for slaves in Boone County:

In 1851, Hampton, later known as Hamp Rollins, belonged to and was the carriage driver for Major James S. Rollins; and Harriet belonged to Major Rollins and was the personal maid of Mrs. Rollins. On learning that they wanted to live together, Mr. Rollins said that they must have a religious marriage ceremony, and not "just take up with each other," as so many slaves did. Elder Thomas M. Allen was asked if he would perform the marriage ceremony and promptly replied that he would. So Hampton and Harriet were married in Mrs. Rollins' sitting room, in the presence of the Rollins family, -the first slaves to have a religious marriage ceremony performed for them in Boone County. They lived together as husband and wife for forty-three years, till death separated them.³²⁰

317. Allen, and Thomas Smith, "The Elders and Brethren of the church of Christ, north of Ky, assembled in Conference, to the Christian Churches in Ky," THE CHRISTIAN MESSENGER, Vol. I (March 31. 1827), p. 141.

318. Gentry, op. cit.

319. COLUMBIA MISSOURI STATESMAN, exact title of the article is not known; November 22, 1850.

320. Gentry, op. cit.

CIVIC INTERESTS

This pioneer preacher was also interested in all things pertaining to the welfare of his country and state; to be sure he sought first the kingdom while at home and established four churches in Boone County (Rocheport, Sturgeon, Bethany, and Friendship), but he always manifested a deep concern for civic matters. In 1851, he and a few others organized the Boone County Home Mutual Fire Insurance Company and he served as one of its directors.³²¹ He and others organized a ferry across the Missouri River at Providence and he served as road overseer of a Boone County district. He was a subscriber for stock in the North Missouri (later Wabash) Railroad in 1866. In 1870, he subscribed to the Louisiana and Missouri River Railroad, which was projected through Rocky Ford and Perche townships in Boone County, but was never built.³²² He was also on the Fair Board one year.³²³ For more than fifty years, Allen was a nominal Mason.³²⁴

Writing from remote points on his long and laborious preaching campaigns, he frequently expressed his eager anticipation of a few days' rest "at home"; were there not enquirers from the colleges, churches, and civic organizations continually awaiting his return,

321. LAWS OF MISSOURI, 1851; at Jefferson City, Missouri, p. 352. Also confer the MISSOURI STATESMAN, April 18, 1851.

322. Gentry, op. cit.

323. "Notes," of Mrs. Mark Hale, unpublished.

324. Alexander Procter, "Discourse," at the funeral of Elder Allen, which discourse appeared in MISSOURI STATESMAN, October 20, 1871. This information may not be accurate, for Procter further understood that Allen had been "Master of a Lodge of which Henry Clay was a member." This is not correct. Bro. Allen was not a member nor was he Master of the Lodge after 1830; he still lived in the same community in Fayette County until his removal to Missouri six years later, but was suspended from the lodge for non-payment of dues because of lack of interest. No record has shown that he resumed his activity as a Mason any time after 1830.

325. Allen, "News from the Churches," THE MILLENNIAL HARBINGER, Vol. 1853 (August 23, 1853), p. 595.

that they might pour out their problems to this able advisor? He relaxed at concerts of the College in Columbia when his schedule permitted such, and enjoyed them a great deal.³²⁶

POLITICAL ASPIRATIONS — NONE

While T. M. Allen never sought any office, he always felt and manifested a deep interest in the matters of both State and nation. In Fayette County, Kentucky, he was elected to and served on the county court until 1836 when he removed to Missouri.³²⁷ In early life, he belonged to the Whig party and was urged by his friends to become a candidate for governor of Kentucky.³²⁸ At one time he refused a seat in Congress to fill an unexpired term. Allen's old partner in law practice at Bloomington, Indiana, James Whitcomb, had met with great success; in 1843 and 1846, he had been Governor of Indiana, and from 1849 to his death in 1852, he was a United States Senator in Congress.³²⁹ The knowledge of his friend's success and his own former success in the practice of law made the temptation great, and his friends heard him say it was most tempting to him, But he concluded that it might impair his influence as a minister of the gospel and would be setting a bad example for young preachers.³³⁰ In 1862, writing to James Rollins, he expressed his views on the subject:

326. Allen, "Letter from Bro. Allen," THE MILLENNIAL HARBINGER, Vol. 1861 (Jan. 1, 1861), p. 115.

327. Haley, op. cit., p. 158.

328. Geo. Peters, in his unpublished paper on T. M. Allen was doubtless drawing his material from Haley, op. cit, pp. 148-149, and Haley says Allen's friends urged him "to become Governor of the State." Peters infers this to have been the state of Kentucky.

329. Wm. Switzler (editor), "Elder T. M. Allen's Funeral," THE COLUMBIA MISSOURI STATESMAN, October 20, 1871.

330. Haley, op. cit., pp. 148-149.

Those clergymen by my estimation, have disgraced their calling and station by introducing politics into the pulpit.³³¹

Although a slave-holder, he was opposed to secession, and at a meeting of citizens of Boone County, held May 6, 1861, he urged those present to maintain an armed neutrality within the Union, and "not be driven away by passion and prejudice into the dangerous experiment of revolution and anarchy."³³² By appointment from President Lincoln, Elder Allen, Thomas B. Gentry, Boyle Gordon and Lewis M. Switzler had organized the Union Club in Boone County, the purpose of which was to disseminate information regarding emancipation, secession, nullification, and also to talk to young men and persuade them to join the Union army.³³³ Allen voted the Bell-Everett ticket in 1860, voted for Major J.S.Rollins for Congress in 1860 and 1862, voted for President Lincoln in 1864, and at the same time for General O. Guitar, the Union Democrat candidate for Congress in the ninth Missouri district. He called himself a Union Democrat during the war, and a "Liberal Republican" thereafter.

James S. Rollins was elected to Congress in 1860 and 1862, and in the same letter mentioned above, dated 1862, T. M. Allen asked him for a job. This was the only time he appears to have been in financial distress. He wrote, "I want no offices, but as I need a little of the needful, I would accept of any position similar to the one above indicated."³³⁴ Allen was in a position to ask this favor of his old friend, for they had been yoke-fellows in founding the State University and recently Rollins had received Allen's support in gaining a seat in Congress. The favor was grant-

331. Allen, "Letter to Major Jas. S. Rollins," written from Boone County, Missouri, February 10, 1862. It is now in the Rollins Collection, Missouri State Historical Society, Columbia, Missouri.

332; Starr, *op. cit.*, p. 207.

333. Gentry, *op. cit.* This statement by Gentry is hardly believed, for Allen was not an advocate of carnal warfare in any form, according to his plain writings.

334. Allen, "Letter to Major Jas. S. Rollins," *op. cit.*

ed when, in June, 1863, at the request of Congressman James S. Rollins, President Lincoln appointed Elder Allen a member of the board of visitors of West Point. Allen and his associate members visited that school and wrote a lengthy report making numerous valuable suggestions. In a letter written by Allen from West Point to Major Rollins (now in the Missouri State Historical Library), he gratefully acknowledged his indebtedness to Major Rollins for this appointment, and also expressed the greatest interest in the Union and the great leaders of its cause.

The victories of Vicksburg, Gettysburg, and Helena were celebrated in July of 1863, by the friends of Union in Boone County; Elder Allen, then away, sent a message of congratulations over these victories, and his general approval of the Boone County celebration.

Following the assassination of President Lincoln, Allen was a member of the committee on resolutions at the public meeting in Columbia in April, 1865. The resolutions were printed in a book containing resolutions adopted by Congress and printed by congressional authority. After the war, Allen made speeches and preached sermons in which he expressed his gratitude that the civil strife had come to an end, and he said his hope was that everyone would forget the past and work for a re-united country.

At the Johnson meeting at Columbia in 1866, T. M. Allen voted to endorse the political course of President Andrew Johnson. In 1868, he was a candidate for representative of Boone County, but was defeated by Colonel Francis T. Russell; in 1871, he was elected chaplain of the Missouri Senate, the only Boone countian to have ever been so honored.³³⁵

HOME PREACHING

Any messenger of the gospel of necessity must do much traveling, which from our modern minds is often too hurriedly dismissed. We are prone to forget that people a century ago had to

335. Gentry, op. cit.

depend on horseback and the stage, and later the steamship and railroad cars for transportation. Allen reached many of his appointments just in time to dismount his horse after a long journey sweaty and exhausted, and address a large waiting crowd. Sixty miles was a big day's work on horseback. How discouraging it must have been to Bro. Allen upon one occasion, "after a lonely travel across the great prairie" to conduct a meeting at Paris, which effort ended with no visible results!³³⁶ But later, a report came from him of a different tone, telling of a subsequent meeting of nine days' duration at Palmyra with twenty-four additions. In telling of the fast travel in 1848, Bro. Allen reported that he rode eighty miles in 1 1/2 days after a meeting with D. P. Henderson!³³⁷ Only one pleasure ride in all of Bro. Allen's travels is recorded, and that in November of 1864, from Independence.

On Friday I made an excursion with my friend and relative, Colonel Russell, to the Indian Country in Kansas Territory. The Shawnees were receiving their annuity. It was very interesting to me, to see so many hundred Indians together—men, women, and children. I was introduced to the renowned captain Parks, who commanded the Shawnees and Delawares in Florida against the Seminoles; and also to a grandson of the renowned Tecumseh, a noble looking youth.³³⁸

To "preach the gospel to the whole creation,"³³⁹ does not necessarily mean that one must travel all of the time, for a part of "creation" is at home; a great part of Bro. Allen's preaching was in Columbia, and its vicinity, as the churches established by him in Boone County well attest. He began preaching at home, not meaning simply in his immediate county or state, but in his own immediate family; all of his children were seekers after the way of

336. Allen, "Letter From T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1855 (November 12, 1855), p. 713.

337. Allen, "News From The Churches," THE MILLENNIAL HARBINGER, Vol. 1849 (November 2, 1848), p. 117.

338. Allen, "News From The Churches," THE MILLENNIAL HARBINGER, Vol. 1855 (November 25, 1854), p. 55.

339. Mark 16:15.

the Lord, as cannot be said of the children of some great preachers.

In 1841, Elder Allen, with Francis T. Russell, William A. Robards, Charles H. Hardin and others organized the Columbia Lyceum, and, in the Old Union church of that city discussed such subjects as "Is phrenology true?" and "Is novel reading beneficial?"

At the early date of 1848, Allen was a member of the Sons of Temperance, the first temperance society of Columbia; he preached and practiced total abstinence. He delivered the first address on the subject of temperance before a meeting of the Columbia Lyceum Debating Society.³⁴⁰

Samuel S. Church, the eloquent young preacher, and T. M. Allen were chosen to be evangelists for the Columbia church for the year 1845.³⁴¹ Bro. Allen's liberal education, his eminent social qualities, and his ample fortune gave him access at once to the best families of the community, as well as of the State, and made him the intimate and valued friend and associate of most of the prominent men in Missouri. A class of people was in Boone County which would never have been disturbed by the gospel, except through the instrumentality of such men as Allen. His elegant country home, Ellerslie, was celebrated widely for the generous hospitality which he and his loving wife dispensed.³⁴² His house was ever the home of the traveler, as he once wrote to Elias Smith in Boston:

Do then come if you can. Write to me soon and let me know if it will be in your power. Come to my house and make it your, home while in this section of the country. Shall we ever meet on earth?³⁴³

The church at Columbia enjoyed the labors of many of the most prominent evangelists of the State: M. P. Wills, Richard

340. Gentry, op. cit.

341. Allen, "Letter," THE MILLENNIAL HARBINGER, Vol. 1844 (April 22, 1844), p. 381.

342. Haley, op. cit., p. 148.

343. Allen, "For the Christian Messenger," THE CHRISTIAN MESSENGER, Vol. I, p. 256.

Cave,³⁴⁴ Samuel S. Church, James Shannon, J. K. Rogers, L. B. Wilkes, and others. This church often entertained the state meeting, and was always in the front rank in doing benevolent work.³⁴⁵ Bro. T. M. Allen conducted protracted meetings in the city, at which large numbers of girls from Christian College heard, believed, and were immersed twenty-five in one effort in 1854.³⁴⁶ His greatest desire and ambition, whether at home or abroad, was to spend his "subsequent days in the field of active labor, as a humble Christian minister."³⁴⁷ He often worked too hard, and was forced by severe illness to confine himself to the vicinity of home. Upon one occasion he said, "I started out in the glorious service of my Master before my health and strength would justify."³⁴⁸ His labor was faithful and for little or no financial compensation. J. A. Boulton, Allen's friend and himself a resident of Boone County and an elder in one of the churches, tells this concerning Bro. Allen's pay at Columbia:

The church in Columbia had occupied their new house of worship about a year, when, in 1842, T. M. Allen, with diffidence told one of the elders that he had been preaching for them once a month for six years, and if his labors had been of any value to them, it would not offend him, should they give some evidence of it. Accordingly an effort was made and \$85 was raised. (The church was at that time very weak, financially.) Very soon thereafter a carpenter was at work in the church, and it was known that he was building a pulpit. "Who authorized you to do this, and from whom do you expect to get your pay?" He said: "I shall not trouble any of you." After a while, it was discovered that he got from T. M. Allen the \$85.³⁴⁹

344. Haley, *op. cit.*, p. 141.

345. *Ibid.*

346. Personal conversation with Mrs. Mark Hale.

347. Allen, "Progress of Reform," *THE MILLENNIAL HARBINGER*, Vol. 1860 (January 19, 1860), p. 111.

348. Allen, "To the Editor," *THE CHRISTIAN MESSENGER AND BIBLE ADVOCATE*, Vol. V (May 19, 1847), p. 140.

349. Carr, *op. cit.*, p. 52.

**THE CORRESPONDENT:
"AFFECTIONATELY YOURS, T. M. ALLEN"**

Man's personal letters reveal his character possibly as nothing else. A letter neither blushes, nor is self conscious; it is unreserved, unveiling the unseen man of the heart.³⁵⁰ The editor of the *Millennial Harbinger* commented,

Brother Allen always writes like a Patriarch. He is, indeed, a venerable Father of Israel. His heart is interested in every good work and he delights to hold up the hands of those who are for the Lord.³⁵¹

Pendleton stated in these words the precise purpose that T. M. Allen had in reporting so faithfully. "His heart is interested in every good work." It was his custom to sit down the same day he returned home after preaching campaigns, and, with pen in hand, send an account of what had transpired since he last wrote. He did this that others might, by seeing the success of the gospel through his labors, be constrained to "thank God, and take courage." He pleaded for other teaching brethren to report their labors and the progress of truth in their respective vicinities. A. Campbell remarked that he was gratified to see what his esteemed Bro. Allen had done and proposed to continue doing. "We ought to remember that whatever is gratifying to ourselves is also gratifying to others interested in the spread of truth; and then we should not withhold from others whatever can be either profitable or pleasing to them."³⁵² Campbell later referred to Allen's letters as a "model for collecting information in the statistics of the Christian community."³⁵³ Later in life, T. M. Allen, in writing to the *American Christian Review* (1862), said to Bro. Franklin and the public, "I would not trouble you so frequently, but I know my friends in other states as well as this, are anxious to hear

350. Power, op. cit., p. 209.

351. W. K. Pendleton, "Editorial Comment," THE MILLENNIAL HARBINGER, Vol. 1855 (December Issue), p. 715.

352. A. Campbell, "Editorial Comment," THE MILLENNIAL HARBINGER, Vol. 1837, p. 326.

353. Ibid., p. 573.

from me."³⁵⁴

No man of the period had a greater interest in the welfare of the brotherhood at large; upon various occasions, Elder Allen, upon receiving a personal letter from a fellow evangelist, would send the letter unselfishly to an editor to be published, "believing it will be read with interest by the numerous friends and relatives of that great and good man."³⁵⁵ Thomas M. Allen expressed a desire that more evangelists would more faithfully and frequently report the results of their meetings, for said he, "'News From The Churches' is, to me, among the most interesting departments in our periodicals. I often there meet with the name of an old friend, from whom I have been long separated that delights my heart."³⁵⁶

Hardly a month passed in which T. M. Allen failed to write A. Campbell at Bethany, Virginia, during his entire Missouri ministry. From the years 1837 to 1870 (at which latter date the *Millennial Harbinger* was discontinued), Allen wrote some 145 letters to Bethany, reporting his labors as an evangelist. The 1865 volume is the only one during these thirty-four years which has no report from Allen; in the volume for 1861, ten letters were published from him. Home, a leisure hour, and a pen afforded Bro. Allen the necessary items to send a summary of his work to one of the editors. "This is the last day of the year 1867, and being once more at home, I avail myself of a leisure hour to try and pen you another letter of Christian love and greeting."³⁵⁷ While a vast majority of his letters came from Boone County, many were

354. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1862 (Dec. 16 issue), p. 3.

355. Allen, "The Last Moments of J. T. Johnson," THE AMERICAN CHRISTIAN REVIEW, Vol. 1857 (January 1, 1857), pp. 76-77. The letter was originally from Bro. Allen Wright, addressed to T. M. Allen.

356. Allen, "News From the Churches," MILLENNIAL HARBINGER Vol. 1845 (April 8, 1845), p. 335.

357. Allen, "Good Words From our Correspondents," THE MILLENNIAL HARBINGER, Vol. 1868 (December 31, 1867), p. 117.

written from various points during preaching campaigns. One was written from a boat.³⁵⁸

It must not be presumed that since Bro. Allen wrote so voluminously to the *Millennial Harbinger*, he made no reports through other periodicals of his day. He had first of all written to Barton W. Stone, who published many of his letters in the *Christian Messenger*; Allen was also an agent for this paper.³⁵⁹ Another monthly for which Allen was an agent was the *Christian Review*, edited by Tolbert Fanning of Nashville, Tennessee, in 1844.³⁶⁰ Although Elder Allen was listed as an associate editor of the *Christian Messenger* and *Bible Advocate*, which was edited by John R. Howard of St. Louis, he never wrote doctrinal articles—only letters of report. Jacob Creath, Jr. was also on the editorial staff of this paper. Bro. Allen acted as an agent, and sent in 21 subscribers' names from Rocheport in a letter dated 1847.³⁶¹

When Benjamin Franklin began publication from Cincinnati of the *American Christian Review* (a monthly newspaper in 1856-57, and later a weekly), T. M. Allen sent reports of his labors to Franklin also, even in the first year of its publication.³⁶² By 1860, Allen was very well pleased with the *American Christian Review*, and sold subscriptions to many people in Missouri;³⁶³ Allen and Franklin saw "eye-to-eye" on every major issue of the

358. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1858, May 4 Issue (Letter dated April 26, 1858) p. 71.

359. B. W. Stone, "Good News Continued," THE CHRISTIAN MESSENGER, Vol. VI (April, 1832), p. 127.

360. Tolbert Fanning (editor). "Editorial Comment," Christian Review, Vol. 1 (Published by the editor in Nashville, Tennessee, 1844), p. 48.

361. Allen, "Letter to the Editor," THE CHRISTIAN MESSENGER AND BIBLE ADVOCATE, Vol. V (1847), p. 71.

362. Allen, "To the Editor," THE AMERICAN CHRISTIAN REVIEW, Vol. I, p. 320.

363. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1860. p. 133.

day, so they helped each other greatly with the paper.

John R. Howard edited another periodical in Missouri, the *Christian Pioneer*. This paper was published (1861-1869) by D. T. Wright in Lindley, Missouri. Allen wrote a number of letters to this periodical and helped it from sinking in these critical years; he heeded Howard's plea, "Brethren of Missouri, sustain your own paper."³⁶⁴

Books have been written that would not have had much vital information had not T. M. Allen's faithful pen gone before, John Rogers was indebted to Allen for much information in J. T. Johnson's biography;³⁶⁵ Geo. L. Peters called him the "most accurate and voluminous correspondent;" B. W. Stone's autobiography (edited by John Rogers), might never have appeared and certainly not so promptly, without Bro. Allen's persistent encouragement;³⁶⁶ Mrs. W. H. Hopson refers to Allen's letters as much as to any other one source, when writing her husband's biography;³⁶⁷ and T. P. Haley's important work, *The Dawn of the Reformation*, gives evidence of the fact that T. M. Allen's journal was constantly before him as he recounted the history of Missouri churches. Haley (who was the last known person to have been in possession of the diary) spoke of the completeness of the work when he said that to have followed it would have been more than enough to "fill a volume much larger than this," which was almost six hundred pages (585).³⁶⁸ But for the "mass of historical data recorded in his journal," we would miss much that pertains to the life and work of the brotherhood in

364. Howard, "Editorial Comment," THE CHRISTIAN PIONEER, Vol. II, 1861, p. 48.

365. Rogers, THE BIOGRAPHY OF J. T. JOHNSON, op. cit., p. iii.

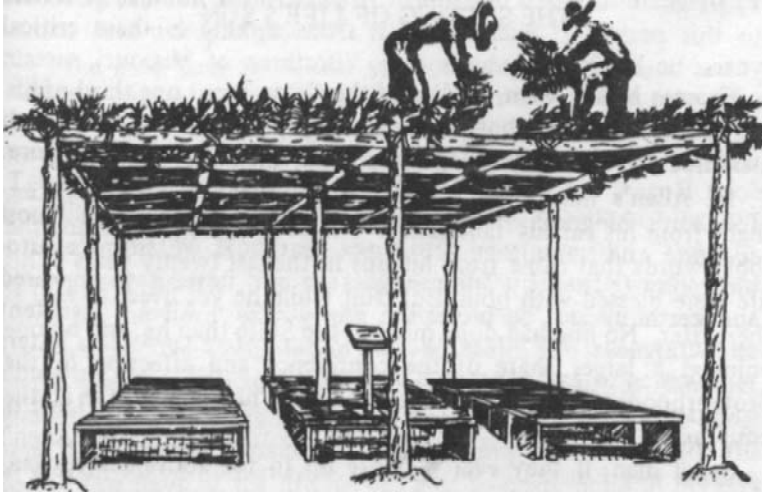
366. Allen, "Elder T. M. Men's Letter," THE CHRISTIAN MESSENGER, Vol. XIV (Dec. 5, 1844), pp. 243-245.

367. Ella Lord Hopson, passim.

368. Haley, op. cit., p. 159. It is not known, if this diary was preserved. T. P. Haley said it had been placed at his disposal (in 1888) in writing his book, by Elder Allen's son. Col. Wm. H. Allen,

Missouri.³⁶⁹

M. C. Tiers, who knew Bro. Allen intimately, wrote in 1864, that Bro. Allen "has the names, with the place, of the many



A common practice was to build relatively inexpensive preaching places for revival meetings. In the larger towns and cities these structures were usually frame ones; in the country they were "brush arbors" such as this one, made quickly from trees.

hundreds he has immersed, which is truly an interesting record."³⁷⁰

Since we are indebted to T. M. Allen more than to any other man of his time for definite reports of meetings held, numbers added, persons involved, spirit engendered, and opportunities still unused, we believe that the reader should have the privilege of reading one or two of his affectionate and historical gems; such may be found in the "Appendix."

369. Peter's unpublished article on T. M. Allen, op. cit., p. 1.

370. Tiers, op. cit., p. 99. This book also is not known to be extant, but a conservative estimate of the number of persons whom he immersed would be well over 4,000; confer the Appendix.

CHAPTER VI

THE SETTING OF LIFE'S SUN

Thomas Miller Allen, soldier of the Cross, spent one third of his life in the ripe years above the age of fifty. If a man's decline be measured by the number of years lived, then a great portion of T. M. Allen's ministerial labors were wrought as he was taking flight from his earthly tabernacle. The deeds which he did and the sober words that came from his lips in the last twenty years of his life were blessed with bountiful fruit while he yet lived, as well as thereafter. No one had done more in the State than he, and no one enjoyed a larger share of the confidence and affection of the brotherhood; according to James Challen, "his fame was in all the churches."¹

Small men, if they ever measure up to the above description, take their ease in Zion, and settle back upon their leas; but great men never quit, even as "old soldiers never die." Duke Young, a preacher of much ability and promise (who had himself refused political offices), liked to visit meetings conducted by the old "fallen Heroes" such as Jacob Creath, Jr., T. N. Gaines, M. P. Wills, Joel Haden, and T. M. Allen because he could here gather up "powder and ball" sufficient to do him through an entire campaign!²

Physical Strength After Sixty

He stood erect and was well proportioned,³ The plowshare of time had made its furrows, however, and the physical consti-

1. James Challen, "Letter From Bro. Challen," THE MILLENNIAL HARBINGER, Vol. 1860 (June 21, 1860), p. 434.

2. Haley, op. cit., p. 420.

3. Tiers, op. cit., p. 100. These observations were made in 1864.

tution which had long served him was going the way of all flesh. He more frequently now "desires a few day's rest" on Two Mile Prairie, and is becoming more grateful to the Lord with each oncoming day for the blessing of health and strength. In 1860, he penned these words of gratitude from Savannah:

The good Lord has blessed me with health and strength, and enabled me to endure the severe labor of this long and arduous campaign; during which I have preached about forty times, with many exhortations, and there have been forty-two additions to the congregations."

Bro. Allen at the age of 68 attributed the great success of a meeting at Salem Meeting House to the Lord, who gave him "strength, energy, and health" for the thirteen days' labor; twenty were added by the Lord, who giveth the increase.⁶ Again at seventy, Allen wrote, "The Lord blessed me with health and strength" to do all the speaking at a seventeen day protracted effort at Hannibal, Missouri.⁷ There were those occasions, however, when meetings were discontinued because of Bro. Allen's illness. Until the closing few days of his life he was able to correspond in his ever clear language, and in his own affectionate style; the closing words from a letter dated Nov. 2, 1867, were: "As ever, your old Bro. in the glorious hope of heaven, T. M. Allen."

Still Preaching

T. M. Allen believed that his preaching during his last years was as good as it had been in the flower of life, for, after preach-

4. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1860, p. 238.

5. Ibid., p. 57.

6. Allen, "Good Words From Our Correspondents," THE MILLENNIAL HARBINGER, Vol. 1864 (June 22, 1864), p. 381.

7. Ibid., (May 2, 1866), Vol. 1866, p. 287.

8. Ibid., (November 3, 1867), Vol. 1867, p. 692.

9. Ibid.

ing at Middletown eight times from December 26 through 29, he said, "I believe—old as I am— that I can preach as much as I ever could in my younger days. Lord, help me to be faithful until death."¹⁰ Certainly, the results of a few of his efforts would testify that to have been a true statement. In a campaign from January to April, he delivered 110 discourses, having 115 or 120 additions; "It is the Lord that giveth the increase, to him be the praise," Allen humbly concluded. For this entire year of preaching (1854), the Lord gave an abundant increase of 352 in meetings where he was alone laboring, or with other teaching brethren.¹² A summary of the increase through his preaching in 1861 further reveals his continued ability: 185 sermons, and 192 additions.¹³ The winter of 1867 was so severe, that Allen felt it his duty to stay at home, though he preached every Lord's day, save one. Bro. J. K. Rogers sometimes did the immersing, when Bro. Allen was too ill to get out.¹⁴ Others who labored with Allen during these years were Joel H. Haden,¹⁵ J. W. McGarvey, Moses E. Lard, and Alexander Procter,¹⁶ all of whom Allen highly esteemed and loved.

T. P. Haley, a preacher of the younger generation, once heard that T. M. Allen and W. H. Hopson were to hold a meeting in Danville, so he resolved to go hear these "sons of thunder." These

10. Ibid., Vol. 1868 (December 31, 1867), p. 117.

11. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1858, Jan. 12 Issue (Letter dated Jan. 4, 1858), p. 7.

12. Allen, "News From the Churches," THE MILLENNIAL HARBINGER, Vol. 1855, p. 176.

13. Allen, "Letter From Bro. T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1862 (January 4, 1862), p. 81.

14. Allen, "Church News," THE MILLENNIAL HARBINGER, Vol. 1867 (March 10, 1867), p. 213.

15. Allen, "News From The Churches," THE MILLENNIAL HARBINGER, Vol. 1852 (April 1852), p. 417.

16. Allen, "News From The Churches," THE MILLENNIAL HARBINGER, Vol. 1851 (May 8, 1851), p. 477.

two were true yoke-fellows; Hopson did most of the preaching, "but Bro. Allen supplemented each sermon with a powerful exhortation, usually closing with these words:

'Say, will you to Mount Zion go,

Say will you come to Christ or no?'"

Since only Methodist Episcopal Church South had a church edifice, Hopson and Allen held their meeting in the courthouse. During this meeting quite an old lady by the name of Powell made the good confession, and Bro. Hopson alluded to her as "an old sister" who had nobly taken her stand on the Lord's side. The next morning Bro. Allen and T. P. Haley called on her at her house when she remarked to Bro. Allen that she didn't feel like going to the water with the doctor because he had called her an "old woman" the last evening. "Bro. Allen told her promptly that Dr. Hopson was a Christian Gentleman and had spoken of her kindly as an 'old sister'".¹⁷

In 1867, Bro. Allen had the pleasure of laboring conjointly with another aged and honored leader in the early restoration, "Racoon" John Smith. The meeting was conducted at Hickory Grove, only 16 miles northeast of Columbia, September 6-16, 1867. The congregation was left "greatly revived and encouraged," having had thirty-two additions. Each of the men spoke once a day, and Bro. Allen was the immerser. Allen reported that Smith still had "remarkable strength of body and mind, for one of his age." His discourses Allen believed to have been equal to any of his efforts in his palmy days, in ability and power. A basket dinner was enjoyed each day.¹⁸ A full report of the meeting was mailed promptly to Bethany, where the editor temporarily misplaced it, but later wrote:

This letter was overlooked till now, but it is never out of date to

17. Haley, op. cit., pp. 265-267.

18. Allen, "Good Words From Our Correspondents," THE MILLEN-NIAL HARBINGER, Vol. 1868 (September 22, 1867), p. 53.

chronicle the work of this honored veteran of the Cross. It must have been a treat indeed to attend a ten days' meeting conducted by two such aged and honored and able men as John Smith and T. M. Allen.

In a later report to Ben Franklin concerning the same place, Hickory Grove, Allen said he dropped back by there after the effort with John Smith, and gave five more discourses in three days, and there were eight additions, making forty-five altogether added to that church in but a short time.

Tours During the Closing Ministry

To Illinois.— Brother Allen rarely ever preached in Illinois; sometimes he went a short distance across the line near Palmyra of Canton; he preached once near Abingdon, at the first meeting in Meridian Meeting House.²¹ A few years before, he said he went to Jacksonville, because while at Carrollton, Bro. Cox and C. D. Roberts came "with determination to *compel* me to go with them to Jacksonville, if only to remain a few days." They persuaded him, and by carriage, the company arrived in the city on the evening of December 19 in time to meet an appointment which had previously been made. Great success crowned his labors here during the six day visit, but duties called him back to Missouri, and with reluctance he must needs have gone. While in Jacksonville, Allen cultivated the acquaintance of Bro. Jno. Sweeney, and met many of his old Kentucky friends of thirty years yore. With mixed emotions, he met many children of his deceased friends.²²

19. W. K. Pendleton, "Editorial Comment," THE MILLENNIAL HARBINGER, Vol. 1868 (January, 1868), p. 53.

20. Allen, "Church News," THE MILLENNIAL HARBINGER, Vol. 1867, p. 366.

21. Allen, "Letter From Elder T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1869 (March 15, 1869, pp. 231-234.

22. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1862, Feb. 4 Issue (Letter dated December 24, 1861), p. 3.

To Tennessee.— For several weeks in May, June, and July, 1859, Bro. Allen for the first time preached in the state of Tennessee. He obtained many subscriptions for the *American Christian Review* while there, and sent them to the editor, Eld. Franklin.²³ A two-weeks' meeting was conducted in Murfreesboro, when seventeen were added to the Saviour; five trips were made to Stone's River to immerse. Among those present were many men of distinction, including Brothers Sewell, Lipscomb, A. B. Jones, and E. Osborne.²⁴

On his way to Tennessee, Bro. Allen stopped in Lexington, to visit the graves of his children and former associates. A huge monument was being erected to the memory of Henry Clay, whom Allen had known quite well while in Kentucky. We observe with solemnity old Bro. Allen's reminiscences in this graveyard visit.

Tuesday morning I visited the Cemetery, and in strolling saw names of many of my old friends and former associates, inscribed on their beautiful monuments; indicating the place where they rest quietly from the cares and sorrows of life. I also stood by the spot where three of my dear children lie, who died before I went to Missouri; they are in the same lot where rests my only sister and her husband, the late Col. T. A. Russel, and several other members of his family; it is not far from the graves of the lamented J. T. Johnson, and his companion. In viewing the resting place of my children and other relations, I was reminded of the quietness and peace of the grave, and how free they were from the storms, sorrows, and troubles the living had to meet and endure.

Thomas Allen returned to Tennessee the following summer, and again labored several weeks in Rutherford County, with good success. The "Gospel Advocate" reported his work in Tennessee,

23. Ibid., Vol. 1859, June 7 Issue (Letter dated May 25, 1859), p. 91.

24. Allen, "Progress of Reform," *THE MILLENNIAL HARBINGER*, Vol. 1859, (June 3, 1859; Murfreesboro, Tennessee), p. 418.

25. Allen, "Correspondence," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1859, May 17 Issue (Letter dated April 28, 1859), p. 79.

referring to Bro. Allen as "one who has long been earnestly engaged in pleading the cause of the Master and is one of our most respected evangelists."²⁶

Three meetings were conducted during this summer visit, the first being at a new meeting house (called Union) about nine miles south of Murfreesboro. This meeting was at an extremely busy time for the farmers, and was conducted in the face of strong opposition from the sects. Yet, twenty-five were added to the Saviour's body.²⁷ Allen here met Tolbert Fanning, then president of Franklin College, Elisha Sewell, and G. W. Cone.²⁸

At a meeting at Murfreesboro (June 6-20), eleven were added, two of whom were pious Methodists. The brethren were then building an edifice in which they could meet comfortably.²⁹ Twenty-nine discourses were delivered in all, and one Baptist heard all twenty-nine, and obeyed the gospel the last night of the meeting. (The meeting closed on the 20th, but the prospects were favorable, so Allen continued through the 29th, and thirteen more additions were obtained.³⁰)

At the Hallshill meeting (June 21-24), the crowds were good in spite of the time being in the midst of harvest. Here, B. W. Stone a half-century before had labored, when the country was almost a wilderness. 'I rejoice that, in the good providence of God, I have been permitted to labor in a field where such great and good men preceded me.'

On last Sat., an amiable and beloved sister, Julia Jones, was struck sick with paralysis, in the meeting house, while I was speaking in the afternoon, and was taken to old Bro. Jacob Wright's, close by, where she died at 11 o'clock that night; what a solemn warning! She seemed

26. Boles, op. cit., p. 84.

27. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1860 (June 6, 1860), p. 418.

28. Ibid., p. 108.

29. Ibid., (June 25, 1860), p. 478.

30. Ibid., (July 2, 1860), p. 479.

in good health just before, and subscribed for the Harbinger during the intermission. Her name I send in this letter. Some of her friends will doubtless profit by this, almost her last act. Though dead, she yet speaks.³¹

On the return trip to Boone County, Bro. Allen spent a day in Nashville and a day in St. Louis, and arriving on Two Mile Prairie, he found his family in good health. He stayed at home only one day, then left to hold a meeting at Friendship, where thirteen more were gained.³²

To Bethany, Virginia.- In 1831, T. M. Allen paid a brief visit to the Shenandoah Valley of Virginia, and from that time until 1862, he had not returned. At this latter date, Bro. Allen exclaimed, "Duty calls me" to Virginia, but this was not to the old homesite, but into what was the following year called "West Virginia," to Bethany. He planned to circle down through Kentucky on his homeward journey, to spend a few weeks with Bro. Gano and others where he had commenced his "humble career as a Christian teacher."³³

Bro. Allen gave his children the parting hand on June 26, 1862, and arrived safely in Bethany on the second of July, where he was welcomed cordially by A. Campbell and his pleasant family into their delightful home. Of Bro. Campbell, Allen remarked, "It was truly interesting and refreshing to be with this venerable man of God, in the bosom of his family, where you must mingle with him to fully appreciate his greatness and goodness." He visited a meeting of the Board of Trustees and the commencement exercises; "The Baccalaureate," said Allen, "of the venerable Priest, Campbell, was what you would have anticipated."

31. Ibid., (June 25, 1860), p. 478.

32. Ibid., (July 10, 1860), p. 479.

33. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1862, July 29 Issue (Letter dated June 23, 1862), p. 3. This "duty" was never identified.

Eld. Allen was privileged to speak to a large audience at Bethany the first Lord's day, but, in order that he might meet Bro. Gano at the appointed time, he did not tarry as long in Bethany as he desired. The brief visit confirmed Bro. Allen in the belief that Bethany College was meeting the high expectation of its friends, and that "its educational advantages deservedly commend it to the favor and patronage of the Brotherhood."

On his way to meet his old friend, John A. Gano, of Kentucky, the latter affectionately greeted him at the depot in Paris, and welcomed him once again to old Bourbon, the scene of cherished memories of some thirty bygone years.³⁴

To Kentucky.— After Allen's removal with his family and belongings to Missouri in the fall of 1836, he came back to Kentucky every few years to preach, to renew old acquaintances, and to take back stock to replenish his Missouri herds on Two Mile Prairie. He returned in 1852, 1857, 1858, 1862, and 1863.

The campaign in 1852 lasted seven weeks, after which Allen wrote, "I never spoke so much, in the same length of time, before." He was accompanied at almost every meeting by Jno. A. Gano and during this campaign, there were over sixty additions. When Allen got home, he was sent for by J. W. McGarvey, T. N. Gaines, and W. C. Boone, to come to Ashland, Howard County, to help in a meeting they had begun there. On July 17, he arrived in Ashland; there were 15 additions when he arrived, and 43 when he left.³⁵

During the ten or eleven week tour in the summer of 1857, Allen preached eighty-four sermons, and 101 were added to the churches. Other teaching brethren assisted in these meetings,

34. Ibid., August 5 Issue (Letter dated July 9 and 19, 1862), p. 3.

35. Allen, "News From The Churches," THE MILLENNIAL HARBINGER, Vol. 1852 (July 23, 1852), p. 536.

36. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1857 (September 18, 1857), p. 660.

which were "delightful, though laborious."³⁷

The following year, Bro. Allen came to Kentucky twice, the first- time to stay four months and preach (January to April), and the second time was late in the year, during the months of November and December. The reason Allen's campaign was so prolonged, was that he might be near his only surviving and much afflicted daughter, who then resided in the city of Louisville.³⁸ Also, for some time he had been strongly solicited by John Rogers to come. Many persons were present in the heart of winter (January 9-19) at Berea, and thirty-three accessions were made when Bro. Allen preached. Bro. John Rogers was one of the men of distinction in attendance who had known Allen longest; he wrote these words pertaining to the Berea meeting:

I have left Berea (one of my regular preaching places), Allen has been the principal speaker; Bio. Gano and I have been in attendance most of the time, and Bio. Gano has done good service. I have known Bio. T. M. Allen for near 35 years, and though he was a very respectable and successful preacher before he went to Missouri, he has certainly greatly improved since he went there, some twenty years ago. Upon the great elementary principles of Christianity, as well as its practical teachings, few men excel Bro. Allen. There is great point and force and earnestness in his discourses. Nothing but a "thus saith the Lord" has any influence with him in the decision of a religious question. His locks are whitened by the frosts of some 60 winters, and yet he is laboring more, with as much, if not more earnestness and success, than at any period of his ministerial life, which covers a period of about 35 years.

May the good Lord preserve him for many years to come, and bless him and make him a blessing. He is a man of noble hearing, of a clear heart and a generous heart, a friend of God and all good

37. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1857 (September 8, 1857), p. 320.

38. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1858, January 5 Issue (Letter dated December 21, 1857), p. 2.

men.³⁹

Allen's old friend and faithful son in the gospel, John Allen Gano, was another who was deeply impressed by the life of Bro. Allen. He wrote these kind remarks the day after the meeting closed (January 20):

Bro. Allen was the chief speaker and presented the gospel facts, proofs, commands and promises, with great clearness, force and affection.

When I looked upon his bleached and hairy locks, as he plead with so much zeal, intelligence and power his Master's holy cause, my soul was deeply stirred, I thought of his abundant, self-sacrificing and long-continued labors in Kentucky and Missouri, and now, in God's providence, among his old friends again, embracing a period of more than thirty-four years; of the vast amount of good achieved by his instrumentality—an amount eternity alone can tell; and thus reflecting, I felt to thank our gracious Heavenly Father that in advanced life, bereft of so many near and dear to his heart, in the midst of trials, afflictions, and persecutions, trusting in Christ, doing faithfully the work of a devoted and honored evangelist, he is sustained by the Christian's hope, the rich assurance of the smiles of heaven and the prayers and co-operation of thousands of true hearts. He appears to come nearer filling the place occupied by the beloved and laborious John T. Johnson, now gone to his heavenly rest, than any evangelist in our ranks. I understand, the last State Meeting in Missouri appointed him one of the State Evangelists—a more efficient man could not have been selected, if not prevented from acting by his daughter's illness, Bro. Allen must excuse me for speaking as freely as I have done. I consider this much due to him and his Master's cause. O that I could, by holding up to view such imitators of Christ our Saviour, excite myself and younger preachers-yea all! to do more for our everblessed Lord and his great cause.⁴⁰

An effort embracing eleven days at Harrodsburg, Kentucky,

39. John Rogers, "Letter to Benjamin Franklin," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1858 (January 19, 1858), p. 19.

40. John Allen Gano, "Letter to Benjamin Franklin, Editor," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1858 (January 23, 1858), p. 31.

proved to be a successful meeting also. Allen visited his old acquaintances, among whom was John Augustus Williams, who was at the time the President of Daughter's College, one of the most flourishing female institutes in the country. After the meeting, Allen returned to Louisville to be with his daughter, and while "here tonight with her," he wrote a report to Bro. Franklin.⁴¹

At Leesburg, in Harrison County, "Bro. Thomas M. Allen, of Missouri, the laborious and warm-hearted evangelist" was the principal speaker in an eight day meeting from March 5-13.⁴²

Because of earnest solicitations from the brethren in Bloomington, Illinois, Allen traveled 400 miles by rail to meet with them for a ten day meeting. His return to Missouri was necessarily postponed, but he enjoyed rich fellowship wherever he went. At Bloomington, he met Bro. Loos of Eureka College, and old Bro. Henry Palmer, then stooped under 76 years and more than fifty years as a minister. When he (Bro. Palmer) heard that T. M. Allen was in Bloomington, he came from Eureka where he then resided, to meet his dear Brother once more on earth. "His love and Christian regard," responded Allen, "are duly appreciated by me." A. Campbell had, with W. E. Pendleton, preceded Eld. Allen to Bloomington the week before on a benefit mission in behalf of Bethany College.⁴³

Before setting his face homeward, Bro. Allen held one more meeting, this time in Jefferson, Indiana . . . the first record of his preaching in this state, or being in it, since his law practice in the early twenties. He was constrained to endeavor to abolish an unfortunate schism which had long caused sorrow and suffering in

41. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN RE VIEW, Vol. 1858, p. 43.

42. John Allen Gano, "Letter to the Editor," THE AMERICAN CHRISTIAN REVIEW, Vol. 1858 (March 16, 1858), p. 51.

43. Allen, "Success of the Gospel," THE AMERICAN CHRISTIAN REVIEW, Vol. 1858, April 27 Issue (Letter dated April 7, 1858), p. 67.

the church, and which "blighted the prospects of that once flourishing congregation; but there were a few faithful and devoted Disciples who stood fast and firm, and the Lord has greatly blessed them of late." Bro. Allen requested that this congregation be remembered by the preaching brethren, since they did not have a preacher, and were "truly a noble band of brethren." (Allen wrote this report from a steamboat after he finally started home.) When Bro. Allen returned in December, he remembered this congregation, and preached there ten or twelve days, when he cheerfully reported, "The cause is looking up here."⁴⁵

Once again, Thomas M. Allen gave his "little family" and friends the parting hand, on November 17. He arrived at Louisville, finding his daughter still much afflicted; he preached in that city, and nearby in New Albany, Indiana, before going on to Lexington, where he had the privilege of once again seeing the then aged Bro. Thomas Smith, with whom he had labored while in Kentucky in many co-operative efforts in state meetings, etc. From Lexington, Bro. Allen started in a heavy rain for Antioch, and arrived in time to hear the beloved Bro. Gano preach a funeral sermon occasioned by the death of Peter Troutman, whom Allen had immersed more than thirty years before, and who had been a worthy member of that congregation from that time until his death. Bro. Gano was compelled to return home that evening because his wife was ill.⁴⁷ Bro. Allen stayed and protracted the meeting, and twelve were added during the five days he labored at this old church, where some thirty years before he had planted the seed of the kingdom, and had labored regularly for a number of

44. Ibid., May 4 Issue (Letter dated April 26, 1858), p. 71.

45. Ibid., January 26 Issue (Letter dated January 7, 1858), p. 15.

46. Ibid., Letter dated November 27, 1858, p. 195.

47. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1859 January 4 Issue (Letter dated December 10, 1858), p. 3.

years in cultivating the infant church. Bro. Gano returned on Wednesday, and he and Allen were the chief speakers, though W. H. Hopson, L. L. Pinkerton, and Bros. Richetts and Richardson were present also. The only member who remained alive, among those who were with Allen at the beginning, was the beloved Bro. John Giltner, with whom Allen tarried. Antioch and Old Union churches had been his especial care and concern during his residence in Kentucky. At Old Union, a five day meeting was conducted by Gano, Allen, and John Smith, although Gano and Allen preached most of the time.⁴⁸ Of the occasion, Bro. Allen commented in these heart-stirring phrases:

Last Monday I commenced at Old Union, where I held my membership from its organization until my removal to Missouri. The venerable John Smith and Bro. John Rogers were also present a day or two. We had a very pleasant meeting, but the rains and bad roads were much against us. Oh, what mighty changes have taken place since I went to Missouri; but I still find the same Christian and personal worth, and warm and generous friendship, as in former days, I felt truly solemn in meeting with the few brethren and sisters with whom I mingled and worshipped in bygone years, but was truly thankful that I was permitted to return to this, the field of my youthful labors in the Christian ministry.⁴⁹

John Allen Gano, who was at Antioch "John the Immerser," was also present to hear Bro. Allen at Old Union, and at the conclusion of the meeting, he penned these words:

Bro. Allen gladdened all hearts by his words of instruction and encouragement here. It is astonishing at his age how much labor in speaking and otherwise he can undergo. On Wednesday our beloved Bro. John Rogers, of Carlisle, joined us, and then in a measure it was truly like living over the past. We were on the same ground where in other days we had together battled for Christian liberty and Christian union in Christian love. Bro. Rogers was first in the army, Bro. Allen

48. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1859 (December 10, 1858), p. 56.

49. Ibid.

next, and I the last and the least, am thankful I am permitted to serve under such a Captain and in such company.

After meeting at Union the two preached at Newton, and then at Georgetown, where Gano preached every month. Therefore the laboring oar was put in the hands of Allen, "and well did he present and sustain the cause of New Testament Christianity in this focus of Baptist Schools and Baptist influence."⁵⁰ The venerable Bro. John Smith was present, but was overwhelmed with sorrow and grief, on account of the severe affliction of his son; occasionally, however, he would be heard with his well-known power and force.⁵¹

In the early summer of 1862, Allen returned to Kentucky for a period of about ten weeks, during which time he preached at Eminence, Hendronsville, LaGrange,⁵² New Castle,⁵³ and at Old Union. An unexpected interruption abruptly brought to an end a meeting at Old Union, in which Bro. Hopson and Bro. Allen were alternately doing the preaching with Gano exhorting, as he was at home. It was "one of those glorious meetings everybody loved to be at (sic)," Mrs. Hopson said. The circumstances of the disruption were that it had been rumored that John Morgan was marching into Kentucky, but many believed it to be an idle report. On a beautiful day, July 18, Bro. Hopson was preaching in the midst of a large gathering when 25 or 30 Morgan men rode up to the church, and at once the church was dismissed. Allen and Hopson were looking upon the exciting scene, and some one handed the latter a note. It read: Dear Doctor: I promised to let

50. John Allen Gano, "Letter to the Editor," THE AMERICAN CHRISTIAN REVIEW, Vol. 1859, Jan. 4 Issue (Letter dated December 20, 1858), p. 3.

51. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1859 (December 27, 1858), p. 57.

52. Allen, "Correspondence," THE AMERICAN CHRISTIAN REVIEW, Vol. 1862, October 7 Issue (Letter dated Sept. 10, 1862), p. 3.

53. Ibid., December 16, Issue p. 3.

you know if at any time you were in danger. The order is out for your arrest; get out of the way the best you can. Your Union Friend, J. L." Allen and Gano then read the note; both were union men at the time, and were shocked and grieved.⁵⁴ The occasion produced so much commotion and feeling that the brethren thought it prudent and best to adjourn the meeting; so they repaired to the water, where Bro. Gano immersed one lady who had confessed the Lord. The congregations were large and there was a basket dinner each day. Bro. Allen wrote:

It was truly an interesting meeting, and particularly so to me. I was rather opposed to adjourning the meeting, and it was very unfortunate that it was so disturbed and interfered with on the last day, as a young man informed us that at the water he and some five or six others expected to have confessed the Saviour that day; and I believe, from what I then, and have since heard, that there would have been ten or twelve additions that day.

This is the first congregation I ever belonged to. It was planted on the 23rd day of June, 1823, by Elder B. W. Stone with only six members—myself, two other brethren and our companions,—being the beginning of this old and prosperous church, the mother of preachers, and now having a membership of (sic).

After the absence of many years, God has permitted me to return to the land and congregation of my early labors in the Christian ministry, and although the most of my old associates have gone to other lands, or passed to the spirit world, still a few, who knew me from the beginning, were present to greet and welcome me as in former days, while others received me with open arms, and encouraged me to persevere in this great and glorious enterprise—trying to reinstate the pure and original gospel of Jesus Christ. Long will this interesting meeting be remembered at Old Union.

After the meeting, Bro. and Sister Hopson went home with Bro. Gano, and Allen went along too. That evening, while they were sitting out in the yard under the trees, thinking of what the day

54. Ella Lord Hopson, *op. cit.*, pp. 104-106.

55. Allen, "Correspondence," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1862, August 5 Issue (Letters dated July 9 and 19, 1862), p. 3.

had brought forth, the tramp of horses and the rattling of sabers announced the advance of soldiers—but of which side, it was not known. As they came down the avenue toward the house, the leader spoke; it was the voice of Gen. Richard Gano.

In a moment he was in his father's arms, and surrounded by the whole family. They had not seen him for two years. Bro. Gano stood for a moment looking at Dr. Hopson, and said, "They may send me to prison if they want to, but I will give Richard his supper."

Mrs. Hopson continues,

I shall never forget that hour. When we gathered about the family altar that night there were two sons less in the family group. Bro. Allen was the only one who could lift his voice in prayer.

From January 3-14, 1863, Bro. Allen conducted a meeting without any assistance (delivering both the discourses and the exhortations) at Shelbyville. Despite the time of year, they met at the water, and after a short address there, Allen immersed the believers; he remarked "I believe I never witnessed a more solemn, impressive, and beautiful immersion in my life." The times were not propitious for a most successful meeting, however, because of the weather, and the much concern and excitement over the terrible battle at Murfreesboro, in which there were many persons from this town and county; all were anxious to hear the fate of their friends. The bodies of some gallant men, who fell on that bloody field were brought home to their final resting place. Notwithstanding these facts, the meeting was refreshing and pleasant, and the congregation was greatly encouraged.

When Elder Allen finally and wearily came to Ellerslie, on March 6, 1863, he was ill for about two weeks, doubtless because of the lack of three nights' sleep resulting from improper connec-

56. Ella Lord Hopson, op. cit., p. 54.

57. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1863 (April 10, 1863), p. 188.

tions on the homeward journey.⁵⁸

Thomas M. Allen paid his last visit to the Bluegrass State in 1863; his itinerary of the last campaign included the churches at Eminence, Antioch, and New Liberty. He labored on Lord's days quite often at Eminence during the year, with considerable success, especially with students of Eminence College.^{59,60} Brethren McGarvey, Grubbs, and M'Guin were conducting a meeting at Antioch in July, and when Bro. Allen heard of it, he hired a buggy and went there the next morning (July 22). McGarvey preached in the forenoon and M'Guin spoke in the afternoon; Allen followed each with exhortations. Nine confessed and obeyed. Over 35 years had elapsed since the church was planted in this place by Allen, yet, while looking out over the congregation, he could not identify one single face, Bro. John Giltner having not long ago passed to the spirit land; he had been the only remaining link in the church holding the past and present together. Eld. Allen met the late Bro. Giltner's children, and added, "I could but thank God and take courage, that I was again permitted, in his good providence, to be again at Antioch." Allen thought of the members of the Antioch church often in his last days, for their own works' sake and also for their fathers' sakes.⁶¹ On July 23, 1863, John Allen Gano met Allen and carried him home in his buggy, where there was great sorrow. William C. Gano was very ill, and Eld. Allen failed to meet an appointment, as he felt he should remain with this sorrowing family. William C. passed away on the 25th; "under all the surroundings, it was one of the most afflictive visitations I ever witnessed." Gloom was cast over the neighborhood also, and over the entire circle of acquaintance.

58. Allen, "Correspondence," *THE AMERICAN CHRISTIAN REVIEW*, Vol. 1863, Feb. 3 Issue (Letter dated Jan. 14, 1863), p. 19.

59. *Ibid.*, September 1 Issue (Letter dated July 28, 1863), p. 139.

60. *Ibid.*, December 15 Issue (Letter dated Nov. 18, 1863), p. 199.

61. *Ibid.*, September 1 Issue (Letter dated July 28, 1863), p. 139.

He was only thirty-five years of age, and was "devoted to his parents, and particularly attentive to his dear mother; he seemed to live almost entirely for the happiness and benefit of others"—generous, and enthroned in affections of all who knew him. He had been above all, a faithful Christian, since he was twenty, when he obeyed the gospel. Bro. Allen preached the funeral at J. A. Gano's house to a large and solemn audience.

The next meeting was at Paris, but the rebel raids stopped meetings, and Allen returned to comfort the mourning Gano family, expecting and planning soon to return to Missouri, "if the Lord will."⁶²

At New Liberty, Bro. Allen found himself a stranger in his own home country, and therefore was urged to do all the speaking. He delivered some twenty-three sermons, besides many exhortations during the fifteen days the meeting was in progress. After an appointment to meet at the water to immerse eight souls into Christ, Bro. Allen expected to go on to Missouri, for, he concluded, "I have labored much for one of my age."⁶³

These last visits to Old Union were to Bro. Allen and to the congregation what (some twenty years before) Barton W. Stone's last visit to Caneridge had been. On that memorable occasion in 1843, Stone's mind reverted to the winter of 1796, when he first occupied the pulpit, in that consecrated house; and the thrilling and soul-stirring events of his religious life, for nearly 47 years, passed in review rapidly before his mind. The deep fountain of Stone's feelings was stirred with these reflections, and as the venerable Patriarch said, "Ye know from the first day I came among you, after what manner I have been with you at all seasons, serving the Lord with all humility and many tears, and temptations." The aged of his friends before him looked back to that period, and

62. Ibid.

63. Allen, "Progress of Reform," THE MILLENNIAL HARBINGER, Vol. 1863 (August 18, 1863), p. 430.

they contemplated him as he had appeared in the days of youth, coming in and going out among them; they saw his auburn locks, his blooming cheeks, his smooth and handsome features, his piercing eye, and his dignity of bearing. But time, all-conquering time, had marred these beauties of the outward man. As they looked upon his face for the last time, they saw the rosy hue had fled from his cheek, and time had left many furrows on his brow, his once auburn locks had bleached, and his dimmed eyes were bended down to mother earth. There were many tears of joy in the assurance that the inward man was receiving new moral and spiritual beauties day by day, and that he had proven himself from the first day he came among them to that last hour to have been a most devoted servant of God, and of the church, and that by his humility, piety, zeal for the honor of the Saviour, purity and unity of the church, salvation of sinners, he had gathered around him thousands upon thousands of devoted friends, and had commanded the respect and love of even his religious opponents. Here now, at the shrine of truth, he had come to lay down his mild and amiable disposition, his soft and engaging manners, his kind yet uncompromising stand as a Christian even with the great amount of persecution he had borne, all with meekness, forbearance, patience, and fortitude. He had offered the sacrifice of ease and honor on the altar of the cause of Christ.

Similar words were spoken in respect of Barton W. Stone and his last meeting at Caneridge in 1843; but they have an equal significance as applied to one of his converts, Thomas M. Allen, and his last meeting at Old Union in 1863.

In looking back over these primitive years of the spread of the gospel in the state of Missouri and Kentucky, we cannot doubt that there have never been grander men—men more devoted to God's word nor fuller of the spirit of sacrifice. Those noble

64. Rogers, BIOGRAPHY OF ELDER BARTON W. STONE, op. cit., pp. 85-87.

spirits, though erring as men must, rallied the straggling, struggling, and scattered forces together in those heroic days. Let us cherish their memory, and imitate their virtues as they imitated the virtues of the apostles, while we press on to accomplish greater achievements which their eyes were not permitted to see.

Blessed Are The Dead . . .

For several years in the late sixties, Thomas M. Allen had been quite feeble, though he preached almost every Sunday to some congregation until the time of his death. In the late summer of 1871, he was engaged in holding protracted meetings in upper Missouri, as far north as Maryville, in Nodaway County. Having overtaxed his strength, he returned to his home in Columbia. The weather had been exceedingly hot, and he was prostrated by an attack of inflammation of his stomach and bowels; he also had a distressing cough, which he attributed to constant speaking.⁶⁶

His residence at the time (since 1869) was on the North side of Park Avenue, between third and fifth streets in Columbia; but he was then engaged in building a new residence on the East side of Ripley, between Walnut and Windsor. In a frame house in the northwestern suburbs of Columbia, known as the Carlyle House, Bro. Allen was confined to his bed on October 1, when he wrote in his diary:

I was very unwell and in bed all day. Brother and sister Hurt and Sister Julia Jacobs came to see me in the afternoon, and spent a pleasant hour or two with me. This was all the company I had to-day, except several of my old servants who came. I spent a lonely day, but I thank my Heavenly Father for his loving kindness and blessings to me. Lord, do help me to be humble, thankful and faithful.

65. Edwin Stephens (editor), "Death of Elder T. M. Allen," THE COLUMBIA MISSOURI HERALD, Newspaper of Columbia Missouri (October 12, 1871).

66. Haley, op. cit., p. 160.

67. Gentry, op. cit.

Brother Allen's last entries in his diary indicate his clarity of mind and ease of spirit during his last days.

October 2d. I was unwell and did not go up town to-day.

October 3d. I am much better to-day, and was out at the building twice; I went to Christian College in the afternoon and met with Lizzie Arnold (his niece) when she came home with me and staid all night.

October 4th. I threw up a good deal of blood last night, in coughing and some to-day.

October 5th. I rode out to the farm by myself.

October 5th, at night. Old Ring stood guard for me.

October 6th. Dry and dusty as ever, though it burned quite cool in the afternoon. Brother Rogers rode out with me to look at my building. He was very much pleased with the situation and character of the improvements. Our newly elected professor, Col. Albert, reached here on the evening train, accompanied by his father-in-law, James Taylor, of New Port, Kentucky. All alone at night.

This was the last entry Bro. Allen ever made in his voluminous journal and doubtless the last words ever written by his hand. During the last four days, Bro. Allen's only surviving child, the faithful and devoted William Henry Allen, took up when his father could write no more.

October 7th. My father was in town this morning in usual health. In the afternoon, about three o'clock, he was taken with a chill followed by severe fever. Dr. Lenoir was called in and left medicine to be given during the night. He spent a restless night, complaining very much.

October 8th. About four o'clock father had another chill and high fever. Dr. W. T. Lenoir was present morning and evening, when the disease began to assume a typhoid shape. Still complaining of pain in his bowels.⁶⁸

He was absent from church on this Sunday, confined to his bed, but not apprehending anything serious, he permitted an appointment to be made for him to preach at the church in this place the following Lord's day, which never came—for him.

68. Haley, op. cit., pp. 160-161.

69. Stephens, op. cit., Oct. 12, 1871.

October 9th. The doctor called again and pronounced my father no better; still complaining constantly. I telegraphed my cousin and adopted brother, Dr. T. Allen Arnold, of St. Louis. Dr. L. called in the afternoon; gradually sinking; spent a restless, sleepless night; suffering very much.

October 10th. Doctor called this morning, pronounced my father not so well; getting weaker all the time. He continued to grow worse, complaining constantly; about one o'clock became flighty, talked incessantly, and at half past two o'clock his spirit calmly, peacefully and without a struggle passed to the eternal world. Aunt Mary Garth, her son James, Drs. Lenoir and McAllister, and some others were present. Other friends came in, and his lifeless body was soon clothed in a suit of black, and looked as natural as life, as if he were in a peaceful slumber, as I have often seen him.

October 11th. This was a lonely, sad day. Numbers of friends and acquaintances called. My father's lifeless body was reposing sweetly, as if in a natural sleep. A splendid metallic coffin was brought, in which his body was to rest in the cold, silent tomb. Dear, departed father, I believe you are reunited with dear ones who have gone before you to the spirit land. May I live and act so that I may meet you in the realms above. Dr. Thomas Allen Arnold, my cousin reached here to-day. Dear boy, my father raised and educated him and prepared him for usefulness."

The obsequies of Elder Allen were conducted in the Christian church, in which was assembled the largest congregation that ever met in the building, and one of the largest crowds ever seen in Columbia. The doors of the business houses were closed during the exercises. Citizens of all classes, and without distinction of sect in religion or creed in politics, were present to testify their respect for the memory of one so useful while living and no less honored while dead.

The funeral services at the church were introduced by the reading of portions of Scripture and appropriate remarks by the President of Christian College, Elder J. K. Rogers. At the conclusion of his remarks, he announced that a discourse on behalf of the

70. Haley, op. cit., pp. 160-161.

church would be delivered by Elder Alex. Procter, of Independence; after which, on behalf of the community at large, J. S. Rollins and Wm. F. Switzler, old and intimate friends of Mr. Allen, would speak of him as a citizen.

After a hymn and a most touching and appropriate prayer by Elder J. A. Berry, of Moberly, Elder Procter proceeded almost entirely without notes to the delivery of a clear and comprehensive delineation of the character of the deceased. Our reporter, in attendance, made the following observations of the discourse:

It could hardly be termed a sermon in popular parlance, for no text was taken or special portions of Scripture expounded; but a plain and yet eloquent truthful and yet eulogistic resume of the Christian life and ministerial labors of Mr. Allen. It comprised his Christian character in epitome, and presented in diction the most chaste and elegant the peculiar mental characteristics, the happy blending of firmness, persuasiveness and force, which marked the career of the deceased.

Col. Switzler and Maj. Rollins followed in brief addresses. Standing near the coffin which contained the remains, they attempted, evidently with much emotion, to speak of him as a citizen, as a Christian patriot and gentleman, as a patron of education, as a friend of progress and humanity, as one generous and catholic in spirit, and ambitious of usefulness in all the relations of life.

A very large procession followed to the grave, according to the printed program:

ORDER OF PROCESSION:

1. F. D. Evans, Assistant Marshal.
2. Hearse, with Pall Bearers on each side.
3. Horse and servant.
4. Family.
5. Relations.
6. Servants.
7. Curators and Faculty of the State University,
8. Students of same.
9. Christian College Trustees and Faculty.
10. Students of same.
11. Curators and Faculty of Stephens College.
12. Students of same.

13. Citizens of foot.
14. Citizens of carriages.
15. Citizens on horseback.⁷¹

On the same day of the funeral, in deep sorrow William H. Allen returned home, and there closed the diary of his father with these touching sentiments:

October 12th. About one o'clock the corpse, followed by many friends, was taken to the Christian church, where a very appropriate discourse was delivered by Elder Alex. Procter, of Independence, Missouri, after which, on behalf of the citizens, Col. W. R. Switzler and Maj. Jas. S. Rollins, particular friends of my father, spoke feelingly and eloquently on the character of the deceased, after which the lid of the casket was removed and hundreds passed up the aisle and looked for the last time on that benevolent face, soon to be consigned to the tomb till the resurrection morn. Then the long line of friends and citizens repaired to the cemetery, where the body was consigned to the tomb by the side of his first love, my mother, and members of his family. . . . The doors of the business houses were closed and Columbia had a sad and mournful appearance. But he is gone, and I am sure he is with his Maker, whom he served faithfully as a Christian minister for more than fifty years. Farewell, dear father. May I endeavor to imitate your many virtues. May I do Justice, love mercy, and walk humbly, and finally meet you where "the wicked cease from troubling and the weary are at rest."⁷²

"His Works Do Follow After Him";

General Influences

The life of a man such as that of Thomas M. Allen is difficult to evaluate. In Boone County, now almost a century after his decease, the name T. M. Allen is quite familiar to all who have any connection with the colleges and with the churches of that region. A life-size painting of him still hangs in the halls of Christian College, and the few extant letters from his hand are highly treasured by the University of Missouri. Allen's forty-nine years of

71. Switzler (editor), op. cit., October 12, 1871.

72. Haley, op. cit., pp. 160-161.

preaching were exceedingly fruitful; almost four thousand souls were immersed through his ministry, and nearly twenty churches were planted. Most, if not all, of these churches exist today, although few have escaped division; a majority of the churches in Missouri are now affiliated with the Disciples of Christ, but a few have stood firmly against the innovations until the present day. The churches in Kentucky and Tennessee with which Elder Allen labored have in greater proportions identified themselves with the Churches of Christ.

So highly was Elder Allen esteemed that many sons of his admirers were named for him: Dr. Thomas Allen Arnold, Thomas Allen Garth, Thomas Allen Palmer, Thomas Allen West, Thomas Allen Ficklin, Thomas Allen Park, and many others. Centralia, Hallsville, and Harrisburg each has a street named for Mr. Allen; also, a street in Crouch's addition to Columbia bears his name. A huge stained glass window in the new Christian Church building bears the inscription, "In memory of Thomas M. Allen."

His chief contributions were to the church-its unity, growth, and faithfulness to the New Testament pattern. His interests, however, for educational and legal matters were also alive, and his labor in these fields was equally fruitful. In short, he like David of old, "after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption."

The influence that Elder Allen has had in generations subsequent to his death cannot be measured: many believed he was a great man because they saw his works and heard his discourses; we must believe through his words and his works which follow him, and cannot but pause, "Thank God, and Take courage."

Tombstone Sites



Upper: Family Stone, with individual stones for T.M. Allen, Rebecca W. Allen, Robert Allen, Mary Allen, Ann Rebecca Slack, Thomas Slack.
Lower: T.M. Allen, "He was a Preacher in the Church of Christ for nearly fifty years."



APPENDIX

Resolutions Adopted at Allen's Death

The death of Elder Allen occasioned many special meetings for the express purpose of adopting resolutions in appreciation of the services of this distinguished man of Missouri.

Resolution of Missouri State Senate.—In December following the death, the Missouri State Senate convened, and for the first day of the session these resolutions appear on the journal:

Resolved that in the death of Elder Thomas M. Allen, Chaplain of the Senate, that body has lost a most faithful and worthy officer, the church a pious and efficient minister, and the state a distinguished citizen and Christian:

Resolved that, in respect to his memory, the members and officers of the Senate be requested to wear crepe upon the left arm for thirty days and that the Senate do now adjourn for the day.

Resolutions of the Trustees of Christian College.—At a called meeting, October 11, 1871, the following resolutions were passed by the Board of Trustees of Christian College:

Whereas, it has pleased God, in the exercise of His rightful sovereignty, to remove from our midst, by death, Elder Thomas M. Allen; and whereas, the deceased was one of the founders of Christian College, and at the time of his death was the oldest and one of the most valued members of this Board; therefore,

Resolved, 1st. That while we recognize this dispensation of Providence as wise and beneficent, and bow reverently to the will of Him who doeth all things well, we are not insensible to the great loss which this Board and the institution it represents, have sustained in his death. On the contrary we feel that this Board has lost one of its most highly esteemed, influential and valuable members, and Christian College one of its earliest, most steadfast and liberal friends.

Resolved, 2nd. That we recognize in him the highest type of the Christian gentleman. Ever amiable in spirit, courteous in bearing, foremost in liberality, and zealous in every good work, he endeared himself to all who knew him, and in his death humanity has lost a benefactor.

1. Gentry, op. cit.

Resolved, 3d. That the sympathy and condolence of this Board are tendered to the surviving members of the family of the deceased, and a copy of these resolutions be handed them.

Resolved, 4th. That the above resolutions be entered upon our Journal, and that copies of them be furnished the STATESMAN and HERALD for publication.

David Gordon, Pres't.²

Resolutions of Boone County Court (October term).—

Whereas, it has pleased Almighty God to remove from time to eternity our esteemed and worthy fellow-citizen, Elder THOMAS M. ALLEN; therefore with the view of expressing the feeling and sense of the court in regard to this great public calamity, and of perpetuating the memory and deeds of our departed countryman the Court doth

Resolve, first, that in the death of Elder T. M. Allen Christianity has been deprived of one of its most distinguished advocates; civilization of a champion; and the cause of popular education of a great and successful friend and patron.

Resolve, second, that we hereby tender our profound sympathies to the surviving relations of this great and good man, and that as a token of our high appreciation of the noble and virtuous character of our departed friend, it is ordered that the clerk spread these proceedings on the record of this court.

A true copy.

Attest: H. N. Cook, Clerk³

2. Switzler (editor), op. cit., October 20, 1871.

3. Ibid., October 12 Issue.

Action of the Curators of the State University.—At a meeting of the Executive committee of the Curators of the State University, called on receipt of intelligence of the death of Elder Thomas M. Allen, an honored member of the Board, the following paper was adopted:

We have learned, with deep regret, the death of Elder Allen, who on this day thirty-two years ago—October 10, 1839—on the organization of the Board of Curators of the University, was a member, and was selected first Vice-President, of the Board, the late Judge Wm. Scott of our Supreme Court being at the same time, elected first President of the Board. Thus for nearly a generation has our departed Brother-Curator signalized his devotion to the cause of education, and testified his earnest love for this institution, of which he has been so long, and so largely a part; always, whether in or out of the Board, watching its interests with an anxious eye, laboring for it with unwearied zeal, and with a friendship as wise and intelligent as it was unselfish and constant.

Gifted by nature with personal graces of no ordinary type, he was yet further adorned with the grace that cometh down from above; and in his high office of a Christian minister, bore himself so meekly, and was so winning and lovely in his character that sentiments of high regard and warm, earnest friendship went out to him, fullest sympathy, no more freely from those of his own communion than from persons of different associations. His prominent characteristic, next to clear, settled convictions, was zeal; and in whatever cause engaged, what he found to do he did with his might. Broad in his views, generous in his nature, he was liberal and catholic in his feelings; with a kind word, and an open hand for every good work. Fully matured, mellowed and ripened by age, as a shock of corn in his season, our venerable friend, after a very brief illness, has laid down the burdens of life; and it is the privilege of his surviving friends to commit his body to the earth, with earnest, living hope and trust in the resurrection, and the life everlasting, which for half a century have claimed his labors and inspired his thought, and warmed his heart.

We shall miss from our councils his venerable form, and the suggestions of his large experience—but his impress will remain, and his works will testify to what he was.

Death hath made no breach
In love and sympathy, in hope and trust;
No outward sight or sound our ears may reach;

But there's an inward, spiritual speech,
That greets us still, tho' mortal tongue be dust.

It bids us do the work that they laid down,
Take up the song where they broke off the strain.

Rob't. L. Todd
Sec't. B.C.U.S.M.⁴

Tribute of respect by Boone County Gtizens.—At a meeting of the citizens of Boone County, held at the court house, in Columbia, on October 11th, 1871, in view of the death of Allen, Judge David Gordon was called to the chair.

Col. Switzler, being called for, explained the object of the meeting, which was to express the sentiments of the community touching the life, services and character of Elder Thomas M. Allen, for more than thirty years a prominent, honored citizen of the county, a leading, useful, Christian minister, who the day before was called to his reward. Col. Switzler after some appropriate remarks paying a glowing tribute to the virtues of the deceased, in apt, well chosen terms, offered the following which was unanimously adopted:

WHEREAS, It has pleased Almighty God in the dispensations of His Providence to remove by death from our midst another old and honored and well known citizen of Boone County, Elder T. M. Allen, for thirty-five years a resident and an active, public spirited and influential member of this community; therefore, be it

RESOLVED, That as neighbors and fellow-countrymen of the deceased some of us having known him from his first settlement in this county to the day of his death intimately and well, and in all the relations of life, we desire in this public manner, as an incentive to high moral attainments and great usefulness in others, no less than as a just tribute of respect to the memory of the dead, to testify our high appreciation of his character and services and example as a citizen and Christian, and our sorrow on account of the inscrutable providence which has removed him forever from our midst,

RESOLVED, That as a testimony of our respect for his memory we will, as a community, attend his funeral obsequies to-morrow.

4. Ibid.

The secretary was requested to furnish a copy of the above for publication in the town papers, and also to the family of the deceased. Captain Triplett, in his happiest language expressed the feeling of sorrow which pervaded every household, "that a great man has fallen in Israel", and on his motion, the business houses were requested to suspend business during the funeral the following day. (The report was signed by David Gordon, Chairman, and Rob't. L. Todd, Sec't.)⁵

Resolutions of the Town Trustees. —

Whereas in the demise of Elder Thos. M. Allen we recognize the departure from earth of a citizen whose pure virtues, Christian bearing and elevated character constituted him an exemplar to the human race and a blessing to the age in which he lived; and whereas we deem it fit that this Board should make official recognition of the death of a citizen of such long and honorable standing, and one who has contributed so much to advance all the essential interests of the community and elevate it to a higher standard of Christian civilization; therefore be it resolved by the Board of Trustees of Columbia

1. That in the death of Elder Allen our community, the state and nation lose a valuable citizen of uniform Christian deportment and pure patriotism, whose highest aim was the good of his fellow-men, and whose walk in all the departments of life was marked by great moral worth and an assiduous regard to the performance of every duty.

Resolved 2. That this Board attend in a body the funeral of the deceased tomorrow.

Resolved 3. That to Wm. H. Allen, member of this Board and son of the deceased, we tender our profoundest sympathy.

Resolved 4. That the clerk be ordered to spread these resolutions upon the record, and that copies of them be furnished the STATESMAN and HERALD for publication.

By order of the Board,

J. S. Moss, Chairman

R. B. Young, Clerk⁶

5. Ibid.

6. Ibid. Gentry included in his address a statement to the effect that another resolution was adopted by the AF & AM Lodge, but none has appeared.

TYPICAL LETTERS OF REPORT, WITH A "RESPONSE"
BY ALEXANDER CAMPBELL

LETTER FROM BRO. T. M. ALLEN

Boone County, Mo., Jan. 4, 1862

Bro. Campbell:-On the 1st inst. I sent you several names for the Harbinger, and now send you some additional names, as a part of my club for 1862, with the money for the same. I desire to stand by you in the glorious enterprise with which you have been so long identified, and encourage you in your work of faith and labor of love.—Although this is a dark and gloomy day, I will do all I can in these perilous times to hold up your hands; so that you may, in the evening of your days, continue to enlighten, strengthen, and encourage the followers of the Savior to be steadfast, unmoved, and always abounding in the work of the Lord. The deplorable condition of our once peaceful and prosperous country, must necessarily diminish the circulation of the Harbinger, and thus, lessen the sphere of your usefulness; but go on, my dear brother, and endure hardness as a good soldier of Jesus Christ, and ere long you will reap the rich reward of the faithful in Heaven.

In my humble sphere, the theater of my movements has been greatly circumscribed, but I have toiled on, doing all I could in the service of my Redeemer during the past year, and I find, by posting up the books, and a reference to my diary, that in the year 1861 I preached some 185 times; and at the meetings I have attended, alone and in company with other preachers, there have been 192 additions. To the Lord, who maketh to grow, be all the praise.

I returned last week from a short trip to Illinois, and gave some 7 or 8 discourses in Jacksonville, where I had a good hearing, and 8 confessions. The indications were very flattering for the triumph of the truth in that lovely city. But expecting that Bro. Cox or Roberts will report the particulars of the meeting, I will not

tax your patience with anything more on the subject.

May the blessings of our Heavenly Father, all kind and good, continue with us through life, that when done with the cares and sorrows of earth, we may meet in Heaven, is my prayer in the Redeemer's name. As ever,

Affectionately your Brother,
T. M. ALLEN⁷

RESPONSE

Bethany, Virginia, Jan. 13, '62

Brother Allen—My dear Sir.—Your estimable favor of the 4th inst., came duly to hand, as did also that of the 1st. I wish you could impart a goodly portion of your spirit and energy to a goodly number of our Missouri brethren. Many a benevolent enterprise has failed of success through the apathy and indifference of those who could have, by a becoming energy and zeal, not only sustained it in being, but have given to it an energy and success of paramount importance to the common cause of humanity, to the glory of our Redeemer, and the prosperity of his kingdom and glory on this earth. But alas! how much is sown to the flesh, and how little to the Spirit, by the great and fearful majority of the professedly naturalized citizens of the acknowledged and accredited kingdom of the Prince of Peace, and the Author and Founder of the faith and hope of the gospel! — Oh, that we all could sow more to the Spirit and less to the flesh! — What a rich harvest of souls might be gathered into the granary of Paradise Restored!

We at Bethany, in common with all the colleges in Virginia, and indeed in all the South, are almost reduced to a shadow, compared with by-gone days and years. Martial glory and military splendor

7. Allen, "Letter from Bro. T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1862 (January 4, 1862), pp. 81f.

have usurped the throne of Literature, Science and Religion in the actual esteem and fascination of young men, and even of their fathers-many of whom so commend patriotism and heroism, as to canonize them Christian virtues.

Military renown is canonized as paramount honor and glory. The majority will much more cheerfully contribute to Caesar than to Christ; to save their country than to save their own souls, or those of their own offspring.

We rejoice that there are many amongst our Brotherhood who are otherwise minded, and love Christ more than Caesar, and who are fighting the good fight of faith, and laying hold on eternal life.

Your successful labors have achieved much, very much, in the progress and triumph of the original gospel in Missouri and elsewhere. And now, in reading over your letter a second and a third time, I am reminded of a verse or two in David's Psalms, which I think to be apropos to yourself, and in some degree to myself, and for our mutual congratulation I will remind you of old Rouse's version of it-Psalm 92: 12-14.:

"And like the palm tree flourishing,
Shall be the righteous one:
He shall like to the Cedar grow,
Which is on Lebanon.
Those that within the house of God
Are planted by his grace,
They shall grow up and flourish all,
In our God's holy place.

And in old age, when others fade,
They fruit still forth shall bring:
They shall be fat, and full of sap,
And aye be flourishing."

We all love honor and reward. But there is an honor and a reward that come from God, which last forever and ever. This

honor and this reward, in the effulgence of their glory, eclipse all the honors and glories of all earth's hero men inscribed on all the pages of time, from the first to the last. Solomon in all his glory, declared that the man that governs his own spirit is a greater hero than he that takes a city. But to quote his own words (Prov. 16:32,): "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." To be desirous of this power and honor, is rather to be cultivated than any desire within the area of mere personal aggrandizement.

Self government, in full perfection, is one of the rarest of human attainments. No more brilliant halo of moral grandeur ever decorated man or woman, than that of a meek, placid, gentle, calm, serene, cheerful and joyful spirit. It doeth good to the possessor of it, and to the whole circle of his or her associates in all the intercommunications of social life.

Whence come alienations, strifes, and fightings among the brotherhood of Christ? Come they not from the lusts and passions that work discord? Such are covetousness, boasting, emulation, envy, evil surmising, and evil speaking. These are, therefore, to be held in abeyance and mortified by every true and loyal-hearted citizen of Christ's kingdom.

In the absence of all these, the Christian preacher, or evangelist, has every advantage to aid him in his appeals to those without the kingdom of the Prince of Peace. In fact, this is the prelude to victory and triumph on his part. If well he understands the gospel and its appeals, and the circumstances around him, he can rarely fail to increase the fold of Christ—to bless and to be blessed.

A.C.⁸

8. A. Campbell, "Response," **THE MILLENNIAL HARBINGER**, Vol. 1862 (February, No. 2), pp. 82f.

LETTER FROM ELD. T. M. ALLEN.

Mexico, Mo., March 15, 1969.

Dear Bro. Pendleton:—I spoke in Mexico yesterday to a very good audience, considering how cold, blustering, and snowy it was. Bro. Jacob Coons was present. I am thus far on my return from a campaign in Warren county Illinois, having left Abingdon last Tuesday, spent two days with my relatives near Quincy, then down the river to St. Louis, and from thence here. I left my residence in Boone county on Wednesday the 17th of February, and reached Abingdon, Ill., late on Friday night the 19th ult., and having been met at the depot by Bro. Wm. Meadows, and other brethren, who expected me on the cars that night, I spent the night and next day with Bro. Meadows and his pleasant family, and had the pleasure of making the acquaintance of a number of brethren who called to see me on Saturday. It was my first visit to that part of the State, and there were very few I had ever met before.

In the afternoon of Saturday, the 10th, Brother Hardy, one of our young and promising preachers, took me in his buggy to Meridian meeting house, five miles west of Abingdon, and in Warren Co. I stopped, and made my headquarters, with the venerable and beloved brother Elijah Meadows, who fortunately resided only a short distance from the meeting-house. It was very muddy as I went out, but that evening the wind turned and came in fury from the North; the earth was soon hard frozen, and next morning it was like we were close to the Arctic regions, and continued so nearly the whole meeting. The meeting commenced on Saturday night the 20th of February (when I gave the first discourse in this new and elegant meeting-house), and continued until Lord's day, the 7th inst.,—having continued through three consecutive Lord's days,—when it closed with 25 additions—20 by confession, and 5 by letter. The congregation, with the aid of the citizens, had just built and completed a new frame house, 35 by 50 feet, called Meridian, and for architectural proportion, elegance of

finish, beautiful stained glass and painting on the walls and ceilings, and loveliness of appearance, it is, without being gaudy, decidedly, in my judgment and taste, the handsomest and most beautiful room of the kind I have been in. I have preached in much more towering and costly structures, yet for beauty, elegance, and modest finish and neatness, none, in my opinion, so completely filled the bill as this.

I gave some 20 discourses during the meeting, besides many exhortations, and did all the preaching, except 2 or 3 discourses by Bro. Lieurance; although there were sometimes 10 or 12 preachers present. The house is only a few miles from Abingdon, where the most of the professors, if not all in that flourishing College, were frequently present at our meetings. The second Lord's day of the meeting, which was the last day of February, I think was the day that had been set apart for the dedication of the house. There were very crowded audiences, and I spoke in the forenoon and in the evening of that day. There were 4 confessions and 3 additions by letter, the same day. After brother (Prof.) Thompson had presided at the Lord's table, and that solemn feast was over, the time had come for my dedication work to commence. As the brethren were very anxious that I should give a sketch of my remarks, I give the following imperfect outline of what I said. I did not write nor commit a sentence to memory, and took no notes, but arose and said, "That long as I had been in the Christian ministry, I had never learned how, nor had I ever attempted, to imitate what appeared to me the simple and unmeaning ceremonies and practice of the Roman Catholics, or any other, either in or outside of our communion, on what they called dedication services,—that, so far as I was competent, I had dedicated the house in 8 or 10 discourses delivered during the meeting, and consecrated it to the worship of God, by preaching the truth—the gospel of Christ;—that the congregation had aided and participated in this good work, by singing psalms, hymns and spiritual songs—by praying with and for each other; also by obeying the commandments, and attending to the ordinances of the New Institution. I

also spoke in praise of the new, comfortable and beautiful house in which we were then assembled, that had been built by the liberality of the brotherhood and the citizens of the vicinity,—that it was creditable to their heads and hearts and liberality, and was truly an ornament to the neighborhood, as well as to the good cause so dear to the brethren. I hoped that the congregation would ever remember, that this house was built for Christian worship, which must be in spirit and truth, if acceptable to God,—and that this beautiful room would never be disgraced, or the blessed cause with which we are identified dishonored, by following in the filthy trail of the "mother of abominations," or any others, in permitting an organ, or any other musical instrument, to pollute this house, on which they would by a wicked hireling (sometimes) have their music ground out for them, instead of worshipping the Lord in spirit and truth. (This was responded to by a loud amen, by the many preachers present, and the large assembly of Christians, with very few, if any exceptions.) I then stated that the house had cost about \$4,000 and that there were about \$900 still due, or unpaid; and that a beautiful part of the dedication would be to haul out their greenbacks, or say how much they would give at no distant day towards the liquidation of the debt, and in a short time more than enough was raised to pay all that was due on this beautiful edifice; then closed what was called the dedication service.

On Sunday evening, the 7th inst.— Bro. Henry Ritchie took me in his carriage to Abingdon, and I stopped again with Bro. Wm. Meadows, and spent the night with him and his pleasant family. Bro. Ben. Franklin had commenced a protracted meeting in Abingdon the night before (Sat). Tuesday Bro. Johnson conveyed me to the depot in his buggy, and I was soon moving rapidly towards home, where I hope to be tomorrow evening. —Thanks to the Heavenly Father for his continued care, goodness, and mercy. —For the present with great affection— adieu.

T M Allen⁹

9. Allen, "Letter from Elder T. M. Allen," THE MILLENNIAL HARBINGER, Vol. 1869 (March 15, 1869), pp. 231-234.

LETTERS BY ALLEN ON THE QUESTION

OF WORSHIPPING THE HOLY SPIRIT

Brother Stone: — A few days ago, on my return from Harrison county I was informed that Mr. C. — a Presbyterian D. D. of great celebrity as a scholar, divine, and controversialist, was to preach near the road I traveled. I concluded to give him a hearing. According to expectation he addressed the congregation. When he arose, he read I Cor. xii, 1,2. From his reading so much of the paragraph, I was induced to believe that even in his old age he had been willing to learn the use and design of the sacred scriptures, and consequently had seen the impropriety of *text* taking, or *scrap* preaching, and would hereafter follow the current of truth, attending to the connection, without regard to system. But what was my mortification, when he said "Our text will be found in the latter clause of the 3 verse," "And that no man can say that Jesus is the Lord, but by the Holy Ghost."

Having now taken his text, his ingenuity, with the aid of his theological dissecting knife, soon enabled him to divide this little scrap into two heads!! This operation, he no doubt felt free to perform, after he had detached this little part of a sentence from the context; feeling I suppose quite free to torture it as he pleased, and as his system required. His 1st head was to prove the personality, and Deity of the Holy Ghost. His second was to show the necessity of the direct and immediate operation of the Holy Ghost in regenerating the human heart, according to the Calvinistic view of the subject. I may hereafter exhibit his proofs and arguments in support of his positions, when their importance and excellence will be made known, and duly appreciated. The object of this communication is to notice one position our preacher assumed. Having discovered some present, whom I suppose he desired to *drub*, he remarked, "that some ignorantly denied that we were commanded to worship the Holy Ghost. But we can easily establish it." I acknowledge that when I heard this venerable man, who

was grown grey in the kingdom of the clergy, and had acquired so much renown for his defense of *orthodoxy*, boldly announce that it could be easily established that we were commanded to worship the Holy Ghost, I was not a little agitated, lest in my researches after truth, I had overlooked this important requirement of heaven. And now you shall have all his Bible proof in favor of his position, that the Holy Ghost was an object of worship, in the exact order he introduced it. Sol. Songs 4:16. "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat: his pleasant fruits." Ezekiel xxxvii, 9,10. "Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live; so I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." Mat. xxviii, 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost.* II Cor. xiii, 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

Can you believe, when I assure you, that you now have all the Bible proof before you to establish a command to worship the Holy Ghost, that the able and zealous defender of the orthodox faith, and their boasted champion could adduce? Such, however, is the fact; and I surely concluded, that the people, after hearing the mighty effort of the *Great* man, and witnessing so complete an abortion, would relinquish a sentiment in favor of which, that D. D. nor no other D. D. could, or can give one Bible precept or example. If he did, I will acknowledge myself under obligations to that man, who will show me in which of the previous

* Was Moses into whom the Israelites were baptized — was the one bod into which all believers were baptized, objects of worship?

quotations it is to be found, and how they all, when blended together, can sustain the position.

The mind of that man who could torture and *turn* the phrase, "awake, O north wind, and come thou south," into a command to worship the Holy Ghost, must certainly be warped by prejudice, poisoned by conceit, contracted by sectarianism, and destroyed by bigotry; the people, who would receive such a sentiment upon such proof, I regard more as objects of pity than contempt. Examine the other passages, and you will discover that they go just as far to prove the position of the preacher, as the phrase North, or South wind. The people, however generally, appeared to receive it as sound doctrine, and I presume regarded all who denied it as heretics. "In vain do they worship me (said Jesus) teaching for doctrines the commandments of men."

As the above proof was adduced by one equally as competent to do justice to the subject, as any other man, I regard it as all the proof the Bible affords in favor of the position, that the Holy Ghost is an object of worship; and therefore thought it important to lay it before the public, humbly trusting it will do much good, and be the means of inducing many to abandon a sentiment, that has not a shadow of Bible proof to support it. In the absence of such proof, and for the want of plausible argument, the congregation had to be content with bold assertion, and strong declamation, which are all the proof many appear to require, and which will, when emanating from certain partisans go farther with bigots, than all the solemn sanctions of the Bible to the contrary. But in this way, by using strong language, and wrestling in the scrap way, God's blessed word, the above position, and all other sectarian dogmas are vindicated, and maintained.

Will not such operations as the above, by the Rev. Doctors entirely annihilate the best, and overthrow the man of sin? -Will it not open the eyes of a blinded people, and cause them no longer to receive or trust the daring assertions of their ministers, and promote a spirit of inquiry among them, that will completely free them from clerical thralldom? Can any one believe for a

moment, that the foregoing scriptures contain a command to worship the Holy Ghost? Will the people receive as true, all the declarations of a man, who has ingenuity enough to make fundamental doctrines out of little detached scraps of scripture? -For one, I envy no man the fame he acquires from such a mischievous use of the blessed Gospel. I have no doubt, the people ere long will teach college divines, and D. D.'s the simple meaning and beauty of the scriptures. For the present I leave this D. D. with you and the public.

PHILIP

FOR THE CHRISTIAN MESSENGER

Brother Stone: —The notice I took of a sermon, delivered by a "Presbyterian D. D." in Harrison County in July last, has arrested the attention of that Rev. gentleman, and has drawn from him a lengthy notice of it in the Western Luminary of Sept. 1st. Perhaps it may be necessary for me to notice that production, although I exceedingly regret, that I am called upon to devote any attention whatever, to a publication so malignant and uncandid, as the one now under consideration; and were it not for the ungenerous innuendoes, and unfounded assertions it contains, I can assure the public that, this vain and arrogant doctor, and his malignant production would both be unworthy of my notice. I felt constrained to inform this *waspish divine*, that although he manifests so much clerical arrogance and vanity, and assumes such a lofty attitude, yet his abusive production, his lordly mein, his gasconading menaces, and the dignity of his office, have no terrors to me, nor shall I be deterred by his threats, from acting in any manner I may think proper.

Inasmuch as this Doctor of Presbyterianism, has introduced my name before the public, with a view I presume, of diverting public attention from the investigation of an important subject, to mere

personal abuse and invective, I shall make this publication under my own name, acknowledging that I am the author of the piece signed "Philip", published in July last, and will also announce that the "Presbyterian D. D." whose discourse I noticed, was no other than the Rev. Thomas Clelland. It is not my purpose to notice all ungenerous insinuations, and spiteful remarks of Mr. C. in reference to me; this would be to divert the attention of the public from the point at issue, without the attainment of any desirable end whatever; such a course, I have no doubt, would be entirely congenial with the feelings of this petulant preacher, but with it the pious would be disgusted. -Mr. C. frequently attributes to me the epithet "Cynical." I know of no reason why he has done so, unless he is himself so saturated with the *growling*, and *sarling* qualities of the canine species, that he regards all others as equally deplorable, and pitiable as himself; if this be his reason for thus speaking of others, I am happy to know, that society is not to a very great extent contaminated with such men.

Mr. C. no doubt thought he would greatly mortify my pride, when he remarked that B. W. Stone was my "master," but in this he was greatly mistaken; I look upon it as an assertion so devoid of truth, and so pitiful and contemptible in its character as to be entirely beneath the notice of a gentleman, much less a Christian.

Mr. C. also represents me as trembling for my foundation; this will inform him, that I have yet to tremble for the first time, for the foundation upon which I stand — that foundation is the one which God has laid in Zion, and against which, our heavenly King declares, the gates of hell shall not prevail, much less the puny efforts of such a pragmatistical doctor as Thos. Clelland. Standing as I do upon the foundation of the apostles and prophets, I do assure this fretful Sectarian, that I have no fears whatever upon this subject, nor have I ever yet trembled for its impotency; but if I stood upon as sandy, human and pitiful foundation as the Westminster Confession of Faith, I should tremble indeed; this, I have no doubt is his situation; hence, we see him in great *wraith*, because he is, perhaps conscious his time is short.

He endeavors to quibble about my statement, that he remarked, "Some ignorantly denied we were commanded to worship the Holy Ghost," and makes a quotation from Mr. Stone's letter to Dr. Blythe, as the language used by him in his sermon at Mt. Pleasant. I see no difference in sentiment, in what I represent him as saying, and what he admits he said. I yet believe he used the very words I give, but if he prefers the phraseology of Mr. Stone, he can adopt it, as it means the same. Surely Mr. C. has committed the writings of Mr. Stone to memory, as well as his own catechism. No doubt the writings of the gentleman has made an indelible impression upon his mind; from the uneasiness and trouble they have given him. Why does he stop here to quibble about mere phraseology? and why accuse me of "misrepresentation," when I fairly exhibited his proposition, and he admits, I presented the "proofs cited" by him, in the exact order he quoted them? Mr. C. after devoting much of his time to the evil passions of his nature, indulging in a great variety of ill-natured remarks, and abusive epithets, at length reaches the subject of controversy between us, and after long reflection, and time for great research, behold, he has nothing better to offer in favor of the Holy Ghost being an object for worship, than the *four* texts before notice; he therefore reiterates them. The first of which is Cant. IV, 16, "Awake, O North wind, and come thou South; blow upon my garden, that the spices thereof may flow out." "This language," Mr. C. thinks, "is beautifully figurative. The speaker is the church, the spouse of Christ, considering herself as a garden." If the speaker is the church, "the garden," why not ask the wind to come upon *her*, instead of her garden? I ask the reader to examine the passage, and endeavor to ascertain in what part of the verse he meets with a divine command to worship the Holy Ghost; for it is to sustain this point that Mr. C. quotes the text. I believe that Solomon in all the book, from which Mr. C. makes his first quotation, neither mentions church, worship nor spirit; how can this Presbyterian Doctor therefore have the impertinence to affirm that, the above passage is decisive proof that the Holy Ghost is an object of worship?

By way of additional support of his darling hypothesis, Ezekiel xxxvii, 9, is adduced. "Then said he unto me, prophecy unto the *wind*, prophecy son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath, and breathe upon these slain, that they may live." In this text, Mr. C. also finds both precept and example for worshipping the Holy Ghost; but I submit it to the impartial to say whether either of the preceding passages, contains either precept or example for worshipping the Holy Ghost, the third person of Trinity. But lo, "Doctor Scott says so"; this may be high authority for a Presbyterian Doctor to adduce in support of some of his favorite whims, or dogmas; but surely none but "a modern wiseacre" would have the audacity to support a fundamental doctrine of Christianity, upon such authority as Doc. Scott. Why not quote the Pope of Rome to help him out: This is a happy *tact*, that one Doct. of Divinity has for supporting his notions, by appealing to the opinions of another. — Do, Doctor, give us something to the point from the Bible, endeavor to make a little nearer approach to a command to worship the Holy Ghost — *than north and south wind, garden, blow, awake, breathe, and prophecy Son of Man*; and do make a *little* better use of your learning, before you again make such an imposing appearance with your *ad hominem, ad rem*, and by so doing, you may not be induced again to turn *garden* into church, and *wind* into spirit.

After quoting the above passages, and calling to his help Dr. Watts, and Scott, he then passes on to Mat. xxviii, 19, "Baptizing them in the name of the Father, Son and Holy Ghost." — Here Mr. C is equally unfortunate in his proof as before, where is the command in the above text to worship the Holy Ghost? If Mat. xxviii, 19, is authority for us to worship the Holy Ghost; then may we with equal propriety say, that Moses was an object of worship to the Israelites, for they were all baptized unto him in the cloud, and in the sea I Cor. x, 2. Then may we also say that the one body into which all Christians are baptized, is also an object of worship I Cor. xii, 13, but this I apprehend Mr. C. will not admit.

His last text is 2 Cor. xiii, 14. "The *grace* of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all." Does this text favor us with a "divine command" or apostolic example for worshipping the Holy Ghost? Is there an address in it either to the Father, Son, or Spirit. If the apostle designed it as a prayer, it would be to the *grace* of Jesus, the *love* of God, and *communion* of the Holy Ghost, may be with the disciples at Corinth. Remember that Mr. C. declared in effect, that a divine command for worshipping the Holy Ghost could be easily given, and that on two occasions at least, he has made the effort, and the four passages above cited, is all the proof he has thus far been able to produce from the Bible in support of his position; I therefore submit it to the public, whether Mr. C. has redeemed his pledge, or sustained his point by the least shadow of Bible proof. If Mr. C. required of me a divine command for worshipping the Father, or the Son; it can be given in language clear and pointed. Should I be called upon for authority to worship the Son of God, as a being separate, and distinct from the Father. I would give the language of Jesus when he declares that *all men should honor the Son*, even as they honor the Father; and that of Paul, when he declares that *God has highly exalted Jesus*, and at his name every knee should bow etc. I should not think of going back into dark passages, that speak of garden, and wind, and say Doct. Scott says so. So when Mr. C. makes such an imposing appearance, and asserts the great ease with which he can prove that we are commanded to worship the Holy Ghost, I want him to give us the proof clear and pointed — and I now defy him to present one passage, where either God, or Jesus, a prophet, or an apostle commands any to worship the Holy Ghost. My object in noticing this discourse was distinctly stated, and all I designed was to submit this proposition, which is regarded as such an important and fundamental doctrine in theology, by our Divine, and to exhibit all the proof this great man could adduce from the Bible, to support the hypothesis, that we are commanded to worship the Holy Ghost: with a belief that impartial minds, after examining

the evidence, would then abandon a position, that has not a shadow of Bible proof to sustain it.

Mr. C. is quite enraged, because I had the "impertinence" to notice one item of his discourse, and adverted to the proof he adduced to sustain it; no doubt, he was mortified at having his abortion made public; and hence he has introduced into his publication a variety of subjects not connected with the one under discussion, with a hope, I presume, of diverting public attention from his *windy effort* — this accounts for his personal invective, instead of "temperate discussion." I have already been too tedious, and may already have noticed too much that has no bearing upon the subject at issue. Perhaps some of my remarks may appear harsh; but if I answer, or notice Mr. C. in any way, I must treat him as he deserves. I have not spoken with a view of rendering evil for evil; nor will it be expected that I should speak of an illnatured, snarling creature, in the same way I would of an humble, self-denying, God-fearing man; and I want this wrathful doctor to know, that his abusive language, sneers or *threats*, have no terrors to me. He may play the tyrant over his adherents, who may tremble beneath his clerical rule, yet he shall not assail me with impunity, while I acknowledge it might perhaps have been better for me to have treated Mr. C. with the same contempt that Mr. Stone did; and regarded his petulant production as altogether unworthy of notice.

THO'S. M. ALLEN¹¹

11. THE CHRISTIAN MESSENGER, p. 279-83 (Dec. 1830).

REPLY TO J. T. JOHNSON CONCERNING GENESIS 3:15

Brethren Stone and Johnson -In the 11th No. of the 7th vol. of the Christian Messenger, I have read an article, written by Brother Johnson, in which he gives his reasons why "the 15th verse of the 3d chapter of Genesis has been considered a promise of Messiah." There is a freedom of thought and candor of expression in the productions from the pen of Bro. Johnson that I very much admire; and even when I am compelled sometimes to dissent from his views of some portions of the word of God, (although it is but seldom,) still I am pleased of that candid, bold, and liberal feeling he generally manifests — a spirit and feeling which have so far taught us to understand the nature, and genius of Christianity, that mere "differences of opinion" will no longer divide the people of God in their Christian affection — interrupt their social intercourse, or destroy the Christian love that dwells in their hearts and sweetly united them to each other and to their exalted Head.

In the piece alluded to, I am, with my present views compelled to differ with Bro. J. in his explanation of Gen. 3,15; and will in the spirit of meekness submit a few remarks on the subject; not with an intention of causing "any root of bitterness to spring up," or to excite unfriendly controversy — but to promote examination, by which we will be enabled to have a proper understanding of the text; for I am entirely unable to see any thing like a promise of Jesus Christ in Gen. 3,15, although Bro. J. cannot "see how any one can avoid the consequence from all the light *now* shed on the subject, that this was a promise of the Messiah."

That the quotations made of Isa. 7,16, Luke 1,30, and Mat. 1,21, have a direct reference to the Messiah, I readily admit; and no person, I presume, will controvert it; but because this is true, it by no means follows as a necessary consequence, nor does it go to prove in the slightest degree, that the passage in Genesis contains a promise of a Messiah, nor do I believe there is any promise of, or any allusion whatever to the Son of God in Gen. 3,15. If I am

correct, I ask my Bro. by what authority from Scripture does he say "the seed of woman" "was the promised conqueror?" Unless the text under examination contains a promise of this conqueror, I do not now recollect any passage that permits us to speak of Jesus as the "seed of the woman." The "seed" spoken of in this verse does not, in my humble opinion refer to that person "who was made of a woman" — "born of a virgin" and who was the "seed of Abraham" — "the seed of David according to the flesh."

But to aid our inquiries on this subject, let us briefly examine the text, in connexion with the whole narrative.

It is known that the three prominent characters concerned in the transgression of our first parents, were Adam, Eve, and the serpent. When sin, wretchedness, and death had been introduced into our world, Adam and Eve heard the voice of God walking in the garden, and when the Lord called unto Adam. "The man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat." He then addresses Eve, who replies "the serpent beguiled me and I did eat." Having in this manner been conducted to the last character concerned in this woeful transaction, the Lord proceeds to threaten, denounce or curse each of the three in the following manner — commencing with the serpent, He thus speaks in the 14th and 15th verses of the 3rd chapter of Genesis: "and the Lord God said unto the serpent (notice that) because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." Be it remembered, this is exclusively an address to, a curse upon the serpent, consequently not a promise of a Messiah: for is it reasonable to suppose that our heavenly Father would make to this subtle enemy of our souls a promise of a Messiah? Would the first intimation of a glorious deliverer be made to this degraded beast? I cannot think so. In the 16 vs. the Lord speaks to the woman, "Unto the woman He said, I will greatly multiply thy sorrow, and

thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband. He shall rule over thee." In the 17 and 19 vs. the man is spoken to "And unto Adam He said, "because thou hast hearkened unto the voice of thy wife and hast eaten of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and Thistles shalt it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken, for dust thou art, and unto dust shalt thou return." So far from there being a promise of a Messiah made to either of these three characters spoken to, in the above recited paragraph, I can see nothing but awful denunciation against each of them; and instead of anything here said, having a tendency to "impart a joy calculated to raise them above the burden under which they were labouring," I apprehend they must have been filled with the deepest despondence, at a recollection of the awful deception of the serpent. The certain fulfillment of the penalty of God's violated law — the general wretchedness and misery with which they were surrounded — together with the plain and awful denunciations they had just heard from the Almighty.

The same laws of interpretation, and rules of construction must be applied to what the Lord said to the serpent in the 14 and 15 vs. as are applied to what was said to the man and woman in the verses following. What was therefore spoken to, and threatened against Adam, and Eve, we see literally fulfilled in them and their posterity; — No spiritualizing is necessary to enable us to discern the meaning of what God spoke to them — but a superficial glance at the text, together with daily observation and experience will abundantly confirm us of the awful certainty of what was denounced against our first parents. Shall we not therefore understand the Lord in the same way when He speaks to the Serpent? What was said, to Eve, is strictly true, so far as "woman" is concerned, but will not apply to either Adam or the serpent; no, the curse pronounced against the serpent is literally true, so far as

he, or his kind is concerned, but will not apply to either "man" or "woman", (except the "enmity" that the Lord declared should exist between the seed of the woman, and the seed of the serpent.) I am led to believe, from the quotations I have made, that the character and condition of that subtle beast, through whose agency Eve was beguiled, was greatly altered, on account of his wicked interference; for the Lord said "because thou hast done this, thou art cursed above all cattle." How degraded and cursed! "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Still addressing the Serpent, God declares, He will, in addition to the above "put enmity between thee and the woman, between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." Here it is declared, that enmity was to exist between the serpent, and the woman, and also between the seed of the one, and the seed of the other. "It shall bruise thy head" etc. — *It*, in this verse evidently has reference to that enmity the Lord declared should exist between the seed of the woman, and the seed of the Serpent, and not to the Messiah; — for, if the Lord intended what he said, and said what He intended in the 14 and 15 vs. daily observation and experience teach us that all that was said of the Serpent is as literally true as everything spoken against the "man" and "woman" in the subsequent verses of the chapter is true; for in the paragraph I discover nothing but curses and denunciations against the Serpent — Sorrows entailed on "woman;" and woes and miseries against "man;" and as what is said of man, and woman is strictly true, when confined to them (and their kind,) so I understand what was spoken to the Serpent is equally true when confined to him (and his kind.)

I again repeat, that what is contained in the 14, and 15 verses, "the Lord God said unto the Serpent," and I again ask, can we believe that the Lord would make to this subtle beast a promise of a Messiah? Would the first intimation of His intention to deliver man from death have been given the Serpent? If I understand the meaning of them, there is no promise in either the 14 or 15 verses of the 3 of Gen. and I believe the first promise of a Messiah is that

made to the Father of the faithful in the 12 of Gen.

Again, I infer, that the 15 verse of the 3d chap, of Gen. does not contain a promise of the Messiah, from the fact that neither Jesus Christ nor the Apostles ever once refer to it as containing a promise in all the New Testament. Is it reasonable to suppose, that if the text did not contain a promise of the Saviour, it would have been passed over in silence by the New Testament writers? Would not this first important promise of the Redeemer have been adverted to as such, either by Jesus or the Apostles? But never once is this text referred to in the gospel, as containing a promise of a Messiah, or as having any direct, or remote allusion to Jesus Christ. This to me is almost conclusive evidence that the verse contains no promise. Not so, with the promise made to Abraham; that is referred to, and beautifully commented upon to sustain the truth of the divine mission of Jesus Christ. Having already said much more than I anticipated, when I commence, I now submit what I have written (in addition to your remarks) for the consideration of your querist and readers generally.

Your Bro. Thos. M.Allen.¹²

12. THE CHRISTIAN MESSENGER, Vol. 8, p. 8-11 (Jan., 1834).

BIBLIOGRAPHY

Books

- Boles, H. Leo. *Biographical Sketches of Gospel Preachers*. Nashville: Gospel Advocate Company, 1932.
- Brown, J. T. *Churches of Christ*. Louisville: J. P. Morton and Company, 1904
- Campbell, Alexander, (et. al.) editor. *The Christian Hymnbook, a Compilation of Psalms, Hymns, and Spiritual Songs, Original and Selected*. Cincinnati: H. S. Bosworth, Publisher, 1866 (Second edition)
- Can, O. A. (editor). *A Memorial of J. K. Rogers and Christian College*. St. Louis: John Burns, Publisher, 1885.
- Cason, W. S., (et. al) *A Souvenir History of the Christian Church at Cynthiana, Kentucky*. Cincinnati: Press of Jennings and Pye. 1901.
- Coleman, J. Winston, Jr. *Masonry in the Bluegrass, 1788-1933*, Lexington, Kentucky, 1933.
- Donan, P. *Memoir of Jacob Creath, Jr.* Cincinnati: Chase and Hall, Publishers, 1877.
- Fortune, A. W. *Adventuring With Disciple Pioneers*. St. Louis: The Bethany Press, 1942.
- _____. *The Disciples in Kentucky*. Lexington: Published by the Convention of Christian Churches in Kentucky, 1932.
- Gates, Errett. *The Story of the Churches; The Disciples of Christ*. New York: The Baker and Taylor Company, 1905.
- Haley, Thomas Preston. *Historical and Biographical Sketches of the Early Churches and Pioneer Preachers of the Christian Church in Missouri*. St. Louis: The Christian Publishing Company, 1888.
- Hopson, Ella Lord, editor. *Memoirs of Winthrop Hartley Hopson*. Cincinnati: The Standard Publishing Company, 1887.
- Lard, Moses E. *A review of Rev. J. B. Jeter's Book Entitled "Campbellism Examined"*. Philadelphia: J. B. Lippencott

- and Company, 1857.
- Moore, W. T. *A Comprehensive History of the Disciples of Christ*. New York: Fleming H. Re veil Company, 1909.
- Mono, W. C. *Brother McGarvey*. St. Louis: The Bethany Press, 1940.
- Peters, Geo. L. *Dreams Come True; A History of Culver-Stockton College*. St. Louis: The Bethany Press, 1941.
- _____. *The Disciples of Christ in Missouri*. Published by the Centennial Commission, 1937.
- Power, Frederick D. *Life of William Kimbrough Pendleton*. St. Louis: The Christian Publishing Company, 1902.
- Richardson, Robert. *Memoirs of Alexander Campbell*. (Complete. Two Volumes in One.) Philadelphia: J. B. Lippincott and Company, 1871.
- Rogers, John I. (editor). *Autobiography of Elder Samuel Rogers*. Cincinnati: The Standard Publishing Company, 1880.
- Rogers, John (editor). *Biography of Elder Barton W. Stone*. Cincinnati: Published for the Author by J.A. and V. P. James, 1846.
- _____. *The Biography of J.T.Johnson*. Cincinnati: Published for the Author, 1861.
- Tiers, M. C. (editor). *The Christian Portrait Gallery*. Cincinnati: Published by the editor, 1864
- Viles, Jonas. *A Centennial History of the University of Missouri*. Columbia, Missouri: The University Press, 1939.
- Violette, _____ *History of Missouri*.
- Ware, C. C. *Barton Warren Stone*. St. Louis: The Bethany Press, 1933.
- West, Earl Irvin. *The Search For The Ancient Order*, Vol. II, Indianapolis: Religious Book Service, 1950.
- Williams, John Augustus. *The Life of Elder John Smith*. Cincinnati: The Standard Publishing Company, 1904.
- _____. *Reminiscences*. Cincinnati: F. L. Rowe, 1898.

PUBLIC DOCUMENTS,

Boone County, Missouri, Public Record Office. *Record Book of Conveyance of Boone County, Book G, Book J, Book U, Book V, Book Z*. Boone County Court House, Columbia, Missouri.

Boone County, Missouri. Office of the Records of the Settlement of the Thomas M. Allen Estate after the Latter's Decease.

Fayette County, Kentucky, Public Record Office, *Fayette County Deed Book Number 8*. Fayette County Court House, Lexington, Kentucky.

The State of Missouri. *Laws of Missouri*, 1851, 1855. Jefferson City, Missouri.

ARTICLES

(Listed Chronologically
according to the date of beginning of publication of
restoration periodicals.)

From *The Morning Star and City Watchman*:

Allen, Thomas M. "Letter to Elias Smith," Vol. I (July, 1827),
p. 86-7.

_____. "Letter to the Editor," Vol. I (September 4, 1827),
p. 111-114.

_____. "Letter to the Editor," Vol. I (November 20, 1827),
p. 179-80.

_____. "Letter to the Editor" Vol. I (February 21, 1828),
p. 250-252.

From *The Christian Messenger*:

Allen, Thomas M. "Communicated," Vol. I (January 3, 1827),
p. 63. The letter was signed, "A member of the church of
Christ."

_____, and Thos. Smith. "The Elders and Brethren of the

- church of Christ, north of Ky, assembled in Conference, to the Christian Churches in Ky," Vol. I (March 31, 1827, p. 139-40.
- _____. "For the Christian Messenger," Vol. I (August 31, 1827), p. 256.
- _____. "Revivals," Vol. II (March 7, 1828), p. 140-41.
- _____. "Revivals," Vol. II (May 9, 1828), p. 190.
- _____. "Revivals," Vol. II (May 27, 1828), p. 191.
- _____. "For the Christian Messenger," Vol. III (September 30, 1828), p. 22-24.
- _____. "Extract of a letter from T. M. Allen, to the Editor," Vol. III (January 28, 1828), p. 118.
- _____, and F. R. Palmer. "Meeting," Vol. III (September, 1829), p. 284-86.
- _____. signed "Philip". "For the Christian Messenger," Vol. IV (1830), p. 185-87.
- _____. "For the Christian Messenger," Vol. IV (No. 9, 1830), p. 203.
- _____, secretary, and Thos. Smith, Chairman. "Revivals," Vol. IV (September, 1830), p. 256-57.
- Allen, Thomas M. "For the Christian Messenger," Vol. IV (December, 1830), p. 279-83.
- _____. "Statistical Information," Vol. V (February, 1831), p. 47-8.
- _____. "Statistical Information of the church of Christ in Ky., continued-No. II," Vol. V (June, 1831), p. 136.
- _____, secretary, and Thos. Smith, Chairman. "Extract from the Minutes of the Christian Conference on the North of the Ky. River, in Ky.," Vol. V (September, 1831), p. 262.
- _____. "Letter," Vol. VII (August 14, 1833), p. 252.
- _____. Letter to Editors Stone and Johnson," Vol. VIII (September 29, 1833), p. 299.
- _____. Brethren Stone and Johnson," Vol. VIII (January, 1834), p. 8-11.
- _____. "For the Messenger," Vol. VIII (January, 1834),

- p. 17.
- _____. "Religious Intelligence," Vol. VIII, p. 157-8.
- _____. "Religious Intelligence," Vol. X (June 12, 1836), p. 111.
- _____. "Evangelizing," Vol. XI (October 20, 1840), p. 100-103.
- _____. "News From the Churches," Vol. XIII, (July 3, 1843), p. 95.
- _____, secretary, and Jacob Creath, chairman. "A Statistical," Vol. XIII (October, 1843), p. 255-6.
- _____. "Elder T. M. Allen's Letter," Vol. XIV (December 5, 1844), p. 243-5.

From Millennial Harbinger:

- Allen, Thomas M. "News From The Churches," Vol. 1837 (April 22, 1837), p. 325;
- Vol. 1838 (August 24, 1837), p. 44;
- Vol. 1838 (September 29, 1837), p. 141;
- Vol. 1838 (May 8, 1838), p. 331;
- Vol. 1838 (June 29, 1838), p. 383;
- Vol. 1838 (August 18, 1838), p. 476;
- Vol. 1839, p. 380;
- Vol. 1839 (September 4, 1839), p. 470;
- Vol. 1840 (October 20, 1839), p. 40;
- Vol. 1841 (July 23, 1841), p. 429.
- _____. "State Meeting In Missouri" Vol. 1841 (September, 1841), p. 527-29.
- _____. "News From The Churches," Vol. 1842 (September 26, 1842), p. 561.
- _____, and A. L. Boon. "State Meeting," Vol. 1843 (February 14, 1843), p. 191.
- _____. "News From The Churls," Vol. 1843 (March 27, 1843), p. 285.
- _____. "Letter," Vol. 1844 (April 22, 1844), p. 381.
- _____. "News From The Churches," Vol. 1845 (November 20, 1844), p. 46;

Vol. 1845 (April 8, 1845), p. 275 and 335;
 Vol. 1845 (November 3, 1845), p. 569.
 _____. "Missouri State Meetings," Vol. 1846 (Copied from the March, 1846 issue of the "Christian Journal"), p. 179-80.
 _____. "Long Deferred Articles," Vol. 1846 (February 26, 1846), p. 297.
 _____. "News From The Churches," Vol. 1846 (July 1, 1846), p. 475;
 Vol. 1846 (July 24, 1846), p. 597.
 _____. "New Publication," Vol. 1847, p. 120.
 _____. "News From The Churches," Vol. 1847 (May 20, 1847), p. 598;
 Vol. 1848 (September 5, 1848), p. 705;
 Vol. 1849 (November 2, 1848), p. 117;
 Vol. 1849 (May, 1849), p. 298;
 Vol. 1849 (June 12, 1849), p. 591;
 Vol. 1849 (August 15, 1849), p. 595;
 Vol. 1851 (April 1, 1851) p. 417;
 Vol. 1851 (May 8, 1851), p. 477;
 Vol. 1852 (April, 1852), p. 417;
 Vol. 1852 (July 23, 1852), p. 536;
 Vol. 1852 (October, 1852), p. 657;
 Vol. 1853 (August 23, 1853), p. 595;
 Vol. 1854 (September 14, 1853) p. 58.
 _____. "Obituary Notices," Vol. 1854 (April, 1854), p. 238.
 _____. "News From The Churches," Vol. 1854 (August 31, 1854), p. 595;
 Vol. 1855 (November 25, 1854), p. 55;
 Vol. 1855 (December 11, 1854), p. 176;
 Vol. 1855 (May 28 and June 4, 1855), p. 416.
 _____. "Letter From Bro. T. M. Allen," Vol. 1855 (March 20), p. 353;
 Vol. 1855 (November 12, 1855), p. 713;

- Vol. 1856 (June 5, 1856), p. 469.
- _____. "News From The Churches," Vol. 1856 (August 14, 1856), p. 599.
- _____. "Progress of Reform," Vol. 1857 (June 3, 1857), p. 417;
- Vol. 1857 (September 18, 1857), p. 660;
- Vol. 1858 (October 26, 1857), p. 118;
- Vol. 1859 (December 10, 1858), p. 56;
- Vol. 1859 (December 27, 1858), p. 57;
- Vol. 1859 (June 3, 1859), p. 418;
- Vol. 1859 (August 23, 1859) p. 598;
- Vol. 1860 (January 19, 1860) p. 111;
- Vol. 1860 (January 31, 1860), p. 179;
- Vol. 1860 (March 6, 1860), p. 238;
- Vol. 1860 (April 18, 1860) p. 295;
- Vol. 1860 (July 2, 1860; Rutherford County, Tenn.), p. 479;
- Vol. 1860 (June 6, 1860), p. 418;
- Vol. 1860 (June 25, 1860; Murfreesboro, Tenn.), p. 478;
- Vol. 1860 (July 10, 1860), p. 479;
- Vol. 1861 (December 19, 1860), p. 57.
- _____. "Letter From Bro. Allen," Vol. 1861 (January 1, 1861) p. 115.
- _____. "Progress of Reform," Vol. 1861 (January 21, 1861), p. 175;
- Vol. 1861 (March 21, 1861; St. Louis, Mo), p. 234;
- Vol. 1861 (June 25, 1861), p. 477478.
- _____. "Letter From Bro. T. M. Allen," Vol. 1862 (January 4, 1862), p. 81.
- _____. "Progress of Reform," Vol. 1863 (April 10, 1863), p. 188;
- Vol. 1863 (August 18, 1863; New Liberty, Ky.), p. 430.
- _____. "Good Words From Our Correspondents," Vol. 1864 (June 22, 1864), p. 381;
- Vol. 1866 (May 2, 1866), p. 287.
- _____. "Church News, Vol. 1867 (March 10, 1867),

p. 213.

_____. "Good Words From Our Correspondents," Vol. 1867 (November 2, 1867), p. 692;

Vol. 1868 (September 22, 1867), p. 53;

Vol. 1868 (December 31, 1867), p. 117.

_____. "Letter From Elder T. M. Allen" Vol. 1869 (March 15, 1869), p. 231-234.

_____. "Good Words From Our Correspondents," Vol. 1869 (August 17, 1869), p. 537;

Vol. 1870 (August 8, 1870), p. 476.

From *The Christian Messenger and Bible Advocate*:

_____. "Letter to the Editor, John R. Howard," Vol. V (St. Louis: Published by S. B. Aden, 1847), p. 71.

_____. "To the Editor," Vol. V. (May 10, 1847), p. 140.

From *American Christian Review*:

_____. "Success of the Gospel," Vol. 1856 (Edited and published by Benjamin Franklin in Cincinnati), p. 320; Vol. 1857 (December 6, 1856), p. 32.

_____. "The Last Moments of J. T. Johnson," Vol. 1857 (January 1, 1857), p. 76.

_____. "Success of the Gospel," Vol. 1857 (Sept. 8, 1857), p. 320;

Vol. 1858, Jan. 5 Issue (Letter dated Dec. 21, 1857), p. 2;

Vol. 1858, Jan. 12 Issue (Letter dated Jan. 4, 1858), p. 7;

Vol. 1858 Jan. 26 Issue (Letter dated Jan. 7, 1858), p. 15;

Vol. 1858, Mar. 16 Issue (Letter dated Feb. 23, 1858), p. 43.

_____. "Correspondence," Vol. 1858, April 27 Issue (Letter dated April 7, 1858), p. 67.

_____. "Success of the Gospel," Vol. 1858, May 4 Issue (Letter dated April 26, 1858), p. 71;

Vol. 1858 (Nov. 27, 1858), p. 195.

_____. "Correspondence," Vol. 1859, Jan. 4, 1859 Issue (Letter dated Dec. 10, 1858), p. 3;

Vol. 1859, May 17 Issue (Letter dated Apr. 28, 1859), p. 79;

Vol. 1859, June 7 Issue (Letter dated May 26, 1859), p. 91;

- Vol. 1859, Dec. 6 Issue (Letter dated Nov. 16, 1859), p. 195;
 Vol. 1859, Dec. 13 Issue (Letter dated Nov. 29, 1859), p. 199.
 _____. "Letter From Bro. Allen," Vol. 1860, Mar. 20 Issue
 (Letter dated Mar. 6, 1860), p. 47.
 _____. "Success of the Gospel," Vol. 1860, April 10 Issue
 (Letter dated Mar. 28, 1860), p. 59.
 _____. "Correspondence," Vol. 1860, Jul. 3 Issue (Letter
 dated June 6, 1860), p. 108;
 Vol. 1860, Aug. 14 Issue (Letter dated Aug. 1, 1860), p. 133;
 Vol. 1860, Aug. 28 Issue (Letter dated Aug. 17, 1860), p. 141;
 Vol. 1862, Feb. 4 Issue (Letter dated Dec. 24, 1861), p. 3;
 Vol. 1862, May 6 Issue (Letter dated Apr. 16, 1862), p. 3;
 Vol. 1862, Jul. 15 Issue (Letter dated June 17, 1862), p. 3;
 Vol. 1862, Jul. 29 Issue (Letter dated June 23, 1862), p. 3;
 Vol. 1862, Aug. 5 Issue (Letters dated Jul. 9, 19, 1862), p. 3;
 Vol. 1862, Oct. 7 Issue (Letter dated Sept. 10, 1862), p. 3;
 Vol. 1862, Dec. 16 Issue, p. 3;
 Vol. 1863, Feb. 3 Issue (Letter dated Jan. 14, 1863), p. 19;
 Vol. 1863, May 26 Issue (Letter dated Apr. 10, 1863), p. 83;
 Vol. 1863, Sept. 1 Issue (Letter dated Jul. 28, 1863), p. 139.
 _____. "Success of the Gospel," Vol. 1863, Sept. 8 Issue
 (Letter dated Aug. 18, 1863), p. 143;
 Vol. 1863, Oct. 20 Issue (Letter dated Aug. 24, 1863), p. 167;
 Vol. 1863, Dec. 15 Issue (Letter dated Nov. 18, 1863), p. 199.
 _____. "Correspondence," Vol. 1867, Apr. 2 Issue (Letter
 dated Mar. 10, 1867), p. 107.
 _____. "Letter to Editors Franklin and Rice," Vol. 1867,
 Nov. 12 Issue (Letter dated Oct. 16, 1867), p. 366.
 _____. "Correspondence," Vol. 1868, Dec. 15 Issue (Letter
 dated Nov. 3, 1868), p. 395.
 Campbell, Alexander. "Remarks on Missionaries," *The Christian
 Baptist* (The Seven-in-One stereotyped edition, edited by
 D. S. Burnet in 1835), p. 13.
 From *Millennial Harbinger*:
 _____. "Editorial Comment," Vol. 1837, p. 326;

- Vol. 1837, p. 537.
- _____. "Annual Meetings," Vol. 1840, p. 425.
- _____. "Our Tour To The Far West, No. I," Vol. 1846, pp. 61-72;
- _____. "Our Tour To The Far West, No. III," Vol. 1846, pp. 200-205.
- _____. "The Ninth Commencement of Bethany College," Vol. 1850, p. 462.
- _____. "Editorial Comment," Vol. 1851, p. 297.
- Campbell, Alexander, "Notes of Incidents in a Tour Through Illinois and Missouri, No. II," Vol. 1853, pp. 67ff.
- _____. "Notes of Incidents in a Tour Through Illinois and Missouri, No. III," Vol. 1853, p. 132.
- _____. "Obituary," Vol. 1856, pp. 238f.
- _____. "Notes of our Recent Tour in Missouri," Vol. 1860, p. 111.
- _____. "Response," Vol. 1862, p. 82.
- Challen, James. "Letter From Bro. Challen," Vol. 1860 (Letter dated June 21, 1860), p. 434.
- Clark, James. "Letter to Editor Stone," *The Christian Messenger*, Vol. VI (Feb. 14, 1832), pp. 92-93.
- Creath, Jacob, Jr. "Dr. Wm. E. Channing's Opinion of Conventions," *Millennial Harbinger*, Vol. 1850, pp. 408, 469, 496, 614, and 637.
- _____. "Minutes of Meetings of Missouri State Meeting," *Millennial Harbinger*, Vol. 1854, pp. 176-178.
- _____. "Abstract of Minutes of Missouri State Meeting," *The Christian Evangelist*, Vol. VI (Edited by Daniel Bates and D. Pat Henderson at Ft. Madison, Iowa, and Canton, Missouri; printed at the Evangelist Book and Job Office, 1855), p. 284.
- Fanning, Tolbert, editor. "Editorial Comment," *Christian Review*, Vol. I (published in Nashville, Tennessee, by the editor), p. 48.
- Frame, J. R. "Letter to the Editor," *The Christian Pioneer*, Vol. VII (Edited by John R. Howard at Lindley, Missouri; printed

- and published by D. T. Wright, 1860), pp. 366-367.
- Franklin, Benjamin (editor). "Semi-Annual Convention of the A; C. Missionary Society," *American Christian Review*, pp. 78-82.
- From *The Christian Messenger*:
- Gano, John Allen. "Letter to Barton W. Stone," Vol. VI (October 15, 1832), pp. 347-349.
- _____. "Brother Stone and Johnson," Vol. VII (July 29, 1833), pp. 249-250.
- _____. "Religious Intelligence," Vol. VII (September 17, 1833), p. 280.
- _____. "Letter," Vol. X (September 15, 1836), pp. 157-158.
- _____. "Letter to B. W. Stone," Vol. X, pp. 347-349.
- Gano, John Allen. "Letter to Benjamin Franklin," *The American Christian Review*, Vol. 1858 (January 23, 1858), p. 31.
- _____. "Letter To Benjamin Franklin," *The American Christian Review*, Vol. 1858 (March 16, 1858), p. 51.
- _____. "Letter to Benjamin Franklin," *The American Christian Review*, Vol. 1859, January 4 Issue (Letter dated Dec. 20, 1858), p. 3.
- _____. "Information on T. M. Allen," *Perrin's History of Scott, Bourbon, and Nicholas Counties*, p. 107.
- Howard, John R. (editor). "Editorial Comment," *The Christian Pioneer*, Vol. I (1860), pp. 181f.
- _____. "Editorial Comment," *The Christian Pioneer*, Vol. II (1861), p. 48.
- _____. "Editorial Comment," *The Christian Pioneer*, Vol. V (1864), p. 203.
- _____. "Editorial Comment," *The Christian Pioneer*, Vol. VII (1866), pp. 366-367.
- Irwin, John. "Letter to the Editor," *Christian Messenger*, Vol. VI (Letter dated Feb. 26, 1832, Millersburg, Ky.), pp. 121-123.
- Johnson, J. T. "Questions: Why the 15th verse of the 3rd Chapter of Genesis has been considered a promise of the Messiah," *Christian Messenger*, Vol. VII (1833), p. 341.

- Johnson, J. T. "Letter to the Editor," *Millennial Harbinger*, Vol. 1858 (Nov. 4, 1857), p. 53.
- Pendleton, W. K. "Editorial Comment," *Millennial Harbinger*, Vol. 1855, p. 715.
- _____. "Editorial Comment," *Millennial Harbinger*, Vol. 1868 (January Issue), p. 53.
- Roe, E. T. (compiler). "Presidents of the United States," and "The States of the United States," *Webster's New Vest Pocket Dictionary* (Chicago: Wilcox and Follett Company, 1945), pages 284 and 274 respectively.
- Rogers, John. "Letter to the Editors," *Christian Messenger*, Vol. VI (Mar. 9, 1832; Carlisle, Ky.), pp. 87-91.
- _____. "To the Editors of the Chr. Mess.," *Christian Messenger*, Vol. VI (Mar. 27, 1832), pp. 104f.
- _____. "Letter to Benjamin Franklin," *American Christian Review*, Vol. 1858 (Jan. 19, 1858), p. 19.
- Smith, Elias (editor). "Editorial Comment," *The Morning Star and City Watchman*, Vol. I (published in Boston, Massachusetts; E. Belamy, Printer, 1827), p. 147.
- Smith, John. "Letter to the Editor," *Christian Messenger*, Vol. VI (Feb. 28, 1832), pp. 87-91.
- _____. "Extract of a Letter from John Smith, Aug. 15, 1833," *Christian Messenger*, Vol. VII, p. 251.
- Smith, Thomas. "Letter to the Editor," *Christian Messenger*, Vol. VI (June 7, 1832), pp. 220-221.
- Soderstrom, E. A. (Editor). Various articles on the recently celebrated centennial of Christian College, *The Columbia Missourian*, Newspaper of Columbia, Missouri, Jan. 17, 1951.
- Starr, Harris Elwood. "Allen, Thomas M.," *Dictionary of American Biography*, Vol. I (edited by Allen Johnson, New York: Charles Scribner's Sons, 1943), p. 207.
- Stephens, Edwin (editor). "Death of Elder T. M. Allen," *The Columbia Missouri Herald*, Newspaper of Columbia, Missouri, October 12, 1871.
- From *Christian Messenger*:

Stone, Barton Warren (editor). "History of the Christian Churches, No. I," Vol. I, No. 4, p. 74.

_____. "Editorial Comment," Vol. HI (1829), p. 48.

_____. "Reply to T. A.," Vol. IV, p. 203.

_____, and J. T. Johnson. "Editorial Note," Vol. VI (February, 1832), pp. 63-64.

_____. "Good News Continued," Vol. VI (April, 1832), p. 125.

_____. "Receipts," Vol. VII, pages 94, 128, 157, 255, 320, and 381.

_____. "Obituary," Vol. VII (June, 1833), p. 191.

_____, and J. T. Johnson. "Editorial Comment," Vol. VIII (1834), p. 11.

_____. "Answer to Query Above," Vol. VIII (Jan., 1834), p. 17.

_____. "Religious Intelligence," Vol. VIII, p. 155.

_____. "Receipts," Vol. VIII, pp. 64, 127, 191, 287.

_____. "Reply," Vol. XII (April, 1842), p. 165.

Switzler, William F. (editor in chief). "Death of Elder T. M. Allen," *The Columbia Missouri Statesman*, Newspaper of Columbia, Missouri, October 12, 1871, p. 2.

_____. "Elder T. M. Allen's Funeral," *The Columbia Missouri Statesman*, Newspaper of Columbia, Missouri, October 20, 1871, p. 2.

Underwood, Thomas R. (editor). "Old Allen Clock," *The Lexington Herald*, Newspaper of Lexington, Kentucky, Jan. 3, 1951.

Articles of Incomplete Bibliographical Data

Millan, James A. (editor and publisher). "Sheep and Cattle," *The Weekly Missouri Sentinel*, Newspaper of Columbia, Missouri, July 15 (p. 2, col. 4), 1852, and July 22 (p. 2, col. 2), 1852, and October 21 (p. 2, col. 2), 1852. Note: The Author's notes read *Stock Sentinel*, but no such paper is recorded with the publications of the state of Missouri.

Editor, "Thos. M. Allen," *The Christian Standard*, Vol. 1899

(November 4, 1899), p. 1407.

Editor, "Thos. M. Allen's Slaves," (exact title not known) *Columbia Missouri Statesman*, Newspaper of Columbia, Missouri, 1850, November 22, p. 2, col. 1.

Unpublished Material

Allen, Thomas M. "Letter to Major Jas. S. Rollins," written from Boone County, Missouri, February 10, 1862. Now in the *Rollins Collection*, Missouri State Historical Society, Columbia, Missouri.

Coleman, J. Winston, Jr. "Letter," dated May 15, 1951, Lexington, Kentucky, addressed to the author.

Crank, Chas. E. "Letter," dated April 6, 1951. Strasburg, Virginia, addressed to the author.

Dunn, C. Frank, Secretary of the Daniel Boone Bicentennial Commission of Kentucky. Letter to the author dated May 24, 1951, Lexington, Kentucky.

Gano, John Allen. "Biographical Notebook, 1831-1861." Unpublished, now in the library of the College of the Bible, Lexington, Kentucky.

Gentry, North Todd. "The Human Side of Thomas M. Allen," an address (unpublished) by the President of Boone County Historical Society.

Gray, Miss Doris. Personal interview and access through her to the unpublished "Rules of the Campus, 1950-1951"; Miss Gray was serving as president of the Student Council at Christian College.

Hale, Mrs. Mark (Lemmon). Personal interview, followed by correspondence, and access to her notes on Elder Allen as one of the founders of Christian College. Her residence is in Columbia, Missouri.

Peters, George L. Unpublished article, "Thomas M. Allen: Passionate Evangelist, Faithful Pastor, Far-Seeing Statesman," written in 1938, 5 pages.

Whaley, Sallie. "Notes," unpublished, and copied for the author by Mary S. Gorham, of Paris, Kentucky.

**REPORT OF
PLACES, NO. MEETINGS HELD, AND NUMBER OF ADDITIONS
*Churches established by T. M. Allen**

MISSOURI

PLACES PREACHED	NO. MEETINGS	NO. ADDED	PLACES PREACHED	NO. MEETINGS	NO. ADDED
Arrowrock	2	5	Huntsville, Randolph co.	7	54
Alexander	1	27	Independence	2	36
Antioch	5	37	*Jefferson City	6	29
Ashland	3	67	Lamine		1
Barry	1	2	Leavenworth		1
Bear Creek	12	102	Lebanon		2
*Bethany	8	62	Lexington	5	42
Bloomington	(occas.)		Liberty, 9 miles from		
*Bonne Femme	1	21	Williamsburg	4	4
*Boone co. (Congregation not given)	5	103	Lick Creek	1	6
Bowling Green	1		Long Branch	1	4
Boydsville, Callaway co.	1	29	Louisiana	1	15
Brunswick	3	13	Macon City (preached regularly in 1868)		
Brush Creek	1		*Marshall, Saline co.	2	61
Camden Point	2	27	Mc Bride		1
Centralia	1		Mexico	3	17
Chilicothe	1	25	Middlegrove	1	44
*(near) Clinton	1	22	Middletown, 20 miles from Liberty	2	15
Columbia	24	201	Millersburg, Callaway co.	9	70
Concord	2	6	Mt. Gilead	2	5
*Danville	1	10	Mt. Maria	1	4
Dover	2		Mt. Pleasant	3	4
Dripping Spring	1	37	Mt. Zion, a rural church in Monroe county		
Farmer's City	1	3	New Bloomsfield	2	2
Fayette	12	92	New Liberty	2	22
*Friendship	14	247	New London	2	7
Fulton	7	52	Palmyra	4	33
Georgetown	2	27	*Paris	8	84
Glasgow	5	19	Paynesville, 8 miles from Macon City	1	11
Hannibal	5	123	Pettis County (cf. George- town in this county)		
Harmony	1		*Pisgah	1	13
Haynesville	2	43	Platte City		1
Hays' Creek, Ralls co.	(occas.)				
Hickory Grove, N.E. of Columbia	3	59			
Howard	1				

MISSOURI

PLACES PREACHED	NO. MEETINGS	NO. ADDED	PLACES PREACHED	NO. ADDITIONS	NO. ADDED
Platte Union	1	15	Lexington	1	
Red Top	4	41	Louisville	2	12
Richland	3	117	Millersburg	1	
Richmond	2	14	New Castle	1	1
Ridgeway	1		New Liberty	1	8
*Rocheport 14		216	Old Union	11	157
Salem, first called			*Paris	4	33
Bear Creek	4	23	Shelbyville	2	9
Saline	1	7			
Salt River Meeting House	2	2			
Santa Fee	1				
Savannah	4	37			
Shelbina	1				
Smithland	1	2			
Spiers	1				
St Joseph	3	12	Bloomington	1	33
St. Louis	5	40	Jacksonville	3	13
*Sturgeon	1	44	Meridian Meeting House	1	25
Troy, 25 miles from			Union	2	33
Paynesville	1	1			
Two Mile Prairie, Upper End 2		17			
Union Meeting House, Mo.	2	45			
Weston (Several visits)					

ILLINOIS

TENNESSEE

KENTUCKY

			Hallshill	1	2
			Murfreesboro	3	42
			Union Meeting House	3	25
*Antioch, labored here regularly	5	68			
*Berea	2	57	Total number of Meetings		
*Clintonville	2	5	Reported		320
*Cynthiana	3	42			
Eminence, preached regularly here for some time.					
*Georgetown	1	4	Number of additions reported		
Hendronsville	1	4	without giving place		497
Harrodsburg	1	9	Total Additions		3570
LaGrange	1				
Leesburg	1				