

SEEKING THE OLD PATHS

BY
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DEDICATED

Respectfully dedicated to that growing sentiment for a real and properly-founded agreement among those who love the Lord.

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FOREWORD

Just one hundred years ago there arose on this continent a bloodless revolution which constituted one of the greatest religious advances since Pentecost. That revolution was that undertaking which had for its objective the restoration of the religion of the Lord in just the form and spirit in which it existed under divine approval in New Testament times.

In early life the writer often heard respectful mention made of that work and often felt a desire for some book that would enable him to know something of the history of that religious undertaking. As he moved in his limited sphere, he for a long, long time though, could find no such treatise. Then later he found some of the excellent histories that treat of the work; but, impatient youth that he was, he was appalled at the size of the works and the length of their narrative. Then still later he became acquainted with some of the histories which had been written in more popular style; but he immediately observed that they were written out of a distinct bias for the Progressives. During those years he was led more and more to enquire in his mind why some one did not prepare a concise, easy, unbiased history which would offer a simple, untechnical narrative which all could find time to read and which would also be suitable for interested persons to give to "outsiders."

Then came middle life. But the feeling that there was need for such a book as he had sought in youth never left the writer. Unable to find what he was seeking, and feeling that others might feel as he had felt, he suddenly found himself resolving to prepare such a work. The following pages, representing many years of the most painstaking research and patient

toil, are the result of that quest and resolution. The work was finished several years ago but was hindered in its appearance before the reading public. But now everything seems propitious and the work is therefore now offered to all who may feel an interest in its message.

But although the writer has endeavored to hold the work within the realm of the popular treatise he has also striven to make it serve still another purpose. Knowing that an acquaintance with the work of the pioneers will stimulate further study in that subject, effort has been made to name in suitable connections such books, and to advance such parallel information, as would make the book serve as a guide even in extensive research.

The author gratefully acknowledges that he has received much valuable assistance in the preparation of the work. Among those who have rendered assistance are N. B. Hardeman, J. W. Shepherd, G. H. P. Showalter, F. L. Rowe, E. G. Rockliff, J. W. Grant, J. M. McCaleb, E. S. Jelly, Lewis T. Oldham, J. F. Cox, Max Langpaap of Hawaii, John Sherriff of Africa, E. Gaston Collins of Canada, R. Wilson Black and J. W. Black of England and Fred T. Saunders of Australia. Many other persons assisted in gathering illustrations for the work. In an effort, though, to hold the retail price of the book at the lowest possible figure, the illustrations were at the last moment omitted.

With the fervent hope that the history offered in this volume may be useful in encouraging persons to walk in the "Old Paths" the following narrative is now, under God's goodness, offered to all who may feel an interest in the story it relates.

THE AUTHOR.

PROSPECT

Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls (Jeremiah 6:16).

(Jeremiah labored in the midst of what his fellow citizens supposed was an advanced modernism but what was in reality a crude reversion to ignorance. Nearly ten centuries before the time of Jeremiah, Jehovah had entered into a solemn covenant with the Hebrew nation, had established that nation in the land of Canaan, and had delivered to them through Moses a legal system which was designed to promote among the people of Israel the greatest happiness and well-being. But worldliness had been given free course, and close upon worldliness there had followed, as they will always do, distress and degeneracy. When the words of this text were spoken the Northern Tribes of Israel had already been swept into captivity and Judah herself had come to the very brink of destruction. Nevertheless Judah was confident in herself and in the soundness of her policies—she reposed great trust in her institutions and in her political alliances. Yet Jeremiah, patriot, statesman, servant of God, religious leader, prophet, knew that Judah was living in the proverbial “fool’s paradise” and that the ways she had chosen were, despite their glamour, the ways of death. Contrasting, therefore, the age-old ways of the Lord with the supposedly modern ways of degenerate Judah he called upon the people to seek the “old paths” of the Lord. His words therefore serve as an appropriate text for the research we are about to undertake in the history of the efforts of certain well-meaning souls who undertook to disengage themselves from the corruptions of tradition and to return to “the ancient and apostolic order of things.”)

PART ONE—PRELIMINARY SURVEY

THE ANCIENT AND APOSTOLIC ORDER
DRIFTING
SEEKING THE OLD PATHS

(Any person who has given attention to major movements in history has observed that usually beyond the forces which apparently made any given movement there were those remoter and more elemental forces which gave the apparently immediate forces their existence and meaning. In this part of this work effort is made to acquaint the student with those deep and elemental principles which called forth the developments which went to give the effort to return to the New Testament order its earliest appearances).

THE ANCIENT AND APOSTOLIC ORDER

The study of what is generally designated Church History should embrace, among its first and major elements, a careful consideration of "the ancient and Apostolic order"; for, aside from its priority of time, the religion of Jesus as exemplified in the divinely approved activities of New Testament times lays open to view the standard of all Christian thought and enterprise. That religion, whether we view it in its earliest appearances or in its later aspects as a developed institution in the concrete realities of life, was, it should be observed, the expression of divine wisdom and the product of leaders who moved under divine guidance. Hence the divinely approved activities of the Christians of the first century of our era afford an example of what the Almighty intended that the religion of the Lord should be.

It will be immediately perceived therefore, that the religion of the Lord is, in the fundamental quality just cited, unlike the institutions of men. These were built up from the extended experiments and laborious undertakings of men who were guided by mere human wisdom; but the religion of the Lord was perfected by the revelation and guidance of God. "In the beginning of our race God made one perfect man and one perfect woman. They were perfect physically, mentally and spiritually; for God made them in his own image and when they were made he looked upon them and said they were 'very good'. But in process of time our first parents fell from their high estate, and ever since it has been the aim of every right minded man to struggle back to the innocence and purity of Eden. In like manner, when the fulness of time had come, God made a perfect church, or as near perfect as could be made out of fallen human beings. The church also fell; and ever since it has been the aim of all who have rightly understood the revelation which God has given us, to get back to the characteristics of the Jerusalem church."¹

In order, therefore, that that the student may be enabled to make the proper beginning in this study this chapter is given to a consideration of "the ancient and apostolic order of things."

CHARACTERISTICS OF THE FAITH

Essential Character.—To the casual observer—and it is the lot of most religious systems to be considered first only in a casual manner—the adherents of the religion of Jesus were simply persons who had been baptized in the name of Christ and who banded themselves together in units called churches, or congregations. In its deeper analysis, though the religion consisted of a genuine, heart-felt attachment to Jesus as

1. McGarvey's Sermons, "The Jerusalem Church."

Lord and Master, and a quiet, unostentatious performance of his will as revealed in the gospel. The Mosaic religion, dealing, as it did, with spiritual adolescence abounded in symbolism and ceremony; paganism, the product, in greater part, of human wisdom, was replete with pageantry and form; but the religion of Jesus, designed for spiritual maturity² and exalted above mere human wisdom, gave itself to those divinely appointed activities which made for the transformation of character and the preparation of the soul for heaven. In its original aspect, therefore, the religion of Jesus was pre-eminently a life of service to Christ.

Unit of Organization.—Among the disciples of the first century the divinely approved unit of organization was the congregation. In those days there was nothing said, as far as the divine record indicates, of denominations or denominational organizations—it was well understood that the congregation was the all-sufficient and divinely approved organization.

Basic Principle of Activity.—The most fundamental factor in the activity of the early church was the divine appointment of each individual Christian as a **member of the body of Christ**.¹ A careful study of the term **member** as employed by the Spirit to name the relationship which the individual Christian sustained to the body of Christ will show that the term was used as meaning a **constituent portion**. For example, the organs of the physical body are called **members** of the body, the idea being that the organs are component parts of the body. In exactly the same sense did the Holy Spirit refer to individual Christians as members of the body of Christ. Such appointment necessarily provided that each Christian should abound in the work of the Lord to the extent of the individual's ability and opportunity.

2. Gal. 4:1-5.

1 1 Cor. 12:27

Elders and Deacons.—As a further working arrangement elders and deacons were appointed in the churches.² As to elders, they were variously designated: sometimes they were referred to as elders, sometimes as bishops, sometimes as pastors—each particular designation being the outgrowth of a consideration of some phase of labor which the men performed. The work of these men was that of leading and directing the church and caring for the souls of the members. Inasmuch as such work required experience and wisdom the Holy Spirit provided that the elders be chosen from among those men who had advanced in years and had made a success of the enterprise of Christian living. As to deacons, the Scriptures do not speak exhaustively of their labors but present them as servants of the church.

The Standard.—But by what standard were all the various members of the body of the Lord governed? This enquiry brings forth the fundamental principle that the revealed will of Christ was divinely set forth as the all-sufficient standard of religious service.³ In fulfillment of the express promise of Christ, God gave unto certain individuals measures of the Spirit by which they were made to know the will of Christ. These persons whose minds had been so enlightened then declared, in turn, the will of the Lord to others. And it should be borne in mind that distinct opposition was offered to any teaching which could not be demonstrated as of divine origin. Hence the churches of New Testament times sought to be governed very strictly in all things by the revealed will of Christ.

Growth.—But for any study of the work of the early church even to approach completeness attention must be given to the matter of the growth of the church in their simplicity toward Christ, and in the passion for souls which that devotion to Christ inspired, the early

² Phil. 1:1

³ 1 Cor. 4:6; 2 Tim. 3:16, 17; 2 Peter 1:3

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Christians gave much time and effort to the work of leading men to Christ. And the success they attained in that quarter is attested in the divinely afforded testimony that in thirty years they evangelized the entire Roman Empire.¹

But we must not suppose that the growth of the early church was solely a matter of numerical increase —there was proportionate growth in righteousness. Both the Bible and secular history declare that with such exceptions as may be expected to mark any order the early Christians distinguished themselves for their exemplary lives.

Summary

Here then is a brief summary of the religion of Jesus during the first century. In its primary analysis, that religion was simply a genuine attachment to the Lord Jesus Christ and a quiet and unostentatious performance of the requirements of the gospel. Among the early Christians the divinely approved unit of organization was the congregation with its elders and deacons. So organized and directed, the early Christians accomplished such a work in the salvation of souls and the transformation of character as stands, when all factors are considered, unparalleled in the annals of time.

“The ancient and Apostolic order”! Blessed estate! May it return to earth again and never depart until that solemn hour when the angel shall stand with one foot upon the land and the other upon the sea and declare that time shall be no more!

DRIFTING

But the divinely approved order which existed among the faithful churches of the first century, and which was delineated in the preceding chapter, was not permitted to remain uncorrupted. Even in the days of

1 1 Col. 1:23

the Apostles, departures began to appear; and the spirit of departure increased until eventually the whole face of the religion of the Lord was changed. Hence by an easy and gradual process, faithfully described under the figure of drifting,¹ the apostolic order passed from the knowledge of men.

A—CENTRALIZATION

The first visible change related to organization. It will be remembered that in the Apostolic age, the unit of organization among Christians was the church or congregation, and that in that arrangement, each church or congregation was, under the Lord, sovereign, free, and independent. By a constant and remorseless process, though, this simple but highly efficient order was gradually pushed aside in favor of a centralized organization and control. This process of centralization is plainly evident under two forms.

1—Rise Of The Episcopacy

Bearing in mind that the divinely approved unit of organization among the followers of Christ was the church, the student will recall that in each congregation the leadership was vested in resident members who were divinely designated as elders, pastors, or bishops. The first phase of the evil of centralization operated toward the supplanting of this arrangement by an episcopacy.

The Bishop.—As has been repeatedly stated, each church was, in New Testament times, under the leadership of its own elders. Furthermore, among the elders in each church, there obtained a spirit of equality. But as early as the second century, there arose the practice of appointing one of the elders of a congregation to a place of superintendency over the other elders of that congregation.² In order, too, that the supervising elder might be properly distinguished he was

¹ Heb. 2:1.

² Ecclesiastical History (Mosheim) Book 1, Part 2, Chap. 2.

given the title of **bishop**, the elders under him being required to content themselves with the designation of presbyters. This step is worthy of special attention, for it marks the appearance of the modern bishop, a dignitary presiding over the activities of the leaders of the churches.

The Diocese.—But naturally each congregation would in process of time plant churches in the territory immediately surrounding it. By an easy step the leaders of these newly planted churches were retained under the oversight of the bishop of the parent church. In this way, there soon appeared districts of churches, each district being composed of the parent church and its surrounding congregations. This development is itself worthy of special notice for it marks the beginning of the **diocese** or district of churches.

Country Bishops.—As was stated, the leaders in the congregations in each district functioned under the oversight of the bishop of that diocese. As will be readily perceived, though, extended growth of a district would tend to lay upon the bishop of that district such a burden of labor as could not be borne by one man. To obviate this difficulty, a new order of dignitaries known as *Chorepiscopi*, or County Bishops, were appointed to hold a rank between the bishop and the presbyters of the congregations.¹

Metropolitans.—Then as early as the middle of the second century, there was put forward the plan of placing the dioceses in each province under one directing head. Inasmuch as the bishop presiding over the dioceses in a province usually resided in the principal city of that province, he came to wear the title of **Metropolitan**.²

1 Ecclesiastical History (Mosheim) Book 1, Part 2, Chap. 2.

2 Ecclesiastical History (Mosheim) Book 2, Part 2, Chap. 2. (However, some claim that the bishop at Rome never appropriated the Title of Patriarch but that he claimed instead a general primacy. See Schaff-Herzog Enc., Art., a Patriarch.)

Patriarchs.—But just as the bishop of the principal city of a province came to entertain the conviction that he should be privileged to exercise an oversight of the bishops in the smaller cities of the province, so did the Metropolitans in the larger cities come to feel that they should be allowed to direct the activities of the Metropolitans of the lesser cities. Eventually, therefore, the Metropolitans residing in Rome, Constantinople, Alexandria, Antioch and Jerusalem came to designate themselves as Patriarchs and each sought to exercise an oversight over the Metropolitans in the territory in which his city was the metropolis.

By the steps discussed in this section, there was imposed upon the churches as early as the fourth century **an episcopacy**, a rule by bishops, which completely subverted the simple New Testament order of the church with its elders and deacons.³

2—Rise of the Papacy

But just at this juncture, there emerges for consideration still another development—and one which when properly analyzed is found to be simply the full and complete eventuation of that principle of centralization which itself gave rise to the Episcopacy. This development was that of the Papacy.

Primacy of Rome.—Almost from the very outset the Bishop at Rome was accorded a place of primacy over the other dignitaries of Christendom. This was due in a large part to the place of supremacy which the city of Rome held among the cities of the world. In the fourth century, though, Constantinople was made the residence of the Emperor. It was natural therefore that the Patriarch at Constantinople should soon come to think of himself as equal in prestige and authority with the Bishop of Rome. But by an equally natural process the Bishop at Rome was prompted to gainsay

³ This arrangement is employed by the Greek Catholics.

such claims. Thus there was precipitated a controversy which was destined to assume enormous proportions in the history of Christendom.

Universal Bishop.—As has just been related, the Bishop of Rome claimed from among the earliest times a place of primacy over the other dignitaries of Christendom. Then in 606 A. D., the Roman pontiff was all the more confirmed in his claims of supremacy when the Emperor of Rome conferred upon him the title of "Universal Bishop of the Church."! Necessarily this development served greatly to accentuate the controversy concerning primacy.

Roman Catholicism and Greek Catholicism.—As was natural, those participating in the controversy between the Bishop of Rome and the Patriarch at Constantinople shaped themselves into two factions: those who avowed the primacy of the Roman Bishop attached themselves to the cause of that bishop; and those who avowed the primacy of the Patriarchs attached themselves to the Patriarch at Constantinople. The eventual outcome of the controversy was the open disruption, in the eleventh century, of Christendom into two distinctive and antagonistic groups: those supporting the claims of the Roman Bishop being known as Roman Catholics, and said to constitute the Western church; and those supporting the Patriarch at Constantinople being known as Greek Catholics², and said to constitute the Eastern Church. Thus was accomplished the great rupture in Christendom which all the efforts of the succeeding centuries have been powerless to heal.

Pope.—In the eleventh century the Bishop of Rome

1 It should be said that the title was first claimed by one of the Patriarchs at Constantinople. Ecclesiastical History, (Mosheim) p. 135.

2 The term Catholic (general, universal) was originally used to designate what was considered the world-wide "body of Christ" as contrasted against what was thought of as the national, and therefore restricted, church of the Jews.—Schaff-Herzog Encyclopedia of Religious Knowledge, Article Catholic.

was granted the exclusive right to the title, Pope, Universal Father*. Then in 1870, the Pope was declared to be infallible when acting in the capacity of Shepherd of the Church.

Thus there emerged and took definite form that ecclesiastical monarchy which presumed to hold all Christendom under the oversight of one Bishop. This arrangement is known in religious history as the Papacy and is employed by the Roman Catholics.

B—HUMAN AUTHORITY IN RELIGION

But the matter of organization as discussed in the preceding sections in this chapter was not the only item embraced in this process of change. Originally the standard of religious service was, as has already been explained, the revealed will of Christ. Later, though, there began to appear the tendency to add to the divine order those measures suggested by human expediency.

Councils and Canons.—It will be recalled that as early as the middle of the second century the churches in each province were formed into one large ecclesiastical body. Immediately upon the adoption of such course it became customary for the churches in each province to hold **councils** (called **synods** by the Greeks, among whom the practice of convening such assemblies originated) in which the representatives of the churches deliberated upon such matters as were supposed to be of general interest. The laws formed by the Councils were issued under the name of **Canons**.

When the Councils first appeared, there was no ecclesiastical organization transcending that of the province ; and consequently the earlier Councils were those of the **diocese** or **province**. However, as the unit of organization was enlarged, the scope of the Council was

¹ Formerly the term Pope was applied indiscriminately to Christian teachers and leaders, but in the eleventh century the title was restricted to the Roman Bishop.—Schaly-Herzog Ency., Art. **Pope**.

extended. Concurrent, therefore, with the extension of the unit of organization to embrace the church universal, there arose the practice of assembling Councils which were supposed to include representatives of the world-wide church and which were expected to act for all Christendom. The first Council of such character was assembled at Nice, in Bithynia, in 325 A. D. by the decree of Constantine the Great, the first of the Roman Emperors to avow the Christian faith.

Radical Change Effected by Councils.—The Councils changed in the most radical manner the whole constitution of religion. As is well understood, the original standard among Christians was the Word of God. But the Councils made, in all intents and purposes, the standard of Christians to be the laws enacted by the Councils. Hence the idea of human authority in religion was fully and completely established and the notion was implanted in the heart of Christendom, among people as well as Councils, that Councils and ecclesiastical bodies were privileged to exercise the prerogative of enacting laws for the people of God. By this process religion, so-called, became, from the second century, less and less a matter between the creature and the Creator and became more and more a compliance, on the part of the individual, with the “doctrines and commandments of men” as enunciated by the Councils.

C—THE FUNDAMENTAL DEPARTURE

It has been observed that the departures from the apostolic order ran along two lines: viz., human organization, and legislative authority of ecclesiastical bodies. A proper discrimination, though, will enable one to see that these two evils are but two different manifestations of one deep and fundamental departure which consisted of a willingness “to go beyond the things which are written”—the willingness to go beyond the revealed will of Christ was the one funda-

mental departure of which the other departures were merely outer manifestations.

Summary.—In this chapter, we have traced the broad outlines of the changes which have crept across Christendom. We have seen the simple New Testament organization of the church with its elders and deacons subverted by human organization; we have seen the authority of the Word more and more supplanted in the heart of the believer by “the doctrines and commandments of men”; and we have seen that the seed-principle of all these departures was the willingness to go beyond the things which are written.

How dangerous a thing, and how full of possibilities for evil, is even the apparently smallest departure from the divine order!

SEEKING THE OLD PATHS

It is well, though, that the student be reminded that the departures away from the original order in religion were not accomplished without opposition and resistance. Of course the drastic measures of suppression employed by the ecclesiastical powers and also the limited facilities for recording the activities of the protesting groups made the accounts of the earlier reformatory efforts very meager; but, nevertheless, history records that many of the departures elicited intense and prolonged opposition.

THE REFORMATION AND THE STATE CHURCHES

The most commonly mentioned reformatory effort in the history of Christendom is the Reformation of the sixteenth century, itself a culmination of forces which had been gathering for a long time.¹

¹ For a long time the protest against the corruptions of the Papacy had been growing. Also, as the invention of printing and the general spread of learning and literature contributed to the growing unrest. One of the strongest factors, though, going to precipitate the Reformation was the growing nationalism of the German people.—“The Age of the Reformation” (Preserved Smith) pp. 44-46. “Modern European History” (Reddaway) p. 16.

The man who was most conspicuous in the emergence of the Reformation was Martin Luther, who in the incipency of the Reformation was a Roman Catholic monk in the University of Wittenberg. Through the activities of Luther, reformatory sentiments were disseminated throughout Germany.

At the time of Luther's work, Ulrich Zwingli was engaged in a very similar undertaking in Switzerland.

Then following close upon the work of Luther and Zwingli there appeared the astute and indefatigable John Calvin, who not only espoused the cause of the Reformation but in a very certain sense moulded and shaped the Reformation for the ensuing centuries.

As a result of these reformatory labors, Romanism was repudiated by practically the whole of northern Europe.¹

One defective development, though, which characterized the progress of the Reformation was the employment, on the part of those friendly to the protest against Romanism, of those ecclesiastical-political orders which have come to be known as State Churches.

Among those countries favorable to the Reformation each nation created its own ecclesiastical agencies which provided for the administration of its religious life under its own direction rather than under the direction of the emissaries of Rome. In this way the religious affairs of the various Protestant countries were administered in a way somewhat similar to that of the promotion of public education in our country. According to this political administration of religion, articles of faith were formulated by authorities appointed by the government and all religious life moved under governmental direction and supervision.² These ecclesiastical orders were created in such countries as Germany,

1 The "Eastern Church" was almost entirely unaffected by the Reformation.

2 As will be immediately perceived, this did not permit religious liberty. It is therefore erroneous to suppose that the Reformation gave to the world the boon of liberty, of conscience. "Save for a few splendid sayings of Luther, confined to the

Switzerland, Norway, Sweden, Denmark, Holland, England, and Scotland.

FREE CHURCHES AND DENOMINATIONALISM

But such administration of religious affairs naturally failed to yield universal satisfaction. Consequently there gradually appeared those various dissenting groups¹ which championed the right to ground religion upon individual conviction rather than upon the arbitrary decree of State,—in Germany and Switzerland the Anabaptists, the forerunners of the modern Baptists, voiced their protest against “infant membership” and championed furthermore, the principle of liberty of conscience; in England the Puritans and the Methodists arose against the error and cold formality of the Church of England and espoused the cause of greater conformity to the Scriptures and greater fervor in religion; in Scotland the Glasites, known also as Sandemanians, arose against the union of church and State and pleaded the cause of a return to New Testament customs; and so on,—each group, in the main, not only negatively arising against an error, but also, as a positive consideration, advocating some good principle which other groups had either neglected or rejected. As a result of these diverging views and dissimilar efforts, the two centuries immediately following the Reformation yielded an enormous amount of division and a multitude of sects. Further, each sect, generally speaking, formulated, in conformity to the spirit of the times its peculiar creed. Consequently, there appeared in the wake of the Reformation and state-churchism an array of little religious orders,²

early years when he was powerless, there is hardly anything to be found among the leading reformers in favor of freedom of conscience”—Age of the Reformation (Smith) p. 643.

1 Because of its avowal of freedom from State domination in religion, this religious uprising was known in England as Free-Churchism.

2 In connection with the emergency of the denominations the following information, arranged in large part from “Church History For Busy People” (Klingman), Chapter 2, will be of interest to the discriminating student:

each of which, at best espoused only a small portion of the truth and which furthermore, precluded, by its erection of sectarian standards, its further growth in the Truth. In this way, modern denominationalism was thrust upon a world whose religious burdens were already numerous and perplexing.

AMERICA AND THE WAR AGAINST SECTARIANISM

The religious division following in the wake of the Reformation asserted itself very generally over the entire area affected by the Reformation; but in America it developed in a manner and degree worthy of especial attention. America was a new country and was receiving streams of immigrants among whom were persons friendly to the dissension views already mentioned. Also, in America religious liberty was, theoretically at least, the accepted principle. Consequently in this country sectarianism manifested itself in true and typical form.

But, as history abundantly demonstrates, as an evil grows it tends to call into operation those influences which will act as its corrective. Consequently in America where division was manifesting itself in its unhin-

Roman Catholicism and Greek Catholicism.—The division of Christendom into these two hostile groups occurred in the eleventh century.

Reformation—"The Birthday of the Reformation" was October 31, 1517.

Protestant Denominations:

Lutheran Church (denomination) established in 1517.

Reformed Church (denomination) founded by Zwingli in Switzerland, 1519.

Anabaptists (later known as Baptists) appeared in Europe in 1522.

"Church of England" (denomination) planted in 1534.

Presbyterianism founded by John Calvin in Geneva in 1536.

"Kirk of Scotland" begun by John Knox in 1560.

"Congregational Church" (denomination) founded in 1602.

First "Baptist Church" founded in America by Roger Williams in 1639.

Quakers founded about 1650.

Methodism was begun in England by John Wesley in 1729.

"Cumberland Presbyterian Church" (denomination) organized in America in 1810.

"Disciples" (Christian denomination) appeared about close of Civil War or around 1865.

dered form, the reaction against division made early and definite appearance.

James O'Kelly.—In 1793 a group of Methodists in Manikin Town, S. C., seceded from their denomination and declared for congregational independence. At first these persons, led by James O'Kelly, called themselves Republican Methodists but that name was soon dropped for the simple designation Christians. These persons declared that the church had no head but Christ and contended that the followers of Christ should have no standard except the Holy Scriptures.

Dr. Abner Jones.—In 1800, Abner Jones, a physician of Hartland, Vermont, and a member of the Baptist denomination, began to urge that all human creeds be rejected and that the followers of Christ take the Bible alone as their standard of faith and practice. He was soon followed by several other Baptists. The result was that this plea eventually spread over a considerable territory in the northeastern section of the United States and in the British Provinces. Those comprehended within this movement rejected all denominational designations and referred to themselves simply as **Christians**.

Cane Ridge and Barton Warren Stone.—Just at this point, another enterprise comprehended within the American groups laboring toward unity among the followers of Christ comes into view. At an early date in American history, a considerable number of Presbyterians settled at Cane Ridge, Kentucky, a few miles from the present city of Paris. In the passing of time there sprang up among these settlers and their descendants two congregations, Cane Ridge and Concord. In 1796 the two congregations called as their pastor a young man whose name was Barton Warren Stone. Mr. Stone accordingly moved immediately to that section and assumed the duties of his charge.

Just at the time Mr. Stone was beginning his labors at Cane Ridge and Concord, there appeared in Central Kentucky and northern Tennessee, a wave of strange and intense religious activity. Under the influence of this quickened interest Mr. Stone, whose mind had never been at ease concerning the doctrine of election and reprobation as taught in the Westminster Confession, threw Calvinism aside and began to preach that all who would believe the Scriptures and obey the Lord Jesus Christ could be saved. This action of Mr. Stone's constituted a radical step, more radical, perhaps, than is at first perceived; for religionists of Mr. Stone's acquaintance contended that an individual's salvation depended solely upon his unconditional election unto salvation before the foundation of the world. It was argued that before the foundation of the world God made choice of certain persons to salvation and left others to certain condemnation; and it was further argued that that election was wholly independent of any divine consideration of faith and good works on the part of those chosen. Mr. Stone repudiated this theory and insisted that anyone who would believe the Scriptures and obey the Lord could be saved. And in pressing this work, Mr. Stone made close approach to the restoration of the apostolic administration of the gospel. As was common in religious labors of that time, Mr. Stone employed the "mourner's bench" in his meetings and engaged in the practice of praying for the abstract and instantaneous conversion and salvation of those who came forward for prayer. But his growing understanding of the freeness of salvation eventually led him close to an apprehension of the conditions of pardon. Samuel Rogers refers to Mr. Stone's work in this particular in the following interesting words: "After preaching a few weeks in my own neighborhood, I visited Kentucky again, especially to arrange with Brother Hughes for our contemplated trip to Missouri. While there I attended a meeting at Mil-

lersburg, conducted by Brother Stone. The interest was very great and the audiences very large. Many had professed, and many more, who were at the mourner's bench, refused to be comforted. After laboring with the mourners until a late hour of the night without being able to comfort them, Brother Stone arose and addressed the audience: 'Brethren, something must be wrong; we have been laboring with these mourners earnestly, and they are deeply penitent; why have they not found relief? We all know that God is willing to pardon them, and certainly they are anxious to receive it. The cause must be that we do not preach as the Apostles did. On the day of Pentecost, those who were 'pierced to the heart' were promptly told what to do for the remission of sins. And they gladly received the Word, and were baptized; and the same day about three thousand were added unto them.' He then quoted the great commission: 'He that believeth and is baptized shall be saved.'

"When Brother Stone sat down we were all completely confounded; and, for my part, though I said nothing, I thought our dear old brother was beside himself. The speech was a perfect damper upon the meeting; the people knew not what to make of it. On a few other occasions, Brother Stone repeated about the same language, with the same effect. At length he concluded that the people were by no means prepared for this doctrine, and gave it up".¹

In spite of the failure of Mr. Stone to apprehend clearly the truth which he saw with what was evidently a passing glance he continued to urge that all who would believe the Scriptures and obey the Lord could be saved. In this work he was ably assisted by four other preachers—Richard McNemar, John Thompson, John Dunlavy, and Robert Marshall.

The work of Mr. Stone and his associates finally

1 Autobiography of Elder Samuel Rogers, pp. 55, 58.

aroused the Presbyterians to action. It was not long, therefore, until the Synod announced its intention of taking disciplinary action against the five offending preachers. During the controversy attendant upon this disciplinary action, Mr. Stone and his associates formally withdrew from the Synod and formed their own Presbytery, The Springfield Presbytery.

After one year's operation, though, according to this plan, Mr. Stone and his co-laborers were able to see that such a body as a Presbytery was without divine authority. Meeting, therefore at Cane Ridge, June 28, 1804, The Springfield Presbytery, facetiously likening itself to a man approaching death, wrote that amusing and highly interesting document, "The Last Will and Testament of The Springfield Presbytery" and declared the Presbytery dissolved.

After the dissolving of the Springfield Presbytery, those congregations which had composed that Presbytery were left to be governed by their own pastors. Those persons friendly to Mr. Stone's work insisted on being called "Christians" and attained considerable numerical strength.¹

SUMMARY

The purpose of this chapter has been that of setting forth in a general way the reforms of the past, and of directing particular attention to that general reformatory trend so distinctly discernible subsequent to the rise of Free-churchism and during the hundred years beginning with the third decade of the eighteenth century. And this survey of the century named, though necessarily limited, has disclosed many important achievements. In the reformatory labors of that period a very definite opposition was established against sectarianism; a spirit of unfriendliness was created against human creeds as bonds of union and commun-

1 In connecting with the work of Mr. Stone, read the account of "The Christian Connection" as given in any standard encyclopedia.

ion among the followers of Christ; attention was directed toward the Bible as the all-sufficient standard of religious service; the principle of congregational independence was made clear in the minds of many—and all things properly considered, a very definite advance was made toward the New Testament order and beyond the truth which had been arrived at in the Reformation. And it is interesting to observe that this improvement of conditions not only extended over countries on both sides of the Atlantic but was probably most pronounced and unhindered in America.

We shall be able the better to observe the sequence of history, though, if we carefully note that as to the restoration of the apostolic administration of the gospel, these reformatory movements left much to be accomplished. It is true that many of these friends of reform came to accept immersion as the action involved in baptism; but, in the main, they failed to give baptism its proper place in the plan of salvation. The restoration of the apostolic administration of the gospel was left for other days.

PART TWO—RISE AND DEVELOPMENT OF THE CAMPBELLIAN REFORMATION

Thomas Campbell Begins Labors in America.

Alexander Campbell is turned toward "the old paths."

The Christian Association.

Brush Run Church.

Brush Run Church and the Baptists.

Developments in the Western Reserve

The Salvation Proclamation.

Separation of the Reformers and the Baptists.

A New Denomination.

Sowing and reaping.

(If the reader will take an ordinary geography and observe any major river system he will observe that there is first the central stream of the system and that also all along the course of the central stream there are those contributing streams which pour their volume into the central current. If the reader will then, as a further consideration, trace all these streams, tributaries as well as the central current, he will find that they all have their origins back in the highlands which encircle the valley. A proper survey of any river system will therefore comprehend a consideration of the great watersheds and also of the apostolic order: there are the great elemental causes—the watersheds—of the divine order and the great movements of the remoter past and then there are the converging streams of the immediate past. In Part One, effort was made to acquaint the reader with the remoter causes in the work. In Part Two effort is made to give attention to the actual rise and development of what has come to be known as The Restoration Movement.*)

* In his work, "Comprehensive History of the Disciples of Christ", W. T. Moore refers, on page of illustrations facing page 111, to the movement as "the Campbellian Reformation."

THOMAS CAMPBELL BEGINS HIS LABORS IN AMERICA

Originally the whole of the northern portion of Ireland was known as Ulster. At an early date after the Reformation, James I, King of England, planted in Ulster, a group of Scotch Protestants, whose descendants—the Scotch-Irish¹ as they were called—came to form a considerable part of the population of that particular section.

It is significant in the sequel of events that near the beginning of the eighteenth century, there arose from among the Scotch-Irish of Ulster a wave of emigration to America. This emigration is explained by one writer in the following words: 'Oppressed on all sides, by the church, by the state, by the landlords, these Scotch-Irish, as they are known, were drawn to America by good reports of the freedom and prosperity enjoyed there, especially in the famous Quaker's lands. By many thousands every year, through all the half-century which preceded the American Revolution, they were coming in a scarcely broken stream, until half a million of this strong, intelligent population is believed to have been transferred to America, and settled mostly on the colonial frontier. A few went into other colonies, but the great majority sought the mountainous region of Pennsylvania. . . . " 2

Thomas Campbell and America.—Among the persons in the later period of this emigration was a Seceder³ Presbyterian preacher, Thomas Campbell, whose principal reason for quitting the shores of his native country seems to have been his hope that in America he

1 Schaff-Herzog, *rt. Ireland; The Southern Highlander and His Home*, pp. 53-62.

2 *History of The United States (Larned)* p. 136.

3 It is seriously misleading' to refer to Thos. Campbell merely as a Presbyterian—he belonged to the sect of the Seceders. See *Memoirs of A. Campbell*, Chapters 1 and 3.

might regain his health, which was failing perceptibly in Ireland. Unwilling, though, to subject the members of his family to the inconveniences of his uncertain quest, he decided to leave them in Ireland until he might have had opportunity to judge as to what the New World had to offer for his needs. Accordingly, Thomas Campbell, then in his forty-fourth year, set sail, April 8, 1807, from Londonderry, Ireland, for Philadelphia, Pennsylvania. When, after a voyage of thirty-live days, Mr. Campbell arrived in America and presented himself before the Synod in Philadelphia he was cordially received and duly assigned to the Presbytery of Chartiers in Western Pennsylvania. He thereupon established his residence at the then little village of Washington, now the interesting city familiarly known as "Little Washington," which lay thirty-five miles southwest of Pittsburgh.

Division Found in America by Mr. Campbell.—When Mr. Campbell assumed his labors in his new field, he found the people of his denomination very sorely divided. Being of a peace-loving temperament, though, he resolved to ignore, as far as possible, the points of difference and serve his people as though the difference did not exist. On one occasion, therefore, when he visited a community for the purpose of holding a communion service he counselled some who were not Seceders, and who were so situated that they had small opportunity—according to their accepted standards, to participate in a communion service, to disregard existing differences and participate in the communion service along with the Seceders. This action of Mr. Campbell's aroused the opposition of his co-laborer, a Mr. Wilson, who formally reported the matter to the Presbytery. The outcome of this matter was that Mr. Campbell was officially reprimanded for having departed from denominational customs.

Desirous of avoiding unfriendly controversy, Mr. Campbell submitted to this rebuke. Nevertheless he still cherished the hope that he might triumph over the barriers imposed by the differences among his people and accordingly sought to follow the course he had originally chosen. Eventually, though, he concluded that the course he was pursuing was wholly impracticable; for he perceived that the ecclesiastical authorities would never be satisfied with his stopping just short of that which would constitute an outrage against his conscience. He therefore resolved at last to withdraw from the Synod¹ and accordingly severed his connection with that body. Nevertheless, he continued his religious activities, laboring, though, on his own initiative and responsibility.

The Cause of Religious Divisions.—And as Mr. Campbell busied himself in his independent religious labors he more and more perceived the inherent evil of division. But what was more, in his attentions to this question he was enabled to discern the cause of division. Observing that the divisions of the religious world related to things not taught in the Scriptures he perceived that the divisions of **Christendom** grew out of human opinions. To state the matter somewhat differently, he saw that the religious world was united on the Scriptures but divided on opinions. He began to urge, therefore, that all the followers of Christ should reject the doctrines and commandments of men and regulate their religious activities by a “thus saith the Lord”. Impelled by an impassioned love for this newly found truth, as well as by an intense sense of duty, he went everywhere pleading this Bible ground of unity among the followers of Christ. And the public was not unaffected but flocked to Mr. Campbell’s meetings to hear his preaching and profit by his counsel.

1 Memoirs of A. Campbell, Vol. 1, p. 230.

ALEXANDER CAMPBELL IS TURNED TOWARD THE 'OLD PATHS'

It is highly interesting to observe at this point that while the things just narrated were occurring in America equally significant and far-reaching things were occurring among Mr. Campbell's loved ones whom he had left on the other side of the Atlantic.

Planted in Scotland.—It will be recalled that when Mr. Campbell sailed for the New World, he left his family behind in Ireland until he might be able to judge adequately as to what the new country had to offer. Finding the country to be favorable to his health, he, after about one year's sojourn in America, instructed his family to join him in his new field. Accordingly, on the first day of October, 1808, Mrs. Campbell and her seven children set sail on board the *Hibernia* for America.

But the plans of Mrs. Campbell and her family were destined to be altered. Close by the isle of Islay, just off the western coast of Scotland, the *Hibernia*, when one week out of port, suffered a disastrous shipwreck which not only necessitated the termination of the immediate voyage but also subjected the passengers to grave and extended danger. During the ensuing hours of suspense and distress while the *Hibernia* was mercilessly beaten upon by wind and wave and while the hapless vessel and passengers lay helpless in the blackness of the night, Alexander, * the oldest child, in his twenty-first year, found his mind turning to a consideration of the vanity of all earthly hopes and ambitions. He then recalled the noble example afford-

* His biographer says of him at this time of his life: "He was tall, athletic, and well proportioned, with much of that bloom and freshness in his complexion so common in the youth of Ireland. He had an air of frankness about him, blended with decision and self-reliance, which at once inspired respect; yet he was affable and fond of conversing with others and eliciting information."—Memoirs of A. Campbell, Vol. I, p. 96.

ed in the life of his father and was constrained to feel such a life constituted the greatest of all possible achievements. In the midst of those solemn reflections, he found himself moved to resolve that if his life should be spared he would spend his remaining days in doing good and in seeking to lead others in the way of righteousness.

Fortunately with the coming day the people of the island were able, after prolonged and heroic efforts, to establish communication between the vessel and the shore and to bring the imperilled passengers to land. However, the shipwreck necessarily imposed an extended delay in the voyage. Also, winter, then a period of unsafe sailing on the Atlantic, was approaching. Consequently, Mrs. Campbell and her family reluctantly decided to postpone their departure for America until the next spring. Thus the family was left to spend the winter in Scotland.

Enters Glasgow University.—Finding himself thus forced to spend the winter in the vicinity of Glasgow University, his father's Alma Mater, (Glasgow, the seat of Glasgow University, was about one hundred miles from the point of shipwreck). Alexander immediately resolved to spend his enforced sojourn in Scotland as a student in Glasgow University. Accordingly, the family soon established their residence in Glasgow and Alexander matriculated in the University.

Imbibes reformatory sentiments.—In the University Alexander immediately fell under the influence of Greville Ewing and the Haldane brothers, all of whom were leaders, as was observed in a previous chapter, in the reformation which was at that time sweeping Scotland and which had as its outstanding characteristic a plea for a greater conformity to New Testament example in religion. And Alexander was not unaffect-

ed by this plea for New Testament simplicity. Yet the joy he found in this newly discovered truth was mixed with sorrow. That Thomas Campbell cherished the hope that Alexander might spend his life as a preacher in the father's denomination was well understood between father and son. Also, Alexander tenderly recalled the solemn hour in which he pledged himself to gospel labors. Nevertheless, as the reformatory labors of the Haldane brothers and Greville Ewing turned his attention more and more to the Scriptures, he found himself increasingly losing sympathy for his father's denomination. Naturally such a situation laid upon the son much suspense and struggle! At last, though, Alexander made up his mind to act for himself and in conformity to the truth as he had found it. Hence during his sojourn at Glasgow University he arrived

- 1 "He was in this unsettled state of mind as the semi-annual communion season of the Seceders approached, and his doubts as to the character of such religious establishments occasioned him no little anxiety of mind concerning the proper course for him to pursue. His conscientious misgivings as to the propriety of sanctioning any longer, by participation, a religious system which he disapproved, and, on the other hand, his sincere desire to comply with all his religious obligations, created a serious conflict in his mind, from which he found it impossible to escape. At the time of preparation, however, he concluded that he would be in the way of his duty, at least, and that he would go to the elders, and get a metallic token, which every one who wished to communicate had to obtain, and that he would use it or not, afterward, as was sometimes done. The elders asked for his credentials as a member of the Secession Church, and he informed them that his membership was in the church in Ireland, and that he had no letter. They replied that, in that case, it would be necessary for him to appear before the session to be examined. He accordingly appeared before them, and being examined, received the token. The hour at which the administration of the Lord's Supper was to take place found him still undecided, and, as there were about eight hundred communicants, and some eight or nine tables to be served in succession, he concluded to wait until the last tattle, in hopes of being able to overcome his scruples. Failing in this, however, and unable any longer conscientiously to recognize the Seceder Church as the Church of Christ, he threw his token upon the plate handed round, and when the elements were passed along the table, declined to partake with the rest. It was this moment that the struggle in his mind was completed, and the ring of the token, falling upon the plate announced the instant at which he renounced Presbyterianism forever—the leaden voucher becoming thus a token not of communion but of separation. This change was as yet, however, confined to his own heart. He was yet young, and thought it unbecoming to make known publicly his objections, and as he had fully complied with all the rules of the Church, he thought it proper to receive at his departure the usual certificate of good standing"—Memoirs of A. Campbell, Vol. I, p. 190.

at those conclusions which were destined to separate him from Presbyterianism forever.

Eventually, though, the enforced sojourn in Scotland drew to its end, and the third day of August, 1809, Mrs. Campbell and family embarked on the *Latonia* for America, having been detained in Scotland just three hundred days. But those three hundred days had accomplished revolutionary changes in the mind of Alexander; for he departed with his mind already favorably inclined to that great work for which the father was even then laying the foundations in America.

THE CHRISTIAN ASSOCIATION: AND "THE REFORMERS"

While Alexander Campbell was experiencing that « change of religious sentiments record in the preceding chapter and was undergoing those inner struggles attendant thereupon, Thomas Campbell was struggling along in the midst of the perplexing situation in which he had so unexpectedly found himself in America.

But as he gave himself to his work, Mr. Campbell arrived at the conclusion that it would be well for himself and those friendly to his labors to come to some understanding among themselves as to their aims and intentions. He and his sympathizers therefore called a meeting for the purpose of discussing the peculiar religious condition which had arisen in their midst and of formulating, if such could be done, some plan of co-operation among themselves.

When this meeting assembled—the meeting was held at the home of Abraham Altars between Washington and Mt. Pleasant—Mr. Campbell addressed the assembly at some length on the issues embraced in the situation confronting them. First, he called attention to the evil of division among the followers of Christ. Then he reminded his hearers that the divisions of Christendom grew out of the doctrines and commandments of

men. After having fully established these premises, he next called attention to the obvious duty of all followers of Christ to reject the doctrines and commandments of men and to adhere to the teaching of the Word of God. But he did not end with this. As he came to the close of his address, he submitted to those present a rule which he recommended as conducive to religious agreement—and the rule recommended by Mr. Campbell was this: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

It is said that for a time after Mr. Campbell had concluded his address those to whom he had spoken sat in unbroken silence. Not only were they impressed with his address but they were astonished at the simplicity of the principle which he proposed for the relief of a division-torn Christendom. Then after some discussion those friendly to the cause of unity expressed themselves as favorable to the adoption of the slogan recommended by Mr. Campbell. Thus began, in a definite and tangible way, that undertaking which was destined to accomplish so much for oneness among those who profess to follow the Lord Jesus Christ.

The Christian Association.—But as these friends of agreement gave themselves to the task of pursuing the course which they had chosen they came to feel the need for organization. Consequently they met, August 17, 1809, and organized The Christian Association of Washington. Those perfecting this organization sought to make it clear that the organization was not a church but simply an Association composed of "voluntary advocates for church reformation" who banded themselves together in the Association "for the sole purpose of promoting simple, 'evangelical Christianity, free from all mixture of human opinions and inventions of men.'" This Association also expressed the intention of encouraging the organizing of like Associations wherever possible.

First Meetinghouse.—Also, the Association realized that the orderly and successful prosecution of the work undertaken would necessitate an accessible meeting place. In order that such a place might be available a log building was erected for that purpose at a point between Washington and Mt. Pleasant.

Declaration and Address.—The Association also felt the need for acquainting the public with the work proposed by the members. Consequently the leaders of the work ordered that a document setting forth the aims and purposes of the Association be prepared and offered the public. In accordance with this order Thomas Campbell prepared an extensive document known as "A Declaration And Address" and which was ordered published September 7, 1809.

Just at this juncture, though, another factor enters into the narrative. About one month after the preparation of the Declaration and Address, Mr. Campbell's family arrived in America and joined him in his new field. Up to this time, Mr. Campbell had not informed his family of his religious changes. Naturally, though, he now recounted these experiences somewhat in detail to his loved ones. Alexander listened with astonishment to his father's recitals; and when the father made it clear that he had abandoned the denomination¹ with which he had been affiliated the son was filled with joy and gratitude. When a short time later Alexander read the proof-sheets of the Declaration and Address—the document was still in the hands of the printer—he found himself thoroughly won to the cause of the Association and soon thereafter announced his intention to support its work.

This accession of Alexander Campbell to the friends of the Association was something which involved far-reaching consequences. The original members of the Association expressly declared their intention of re-

1 *Memoirs of A. Campbell, Vol. I, p. 220.*

framing from any oral discussion with those who might see fit to criticise the Association and its work. But the Declaration and Address had aroused the neighboring denominations to a very aggressive opposition. Consequently the members of the Association found themselves very much embarrassed; for they found themselves suffering an attack which, according to their own arrangement, they were not at liberty to resist. But Alexander did not consider himself so fettered. Inasmuch as he was not one of those who had subscribed to the agreement to abstain from controversy he did not feel bound by such stipulation. Accordingly, Alexander went before the public in answer to the criticisms offered by the unfriendly denominations and conducted a vigorous campaign in defense of the Association and its labors. The result was that the Association came to be felt in a most distinct manner and over a comparatively extensive territory. And inasmuch as those organizing the Association announced themselves as advocates of church reform those supporting the contention of the Association came to be known by the public as "The Reformers"—and this designation continued for many years to be applied to those who pleaded for a return to New Testament customs.

Association Dissolved.—The labors of the Association extended over a period of two years. During that time the Association was active and aggressive in its war on division and in its plea for oneness. However, the members were more and more enabled to discern that the work they were doing was properly that of a church. Their determination to avoid becoming merely another sect retarded for a time the proper development of this truth in their minds; but becoming at last convinced that they should function in the church relationship, the members met, May 4, 1811—almost two years after the organization of their order August 17,

1809—and dissolved the Association “in order to the enjoyment of those privileges and the performance of those duties which belong to the church relation”!

BRUSH RUN CHURCH

It will be recalled that soon after the Christian Association was organized the members of that organization erected for themselves a meetinghouse in the vicinity of Mt. Pleasant. Inasmuch, though, as the members resided at widely separated points and not a few were therefore somewhat removed from the place of meeting the members decided to erect a building at still another point and alternate the place of meeting. With this purpose in mind they erected a meetinghouse “in the valley of Brush Run² about two miles above its junction with Buffalo Creek”. At this meetinghouse the members of the Association met, May 4, 1811, and after dissolving the Association declared themselves a church, or congregation. In this organization, Thomas Campbell was ordained Elder, Alexander Campbell was “licensed to preach the Gospel” and John Dawson, George Sharp, William Gilchrist and James Foster were appointed deacons.

The Question of Baptism.—But it was not long after the members meeting at Brush Run had declared themselves a church that some of the members observed that Joseph Bryant and one or two others were not participating in the observance of the Lord’s Supper. When Mr. Bryant was asked concerning the matter he explained that inasmuch as he had never been baptized he did not feel himself privileged to participate in the communion service. This naturally directed attention to this matter, and investigation disclosed the

¹ Memoirs of A. Campbell, Vol. I, p. 354.

² Some readers might better understand the matter if it were said that **Run** is here used as meaning a **stream**. Inasmuch as the meeting-house stood near this stream, the church came to be known as Brush Run Church.

truth that two other persons, Margaret Fullerton and Abraham Altars, were in a like situation. The outcome of the matter was that the three persons decided to be baptized and were, accordingly, immersed by Thomas Campbell in Buffalo Creek, July 4, 1811.

As was natural in such a case, the action of the three persons just named caused the other members to give the subject of baptism considerable attention. Particularly was this true of Alexander Campbell. After much thought and study he and his wife reached the conclusion that they should be immersed. Having previously formed the acquaintance of a Baptist preacher by the name of Matthias Luce, Alexander decided to secure his services for the baptisms. However, on his way to visit Mr. Luce, Alexander, who some time before this had married and established his residence at what is now Bethany, W. Va., stopped to visit at the home of his father. Soon after his arrival at the home of his father, Dorothea, his eldest sister, took him aside and explained to him that she was earnestly desirous of being immersed and besought him to present the matter to her father for her. Upon this unexpected development Alexander smilingly informed his sister of his own mission and agreed to discuss the matter with their father. When the matter was put before Thomas Campbell he offered no objection to the action contemplated by his children but' requested that Mr. Luce call on him on his way to the baptisms. When Mr. Luce made this call Mr. Campbell quietly indicated, just as they were departing for the place of the baptisms, that he and Mrs. Campbell would be baptized along with the others.

When the company arrived at the place designated for the baptisms Mr. Campbell spoke at some length on the steps which they were taking. In reviewing the work undertaken by the members at Brush Run he explained that they had in the very beginning of their

labors adopted the rule that they would follow the Holy Scriptures in all things. Then declaring that he had been convinced by them he should be immersed he announced his desire to be baptized. After this address, Alexander spoke at some length along the same lines. Then seven persons, Thomas Campbell and wife, Alexander Campbell and wife, James Hanen and wife, and Dorothea Campbell—were quietly baptized in the waters of Buffalo Creek, June 12, 1812.

Singular Nature of Baptisms.—It is worthy of notice that the baptisms just named were attended by an incident which in that day must have appeared very singular indeed. Alexander had arranged with Mr. Luce that the baptisms were to be administered strictly according to New Testament example. Consequently there were no “experiences” related, the persons being baptized on the simple confession that “Jesus Christ is the Son of God.” Mr. Luce at first objected to such arrangement but finally yielded to the expressed wishes of Alexander, remarking that he felt such procedure was right.

Brush Run Accepts Immersion.—Such scenes as those just described continued to be enacted until a majority of the members of the Brush Run organization had been immersed. When this point was reached the members who were not favorable to immersion forsook the work, being unwilling to follow any further. This left the organization composed solely of immersed believers. Furthermore the members avowed the Bible as their all-sufficient standard of faith and practice.

“Continuing Steadfastly.”—The singular position which the Brush Run church occupied soon aroused the surrounding denominations to intense and protracted persecution. Not only was personal persecution employed against the members of the Brush Run church

but even their most solemn services were sometimes interrupted in the rudest manner. But these things did not destroy the Brush Run church. On the contrary, the members were the more confirmed in their convictions and bound together in a more enduring bond of affection in the Lord.

BRUSH RUN CHURCH AND THE BAPTISTS

In the midst of denominational environments one is quite naturally inclined to think of religion in terms of denominationalism. As a result therefore of the peculiar denominational conditions in the midst of which Brush Run church took her initial steps she easily came to be considered Baptist in character. It is not surprising, therefore, that the Baptists of that section soon invited the Brush Run church to join the Redstone¹ Baptist Association.

ALLIANCE WITH BAPTISTS

The invitation to join the Baptist Association elicited much discussion within the membership of Brush Run church. From the very beginning the members had entertained an unwillingness to add another sect to the already existing number. This made the separateness of The Reformers deeply disappointing to The Reformers themselves. Howbeit, they were not willing to surrender those principles of adherence to the Scriptures which they had so earnestly espoused. Consequently the invitation from the Baptists awakened mingled sentiments; there was the wish for agreement, and there was the aversion to compromise. Finally, though, the church decided, in the autumn of 1813, for a union with the Association if the union could be effected on such conditions as would safeguard the principles for which the Brush Run church contended. The

¹ Named from an old Indian fort at the present site of Brownsville, Pa. *Memoirs of A. Campbell*, Vol. I, p. 4^β

church therefore submitted to the Association a document in which she denounced human creeds as bonds of union between the followers of Christ and in which she expressly stated that she could unite with the Association only with the understanding that she be allowed to preach and teach whatever was found in the Scriptures "regardless of any creed or formula in Christendom."

The proposed conditions of union with the Association as named by the Brush Run church elicited considerable discussion among the Baptists themselves. Finally, though, a majority of the Baptists decided to accept the church on the conditions which she had named. Consequently in the autumn of 1813 the Brush Run church became identified with the Redstone Baptist Association.

DISAGREEMENT WITH BAPTISTS

But soon after the union of the Brush Run church with the Redstone Baptist Association friction and disagreement between the two groups began to appear.

Creeds.—One point of disagreement between the members at Brush Run and the Baptists was the matter of creeds. The Baptists of that time were very much attached to the Philadelphia Confession of Faith. But the members of Brush Run church had expressly reserved the right to follow the Scriptures without regard to human formularies. This difference of views was fundamental, as may be readily seen, and necessarily evoked controversy.

Another factor entering into the disagreement was one which related to conversion. In Mr. Campbell's day a great portion of the religious world laid much emphasis upon a supposed special work of the Spirit in conversion. Inasmuch as the Scriptures portray the alien sinner as dead in trespasses and sins many persons supposed that before the sinner could obey the

truth it was necessary that the Holy Spirit, in some process separate from the influence of the Word, quicken him to spiritual life and change his heart from the love of sin to the love of righteousness. Consequently conversion was considered a baffling and mysterious thing and was supposed to be found by the individual only at the end of strange and inexplicable experiences. But the members at Brush Run vigorously opposed the notion just outlined. They argued that the Spirit accomplished the acts necessary to conversion while operating through the Word as His instrument and that any person, therefore, who in faith executed the requirements of the gospel was well pleasing unto God.¹

Division of Word.—Another difference related to the proper division of the Word. The Baptists of that time made little distinction between the Old and New Covenants, and, consequently, very little as to the respective authority of the Old and New Testaments. A Baptist leader of that day is quoted as saying: "I aver that the Old and New Testaments are essentially the same as to obligation, and stand in the same relation to each other and to us as different parts of the New Testament do to each other".² The friends of the divine order contended that inasmuch as the Old Testament was addressed to the Jewish nation, its requirements were to be understood as restricted to that nation. The members of Brush Run church readily conceded that many of the principles enunciated in the Old Testament were valid today; but they contended that such principles were binding because the Holy Spirit had enjoined them under Christ. In connection with this controversy Alexander Campbell delivered before the Redstone Baptist Association, assembled at Cross Creek, 1816, the memorable "Sermon On The

1 This particular contention of "The Reformers" is worthy of special notice; for out of this position there eventually emerged one of the most revolutionary developments in the work of restoring the apostolic order, s How Disciples Began And Grew, p. 99.

Law." The views expressed in this sermon, as well as the circumstances surrounding their utterance, did much to widen the breach between the Reformers and the Baptists.

Clergy and Laity.—Still another difference grew out of the distinction between "the clergy" and "the laity." Most of the religionists of Mr. Campbell's time and locality supposed that men were called to "the ministry" by a special and direct call of the Holy Spirit. It was further supposed that those so called—those who professed such a call were supposed to constitute "the clergy"—possessed the exclusive right to preach and administer the ordinances of the gospel. Alexander Campbell and those associated with him dissented from the views just stated. They insisted that any Christian was divinely authorized to teach the truth and assist in performing any duty which the Word of God enjoined. It should be said just here, however, that Mr. Campbell averred that any man about to devote his life to the work of preaching should, as a matter of decency and order, be publicly commended to the churches and the general public. Nevertheless, he and his co-laborers opposed any distinction which would create within the church a special group known as "the clergy."

Lord's Supper.—The question of the frequency of the observance of the Lord's Supper also entered into the controversy. It was the custom of the Baptists at that time to observe the Lord's Supper once a month or once each quarter. But the Brush Run church met every Lord's day to break bread.

FORGING AHEAD

Naturally the points of difference just named were the occasion of no little friction and controversy between the Reformers and the Baptists. However, the members of the Brush Run church were thoroughly

convinced of the correctness of their position. Also, Alexander Campbell, on whom the burden of leadership in the work had fallen, had reached that maturity in mind and body which equipped him for wise and aggressive action. Consequently Mr. Campbell and the members at Brush Run gave themselves to a vigorous campaign in interest of the divine order. The result was that the plea for the divine order was favorably impressed upon a considerable portion of the Redstone Baptist Association. However, it must be said that a portion of the Association persisted in an unyielding opposition to the Brush Run church and its reformatory efforts.

DEVELOPMENTS IN THE WESTERN RESERVE

During the work of Brush Run church several persons in the vicinity of Wellsburg, Va., now Wellsburg, W. Va., were won to the plea for a return to New Testament customs. Also, Alexander Campbell had married in the meantime and settled at the present site of Bethany, W. Va., itself not far removed from Wellsburg. Consequently Wellsburg and vicinity came to have a considerable group of persons favorable to the New Testament order.

Church at Wellsburg.—In 1823 Mr. Campbell learned that his enemies in the Redstone Association were planning to eject him from the Association. From a personal point of view, Mr. Campbell cared very little for the action contemplated by the Association; but he was not unmindful of the results that such action might have on his influence in the work he was endeavoring to do. Just at* that time he was under agreement to engage in debate with Mr. McCalla, a Presbyterian preacher of considerable influence in those parts. Feeling that his expulsion from the Association might militate against his influence for good in the debate with Mr. McCalla, Mr. Campbell resolved to save the

cause of truth from the injury which he feared might result to it from the action planned by his enemies. Consequently he appealed to the Brush Run church for the privilege of planting a church in Wellsburg. This request was favorably received and on August 31, 1823, the Brush Run church issued letters of dismissal to Alexander Campbell and about thirty-five others¹ to permit them "to constitute a church of Christ at Wellsburg".² Immediately thereafter the members at Wellsburg arranged to meet regularly and to give attention to those things enjoined in the New Testament Scriptures.

Mahoning Association.—Now just at the time embraced in this point of this narrative, there was in northern Ohio a fertile and extensive territory which was known as the Western Reserve. Among the settlers in that section were quite a few Baptists who had planted a number of congregations and organized an Association known as the Mahoning Baptist Association. Inasmuch as the territory of this Association lay just across the Ohio River from Wellsburg the newly planted church at Wellsburg soon made application for membership in the Association and was duly received. **Hence the church at Wellsburg** definitely identified itself with the Baptists of the Western Reserve.

This alliance of the church at Wellsburg with the Mahoning Association, though a step not to be justified by the Scriptures, was nevertheless one of far-reaching consequences, for it opened all the Baptist congrega-

1 Naturally the loss of thirty members greatly weakened the Brush Run church. Nor was this loss of members the only one the church was called on to suffer. Soon after the dismissal of the thirty members just mentioned, Thomas Campbell and several other members removed to other parts. For some time, though, the members struggled to carry on the work they had undertaken. But eventually—evidently in the year 1829—the meeting at Brush Run was discontinued. After some time the old meeting house was removed to West Middletown, where it first served as a blacksmith shop and later as a stable. Later it was removed to its present location at Bethany, W. Va., where, considerably overhauled and repaired, it stands today. The original site of the meetinghouse is now a neglected jungle.

2 *Memoirs of A. Campbell, Vol. II, p. 69 (note).*

tions of the extensive territory of the Western Reserve to the plea of "The Reformers." Mr. Campbell's effectiveness in this highly strategic labor of winning the Baptists of the Mahoning Association to a friendliness toward the plea for a return to the New Testament order was greatly augmented, too, by *The Christian Baptist*, a monthly paper which he started in 1823 and through which he waged a vigorous and telling campaign for a return to the ancient and apostolic order of things.

Walter Scott and His Labors.—And it was in connection with this dawning of larger truth on the Baptist congregations of the Western Reserve that there appeared a development which easily takes its place among the most decisive advances in the restoration of the New Testament order. Among the preachers who had been won to friendliness toward the apostolic order was Walter Scott, a young Scotchman who had left the Presbyterians to labor with the Baptists and who had established his residence at Steubenville, Ohio. Mr. Scott was then about thirty years of age, was a man of considerable scholarship for his time, and possessed rare gifts as a preacher. In 1827 this man was employed by the Mahoning Association to travel in that territory and labor as an evangelist. About the time of his employment by the Association, Mr. Scott was led to give special attention to the question of conversion—especially was he led to give much consideration to the consecutive order of the items of the gospel. Mr. Scott arranged the various items as follows: "1. Faith; 2. Repentance; 3. Baptism; 4. Remission of sins; 5. Holy Spirit."¹ Mr. Scott eventually became so impressed with the truth which he had found that he resolved to dispense with the mourner's bench and to counsel those seeking salvation **to be baptized for the remission of sins.** Hesitating to begin such operations

1 *Memoirs of A. Campbell*, Vol. II, p. 208.

in the territory of the Association he visited an outside point and gave his contemplated course a trial. In his sermon on that occasion, he offered an analysis of the gospel and invited any penitent believer desiring baptism to come forward. No one responded. After his initial effort in preaching baptism for remission of sins, Mr. Scott went to New Lisbon, in the territory of the Association, to deliver a series of sermons in "The Ancient Gospel."

New Lisbon.—When Mr. Scott appeared to fill his appointment in New Lisbon he was greeted by a large and expectant audience. Basing his discourse upon Peter's confession as recorded in the sixteenth chapter of Matthew, he first called attention to the need for faith in Jesus as the Christ. Then he went on to show that in New Testament times the believer who was seeking salvation was divinely commanded to be baptized for the remissions of sins.² After speaking on this fashion for a considerable time he closed his sermon by briefly reviewing the main points of the discourse and inviting any penitent believer to come forward and be baptized for the remission of sins. Immediately a venerable gentleman who had entered just as the invitation was stated went forward. It turned out that this gentleman, William Amend, had long been waiting and praying for someone who would assist him in obeying the simple commands contained in the Holy Scriptures. Hearing of Mr. Scott's appointment, Mr. Amend decided to attend the meeting, little expecting anything, however, except disappointment. Arriving late, he paused outside only to hear the stranger in the pulpit preaching as the Scriptures read. Desiring to hear better, he pressed through the crowd to secure a place inside the building—and he appeared inside the building just as the preacher admonished penitent believers to come forward and be baptized for the remission of sins. Eagerly he at once went forward. A few

2 Acts 2:38; 22:16; Mark 16:15, 16.

hours afterward he was baptized, before a large concourse of friends and neighbors, "for the remission of sins."

The result of Mr. Scott's work at New Lisbon was electrical. Persons were enabled to see in the gospel a simplicity and a certainty which they had not been able to observe before. The result was that numbers turned to the Lord.

The Campbells and Scott.—The result on Mr. Campbell also was such as is worthy of particular attention. When he heard of Mr. Scott's course, he at once concluded that Mr. Scott's warm and ardent temperament had precipitated him into untenable and injurious extremes. It is true that as early as 1823 Alexander Campbell had sufficiently grasped the truth concerning baptism to declare: "To every believer therefore baptism is a formal and personal remission or purgation of sins. The believer never has sins formally washed away or remitted until he is baptized"¹ but it never occurred to him to make the direct and practical application made by Mr. Scott. Accordingly he requested his father, Thomas Campbell, to interview Mr. Scott and ascertain the real condition of affairs.

When Thomas Campbell visited New Lisbon and saw the work of Mr. Scott, he was made to realize that the truth which he and his son had been so ardently pleading had been reduced to actual practice and that the primitive administration of the gospel had been restored. He therefore wrote his son in these words: "I perceive that theory and practice in religion, as well as in other matters, are matters of distinct consideration ... We have spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind for the benign and gracious purpose of its immediate relief and complete salvation; but I must confess that,

¹ Memoirs of A. Campbell, Vol. II, p. 2.

in respect of the direct exhibition and application of it for the blessed purpose I am at present, for the first time, upon the ground where the thing has appeared to be practically exhibited to the proper purpose".¹ Immediately the influence of the Campbells and the Christian Baptist was thrown to the support of the ancient administration of the gospel. And the results were extremely gratifying. In three weeks Mr. Scott and his co-laborers immersed one hundred and one persons. Further, almost the whole of the Association was thoroughly won to the support of the New Testament order.

Significance of Work of Scott.—It should be observed in this connection that the work of Walter Scott in the Western Reserve was a thing of outstanding significance; for that work marked a definite and tangible restoration of the apostolic administration of the gospel. As has already been stated, Mr. Campbell and his associates repudiated, at a very early date, the notion of a direct work of the Spirit in conversion and insisted that any person who fulfilled the requirements of the gospel was accepted of God. This simply amounted to the contention that in conversion the sinner was not wholly passive but was active as well. But this naturally elicited the question as to what constituted the necessary action. If man is to do something in conversion—what is he to do? It must be admitted that with the exception of a few cases, as indicated in a related footnote, the Reformers did not offer a very clear answer to that question. But Walter Scott in his new undertaking answered the question—and answered it in the exact words of the Scripture: "Re-

¹ Memoirs of A. Campbell, Vol. II, p. 219. But it would be a mistake to suppose that this was the first instance of a return to the apostolic administration of the gospel in America. It is certain that as early as 1826 B. F. Hall preached "baptism for the remission of sins." At an earlier date than Mr. Scott's bold step, Tolbert Fanning was baptized "for the remission of sins" in Lauderdale County, Alabama, by Brother James E. Matthews. See Autobiography of Elder Samuel Rogers, pp. 59, 60.

pent and be baptized every one of you in the name of Jesus Christ for the remission of sins".! This treatment of the subject clarified the whole question of conversion; for immediately the question was removed from the realm of the mysterious and placed among the things which could be understood in the light of the Scripture.

And a recognition of the radical and fundamental nature of the step taken by Mr. Scott has not been confined to America. In discussing the subject of conversion, William Robinson, a British writer, says: "Here we are to deal with what is, I think, the greatest contribution churches of Christ have contributed to religious thought." The same writer further says: "They saw clearly enough that in the process of conversion, three things were involved in man's co-operation—faith, repentance, and baptism. As to faith, it was conditioned by belief, a definite intellectual element, but it was more than belief—it was trust in, and loyalty to the person of our Lord Jesus Christ. Thus it always involved an active element leading to complete obedience to the will of Jesus as Lord. As to repentance, it was more than a mere stirring of the emotions—a matter of sorrow. It too involved an active element. And so Mr. Campbell laid great stress on what he called **reformation** as the chief element in repentance. It was necessarily conditioned by the emotions. But it was not to end there. It was a complete turning round—a change of view resulting in a change of life. As to baptism, it was not a mere obedience to the arbitrary will of Christ, neither did it simply admit one into some local or universal society. It did this, for it admitted the baptized into the body of Christ, the church of the Living God, which was the sphere of salvation, and normally of the Spirit's operations. But it was also in order to the remission of sins and the gift of the

1 Acts 2:38.

Holy Spirit; it was the birth of water spoken of in John's gospel, and as such, was indeed the 'bath of regeneration'. It was the first act, signifying the complete surrender of the whole being to Jesus Christ as Lord, and as such was to be followed by a whole life of active obedience to His will. It translated a man into a new relationship to the Godhead—changed his state—and introduced him into the sphere of grace—the Divine Society".¹

THE SALVATION PROCLAMATION

(Mark 16:15, 16)

The very heart and genius of this passage is its announcement of salvation; and this passage,² with its announcement of salvation, is expressive of the very heart and genius of all the Holy Scriptures. The Bible is a book of salvation. Within the book of the Scriptures is told the story of the creation of worlds and the ordering of the ways of the universe; there is told the story of the creation of man and of the ebb and flow of nations; there is told the story of the statesman, the prophet, and the intercessor—but all these elements are merely subordinate parts, for the **theme** of the book is **salvation**.

But the Hero of this narrative is the Son of Man who is also the Son of God; and the climax of the labors of this Hero is His pronouncement of salvation. To the work of this great moment all the previous works of God in men and angels were contributory; and to the authoritative fiat of this moment all the subse-

¹ "What Churches of Christ Stand For" (Robinson), pp. 60, 61.

² If it is objected that it is not appropriate that a history should undertake an exposition of a passage of Scripture, the reply is made that it is as well within the province of history to

³ record ideals as it is to record acts. One thing which has especially characterized the friends of the divine order has been the ideal of a return to the New Testament order of conversion. Effort is therefore made to state the ideal which shaped the action of the friends of the truth; and that effort is undertaken here in close connection with that part of the narrative which relates the restoration of the Apostolic administration of the gospel.

quent acts of redemption turn for vitality and meaning. Here He who was made like His brethren that in all things He might become a merciful and faithful high priest stands in the glorious light of His victory over the evil powers of the universe and utters the great truth for which He came into the world and which "angels desire to look into."

This is the Moment of Moments.

Salvation is authoritatively defined as meaning deliverance and preservation from danger. From the material point of view the term refers to rescue and preservation from that which threatens material destruction and injury; but from the spiritual point of view the term is used as designating spiritual deliverance and preservation. The spiritual usage of the word finds its richest and most frequent employment in the Holy Scriptures when it is used as naming deliverance from sin and its consequences.

This salvation relates, in its immediate application, to the immediate present. The alien sinner is described in the Holy Scriptures as resting under a present condemnation. Sometimes persons fall into the fallacy of supposing that condemnation does not exist this side the judgment, that it remains for the Judge of all the earth to open the books and balance accounts and arrive at a sentence of condemnation against the sinner. But the sinner rests under present condemnation. In John 3:18, it is recorded that Jesus said, "He that believeth not hath been judged already." Further it is pertinent to ask how even God Almighty could pardon a man who had not previously been condemned. Hence it is clear that the sinner rests under a present condemnation. Therefore salvation has its immediate application in the form of pardon or remission.

But salvation also relates to the future; for Simon Peter refers to "a salvation ready to be revealed in the

last time".¹ The Scriptures abundantly teach that in the final judgment, the Judge of all the earth will deliver the righteous from destruction and usher them into joys everlasting.²

Now this necessary distinction in regard to the precise point of time involved in the employment of the term salvation elicits inquiry as to the sense in which it is used in the passage under consideration. The question which it is now necessary to answer is: Does salvation occurring in the passage under consideration refer to present salvation, or does it refer to salvation in the hour of judgment?

It must become clear to any properly thoughtful person that the salvation named in the passage under consideration can not be salvation in the final Judgment. If salvation in the final judgment were guaranteed upon the mere performance of the conditions named in this passage, how could we understand the passages that warn the baptized believer against his failing of the ultimate reward in heaven?³ Even this one consideration is sufficient to show that the salvation named is not that in the final judgment. Salvation as named in the passage under consideration is the present salvation which consists in the remission of sins, or pardon.

And this brings us face to face with the truth that the blessing named in this passage is the elemental thing for which, under one conception or another, the sojourner upon the earth has always sought. Wherever man has gone he has taken along in his heart the belief in a Supreme Being; and wherever man has gone bearing within him the knowledge of a Supreme Being he has read in his own heart the realization of his failure and blameworthiness. And in an effort to remove that burden from his conscience he has inflicted upon

1 1 Peter 1:5.

2 Matt. 35:31-46.

3 Heb. 4:1.

himself his blood-chilling flagellations and has builded his altars on a thousand hills.

In this passage it is simply recorded, therefore, that Jesus offers to remove our guilt and condemnation as far from us as the east is from the west.

And observe that in this passage the inestimable blessing of forgiveness is grounded upon two grand conditions.

a. First, there is the condition named in the words: "He that believeth." But what is it that is to be believed? Respect for the Word of God requires that it simply be said that the thing to be believed is the gospel which, alone, the apostles were commissioned to preach.¹

b. The other condition is named in the words: "And is baptized." Inasmuch as this particular item is frequently misunderstood it is of transcendent importance that it should be given especial consideration.

First, there is the act itself. The Scriptures abundantly show that the action involved in baptism is immersion.¹ When therefore the Scriptures speak of baptism as an act to be performed by the sinner they refer to immersion.

Second, there is the elemental factor set forth in the phrase, "in the name of Jesus Christ".²

The phrase, "in the name of Jesus Christ", as occurring in the passage cited, means, "reposing your hope and confidence in the Messianic authority." The exact import of this phrase will become increasingly clear as the sermon delivered by Simon Peter on the first Pentecost after the resurrection of Jesus is understood. On that memorable occasion, Simon Peter preached Jesus as the fulfillment of all the Messianic promises, as the newly-exalted ruler of heaven and earth, and as the True Hope of Israel. When the Jews addressed

¹ Mark 16:15.

¹ Acts 8:38; Bom. 6:4; Col. 2:12.

³ Acts 2:58.

realized the enormous sin they had perpetrated—fifty days before they had put Jesus to death—they, chilled with terror and a realization of their condemnation, immediately cried out, “Brethren, what shall we do?” Immediately Simon Peter reminded them of the newly-appointed ruler of heaven and earth and directed them to be baptized “in the name of Jesus Christ unto the remission of sins.” The guilty Jews addressed needed no argument to convince them that they were in sin and were lost; for their interrogation indicated that they fully realized that terrible truth. On the contrary, these convicted murderers of Jesus were seeking relief—they were seeking salvation. They were therefore directed by the Holy Spirit to Jesus who had been made ruler of heaven and earth and who was the only one who had power to save. Hence they were baptized, reposing their hope and confidence in Jesus as the Messiah.

Baptism is therefore essentially a deeply religious act. Consequently no mere deference to parental desire will suffice; no mere recognition of community custom will suffice; no mere compliance with denominational decree will suffice—the act must be done “in the name of Christ.” It is, therefore, the casting of one’s self on the mercy and goodness of Him who left the shining realms of glory and came to walk in this valley of the shadow of death that all those who sorrow and mourn might have life, and have it more abundantly, and who for His perfect obedience was divinely appointed as the only one in whom men may find salvation.

The two grand conditions of salvation are therefore clearly stated. There is first the heartfelt acceptance of Jesus for all that He is. Then there is the open and definite act of baptism, a being buried with the Lord in baptism in humble self-renunciation and calling upon the Lord for salvation and blessing.

But in regard to this proclamation by the Lord a very poorly founded but deeply hurtful rumor has arisen to do immeasurable injury. There has been created and circulated the rumor and allegation that the conditions upon which salvation is here predicated are mechanical rather than spiritual; that such conditions as those named deal with mere externalities and provide for no deep, inner change such as is essential to true godliness and real preparation for heaven—that such a process calls into play merely the intellectual and physical powers and provides for no repentance, no change of heart. It has therefore been urged that one might comply with all these conditions and still remain carnal and destitute of any experimental knowledge of the saving power of God.

In the very beginning of this reply let it be asked if the person affected unfavorably by this contention has paused long enough to be reminded within that the conditions upon which salvation is here predicated are set forth in the very words of the Lord Jesus? Is it borne in mind that these identical words were spoken by the Lord and that the record of their utterance was written by the Holy Spirit? And is it borne in mind, furthermore, that that same truth is clearly set forth in other passages? One other passage in this connection is Acts 22:16. In the passage just cited it is recorded that a preacher sent of the Lord to Saul of Tarsus to lead Saul to the joys of salvation said: "And now why tarriest thou? Arise and be baptized and wash away thy sins." Be reminded, then, in the very beginning that these words, "He that believeth and is baptized shall be saved", constitute the clear teaching of Jesus.

Having now reminded ourselves that the truth under consideration emanates from the Lord, let us ask ourselves if one can reasonably and reverently entertain the opinion that the Son of God, the author and finish-

er of our faith, could be so lacking- in spiritual discernment, or, else, so inapt in the expression of spiritual principles, as to ground the inestimable blessing of salvation on conditions that left the flesh still unchastened and the heart untouched in genuine repentance? Reason and reverence combine in reminding us that such a rumor cannot be anything but incorrect.:

But let us deal with the essential elements in the rumor. It is alleged that a compliance with that divine arrangement: "He that believeth and is baptized shall be saved", deals only with externalities and fails to provide a genuine, heartfelt repentance toward God. Is this allegation true? That a person can make a farce of this divine process must be accepted; and that in some instances such a farce has been made, one who would be very rash to deny. But neither of these considerations affect the real issue, the point in question. The question is: Bo belief of the gospel and baptism in the name of Christ leave repentance unaccomplished and the heart untouched?

First, can one read and believe all the gospel without any real enlistment of heart ? When a person sees the sublime life of the Lord portrayed; when before that glorious life he feels himself smitten with a realization of his failings and shortcomings; when he sees the wondrous compassion of the Friend of sinners; when he sees Him set forth as the sin-offering for the world; when he sees Him as the Judge to whom all shall at last be forced to answer—does he remain untouched in heart? Surely no sane person could answer in the affirmative.

Further, baptism is "in the name of Christ." It is therefore something which can have a meaning only as the heart is enlisted toward the Lord. Therefore to talk of baptism without repentance is to project a psychological impossibility. In fact the criticism which alleges that faith and baptism are purely mechanical

activities loses sight of the essential character of the acts that are criticised. Faith and baptism, instead of being mere externalities, enlist the deepest and finest qualities of the whole being; for believing the gospel embraces a heartfelt acceptance of Jesus in all those glorious aspects in which the gospel reveals Him; and baptism "**in the name of Christ**" involves, as any properly thoughtful person must be able to perceive, the activity of the heart toward the Lord.

It is perfectly clear therefore that this salvation proclamation includes and embraces three fundamental things: it embraces a heartfelt acceptance of Jesus as Lord and Saviour; it embraces a heartfelt repentance from all that is fleshly, carnal, and unworthy of one who would be a follower of the Lamb; and it embraces baptism as a casting of one's self on the mercy and goodness of God.

Here then is the salvation proclamation: "He that believeth and is baptized shall be saved."

And behold the awe-inspiring simplicity of this divine arrangement. As one gazes upon some majestic mountain that lifts its agate sides and snow-capped peaks up toward the very gates of Heaven one can not fail to be reminded how unseemly would be any attempted ornamentation of that mighty spectacle—the mighty and simple work of God is seen to stand forth in consummate majesty and grandeur. Or as one looks upon the glory of the night heavens—a spectacle on which the angels themselves must always look with increasing wonder—one must realize how futile would be any human attempt to garnish the glowing heavens or to embellish the shining firmament.

Even so must the reverent believer observe that this salvation proclamation, standing forth in a simple power which ignores vainglory and shames poor human pageantry, exhibits the wisdom of God and calls forth

the deepest and finest qualities that lie divinely implanted within the human heart and soul.

And well might this divine creation appear in majesty and strength; for it rises out of a combination of circumstances unequalled in all history. The speaker of the salvation proclamation is the Son of God. Back of Him is the preparation for four thousand years. In the remote background are the primitive revelations of God and all the Father's dealings with the patriarchs. In the nearer background are the mighty works of Moses and all the Prophets whom God sent, "rising up early and sending them." In the immediate background are Calvary, with its tears and blood, and one deserted sepulchre and the forsaken tomb. Before the speaker on that occasion was the ascension, memorable Pentecost, and all the needy souls of His generation and of all other generations down to the end of time. Standing thus at the end of all this preparation, and looking forth upon all those for whose salvation He had labored and died, the Eternal Saviour lifted up that voice on which the multitudes had hung and said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved but he that disbelieveth shall be condemned".¹

¹ As will be immediately perceived, the salvation Proclamation as uttered by Jesus offers a decided contrast against the widely prevalent notion that salvation is divinely bestowed at the time of the exercise of faith in Jesus and, therefore, prior to baptism. Hence, in the work of restoring the apostolic order there appeared a well-defined controversy. On the one hand was the contention that salvation was to be sought in earnest conversion; and on the other hand there was the contention that prayer and might be expected prior to baptism—the prayer system of conversion; and on the other hand there was the contention that forgiveness of alien sins was to be expected at the time of baptism. And this controversy still obtains.

The controversy just named was soon found to be turning round one specific point. Those advocating the prayer system of conversion averred, and offered Scripture to prove their contention, that salvation is **by faith**. In reply to this point the friends of the New Testament order contended that **faith** as the condition of forgiveness of alien sins is a generic term which distinctly includes the work of **obedience**. In support of this contention, it was shown that in Thayer's Lexicon, *πίστευο*, the original term which is translated **faith**, is defined: "A conviction, full of joyful trust, that Jesus is the divinely appointed heir of salvation in the kingdom of God—conjoined with obedience to Christ." Hence it was shown that **faith includes obedience**. And this truth was further impressed by examples from the Scriptures. For instance, it was shown that

Then, fellow traveller to eternity, spend not another moment in uncertainty or in endeavoring to decide which denomination is best. Out of a sincere faith and repentance put on Christ in baptism and be saved. Is there in your heart a sincere faith in Jesus as the Son of God? Do you believe that He died for your sins and was raised from the dead? Is there in your heart the earnest desire and resolute determination to forsake evil and do good? "One thing thou lackest." Go and be buried with the Lord in baptism. Then you will have the assurance of God, of the Lord Jesus, and of the Holy Spirit that your sins are forgiven and that you are an heir of heaven. And delay not. The Scriptures show that in New Testament times individuals were baptized immediately on the realization of that duty. The Treasurer of Candace paused in the midst of a journey to put on the Lord in baptism. The Philippian jailor was baptized "the same hour of the night." New Testament example, the worthiness of the divine institution, the value of the soul—all these urge immediate attention to this divine institution.

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16).

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

if simply the exercise of faith brought salvation the hypocritical rulers who rejected Jesus (John 12:42, 43) were saved. In this way the friends of the truth clearly demonstrated both from the definition of a simple term and from the clearest instances in the Scriptures that faith as the condition of the forgiveness of alien sins is not "faith only" but is a degree of faith which includes the obedience required of the Lord.

Salvation is therefore not to be expected in the midst of mystic experiences which can neither be explained nor supported by Scripture but is to be sought in doing those things which are divinely named as conditions of salvation. As to what these conditions are there can be no uncertainty in the mind of one who is willing to allow the statement of the Scriptures to decide; the Scriptures plainly record that Jesus himself declared "He that believeth and is baptized shall be saved."

"Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter 3:21).

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:16).

SEPARATION OF THE REFORMERS AND THE BAPTISTS; AND THE "CHURCHES OF JESUS CHRIST".

The association of the Reformers with the Baptists had been attended with a slowly emerging, but nevertheless constantly accruing, development. Although the Reformers were definitely identified with the Baptists the progress of the Reformers had been working a constantly widening breach between the two groups, i Consequently the radical action of Walter Scott in the Western Reserve came at a time when the step cast not only its own weight in further separating the two groups but when its influence was accentuated by the already strained relations which had come to exist. It is not surprising, therefore, that the restoration of the apostolic administration of the gospel brought matters to a crisis.

Beaver Creek decree.—But the crisis arose in the most unexpected manner. As has already been related almost the whole of the Mahoning Association had gone with the Reformers. There were a few fragments of congregations, though, in the Western Reserve which did not approve of such action. These groups eventually united with a small Baptist Association on Beaver Creek. After some time some of the enemies

¹ This extensive disagreement amply shows that the classification of the Reforms as Baptists was strained and arbitrary. It is true that the two groups had some things in common, but it is equally true that they had fundamental and decisive differences.

of Mr. Campbell—a Mr. Winter should be specially named in this connection—succeeded in having the Association issue a circular condemning the Mahoning Association for what was alleged to be grave heresies. And the existing state of feeling when this circular appeared was such that the circular received a more favorable reception than it would have received under normal conditions. The circular was therefore not only industriously circulated in the territory in which it originated but was also given much attention in various Associations.¹

i A better understanding of the prevailing spirit and the effect the circular produced may be seen from this extract of the circular letter to the churches in the Franklin Association in Kentucky.

Dear Brethren: You will learn from our minutes the (action) of our Association. Before Alexander Campbell visited Kentucky, you were in harmony and peace; you heard but one gospel and knew but one Lord, one faith, and one baptism. Your church Constitutions were regarded and their principles expounded and enforced by those who occupied your pulpits. Thus you were respected by other denominations as a religious community. Often you were favored with refreshing seasons from on high, and many of your neighbors and families were brought to a knowledge of the truth. How delightful were your morning and evening interviews, cheered by the songs and prayers and exhortations of brethren and by the presence of Him who has promised that where two or three are gathered together in His name, to be in the midst! Have not those happy days gone by? In place of preaching, you now hear your church Covenants ridiculed; your faith, as registered upon your church books, is denounced and yourselves are traduced, while the more heedless and unstable adjure the faith, and join with the wicked in scenes of strife, schism, and tumult. The fell spirit of discord stalks in open day, through families, neighborhoods, and churches. If you would protect yourselves as churches, make no compromise with error—mark them who cause division, and divest yourself of the last vestige of **Campbellism**.

As an Association, we shall esteem it our duty to drop correspondence with any and every Association or church where this heresy is tolerated. Those who say that they are not Campbellites and yet countenance and circulate his little pamphlets, are insincere—they are to be avoided. When they say they are persecuted because 'they will not swallow the Philadelphia Confession of Faith' you are not to believe it, for no church has called one of them in question on this point, so far as we know. It is not so much their objection to this book as **our** objections to **their** Confession of Faith that makes the difference.

When they tell you that the Holy Spirit begins the work of salvation, that he carries it on, and that he perfects it, they may only mean that all this is done by the words of the Holy Spirit; that is, by the New Testament read and heard and not by the quickening energies of God's spirit directly. All supernatural, immediate influences are discarded by them as mere physical operations. All that we have esteemed religious—the work *fit* God's grace in the soul directly—is rejected. Mr. Campbell calls it a whim—a metaphysical whim. Life of Elder John Smith, pp. 282, 283.

Separation.—As an ultimate result of the circulation of the Beaver Creek decree the Baptists who stood for their denominational traditions were induced to take action against the Reformers among them and to separate them from their communion. This necessarily precipitated a season of intense controversy and considerable bitterness. Eventually everywhere the line of separation was drawn between the Reformers and the Baptists; and although the Reformers were able to win a great many to the New Testament order the Baptists as a whole made it perfectly clear to all concerned that the Reformers might not longer expect a welcome in the Baptist fraternity. Naturally this process of separation extended over a period of years. Inasmuch, though, as the year 1830 disclosed many instances of this disruption of fellowship that year has come to be looked upon as the time which marks the definite separation of the two groups.

But what of the Reformers after the separation? They simply arranged their meeting places and continued in the work in which they were engaged. Deeply mindful of their duty to give attention to the things enjoined in the Scriptures they could not entertain the thought of allowing the expression of Baptist bitterness which they had just witnessed to turn them aside from the performance of their religious duty. On the other hand, they were unwilling to entertain the thought of appearing longer as Baptists. They therefore simply arranged their meeting places and continued in the work they had undertaken.

Churches of Jesus Christ.—But the designations employed by these newly emerging congregations is worthy of especial attention; for in an effort to avoid all sectarianism the friends of the New Testament order simply referred to the congregations as **churches of Jesus Christ.**¹

¹ Life of Elder John Smith, 183, 270.

A RECAPITULATION

This separation of the Reformers and the Baptists and the undertaking of independent gospel labors by the Reformers are matters of deepest significance. In the beginning of the movement, Thomas Campbell and a few friends were led to accept the Bible alone as their standard of faith and practice. Those persons, principally favorable to affusion, were soon led to change their views concerning baptism—they were made to see clearly enough that the action embraced was immersion and that only believers were the proper subjects.

But the friends of the divine order had scarcely more than arrived at the position just stated than they allowed themselves to be drawn into an alliance with the Baptists. It is almost inexplicable that the friends of the truth should make such a mistake as that of embracing denominationalism. It is only as we bear in mind the Reformers' reluctance to appear as another sect and also their requirement that their alliance with the Baptists be conditioned upon their being permitted to follow the Scriptures in all things that we can even partly understand their action.

But it should be observed that the alliance of the Reformers with the Baptists did not terminate the reformatory efforts of the friends of the divine order. On the contrary, the plea for a return to the New Testament was pressed with increasing vigor. The pressing of this plea was attended, as already observed, with controversy and friction. Then following the revolutionary work of Walter Scott there came the open separation of the two groups and the planting, on the part

of those known as Reformers, of simple New Testament churches.

Reformation and Restoration.—When the foregoing account is read with proper discrimination, the reader will perceive that about the year 1830 the friends of the divine order arrived at such a knowledge of the truth as moved them to undertake the promotion of the New Testament order completely separated from all denominationalism. Prior to this time they had entertained the hope of reforming existing religious sects. Perceiving, though, about the time indicated, the erroneousness of such a course, they abandoned the idea of **reformation*** of existing bodies and forsaking all denominational affiliation and undertook a **restoration** of the ancient order. From the year 1830, therefore, the general idea of reformation gave place to the more particular one of restoration. This will explain why the work of those who were originally called Reformers came eventually to be called The Restoration Movement.

* It would be a serious mistake, however, to suppose, as some evidently do, that the work of the friends of the divine order after the year 1830 may not be called a reformation. Inasmuch as there inheres in the word **reformation** the idea of an amending, for the better the work of the friends of the divine order which looked toward an amending of religious conditions necessarily amounted to a reformation. But the friends of the New Testament order were not content to entertain the idea of merely reforming existing denominations and allowing these bodies to continue merely as reformed and improved institutions—they adopted the radical method of improving religious conditions by simply **restoring the ancient and apostolic order**. The work of the pioneers in restoring New Testament conditions has been aptly styled “The Reformation of the Nineteenth Century.”

PART THREE—IN THE OLD PATHS

- Sowing and Reaping.**
- A New Denomination?**
- The Society Question.**
- The Organ Question.**
- The Progressives.**
- Walking in the Old Paths.**
- Some Miscellaneous Activities.**

After their separation from the Baptists, the friends of a return to New Testament customs necessarily occupied a position unlike any they had occupied before; for they had shaken off sectarian alliances and had come to stand for a thoroughgoing restoration of the ancient order—they had attained to the Old Paths. Yet their work in this particular was beset with many difficulties even as it was marked by many achievements. To some delineation of the undertakings, problems, and successes of these labors this section is devoted.

SOWING AND REAPING

There is, in most instances, a period in a man's life when it may be said of him that he has come to himself. By such expression it is meant that all the qualities of his personality have attained that degree of development which enables him to function in a way that is expressive of his real self. And there is a similar stage in almost every movement in history. When a movement has passed through the preliminary stages, and the experimental stages, and has reached that point where its policies have become the expression of the ripened purpose of its essential meaning, and its execution has become consistently successful,

that movement may be said to have come to itself.

Maturation of the Movement.—Now the effort to restore among the followers of Christ just that religious order which was planted by the Apostles and which existed under divine approval in the first century of our era really came to itself about the year 1830; for at that time it began to attain to a fuller understanding and a more definite accomplishment of those things which previously it had seen only dimly and accomplished with only partial success. On the occasion of his debate with McCalla—the Campbell-McCalla debate was held at Washington, Kentucky, October, 1823—Mr. Campbell distributed a few copies of his newly established paper, *The Christian Baptist*, and thus put to work in that section the leaven of a plea for a return to the ancient order. A few years later—four years, to be exact—there appeared the forward step taken by Walter Scott in the Western Reserve. Then about 1830 there occurred the open separation of the friends of the divine order from the Baptist denomination. Also, the work begun in Kentucky spread into Tennessee and into the southern and southwestern states and in the meantime the work begun in Ohio spread into Indiana, Wisconsin, Michigan, and various Northern and Northwestern States. Hence, about the year 1830 the work of an actual restoration of the New Testament order began to unfold in its real character and to make itself felt over a wide area.

“Raccoon” John Smith.—The account of the labors of that vast multitude of God-fearing and self-sacrificing pioneers who labored in those early days to promote the cause of truth constitutes one of the most interesting and inspiring narratives. The reader will recall the reference that has already been made to Walter Scott and his work in Ohio. Another conspicuous figure among the pioneers was “Raccoon” John Smith of Kentucky. Brother Smith thoroughly gave himself

to the work of the Lord, disregarding not only the I comforts of life but even considerations of health. His I biographer says: "He would tarry in some distant place I preaching and baptizing, till the week was nearly gone, and, then, dismissing the people at a late hour, ride hurriedly home through darkness, sometimes through mud and cold and tempest..... At other times when going from one part of the district to another, he would pass along by his own house, but too much hurried to stop and rest, would linger a while at the gate..... j press on to his distant appointment". In discussing one j such journey, the following gripping story is told: I "As he rode along homeward that morning, dejected j in spirit and worn down by labor and loss of sleep, he j became so nearly exhausted before noon that he could \ hardly continue his journey. He almost sank from his j horse in a blind and heavy stupor. While passing thru l the edge of a forest, he paused, intending to spread his saddle-blanket on the roadside and lie down for an hour's blessed sleep. 'But suppose', thought he, 'that while I am sleeping here some Calvinists should pass by and find me thus' ? and, shaking the slumber from his eyelids at the thought, he spurred forward, determined to keep awake till night. But even while fixed in his prudent purpose, he moved along for miles as unconscious as a statue; for nature had prevailed by stealth, and he had fallen asleep as he rode, upright in his saddle".

But John Smith was not the only one in his household who could "endure hardness as a good soldier" as the following tear-compelling story concerning his wife will show: "Sometimes it was impossible for her to hire a man at the proper time to work on the farm. Once, when it was necessary to weed the corn, and help could not be had, without incurring, as she thought, too much expense, she took her infant in her arms and went out to the fields alone. Laying the child under

the elder bushes that grew along the fence she toiled down the hot corn-rows, nerved to her drudgery by the same spirit that was giving her husband voice and power in the congregations.

"At another time her grain grew ripe, and long waited in vain for the reapers. The field lay near the house, and every day she saw it burning in the summer's sun. She was troubled, and at length began to despond; for he was far away, and her poor babes could give her neither sympathy nor help. One night, she awoke from a troubled sleep, for she had dreamed of her unharvested grain, and of little children in distress. She arose from her bed, and kneeling down in prayer, begged for strength to labor and endure. The full moon shone serene without, and all the fields were silvered in its light. As she walked the floor in her wakefulness, her wistful eye glanced out through her window, and, to her amazement, she saw that her field was already reaped, and every sheaf stood bound and gathered to its shock! Her bewildered heart rose in gratitude and wonder to him that answers prayer. God,

'Who oft, with unexpected joy, the fervent prayer of faith surprises—'

had put it into the hearts of some young converts of the neighborhood, when their own tasks for the day were done, to come by night, and noiselessly banding themselves together, reap her grain for her, in the strength and beauty of their love!

"No harvest shouts of noisy revels had broken the stillness of the hour; but there were happy songs in those reapers' hearts which were heard that night in heaven".

Benjamin Franklin.—Another interesting pioneer was Benjamin Franklin of Indiana.¹ Brother Franklin's Biographer says: "Benjamin Franklin had a consecration to the ministry that could not be set aside

¹ Distantly related to the philosopher of that name.

..... He believed the gospel, and, as a believer felt an overpowering impulse to tell the truth to any who would hear him, that they also might believe. Andhe at once began to preach, and he never stopped for anything but serious sickness of himself or family".¹ Along with the story of Benjamin Franklin must be told the story of his worthy companion. Many a day did the wife of Benjamin Franklin apportion the scanty supply left to keep the family during his absence so as to make it 'reach over' and divide the little amount she dared to put on the table at one time, so that each one of the hungry children would have his proper share. Many a time when the little ones had lost' all memory of their deprivations in their sleep, has that patient woman sat up and overhauled their clothing, stitching, stitching far into the night, that the little ones should have more comfort the next day—sat there alone, and in a silence unbroken save by the deep breathing of her sleeping children and her own deep sighings. Hers was a noble nature. Many a woman, under such experiences, has either sickened and died prematurely, or, living, become pettish and melancholy, so that neither she nor her husband or children could be happy. But Mrs. Mary Franklin, left alone more than half the time for many years, living often in some out-of-the-way place for economy's sake, destitute of luxuries and often but poorly supplied with the necessities of life, cut off almost entirely from society, continued patiently enduring all for her children's sake, for Jesus' sake, keeping up her spirits and living in hope, until, in God's good providence, a better day should come. Tears she shed—many bitter tears of sorrow and deprivation at her forlorn and almost widowed condition. But they were wiped away in time to dress, wash, and feed the little ones who prattled around her, and, no doubt comforted her by their

x Life of Elder Pen Franklin, p. 59.

artless prattlings. Many a time has the eldest boy stopped in his childish pursuits and gazed upon her countenance as she sat looking afar off through the window, yet evidently seeing nothing with the natural eye, and wondered what it was she could be thinking of—was she sad? The quick maternal feeling would catch the gaze, and, after engaging her son in a few words of conversation suited to his childhood, would bid him go and play again; then, turning her head away, would wipe the unbidden tears from her eyes. The son would sometimes see that, too, and go away more bewildered than ever".*

The "Christians" and the Friends of the Divine Order.—But along with the great sacrifices there were correspondingly great victories. The reader will readily recall that Barton Warren Stone, a Presbyterian preacher at Cane Ridge, Kentucky, had, in 1804, avowed the purpose of casting aside all human creeds and following the Scriptures. His co-laborers, though, had not arrived at as clear an understanding of the administration of the gospel as had the co-laborers of Alexander Campbell. Nevertheless, the "Christians", as the co-laborers of Stone called themselves, had come to have great influence in Kentucky. Naturally, therefore, they came into contact with the co-laborers of Campbell. As a result of this enforced acquaintance it soon became apparent to both groups that they were working toward the same end and that their similarities outnumbered their differences. Consequently a meeting was called in Lexington, Kentucky, January 1, 1837, with the hope that the two groups might be more closely bound together. The result was that amid many tears and expressions of joy the individuals present at the meeting pledged themselves to work together for the restoration of the New Testament order. As

1 Life of Elder Benjamin Franklin, pp. 70, 71.

will be immediately realized, this was an enormous achievement for the truth.

Campbell-Purcell Debate.—But following closely upon the victory just named there occurred another event of far-reaching consequences. In 1836, Mr. Campbell visited Cincinnati for the purpose of delivering an address before an educational association known as the College of Teachers. Mr. Campbell's theme for his address was "Moral Culture" and he took occasion to say in his address that the quickening of general improvement of that period was to be attributed to the spirit of enquiry awakened by the Protestant Reformation. Among the teachers present was Bishop Purcell, formerly head of Mount St. Mary's College, a Catholic seminary of Emmitsburg, Maryland. Bishop Purcell took exception to Mr. Campbell's statement and declared "the Protestant Reformation had been the cause of all the contention and infidelity in the world".¹ These exchanges between two prominent men naturally attracted considerable attention. The outcome was that Mr. Campbell and Bishop Purcell met in Cincinnati in 1837 and engaged in public discussion concerning the Roman Catholic religion. The peculiar incidents leading up to the debate, as well as some sensational incidents connected with the debate itself, tended to give this debate a great deal of publicity. Naturally, this all the more directed attention to the plea of Mr. Campbell and his co-laborers and afforded enlarged opportunity to the cause of truth.

Campbell-Rice Debate.—In 1843 Mr. Campbell engaged in another noteworthy debate. For some time prior to that year the Presbyterians had been expressing themselves as being favorable to a discussion with Mr. Campbell. Consequently, it was arranged to have Mr. Campbell and N. L. Rice meet in debate in Lexington, Kentucky, in 1843. This debate continued through

¹ Memoirs of A. Campbell, Vol. II, p. 422.

sixteen days and easily takes its place among the greatest debates in the history of religious controversy.

Harbinger and Christian System.—It is well that it be said in this connection that in 1830 Mr. Campbell had begun the publication of the *Millennial Harbinger*, which was widely circulated and which had attracted much favorable attention. Also, in 1835 he had published *The Christian System*, a book which had done much in the intervening years to enlighten the public mind on the things undertaken by the friends of the divine order.

Numbers.—Naturally, all the favorable forces discussed in this chapter called the attention of the public to the work of those who had undertaken a restoration of the divine order and did much to recommend the work to public favor. It is estimated that by the time of the year 1836 the number of persons avowing the work of restoring the ancient and apostolic order amounted to no less than 150,000.* A study of the rise of the various Protestant denominations will show that this success of the friends of the divine order was nothing short of phenomenal.

NEW DENOMINATION

Although it is true that from the very beginning of their labors the friends of a return to the New Testament order earnestly disclaimed any intention of starting another denomination it is nevertheless true also that as they began to plan independent congregations which studiously avoided all affiliation with the religious bodies about them the public came more and more to look upon the Reformers as another sect. And when the matter is viewed dispassionately there will be found little cause for surprise in the appearance of such a development. Unfortunately religion has been placed, very largely, on a denominational basis. Con-

• Comprehensive History of the Disciples of Christ, p. 341.

sequently any group which comes to hold a religious position which is different from that held by others is quite naturally considered another denomination. The charge that Reformers were simply another denomination was, therefore, what might have been expected.

But this tendency to think in terms of denominations has not always been confined, it must be admitted to the opponents of a return to the apostolic order. Surrounded by denominationalism with all its influence and phraseology even the friends of the New Testament order can easily come to think of themselves as a distinct party among the other parties of Christendom.

It is therefore doubly necessary that there be raised the question as to whether the restoration of the apostolic order brought into existence a new denomination.

THE QUESTION STATED

When Thomas Campbell and those associated with him in the effort to promote peace among the warring religious bodies of the nineteenth century began their labors for unity they very carefully explained that their sole intention was that of "promoting simple, evangelical Christianity, free from all human opinions and inventions of men". Furthermore, in the very beginning of their labors they adopted the definite and meaningful slogan: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Now the question is, Does promoting simple, evangelical Christianity, free from human opinions and the inventions of men, yield a sect? The question does not relate to such persons as merely **profess to follow such course**. Neither does it relate to a mere dissimilarity of those friends of the ancient order when they are compared with others. The question is: **Do those persons who promote simple, evangelical Christianity, free from human opinions and the inventions of men, con-**

stitute, by virtue of the course of life just described, a distinct denomination?

Denomination Defined.—An intelligent reply to the question just presented necessitates an understanding of the term denomination. This term, it should be observed, does not occur in the Scriptures; but its equivalent, sect, does occur. A sect, as the term is used in the Scriptures, signifies “a body of men separating themselves from others and following their own tenets”.

As one looks upon the religious world today one observes that Christendom is divided into groups, each group differentiating itself against the common body of all the redeemed of the Lord. Now, this exclusiveness, this ecclesiastical clannishness, is the essential and determining quality of sectism. Also it will be observed that each party appropriates a name which is employed to distinguish that party from all other parties. And this matter of name brings forward the item of denominationalism. **Denomination** carries the radical idea of name, and is used as the equivalent of sect for the simple reason that each sect bears a name. Hence the two words are used interchangeably—sect signifying separateness, and denomination yielding the idea of a distinctive name—and designate a religious group which has differentiated itself from the common body of the redeemed of the Lord and which, furthermore, is marked by a distinctive name.

The answer.—With these preliminary observations one is prepared to understand that the question propounded amounts to an enquiry as to whether those persons who “promote simple, evangelical Christianity, free from human opinion and inventions of men” constitute a religious group which has differentiated itself from the common body of the redeemed of the Lord and distinguished itself by a distinctive name. When a penitent believer is baptized “in the name of Christ*’

does he become by virtue of that act a member of a group differentiated from the common body of all the redeemed of the Lord? No; he becomes simply a member of the "one body" (Gal. 3:27; Eph. 1:22, 23; 1 Cor. 12:13). When a member of the body of Christ engages in that service, and that only, ordained of God for the servants of Christ—does he become by virtue of such service a member of some group which differentiates itself from the common body of all the redeemed of the Lord? No, he is simply a child of God (Romans 8:14).

An Illustration.—Suppose two brothers move into a community which is torn with division and strife. Suppose they conduct themselves as citizens of the community but refrain from becoming entangled in any of the cliques of the community. Do these men become, by virtue of their pursuing the course just named, a clique among the other cliques of the community? To answer in the affirmative is to clothe words with unjustified meanings and to disregard the requirements of justice. Likewise, to insist that those who refrain from all sectism become, by such refraining, simply another sect, or denomination, is to deal arbitrarily with words and unjustly with persons.

When all these matters are given proper consideration, a respect for the established meanings of words and for the rule that requires that each man speak the truth will constrain one to say that the restoration of the simple, New Testament order did not create a new denomination.

A NICE DISTINCTION

Those who have charged that the persons who plead for the simple, New Testament order merely plead for another denomination have no doubt been encouraged in holding that opinion by the apparent newness of the order for which the friends of the apostolic

order have contended. When the friends of the New Testament order began pleading for "simple, evangelical Christianity, free from all human opinions and inventions of men" that plea naturally sounded new to the religious persons of that time. The religious world of that time was thoroughly accustomed to measuring itself by the credal standards of its own creation; each denomination was thoroughly committed to the perpetuation of itself; and religion had very largely come to be thought of in terms of denominationalism. Consequently when a group of persons began pleading for an order which amounted to a complete repudiation of denominations and denominational activities the religious world, wholly unaccustomed to such procedure, immediately concluded that a new order had been created.

But was the system for which the friends of the New Testament were pleading a new system? A fair and intelligent discussion of the question just stated necessitates discrimination in the employment of the word **new**. The term **new** properly designates alike that which has lately been brought into existence and that which lately came to one's knowledge. The newness or non-newness of a thing therefore depends upon the standard by which it is measured. Certainly it will not be denied that the plea for Christianity without denominationalism was new in the experiences of those whose views had been shaped by denominational considerations. But it is equally certain that the judging of religious activities by denominational standards immediately placed the entire question upon an improper basis. The standard by which a religious matter is correctly tried is the Word of God as given through Jesus Christ. The question of the newness of the plea of those who sought a restoration of the New Testament order becomes, therefore, logically considered, a question of the newness of that plea as measured by

the New Testament. The question is therefore this: Does the restoration of the apostolic order—simple, evangelical Christianity, free from all human mixture of opinions and inventions of men—constitute the creation of a new religious system?

Into the work of answering the question just propounded there will enter the consideration of at least two factors. First, any properly thoughtful person will immediately perceive that the New Testament order can not be new to the New Testament. Second, the denominational standards by which the critics of the work of restoring the apostolic order have tried and condemned that work as something new are themselves new standards. Among the first Christians there were no denominations—the original order was Christianity without denominationalism. Denominationalism is therefore a development which arose after the planting of the divine order. Instead of its being new, “simple, evangelical Christianity, free from all human opinions of men and inventions of men” the ancient and apostolic order is therefore the **old, original order**. Hence when the question is intelligently presented and logically answered it is found that the work of restoring the apostolic order was not the promotion of a new denomination.

THE PLEA RESTATED

It is proper here to expand upon what has already been said and reiterate that those persons promoting the simple, New Testament order have not pleaded for a sect, but, exactly to the contrary, have urged that all sectarian distinctions be avoided.* Such persons could

- In the fall of 1838 when Mr. Campbell visited New Orleans, a newspaper in that city referred to him as the founder of a “quite numerous and respectable denomination.” Mr. Campbell immediately sent the paper a letter in which occur the following words: “I have always repudiated all human heads and human names for the people of the Lord and shall feel very thankful if you will correct the erroneous impression which your article may have made in thus representing me as the founder of a religious denomination.” *Memoirs of A. Campbell*, Vol. II, p. 441.

have scarcely been human and not failed sometimes to state themselves with that perspicuity which would make misunderstanding impossible. Also, a great multitude of longsuffering- persons, their thought moulded in sectarianism and their patience worn threadbare with the ever-present denominational rivalries, have sometimes all too hastily surmised that those who plead for unity are merely pleading the cause of another human order.

God grant that those who plead for the divine order may be able to exercise such keenness of discrimination and clearness of utterance that they may be able to give to those who seek wisdom "and search for her as for hid treasures" the truth of God in all its majestic simplicity and power. Denominations, as such, can never unite; but Christians, as such, can! When therefore all those who honor the Lord reject all sectarian considerations and give themselves to promoting simple, evangelical Christianity, free from human opinions and inventions of men, division among the professed followers of Christ will disappear and the oneness for which Jesus so earnestly prayed will settle like a divine benediction upon "the Israel of God."

THE SOCIETY QUESTION

As already stated, as the work of restoring the divine order approached the middle of the nineteenth century that work was increasingly attended with success in the matter of gaining adherents. But, as was natural, that expansion brought with itself many troublesome problems.

First Appearance of Societyism.—One of the first problems of this particular period under consideration related to the employment of societies in doing missionary work. Thoroughly aroused against human organizations in religion, the Reformers dissolved, at a very early date, the Associations! and took definite

ground for the independency of the church. But with the passing of the years there came into the congregations countless persons who had not experienced the despotism of the Associations and who were therefore not prepared properly to measure the tendency of human organizations to encroach upon the rights of the church. Consequently not many years after the dissolution of the Mahoning Association there began to appear organizations which avowed the cause of enlarged co-operation. One plan was called "Individual Co-operation." According to this plan individuals, as individuals, formed their organizations, appointed their agents, raised funds, and prosecuted their labors. Another plan was called "Co-operation of Churches." According to this plan delegates from different churches formed their organizations and carried on their work. It should be stated, however, that these enterprises elicited very definite opposition.¹

Indiana State Meeting.—The meetings and organizations just considered were, as would be concluded from the account, almost entirely local in nature. In 1835, though, a general meeting was called in the State of Indiana and held in Indianapolis. After that the "State Meeting" was a thing of regular occurrence in Indiana.

It is well that it be stated, furthermore, that as early as 1841 there began to be apparent a definite trend toward a general organization of the churches.* Then in 1845 John T. Johnson, B. F. Hall, and David S. Burnet, "The father of organized co-operative work among the disciples of Christ",² began a determined effort toward the organization of a general missionary society.

All this agitation finally resulted in a call for a meeting to be held in Cincinnati, Ohio, October 24, 1849, for the purpose of considering, among other things, the formation of a missionary society. When those

1 Life of Elder Benjamin Franklin, pp. 239, 241.

2 Churches of Christ (Brown) p. 153.

3 Comprehensive Hist. Disciples of Christ, p. 437.

who responded were counted, it was found that one hundred churches were represented, one hundred and fifty delegates were present, and the total number of persons in attendance was around two hundred. When the number of churches is recalled and the central location of Cincinnati among those churches is considered¹ the response to the call for the meeting indicates that the churches were not enthusiastic in the support of the new venture.

But the Convention was not to be discouraged by a lack of expressed approval of the churches. Under the leadership of John T. Johnson, the Convention organized the American Christian Missionary Society. The members of the Society were defined in Article 3 of the Constitution which read as follows:

The Society shall be composed of annual delegates, Life Members, and Life Directors. Any church may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid at one time shall be requisite to constitute a member for life, and one hundred dollars, or a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be required to constitute a member for life.²

The members of the Society were to elect a President, twenty Vice-Presidents, a Treasurer, A Corresponding Secretary, and a Recording Secretary. Further, the Society was to appoint twenty-five Managers. The Managers, Officers, and Life Directors were to constitute the Executive Board whose duty was set forth in the following words:

They shall establish such agencies as the interests of the Society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the Treasury;

¹ The Federal Census for 1850 gave the number of churches as 853 and showed that half the churches were within 300 miles of Cincinnati.
a Comprehensive History of Disciples of Christ, p. 437.

and present to the Society at each annual meeting a full report of their proceedings during the past year.*

Disapproval of Society.—The action taken by the Convention immediately called forth the most intense opposition. Because of the proportions which this question assumed, it is well to give attention to the particular issues which were embraced. One thing which was the object of much criticism was the control which the Society sought, the opponents of the Society averred, to exercise over the churches. The opponents of the Society contended that according to the Scriptures each church is a divinely appointed missionary society which is under the most solemn obligation to break the bread of life to the perishing. They contended furthermore that the Scriptures clearly provide that each church is to operate under the oversight of its own elders.² Now this arrangement was violated by the Society, it was argued, in that under the Society plan the oversight of the missionary labors of a church was placed in the hands of the Executive Board of the Society. Those opposing the Missionary Society were not opposed to missionary work, for they gave much support to such work; but they were opposed to a human organization which, as they asserted, was arrogant enough to seek a control over the churches. Also, the **money basis of membership** in the society came in for much criticism.³ An idea of the intensity of the opposition to the Society may be formed when it is said that for a quarter of a century after its organization the Society was barely able to maintain its existence.⁴

Other Societies.—But the organization of the American Christian Missionary Society did not mark the end

1 Comprehensive History of the Disciples of Christ, p. 441.

2 Acts 20:28.

3 By attention to Article 3 of the Constitution of the Society, as previously quoted, the reader will be enabled to see that membership in the Society was necessarily purchased with money.

« Life of Elder Benjamin Franklin, Chap. XVI.

of the organization movement—it marked rather an acceleration. In 1874 the Foreign Christian Missionary Society was organized. In the same year there was organized the Christian Woman's Board of Missions. In 1886 the National Benevolent Association of the Christian Church was started. In 1888 the Board of Church Extension was created. Then^ in 1895 the Board of Ministerial Relief was organized.

United Christian Missionary Society.—Quite naturally the maintenance of so many Boards entailed much labor and opened the way for many disappointments. The idea was eventually advanced, therefore, that all these boards should be merged into one board which would take care of the entire field. Accordingly, in 1919 there was organized the United Christian Missionary Society, which was a compound of the Societies just named. Like the American Christian Missionary* Society, the United Christian Missionary Society has its Executive Board which directs the activities of the Society.

AN INTERESTING COMPARISON

It is not amiss to say in this connection that the history of the Society bears a decided resemblance to the history of Israel's kingdom. In process of time, Israel rebelled against the divinely appointed rule of judges and called for a king. The people were permitted to have their king but were divinely warned that the rule of kings would bring upon them many hardships. The Society proponents rebelled against the divine arrangement which places the oversight of a church in the elders of that church and organized their general society. But they were not unwarned. Innumerable persons lifted up their voices in solemn protest and warning. Yet many would have the Society! But the passing of three quarters of a century has indicated

the opposition of those who withstood the Society. "Experience, that Great Critic", has written all over the history of the Society a condemnation known and read of all men who stand for the truth as it is in Christ Jesus. And it might be well to impress upon our minds afresh the vital truth that God's ways are established on wisdom and that any departure, however, specious, bears within itself the element of death.

"There is a way that seemeth
right unto a man;
But the end thereof are the ways
of death (Prov. 14:12).

THE ORGAN QUESTION

Following closely upon the Society Question there appeared the Organ Question. And the appearance of this question is easy of explanation. Inasmuch as the churches avowing the New Testament order were surrounded by religious groups which made a very impressive employment of instrumental music in the public meetings of the worshipers, those persons who were poorly grounded in the faith and were, also, susceptible to the charms of music were naturally more or less favorably impressed. It must be said too that in many congregations the singing was of such wretched character that many well-meaning persons were not only disheartened but disgusted. In the midst of such conditions the agitation for instrumental music in the assemblies of the saints was a natural development.

First Instances.—Necessarily, though, the appearance of the instrument in the churches was gradual. About 1858 a melodeon was used by the church in Midway, Kentucky.! Sometime about 1867 or 1869, the Olive Street church, St. Louis, Missouri, introduced an organ into the worship.² Immediate division was the

1 Life of Elder Benjamin Franklin, p. 411,

2 See Appendix, p. 142.

result. A committee was appointed to work out a plan for the restoration of harmony and agreement among the members; and at the recommendation of the committee the organ was removed. However, the spirit which had begun the innovation was abroad in the land and here and there the organ continued to make its appearance in the congregations. Consequently the organ question eventually became a burning issue among the churches.

Divisive Factors Embraced.—The Organ Question embraced such factors as made it a very serious question. The Society Question had wrought much division but had done little in the way of actual separation. However, the very nature of the Organ Question made that question one which would necessarily work open disruption. Those opposing the employment of the instrument felt it their duty to participate in the songs of the church. But they could not conscientiously sing in worship when an instrument was employed. However, in those churches employing the instrument, the instrument was started when the songs were begun. Consequently those persons unfriendly to the instrument found themselves practically denied the performance of that which they considered a solemn duty. The result was that innumerable persons were impelled to depart from their established meeting places and repair to such places as were available.

But this matter of providing other meeting places involved serious complications. When the question first appeared those churches involved were churches which had been planted and nourished by persons who did not employ instruments in the worship. Many persons, therefore, who in the past had labored and sacrificed to plant and strengthen the churches suddenly found themselves driven away from the work they had helped to nourish and from property which they had helped to buy. Furthermore, the persons driven away felt

their wounds all the more keenly as they observed that the cause of the division was something which, according to the admission of those forcing the division, might' be omitted without any violation of Scripture. It is not to be wondered at, therefore, that the Organ Question worked a heartbreaking division in the length and breadth of the land.

THE ISSUE

Why this opposition to instrumental music in the public worship? Why did the employment of the instrument elicit such intense and prolonged opposition? First, those objecting to instrumental music pointed to the significant truth that the kind of music ordained of God for Christian worship was singing.¹ Next, they reminded their opponents that in all the history of the New Testament there was not to be found one instance of the employment of instrumental music in Christian worship. Furthermore, they argued that inasmuch as their slogan was, "Where the Scriptures speak, we speak; where the Scriptures are silent we are silent", an employment of an instrument in worship amounted to a repudiation of the fundamental principle of the Restoration Movement'.

Psallo.—Some, especially in recent years, have contended, in replying to the objections stated in the foregoing paragraph, that the Greek word translated sing means to **sing with an instrument**. To put the matter differently, those making the argument just stated argue that the employment of an instrument inheres in the Greek word psallo.² Those who are averse to the employment of a mechanical instrument admit, in reply, that an instrument inheres in the word psallo, but contend that the Holy Spirit definitely names the instrument as the heart. They also offer the further reply that if the employment of a mechanical instru-

¹ Eph. 5:19.

² Instrumental Music Is Scriptural (Payne) p. 172.

ment inheres in the psallo a Christian can not sing acceptably without instrumental accompaniment—a reply which the advocate of instrumental music finds it embarrassing either to accept or to endeavor to refute.

A SURVEY OF THE QUESTION

But lest it be supposed that the question in regard to the employment of instrumental music in the worship of God is a purely recent, not to say superficial, question let it be observed that this controversy has, in one form or another, long had a place in religious history.

1. Instruments Among the Jews.—The Jews, the nation to which the oracles of God were divinely entrusted, have engaged in much discussion over this question. The ancient Jews did not permit instrumental music in the worship of the synagogue. The first recorded employment of an organ in a Jewish synagogue was in Berlin in 1815 A. D. The first employment of an organ in a synagogue in the United States was in Charleston, South Carolina in 1840. And it is highly interesting, not to say amusing, to note that when instrumental music was introduced into the synagogue it elicited from the mass of the Jews the criticism that the Jewish worship should not be made like the worship of Christians. To this day no more unyielding opponent of instrumental music in worship can be found than the Orthodox Jew.¹

To Early Christians—

When instrumental music was first introduced into the worship of the Christians it elicited intense and continued opposition. As a matter of fact, there was no general effort toward the employment of the instrument in Christian worship until the fifth or sixth century.²

1 Jewish Ency., Art. Organ.

2 McClintock & Strong Ency., Art. Music.

Greek Catholics.—It is also significant that when there occurred that great schism which resulted in the formation of the Greek Catholics and the Roman Catholics, the Greek Catholics resolutely opposed instrumental music in worship.

3. The Reformation.—It is worthy of special notice that the leaders of the Reformation opposed instrumental music in worship. Martin Luther called the organ the "ensign of Baal". John Calvin stated his opposition in the words: "Musical instruments in celebrating the praise of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the Law".¹ All the dissenting groups in England opposed the employment of the instrument in worship.¹ The Church of England adopted the employment of the instrument over well-defined protest.¹

4. Restoration Movement and Instrumental Music.

—And it is highly significant that when certain Christians undertook a restoration of the ancient and apostolic order of things the men whose strength and labor made them outstanding leaders in that work cast their influence against the use of instrumental music in the worship. In this connection the following quotations are taken from M. C. Kurfees' book, "Instrumental Music in Christian Worship."

Alexander Campbell said: "To those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would not only be a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually-minded Christians all such aids would be as a cowbell in a concert".²

1 McClintock & Strong Ency., Art. Music.

2 Memoirs of A. Campbell, Vol. II, p. 336.

Robert Milligan said: "Such a thing is wholly unwarranted by anything that is either said or taught in the New Testament".¹

W. K. Pendleton said: "With respect to instrumental music, I presume that no one acquainted at all with ecclesiastical history will pretend to claim for its introduction in the church any pretense of primitive authority or warrant."²

Robert Richardson said: "If it were anywhere said in the New Testament that Christians should use instruments, then it would become a question of expediency what kind of instrument was to be used, whether an organ or a melodeon, the loud-sounding cymbals or the light guitar; whether it should cost \$50, or \$500, or \$1000; and what circumstance should regulate the performance. It happens, however, that this is nowhere said; and, consequently, no such questions of expediency can ever arise in a church that is truly and really governed by the law of the Lord".³

John W. McGarvey said: "I hold that the use of the instrument is sinful".⁴

Those interested in a further study of the history of this controversy should read "Instrumental Music in Christian Worship."

THE PROGRESSIVES

Out of the controversies concerning Societies and the employment of instrumental music there gradually emerged a new and well-defined group. According to one of their own writers, this new group was composed of those who sought "to make progress somewhat commensurate with the demands of the new conditions of society which had been evolved out of the war",⁵ the war referred to being the Civil War. Owing to their constant reference to what they designated as the need

¹ Scheme of Redemption, pp. 380-387.

² Millennial Harbinger, 1868, pp. 555, 556.

³ Life and Times of John F. Rowe, p. 117.

⁴ "What Shall We Do About the Organ?"

⁵ Comprehensive History Disc. Christ, p. 509.

for progress these persons came to be referred to as Progressionists or Progressives. In the passing of time they have come to be known denominationally as the Disciples. Their congregations are variously designated in some quarters—especially in the South—they are referred to as Christian Churches; in other places they are designated as Churches of Christ and Disciples Churches.¹

First Cleavage.—Inasmuch as movements in history are almost always cumulative in their growth it is generally very difficult to name any date which might be accepted as the time marking the beginning of any given undertaking whose progress is related in history. This is certainly true in regard to the appearance of the Progressives. First there was the cleavage which necessarily accompanied the controversy relating to the employment of societies distinct from the church; and there went along with that cleavage the definite formation of a certain group consciousness among those who were pleading for the new order. Then later there appeared the controversy in regard to instrumental music—and the separation and group consciousness were all the more accentuated.

The Deeper Principle.—But far deeper than the departures just named there was that mental and spiritual attitude of which these digressions were merely symptomatic—a disposition on the part of the Progressionists to reach one's decision from a consideration of the demand of the people rather than from a consideration of the will of the Lord. In the beginning, even as in the days of the maturation of the undertaking, those who undertook the restoration of the New Testament order sought to ground everything on a "thus saith the Lord." But this new group increasingly evinced a disposition to make large concessions to the mere wish of the public.

x Central Disciples Church, New York City, N. Y.

The Christian Standard.—Then in 1866 there appeared another factor which had much to do in solidifying the sentiment which had been so gradually, but none the less consistently, forming. In the year just named Isaac Errett established at Cleveland, Ohio, a paper known as *The Christian Standard*.¹ This paper immediately addressed itself to the work for which it was created and gave itself to the task of furthering the claims of the Progressives. Then in process of time Mr. Errett and the *Standard* were joined by other men and other papers whose strength and influence were thrown to the new departure.

Definite Appearance of Progressives.—When all these factors and influences are given proper consideration, it will be seen that the Progressives could not correctly be thought of as appearing at any one time or as being the work of any one man. However, it may be correctly said—even as the Progressive writer cited in the opening paragraph of this chapter expressly states—that as a definite and recognizable group they came into existence about the close of the War Between the States.

Federation.—From a consideration of what has just been said it will be seen that the central principle around which the Progressives developed was the attitude of compliance with the spirit of the times; and it is significant that that spirit has given direction to that distinct group through its entire history. This attitude of compromise and fraternization with the sects ran through different stages; but one noteworthy development appeared in 1907 when the Convention assembled at Norfolk, Virginia, formally voted for membership in the Federated Council of the Churches of Christ, an inter-denominational organization.

Fraternization With Denominations.—This alliance with the denominational world was highly significant.

1 Later permanently established at Cincinnati, Ohio.

Originally, the friends of the divine order and those persons friendly to denominationalism did not work together very well. And the explanation of this friction is obvious. The plea made by the friends of the New Testament order struck at the very root of denominationalism—and naturally the denominations struck back in self-defense. But as the Progressives began to recognize themselves as merely another denomination! and then began to participate in inter-denominational enterprises—notably a participation in “union revivals” and the exchange of pulpits between Progressive preachers and and the preachers of other sects—the relations between the Progressives and the older denominations became more amicable.²

“Open Membership”—But Federation, and fraternization, as just outlined, did not mark the end of the liberalism of the Progressives. Some of the churches among the Progressives have adopted the practice of receiving as Christians those who have never been baptized. And it should be said that this practice is not restricted to a few, or to insignificant, instances—the practice has come to receive what amounts to a denominational recognition among the Progressives.³

To understand the significance of the departure effected in the adoption of the practice of “open membership”—the practice of receiving the unimmersed as Christians is known as the practice of “open membership”—consideration should be given to the significance of the restoration of the apostolic administration of the gospel. The more one studies the restoration of the apostolic administration of the gospel the more one will realize that that was one of the most radical

1 At the Memphis Convention, 1926, the President of the Convention declared in his formal address: “The Disciples must be dated from 1809.”

2 “The progressive majority have become more and more assimilated to other evangelical denominations in their methods of work and in their conception of Christianity”—A Manual of Church History (Newman) Vol. II, p. 701.

a See *The Touchstone*, a publication issued by The Christian Standard Pub. Co., Cincinnati, Ohio.

and decisive steps taken in the restoration of the apostolic order. But open membership entirely repudiates the apostolic administration of the gospel.

A Defection.—It is entirely correct, therefore, to say that the Progressives do not represent the work of the Campbells and their co-laborers in the work of restoring the New Testament order. As has already been said, the effort to restore the divine order really found its correct expression about the fourth decade of the nineteenth century. And it must be admitted by anyone possessing any acquaintance at all with the religious history embraced that between the churches of the present day Progressives and the friends of the divine order during the fourth decade of the nineteenth century there is a vast, vast difference.

An Explanation That Fails.—As a matter of fact the difference between the Progressives and the original friends of the divine order is frankly admitted by many of the Progressives. But the change accomplished by the Progressives is defended on the ground that it was a change toward further truth. Those who offer that defense call attention to the truth that the Restoration Movement was distinctly a thing of gradual development. Attention is called to the fact that the first tangible manifestation in the Movement was the formation of The Christian Association, a Society composed of persons whose chief point of agreement might be said to be their opposition to religious division; then attention is called to the further fact that these friends of "church reformation" advanced to a further point of truth and became a congregation of immersed believers ; then attention is called to the still further fact that the friends of the divine order eventually emerged from denominationalism and stood forth as Christians without denominational affiliation—and thus it is established that the restoration of the ancient and apostolic order of things was a slow and gradual passage

from one point of truth to further truth. *Having established this truth—and that such statement of fact is correct no properly informed person who holds respect for established facts of history will deny—the defenders of present day Progressionism declare that the Progressives have simply passed on to further truth, i*

It must be admitted that this proffered defense places the matter on a correct basis: namely, conformity to truth. Mere conformity to example set by churches in the middle of the past century amounts to nothing whatever that is of any value—**conformity to the truth is the thing to be sought**. This turn which changes the question from one of mere historical conformity to one of conformity to truth is therefore happy indeed. But at once there comes the question as to whether those changes which have produced the Progressives are changes toward further truth. The Bible and History agree in showing that they are not! The change from the promotion of division to the ideal of unity was Scriptural; the change from denominationalism to the highly commendable state of Christianity without denominationalism was eminently Scriptural—but the changes which have produced the present day Progressives were changes away from an approximation of the divine order to the status of a compromising denomination.

The statements made in this chapter are made in the interest of a truth that is not as well understood as might be desired. The notion has been allowed to go forth that the Progressives are the present day proponents of the Restoration Movement. The facts of history go to show that the Progressives are simply a denomination which appeared about the close of the Civil War and which has definitely taken its place among the other denominations of Christendom.

1 Memoirs of A. Campbell, pp. 666-673; Comprehensive History of the Disciples of Christ, Chap. 12.

Three interesting books to be read in connection with this chapter are "The Christian Baptist", "Memoirs of Alexander' Campbell", and "A Comprehensive History of the Disciples of Christ".

WALKING IN THE OLD PATHS

The confusion attendant upon the rise of the Progressives necessarily retarded the restoration of the apostolic order but it is heartening to know that the high ideal of a return to the original order was not lost in that period of depression and hindrance. In fact it is distinctly noticeable that apparently a realization of the increased difficultness of the work nerved many persons for even greater efforts in the cause of truth. Countless persons continued unfalteringly in the work of contending for the simple New Testament order. Consequently new churches were planted here and there, and the already existing churches were aroused to greater activity. In spite therefore of the sorrowful experiences accompanying the appearance of the Progressives a great multitude remained true to their lofty ideal and continued to walk in the old paths.

SOME INTERESTING CHARACTERISTICS

Opposition to Liberalism.—Outstanding among the friends who stood true to the simple, New Testament order has been a definite opposition to liberalism. Realizing that departure from the divine order is both an easy and a dangerous thing, the friends of the apostolic order have sought to be governed in all things by a "thus saith the Lord." Should doubt and uncertainty arise—and such have arisen—those laboring for the Lord's order have striven to give the Lord and safety the benefit of the doubt.

Opposition to Centralization.—Out of this devotion to the divine order, there has been maintained an opposi-

tion to any general society for missionary work. The churches have been interested in mission work, and have co-operated among themselves in such labors; but anything which involved a centralization of authority has been distinctly discouraged.

Opposition to Instrumental Music in Worship.—The churches have maintained the well-defined position that instrumental accompaniment to the songs of the saints assembled in worship is without Scripture authority and should therefore be avoided. Furthermore, insisting that the admonition to sing and make melody in the heart is addressed to all Christians, the churches have generally looked with pronounced disfavor on choirs and special groups arranged to do the singing. Consequently the churches have confined their music within the realm of song; and have generally striven to make the singing congregational.

Pastors.—Also, the work of the pastors has come in for considerable attention. The churches have contended that the terms pastors and elders designate the same group of men. Further, the churches have called attention to the divine arrangement which provides for a plurality of elders in each church. The churches have also held steadily in mind the truth that the Holy Spirit requires that the elders of a church be the overseers and leaders of the church. Consequently such a thing as appointing one man to the place of "the pastor" and investing him with the oversight of the church has been studiously avoided.

Interdenominational Activities.—Assured that sectarianism is wrong within itself and that in almost every interdenominational activity there is inescapable avoid, almost without exception, any participation in services held under denominational direction.

OBJECTIVE AND FRUITFULNESS

As will be seen from the foregoing remarks, the course pursued by those avowing the divine order has been one which has made the friends of the New Testament order stand out in bold contrast against the majority of religionists. However, assured of the correctness of their position, and remembering that both the early Christians and the pioneers in the work of restoring the apostolic order were a despised minority in their time, the friends of the New Testament order have persevered in their course heartened as they reminded themselves that their objective was the approval of the Lord and not the praise of men. And it is gratifying to know that the labors of those earnest souls have been blessed in considerable measure.

It is worthy of notice, too, that the gospel labors considered in this chapter have not been confined to one race or country. In addition to the general gospel labors among the American people, attention is given to preaching the gospel to what is called our foreign element. Also, attention is increasingly given to taking the gospel to other lands.

And attention has not been confined to the work of preaching—congregations are increasingly giving their attention to every worthy cause.

In order that the reader may have the information, and in the hope that the information may inspire to greater effort, there is appended to this chapter the Federal report of the activity of the churches.

STATISTICS FOR THE CHURCHES OF CHRIST, BY STATES

Date	Number of Churches		Membership \		Expenditures: 1926		Value of Church Edifices: 1926	
	1926	1916	1926	1916	Chur's report- ing	Amount	Chur- Report- ing	Amount
Total	6,226	5,570	433,714	317,937	5,974	\$3,961,310	5,089	\$16,400,538
Urban..	896		104,571		875	1,784,775	719	7,402,986
Rural	5,330		329,143		5,099	2,176,535	4,370	8,997,552
New England:								
Maine	4	6	117	153	4	1,014		<**))
Middle Atlantic:								
New York	4	1	182	16	4	3,954		(**)
Pennsylvania	45	32	2,135	1,295	44	17,913	39	114,530
East North Central:								
Ohio	161	139	11,257	9,004	155	93,997	137	444,500
Indiana	236	210	21,419	16,512	231	134,452	219	691,000
Illinois	146	103	10,017	6,726	141	66,250	125	327,350
Michigan	21	17	2,156	1,398	21	60,204	15	239,100
Wisconsin	3		73		3	314		
West North Central:								
Iowa	53	30	4,302	1,534	53	34,020	48	191,400
Missouri	272	279	19,260	15,160	256	119,588	224	652,900
South Dakota	5	3	164	39	5	5,414	3	17,000
Nebraska	20	31	1,269	1,252	18	7,612	15	49,650
Kansas	143	110	8,983	5,573	138	81,884	115	395,476
South Atlantic:								
Virginia	191	131	70,011	8,411	191	3,313	161	30,800
West Virginia	208	100	13,660	10,342	198	101,264	181	618,065

North Carolina_____	21	21	1,013	951	19	4,269	17	19,900
South Carolina_____	5		325		4	2,892	3	12,800
Georgia_____	64	59	4,039	2,671	62	37,821	52	106,400
Florida_____	112	74	6,159	2,865	106	182,739	86	566,150
East South Central:								
Kentucky_____	367	330	29,539	24,216	349	198,964	322	920,310
Tennessee_____	978	995	72,015	63,521	933	600,287	837	2,825,002
Alabama_____	460	361	30,115	20,943	436	238,211	92	1,094,446
Mississippi_____	125	122	6,968	5,994	119	41,918	92	176,858
West South Central:								
Arkansas_____	626	514	39,678	26,239	624	283,442	553	917,074
Louisiana_____	45	38	2,240	1,268	44	23,031	32	83,077
Oklahoma_____	559	481	34,645	21,700	531	367,000	376	1,046,525
Texas_____	1,286	1,240	98,909	71,542	1,229	1,091,544	051	4,076,250
Mountain:								
Montana_____	8	3	154	41	7	1,402		(*)
Idaho_____	11	9	411	364	11	3,876	6	9,350
Colorado_____	26	11	1,477	588	26	17,177	19	86,100
New Mexico-----	44	51	2,032	1,333	41	17,660	28	99,400
Arizona_____	21	7	816	239	20	6,506	6	16,800
Pacific:								
Washington_____	28	34	1,069	1,194	25	10,924	22	39,800
Oregon_____	22	23	1,102	1,133	22	7,825	16	39,050
California_____	68	35	4,438	1,149	66	76,866	45	267,600
Other states*_____	10	7	1,876	141	10	15,763	9	195,875

* States having less than 3 churches (or less than 3 churches reporting value of edifices).

** Included in the amount shown for "Other States."

SOME MISCELLANEOUS ACTIVITIES

Among those persons avowing the New Testament order there quite naturally appeared journalistic, educational, and benevolent undertakings. The present chapter is therefore given to a brief consideration of those matters.

Journalism.—The opportunities offered in the field of journalism soon impressed themselves upon many persons friendly to New Testament customs. Consequently there appeared, from time to time, journals devoted largely to discussion of religious questions. It will be recalled that in 1823 Alexander Campbell began the publication of *The Christian Baptist*. In 1826 Barton Warren Stone began to publish the *Christian Messenger* from Georgetown, Kentucky. In 1830, publication of *The Christian Baptist* was suspended by Mr. Campbell and *The Millennial Harbinger* begun instead. These papers were followed by other papers until soon a considerable number of papers had appeared to plead the New Testament order. In this connection, the following note is offered.

Mr. Franklin's periodical, 1847, acknowledges the receipt of the following exchanges :

Millennial Harbinger, Bethany, W. Va., by A. Campbell; *Genius of Christianity*, Boston, Mass., A. G. Comings; *Orthodox Preacher*, Covington, Ky., by A. Chri-field; *Christian Record*, Bloomington, Ind., by J. M. Mathes; *Bible Advocate*, Paris, Tenn., by J. R. Howard; *Christian Review*, Franklin College, Tenn., by T. Fanning; *Christian Journal*, Louisville, Ky., by C. Kendrick; *Christian Teacher*, Paris, Ky., by Aylett Raines; *Christian Intelligencer*, Scottsville, Va., by R. L. Coleman; *The Investigator*, Mishawaka, Ind., by P. T. Russell ; *Bible Student*, Hagerstown, Md., by D. K. Winder; *Protestant Unionist*, Pittsburg, Pa., by Walter Scott and P. S. Forester.

Mr. Franklin made it a rule, on learning of the existence of a periodical, to send for it at once. The year 1847 was the third year of his editorial career. We may therefore consider that his list of that year is very nearly complete".¹ (To the list just given there must be added Mr. Franklin's paper, *The Reformer*.)

In 1855 D. Lipscomb and E. G. Sewell began the publication of the *Gospel Advocate* from Nashville, Tennessee. The appearance of this paper was timely indeed. The liberalism which ended in the formation of the Progressives had already gathered considerable influence—even the *Millennial Harbinger* had espoused the cause of the Societies. Against this liberalism the *Gospel Advocate* maintained unyielding opposition. What the *Advocate* did to stay the tide of Progressionism in the South will probably never be known this side of the judgment.

In 1856 Benjamin Franklin began the publication of the *American Christian Review* from Cincinnati, Ohio. At first the *Review* was friendly to the Societies but that attitude was soon changed by Mr. Franklin and thus the strength of the *Review* was cast against the rising spirit of liberalism. What this paper did to hinder Progressionism in the North is probably beyond human measurement.

Following the Civil War, streams of immigration poured into the new fields of the Southwest, especially into Texas. Among the settlers in this new territory, there arose churches of the New Testament order. In 1883, Brother Silas Hansborough began the publication of the *Firm Foundation* from Austin, Texas. What this paper did in preserving and promoting the simple New Testament order in this vast new empire of the southwest can be known only by the Lord of the Harvest. Today the paper claims the largest circulation of any paper devoted to the interests of the ancient gospel.

¹ *Life of Elder Benjamin Franklin*, p. 77.

With the passing of the years many papers have come and gone. Among those now published are the *Gospel Advocate*, Nashville, Tennessee; *Christian Leader*, Cincinnati, Ohio; *Firm Foundation*, Austin, Texas; *Apostolic Review*, Indianapolis, Indiana; *Apostolic Way*, Dallas, Texas; *Word and Work*, Louisville, Kentucky; *Christian Worker*, Wichita, Kansas; *The Kentucky Christian*, Shelbyville, Kentucky; *The Apostolic Times*, Nashville, Tenn.

Educational Institutions.—The question of education naturally forces itself upon parents who properly esteem parenthood. Naturally, therefore, those persons who have espoused the New Testament order have been led to give attention to education. Of course, the public schools have been accessible. But many Christians have felt that such schools leave much to be desired. Consequently persons have from time to time turned their attention to the operation of private schools under influences favorable to Christian living.

In 1836 Bacon College was organized at Georgetown, Kentucky. The school was later moved to Harrodsburg and still later to Lexington, Kentucky, where it is now conducted as Transylvania University. In 1840, Bethany College was founded at Bethany, Va., now Bethany, W. Va., by Alexander Campbell. Finding their inspiration in the schools named, other schools appeared. The rising tide of liberalism, however, swept most of these schools, if not all, into the control of the Progressives.

The disappointing end of the schools just named did not destroy, though, the ideal of education under Christian influences. Among the institutions avowing such work now are David Lipscomb College, Nashville, Tennessee; Burritt College, Spencer, Tennessee; Freed-Hardeman College, Henderson, Tennessee; Dasher College, Valdosta, Georgia; Fanning Orphan School, Nashville, Tennessee; Harding College, Morrilton, Arkansas;

County Line Bible School, County Line, Arkansas; Croft Academy, Paragould, Arkansas; Oklahoma Christian College, Cordell, Oklahoma; Abilene Christian College, Abilene, Texas; Santa Rosa Christian Academy, Santa Rosa, California; Pacific Christian Academy, Graton, California.

Eleemosynary Institutions. — Eleemosynary work claims attention from the Christian for the Christian is necessarily conscious of the divinely imposed obligation to assist the unfortunate. As Christians have sought help for the needy they have of course been aware of the help that could be had in the various State Fraternal, and Denominational institutions. But these institutions have manifested serious defects. Persons sending orphan children to Orphan Homes were often forced to entertain the fear that those children would either be neglected in spiritual matters or taught to walk after the doctrines and commandments of men. Again, persons committing elderly persons to the institutions named feared that these elderly persons would find religious influences either absent or so blended with denominationalism as to be fraught with danger. Consequently Christians began to arrange eleemosynary institutions which would operate under influences favorable to Christian living. Out of such efforts there have arisen such institutions as Arkansas Christian Home, Ft. Smith, Arkansas; Boles Orphan Home, Greenville, Texas; Potter Orphan Home, Bowling Green, Kentucky; Tennessee Orphan Home, Columbia, Tennessee; Tipton Orphan Home, Tipton, Oklahoma; Church of Christ Home for the Aged, Nashville, Tennessee; Pacific Christian Home, Ontario, California.

Controversy.—It should be said just at this point that the enterprises named in this chapter have elicited considerable discussion. It is well to observe, though, that no controversy has arisen concerning the work

undertaken; the controversy has always related to the **organization** through which the work was to be done.

Particularly have those schools sometimes designated as Christian Schools elicited discussion. Some earnest Christians have seriously opposed such schools on the ground that inasmuch as such schools are religious organizations which transcend the church with its elders and deacons they are as truly unscriptural as is a Missionary Society. Those defending such schools have usually endeavored to show that such schools are simply educational institutions which seek to function under such influences as are favorable to the requirements of the Lord.

As to benevolent enterprises, some have contended that such work as is done in the benevolent institutions named in this chapter should be done by the churches as churches, that each church should do its own benevolent work under the oversight of its own leaders. Those defending such institutions as have been named in the chapter have usually replied that such institutions are simply eleemosynary institutions functioning in the general field of individual activity.

Journalism has not elicited any considerable amount of criticism, the undertakings in that field having been considered, almost exclusively, individual enterprises.

Certainly a discussion of the principles involved in this controversy does not fall within the province of a work on history; but it does fall within the province of such a work to record the fact of the controversy. Hence, having recorded the controversy, the author passes on, leaving the further discussion of the questions to such time and place as would make such discussion appropriate.

PART FOUR—THE MOVEMENT ABROAD**THE ENGLISH SPEAKING COUNTRIES****Dominion of Canada****Australasia****Hawaii****Great Britain****THE SPANISH SPEAKING COUNTRIES****Mexico****Philippine Islands****Brazil****OTHER COUNTRIES****Japan****Persia and Russia****India****Africa****China****Korea**

(In Part Four attention is given to gospel labors in countries outside the United States of America: and necessarily consideration is given to both the past and the present. The interlinear correction is: Naturally, though, the present activities that are discussed are subject to such changes as may be worked by time and circumstances. Infinite care has been taken, however, to maintain absolute accuracy in this survey of labors in distant lands. The reader may therefore read with assurance.)

GREAT BRITAIN

The account of the work of restoring the ancient and apostolic order in Great Britain provides a very interesting chapter.

Glasites.—As is well known, England and Scotland fell, at a very early date, under the influence of the Reformation. Soon thereafter there were effected in those countries the ecclesiastical organizations known as Established Churches. But these ecclesiastical organizations did not prove universally satisfactory and soon there arose dissenters and non-conformists. Among such groups there appeared a group which merits special consideration. This group was known variously as Glasites and Sandemanians—called Glasites from John Glas of Scotland, the beginner of the movement, and Sandemanians from Sandeman, who was Glas' son-in-law and who assumed the leadership of the work on the death of Mr. Glas.

The Glasites, or Sandemanians, accomplished many advances toward the apostolic order. Among the things for which they contended were congregational independency, elders and deacons in every church, weekly observance of the Lord's Supper, and the right of all qualified male members to engage in teaching the Scriptures. They also stressed the employment of the intellect, as against emotionalism, in religious activities. However, the Glasites remained favorable to the practice of affusion.

Scotch Baptists.—In process of time a learned Glasite, Archibald McLean, was led to accept immersion. He pressed his ideas with such vigor and ability that soon there arose around him a considerable number of followers who because of their acceptance of immersion were called Baptists. Also, as a further mark of

distinction they were called Scotch Baptists. When we add to the advances made by the Glasites the further advances made by the Scotch Baptists a considerable return toward the New Testament order is disclosed. And it was among these Scotch (McLean) Baptists, particularly those in Wales, that the work of Mr. Campbell found its readiest reception in Great Britain.

Church in Nottingham.—However, it would be incorrect to suppose that the early advances toward the New Testament order in Great Britain were made solely among the Scotch Baptists. As early as 1836 James Wallis planted a church in Nottingham which stood for about the same things as pleaded for in America by Mr. Campbell.

Early Progress.—As to early progress in the work in Great Britain, William Robinson offers the following interesting information: "In 1842 the Edinburgh Conference showed a list of fifty churches taking the name 'Church of Christ' only, pleading for the abolition of sectarianism, and a unified church, by a return to the faith and practice of Apostolic Christianity"!.

Numbers.—At present the churches avowing the New Testament order in Great Britain number one hundred and ninety-six, and the aggregate membership is around sixteen thousand.

Annual Meeting.—At a very early date there appeared among the churches in Great Britain a form of general organization. In 1842 the Edinburg Conference² was held. The next recorded Conference was

1 "What Churches of Christ Stand For."

2 This Conference was held in Edinburgh in August, 1842, and was presided over by the late John Davies, of Mollington, when statistics were tabulated from forty-two churches in England, Scotland, Ireland, and Wales, showing a total membership of 1305; there being eight other churches in England of which no report was given, besides scattered brethren in Wales, supposed to number about 200." Churches of Christ Year Book (British Year Book (British) 1892, p. 54.

"At that meeting there were present 22 delegates from churches, and about an equal number of visitors; while there were letters from 11 additional churches". Ibid. p. 41.

held in Chester in 1847. After the year just named the Conference became an Annual Meeting which was held with unflinching regularity. At these Annual Meetings, composed of representatives from the churches, committees are appointed for about every form of religious work; the General Evangelistic Committee is appointed to direct gospel labors in the home fields; the Foreign Missionary Committee is appointed to direct the labors abroad, etc.

Instrumental Music.—The American reader will be quick to enquire concerning the attitude of the British churches toward the employment of instrumental music in worship. A clear understanding of this matter will require that it be stated that the British churches make a sharp distinction between the service held for the observance of the Lord's Supper and the other services, designating the former "the worship" and the others as "Gospel Services". In "the worship" few churches permit the instrument. A considerable number of churches employ the instrument in the "gospel services". However, probably more than half the churches reject instrumental music from all services. Further, in almost all the churches where instrumental music is permitted in the "Gospel Services" there is protest against such practices.¹

"Close Communion."—Just here it is well to observe that the British brethren employ what they term "close communion", that expression being used as meaning the restriction of the participants in the Lord's Supper to immersed persons. It is well nigh universal in Great Britain to permit only the immersed to the Lord's table.

"The Chester meeting (1847) was far from satisfactory in respect to numbers. Only twenty-six churches were represented by brethren and two by letters; so that more than half of the churches failed to put themselves in any way before the meeting. A month later more than eighty churches were specified". *Ibid.* p. 55.

¹ Conservative persons conversant with conditions in Great Britain declare that forces in that country are shaping themselves to bring about there the crisis experienced in America in the rise of the Progressives.

Mutual Ministry.—Another very interesting feature which became characteristic of the British churches was a reaction against what was thought of as professionalism in the ministry of the Word. Those acquainted with the work of the Reformers in America will recall that an early characteristic of the work in America was a strong opposition to the prevalent distinction between “the clergy” and “the laity”, the friends of the divine order contending that each Christian is a savant, or minister, of the Lord. But circumstances so shaped themselves as to give this distinction additional emphasis in Great Britain). In America there sprang up among those avowing the New Testament order a considerable number of colleges. Then, by an easy step, there appeared, in some quarters at least, an apparent tendency toward a “trained ministry”. This all the more confirmed the British churches in their opposition to professionalism in the service of the Lord. Consequently a well-defined characteristic of the work in Great Britain is what is called “the mutual ministry”, an arrangement according to which all male members who possess the ability to do so participate in public work of the church.

The Progressives in Great Britain.—What has been said in this chapter awakens enquiry as to the attitude of the British churches toward the Progressives in America. It is very interesting to observe that in 1892 the Year Book of the British churches contained the following statement: “Some sixteen years since the American Missionary Society¹ commenced operations

¹ It is interesting to observe that the facts recorded in this chapter possess great significance as to “Organized Co-operation”. Organized Co-operation in Great Britain dates from 1842. In eighty-five years of work according to Organized Co-operation there were planted in that country one hundred and forty-six churches. Now in Oklahoma—the churches in this State have signalized themselves for opposition to any religious organization except the church, just as the churches in Great Britain have signalized themselves for employment of Organized Co-operation—the work began about 1889. In a little more than forty years of work strictly after the New Testament order, there have been planted in this State approximately six hundred churches!

in Great Britain. They have expended thousands of pounds; sent over some of the ablest preachers America could produce, and after sixteen years of labor have gathered together something like 1200 or 1500 disciples----- In the respective periods the newcomers and ourselves also differed in that they had and we had not Revs., Drs., Organs, and Choirs; with performers baptized and unbaptized, urgent appeals to the world for money to carry on Church work, and a table, said to be the Lord's, open to all those baptized into Christ, and to those not baptized at all".*

Journalism in England.—Any account of the work in Great Britain would be incomplete if mention were not made of the influence of journalism in the work in that country.

In 1835, William Jones, M. A., pastor of the Scotch Baptist Church in London, began the publication of the *Millennial Harbinger* through which Mr. Campbell's views were made familiar to the English people. This publication ran into two volumes.

In 1837 James Wallis, who, it will be remembered, planted a church in Nottingham in 1836, began the publication of the *Christian Messenger*, which ran into twelve volumes. This paper was succeeded by the Brit-

But there remains a still more interesting comparison. The work in Great Britain is generally dated from 1836. Organized Co-operation was adopted in 1842. Thus England labored for six years after the New Testament order and has now labored for eighty-five years in Organized Co-operation. In the six years of work after the New Testament order there were planted fifty churches. In eighty-five years of Organized Co-operation there have been planted one hundred and forty-six churches. By an easy comparison one will see that under the New Testament order, the members, subjected to all the inconveniences incident to the beginning of the work, planted more than one third as many churches as all the churches in Great Britain have been able to plant in eighty-five years according to Organized Co-operation. Not so good for Organized Co-operation!

And this comparison is not of American origin. In addressing the Edinburgh Conference, 1892, David King, a British hero of the faith, said: "Our largest comparative success was at the first, without evangelists or highly educated proclaimers of the gospel, and solely as the result of the brethren doing individually what they could". See "Jubilee Conference—1892—Churches of Christ Year Book".

- Jubilee Conference—1892—Churches of Christ Tear Book, pp. 64, 66.

ish Millennial Harbinger edited at first by James Wallis.

A well known paper now published in Great Britain is the *Bible Advocate*,* published from 49 Cumberland Ave., Legrave, Luton, Beds, England.

DOMINION OF CANADA

The country now known as the Dominion of Canada was discovered by James Cartier, a Frenchman, who in 1534 and 1535 explored the section of Labrador and claimed the country for France. Colonization in that section did not begin, though, until the first decade of the seventeenth century. Hence the settling of Canada—the section was originally known as New France—ran concurrent with that in the English colonies to the south and in what is now the United States.

In process of time there sprang up between these two groups in the New World—the settlers in the French territory in New France, and the settlers in the English colonies—an unfriendliness that eventually flamed forth in open warfare. At first the French were consistently victorious, but finally as a result of some decisive victories by the English—notable among these was that of Wolfe over Montcalm at Quebec—the country of Canada passed into the hands of the English.

British Emigration to Canada.—Following the passing of Canada into the control of the Britism a stream of settlers poured from England into the country which Wolfe's victory had opened to them. But let it be recalled that about this time—this was in the period following the middle of the eighteenth century—there was sweeping over sections of England and Scotland a well-defined reformation which aimed at a closer conformity with the Scriptures. Now it is worthy of special notice that among those emigrants to Canada there were some

* Do not confuse this with the *Christian Advocate* published from Birmingham.

of those persons friendly to a return to New Testament customs. In this way Canada was at an early date sprinkled with individuals and groups friendly to a return to strictly New Testament customs.

British Reformers Welcome American Reformers.—

Naturally, therefore, when the work of the Reformers began to spread in the United States, it soon passed into Canada where it found a ready reception among the persons of the reformatory element just mentioned. Among the first churches of the New Testament order to be planted in Canada were those at Jordan, Meaford, and Beamsville, Ontario. Also, in 1837 Benjamin Howard planted a church at Halifax. From these beginnings in the Eastern Provinces, the work spread into Manitoba, Saskatchewan, Alberta, and British Columbia.

In regard to early labors in Canada, the following extract is taken from an article written by a well known Canadian writer in regard to one of the pioneers: "We have no information that he came by invitation, nor that he had, like Paul, a Macedonian call. Nor does it appear that he was employed and sent. We are left to conclude that he was impelled by the true and real missionary spirit, which sent the Apostles and early disciples everywhere preaching the Word, and with which the pioneers of the Restoration were imbued in the grand missionary period of our movement. We thus conclude there were as yet no 'Missionary Societies' or 'Co-operations' controlling and manipulating the funds of the churches".*

A Survey.—A recent survey shows that in British Columbia there are three churches after the New Testament pattern; in Alberta, one; in Saskatchewan, eleven; in Manitoba, three; in Ontario, twenty-seven; in the Maritime Provinces, four or five. There are seventeen preachers twelve of whom are Canadian born.

Another very important item to be considered in the work in Canada is the *Christian Monthly Review*, a monthly paper published from Meaford, Ontario.

The Canadian Point of View.—It is proper to say in this connection that the churches considered in this chapter refuse to permit instrumental music in their services. As to missionary matters, the following statement from a representative Canadian brother leaves no ground for uncertainty: "A lesson we should learn from the pioneer, as well as the apostolic missions is, that the greatest need of missions is not more 'organization,' nor even more money (useful as that is), but consecration and work. But please notice, we do not say organization is not needed. What we do say is that more organization is not needed. We already have organization, God-given organization, for the support and propagation of the gospel. The church is God's all-sufficient organization for that purpose. It cannot be improved upon by the wisdom of men. There may be men who really think that they can do better than God. These attempted improvements indicated in all cases, either deficiency in the upper story, or disloyalty to God".¹ It is interesting to know, too, that aside from Progressionism few disturbing influences have found their way into the Canadian churches.

The glimpses which this chapter gives of the work in Canada not only show that the Cause is planted in that country but indicates that the work there is in safe hands.

AUSTRALASIA

Australasia comprises, as the reader probably well understands, Australia, New Zealand and Tasmania—all dependencies of Great Britain. The settlement of these countries was begun about the beginning of the nineteenth century but around the middle of that cen-

¹ *Christian Monthly Review*, June 1927.

tury colonization there began to assume large proportions. It was in connection with this quickened activity in colonization that the effort in Australasia toward a restoration of the New Testament order made its appearance.

Beginnings in Australia.—The first known immersionists in Australia were the Scotch Baptists. Some time before 1850 a number of these Baptists revolted—under the leadership of Thomas Magarey, of Adelaide, who himself had imbibed reformatory Views from a Brother Jackson of New Zealand—and undertook a closer conformity with New Testament customs. Other congregations appeared from time to time with the result that in a comparatively short time churches of the New Testament order were pretty well distributed over Australia.

New Zealand.—The work in New Zealand evidently began between 1840 and 1850, the first congregation being probably that at Nelson. In 1850 a church was planted at Auckland and in 1858 one was planted at Dunedin.

Appearance of Progressionism.—Inasmuch as those instrumental in planting the work in Australasia were generally colonists from England, the new work progressed along lines similar to those in the mother country. However, at a very early date, there entered a factor which was destined to yield a large modifying influence. Impressed with the need for a more extensive evangelistic effort, and feeling the need for help in that work, Thos. Magare appealed to England, 1850, to send evangelistic assistance to Australasia. England was so busily engaged at home—the work there had been under way less than a quarter of a century—that she did not respond in an extensive measure. Then the call was sent to America. This call to America opened the new churches to American influence with

the result that Progressive tendencies have made considerable progress in the churches of Australasia.

“Organized Co-operation”.—“Organized Co-operation” is definitely established among the churches in Australasia. When this plan was first introduced, it did not meet with enthusiastic support—in fact the arrangement seemed to lose ground after a short initial success. However, largely through the influence of J. J. Haley, an American preacher who spent eleven years in Australia and New Zealand, the plan was placed on a more favorable footing among the churches. The definite establishment of “Organized Co-operation” among the churches in Australasia may be correctly located within the last quarter of the nineteenth century.¹

Instrumental Music.—A change has also appeared in regard to the employment of instrumental music. Like the churches in England, the churches in Australasia make a clear distinction between the assembly of the church to break bread and all other meetings of the church, referring to the assembly to break bread as “the worship” and the other meetings as “gospel services”. Although the instrument is seldom employed in “the worship” it is freely used in the “gospel services”. On this point, Brother John Sherriff, a native of Australasia, writes: “When I was converted in Melbourne, Australia, some forty years ago, I don’t think there was a church of Christ with an instrument in it, I don’t remember one. When we were there on our tour after leaving the States I found the small organ and sometimes a piano was pretty generally in use for the Gospel Meetings. But I don’t remember their being used in the church meeting for “breaking bread” Naturally the use of the instrument as here indicated has more and more recommended the instrument to the favor of the churches. In this particular connec-

¹ Churches of Christ (Brown) Art. Australasia.

tion, the following incident as related by Brother J. W. Shepherd is of special interest: "While I was preaching in Sidney, Australia, one of the largest churches in the city introduced the instrument in the Sunday School, and when I pointed out the danger of such a course to one of the oldest elders in the congregation, he said, 'When they take it upstairs (the Sunday School met in the basement) I will take my axe and split it to pieces/ I said, 'No, you will not do it for you are giving permission to the worldly minded to train the children that way and when the children thus trained come into the church, they will bring the instrument with them'. He was an old man then, and when several years later, they took a vote on whether they should take the organ upstairs, he held up both his hands in favor of it, and thus it has been in most cases."

Survey.—The work in Australasia does not afford a pleasing prospect' to the friends of the New Testament order. Of course, there may be a small minority there who are disposed to follow the "Old Paths", but it appears that in the main the churches there have followed after the ways of the Progressives of America.

HAWAII

Labor in Hawaii for the New Testament order of things began, according to all available reports, in 1912 when Brother J. H. Bowman took up his residence there. During the next six or seven years very little of a visible character was accomplished. However, Brother Bowman's thought and personal influence was evidently doing much all the time in preparing the soil for the seed-time.

In 1920, Brother and Sister J. H. Pennell were chosen and sent as missionaries to Hawaii. Brother Pennell attacked the work with much energy and skill and sue-

ceeded in calling together a small congregation, composed in large measure of persons who had been identified with the Progressives. In a short time, however, Brother Pennell was the victim of an accident in which he suffered injuries that made it necessary for him to leave Hawaii. His going away was a great blow to the work, for the promising work he had begun soon began to deteriorate.

In 1921 Brother and Sister Max Langpaap were sent to Hawaii. Brother Langpaap has sought to give most of his time to the Chinese and Japanese. Furthermore, he has devoted much time and effort to teaching and training the young for service. The property employed in the work is valued at ten thousand dollars. Brother Langpaap's reports can be read in the Firm Foundation and the Christian Leader.

MEXICO

The history of Mexico may be divided, as a beginning classification, into two periods: Mexico prior to European influences;

The history of Mexico prior to European influences is necessarily fragmentary and unsatisfactory. This history extends from an early date in the Christian era to the early part of the sixteenth century. During this time the country was inhabited by different peoples, of whom the earliest were evidently the Toltecs. About the eleventh century the Toltecs were overrun by the Chichimecan people who after about two hundred years were in turn overrun by a people who later came to be known as the Aztecs and who held the country until the coming of the Europeans.

The history of this period is, as has been stated, fragmentary and unsatisfactory. What is known though reveals a civilization that was not only hoary with age, but perhaps more advanced than might at first be imagined. It is well to observe though that

the customs of the Aztecs—and more is known of the Aztecs than of any other aboriginal people in Mexico—embodied not only idolatry but also the revolting- barbarity of human sacrifice.

The Mexico of European influence dates from 1521. In that year Hernando Cortez, a daring and apparently thoroughly unscrupulous Spanish adventurer who had led a considerable army into the country succeeded in vanquishing the people of the land and placing the country under the dominion of Spain.

Catholicism in Mexico.—But as is well known concerning the Spaniards of that time, Catholicism always went along with the Spanish Sword.* Consequently soon after the establishing of Spanish rule in Mexico, Catholicism was fastened upon the natives of the country. The natives—outnumbering the Spaniards, as the aboriginal strains have always outnumbered the European Castilians—were accordingly shut up in the missions and in every way subjected to the moulding influences of Catholicism. For about' three hundred years this process continued. As a result, Catholicism came to be ingrained in the very life of the natives.

After about three centuries, though, the people of Mexico rose in revolt against the King of Spain; and out of this movement there eventually emerged the Republic of Mexico. Then in process of time a President of the Republic, President Juarez, declared, in 1859, the separation of Church and State and put into effect those measures which afforded for the first time religious liberty to the people of the blood-drenched and priest-ridden country.

Protestantism in Mexico.—The history which has just been related enables one to understand why Ca-

* The reader should know that the influence of Spain was an outstanding factor in the Counter-Reformation which arose against Protestantism.—See *The Age of The Reformation* (Smith) p. 35D.

tholicism came to be so thoroughly established in Mexico and why other religious groups have achieved so little; for it is seen that until a comparatively recent date Non-Catholics were not permitted to engage in religious activities there. The first Protestant efforts in Mexico were made in the year 1867. And it is highly interesting to know that first Protestant advances were made by a young lady, a Miss Rankin, who, as an independent Missionary and unaffiliated with any Missionary Society, succeeded in establishing a work of considerable proportions.¹

Gospel Labors.—Soon after the opening of Mexico to the religious labors of non-Catholics, in 1880 to be exact, Brother C. M. Wilmeth took up his residence in Mexico and gave himself to gospel labors. Later Brother W. A. Schultz and Brother E. Milwee engaged in gospel labors among the Mexican people. The disturbed conditions which have obtained in Mexico during recent years have greatly hindered religious labors. However, some success has been attained. In the State of Coahuila, some churches are achieving success in their labors for the truth. Also Brother John F. Wolfe is giving much time and effort to a Mexican Mission in the city of El Paso, Texas. Inasmuch as El Paso is one of the principal gateways into Mexico, the influence of the Mission in that city will, it is reasonable to hope, more and more penetrate the life of the great republic of Mexico.

PHILIPPINE ISLANDS

In 1928 Brother George S. Benson, whose work in China had been so blessed of God, spent some time in gospel labors in Mindoro, one of the Philippine Islands. Brother Benson's work there was brief—his purpose

¹ The cause of Independent labors as contrasted against "Organized Co-operation" scores again!

was to acquaint himself with the opportunities offered for gospel labors—but enough was accomplished to show that the Islands offered a ripe and inviting field.

Shortly after Brother Benson's return to China Brother and Sister H. G. Cassell volunteered to give themselves to gospel labors in the Philippine Islands and immediately established their residence there and took up their labors.

BRAZIL

In 1927 Brother and Sister O. S. Boyer and Brother and Sister Virgil Smith took up gospel labors in the State of Pernambuco, Brazil, South America. From all available accounts these were the first persons ever to undertake strictly New Testament labors in that country. Reports of this work can be read in the *Christian Leader*, *Firm Foundation* and *Word and Work*.

JAPAN

The story of the labors for New Testament customs in Japan affords an interesting and encouraging chapter. In April 1892 Mr. and Mrs. J. M. McCaleb, W. K. Azbill, and Misses Scott and Hostetter landed in Japan as missionaries sent directly by the churches in America. In the thirty-five years which have elapsed thirty-seven missionaries have given themselves to laboring for the simple, New Testament order in Japan. Seventeen missionaries—including some temporarily absent on furlough—are laboring there now. The names of the present missionaries are: J. M. McCaleb, Mr. and Mrs. O. D. Bixler, Mr. and Mrs. E. A. Rhodes, Mr. and Mrs. Harry R. Fox; Mr. and Mrs. Herman J. Fox; Mr. and Mrs. Barney Morehead; Miss Lillie Cypert; Miss Sarah Andrews; Miss Clara Kennedy; Miss Hettie Lee Ewing; Mr. and Mrs. Carl Etter. In addition to these just named there is a considerable number of native evangelists and workers. The native evangelists are

Brethren Hiratsuka, Fujimori, Ebine, and Tsukamoto Tashiro. Among the native women who give themselves to active work in the Lord are Mrs. Murata, Mrs. Nozaki, Miss Naimura, Miss Nakamara, and Miss Chitone.

During the years thirteen churches have been planted, nine of which continue in faithful service to the Lord. Something like two thousand and five hundred persons have been baptized. Some of those baptized have signalized themselves in the service of God.

At the present time the working force and equipment include seventeen missionaries, four native evangelist's and a number of native workers, nine churches, ten preaching stations, ten Sunday Schools, nineteen Sunday School teachers, one training school, two school buildings, two kindergartens, four church buildings, eight mission homes.

An interesting book to read in connection with the work in Japan is "Christ the Light of the World" by J. M. McCaleb. Reports of the work in Japan can be read in *The Christian Leader* and the *Firm Foundation*.

The plea for a return to New Testament institutions began in Oroomiah, Persia, about 1895 or 1896 when Knanisu B. Yohannan, a native of that place returned to his home there from Nashville Bible School, Nashville, Tennessee. Brother Yohannan was not of the Persian race, but of the old Syrian; and had been reared in the Nestorian sect which has always been nominally Christian. Having been subjected to trine immersion for baptism when an infant he was later trained for the priesthood. However, after spending twelve years as a priest he became dissatisfied, being unable to reconcile the doctrines of his sect with the Scriptures. For a time he was associated with the Presbyterians but became dissatisfied with them also. Feeling that he must have the truth of the gospel he left' his wife and

family at Oroomiah and started westward in quest' of Bible truth.

When Brother Yohannan arrived in Constantinople he met G. H. Chrisamian, an Armenian who had been educated at Kentucky University and who was serving as pastor of the Christian Church at Constantinople. Here Brother Yohannan learned the truth in its simplicity and was baptized. Realizing that Brother Yohannan was a man of considerable culture,—he could write and speak in nine different languages,—Brother Chrisamian encouraged Brother Yohannan to enroll in Kentucky University and continue his study of the Bible. Accordingly, Brother Yohannan soon left for America and in a short time found himself at Louisville, Kentucky, but without funds. Fortunately while in Louisville he met M. C. Kurfees, who, finding that Brother Yohannan would not be supported at Kentucky University without funds, sent him to Nashville Bible School.

At Nashville Bible School Brother Yohannan confined his studies to the Bible and English. After sixteen months work he was so well satisfied with the progress that he had made that he decided to return to his home. Also, the faculty of the Nashville Bible School were so pleased with him and his work that they gave him their endorsement as a competent teacher among his people. Further, the faculty authorized Brother Yohannan's English teacher, Brother J. W. Grant, to keep in touch with him and to solicit funds for his support.

In the course of several years, under the leading hand of God, there was built up a congregation of sixty-five or seventy members, all Syrians. However, in November 1913 Brother Yohannan fell asleep in death, and the work he so much loved fell upon his son, Alexander Kh. B. Yohannan, whose address is Charbash, Oroomiah, Persia, Asia.

The work at Oroomiah suffered terribly from the world war, all the Christians being driven away and their influence withdrawn while they were refugees in war-camps for seven years. After seven years' banishment, during which he buried his mother and his wife, Brother Yohannan returned to Oroomiah and took up the work again. Many of the members, though, had fallen in death, others had been scattered to distant points, and only thirty-two members remain. However, the work goes on; and, with the blessing of God, will result in the salvation of souls.

About 1905 a colony of fifteen persons, including two teachers, left the work in Oroomiah, Persia, and settled in the southern part of Russia, near the city of Parma. A recent letter bears the cheering news that they are continuing faithful to the Lord and his work. The members there are all Syrians.

INDIA

In 1897 Brother E. S. Jelly entered into gospel labors in India. After about eight years of service—laboring all the while on a self-supporting basis—he returned to America. Through the encouragement and co-operation of Brother J. C. McQuiddy Brother Jelly returned to India in 1911 and remained there until 1923 when on account of his wife's health he returned to America. Soon after his arrival in America he committed the oversight of work he had undertaken in India into the hands of Brother H. L. Schug, Abilene, Texas. It should be said in this connection that during Brother Jelly's second sojourn in India he was supported by the churches. As a result of his labors during the two periods of his residence in India, some two thousand four hundred and fifty persons were baptized.

In 1926 the College church of Christ, Abilene, Texas, sent Brother and Sister George K. Desha into In-

dia. But in 1927 failing health forced Brother Desha to return with his family to the United States.

In 1930 Brother E. S. Jelly returned to India for gospel labors and established his residence at Vambori, Ahmednagar District, British, India.

AFRICA

February 28, 1896 is an important date in the history of gospel work in Africa, for it was on that date that Brother John Sheriff landed at Cape Town and began what has come to be known as one of the finest instances of gospel labor of recent times. Brother Sheriff was a stone-mason and went from New Zealand to Africa to follow his trade in that new country. Thoroughly persuaded, however, that the Christian's chief business is that of making men to know Jesus Christ, and entertaining the conviction that "the Lord is willing to use any one that is willing to let the Lord use him," Brother Sherriff resolved to use care to see that no opportunity, however small in appearance, should go unimproved for the Lord. From that day his life and work have been an astonishing commentary on the value of consecrated effort; for although entertaining no dream of "big" things, and until recently depending upon the labor of his own hands for a livelihood, he has, by improving such opportunities as many persons allow to go unnoticed, succeeded in accomplishing one of the most thrilling victories for Christ to be known today.

When Brother Sherriff landed in Cape Town (in the extreme southern point of Africa, as the reader will recall) and found no church there after the New Testament order, he advertised in the newspaper for immersed believers and broke bread in his own bedroom with two other persons besides himself. Leaving Cape Town he went to Pretoria and while residing there succeeded in planting a church of seven or eight members.

Then he moved to Bulawayo, Southern Rhodesia—Bulawayo is about three hundred miles north of Pretoria—and planted a church there. Later he moved to Forest Vale, about five miles from Bulawayo, and established a Mission where he and his family conducted a training school for natives.

Later Brother Sherriff established a mission at Huyuyu, in Washonaland, around four hundred miles northeast of Bulawayo. At Huyuyu Mission there are one hundred and forty members and three native teachers and preachers. Brother Sherriff and family reside at this mission.

About three hundred miles north of Bulawayo is located Sinda Mission near Livingstone, Northern Rhodesia. It is at Sinda Mission that Brother and Sister W. N. Short, Brother and Sister J. D. Merritt, and Brother and Sister George Scott reside and labor.

In 1925 Brother Sherriff and wife and daughter traveled extensively in the United States acquainting the churches with the work in Africa. As a result, many hearts have been turned toward Africa. Just at this time plans for extension of the work are being made. Reports of the work in Africa may be read in the Gospel Advocate, Firm Foundation, and Christian Leader.

CHINA

In 1926 the church at Morrillton, Arkansas, sent Brother and Sister George Benson as missionaries to China. Brother and Sister Benson settled at Kwei Hsien, Kwong Sai, South China but were later forced by political disturbances to remove to Hong Kong. At Hong Kong Brother Benson was successful in leading an entire congregation which was organized after the order of the Progressives to lay aside their unscriptural practices and serve the Lord "as it is written." This church, with its Chinese preacher, Brother Au,

will evidently be of great assistance in taking the gospel to the Chinese. Brother Benson has himself baptized something like a score of Chinese. Brother and Sister Benson have just been joined by Brother and Sister Lewis T. Oldham and Brother and Sister E. L. Broaddus.¹ It is said by faithful Christians that events in China are working a condition favorable to undenominational Christianity. Reports of this work appear freely in the *Christian Leader*. An interesting book to be read in connection with this chapter is "Chats About China" by Sister Benson.²

KOREA

One particularly gratifying development in the work of taking the simple gospel to those who have never heard it, and one of the most recent, is the work of Brother S. K. Dong of Korea. Brother Dong is a native Korean. He was formerly a Methodist, and was sent to America in order that he might better prepare himself for his work in that denomination. In America, though, he fell under the influence of the Progressives and for a time was affiliated with that group. Still later, though, he learned the truth sufficiently to discard the errors of the Progressives and to take his stand for the apostolic order. In 1931 he returned to Korea to give himself to strictly New Testament labors. He may be addressed at Sanki, Hoksei, Korea.

1 Entered into rest in 1930.

2 The list of missionaries should include the name of Miss Ethel Mattley.

APPENDIX

CHRISTENDOM'S PRESENT PROBLEM

(A STUDY)

The present, widespread interest in religious agreement is a reaction against the division which has made itself so conspicuous (and so obnoxious!) in modern Christendom.

GENESIS OF PRESENT SECTARIANISM

THE REFORMATION AND DIVISION

In the sixteenth century there swept over Europe that great religious revolution which came to be known as the Reformation and which resulted in the establishing of Protestantism. One of the earliest developments within Protestantism was the formation of State churches, organizations whereby the religious activities of the respective countries were administered by governmental agencies and under governmental direction. But these ecclesiastical organizations proved obnoxious to many persons and soon there appeared another distinct reformatory movement: the movement which championed the right of the individual to worship God according to the dictates of conscience rather than according to the arbitrary decree of the state.¹ Hence in the wake of the Reformation and its conflict with Romanism there followed a conflict within the pale of the Reformation, the controversy between State-churchism and Free-churchism.

Naturally the controversy just named was attended by earnest investigation and intense feeling. Further, the separation of church and state, in theory if not in

¹ Known in England as Free-churchism.

actuality, and the consequent releasing of religion from political domination went to encourage any given group in espousing any cause which that group considered worthy and meritorious. The result was that almost every moral and religious principle became a center around which formed a distinct sect, or denomination. Consequently by the time of the eighteenth century there had arisen a prodigious number of sects, or denominations.

But this prodigious number of sects necessarily gave rise to a virulent sectarianism. In speaking of this sectarianism Professor George Herbert Betts says: "Dogmatism flourished, authority thundered, councils issued decrees, the rack vied with fire in defending the 'true faith' against heresy and error. The conflict absorbed the thought and interest of the leaders, and the masses made religion primarily a matter of adherence to dogmatic statement of belief set forth by councils and assemblies. Heresy was the supreme sin, and salvation was made to depend on the turn of a phrase. The great desideratum was therefore to have the people taught the central truth in authoritative form; that is, as interpreted by the theologians, who for the Protestant Church were no less intolerant than the priestly hierarchy was for the Catholic church."

REACTION AND ITS PROBLEM

But history abundantly demonstrates that as an evil increases it tends to call forth its own corrective. It is therefore not surprising that about the beginning of the nineteenth century discriminating religious leaders began to discern the evil of division and to perceive that unless this evil were overcome it would eventually destroy all the good which the Reformation had been able to accomplish. These leaders accordingly took up the plea for agreement among the followers of Christ. And this present, widespread demand for agreement is sim-

ply the ripened expression of that sentiment which those leaders did so much to create and shape.

But' discriminating persons are perceiving that, more than anything else, denominationalism is the present source of religious division. Everywhere, therefore, intelligent and discriminating persons are realizing that the removal of denominationalism is the most pressing present need in religion. But to see need is one thing; and to solve the problem as to how to meet the demands of that need is quite another thing. We realize the need for removing denominationalism; but how to remove it is the problem we are left to solve: this is our present problem! And it is to thinking on this problem of the removal of denominationalism that you are asked to turn your heart's in this particular study.

DENOMINATIONALISM

It is expedient, just at this point, to give careful attention to the words sect and denomination. The term sect as occurring in the New Testament translates the term *haireisis* which means "A body of men separating themselves from others and following their own tenets." Our English word sect is derived from the Latin word **sequi** whose radical meaning is following. Hence there inheres in the word the distinct conception of party, or following. In current religious usage the term is employed to designate a religious group which has confessedly differentiated itself from the common body of all the redeemed of the Lord and made of itself a distinct party, or following. But it is well known that any such group appropriates to itself a peculiar and distinctive name. Now this idea of name brings forward the term denomination. Etymologically, denomination means of, or pertaining to, a name. In current religious parlance the term is used as the equivalent of sect—the idea of name inhering, however, in the word. Consequently sect and denomination are

used as referring to the same thing, a religious party; sect indicating that the particular group is partisan in spirit, and denomination indicating that the group is marked by a distinctive name. Hence, fully and completely defined, a denomination is a religious party which bears a distinctive name.

But it is self-evident that the individuals who compose any denomination are devoted to that particular denomination. And this consideration brings us to denominationalism; for denominationalism is defined as "adherence or devotion to a denomination." However, it must be assumed that in addition to the individual's attachment to the denomination there is his attachment to the Lord Jesus Christ. It becomes clear therefore that in the heart of the member of any denomination there are two attachments: one to the particular denomination, and the other to the Lord Jesus Christ. Now this attachment to a denomination is denominationalism. If this simple truth will be borne in mind the meaning of denominationalism will be reduced to its utmost simplicity.

EVILS OF DENOMINATIONALISM VIOLATES UNITY

In considering the objectionability of denominationalism let us observe, in the first place, that the division which inheres in denominationalism is a violation of the will of the Lord. In 1 Cor. 1:10 Paul says "Now I beseech you brethren, in the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment." This passage is so clear that its meaning can not be misunderstood.

The wisdom of this enactment against division is clearly perceived when we observe the power and ten-

dency of division to destroy the love which should exist between those who profess to follow Christ. The religion of the Lord teaches Christians to love one another fervently and to receive one another "worthily in the Lord." Denominationalism is destructive of this sentiment. This is strikingly demonstrated in the refusal of one denomination to receive into its fellowship anyone who retains membership in another denomination. If denominationalism is right, why should a Christian not be allowed to have membership in all the denominations with which he may have an acquaintance? Yet almost without exception a denomination will not receive a person retaining membership in any other denomination. Hence, confessedly, the spirit of division sets at naught the enjoined love of the saints.

This division is plainly condemned in Galatians 5: 19-21 in these meaningful words: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God."

DENOMINATIONALISM HINDERS CONVERSION OF THE WORLD

Secondly, denominationalism is a hindrance to the work of converting the world to Christ. In his prayer as recorded in the seventeenth chapter of John Jesus named oneness among his followers as something indispensable to their success in the work of converting the world to Himself, i The need for unity in gospel labors is perceived by the religious world as is evidenced by the rather general employment of the "union meeting," the type of revival in which all denomi-

national differences are avoided to the end that greater results may be accomplished. Hence the hindering influence of denominationalism is not only pointed out by the Lord Jesus Christ but is also frankly admitted by those who cooperate in perpetuating the evil of division upon a long-suffering public.

DENOMINATIONALISM HINDERS CHRISTIAN SERVICE

And, thirdly, denominationalism is a hindrance to the Christian's service. It hinders, first, in an economical way. In denominational rivalries vast sums are spent in unprofitable duplication—costly buildings are built a stone's throw apart, and enormous sums are spent in maintaining overlapping programs. It may be objected that money spent in glorifying Christ is well spent—but money spent in denominational exploitation is not spent in glorifying Christ. If the money now spent on mere denominationalism could be turned to the cause of truth what an impetus would be given the work of the Lord! It cannot be denied that the employment of religious funds in advancing the cause of denominationalism constitutes one of the most appalling hindrances to the cause of true religion.

And, what is more vital, denominationalism hinders the Christian in that it mars that singleness of affection which is necessary to successful and acceptable service and which the Holy Spirit designates in the expression, "the simplicity and purity that is toward Christ."ⁱ Simplicity as occurring in this passage means as both the original and context abundantly show, "sincerity, single-hearted faith in Christ." But denominationalism is destructive of that sentiment in that it necessarily seduces the affections, in a measure at least, away from Christ to a denomination. And this

ⁱ 2 Cor. 11:3.

seducing power of denominationalism can play havoc with individual consecration; for just as a dime, if held sufficiently close to the eye, can shut out the glory of a sunset or the majesty of a mountain range, a denomination, if permitted to grow in its claims in the affections of the individual, can eclipse the glory of Him before whom angels and arch-angels bow themselves in sincerest adoration. Hence, denominationalism which is devouring the substance of Christendom is destroying even its morale also and is leaving the very man power of Christendom dissipated and destroyed.

THE SOLUTION OF THE PROBLEM

For these reasons just enumerated an increasing cry **is going up for the removal of denominationalism.** But just here the religious world is reminded afresh that seeing and recognizing an evil is one thing and removing that evil is quite another thing. We therefore come to the crux of the matter when we seek to find that particular course of action which will actually remove denominationalism from among us. And when we have thoroughly analyzed our problem we shall find that our only available course lies in the promotion of Christianity without denominationalism. In the beginning of this study it was pointed out that in the heart of the member of any denomination there were two attachments: one to the Lord, and the other to the particular denomination. Now if the individual will maintain the former while avoiding the latter he will find the one and never-failing remedy for denominationalism.

The meaning and value of the general truth just stated will become all the more clear if consideration is given to some particular items which are embraced therein.

a. Addition to the church. The church is simply the body of persons who belong, by virtue of

conversion, to Christ (Eph. 1:22, 23). The exact time at which one becomes a member of the body of Christ is named by the Holy Spirit as the time of baptism (Gal. 3:27). But the antecedents of baptism are faith and repentance (Acts 2:36, 38). Hence, any penitent believer who puts on Christ in baptism becomes, in that very act, a member of the body of Christ, the church. Hence one should not join a denomination—one should be baptized into Christ.

b. Spiritual service. The Scriptures abundantly teach the beautiful truth that the Christian, one baptized into Christ, is a priest whose duty it is to offer unto God spiritual service. Under the law of Moses the worshipper who desired to approach God with an offering found it necessary to make that approach through the medium of an earthly priest; but under Christ the worshipper is privileged as a priest (1 Pet. 2:5), to approach the Father for himself and offer his spiritual service. And the service which he is to render is simply the performance of those things taught of Jesus Christ and his ambassadors (2 Pet. 1:3; Matt. 28:20). The Christian is therefore privileged to offer unto God all spiritual service.

c. The adequate Institution. One may be ready to say just here that one who has been baptized into Christ is certainly privileged to perform any good work but that some organization is necessary to the greatest success of the church. One who studies the Scriptures will observe that all organization necessary to acceptable and successful work is provided in the church with its elders and deacons. First, the church is adequate in the privilege it affords, for, as has already been stated, any Scriptural work contemplated as possible in a de-

nomination is one already enjoined upon the Christian and the church. Further, the simple organization of the church demonstrated its efficiency, for the churches of the New Testament times attained to a degree of success little short of phenomenal. And this all-sufficiency of the church for the work of the Lord should be respected by all who hold God's name in reverence. If the means placed at the disposal of human organizations could be placed to the work of God as done through the "blood bought institution of the church" such a degree of success would be attained as would transform the earth and fill heaven with rejoicing.

When all these matters are given adequate consideration the properly thoughtful person will be enabled to understand that Christianity without denominationalism offers relief from the evils of division—and he will be made to see, furthermore, that Christianity without denominationalism is the only thing which does offer such relief.

Should someone inquire for the means by which Christianity without denominationalism may be promoted, the answer is at hand. The things of the Lord are set forth in the Holy Scriptures; denominationalism is promulgated by denominational teaching. Therefore when one adheres strictly to the Word of God, one will have Christianity without denominationalism. The particular remedy for the ills of Christendom is therefore a strict adherence to the religious order set forth in the New Testament Scriptures.

It is encouraging to observe, too, that the one remedy for denominationalism is more and more coming into favor. Men and women are increasingly voicing their protest against "churchanity"—another name for denominationalism—and are demanding Christianity. Denominationalism is more and more losing its hold

upon the thinking public. A great deal of the supposed indifference to religion is found, when properly analyzed, to be nothing more than an indifference to denominationalism. It is unquestionably true that in the hearts of an increasing multitude there is a genuine admiration for the good things of Christianity when those things can be recovered from the dross of denominationalism in which they have become well nigh obscured.

And, furthermore, this remedy toward which persons are turning is not an experiment. There are thousands of churches today that, while avoiding all denominational affiliation, are abounding in Christian service. But better than the example afforded in the faithful churches of today there is the example afforded in the divinely approved churches of the New Testament times. It is well known that those churches sustained no denominational affiliation.

APPEAL

Friends of the Cross of Christ, we are facing a distinct problem on the solution of which turns the glory of God and the welfare of souls to the end of time. And what is this problem? It is that of the removal of the disheartening and disgraceful divisions of Christendom. We are not facing the problem of Romanism—that was solved in the Reformation. We are not facing the problem of political domination in religion—that was solved by Free-churchism which so impressed itself upon the people of the eighteenth century that when the makers of this Republic came to write our Constitution they wrote into that document the provision that in this country there should never be established any national religion. But we are facing division. Out of the religious movements of the past there has come to us the problem of division—a particular condition which, uncorrected, can only eventuate in in-

creasing skepticism and irreligion. Let us therefore meet this problem, even as our fathers met their problems. And let us meet it by promoting through the length and breadth of the inhabited earth Christianity without denominationalism. Denominationalism has been weighed in the balances and found wanting. Through the long years during which it has fastened itself upon Christendom it has contributed only embarrassment, hindrance, heartache and destruction. But the world needs Christianity. There are millions now walking in a darkness that only the religion of the Lord can lighten and in alienation that only the power of the gospel can overcome. Then let us give the world Christianity without denominationalism. Let us confine our feet within "the old paths where is the good Way" while we, in an unfaltering faith, press on toward "the city which hath the foundations, whose builder and maker is God." Such a course will lead us through every good thing which the religion of the Lord provides, and will, at the same time, avoid every hindrance and inconvenience. Furthermore, we shall be able, while pursuing such a course, not only to entertain in our hearts a well-grounded hope of Heaven, but also to guide an increasing multitude in the path "that shineth more and more unto the perfect day."

A BRIEF HISTORY OF THE INTRODUCTION OF THE ORGAN
INTO THE CHURCH IN ST. LOUIS.

By Mrs. W. D. Hockaday

[We are indebted to Brother J. M. McCaleb for this article. Sister Hockaday is the mother of Sister George S. Benson, missionary, of Canton, China, and it was through Sister Benson that Brother McCaleb requested Sister Hockaday to write this very important history of the facts with which she was familiar.—J. A. A.]

In about the year 1867 the Christians worshipping on Vine Street, St. Louis, Mo., decided they must have a better building and a better location. They learned that the Episcopal people worshipping at Seventeenth and Olive Streets wanted to sell their building. This was a good brick house, well located; so they bought it. It was well furnished, had carpeted floors and cushioned sets, and a three-thousand-dollar pipe organ had been built into the brick walls up in the organ loft.

Soon after they began meeting in this building the question arose of what to do with the organ. The debate waxed warm and feeling got so strong that on one occasion the organ party locked the antiorgan party out, and they had to go to a private home to worship. Of course this condition could not last, and finally both parties decided they would abide by the decision of a board of arbitrators.

Brother L. B. Wilkes, of Columbia, Mo.; J. K. Rogers, president of Christian College, Columbia, Mo.; and Isaac Errett were selected as arbitrators.

They decided against the organ party, and the organ was torn out of the walls of the building and sold.

The organ party withdrew from the congregation and began worshipping in a rented hall. They afterwards built the Central Christian Church of St. Louis.

In a recent issue of the Christian Leader or Gospel Advocate (I cannot find the paper and am not sure which) a brother makes the statement, "as usual, the organ party got the property, and nothing was known of the other brethren for years." He had been misinformed. Those who caused the division went off and got nothing.

The church at Seventeenth and Olive grew rapidly under the leadership of John A. Brooks, Samuel Kelly, Dr. Winthrop H. Hopson, O. A. Carr, and T. P. Haley. Dr. Hiram Christopher (brother-in-law of J. W. McGarvey), teacher of chemistry at Bethany College when A. Campbell was president, and author of "Remedial System" and other books, was an elder at the time of the division. John G. Allen was another elder, also J. W. Ellis (the uncle I lived with) was one of the elders. These men all opposed the use of the organ in the worship.

In 1878 Dr. Christopher and J. W. Ellis moved from St. Louis. Dr. Christopher located in St. Joseph and J. W. Ellis at Plattsburg, Mo. About the same time John G. Allen moved back to Lexington, Ky. The officers remaining in the church were good men, but had no strong convictions. T. P. Haley, the minister when we moved away from St. Louis, afterwards went "progressive."

In about 1884 I was in St. Louis one Wednesday night and went to prayer meeting. I was much surprised to see that a cheap organ had been brought in, and a lady I had never met played the accompaniment to the hymns that were sung. You see, the brother was not much wrong. While those who caused the division got nothing, the organ party soon got the building and the hearts of the people.

I was born in 1860 and grew up in this church, not leaving it until 1878. I was baptized there by Dr. Hopson in 1874. I believe I know the facts as well as any one now living.—Gospel Advocate, April 17, 1930, page 307.