



INDIANA UNIVERSITY PRESS

FORMATION OF THE CHRISTIAN CHURCH IN INDIANA

Author(s): H. CLAY TRUSTY

Source: *The Indiana Quarterly Magazine of History*, MARCH, 1910, Vol. 6, No. 1
(MARCH, 1910), pp. 17-32

Published by: Indiana University Press

Stable URL: <https://www.jstor.org/stable/27785254>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <https://about.jstor.org/terms>



JSTOR

Indiana University Press is collaborating with JSTOR to digitize, preserve and extend access to
The Indiana Quarterly Magazine of History

FORMATION OF THE CHRISTIAN CHURCH IN INDIANA.

BY H. CLAY TRUSTY.

[A paper prepared for the Indianapolis Christian Ministers' Association.]

SCHISMS and discontent reigned in the religious circles of the western frontier at the beginning of the nineteenth century, as they did in the East and in England. In the new country in the West men had better opportunities to establish churches free from elements to which they objected. The general unrest in religious society was due mainly to doctrinal creeds. Religious liberties, like political liberty, were sought by throwing off human authority. Thus the new movement took shape first in ridding itself of "man-made creeds." In an account of the "Great Awakening of Eighteen Hundred," L. W. Bacon says: "There was manifested in various quarters a general revolt against the existence and multiplication of mutually exclusive sects in the Christian family, each limited by humanly devised doctrinal articles and branded with party names." (American Church History, Vol. XIII, p. 241.) These protesting elements in part came together on the basis of a common faith in Christ, and a common acceptance of the divine authority of the Bible. The story of this achievement is the history of the beginnings of the "Disciples of Christ." We shall attempt to trace the development of this movement in Indiana.

In the first decades of the eighteenth century, the Baptists and Methodists were the principal religious bodies in the southern part of the State, while the Presbyterians were strong in the central and northern parts. (R. T. Brown Pamphlet.) The "protesting element" was having great influence in Ohio, Kentucky and Tennessee early in the nineteenth century. Many people were denouncing human creeds and accepting the New Testament as a sufficient rule of faith and practice. "Many of the sober, peaceful, honest, God fearing and God trusting men and women" who came to Indiana from these States were inoculated with this desire for a common ground of religious service and worship. "These people were poor and had endured many hard-

ships," (R. T. Brown Pamphlet) and they sought religious peace and unity. As a result of this, churches which were founded upon the New Testament alone sprang up in several parts of Indiana independent of each other. The three main independent groups were, first, that in southern Indiana, centered about Clark and Jefferson, Orange and Washington counties; second, the developments in eastern Indiana which were centered about Rush and Fayette counties; third, in western Indiana, in Montgomery and Putnam counties. Later, in the period of organization and cooperation, these movements were all united.

First, we shall consider the work as it developed in southern Indiana. Churches which took the New Testament as their creed and basis of union were formed very early in nearly every county in southern Indiana. We divide the work:

- (1) Washington county, led by John Wright.
- (2) Jefferson county, led by Beverly Vawter.
- (3) Clark county, led by Little and Cole.
- (4) Orange county, led by Hostetler.

The development of the religious views held by the "Disciples" is best shown in the lives of the early leaders of the movement.

One of the first men in Indiana to begin preaching the doctrines which led to the breaking away from the orthodox custom of the Protestant churches then established, was John Wright.

The Wrights, Peter and John, moved from Kentucky to Indiana in 1807 and settled in Clark's Grant. (Pioneer Preachers, by Evans, p. 30.) In 1830 they moved to Blue River, Washington county, four miles south of Salem. The Wrights' father was formerly a Quaker, but later united with the Dunkard church. In the year 1810 they organized a "Free Will" Baptist church at Blue River (Pioneer Preachers, p. 31), out of which grew the famous "Blue River Association." This association was formed without the usual "Article of Faith." (Pioneer Preachers, p. 31.) It was irregular in this respect. John Wright from the beginning opposed party names and declared for the Bible alone as a rule of faith and practice. He was probably the first man in Indiana (Life of Benjamin Franklin, p. 163) to take the position that the Bible alone was a sufficient basis of church organization. "He

labored to destroy divisions, and promote union among all the children of God, and in this difficult yet most important service he made his indelible mark." (*Pioneer Preachers*, p. 31.) He believed that all credal statements are heretical and schismatical. He openly opposed party names in 1819, when he offered, in the church at Blue River, a resolution in favor of discarding their party name, and recommending that they call themselves by some name authorized in the Scriptures. As individuals he was willing that they be called "Friends," "Disciples" or "Christians"; and as a body "the Church of Christ," or "the Church of God." He opposed the term Christian as applied to the church, because it is not so applied in the writings of the Apostles. His resolution was adopted with more unanimity than was expected; and that Baptist church has since been known as the Church of Christ at Blue River. This church dates from 1819. (*Pioneer Preachers*, p. 32.) From this fact some now claim that Blue River was the first church of Disciples in Indiana. S. P. Mitchel, of Salem, Indiana, says: "John Wright was the pioneer in the movement for reform, holding the same views which Campbell held, and was earlier than the Campbells. (Report from Salem Church, File Butler College Library.) The Wrights knew nothing of the Campbells at the time of this organization, or after they had adopted the resolution cited above. Others even date the beginning of the reformation and first church at 1810, when Wright organized the first Baptist church at Blue River.

From 1819 the Wrights began in earnest the work of reformation in the Baptist church. They met with success, and by the year 1821 nearly all the churches in Blue River Association had discarded the name Baptist and changed their association into an Annual Meeting. (*Pioneer Preachers*, p. 32.) About this time fifteen Dunkard churches in this section of the country had united on one immersion as sufficient for baptism. (*Life of Benjamin Franklin*, p. 164.) At the next annual meeting Wright proposed to send a delegation to the annual conference of the Dunkards with a view to forming a union. The proposition was adopted and John Wright was made leader of the delegation. He succeeded in effecting a permanent union of what were formerly Baptist and Dunkards. At the same annual meeting John Wright

proposed similar overtures to the "New Lights." He was appointed to conduct this correspondence on the part of his brethren, which he did with such discretion and ability that a joint convention was assembled in 1828 near Edinburg, Indiana. (*Pioneer Preachers*, p. 33.) John Wright was the leader of the "Free Will Baptists," Beverly Vawter of the Christian Connection, and Joseph Hostetler of the Dunkards. (R. T. Brown Pamphlet.) This conference resulted in an agreement to be governed in their labors by the teaching and methods followed by the primitive Evangelists, as set forth in the Acts of Apostles. (R. T. Brown Pamphlet.) This was the beginning of the Southern Indiana Association, which later united with the Silver Creek Association.

Up to this time Wright had not embraced A. Campbell's teaching. He had held aloof from the Silver Creek Association on account of the Campbellism introduced by the Littells and Cole. On learning the teachings of the Littells, and finding that their only difference was on the design of baptism, Wright was convinced of his error and led the Southern Indiana Association to a union with the Silver Creek Association. "In this union three thousand people were united upon a common basis, forgetting all minor differences in their devotion to the great interests of their Redeemer's Kingdom." This was the greatest achievement of the Wrights. (*Pioneer Preachers*, p. 33-34.)

Wright first learned of A. Campbell's teachings through Beverly Vawter, the next leader in southern Indiana that we will consider.

Beverly Vawter was born in Virginia in 1789, moved to Kentucky in 1792, where his father united with the Baptist church. At the age of ten he was baptized into the Baptist church. He remained in the Baptist church until his twenty-second year, when he was excluded. (*Pioneer Preachers*, p. 105.) He thought no more about religion for five or six years. Vawter was, however, a firm believer in the doctrine of eternal election, and in the direct gift of God through the secret operation of the Holy Spirit. He felt his need of a greater faith, and, in search of "light," applied to a New Light preacher, then to his Baptist uncle, and finally to a Presbyterian preacher. None of these men

was able to satisfy him. Vawter became interested in the study of Matthew, Mark, and the Acts of the Apostles, and in 1817 began comparing the teachings of these books with the teachings of the Baptist church. He chanced to read B. W. Stone's "Essay on Faith." Among the quotations were Romans 10:17, and John 20:30. These helped him in matters of faith. He became more dissatisfied with the Baptist doctrine. He was still on his quest for pardon when he happened upon these texts: "He that believeth and is baptized shall be saved"; "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Upon these promises he rested. The question arose as to which church he would join, Baptist or New Light. He attended a meeting at the New Light church and heard John McClung present the Bible alone as the sufficient rule of faith and practice; and with great earnestness urge all who loved the Lord Jesus in sincerity to forsake all human creeds and unite on the Bible as the living creed. This turned the scale in favor of the New Lights, and on the first Sunday in January, 1817, he was immersed by McClung. (*Pioneer Preachers*, p. 197.)

Vawter continued to preach in the Baptist churches after he was baptized by McClung, and brought whole churches over into the new movement. This was exemplified at Hogan Creek. (*Pioneer Preachers*, p. 111.) He removed to his Indiana home a few miles above Madison in March, 1819, on the west fork of a little creek called Indian Kentucky. (*Pioneer Preachers*, p. 109.)

When he was preaching in Otto Creek, in 1824, the following incident occurred: "There came to him a woman saying that she had long been 'seeking religion' but could not obtain it; and that she greatly desired to be immersed because the Lord had commanded it. He asked her if she believed that Jesus Christ is the Son of God. When she replied in the affirmative, he said, 'On this profession I will immerse you. "If thou believest with all thy heart thou mayest," is the language of the Book.' But she said, 'My husband has declared that he will whip any man who attempts to baptize me. Must I obey him or my Savior?' Vawter replied, 'It is better to obey God than man; come to the baptizing to-morrow and we shall see.'" He baptized the woman

the next day and went home with her for dinner. (Pioneer Preachers, p. 113.)

As early as 1824 Vawter preached baptism for the remission of sins and the Bible as the rule of faith and practice, but had not entered fully into the early position of the Disciples. (Pioneer Preachers, p. 113.) Theoretically he was with them and sometimes in practice, but in the main he yielded to the mourners' bench method of conversion. (Pioneer Preachers, p. 113.)

Vawter's teaching was so much like that of Campbell's that while preaching near Greensburg, Indiana, in 1826, he was accused of being a "Campbellite." His collaborer, Douglas, explained to him Campbell's doctrine as it had been preached in Kentucky. Here the light of the reformation came to him. Returning home from Greensburg he came to the home of Thomas Jameson. (Pioneer Preachers, p. 115.) Jameson had been reading the *Christian Baptist*, though he belonged to the New Light church. It was here that Vawter came directly under the influence of Campbell's teaching, (R. T. Brown) and was more firmly grounded in his doctrines.

Vawter was the leader of the New Lights in the meeting at Edinburg when the union of Dunkards, New Lights and Baptists was formed in 1828. (Pioneer Preachers, p. 116.) His work was among Baptist and New Light churches. Sectarianism had done its work so well in that community that, out of the fifteen preachers present, Vawter was the only one whose preaching would probably be acceptable to all parties. He preached to them on the "Government and unity of the primitive church," and with such effect that the contemplated union was speedily formed on the Bible creed and Christian name. He organized a church at Kent in 1830. (Pioneer Preachers, p. 117.)

Joseph Hostetler, leader of the Dunkards in the Edinburg Conference of 1828, came into the reformation in the following way: In 1816, after reading and finding what a believer "must do to be saved," he was baptized at his own request. He was then nineteen years of age. His newly discovered doctrines were, that a believer must repent, confess and be baptized in His name for the remission of sins. (Pioneer Preachers, p. 60.) They did not

at that time understand the Christian system in the same way they did later.

In 1819 J. Hostetler and John Riddle organized a Dunkard church at Old Liberty, Orange county, but the organization was irregular from the beginning. When Hostetler was ordained to preach in the Dunkard church, his uncle presented him with a Bible with these words, "Preach and practice what you find in this Book." (Pioneer Preachers, p. 63.) In 1825 he was accused by his brethren of preaching heterodox opinions, but no action was taken against him. The *Christian Baptist* fell into his hands the same year, and in 1826 he preached on primitive Christianity at Orleans, Indiana. This sermon created great interest in the "reform" movement in the community. Hostetler thus began advocating a union of God's people on the Bible alone as the creed. He was opposed to man-made creeds. He was chosen to speak at the conference at Edinburg in 1828, where Vawter and Wright were present with authority to act for their respective churches. Public sentiment had grown rapidly in favor of the Bible as the only platform on which Christians could unite. From 1828 Joseph Hostetler is to be regarded as an advocate of the Disciples' teachings.

Thus the three leaders, Wright, Vawter and Hostetler, came out in the conference at Edinburg in 1828.

Vawter's labors were in what is now Jefferson county near Madison. The Wrights worked in Washington county near Salem, and Hostetler in Orange county. These churches came into the reformation by way of the New Lights, and it is hard to tell just when they became distinctly Christian (Disciple) churches.

While Baptists adopting Disciple principles have generally a well-defined line of transition, yet it is often difficult to mark any specific time when the change was made. Perhaps the best defined line of transition is that, when they determined on meeting every Lord's Day to observe the primitive form of worship, and required all their members to be immersed on the confession of faith in Christ. Measured by this standard, we enumerate the church at Thomas Jameson's home, established in 1827, Old Liberty in 1830, and the church at Kent and Vernon in 1831. Be-

tween 1830 and 1833 about twenty churches adopted the primitive form of worship in the counties of Orange, Harrison, Washington, Floyd, Clark, Jefferson and Jennings. These churches were generally reorganized from the Christian Connection (New Light), Baptists and Dunkards. (R. T. Brown Pamphlet.)

The work in Clark county was led by John T. and Absalom Little and Mordecai Cole, who were leaders in the Silver Creek (Baptist) Association. John T. Little, the leading man of the group, was baptized into the Baptist church in 1816. He helped organize the First Baptist (now Christian) church in New Albany in 1820. The irregularities in this organization caused it to be excluded from the Blue River Association, but it was admitted into the Silver Creek Association in 1821.

The Littles and Cole came under the influence of A. Campbell's teachings in 1826, and they brought a large majority of the churches of the Silver Creek Association into the reformation. As early as 1827 or 1828 they exchanged the name Regular Baptist for Christian, and the Confession of Faith and Rule of Decorum for the Bible alone as their basis of faith and government; they continued their annual meetings, but no legislative business was transacted; letters of encouragement were read. (Christian Record, Vol. II, p. 82.)

When the question of church government came up in the Silver Creek church much discussion followed. Resolutions were offered by the Baptist party to offset Campbell's teaching which was being introduced. The members asked "what the faith of the church was when it was organized," and the question was answered, "by the Philadelphia Confession." They rested under this for a while but later proposed "That the submission to the confession of faith should be a condition of fellowship." This proposition met with strong opposition and disturbed the church for a long time. (Pioneer Preachers, p. 49.) Finally a resolution was offered, demanding "to know from this church whether she is governed by the Old and New Testaments or by the 'Articles of Faith.'" This question was debated and answered by the congregation. "The church says by the Word of God." (Pioneer Preachers, p. 49.)

The church remained under the rules of the Baptist Associa-

tion, and worshiped in a spirit of compromise until 1835, when the final break came. Division first came in the church in New Albany, and soon spread through the whole association. (Pioneer Preachers, p. 51.) The "Reformers" opposed division and tried to persuade their Baptist brethren to accept the Bible as their only rule of faith and practice. (Pioneer Preachers, p. 51.) This was the beginning of the Disciple movement in Clark county, and these came directly out of the Baptist churches.

The Silver Creek Association, led by the Littles, and the Southern Indiana Association, led by the Wrights, united under the influence of these men.

The second independent movement which resulted in the establishment of Christian churches in Indiana was in the eastern part, principally in Rush and Fayette counties. The work started here in the Calvinistic Baptist church. John T. Thompson, a Baptist preacher, subscribed for the *Christian Baptist* in 1826. In the same year he went to Kentucky and found that his people had gone into the Christian (Disciples) church. While in Kentucky he heard John Smith preach and returned home to study the matter out for himself. In Elias Stone's house in Rush county, in the same year, Thompson proclaimed for the first time the gospel as taught in the New Testament, and denounced creeds. This sermon caused much discussion in the community, and the settlers began to study their Bibles and to demand a "thus saith the Lord" for every tenet. Thompson was still regarded as a Baptist preacher, and they undertook to convince him of his error, but failed. This took place in the Flat Rock Baptist church in Rush county. In 1829 about sixty members withdrew from this church, and, with its consent, established a church at Fayetteville, taking the Bible as the sole rule of faith and practice. In 1827-'08 Thompson went to schoolhouses and private dwellings and preached his new doctrines.

When the Baptists found they could not win Thompson back to their view, they prepared to cast him out of their church. He was arraigned before the congregation, and the church, by a majority of seven, decided that his teaching was "according to the Word of God." At the next meeting it was agreed that the Bap-

tists and the Reformers (as the Disciples were called in this section of the country) should use the church on alternate Sundays for worship. On the fourth Sunday in May, 1830, the majority that saved Thompson from expulsion organized the Christian church known as "The Church of Christ at Little Flat Rock." From this church sprang the Columbia, Connersville, Ben Davis and Rushville churches in the next three years.

Engaged in the work of the Disciples in the eastern part of the State were such men as Benjamin F. Reeves, who came from Kentucky to Indiana in 1833. He was a Reformer when he came to the Flat Rock church. Jacob Daubenspeck, who was converted from the Presbyterians by way of the Baptists to the Disciples, brought with him the Ben Davis Creek church in 1832. R. T. Brown, John O'Kane and S. K. Hoshour are three of the most prominent leaders of the State who came from this eastern section.

R. T. Brown joined the Clifty Baptist church in 1825. He subscribed for the *Christian Baptist* in 1826, and became indoctrinated with Campbell's teaching. He went to Cincinnati to medical college, and on his return in 1829 was excluded from the Baptist church with the other Reformers. He located in Connersville in 1832 and continued to preach in various parts of the State. R. T. Brown's confession of faith follows: "Faith is nothing more nor less than a conviction of the truth of any position from evidence. Faith in Jesus Christ is nothing more than a belief of the facts recorded of Him by the Evangelists, to-wit: That Jesus of Nazareth was the promised Messiah, and that he gave impregnable proof of his divine mission by his miraculous birth, by the numerous miracles which he wrought while living, and by his death, resurrection and ascension. The evangelical writings, containing the facts relative to the mighty works which were done by Christ and his apostles, together with the corroborating testimony of the prophecies, form altogether a phalanx of evidence sufficient to convince any reasonable mind that 'Jesus is the Christ.' The popular doctrine of a partial atonement, and unconditional election and reprobation, were alike antichristian and unscriptural." (*Christian Baptist*, June, 1830.) As a result, the Clifty church (Baptist) adopted the following resolution: "Re-

solved, That we will not fellowship the doctrines propagated by A. Campbell, of Bethany, Virginia." From this time Brown preached the doctrines of A. Campbell. It is regarded as the beginning of his public ministry. He was elected to the chair of natural science in the Northwestern Christian University in 1858.

While the developments already traced in southern and eastern Indiana were progressing, there was still another group of men in western Indiana who were making progress toward a common ground of union. Michael Combs, James Hughs and John Secrest, ministers of the Christian Connection (New Light) were preaching in several churches of that order in Montgomery and Putnam counties. From 1827 they began to insist on a closer conformity to the "apostolic model of evangelization and primitive order of worship." Thomas Lockhart joined them and began to preach the same doctrines in Hendricks county. (R. T. Brown Pamphlet.)

Michael Combs was converted to the New Light faith in Wayne county, Indiana. In 1826 he moved to Montgomery county, Indiana, where he organized a little church near or upon his farm. The organization was subsequently removed to Crawfordsville. From Crawfordsville Combs visited many churches in the White river valley, and at most, if not all of them, he was the first to oppose human creeds and to plead for the union of all Christians on the Bible alone. (Pioneer Preachers, p. 147.) About this time he began hearing "startling" rumors concerning "one A. Campbell, who was said to be a great fault-finder at Bethany, Virginia." Combs did not at this time subscribe for the *Christian Baptist* and continued in the New Light church for the next three or four years. Combs heard Campbell speak on one of his trips west and subscribed for the *Christian Baptist*. He held the views of Campbell a long time before he preached them, fearing the attitude of the people toward these opinions. But finally, after being urged by his friends, who knew his views, to preach them, he preached that "Men are required to repent and be baptized in the name of Jesus Christ for the remission of sins," for the first time at a protracted meeting at Edgar, Illinois, in 1833.

From this time the "great conflict" began in western Indiana. (Pioneer Preachers, p. 149.) Public debates and private disputations followed. The work in the western part of the State was strengthened by the coming of Job Combs and J. Secrest, both from Ohio.

This work became associated with the work in Bartholomew county through the New Lights. Michael Combs went to Bartholomew county on some business. Conversing one day with an old lady and gentleman on the subject of religion, he found that they differed widely, and was drawn into a spirited discussion. Finally the old lady remarked to her husband that "This stranger is like Joe Fasset." Through this remark Combs was led to the "New Hope" (New Light) church in the community, and found that it was holding views similar to his own. They immediately set about a scheme to unite the New Light churches of Bartholomew and adjoining counties to the north and west with the Disciples of Montgomery county.

A meeting to this end was held at the bluffs on White river in Morgan county. Hundreds of people and a great number of preachers of both parties met there. It was agreed that preachers who had been Calvinistic Baptists and those who were called "Arminian New Lights" should preach a few sermons alternately in order to make manifest the difference between the two parties. The meeting continued from Friday evening to Monday morning. Fasset was leader of the New Light movement. Both parties denounced all human creeds, and they both preached "the doctrine of Scripture given by inspiration of God." There appeared no material difference between them, and they were all united in the Christian (Disciple) church at this meeting. (Pioneer Preachers, p. 146-151.)

About the same time Michael Combs was invited to speak at a meeting at Bloomington, Indiana. He accepted the invitation and found the people inclined to listen to his "peculiar views." A great interest was awakened in the community, and from this beginning nearly all the New Light churches in Monroe county were won to the Christian (Disciple) church. (Pioneer Preachers, p. 152.) The way in which churches came to accept Campbell's doctrine shows that the influence of Campbell's teach-

ing extended for some years farther than his name was known. Those who urged that the Bible alone is a sufficient rule of faith and practice, that faith is a belief, that man is a responsible being, that the followers of the Lord Jesus should be recognized only by Bible names, did not advertise these as Mr. Campbell's views. And so, passing from one to the other, they came to be received by many persons who knew nothing of Mr. Campbell. In some cases men accepted the doctrine of "Baptism for the remission of sins" as taught in the Bible, and at the same time they looked upon Mr. Campbell as a great heretic for preaching "Baptismal regeneration," never once suspecting that this was only a perversion of what he really taught. (*Life of Benjamin Franklin*, p. 167.)

These facts lead the writer to believe that Mr. Campbell was only the leader of a great host of people who were anxious to get away from the abuses of sectarianism and back (or forward) to the apostolic practices of the Christian church. His success was due to the fact that people were ready to be led to a common basis of unity. It is hard to tell who was the first man to introduce A. Campbell's doctrine into the State. His doctrines were labelled as heresies in Baptist churches early in the 20's and were first known in many quarters as such. Mr. Stott echoes an early Baptist view when he says that Alexander Campbell was known in Baptist churches in southern Indiana as being opposed to missions, education, Sunday-schools, and paid ministry, as early as 1819. (*Stott, Baptist History*, p. 56.) This surely is a misunderstanding of A. Campbell's views. As early as 1826 the White River Baptist Association sent out circular letters saying in the fifteenth article: "We reject the doctrines of A. Campbell and advise churches composing our body to do the same, believing them to be contrary to the doctrine of God our Savior." (*Stott, Baptist History*, p. 106.) In a letter to the churches in Knox and Gibson counties in 1827, the Baptists are strong in their condemnations of the Foreign Missionary Board of the Baptist church and of the brethren holding the views of A. Campbell and his friends. (*Stott, Baptist History*, p. 63.)

The earliest account we have of the introduction of A. Camp-

bell's doctrine into Indiana is through Thomas Jameson, father of Love H. Jameson. Thomas Jameson was a member of the Church of Scotland, but was baptized by John McClung, a New Light preacher, in 1816. In the spring of 1818 Thomas Jameson chanced to form the acquaintance of Mr. Joseph Bryant, a brother-in-law of Alexander Campbell. From Mr. Bryant Jameson heard for the first time of Mr. Campbell and of the changes he recommended in the return to the ancient order of worship. Soon after, he received a pamphlet published by Thomas and Alexander Campbell in which was presented at length "The Basis of Christian Union." This pamphlet was published in 1809, three years before the Campbells withdrew from the Presbyterian church. Thomas Jameson was well pleased with the new ideas of the Campbells, and would gladly have read more from the same source. But he heard no more of the Reformation until 1826, when he received the *Christian Baptist*. (Pioneer Preachers, p. 263.)

Beverly Vawter learned of the *Christian Baptist* at Thomas Jameson's home in 1826. After this time Vawter would approach the penitents at the mourners' bench, brought there by Baptists and New Light preachers, with the question, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Many of them would gladly receive the Word and the same hour of the night would obey from the heart the doctrine delivered to them. (Pioneer Preachers, p. 117.)

The church in which Thomas Jameson worshiped and to which Vawter came was the "Liberty Church" (New Light) organized by John McClung in 1812. They had no meeting-house but met in the woods. This church was Disciple from 1827. (L. H. Jameson Pamphlet.) Old Liberty was organized in 1830, and the church at Kent and Vernon in 1831. (R. T. Brown.)

The *Christian Baptist* came into Indiana in 1826 chiefly to Baptists and members of the New Light churches. The Baptists stopped taking the paper after 1826-'27. (R. T. Brown.) This accounts for the starting of churches over the State upon the same basis and independent of one another. Campbell's teaching came into the Silver Creek (Baptist) Association through the *Christian Baptist*. In April, 1829, the Silver Creek church renounced its

former confession of faith and accepted Campbell's doctrine. (Stott, p. 51.)

The chief point of difference between Reformers and Baptists was as to the article of faith. The question which formed the entering wedge for Campbell's teaching was: "Is it consistent to have articles of faith?" Some churches retained the name Baptist after they had discarded the articles of faith. (Stott, p. 59.)

In Lawrence county the work began early. The Indian Creek Christian Church was first organized as a Baptist church in 1818. In 1827, fourteen old school Baptists withdrew from this church and formed a church below Silverville. Those who remained in the church were constituted into the present Indian Creek Christian Church. The principal families entering into this work were the Shorts, Mayfields and Armstrongs. The church at Springville was brought into the Reformation in 1839. Wesley Short introduced the doctrine of A. Campbell and was visited by A. Campbell on his first visit to Lawrence county in 1848. (History of Lawrence County, Goodspeed.) The church at Letherwood, Lawrence county, was first organized as a Christian church (Disciple) in October, 1830, in the home of Robert Woody, five miles east of Bedford. This was the first church in the county which was a Christian church from the very first.

In 1824 Cary Smith, a young preacher in Wayne county, felt himself called to go on a preaching tour through the Southern States. In Kentucky, chancing to see some numbers of the *Christian Baptist*, he became so interested in it that he ordered two copies of the work, so far as published, to be sent, one to himself and one to his father. This was the first introduction of Campbell's teachings, so far as is known, in eastern Indiana. (Life of Franklin, p. 130.) J. T. Thompson subscribed for the *Christian Baptist* in 1826, and was influenced by its teachings. (R. T. Brown.)

The earliest public development in eastern Indiana was in a meeting of the Flat Rock Baptist Association in the fall of 1827, when a motion was made to revise the "Articles of Faith." This was opposed by Joe Fasset and Irwin, of the New Hope Church, in Bartholomew county. In 1828 the New Hope Church reported to the Baptist Association that the New Testament was a sufficient rule of faith and practice. In 1829 this church dropped the

name Baptist for the name Christian. The church continued to meet monthly until 1830, when it began to meet every week to "break bread." (R. T. Brown.) There is a difference of opinion as to when this church became Disciple, some dating it soon after a division in the church over the articles of faith in 1825. (Article in *Christian Evangelist*, May 13, 1909.) This seems to be a case of development from Baptist to New Light in 1825, and then to the position of the Disciples in 1830. Joe Fasset is referred to as a New Light in 1833, when he met Michael Combs.

Alexander Campbell visited Indiana for the first time in 1826. (*Christian Baptist*, p. 320.) On his return home he writes describing the deplorable state of family worship in the Baptist churches. He later says: "(1) The counties far remote from each other and without the identifying influence of ecclesiastical jurisdiction, in the form of superintending judicatories, appear to have agreed in making the Scriptures the sole and all sufficient rule of faith and manners without the assistance of any creed or formula of human contrivance. (2) They appear to have drawn from the same source the same general views of the genius and design of the institutions of public weekly meetings of Christians on the first day of the week. (3) They concur in principal items of worship. (4) They have the same regard for nature of the Grace of God and the need for a moral and pious Life." (*Christian Baptist*, p. 442.)

Campbell came into Indiana from Cincinnati in 1850. He traveled through the State, and everywhere the people manifested great anxiety to see him. It was difficult to find meeting places large enough to accommodate the assemblies. At Indianapolis the Governor and the whole State convention (assembled to revise the constitution) attended his meeting. He visited Bloomington, Bedford and Brookville on this trip. (Memoirs of Campbell, Richardson, p. 589.)

In 1857 Campbell visited Indianapolis again. On this trip he spoke at the Y. M. C. A. and at the Christian Church. He was soliciting funds for Bethany College. The third tour was in 1860-'61, with his wife and Isaac Errett. (Memoirs of Campbell, Richardson, Vol. II, p. 626 and 641.) By this time the Disciples were numerous in the State, and the movement may be said to be well established.