

1957

Report Of The Proceedings Of A General Meeting Of Messengers From Thirteen Congregations, 1834.

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McVay, J. T. and Campbell, Alexander, "Report Of The Proceedings Of A General Meeting Of Messengers From Thirteen Congregations, 1834." (1957). *Stone-Campbell Books*. 247.
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REPORT OF THE PROCEEDINGS
OF A GENERAL MEETING OF
MESSENGERS FROM
THIRTEEN CONGREGATIONS, 1834

J. T. M'Vay and Alexander Campbell

FOOTNOTES TO DISCIPLE HISTORY
NUMBER FIVE

REPORT
of the
PROCEEDINGS

of a

GENERAL MEETING OF MESSENGERS,
From Thirteen Congregations, Held in Wellsburg, Va.
On Saturday, the 12th of April, 1834

by

J. T. M'Vay and Alexander Campbell

FOOTNOTES TO DISCIPLE HISTORY
Number Five

DISCIPLES OF CHRIST HISTORICAL SOCIETY
Nashville, Tennessee
1957

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INTRODUCTION

This is the fifth in a series of pamphlet publications issued by the Disciples of Christ Historical Society under the title, *Footnotes to Disciple History*. Individual numbers in the series deal with specialized subjects in the field of Disciple history.

The term "Disciple history" is used in its broadest sense as being representative of all groups whose beginnings date back to the restoration and reform movements inaugurated by James O'Kelly, Elias Smith, Abner Jones, Barton W. Stone, Alexander and Thomas Campbell, and others. These groups are variously known today as Christian Churches, Churches of Christ, and Disciples of Christ.

The opinions expressed and the interpretations made in each *Footnote* are those of the author and do not necessarily represent the views of the Society.

The *Report of the Proceedings of a General Meeting of Messengers, From Thirteen Congregations, Held in Wellsburg, Va. on Saturday, the 12th of April, 1834*, is a summary of the discussions of certain church problems and the conclusions reached during the Conference as reviewed by J. T. M'Vay and Alexander Campbell.

Only one copy of the original printing is known to be in existence. This is owned by H. E. Matheny of Akron, Ohio, who furnished the Society with a photostat of the document and gave his permission for its reproduction.

The pamphlet, possibly the earliest separate printed report of a cooperative meeting of churches of the brotherhood, probably was printed in Alexander Campbell's print shop in Bethany, although no imprint is given.

In the April issue, 1835, of *The Millennial Harbinger*, Alexander Campbell reprinted the body of the report as "containing an expose of our views on the subject of Co-operation." The report was reproduced complete in *The Harbinger and Discipliana* for June, 1957.

For wider distribution and more permanent form, it now appears in the *Footnote* series.

CLAUDE E. SPENCER, Curator
Disciples of Christ Historical Society

Nashville, Tennessee
September 16, 1957

REPORT
OF THE
PROCEEDINGS
OF A
General Meeting of Messengers,
From Thirteen Congregations, held in Wellsburg, Va.
on Saturday, the 12th of April, 1834.

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

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

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

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

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

Some doubts were expressed whether such a meeting was in accordance with any precept, precedent, or principle suggested in the New Testament, and whether the things wanting could be set in order, or any means adopted by the brethren present to remedy any defects which should appear in the congregations, either with respect to their internal or external relations.

The discussion of this question was waved until the brethren should fully express their views of the things wanting; then it was alleged that it would be in order to consider whether, according to the letter or spirit of the Apostles' teaching, such a meeting, or any meeting for consultation, or any co-operation of congregations was either necessary or expedient, on any emergency, or in reference to any duties incumbent upon the congregations, either in reference to their internal or external relations.

The names of the brethren from each congregation were then called; and, in answer to their names, every brother present gave his views of the things wanting. The things wanting in order to fill up the views of all present on what is enjoined upon the congregations, both with respect to the internal and external relations of every congregation, are comprized in the following particulars:—

1. A systematic co-operation of the churches for the conversion of the world.
2. Proclaimers, of good moral character, and of suitable qualifications, to proclaim the word and teach the ordinances of Jesus Christ.
3. Better order in the congregations in their meetings on the Lord's day.
4. Overseers in the congregations to take the oversight and preside over them as the Apostles directed.
5. More general knowledge of the Scriptures, and marked attention to the teachings of the Holy Apostles.

The third and last question was next proposed, viz.—*How are the things wanting to be set in order?* In answering this question, the difficulty on the minds of one or two brethren present, respecting the ways and means by which the things wanting should be set in order, and concerning the propriety and expediency of such a meeting, either for consultation or co-operation, came fairly before the meeting. The difficulty was then fairly submitted, whether the Apostles authorized any such meetings, and whether the congregations in Christ were authorized to co-operate in any measures for the furtherance of the gospel, or for any object connected with the prosperity of the kingdom of Jesus Christ. For it was alleged that from such meetings, and from such efforts towards co-operation, sprang up, in process of time, all the councils and creeds, and intolerance which issued in the Roman Hierarchy, and in all the corruptions and tyrannies which were recorded on the pages of ecclesiastical history. It was argued

that the Reformation had progressed so far without such aids, and that it might endanger not only the independence of the particular congregations, but the very principles of reformation for which we contended. Moreover, there appeared to be neither precept nor precedent in the New Testament for any other meeting than that of a single congregation.

To this it was replied that no institution, human or divine, was free from abuse; that man was never placed in circumstances incompatible with a state of trial; that in Eden, and out of it, man was a responsible and accountable agent; and that as such, God could not institute any system which would interfere with a state of probation, and therefore the abuse of every institution and every blessing and privilege is possible. But the abuse of any institution or of any blessing never can be a reason or argument against the use of it. Were it otherwise, the gospel ought never to be preached—for nothing had been more abused than the gospel itself—and nothing more perverted than the preaching of it. Who would refuse to give alms to the poor, because charity had been abused? Or what disciple would withhold all his substance from works of benevolence, because the fruit of benevolence itself had been often misapplied?

That the Reformation had progressed so far without consultation, co-operation, or contribution, was assuming false premises; for it was by the liberal contributions of individuals—by the consultation and co-operation of members of different congregations—by the labors in word and teaching of individuals, who were sent out by different communities, acting in concert, that were the chief means of its advancement. Individuals, it is true, by the labor of the press, and by voluntary sacrifices in travelling and laboring in the word and teaching, had laid the foundation; but the conquests which were gained, either by these or by those, were the result of combined effort—of consultation and co-operation. And had there been more consultation, co-operation, and combined effort, there is every reason, in the nature of things, and in our own experience, to infer that the triumphs of truth would at this time have been much greater than they are.

But we are asked, What precept or precedent have we for the co-operation of congregations, or for consultative meetings; or what principle propounded in the New Testament authorizes any other meeting than that of a single congregation? If, indeed, the Apostles did, neither by precept, by precedent, nor by any general principle, inculcate or commend such measures, there is obviously no need for them, nor propriety in them. But on the hypothesis that Christianity refuses all co-operation beyond the limits of one congregation, then it has refused the most efficient of all the means which nature and society employ for every great and magnificent work. There is a co-operation among all the host of heaven: The sun, moon, and planets combine all their powers in producing the great effects of nature's laws. All the elements and distinct agents of our globe act in co-operation in all the products of the animal and vegetable kingdoms; and all the great achievements of humankind have been only the

effects of collected and concentrated effort. Moreover, when God instituted a social religion, he made it a national care and concern, and united all the families and tribes of Israel in one great system of co-operation. By consultation co-operation nations have been formed, cities and temples reared, monuments and towers erected, which have been the wonder of the world.

So very social and co-operative is Christianity in all its institutions, that the multitudes who first embraced it came together in one community—had all things common—and were one in all their prayers and efforts—daily in consultation and in co-operation for the promotion of its interests—and kept with one accord in one place, till a violent persecution drove them from the metropolis and scattered them over Judea and Samaria.

But if we are asked for an express command for congregations to co-operate, or for a consultative meeting to be held of any number of individuals or congregations, we can adduce none. Neither can we produce a command or a precedent for writing, publishing, or printing a line of the Holy Scriptures, nor for building a house for a Christian congregation to meet in. Shall we thence infer that the printing of the Scriptures, or the translation of them from a dead to a living language, or from one living language to another, is unchristian or unauthorized by the Apostles? If, then, the *principle* is clearly recognized, and the fact established, that the primitive Christian congregations did consult together, and co-operate in all affairs pertaining to the conversion of the world, and the prosperity, peace, and happiness of the kingdom of Jesus; then we have sufficient authority to proceed in devising ways and means to further the interests of our Saviour's cause, in every possible way, and by all lawful means.

Now as it derogates nothing from the divine authority for the consecration of the first day of every week, that we have no positive command addressed to any church, saying, that it ought to assemble on every first day for the observance of the social ordinances of the Redeemer, because we have an unequivocal precedent that the disciples assembled on that day for the keeping of the ordinances—so neither can it be an argument against consultative meetings or the co-operation of churches, that we have no positive command addressed to the congregations, calling upon them to meet for such purposes, provided we have clear and unequivocal precedents that the Christian congregations did even in the age of the Apostles co-operate. It need hardly be observed that if the fact be established that the congregations did co-operate, it follows, as a necessary consequence, that they did consult together on the ways and means of co-operation; for co-operation without consultation would be fortuitous, irrational, and unavailing.

We therefore proceed to show, that the congregations set in order by the Apostles themselves, did, while the Apostles yet lived, co-operate in matters and things of general concern. To say nothing at present of the consultative and co-operative meeting of the congregations in Jerusalem and Antioch, on a question which concerned all

the Gentile congregations,—(for whatever may be said of the authority of the Apostles to decide all questions of this sort, the meeting there was *consultative*; and the much debate and consultation among the elders and apostles preceding the decision, as narrated by Luke, shows that the meeting was fairly consultative.)—I say, passing over this celebrated meeting, we proceed to two very plain cases found in the 8th chapter of the 2d Epistle to the Corinthians.

In the 19th verse Paul mentions "*a brother who was chosen by the congregations their fellow-traveller.*" Wherever there is a choice made there must have been deliberation; and wherever there has been a choice by congregations, there must have preceded it a consultation of the congregations. This being very evident, we mention a second instance of the same sort, in the same chapter, verse 23. Paul introduces certain *brethren* whose names are not mentioned as (apostles) messengers of congregations. "If our brethren," says he, "be inquired of, they are apostles of congregations," (new version)—"messengers of congregations," (common version.) These messengers of congregations were doubtless chosen by the congregations whose messengers they were; and as they were acting in concert with Paul and Titus, it is obvious that the congregations whose messengers they were, at that time were co-operating in some matters of general concern. If it should be alleged that they were only co-operating in matters pertaining to the poor of the congregations, in the supply of their temporal wants, it only strengthens the argument in favor of the co-operation of congregations—by establishing the principle of co-operation in such matters as cannot be effected by a single congregation; and by exhibiting that concern for the welfare of the brethren in small matters, it furnishes a decisive argument for co-operation in the things pertaining to the greater wants and necessities of the brethren, in aid of their spiritual comfort and influence in the world.

But, indeed, the Acts of the Apostles throughout exhibit nothing more plainly in the history of primitive Christianity, than the spirit of co-operation. The church in Jerusalem co-operated with all the churches in Judea, and with the churches among the Gentiles as far their circumstances would allow; and the congregations of the Gentiles co-operated with them to the full extent of their opportunities. We find all the congregations alive to the prosperity of each other, and co-operating in aid of all the travelling brethren, selected and commended to the favor of God by the congregations. There was a continual going to and from Jerusalem, Samaria, Antioch, and other great places of resort.

At Antioch Paul chose Silas to accompany him, and the brethren commended them to the protection and patronage of the Lord. They went to Derbe. From Derbe Paul took Timothy; Gaius also of Derbe accompanied him. After some time Paul went to Corinth. Erastus, a convert of that city, was chosen to minister to Paul and travel with him. Sopater the Berean, and of the Thessalonians Aristarchus and Secundus, and of the Asiatics Tychicus and Trophimus, besides Gaius of Derbe, and Timothy, were from these congre-

gations, all at one time co-operating with Paul in the work of the Lord. When Paul and his fellow-laborers came to Jerusalem, they lodged together at the house of Mnason a Cyprian, an old disciple, and were cordially received by the Jerusalemites. Luke himself at this time made one of the company. All the elders in Jerusalem were present at the meeting of Paul and James. Paul reported the progress of reform among the Gentiles, and when the Jerusalem elders heard it they glorified the Lord. Immediately a consultation was held concerning how the prejudices existing in the minds of the myriads of the converted Jews, against Paul, might be allayed, and certain measures were agreed upon. Paul acquiesced in the result of their consultation, and went to work accordingly. So prevailed the spirit of consultative co-operation in those primitive times.

Again—the Epistles are full of it. Besides the great congregation in Rome there were several smaller ones in that city and its environs. There was a congregation in the house of Priscilla and Aquila—one that assembled with Asyncritus and his companions—another that associated with Philologus and his companions. These congregations were commanded to co-operate with a deaconess of the church of Cenchrea, then at Rome, in whatever respects she might need assistance. Paul's companions, Timothy, Luke, Jason, Sosipater, Tertius, (Silas,) and Gaius saluted them in Rome; so did Erastus the Corinthian and Quartus of that city. Paul tells the Corinthians that all the congregations in Macedonia co-operated in making contributions for the saints in Judea, and that he wished them to co-operate also in that good work, and assured them that when they needed there would be a co-operation of churches in their behalf. He commanded the congregations in Galatia also to co-operate in this affair, and advised the brethren in Corinth to approve some persons by their letters, and he would send them to carry their gift to Jerusalem.

Indeed, all the catholic epistles—of which we have two from Paul; one to the congregations in Galatia—one to the Hebrews; one from James to the brethren in the dispersion; one from Peter to the sojourners in Pontus, Galatia, Capadocia, Asia, and Bythia: another to all the disciples, and one from John to the churches, imply a co-operation and conjoint interest in all the affairs of the “holy nation,” “chosen race,” and “royal priesthood” of Christ.

From all which we learn, that in those days there were consultations and co-operations in all things which transcended the knowledge and power of one congregation to effect. And this leads us now to take a more enlarged view than was expressed during our meeting, of all the relations in which the congregations stand to each other and to the world; and this with special reference to the abuses of this principle by the synods and councils to which we have so often alluded.

The Christian congregations, like so many families, have their internal and their external relations. All the children of one family stand in a special relation to each other, and the whole family stand related together. From these relations originate all the duties which they owe one another. But every family in one great community or

kingdom, stands related to all the families in that community, and owes to them duties growing out of those relations; and the whole of that community of families stand related to all other communities on earth; and, in consequence of that relation, owe to them a variety of duties: *for all duties spring from the relations in which we stand to God and one another.* Separate communities, which are the component parts of one great community, stand to the whole of that community as individuals in one family stand to one another. The kingdom of Jesus Christ consists of numerous communities, separate and distinct from each other; and all these communities owe as much to each other as the individual members of any one of them owe to all the individual members of that single community of which they are members. Every individual disciple is a particular member of that body (or congregation) with which he is united in Christian communion; and the whole of that community to which he belongs is but a member of that great body which is figuratively called "the body of Christ." He is the head of the whole body, or Christian congregation—not merely or specially of one community, but of all the separate communities as constituting one kingdom.

The kingdom of Jesus is now *in* the world, but not *of* the world. It stands related to the world by strong natural ties; and, from its relation to the world, owes it many duties. For here, as in all other parts of God's dominions, duty or obligation grows out of relation. The duties which the church or kingdom of Jesus Christ owes the world, numerous as they may be made, are all comprehended in one, viz.—its salvation. It is the duty of the church, having in it the oracles of God, to be *the light of the world*, and the *salt* or *salvation of the world*. The Head of the Church before he left the world died for it—erected one congregation, gave it the Oracles, the ordinances, and his spirit—and said on parting, OCCUPY TILL I COME. He has, then, by placing his kingdom in the world, and in such various relations to it, made it the duty of the whole kingdom to convert or save the world—the whole world. If, then, the whole world be not saved, it is not for lack of the sacrifice of Christ—for lack of the Spirit of God—for lack of oracles, or ordinances, or obligations; but for lack of an intelligent, holy, and harmonious co-operation of all the individuals and communities which constitute the kingdom of Jesus Christ.

We are so constituted that we cannot be prosperous or happy but as this work proceeds. Therefore, converting seasons are always refreshing seasons. In watering others, we are moistened and refreshed by the waters of life ourselves. When conversions cease, it is a dry time and a cold time. In the economy of salvation such is the arrangement, that no individual man can be happy but in doing his duty; and no congregation can be prosperous and happy, but as it exerts a converting influence and agency in the world. *The wisdom of the church is, then, a converting policy.* When the soldiers of the cross keep in the ranks of their respective companies, and the companies all march in solid columns, presenting one harmonious and unbroken front to the world, there is no standing before them, and there is in-

cessant joy and rejoicing in the camp. Union here is strength. If the church were now united and acting in holy co-operation, the world would fall before the blast of the gospel trumpet as the walls of Jericho by the blast of the ram's horns when encompassed with the armies of the living God. But to keep to the point: The external relations of the church, or the attitude in which she stands to the world, and the duties which she owes to it, now specially demand our attention.

All that is expected from the church in attempting the salvation of the world, is a full and faithful display of the word and the ordinances of Jesus Christ, sustained by a heavenly temper and a holy behaviour. This every Christian community is in duty bound to do. But there lie beyond its direct influence and example multitudes of brethren in Adam, to whom, in its congregated capacity, it cannot reach. Every Christian is a preacher, and a successful one as far as he has intelligence and character. But all cannot travel: for then there would be no church behind. Neither are all disciples equally qualified to convert sinners. If every church could send out one or more to labor in the word and teaching, then co-operation would not be necessary, so far as the means of providing and sustaining those laborers are concerned; yet still there would have to be co-operation and an understanding as to the route and course of proceeding, else they might travel in the same line and occupy the same field. Even Paul and Barnabas must consult and agree upon the route and order of proceeding. Acts xv. 36.

In the conversion of the world co-operation is necessary upon any hypothesis. But this co-operation of communities can extend no farther than a proper selection and application of the means ordained for the conversion of sinners. Co-operation in reference to the internal affairs of congregations, is wholly out of the question. This gave birth to popery, creeds, councils, and all the traditions of the Fathers. As every family regulates its own concerns, so every Christian congregation is to regulate its own individual concerns. It is in the affairs of Christ's kingdom as in the affairs of any well regulated kingdom of this world. Every family has its own relations, rights, obligations, and privilèges; but all these families must co-operate in every thing that concerns the public good. Every family and every congregation in its individual character is independent of all others as far as the right of regulating its own internal concerns is considered. No one family has a right to interfere with the affairs of another. So in the neighborhood of churches, they are all independent communities; but neighborhood association and co-operation are necessary to the prosperity of all. But this is conceded. The only question is, *How far and in what manner ought congregations to co-operate?* The answer to the question *How far?* is short and easy—in every thing which is necessary to the salvation of the world, which they cannot effect at all, or so well in their individual capacity. The principles and examples laid down in the New Testament clearly teach this. And as to *the manner* in which this is to

be done, a general law could not be promulgated, nor a general precedent laid down, more than for the manner of translating, printing, and publishing the Bible; or for erecting or hiring rooms and houses for church meetings. This must be a matter of expedience and convenience, as times, circumstances, and the exigencies of society require and suggest.

Wages for labor in the word is spoken of in the New Testament; but no sum is stipulated, nor any kind of wages specified. Paul said he received *wages* from various congregations while laboring in Corinth, 1 Ep. viii. 8. He was no hireling. A hireling is one who works for the sake of the wages; therefore, every one who receives wages is not a hireling. The laborer is worthy of his *hire*, or wages. The wages may be either money, which represents property, or the things of which it is but the representative. Now as one congregation may not have the means of supporting one evangelist or proclaimer of the word all the time, however convinced that it is both necessary and expedient; and if one or two congregations with it are able jointly to obtain and employ one, why should they not? And if two or three congregations should all meet in one place, or send their messengers to confer upon the person most eligible, or the field of operation and the measure of his labors; what, in such a *manner* of proceeding, is detrimental to the conversion of the world, or ominous to the independence and liberty of the congregations?

There is no priesthood—no one cast of men in such an economy of expediency. There is no legislation for congregations, no compulsory enactments—no interference with the internal relations, duties, or privileges of a single congregation. It is not a body representative—it is not a mixture of clergy and laity on the principles of any sect in christendom. It is not a conference of priests—a synod of deacons and elders—an association of clergy and laity on the principles of a church representative—making laws for the internal affairs of congregations, passing decrees of exclusion on points of doctrine or matters of opinion; but a meeting of churches, by their messengers, or in person, with a reference to the faithful and full performances of those duties which grow out of the external relations of the church to the world. All now admit that co-operation is necessary, and for the purposes specified; and that no harm to the church is now likely to arise from it: but some may fear the abuse of it hereafter. Baptism and the Lord's supper have been abused, and the Lord knew that they not only *might*, but that they *would* actually be abused; yet he ordained them. He makes the grape to grow, and we may lawfully plant the vine, though some may make a bad use of its fruit. We are not responsible for posterity—we are responsible only for ourselves. Peter is not to be blamed for what his pretended successor has assumed; neither was the meeting, nor the consultations and decrees of the apostles, elders, and the whole congregation in Jerusalem to blame because of the proceedings of the Council of Trent. Nor are we, who, in conformity to the precedents and principles presented in the Living Oracles, co-operate in the full discharge of all our relative duties to the world, if hereafter others should abuse it to

interference in the internal affairs of the congregations. Of this we set them no example; and this is all that we have to guard against. We who think it our duty to co-operate with our brethren in the great work of regenerating the world, only ask our brethren who may disagree with us (if any there be) the privilege which they claim to themselves. If they conscientiously withhold their counsel and their property from the work of laboring in the word and teaching, we ask them to allow us the liberty to give our money and our advice in aid of a regular system of co-operation with all who are devoted to the great work of saving the world.

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

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

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

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

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

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

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

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

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

Resolved, That any of the congregations who may desire to co-operate with us on the basis of these resolutions, shall be received on application to the Corresponding Secretary, or at the next meeting.

Resolved, That this meeting now adjourn to meet again on the last Friday of September next, with the Cadiz church, five miles east of Cadiz, Ohio, and that a two days public meeting be there held on the seventh and first days following.

The brethren will perceive that these resolutions have respect only to the things wanting in reference to our external relations to the world, and that it is chiefly designed to ascertain how far the different congregations will co-operate in a regular systematic course of proceeding, for the purpose of keeping constantly in the field some competent and faithful laborers, who will devote themselves to the work of the Lord in converting the world. Before any steps can be taken, it will be necessary to ascertain, with tolerable accuracy, not only that the congregations are willing to co-operate in this work, but what they can do, before we present any inducement to competent brethren to come and labor in the bounds of these congregations. The first quarter commenced with the first of the present month (April,) and will expire on the first day of June, at which time it will be necessary that their contributions for the gospel be forwarded to the Treasurer elect.

A perfect unity of opinion (especially when many minds are concerned) in questions of expediency, is not to be expected in any matter—not even in the most common affairs of this life. In all these affairs the few must yield to the many. Paul and Barnabas could not agree in a matter of expediency; but this did not issue in a breach of brotherhood or Christian communion. But if the few will not yield to the many, schisms must occur on every question of business. Our brotherhood in Christ is on the basis of one faith, one Lord, one immersion, one God, one Spirit, one hope. These make one body. And in all other matters it is, "Receive one another cordially, without regard to differences in opinion."

It is our duty to co-operate, our duty to labor for the conversion of the world—to devote our time, our property, our talents to the Lord's work. This is our honor and our happiness. The ways and means may be better or they may be worse, in the estimation of the many or the few; but already we have the assurance of much unanimity in the ways and means of co-operating in reference to our present duties arising from our external relations.

One word, brethren, and we have done. The salvation of the world called for the best and richest and largest bounty of God in the gift of his Son. It cost the only begotten son of God a life of humiliation, mortification, poverty, and self-abasement, terminated by a painful and ignominious death. It cost the Apostles the sacrifice of their whole lives. The first Christians took joyfully the spoiling of their property, and gave up not only their substance, but their lives also in the propagation of the faith. In every age since, the true and faithful disciples of Christ have suffered much, sacrificed much, and labored much in the same good cause; and shall we withhold our hands, and refuse a little of that abundance and of those bounties which the Lord has bestowed on us, when in his word and in his providence he honors us by making a demand upon us as his stewards?

By order of the meeting—

J. T. M'VAY.
A. CAMPBELL.

It is expected that the Secretary, or Scribe, of every congregation, will inform brother *J. T. M'Vay*, as soon as possible, what may be expected from each congregation as a contribution to the fund—that measures may be taken in accordance with the preceding resolutions.

A LIST OF THE MESSENGERS AND BRETHERN

In attendance at this Meeting.

With the exception of one or two, they were all private members of the congregations to which they belong:—

Wellsburg—John Brown, R. Richardson, George Young, Leonard Hobbs, Louis Pinckerton.

Bethany—A. Campbell, James Parkinson, Alexander Mooney, J. T. M'Vay.

Cove—David Logan.

Centre—Thomas Donovan, Robert Nichols, John M'Ilroy.

Steubenville—Thomas Wier.

Dutch Fork—Absalom Titus, Samuel Cox.

Wheeling—Charles Eucil, Thomas Wilson, Isaac Hoge.

Warren—James Hodgen, Elijah C. Foote, Joel F. Martin.

Cadiz—Samuel Paul, Cyrus M'Neely, William Harrah.

West Liberty—James Hough.

Salt Run—Joshua Carle.

Middletown, Ohio—James Garrett, William Cochran.

FOOTNOTES TO DISCIPLE HISTORY

- No. 1 *Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather
- No. 2 *The Lunenburg Letter with Attendant Comments*, by Alexander Campbell
- No. 3 *Barton Warren Stone and Christian Unity*, by William Garrett West
- No. 4 *An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, by Rice Haggard
- No. 5 *Report of the Proceedings of a General Meeting of Messengers, From Thirteen Congregations, Held in Wellsburg, Va. on Saturday, the 12th of April, 1834*, by J. T. M'Vay and Alexander Campbell.

Footnotes No's. 1, 2, 3, and 5 are 25 cents each

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