

Chapter III.

A. D. 1825 - 1830.

The Reformation Controversy

Call to the pastership of Philip S. Fall; his doctrines, and character; agitations in the church; Mr. Campbell's abatement of the doctrines of his party; management of Mr. Fall; the church gradually receives that doctrine; it takes its position as a church of the Reformation.

The church was now again for a whole year, without the services of a pastor. As however previous to the administration of Mr. Dabbs, and by the same persons, its affairs were again conducted with vigor, and success. During this period Mr. Fall was appointed by the Trustees a member of the faculty of the Nashville Female Academy. He accepted the appointment; removed with his family to the city, and in January 1826, entered upon the duties assigned him as Academical teacher. Soon after his settlement here he united with the church as a member, and in the absence of an under-shepherd, courteously performed most of the ministerial duties required by the congregation. He was, perhaps in April, again elected pastor of the church. He now accepted the call, and on the first Lord's day in May, 1826, preached his "Inaugural Discourse."

(Pastorship of Mr. Fall)

Never had any man a finer field in which to build up, and

establish the cause of Christ, than had Mr. Fall in the city of Nashville. He was a young man of unusual attainments in literature, and especially in the sciences, and arts. As a teacher he was unsurpassed. Polished in his manners, courteous in his intercourse, and amiable in his temper, he was an exceedingly pleasant associate. In the pulpit he was slow, somewhat heavy, and in his elocution not in any respect remarkable. His discourses were always carefully prepared, and as compositions scrupulously neat and correct. As an orator he had no powers. As a scholar he was always admired. His theology was not orthodox, and probably never had been such as our Baptist Fathers would have received. Until now, however, this feature had not been distinctly apparent. It is not thought that Mr. Fall designed to conceal his sentiments; to such a measure it presumed that he would not have condescended; but they were not known, (Doctrines of Mr. Fall.) probably because no occasion had before occurred to call them prominently forth before the public mind. It began very soon to appear with certainty, that the doctrines taught by Mr. Fall and those taught by Mr. Alexander Campbell, of Bethany, were identical. These were in many vital articles the opposites of the doctrines inculcated by Vardeman and Dabbs, Whitsitt, the Atkinsons, McCennico, and the rest. The principles maintained by the one, and those maintained by the other of these classes of ministers, were two systems of religion that never could harmonize with each other. The brethren

now saw that they were in a painful dilemma from which it might be difficult to extricate themselves, and of the results of which they had the most melancholy forebodings.

These doctrines may be fairly, and impartially presented, by inserting an extract from an article prepared by Mr. Campbell himself for "The Encyclopedia of Religious Knowledge," published in 1839, as follows:

The Disciples of the Reformation:

"Regard all the sects and parties of the Christian world as ~~in~~ in greater or less designs, separated from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls "the apostasy." This defection (Mr. Campbell's Exposition. they attributed to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formalities, liturgies, and books of discipline adopted and inculcated as books of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, have been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ. To remedy and obviate these aberrations, they (his disciples) propose to ascertain from the Holy Scriptures, according to the commonly received and well established rules of interpretation, the ideas attached to the leading terms, and sentences found in

Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them.

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

They make a very marked difference between faith and opinion; between the testimony of God, and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union, and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human needs, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sections as extremes begotten by each other, they

cautiously avoid them as equi-distant from the simplicity and practical tendency of the premises and precepts, of the doctrines and facts, of the exhortations and precedents of the Christian institutions.

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

The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion, the testimonies of Matthew, Mark, Luke and John, they view as illustrating and proving the great proposition on which our religion rests, viz., that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God; and the only Saviour of the world; the Acts of the Apostles as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of the gospel by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrines of the Apostles to the practice of individuals and congregations,

and as developing the tendencies of the gospel in the behaviour of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

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

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

Thus while they proclaim faith and repentance, or faith and

a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus; "Be immersed, every one of you in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands all men everywhere to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ; and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first-day of the week in honor and ^{mo}commeration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and any church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or preclaimers of the word, to preach the word and to immerse those who believe, to gather congregations and to

extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards their evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope, is inculcated by all the disciples as essential to admission into the heavenly kingdom.

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

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~~This statement, feppish, and verbose, as it is, need not be analyzed to show its extravagances. It will be sufficiently understood. These doctrines, and even forms of language, Mr. Fall cautiously, but industriously, and persistently pressed upon his church. To gain his purpose he had many and peculiar facilities. Mr. Campbell had himself spent much time, and preached very often in Nashville. In this way he had acquired personally the respect, and esteem of many of the congregation. The people had become somewhat familiar with his singular technicalities, which rendered them less offensive when repeated~~

by Mr. Fall. One of his daughters had married a young gentleman of the church, who belonged to a numerous, wealthy, and influential family, all of whom were Baptists. His books and periodicals were read by all the reading members of the church. To engraft therefore his doctrines upon the church, and especially when the design was managed, and constantly directed, by the extraordinary skill of Mr. Fall, and with no minister in the city to oppose it, would seem to have been a matter of easy accomplishment. The task however proved to be one of great difficulty. His preaching and administration produced continued dissatisfaction, excitement, and discussion. Very great unhappiness prevailed in the church.

(Management of Mr. Fall.)

The ministers, and churches in the country, were extremely desirous to save, if possible, the church in Nashville. Nor was this the only church now in danger. Mr. Campbell's doctrines were rapidly gaining ground throughout Middle Tennessee. Ministers and congregations were falling into their on every hand. Upon consultation it was decided that as many leading brethren as could be assembled ought to meet at some central point, and prayerfully consider what could be done to avert the threatened calamity. It was determined to hold such a meeting. The time was appointed to include the fourth Lord's day in July, 1826, and the place Big Harpeth - McConnico's - in Williamson County. The church at Mill Creek, then the largest, and ablest in Tennessee, the mother of the church in Nashville, and up to

this time in some sense the guardian was requested to take the initiative, and write to all the churches, requesting them to send messengers to the proposed meeting at Big-Harpeth. (Convention at Big-Harpeth.) A copy of this letter was doubtless placed on record at Mill Creek. Since the death, however, of Mr. Whitsitt that church has been peculiarly unfortunate. It has had a succession of incompetent and beligerent pastors, and can now scarcely be said to have an existence. And besides this, it was carried away by the whirlwind of Gravesism that passed over the country a few years ago. Its books, therefore, if they are still in being, are not accessible to us. We can consequently judge of its contents only by the reply of the Nashville Church, which was as follows:

"Received a letter from sundry brethren at Mill Creek, who were appointed to request this church to attend, and to investigate certain matters at Mill Creek, on Tuesday after the fourth Lord's day in this month. Also notifying us of the appointment of six members to attend the Big-Harpeth on Saturday before the fourth Lord's day in this month, to ascertain the cause of certain conduct to be investigated at Mill Creek. The object of the investigation is avowed to be, to detect error, discover truth, and establish friendship.

This church declines any participation in the meeting to which she is invited, and appoints Brothers A. Ewing, and Moses Norvelle, a committee to write to that effect."

The brethren appointed reported the following letter;
which was considered ^{and} adopted by a majority present:

Dear Brethren:

At a meeting on the Saturday before the first Lord's day in this month, we received a communication from you, informing us of the appointment of six of your members to visit Big Harpeth, on the Saturday before the fourth Lord's day in this month, for certain purposes therein mentioned; also an invitation to attend a meeting of the same kind at Mill Creek on the Tuesday following. Believing that no possible good will grow out of such proceedings, and much discord, division, and schisms may, we decline any participation in the business, as a church. We have no grievance of which we desire to complain. The only regret that is much evil may possibly grow out of the course that has been pursued. We sincerely desire to live in peace and harmony with all those who profess to be disciples of our Lord and Saviour Jesus Christ, and especially with those who have the same baptism. And we would most cordially unite in any, and every effort to maintain that enviable state of things, provided we are not required to yield the right of conscience, and surrender what we believe to be the truth, before convinced that we are in error.

Dear Brethren, We do not ask you to believe everything as we do. All have the same Witness, the same Leader, the same

Commander. Whatever he says we ought to hearken unto. To him we must account sooner, or later, and blessed are they that hear his word, and keep it."

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The meeting assembled at Big-Harpeth, at the time appointed. Numerous churches, of several associations, had sent messengers. The number present was very large. The church in Nashville was not represented. As a spectator merely, however, Mr. Fall was himself in attendance. What form of organization, if any, it assumed, or whether any regular proceedings were recorded, does not now appear. The whole design, as stated in the invitation was "To detect error, discover truth, and establish friendship." Mr. Fall was personally the embodiment and exponent, not only in Nashville, but throughout Middle Tennessee, of the Reformation inaugurated by Mr. Campbell. In talents, learning, and influence, he was incomparably superior to any other, perhaps to all others, of the representatives in this state. The doctrines of Mr. Fall, all were assured, might be confidently relied upon as a correct exposition of the doctrines of the reformation. The meeting therefore unanimously requested Mr. Fall to preach, as the best method of placing before all present, the whole subject. He consented, and occupied the pulpit in extended discourses, on both Saturday and Sunday. His sermon on Saturday was on "The Abrogation of the Law." That on Sunday was on "The Introduction of the Gospel." He was fully aware of the responsibility

resting upon him, and in these sermons gave, designedly, a full and elaborate statement and defence of his principles on all the most important subjects in controversy. The brethren heard him patiently, and with unremitting attention. Some excitement was produced, and not a little irritation, by one or two brethren, who not quite certain that Mr. Fall's explanations were understood, ventured to propose to him several inquiries. The meeting arrived at two conclusions, both of which were most melancholy and painful. The members were in the first place fully convinced that whatever Mr. Fall, and the brethren, and churches that agreed with him might formerly have been, they were not now Baptists, in either doctrine, or practice; and they were in the second place satisfied from the confidence evinced by them in the correctness of their own conclusions, and their manifest want of respect for the deductions of others, that any attempts to bring them back to the true principles of the gospel, would be fruitless. A feeling of enthusiasm almost amounting to fanaticism had taken possession of the minds of the Reformers. All hope of preserving the desired union was now utterly abandoned.

In melancholy sadness the messengers returned to their homes and reported the results of their consultation to their respective churches, each one of which for itself, adopted such measures on the subject as in the wisdom, seemed most expedient, and proper. They were all fully alive to the importance of the crisis, and prepared to meet it as successfully as possible.

An immediate separation occurred, of all the Baptist churches from the churches of "The Disciples." Nor was there afterwards any further affiliation between Baptist preachers, and the preachers of the Reformation.

The proposed subsequent meeting at Mill Creek was held as appointed. ~~Unable as has been said to obtain access to the records of that church, its precise proceedings cannot be stated.~~ We know only that Mr. Fall was here present also, but that he was not admitted to take part in its deliberations; that the messengers to Big-Harpeth reported; that the doctrines of Mr. Campbell were condemned, and repudiated; and that fellowship between that church, and the church in Nashville as such, from that day, totally ceased.

(Separation of the Churches.)

No time was lost in the essay to bring the Nashville church into the Reformation. It was commenced by Mr. Fall in his Inaugural discourse. In that sermon, as reported by himself, he said:

"It was his conviction that although there is no Litany prescribed in the New Testament, yet there is a regular and divinely constituted order of worship, to be observed every Lord's day, by the Lord's people; and he named among other acts, the communion of the disciples of Christ with Christ, as an indispensable part of that regular service."

It must be remembered that to this language "the communion of the disciples of Christ with Christ"- Mr. Fall attached a peculiar meaning. Baptists understand by it, Intercourse with

Christ in prayer, and thanksgiving; fellowship with him in worship, and service; communion with him in the spirit and in heart. Such communion as this Baptists also regard as indispensable "every Lord's day;" and to as great an extent as possible, on every other day; since "God is a Spirit, and they that worship him ^u must worship him in spirit, and in truth."

(Teachings
(of Mr. Fall.)

Mr. Fall intended to say simply, that the ordinance of the Lord's supper was an indispensable part of the service of every Lord's day, as if in this peculiar observance especially consisted "the communion of the disciples, of Christ with Christ!" Irrespective of the unscriptural importance attached by this dogma to the ordinance in question, we confess ourselves unable to discover in the New Testament, any such "divinely constituted order of worship." To us the evidence is as clear that the primitive disciples received the Lord's supper every day, as that they received it every Lord's day. If, however, any church shall think proper to have the Lord's supper administered every Lord's day, no one objects to the proceeding, as a simple abstract consideration. It violates no law; it offends no other church; it simply gratifies itself. When therefore its weekly administration was adopted by the Nashville church, why was the measure so earnestly condemned by our orthodox brethren. It was condemned, I answer, not abstractly as a heresy in itself, but because weekly communion had become a badge of Campbellism, and was advocated by the Disciples, as an important part of the "Current Reformation."

Another, and much more important step was soon after taken by the church. It was decided to discontinue the examination of candidates for baptism, in the presence of the church. The record is dated June 3rd, 1826, and is as follows:

(Decisions of
the church.)

"Resolved, That in the reception of members, we no longer pursue our accustomed course. The candidate for baptism shall be conversed with by the "Teacher of the church, who shall propose him, or her for baptism to the church; asking 'Can any one forbid water that such person shall not be baptized;' and requiring at the water a public profession of faith."

The "accustomed course" of the church had been, to sit down in Conference with the candidate, and to converse with him affectionately, and frankly, of his conviction of sin; of his repentance towards God; of his faith in our Lord Jesus Christ; of his love to the Saviour, his people, and his cause; of his purposes, and reliance for the future; in a word, "of the reasons of the hope that was in him." This "course" had been found to be productive of the happiest results. It never failed to awaken the love of the whole church towards every new member, and sometimes very enthusiastically. This "course" was now to be "pursued no longer." Mr. Campbell had taught them a different doctrine, some instances of which may be here introduced:

In his Millennial Harbinger, Extra. No. 1, speaking of baptism, he had said: "On this side, and on that of baptism, (before and after it) mankind are in quite different states. On this side

(before baptism) they are in a state of condemnation. On the other (after baptism) they are pardoned, justified, reconciled, adopted, and saved." In the same number - page 29, he had said: "Nothing is personal regeneration but the act of immersion." And again, page 30 - "If any of them wilfully neglect, or disdain immersion, we cannot hope for his salvation." In his Christian Baptist, Vol. 3, No. 8 (perhaps 9), he had said: "It is one of the monstrous abortions of a blind theology for any human being to be wishing for spiritual aid to be born again." Again, in another number of the same work: "If a man can have any evidence of the forgiveness of sins without baptism, I would advise him not to be baptized."

(Constitution
and Rules
Voted out of
the church.

Some articles in the creed of Mr. Campbell already noticed, may here again be referred to. He says of his disciples: "Regarding Calvinism, and Armenianism, Trinitarianism, and Unitarianism, and all the opposing theories of religious sectaries, as extremes, begotten by each other, they cautiously avoid them as equidistant from the sins, piety, and practical tendency, of the promises, and precepts, of the doctrines, and facts, of the exhortations and precedents of the Christian institutions." Again, "They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission

~~of all past sins; and of adoption into the family of God."~~

And again, "The Holy Spirit is promised only to those who believe, and obey the Saviour (are baptized). No one is taught to expect the reception of that heavenly Monitor and Comforter, as a resident in his heart, till he obeys the gospel." Once more, "They proclaim faith, and repentance, or faith, and a change of heart, as preparatory to immersion, and the Holy Spirit."

These and similar doctrines had been industriously inculcated by the pastor. To speak then of "peace in believing," and "joy in the Holy Spirit," before baptism, was to this church an absurdity, since no such things could exist. All that was, in their opinion, necessary to baptism, was the belief that Jesus Christ is the Son of God; the desire to be saved by him; and a willingness to confess him before men! The act of baptism secured the pardon of sin, and the gift of the Holy Ghost! The candidate for baptism was therefore simply proposed to the church, by its "Teacher," and made "at the water," a public profession of his faith in Christ.

The Constitution of this church declared it a Baptist church, and the Rules of Order pledged it to that form of church government revealed in the word of God, and always ^{practiced} ~~maintained~~ by Baptist churches in every age, and country. To be rid of this Constitution, and these Rules of Order, was now thought to be a matter of importance, since the church was no longer a Baptist, but a Christian church, and the members were Disciples of Christ. The

Baptist they earnestly repudiated. To accomplish this purpose, at the meeting of the 3rd of June, the following, with some other resolutions, was proposed:

(Decisions
of the
church.

"Resolved, That we are unwilling to have for our government, a creed of man's making. Therefore we agree to take the word of God alone, as the rule of our faith, and practice in all things, and to be governed by its directions so far as we understand them, hereby renouncing all other Creeds, Confessions of Faith, and Rules of Order."

The introduction of these resolutions produced the intensest excitement, not so much on account of anything affirmed, since every Baptist church takes "the word of God alone, as the rule of faith, and practice in all things," and admits in both doctrine, and government, no other binding authority, but on account of what they implied. Clearly they were intended to prepare the way for the repudiation of that whole catalogue of leading principles, and polity which the church had adopted at the organization, and which fixed its character as a Baptist church. These resolutions were discussed in meetings of the church, on the 10th day of June, on the 8th day of July, on the 5th day of August, and on the 12th day of August they were all adopted "by a very large majority." Nothing more seemed necessary to range the church fully and perfectly with the Reformation. These measures were at once put into practice, and to establish a uniformity of services in the congregation ~~every Lord's day,~~ it was determined to make the first Lord's

day in January, 1828, a model day. Its proceedings were therefore recorded and in language remarkable for what Mr. Campbell called "a pure speech." It is as follows:

(Order of
Worship.)

"The congregation met at sunrise for prayer, and praise; and a part of the word was read by Brother Goodwin; and prayer by Brethren Hankins, Davidson, and Ewing.

At half past ten o'clock the congregation came together for instruction. Our Bishop read a part of the testimony of Luke, and delivered a discourse on "The necessity of the Sufferings, and Death, and Resurrection of our Lord Jesus Christ;" and closed by exhortation and prayer.

At three o'clock the congregation came together to break bread, and attend to other duties. The word of truth was read; break broke; the fellowship of the saints (contributions) attended to; and exhortation by brethren Fall and Norvell.

At seven o'clock the brethren came together to read, and to endeavor to understand the word; prayer by brother Davidson; and part of the epistle to the Romans read, and commented upon by brethren; prayer by brother L. Norvell."

Affairs proceeded in this form for nearly two years. The members submitted in the hope which it seems was frequently encouraged by leading members, that the church would ere long of itself recede from its new positions. As time progressed the impatience of many increased. Not a few brethren began with increased earnestness to clamor for their old Baptist principles,

(Continued
Agitations.)

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and practices, Agitations prevailed to a painful extent. As a final measure the following proceedings were adopted:

"The church met in Conference agreeably to previous appointment, on Saturday, the 28th day of May, 1828, to adjust existing differences of opinion among the members, in relation to the practice, government, and worship of the church, when the following resolutions were offered, and adopted by a majority of the church:

"Resolved, That all forms, rules, decisions, and regulations, relating to the government, practice, worship, and ordinances of the church (including the Constitution and Rules of Order) be considered null and void; that we take the New Testament as the rule of our faith, and practice; and will form such rules from it, for our worship, and government, as may consist with the spirit and meaning, and the peace, and good order of the church."

(New de-
cisions of
the church.)

Resolved, "That any member now in good order in the church, shall have the right of receiving at his, or their request, a letter certifying their present standing in the church, and that they have withdrawn because they were dissatisfied with the government, and regulations of the church; provided application be made within two months; otherwise they shall be considered as agreeing, and submitting to the regulations the church may enter into."

The Preamble clearly shows the disturbed state of the church, and the cause of its "practice, government, worship, and ordinances;" the first resolution sweeps away the whole fabric; Con-

stitution, Rules of Order, decisions, regulations, every thing; old and new, and leaves the church where it was previous to its original organization; and the second resolution was designed to separate from their number those who would not quietly submit to the "Current Reformation." The whole proceeding evinces impatience of opposition, and a firm purpose to maintain the position it had assumed as a church of the Reformation. In one respect this proceeding failed of its object. The Baptist minority would not withdraw, and they would not cease their opposition. The majority, all were now convinced, were hopelessly perverted. The minority ceased any further action. One measure only remained practicable. The "Congregation" could separate upon the "principles of elective affinity." With great reluctance this measure was adopted. The church now turned its thoughts^t exclusively to a reorganization.

(Overthrow
of the
church.)