

— THE —

# Brethren's Reasons

— FOR —

Producing and Adopting

— THE —

RESOLUTIONS OF AUGUST 24TH.

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CONSISTING OF A COLLECTION OF PETITIONS MADE  
TO THE ANNUAL MEETING FROM YEAR TO  
YEAR, BUT WITHOUT GRANT AND THE  
ACCOMPLISHMENT OF THE MUCH-  
DESIRED ENDS PRAYED FOR.

## GREETINGS.

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*To all the dear brethren and sisters in Christ, GREETING:*

May the blessings of the Lord, with the communion of the Holy Spirit, rest and abide with His faithful Israel and all the true, devoted seekers after truth, which alone is able to save us and to make us conquerors through him that loved us, gave Himself for us, and redeemed us from all iniquity.

Fraternally,

SAMUEL MURRAY,  
GEORGE V. SILER,  
SAMUEL KINSEY.

January, 1883.

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## THE OBJECT.

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The object and purpose of this pamphlet is to show how frequently the brethren did petition the Annual Meeting to put away the new and fast movements in the church, and to explain and set forth the REASONS and GROUNDS for producing and adopting the Resolutions of August 24, 1881; and to show the opposition that arose, the trying times that many at first had to pass through, and to leave upon record, for the benefit of our children and the rising generation, the work and earnest labors of the old faithful brethren, to maintain the order and hold to the "old landmarks" of the German Baptist, or Dunkard Church, "which our fathers have set," and so hand it down to them "as we learned it."

## The Brethren's Reasons, Petitions, Etc.

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In these last days and "perilous times, when some of the solemn predictions of the word of the Lord are being fulfilled, when iniquity abounds on every hand, and when evil men and seducers are waxing worse and worse, deceiving and being deceived;" when the right ways of the Lord are being more and more perverted, and when even the faith, the worship, and the practice of our own dear brotherhood has been altered and changed in many places by those who are "ever learning but never able to come to the knowledge of the truth," and by the sanction of the higher council, that many dear members, feeling they could no longer stand in fellowship with such grave departures from the faith, and with a clear and uncontaminated conscience appear before the Judge, did, by the Resolutions of August 24th, so resolve to sever their fellowship from such innovations and departures, lest they be partakers thereof, and endeavor, by the divine aid, to adhere more firmly to the once accepted and recognized faith and practice of the church, and thus regain and re-instate what in many parts of the brotherhood had been put away and lost sight of; and, the movement and resolution of the brethren having been much misrepresented, and very erroneous impressions having been made, together with reports of various sorts, causing much inquiry as to the real facts in the case, with the purpose and object of the work, it occurred to the minds of many members of the Old Order part of the Brethren, or German Baptist Church, that it would be good to have printed, in pamphlet form, some of the petitions sent to the Annual Meeting from time to time, praying that body to adopt measures by which to do away with some things which were introduced into the church, which caused trouble and threatened division. So, on the 28th day of November, 1882, after the forenoon services at a love-feast, held in the Wolf Creek Church, Montgomery County, Ohio, a number of elders and ministers convened at the house of Bro. John Kimmel, and there unanimously agreed that this be done, and where the brethren, whose names have already herein appeared, were appointed to collect and cause to be printed such petitions and other matter that will set forth the efforts that were made, and also show how such efforts were respected and treated, showing the reasons for the Brethren's movements in adopting the Resolutions.

We therefore, first, bring forward a petition sent to Annual Meeting in 1869, with its explanation and supplement, as follows:

## EXPLANATION TO THE FOLLOWING PETITION.

In order to correct reports and for the information of the brethren—those who may desire a copy of this petition—we deem it proper to make the following statement, or explanation :

After much serious reflection upon the present condition of the church, it came into the hearts of some of our oldest fathers in the church, that the time had fully arrived that a consultation upon this subject was highly necessary, and the 14th day of November, 1868, was selected to consider the matter. In the meanwhile, in order to know the minds of more brethren, a number of them met on the 13th of October previous, where about twenty brethren—mostly elders—expressed themselves as being much grieved at the present digression of the church, in many localities, from her ancient order and practice; and the sentiment generally seemed to be that something must be done, and accordingly it was agreed that our next Annual Meeting should, *in the first place*, be petitioned to fall back upon her ancient order in doing business, etc., and that in case it would refuse to do so, they were fearful that many churches would not be represented at the next Annual Meeting. And the 13th instead of the 14th day of November was named for further consultation, where the following petition was produced and signed by many brethren. And now, inasmuch as many have requested a copy, and as copying so many by hand proved rather laborious, we have, by order of the brethren, printed a limited supply, which we will cheerfully forward, to *brethren only*, for which we make no charge, yet will accept any trifle that brethren may choose to give us, to cover cost of printing and postage. Address,

SAMUEL KINSEY, Box 44, Dayton, Ohio.

## PETITION.

We, the undersigned, elders, teachers, and visiting brethren from various districts of the church in the State of Ohio, being assembled in the fear of the Lord and prayer, upon the 13th day of November, 1868, for consultation upon matters with regard to the present condition of the church, do unanimously and *most earnestly* petition our next Annual Conference, to be held in the State of Virginia, in the spring of 1869, to change, at least in the following particulars, its present manner of conducting business, etc., etc., so that in the future our Annual Conference Meetings be conducted more in *simplicity* and after the manner of our first brethren.

1. From the elders present at the place of Annual Meeting let there be six or eight of the old experienced and established brethren selected, and these need not be selected like our representatives in

Congress—a certain number from each state, as each state from its peculiar circumstances, condition, etc., has its peculiar laws adapted to its own wants, but not so with regard to the church. Her rules and understandings must be the same throughout *all* the states, and hence let those brethren be selected from either or all of the states as prudence and the Holy Spirit may suggest; and let not their names appear on the minutes as “Standing Committee.” After having withdrawn, let those brethren receive the queries, etc., from the different districts represented, and let them present the same in order before the meeting for consideration. A minute of the proceedings of the meeting to be kept by some brother present. Let those old selected brethren see that there be order, if necessity require, but let no brother be selected as (human) moderator; rather submit that office to the dictations of the Holy Spirit. Let all the business, we entreat, be transacted in great simplicity, and thus *do away* with those worldly-wise regulations, such as selecting a certain portion of the Standing Committee from each state, appointing a moderator, etc., and to have their names affixed upon the minutes.

*These* points we look upon as tending to elevation, through which also the business and power is gradually concentrating too much into the hands of a few. Let us all be members one of another, and above all, we say, *close the door* against that which has a tendency to elevate and exalt the mind, lest Paul would say of us, “But I fear lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” (II. Corinthians.)

We think it advisable that the minutes of conference be again read to all at the close of the meeting, and then let them be witnessed by several of the old elders, but avoid especially designating those who had been selected to receive the reports of the churches.

2. We petition conference to desist from sending committees to the various churches where difficulties exist. We advise that all churches who need assistance call upon the elders, etc., in adjoining districts to come to their help, for it is probable that in most cases these have a better knowledge of the case than those brethren sent to them from a distance. And let all cases where any of the ordinances or doctrinal points are involved be reported to conference, and let conference, after having considered the case, write accordingly to the church where the difficulty exists. Let two brethren be chosen to carry and deliver the epistle to said church. This will be according to the practice of the apostles' days, for proof of which see the fifteenth chapter of Acts.

3. We further petition this meeting to counsel and advise Brethren Quinter, and Kurtz, and H. R. Holsinger, to publish nothing in their periodicals that disputes the practice of the precepts and

ordinances of the gospel as handed down to us from Christ and the apostles, through and by the forefathers of the church; and let Brothers Nead, Kinsey, and all the brethren who write, be cautioned upon this head.

In conclusion we say, that if this Conference Meeting shall hear and grant this petition, well; but in case it shall refuse to do so, it is very probable that many churches will not be represented at our next Annual Conference, and hence the result will be a reorganization of our Conference Meetings by said churches in accordance with this petition.

SUPPLEMENT TO THE FOREGOING PETITION.

*To the Beloved Brethren and Sisters Wherever this may be Read, Greeting :*

On Easter Monday, the 29th day of March, 1869, a number of the brethren and sisters of the "Miami Valley" churches in Ohio, assembled in the "Bear Creek" Meeting-house for the purpose of adopting measures consistent with the gospel, whereby the church may be cleansed, if possible, from the doctrines and principles of the popular religion of the day, and to prevent the further introduction of said doctrines and principles into our fraternity.

Brethren, it is clearly seen that our church has varied much from her ancient principles of humility and self-denial. You who have been members of the church for many years, and have had experience, and can remember how our fathers and forefathers viewed and conducted matters in the church, can testify to the above truth; and for your sake it would be needless to particularize, but for the sake of those of our dear brethren who have not had the age and experience, and have perhaps never had the opportunity of becoming thoroughly acquainted with the *fundamental principles* of our church, we name a few items:

1. "*Protracted Meetings.*" We are much in favor of an active and industrious ministry, and that, like our Savior, the apostles, and our old brethren before us, we "preach the word" wherever opportunities present themselves, and necessity seems to require; but we seriously object to the way in which those meetings are so frequently conducted. We have a reference here to the working upon the passions of the people, and without giving them sufficient time to reflect and consider the cost, hurry them into the church, and that without demanding of them a full compliance to the doctrine of self-denial, etc.; also, the "boasting" or loud spirit that so often *will* manifest itself upon such occasions, together with their tendency in general. That there is a "deceiving spirit" attending many of

those meetings can easily be seen by observing the "Church News" department of some of our "periodicals." The spirit that was always manifested by Christ would instruct us that when the people are converted under the sound of our preaching, we "sound no trumpet," but that in the STILLNESS OF OUR SOULS we give God the praise. But this humiliating lesson which Christ taught is not much regarded now, for many of us *do love* to sound through our "papers," far and wide, the success that attends our preaching.

2. "*Sabbath-schools.*" These schools in themselves present a very harmless and innocent appearance, and to many they may seem to be the means of much good, yet we must confess that their *tendency*, in short, is *pride and self-praise*. We find neither command nor example in the gospel for the establishment of such schools. The teaching of moral and religious lessons to our children is a Christian duty obligatory upon *all parents*, and should commence at home; hence the apostle admonishes us to "bring up our children in the nurture and admonition of the Lord." See to it, O parents, that you discharge your duty in giving to your children the proper instructions, and in setting before them examples worthy of imitation.

3. "*Prayer Meetings,*" "*Social Meetings,*" and "*Bible Classes.*" We find no *scripture authority* for so many varieties of meetings. Their tendency, if closely observed, is a dangerous one, and by *no means* that of humility. Prayer, sociability, and the teaching of the scriptures, are among the principal features that should characterize ALL our meetings. These, with many other things that might be named, such as the way and manner in which our annual meetings are conducted, etc., etc., are of late years making VERY RAPID inroads into our church; and it is a fact which we have had to observe, that most generally where the brethren have those new orders among them, fashionable dressing and pride (that abominable evil) are a natural consequence, and by some are even considered no harm.

These new things first originated among other denominations, and are in accordance with the general tenor and principles of their faith; but the tendency of these things does more or less conflict with the lessons of humility and self-denial, learned and ever held forth by the church of the brethren while in a state of simplicity, and were not introduced into her body while she strictly adhered to those lessons and continued in her humble state.

But, by and by, many of these new things were brought before our Annual Council Meetings, and that again and again, until finally the brethren gave way, and sanctioned them to a more or less extent. These things first presented themselves in a very harmless and plausible manner; but we tell you, brethren, all new things do scarcely, if ever, first appear in the form and habit of a lion. No;

but like that of a lamb, and herein, dear brethren, lies the greater deception.

The most of denominations, when first set out, were a plain, self-denying people; but where are many of them now? So were our first brethren a plain and self-denying people; but where is our church now? Is she not rapidly following the same channel? Is not she too grasping and contending wonderfully for an *easy, pleasant*, and *popular* religion, in which there is less sacrifice and self-denial? Most assuredly so.

These, dear brethren, are FACTS which can not be disputed, and they are facts of which many of you are aware. What say you, brethren? Shall we say, *Amen*? Shall we quietly flow with the current and *remain silent*? Or shall we *EVEN LOOK ON* and be content? Nay; verily, brethren, it will not do; we *MUST* sound the alarm; we *MUST* do our duty, if we would clear ourselves. While in the flesh we have a warfare, and if we would be *faithful* soldiers of Christ, *we must fight against wrong*, should it appear even in our very midst.

We, as God's "spiritual Israel," have become full of wounds, bruises, and putrefying sores that have not been closed; neither bound up; neither mollified with ointment. (See Isaiah I. 6.)

Paul says to Timothy, "But *continue* thou in the things which thou *hast learned* and hast been assured of, knowing of *whom* thou hast learned them." (II. Timothy III. 14.)

Hence we are opposed to these new movements and changes which are *continually* being introduced into our body; and we hereby request all our dear brethren everywhere, wherever this may come, that it and the petition attached be read at church meetings, and wherever an opportunity presents itself. Let all the brethren, and even sisters, too, who are favorably disposed, and who are yet *firm* in the order of the brethren as they had it in their *simplicity* many years ago, sign their names to the same. Let as many names, either private or in office, thus be added as can be had, after which let all be carried to the Annual Meeting, or if preferred, let it be forwarded in time to some of the brethren here, and they will carry it there. It would, however, be preferable to have all such petitions (after first passing through the church at home) go to the district meeting; but in case it is thought doubtful whether the district meeting would be favorable, it had better at once be forwarded to the Annual Meeting, or to the brethren here.

We believe there are yet many brethren in the churches who have not lost sight of the ancient order of our church, and we especially desire all to respond to this as soon as they can.

The brethren need not be alarmed, neither need they entertain the slightest fears in putting their names to this paper, and seeing

we plead not for any *new thing* in which there may be danger, but for "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls." (See Jeremiah vi. 16.)

The object of our labors, in short, is, by the favor of God, to *UNITE* the brotherhood upon the ancient principles of our church, and thus save her from a corrupted Christendom; and in order to awaken us to our duties we would *sound the alarm*, and that *LOUD AND EARNESTLY*, and thus cause a *reformation* or *COMING BACK* to the *ORIGINAL STANDARD* of the brotherhood, and that there be as much accomplished as possible in this direction. The brethren in council on the 13th day of October, 1868, and again, the brethren in council on the 13th day of November, 1868 (whose names are attached to the petition), and we, the undersigned, again to-day do all most earnestly entreat our Annual Conference Meeting in 1869 to hear the accompanying petition, and to grant the requests therein stated, giving a definite reply, after which the steps necessary to be taken further will manifest themselves.

We, the undersigned, do hereby signify that we will be *firm* and *faithful* to that which is herein contained, and that we will be *TRUE* to each other "by evil report and good report."

After this supplement was read to the brethren and sisters at the above named meeting, one hundred and twenty-six of them signed their names to it, thus signifying that they are yet willing to walk in the light while they have it, as Christ directs.

Paul says, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding *your order*, and the *steadfastness* of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. II. 5, 8.)

It was agreed that this supplement should be printed for general circulation among the brethren, and all who desire copies of it can obtain them by addressing Brother

SAMUEL KINSEY, Box 44, Dayton, Ohio.

The following is the answer to the above, or *COMPROMISE MADE BY THE ANNUAL MEETING*:

Whereas, there have been certain petitions from Southern Ohio presented to this Annual Meeting, and which have been extensively

circulated through the brotherhood, wherein the petitioners have set forth certain grievances, and desire some change or modification in holding the Annual Meeting, and also in certain practices among the brethren; and, whereas, this Annual Meeting desires to maintain all the practices and ordinances of Christianity in their simplicity and purity, and to promote the "unity of the spirit in the bonds of peace;" therefore, though it can not grant the changes and objects desired by the petitioners to the full extent petitioned for, it will make the following changes in the manner of holding the Annual Meeting, and endeavor to guard, with increased vigilance, against the abuse of the practices referred to in the supplement, by advising and urging the brethren to observe the cautions and directions in reference to said practices, as hereinafter stated:

1. In relation to the appointing of the Standing Committees we advise that the district meetings select old, experienced, and established brethren; and that in signing the minutes we advise that a suitable number of elders sign them, but not as members of the Standing Committee, and the signers need not be confined to the committee.

We also advise that the minutes be read to all at the close of the meeting, provided there is time and it be found practicable to do so, and that the term "moderator," as applied to the brother who keeps order, be dropped.

2. In relation to holding protracted meetings for worship we feel much impressed with the propriety of conducting said meetings in strict accordance with the gospel; that all disorder and improper excitement should be avoided; that care should be taken that the understanding be enlightened as well as the passions awakened; that on all occasions, when candidates for church membership are visited and examined, they be dealt with as the gospel seems to require, and as the order of the brethren has sanctioned; that in noticing the success of preaching, we advise that the number of additions to the churches be omitted.

3. In relation to Sabbath-schools we feel the great necessity of guarding against the prevailing manner in which these schools are conducted; of cautioning the brethren who take any part in them against having festivals, or anything of the kind that does not comport with the spirit of Christianity, which such schools are designed to promote; that care be taken, lest pride be taught rather than humility, and that nothing be encouraged thereby that will conflict with the established order and character of the brethren, and that care should be taken that no offense be given to the brethren in these things.

4. In reference to the controversial articles published in our religious papers we counsel and advise our brethren Quinter &

Kurtz, and H. R. Holsinger, to publish nothing in their periodicals that disputes the practice of the precepts and ordinances of the gospel, as handed down to us from Christ and the apostles through and by the forefathers of the church; and that brethren Nead, Kinsey, and all the brethren who write, be cautioned upon this head, and are hereby given to understand that a disregard to this counsel will subject a brother to the council of the church.

5. In reference to prayer meetings, social meetings, and Bible classes, we would say that we advise the brethren to be very careful in conducting such meetings when they have been introduced, and to conduct them not after the prevailing custom of the religious world, but in the order that the brethren conduct their meetings for worship; that brethren be cautioned against introducing such meetings where their introduction would cause confusion or trouble in the churches, and that elders always be consulted in introducing such meetings."

The meeting above referred to, on the 13th of November, was held in the Stillwater Church, near Dayton, and the propriety of it first came into the minds of Elder Henry Kurtz and Elder Peter Nead, on a time when Brother Kurtz paid Brother Nead a visit; but, deeming it best to have a further consultation with the surrounding elders, the meeting of October 13th was appointed, which was held in the old brick house in the Wolf Creek Church.

It will be noticed that the first object of this petition was to reform the Annual Meeting from her worldly wise manner of doing business, her simplicity in Christ having even then well nigh departed.

In noticing the minutes of 1869, Article 1, as above given, it will be seen that there is some respect shown to this petition, but the request of the petition is not granted in full, and the objectionable things named in the supplement are still retained in the church. The petition did not come before the public meeting at all. The brethren, on presenting this petition to the Standing Committee, met with some opposition. But, although there was a spirit manifest to oppose this effort, it was somewhat respected, and did for some time keep in check, to some little extent, those opposing elements; but not long, and the condition of things in all these respects became more grievous to the old-order-minded members than before.

In the year 1871 there was an effort made to more fully unite the church on the practice of feet washing (this subject having been agitated in the brotherhood to such an extent, that in various parts thereof serious troubles arose). We here give the subject as may be seen in Minutes of 1871, Article 37: "Whereas, this Annual Meeting

finds, to its great regret, that the subject of feet washing, in its single and double mode, as the difference is called, has produced serious difficulties already among us, and threatens still greater difficulties in the future. Questions relating to this subject have come from different localities in the brotherhood, and it has assumed such a degree of importance as to commend it to the serious and prayerful attention of the brotherhood. Under these considerations, with prayerful reflection, the propriety has suggested itself to us of calling the elders of the brotherhood together to consider this matter, as the apostles and elders did to consider the case of circumcision. (Acts xv. 5.) We have therefore concluded to request all the ordained elders of the brotherhood to meet in the fear of the Lord and under a sense of their responsibility in solemn assembly on Whit-Monday, 1872, at the place of our next Annual Meeting, to dispose of this subject as the peace and prosperity of the fraternity require. In the meantime, no church should be organized under the single mode, neither should any change from the double to the single mode. And in order to obtain all the information possible to present unto the council of elders above alluded to, we appoint the following brethren as a committee to ascertain, as far as possible, which was the first mode practised by our brethren in America. D. P. Saylor, Jacob Reiner, and J. Quinter."

This subject being prayerfully considered as set forth in the aforesaid minutes, resolved itself into the decision and council of 1872. The following resolution contains the decision of the meeting upon the subject of feet-washing: "*Make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.*" (Article 17.)

From the above it is seen what is the recognized mode. This effort to unity on the subject of feet-washing had a good effect, causing some brethren who, previous to this, were inclined to some extent to favor the single mode to throw their entire influence in favor of the double mode. Although this effort did have a tendency to unity in the practice of feet-washing, there still remained in the church a spirit of insubordination. So in the year 1876 the subject was brought forward again. (See minutes, Article 25.) We here give it: "Several queries and requests relative to feet-washing being presented to the meeting, the following was prepared to meet the case: Whereas, the so-called double mode of feet-washing is the recognized mode of the general brotherhood; therefore, the Annual Meeting can not grant the liberty prayed for, and no church can change from the double to the single mode on the authority of the Annual Meeting." *Deferred.* By noticing the twenty-sixth Article of the same meeting (next query) a spirit of insubordination on the subject of feet-washing still existed.

In the year 1877 this subject is brought forward again, and the following disposition is made of it: "As many brethren desire to wash feet by the single mode, will not this district meeting earnestly petition the Annual Meeting of 1877 to grant to any church of the brethren full liberty to wash by each member girding him or herself, and both wash and wipe the feet of another, when it can be done in peace and harmony?" Answer: "Inasmuch as the so-called double mode of feet-washing is the order of the general brotherhood, this Annual Meeting can not sanction the practice of different modes; but those churches which wish to observe the single mode we will bear with, when it can be done unanimously and without giving any trouble or offense in the church. And as there are different views on this matter among the brethren, we would caution both members and ministers in going from one church to another, that they shall not agitate and stir up the minds of the brethren on the subject." (Article 24.)

Here we notice that there was liberty granted by Annual Meeting to practice the single mode of feet-washing, and though a caution was given not to urge a change to the dissatisfaction of any of the members as set forth above, the caution was not regarded, as the door was now opened, and changes were forced upon churches, and that to the displeasure of many members. Because of this change being introduced and forced upon members much trouble was caused in some local churches, that it was needful for Annual Meeting to send committees to settle the troubles so brought about by this change of washing feet from the old recognized double to the single mode; but it became a noticeable fact that these committees sent to settle these troubles and to bring about a union again did not reach the much-desired end, and the troubles in some churches were getting worse. The minority very frequently had to yield to the single mode, being overpowered by a majority. But efforts were still made by the brethren to bring about and retain union by sending requests and queries to Annual Meeting again and again.

In 1879 a petition was sent to the Annual Meeting at Broadway, Virginia, with the request that she do away with those changes and new movements which were more and more introduced, and that she cease giving encouragement and latitude to the things that were evidently destroying the union of the brotherhood. The Standing Committee would not suffer the paper to have a hearing, but with a sort of threat returned it. Hereupon all the official brethren present from the Miami Valley, of Ohio, who were desirous to have the church fall back to her ancient order of things, assembled in the grove north of the meeting grounds for consultation relative to the matter, and when it was said that a *threatening* accompanied the return of the paper, the brethren discovered that their grievances

would not be heard, and that any further efforts at the time would be useless, and they quietly submitted.

Now, the treatment that these queries and petitions received impressed the minds of many members with the view that it was useless to expect that the Annual Meeting would adopt any measures by which to rid the church of the things which caused the troubles.

It seemed that at this time, and even before this time, the elders living in the Miami Valley, of Ohio, were mostly looked upon from many parts of the brotherhood to make a move, and in some way or other to take a stand against those innovations which caused trouble, and in places threatened division. The elders feeling that there was a great responsibility resting on them, and feeling also the work to be of importance, the matter was taken into council from time to time; consequently, in the year 1879 five brethren were appointed to correspond with the leading elders and members of other states for the purpose of obtaining the views of the brethren from different parts of the brotherhood as to what course best to pursue. Many letters were received and forms of petitions desirous to be presented to the Annual Meeting of 1880. (Here let it be well remembered that the elders of the Miami Valley were much urged by members living in the valley, and from other parts of the brotherhood, to take a firm stand against the worldly movements of the church.) Some of our leading brethren did then say, and that in print, that the "church was *shaking hands* with the world." Others said, "We can not expect anything from Annual Meeting."

In November, perhaps on the twenty-fifth day, nearly all the elders of the valley met in council in the Salem Church to read and consider the letters and petitions which had now been sent in. This consultation of the elders, after reading many letters and several petitions, resolved itself into what is known as the "Miami Valley, Ohio, Petition of 1880," which we here insert.

*A Petition from the Elders of the Miami Valley to the District Meeting of Southern Ohio, for the Annual Meeting of 1880:*

DEAR BRETHREN:—We do hereby most earnestly petition the Annual Meeting, through the district meeting, to consider the present condition of the church in her confused and divided state, and to make an effort by which may be removed the fast element from among us, which is the cause of the troubles and the divisions in the church.

Now, as all former efforts have failed, in sending query after query to the Annual Meeting, the exercising of patience and forbearance from time to time, all of which have accomplished but little, the so-called fast element gaining ground year after year, and one innovation after another being introduced among us, which if suf-

fered to continue will lead the church off into pride and the popular customs of the world and the other denominations, we think we feel the propriety of a renewed effort on our part to accomplish the object of this petition.

We, in Southern Ohio, have of late years felt and observed the element more than ever, and in serious meditation have we felt the weight of Paul's language in I. Corinthians i. 10, and in I. Peter v. 12. We, as elders of the church, over which the Holy Ghost, we trust, has made us overseers, do feel that duty demands of us to make this effort, that we may have order, peace, and union again restored among us. We offer the following as the remedy, in our wisdom and judgment, whereby a union can be effected: namely, to hold to and maintain the ancient and apostolic order of the church in her humility, simplicity, and non-conformity to the world. And we feel that we can no longer suffer or tolerate those innovations in the church of Christ. The *causes* of the troubles must be removed before peace and union can be restored; and among some of these causes are the high schools among us, popular Sunday-schools with their conventions and celebrations, long protracted meetings, and the way they are generally conducted, by singing revival hymns and giving invitations to rise or come forward, a salaried ministry, and the single mode of feet-washing.

Now the things here named we do not regard as being in harmony with the spirit of the gospel, neither are they in harmony with the ancient and apostolic order of our church, and when we speak of the ancient order of our church we have reference also to non-conformity to the world, not only in dress, but in the building and fancy painting of our houses, barns, etc., after the custom of the world, the gaudy and costly finish put on them, and fine furniture, etc., to set off our rooms and parlors after the fashions of the world, together with fine and costly carriages, etc. In these things we confess that Southern Ohio has gone too far out of the way, and we hope will be willing to reform and make any sacrifice for Jesus' sake.

1. With regard to high schools among us, we fear they will greatly operate against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, "Knowledge puffeth up, but charity edifieth:" (I. Corinthians viii. 1.) "Mind not high things, but condescend to men of low estate." (I. Corinthians i.) Again: "Be not wise in your own conceits." (Romans xii. 16.) The views of our old brethren were in perfect harmony with the gospel as regards this matter, as will be seen by reference to the following queries and decisions:

Annual Meeting of 1831, Article 1. "Whether it was considered advisable for a member to have his son educated in a college? Considered not advisable, inasmuch as experience has taught that such very seldom will come back afterward to the humble ways of the Lord"

Annual Meeting of 1852, Article 12. "How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same? Considered that brethren should be very cautious, and not mind high things, but condescend to men of low estate." (Romans XII. 16.)

Annual Meeting of 1853, Article 23. "Is it right for a brother to go to college, or teach the same? Considered that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience to the gospel." And in 1857, when the subject again came up, the answer of the Annual Meeting is definitely given thus: "*It is conforming to the world.* Knowledge puffeth up, but charity edifieth."

Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged.

2. Sabbath-schools we consider to be more of human origin than by command of Christ or his apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the Annual Meeting in the way many are and will be conducted. Paul says, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Ephesians VI. 4.) This command is given to *parents*, and not to others.

3. Protracted or revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and the apostolic rules of the church. "And Paul, *as his manner was*, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." (Acts XVII. 2.) Again: "And he reasoned in the synagogue *every Sabbath*," etc. Again: "And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the *next Sabbath*." (Acts XIII. 42.) "And the *next Sabbath-day* came almost the whole city together to hear the word of God." (Verse 44.)

4. A salaried or paid ministry is also against the apostolic order. Hear Paul on this subject: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." (Acts 33: 34.) "What is my reward then? verily, that when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel." (I. Corinthians IX. 18.) Again: "Neither

did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you." (II. Thessalonians III. 8.) And when Christ sent out his disciples, he forbade them the carrying or providing of gold or silver in their purses. These were to constitute *no part* of the considerations of the labors before them.

5. And with regard to the subject of feet-washing, what method had we best adopt to provide against the troubles growing out of having different modes of performing the ordinances among us? We hereby recommend and pray that the decision of 1872 be re-adopted by this meeting. The subject was brought before the elders of that Annual Meeting, a committee had been appointed, and a careful investigation made for a final decision of the matter, and after this special investigation and a thorough examination of this matter the Annual Meeting decided to "*make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.*" And in 1876, when it again came up, it was decided that "no church can change from the double to the single mode on the authority of the Annual Meeting."

Now, the decision of 1872 should, we think, have forever settled the feet-washing question, and to this we desire to hold as the order of the church, unless we can be convinced that the double mode is wrong, or that Christ will be pleased with different modes and practices of worship in his church. All do admit that the command is fulfilled by the ancient or general order, and why not abide by it? Why should we have such troubles in these last days with an ordinance that has so long stood under the blessings of God while the church prospered.

Dear brethren, in order to have permanent peace and union restored—which we hope all are praying for—we will have to deny ourselves of the recent inventions among us, and fall back and unite upon the principles of the gospel and the ancient principles and apostolic order of the church. Upon this we were all once united and satisfied until the innovations herein alluded to crept in among us, which are now disturbing our peace. Can we not, dear brethren, all acknowledge that we were not watchful and guarded enough in suffering those strange things to come into the church and repent for our want of faithfulness? *Forbearance*, we think, is the door by which these things came into church one after another, and now it seems there is no door to be found by which to get them out again.

Do not, dear brethren, find fault with us, and conclude we are taking too much upon us. We have, with sorrowful hearts, looked upon the very fast drift and movement of things in the church; and as all efforts to exterminate from the church the things which mar our peace have thus far failed, we saw no better course than the one

presented. Our plain decisions have been disrespected and overruled, and if this state of things shall continue to exist, we will lose all our power in the controlling of the church. We, for the present, can see no better plan by which to restore brotherly harmony and peace than to direct our efforts at the *causes* from whence the disunion arises.

Now, we pray, dear brethren, that this may receive your prayerful and serious consideration, and our wish and desires are that it may pass the Annual Meeting without any compromise. Conrad Brumbaugh, Emanuel Hoover, Samuel Garber, Abraham Flory, Jacob Miller, David Brumbaugh, David Murray, William Cassel, George V. Siler, Samuel Murray, Emanuel Miller.

The foregoing petition was agreed upon and signed by twelve elders at first and two more afterwards; one, however, of the first requested that his name be dropped, which was done. These elders being urged from various parts of the brotherhood, and especially by many members in the Miami Valley, to make this another effort by petitioning Annual Meeting, the petition was read before and was sanctioned by fifteen or more local churches that it should be forwarded to the District Meeting of Southern Ohio. It was so done, and the district meeting agreed to send it to the Annual Meeting of 1880, however not with the entire approval.

At the Annual Meeting there was a *substitute* formed by the Standing Committee which, though it made a plausible appearance to restrict certain things, was destined to *retain* in the church about all the petition wished to have done away, and consequently the answer did not give satisfaction. The substitute and its resolutions read as follows:

"ARTICLE 23. Petition from Miami Valley, Ohio, was presented, and the following substitute was offered and accepted:

"WHEREAS, Our beloved fraternity has been considerably disturbed by the brethren holding extreme views, some being disposed to enforce more vigorously the order of the church in regard to non-conformity to the world, and the principle of non-conformity to the world in giving form to our costume, than has commonly been done by our ancient brethren; while some on the other extreme would abandon the principle of non-conformity so far as that principle has anything to do with giving form to our costume; and,

"WHEREAS, The principle of non-conformity in giving form to our costume, as well as in everything else, has been a peculiar characteristic of our fraternity, and is so stated in our written history, and has had its influence with our non-swearing, and non-combatant, and our general principles identifying our fraternity with the primi-

tive and apostolic church in preserving us from the extravagant expenditures which both the religious and secular world have fallen into, and in obtaining for us as a body the characters of simple honesty, purity, and uprightness in the world; and,

"WHEREAS, It is thought by many, and even so declared, that as a body we are opposed to all improvement and progress; and,

"WHEREAS, Contention and strife in the church are great obstacles in the way of both its holiness and its usefulness; therefore,

"Resolved, First, that we will labor in the spirit of the gospel and in brotherly love to maintain the principle of non-conformity in giving form to our costume, and in every way that the recognized peculiarities of our fraternity require.

"Resolved, Secondly, that while we declare ourselves conservative, in maintaining unchanged what may justly be considered the principles and peculiarities of our fraternity, we also believe in the propriety and necessity of so adapting our labor and our principles to the religious wants of the world as will render our labor and principles most efficient in promoting the reformation of the world, the edification of the world, and the glory of God. Hence, while we are conservative we are also progressive.

"Resolved, Thirdly, that brethren teaching through the press or ministry, or in any way, sentiments conflicting with the recognized principles and peculiarities of our fraternity shall be considered offenders, and dealt with as such. And to specify more particularly the subject named in the petition, we offer the following as an answer:

"1. Inasmuch as there exists a widespread fear among us that the brethren's high schools are likely to operate against the simplicity of the gospel of Christ, as also to cultivate the desire for an exclusively educated ministry, to guard these schools, therefore, from producing these effects, we think the principals of these schools should meet and adopt rules that will prevent such tendency, and said rules be in harmony with the Annual Meeting.

"2. Sabbath-schools, when held in the spirit of the gospel, may be made the means of bringing up our children in the "nurture and admonition of the Lord;" but should have no picnics and celebrations, or any vain things of the popular Sunday-schools of the day connected with them.

"3. All meetings for worship should be held as our stated or regular meetings are held, and we be cautious not to use such means as are calculated to get persons into the church without gospel conversion—such as over persuasion or excitement, simply to get them into the church—but use the gospel means to get them to turn away from sin.

"4. In regard to a paid ministry, we believe it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an inducement to brethren to preach, but to poor ministers who are faithful, both in the doctrine and practice of the church, we would encourage giving toward their necessities, as also of defraying their expenses of traveling in attending to church interests.

"5. Inasmuch as our old fathers have always admitted the validity of both modes of feet washing, and as much as we desire a more perfect union in this matter, we cannot condemn either mode as being invalid. And inasmuch as former decisions have failed to settle this to the satisfaction of all, we advise more forbearance and liberty to the conscience of our brethren in this matter, because both have been practiced among us, and the best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves. But this shall not be construed to annul the present decision and advice of Annual Meeting."

From this it will be seen that the Annual Meeting of 1880 did not read and act upon the petition itself, but the above "substitute" was made and presented to take its place. But the manner the petition is here disposed of, and the way in which the answers or resolutions coil around the high schools, Sunday schools, etc., so as still to retain these with the other grievances in the church, could not render satisfaction to the brethren, and, instead of putting these things *away*, it rather by these would-be restrictions, *recognizes* them as having a legal right in the church, which was thought was leaving things in a worse shape now than it was before.

And the terms the Annual Meeting here uses in defining her position, saying that, "While we are *conservative* we are also *progressive*" (which though very true, for that was the exact position of the Annual Meeting at that time, and is yet), was not satisfactory, for the brethren were praying to have the progressive movement *put away* and not retained.

And the term which the Annual Meeting uses with regard to feet washing, saying that "our fathers always *admitted the validity* of both modes of feet washing," was not considered exactly correct nor consistent. The fathers bore with or *suffered* the single mode where it existed, as it lay comparatively quiet then, not causing much trouble, but both the fathers and the Annual Meeting until late years considered the double mode *the* mode and the only recognized mode, and hence the single mode was not considered strictly valid, or of equal propriety with the double mode.

And in concluding this matter the Annual Meeting says, "The best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves."

This, also, was very unsatisfactory to the brethren, for it was clearly seen that every effort the brethren made to Annual Meeting to get these things out, she gave them but the more foothold. "Liberty of conscience." This was thought was only kindling the fire for further disunion and contention—every one do as their conscience may choose to dictate! Conscience the guide! One of the most dangerous doctrines ever preached, and it came from the brethren's Annual Conference Meeting. The tendency, if the "conscience" may be a guide in one of the Lord's ordinances, it may be the same in another, and where, in such an order of things, can exist the Lord's people who are to be of "one mind" and "speak the same things?"

The brethren were by this time very nigh discouraged, and it was by many now declared as entirely useless and fruitless to go to Annual Meeting any more.

It was also discovered that the church was still more inclined to depart from her former established practices. We were informed by letter thus: (Speaking of a certain state district, composed of about eighteen or twenty local districts) "Here, as yet, all the churches practice the double mode; *but*," says the writer, "my impression is that in a year or two they will change solidly to the single mode. The drift of sentiment," says he, "is settling in strong in Indiana, Illinois, Iowa, Northern Missouri, Kansas, and in the East, toward the single mode."

Such a state of feeling existed in 1880, after the petition had been before Annual Meeting. It becoming manifest that the way it was disposed of did not, in the least, check this disturbing element. And not much wonder when it is said in the substitute in answer to the petition, "*While we are conservative, we are also progressive.*"

About this time also other grave departures were not only thought of and advocated, but actually practiced. We will here cite to a few. First, the *reporting of sermons*. This was indulged in by some of our leading brethren, taking their reporters and have them note their speeches as delivered to the audience, and afterwards published in their periodicals. This matter of making a public report even at our Annual Meeting was in former years not allowed, and brethren who are now at the head of the Annual Meeting take the liberty, when they go to their regular meetings, to have their sermons noted. In the year 1870 a brother was severely censured and corrected for having brought a reporter, at his own expense, to the Annual Meeting of 1869, but now it is done every year, and the Annual Meeting says nothing against it. Their conscience allows them to do now what they would not allow H. R. Holsinger to do at first—in 1869.

Sunday-schools and Sunday-school conventions were at this time also more strongly advocated than ever, and it was clearly seen that the state of things were becoming more corrupt and determined continually.

Now, the way the aforesaid petition was disposed of, and the manner that things were moving in general, gave rise to a notice for a special council, as noted in the *Vindicator* of 1880, page 378. We give it here: "Having learned that many brethren in different localities and states think there should be a consultation of the brethren in order to learn the minds of one another, to know if all can be satisfied with the disposition that the Annual Meeting made of the Miami Valley petition, and if not, to learn what course would be thought best to be pursued for the good of the church, we have therefore agreed, after having had considerable correspondence with brethren in other states, and after having convened together in the fear of the Lord on the 9th day of November, 1880, to appoint a meeting for special consultation, to be held with the brethren in the Wolf Creek Church, Montgomery County, Ohio, on the 8th day of December next, to which all our faithful and steadfast brethren—both in the ministry and at the visit—who are in favor of the *ancient and apostolic order of the church, as set forth in said petition*, are most heartily invited. Brethren coming by railroad will stop off at Brookville, on the Pittsburg, Cincinnati & St. Louis Railroad, about twelve miles west of Dayton. Brethren coming from other states beforehand are invited to stop and visit adjoining churches, if convenient. It will, of course, not be expected that any of those who have been expelled in any of the states will take part in the deliberations of the meeting. Signed by Abraham Florey, Samuel Garber, David Murray, Samuel Mohler, Wm. Cassel, G. V. Siler, Samuel Murray, Emanuel Hoover. The brethren's papers will please copy."

We give this notice to show that the brethren in the Valley did not aim to take this into their own hands, but that a general consultation might be had. The meeting of the 8th of December was well attended by the leading brethren from different states, and after deliberating for nearly three days it was concluded that the Miami Valley petition again go to Annual Meeting. And it was moved by D. P. Saylor, that, with regard to feet-washing, the Annual Meeting shall be asked to fall back to her decision of 1872. It was decided that the petition shall go *direct* from this meeting to Annual Meeting. It was so agreed on and advised by the leading men of the Annual Meeting.

*Minutes of the Miami Valley Council and the Petition.*

At the special or great council meeting held with the brethren of the Wolf Creek Church, on the 8th, 9th, and 10th of December,

1880, brethren from the various states being assembled, the following resolution with regard to the subject of feet-washing, after the evils of the present manner of observing it were fully considered, was proposed and passed the meeting unanimously:

*Resolved*, That with regard to the mode of feet-washing, we ask the Annual Meeting of 1881 to re-adopt the decision of 1872, and repeal all decisions made since then that do in any wise favor or encourage the single mode. This resolution to be sent to the Annual Meeting of 1881 for confirmation.

The question was asked the meeting, Whether brethren had the right to petition the Annual Meeting and to sign the same. Answered that they had the right to do so and sign it, of course.

*Question 2.* Asked if the committee of last year authorized any brethren to go abroad, out of their own territory, to ordain two brethren. The brethren present of the last Standing Committee said they gave no such privilege.

*Question 3.* Is such a course legal? Answered that adjoining elders should be consulted in all such cases, and that if such work was done, it was illegal, and the elders are not bound to recognize it.

A decision of Southern Illinois was read on the same subject, which gives it as wrong to do so. It was, therefore, decided that,

WHEREAS, Offense has been given to churches by elders going from home and ordaining brethren without consulting the elders of the adjoining churches in which the ordination is made, and contrary to the general order of the brethren; therefore,

*Resolved*, That all elders be admonished not to do as above stated until next Annual Meeting, when the duties of elders in regard to this work will be more definitely defined.

A supplement to the Miami Valley petition was read, but it was concluded to consider the petition first.

Commencing at the petition the subject of high schools was first read. It was found that one great objection to these schools was, that some have assumed the authority to call them and advertise them as the "Brethren's School," when the Annual Meeting never gave them such authority.

*Query 1.* With regard to high schools among us, we fear they will operate greatly against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, "Knowledge puffeth up, but charity edifieth." (I. Cor. VIII. 1.) "Mind not high things, but condescend to men of low estate." (I. Cor. I.) Again, "Be not wise in your own conceits." (Rom. XII. 16.) The views of our old brethren were in perfect harmony with the gospel

as regards this matter, as will be seen by reference to the following queries and decisions:

Annual Meeting of 1831. Article 1. "Whether it was considered advisable for a member to have his son educated in a college? Considered not advisable, inasmuch as experience has taught that such very seldom come back afterward to the humble ways of the Lord."

Annual Meeting of 1852. Article 12. "How is it considered by the brethren if brethren aid and assist in building great houses for high schools, and then send their children to the same? Considered, that brethren should be very cautious, and not mind high things, but descend to men of low estate." (Rom. XII. 16.)

Annual Meeting of 1857. Article 28. "Is it right for a brother to go to college, or teach the same? Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience of the gospel." And in 1857, when the subject again came up, the answer of the Annual Meeting is definitely given thus: "*It is conforming to the world.* Knowledge puffeth up, but charity edifieth."

Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged; therefore,

*Resolved*, That this meeting petition the Annual Meeting of 1881 to re-adopt the answer to Query 28, of 1853, with the following amendment: "*It is conforming to the world*, and repeal all the decisions that have been made that favor high schools conducted amongst us by the brethren." The above passed the meeting almost unanimously.

*Query 2.* Sabbath-schools we consider to be more of human origin than by command of Christ or his apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the Annual Meeting in the way many are and will be conducted. Paul says, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.) This command is given to *parents*, and not to others; therefore,

*Resolved*, That we petition our next Annual Meeting to withdraw the right of holding Sunday-schools in the brotherhood.

Passed nearly unanimously.

*Query 3.* Protracted or revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and the apostolic rules of the church. "And Paul, *as his manner was*, went in unto them, and three Sabbath-days reasoned with

them out of the Scriptures." (Acts XVII. 2.) Again, "And when the Jews were gone out of the synagogue, the gentiles besought that these words be preached to them the *next Sabbath.*" (Acts XIII. 42.) "And the *next Sabbath-day* came almost the whole city together to hear the word of God." (Verse 44.)

*Resolved*, That this meeting petition Annual Meeting to revise the answer of Article 3 of the petition, so as to read, *and we be not allowed to use*, instead of the words "be cautious."

Passed unanimously.

The answer as revised will read thus: "All meetings for worship should be held as our stated or regular meetings are held, and *be not allowed* to use such means as are calculated to get persons into the church without gospel conversion—such as over-persuasion or excitement, simply to get them into the church, but use the gospel means to get them to turn away from sin."

*Query 4.* A salaried or paid ministry is also against the apostolic order. Hear Paul on this subject: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." (Acts 33: 34.) "What is my reward, then? Verily, that when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel." (I. Cor. IX. 18.) Again, "Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you." (II. Thess. III. 8.) And when Christ sent out his disciples he forbade them the carrying or providing of gold or silver in their purses. These were to constitute *no part* of the considerations of the labors before them.

*Resolved*, That this meeting urge the elders of our fraternity to carry out the decision as given by the last Annual Meeting, which is as follows:

In regard to a paid ministry, we believe it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an inducement to brethren to preach, but to poor ministers who are faithful both in the doctrine and practice of the church, we would encourage giving toward their necessities, as also of defraying their expenses of traveling in attending to church interests.

The above being disposed of the condition of many of the members in parts of the brotherhood was considered, and it was further

*Resolved*, That by the general voice of this meeting we advise our brotherhood to bear with all our brethren and sisters in the several localities who have been threatened by a majority who, perhaps, have limited their time—members who seem to want to abide by the general order and the petition, and against whom there

is no individual charge existing. The united voice of this meeting is to bear with all such until the Annual Meeting shall consider the business of this meeting; and we further advise that all those who have been expelled for holding the sentiments in the Miami Valley petition shall be held as members of the church, and that they shall not be held to acknowledge simply for holding those views.

QUERY.

With regard to the present missionary plan, with its "Board of Directors," etc., we are not in full harmony with, and do therefore offer the following:

That we ask the Annual meeting of 1881 to recall said decision of last year, in which we fear a paid ministry is encouraged, and urge it earnestly upon the brotherhood to be more actively engaged in spreading the truth amongst us, and to all as much as can be done, but in a more simple manner, after the pattern and advice of the church as given us heretofore.

Decided by this special council that this query shall be first presented to the district meeting.

The conduct of the brethren generally and the spirit of humility and Christian courtesy manifested during the time of this meeting was commendable, and had, we trust, its good effects. The special call for this meeting was by many thought to have been quite needful, and it is hoped that its salutary effects would be felt and appreciated by all.

By order of the meeting.

SAMUEL KINSEY.

Kinsey's Station, Montgomery Co., Ohio.

Accordingly this petition was handed to the Standing Committee. But now these same Annual Meeting brethren who, on December 8th, helped and said it should go up begin to draw back, saying that it did not come there legal and would likely be objected to; so it was not permitted to come before the general council for consideration in the way it was agreed upon by these leading brethren, but was declared illegal. None of the leading brethren who helped to send the petition up again did defend it before the meeting save one; and not only was this petition thus rejected as illegal, but the following was passed against it at the same meeting:

"ARTICLE 22. *Resolved*, That the decision in regard to what is called the Miami Elders' Petition is as near right as any that can be reached upon the questions embodied in said petition, and the prosperity of the brotherhood demands that said decision of Annual Meeting of 1880 remain unchanged."

In the spring of 1880 the brethren of the Dry Creek Church, Iowa, presented a petition similar in substance to the one from the Miami Valley, and passed it through the Middle District of Iowa to the Annual Meeting, but it got no further than to the Standing Committee.

In rejecting the Miami Valley petition, and then passing the foregoing resolution against it, and that by some of the leading brethren of the Annual Meeting who had agreed at the December 8th meeting that it should go up direct from there and have a hearing, did now fully settle and confirm the idea and lamentable fact that nothing could ever be expected from the Annual Meeting that would do away with the innovations which caused the trouble and threatened division. Here was laid the *cause* which was now *fully ripe* for a movement to afford relief. Here many of the fathers and members over great portions of the brotherhood, who felt to hold on to the former practice and usages of the church were not only disappointed, but much discouraged, and viewed it as useless and a waste of time and effort any more to go to Annual Meeting, and to quietly settle down with folded arms and see the church still more drift into a state of apostacy and general corruption they could not, and hence, inasmuch as the petition was rejected by Annual Meeting and did remain in the hands of the petitioners, notice was given through the *Vindicator* that a meeting would be held with the brethren in the Ludlow and Painter Creek Church, near Arcanum, Darke County, Ohio, on the 24th day of August, 1881. The object of that meeting was stated thus: "The meeting is intended for all the faithful part of the church in the various states and localities, that they may consult with regard to the necessary provisions for the preservation of a unanimity of sentiment in faith and practice, the purity of the church," etc. The day arrived and the meeting was well attended, brethren and sisters from various states being present. The meeting was opened by singing

"Come Holy Spirit heavenly Dove,  
With all thy quickening power."

After an appropriate exhortation and prayer the seventeenth chapter of John was read. After a few brief exhortations on the chapter the object of the meeting was stated. The state and condition of the church was stated, and the efforts made by the brethren for years to bring about a better state of affairs, having failed at the Annual Meeting—not the satisfaction rendered to meet the desired ends. It was stated, "This meeting has been called that a remedy may be arrived at by which to restore the desired object. A unanimity of sentiment is desired and should be had if possible."

Up to about the middle of day an interchange of views and the state and condition of the church in various parts of the brother-

hood, together with what would be best to do, were the topics under consideration. About 1:00 P. M. the deliberations were resumed, and the following resolutions were proposed as a remedy:

*Resolutions passed at the Special Conference, held with the brethren of the Ludlow and Painter Creek Church, near Arcanum, Ohio, August 24, 1881:*

After a careful hearing of the present condition of the church from the brethren of Ohio, and from those that were present from other states, the following paper, with its resolutions, was considered and passed:

DEAR BRETHREN:—It is manifest that our church is in a confused condition, and that duty requires something to be done for the peace and union of our church. There is a spirit or element amongst us which is disturbing our peace. Our dear old brethren have borne it all patiently for about thirty years. Up to the year 1851 peace and union existed in the church. In the year 1851 the first paper was granted to be printed amongst us. In 1857 Sunday-schools were rather granted. In 1858 liberty was granted for long revival meetings and also high schools. These somewhat disturbed the peace of many brethren. Thus we clearly see that when the order of the church was once broken, one new innovation and deviation after another crept in amongst us to the sorrow of many brethren and sisters.

Two ways of observing the ordinances of the house of God also crept in amongst us, greatly disturbing the peace and union of the church. First—The supper was put on the table at the time of feet-washing. After a little some also wanted the bread and wine on the table at the same time. And now, also, two or three ways are suffered in practicing the ordinance of feet-washing. And the single mode is also strongly advocated, and was very nearly granted by the Annual Meeting of 1880. Money soliciting and begging is also granted, and what next the Lord only knows.

Dear brethren, do we not clearly see that we are fast drifting into the popular customs of the world? Thus far our old brethren have suffered themselves to be led along until they feel to be led no farther in this current. So far they have borne all these things patiently, but have made many efforts by sending query after query to Annual Meeting, which accomplished but little in checking this fast element among us. A mild and friendly petition was sent to the Annual Meeting of 1880, praying that body to grant the request therein asked for. But instead of that they framed an unsatisfactory substitute with an answer. After a close investigation of that substitute and answer, many brethren considered it to be unscriptural with its answer, and we think it has been a cause of divisions in the church. Many brethren and sisters were, therefore, not satisfied with it, and so we sent it to the Annual

Meeting again in 1881, when it was rejected and made out illegal with the council of December 8, 1880. Many tender feelings were wounded in looking over these proceedings, and hence are discouraged in making any further efforts or requests to this body, which, of late years, has been so much controlled by the fast element that it looks like as if the old brethren are but little regarded.

Now, dear brethren, you need not wonder or fault us, when we feel to be led no further in this popular current, and hence have made this another effort in calling a council to effect something for the peace and union of our church, to try and agree upon some rule or order for the Brethren's Church in the future. And we see no safer plan than to adhere more strictly to the ancient order of the church as practiced by the ancient fathers of our church, which we believe was in strict harmony with the spirit of the gospel, and in which a number of our churches were organized—in the same faith once delivered unto the saints, and hence about all believed in the universal practice of our ancient brethren, with a few exceptions.

Be it, therefore, *Resolved*, That we will more strictly adhere to the self-denying principles of the gospel, as practiced by our ancient brethren, and as set forth in our petition of 1880, to which we wish to hold. With this amendment as the petition mentions popular Sunday-schools, and revival meetings the way they are generally conducted, to be more clearly understood, we say that we feel to suffer none in the Brethren's Church, and then we will be sure to have no trouble with them. No Sunday-schools, no high schools, no revival meetings, no paid ministry, no missionary plans or mission boards, as now granted by Annual Meeting. No money soliciting or begging to carry out such plans. No single mode of feet washing, no musical instruments, as pianos, melodeons, and organs, etc. No unlawful interest to oppress the poor.

*Resolved*, Further, that we fully adhere to primitive Christianity as taught by Christ and his apostles in all his commandments and precepts, as practiced by our forefathers (the first above-named things we do not understand as belonging to primitive Christianity as taught by Christ and his apostles), and that we strictly adhere to a plain and decent uniformity of dress as soldiers of King Immanuel; that the brethren wear a plain, round-breasted coat with standing collar, hat, overcoat, and everything else to correspond. A plain way of wearing the hair and beard—no fashionable mustaches and no roached or shingled hair. The sisters also to wear a plain, modest dress and bonnet, also a plain white cap in time of worship or on going abroad; in short, that the brethren and sisters let their light shine as a light on a "candlestick," and not part or wholly under the "bushel," but to show to the world that we try to possess what we profess. And above all that brethren and sisters be

more upon their guard and more reserved in their conversation, as that "unruly tongue is doing much mischief among us."

Now the above-named things we claim are in strict harmony with the spirit of the gospel, and thus we should strictly adhere to and fulfill our baptismal vow, which we made before God and many witnesses. Also, we look upon our many periodicals the way they are conducted as being very injurious to the cause of our Master.

We are by no means opposed to mission-work, if carried out in gospel order. Neither are we opposed to assist our poor ministers in such work; and when we speak of carrying out the ancient order of our church, we do not mean all little usages and customs that were amongst our people then, but to be more of "one mind" and speak and teach more the one and same thing as taught by the apostle. (Read Romans XII. 12, 16, 17; Galatians I. 6, 7, 8, and 9; II. Thessalonians III. 6; I. Timothy VI. 5; II. Timothy III. 5; Titus I. 10, 11; Second Epistle of John x. 11; II. Corinthians VI. (latter part of chapter); Revelation II. 14, 15, 20; Revelation XVIII. 4, etc.)

Now, after this resolution is accepted, we advise that all our members be counseled in every church in the valley, and in all other districts in our brotherhood that unite with us. Do the same to get the minds of the members. And we advise that two faithful and impartial elders be present at those councils, as we want nothing but honesty and fairness. But first, before any council is gone into, the members should be well instructed and enlightened in every point, showing no partiality nor forbidding brethren to give their opinion in love on both sides. After the members are well enlightened, let each member express his own mind, that a fair decision may be made, so we can learn how many will stand united to the ancient order of our church; and if some should ask time to consider, let it be granted them. To such the door of the church is open. But such as will express themselves not willing to stand united with the ancient order of our church, we could not help them, and if they would afterwards change their minds and wish to unite with us, they will then have to enter legally according to order, the door of the church to be open for them also; but such as will not stand united with us in the apostolic order of our church, would then have to be disfellowshipped from the old brethren's church.

Signed in behalf of the meeting by the following elders: Abraham Flory, Jacob Miller, David Murray, Emanuel Hoover, George V. Siler, Emanuel Miller, David Wise, Stephen Metzger, Samuel Garber, Nathan Haywood, Conrad Brumbaugh, William Cassel, Joseph Arnold, Jacob Metzger, Samuel Musselman.

However, before the foregoing resolutions were submitted for adoption considerable was said by a few brethren against the propriety of adopting them, although it was unanimously admitted that these resolutions were in harmony with the former usages of the brotherhood. It was also intimated, in answer to a question, that all those who would vote to stand by these resolutions would absent themselves from the then acknowledged Annual Meeting, which fact we think was well understood that such would be the case, unless the Annual Meeting party would come back and do away with the innovations as set forth in said resolutions. After considerable was said for and against the move of adopting the proposed resolutions by way of enlightening the members, a rising vote was taken, and a large number of members of both brethren and sisters rose up in favor of the resolutions being adopted, and it was so.

#### THE EFFECT.

We will now proceed to give a brief sketch of how the adoption of the aforesaid resolutions affected the general brotherhood. But we will, in the first place, call the attention of the reader to consider well the *intention and purpose* of the resolutions.

First, it is seen that the intention was to rid the church of the innovations and movements as set forth in the various petitions and in the resolutions, and bring it back to former usages.

Second, and it is seen that no *compulsory* measures shall be resorted to; no coercive means to be used; nothing but fairness to be desired and practiced; and no member to be required to take their stand until a fair chance is given to be fully enlightened, if so need be, and then each choose for themselves. Time is to be given to each one to consider whether they wish to stand in fellowship with those who tolerate those innovations and deviations from the old order which caused this division, or whether they wish to stand with those who have now resolved to no longer go with that party who advocate and practice the departures from the ancient faith of the church. So each member could act from volition of mind, whether to stand identified with the new things as brought into the church, or from choice go with those who have now renounced them. Such a course, under these circumstances, was thought would be neighborly, brotherly, and Christian.

But instead of this course being pursued the same evening, perhaps after the resolutions were adopted, plans were already talked of by the opposers as to how they might defeat this work; and in a few days it was discovered that there was formed a party designated as the "conservative" Annual Meeting brethren. These at once and in haste commenced operations on rather rash and coercive princi-

ples. One-sided visits were ordered to members, and councils appointed without precedent or gospel authority. The work was carried on in this wise: Young brethren did hastily, without counseling their elders who had the oversight of them and the churches for years, and who had labored faithfully in building up the good cause, send visits and arraign thus their elders and others before councils, making them out as evil doers, obtaining judgment against them, casting them out that it might be fulfilled as the scripture saith, "Blessed are ye, when men shall hate you, and when they shall *separate you from their company*, and shall reproach you, and *cast out your name as evil*." And no doubt some of those who were now so very busy in working behind their old brethren's backs in this of appointing councils and bringing those fathers and mothers into judgment for no other question than the part they took in petitioning Annual Meeting, and wishing to indorse and stand by the resolutions, did so, that they might quickly scare, crush, and kill out the work of August 24th; for some did afterwards, when closely questioned, confess to that effect.

But thank the Lord the brethren still live! The severer the treatment the firmer the brethren became. Every notch they made convinced the brethren but the more, and made them but the stronger. The Lord's ways are not man's ways. They first introduced changes and new orders into the church which *caused* the division, and now in their blind zeal they finish it. It seemed as though the Lord used them as instruments by which to accomplish the work of giving relief to his faithful few who were "groaning and paining to be delivered."

But there were exceptions. There were certain leaders who went from church to church, carrying on this sort of work, while there were hundreds who were and still are of a neutral inclination. Some did what they did do because they knew no better at the time, and have regretted it since. In some churches six or seven only stood for the old way at first, but soon increased to thirty or forty. In others sixty or seventy, but soon increased to double the number. Many stood back "for fear of the Jews," but in nearly all the states are they continually coming over to the old landmarks as fast as they can have the self-denial and fortitude so to do. It is however just here to say that these young brethren were encouraged to go on with this kind of work by certain rashly minded elders from other parts, who chanced to be in the valley at the time. On the 2d day of September (only nine days after the resolutions were passed) was a council meeting held in the same church where the resolutions were passed. Here the elder, two ministers, three visiting brethren, and a goodly number of members were already expelled for wishing to stand by the ancient usages of the church as set forth in the resolu-

tions. Some were denied the privilege of giving their reasons in full why they preferred standing with the old order part of the church (it seemed as there were now two parts becoming manifest). Advantages were taken and unfairness was manifest in this council as well as in getting it up, for much was said to *intimidate* members; so much so that many felt afraid and did not act out their convictions of right immediately. This unfair and one-sided hasty work was carried on in most of the churches where there were any that dared to say they wished to stand with the old order part of the church. In some churches fifty and more were expelled at one time. Ministers and even old faithful elders, with all who wished to stand by the resolutions and could no longer fellowship the innovations, were forbidden the privilege to preach and worship in the church houses which their own hands had helped to build, offering them not a farthing of remuneration, nor any proposal of compromise; and instead of pointing to the gospel and "provide things honest in the sight of all men," they pointed to the supreme courts.

In places where the keys were held by the old brethren part new locks were put on by the Annual Meeting brethren, when at the same time the brethren proposed to open the house alternately or divide amicably; but all this did not satisfy them. This assumption of power of locking church houses was generally held and urged by the official part. The laity had very little or no say in the matter. This domineering power also assumed to say, even in public, that all those ministers they had expelled would subject themselves to a fine of five hundred dollars, if they did solemnize marriages, while the county judges who know the causes of separation said *not so*, but tell the brethren to go on as usual. we will recognize your work, which they did do.

Now, this public announcement that the old brethren could not legally solemnize marriages was no doubt purposely so said, that the prophetic language of Paul to Timothy might be fulfilled—"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith . . . *forbidding to marry*."

Many things were said at these expelling councils to intimidate and break down this reform work, and it was even intimated at several councils that it might come to pass that if those who were expelled were not careful they might be put into the ban. Loud predictions were made that this reform work of the brethren would soon come to naught—referring to factions who had been expelled and gone off years before for some of the very same new things that are now tolerated by this Annual Meeting party.

At some places the resolutions were read and pronounced very bad, and at some places they were pronounced good. Questions were so differently put to the members that many did not know how to

answer. At one of those councils the reading of the resolutions was ruled out, so ordered by the elder in charge of said congregation, and yet the issue was to stand by the resolutions or remain with the general brotherhood and its Annual Meeting, the church not knowing as a body what was set forth in the resolutions.

This severing of the churches in this rash manner, and locking of church houses, and grasping all the church property, expelling of elders, ministers, and some of the most faithful members, commenced in a few days after the meeting of August 24th, as already stated, and in about six or eight weeks twelve or fifteen church districts were visited in the Miami Valley, and all shared the same treatment. In the meantime the same kind of work had already been learned in Indiana, and was going on there. In this limit of time hundreds were expelled, and nearly all the church property taken, and the doors locked against them, the brethren making no resistance, but endeavored to bear it with patience. Much more could be said by way of setting forth the unfairness and harsh treatment manifested by this expelling party, but we forbear.

It is just to say that some who took an active part in this expelling of the old fathers and mothers in Israel, together with others that wished to stand to the former usages of the church, as set forth in the petitions and resolutions, did at first work with the brethren, signed the petitions, and urged the elders to come upon some plan to take a firm stand against those innovations, but afterwards changed their course, which, after helping and urging that a stand be taken, looked a little hard to see them turn as they did, and act a conspicuous part in putting down the very thing they at first helped to bring about. Others talked strong that something would have to be done for the church, but when it came to the point they turned back.

After this expelling and locking of church houses was principally done, it occurred to the minds of some that their work should be ratified by their Annual Meeting. Accordingly in the spring of 1882—perhaps five or six months after their work was done or rather well under way—a petition was presented to their Annual Meeting, which reads as follows:

“WHEREAS, Certain elders and others became aggrieved at our Annual Meeting in her manner of doing business, and also at some of her decisions, and hence have framed certain resolutions in which are set forth the cause of their grievances; and on the 24th of August, 1881, they met together from different states in the Ludlow and Painter Creek Church, Darke County, Ohio, where those resolutions were read, and some remarks made upon their merits, etc.; and after an explanation by their foreman, when he said ‘that all who vote for these resolutions separate themselves from the general brotherhood and its Annual Meeting,’ they then took a rising vote

to ascertain who were willing to accept their resolutions, thereby causing a division in the brotherhood, and especially in southern Ohio, hence bringing about a necessity for the elders and officers of the church, who were still willing to stand by the general order and usages of our Annual Meeting, to bring the matter before their local churches, where all that have gone with the resolutions were excommunicated from the church; therefore

*Resolved*, That we ask Annual Meeting, through district meeting, to indorse the action of the churches in southern Ohio and elsewhere in regard to those who have gone with the resolutions, and also to enter the same upon the minutes.” Answer: “This Annual Meeting does endorse the action of the churches which expelled the members who accepted the resolutions referred to above.” (Article 13.) This resolution passed their meeting without inquiry or explanation. (See their full report, page 58. One who gave such advice was the first to move to pass it.)

Inasmuch as we have already set forth with what kind of spirit this expelling was done, and how unchristianlike those who were expelled were treated, and as we also gave the causes, we will here only call to mind a few things on this action of Annual Meeting endorsing this work: First, it would have looked more intelligent upon the part of the meeting if this matter would have been brought to light before a vote was taken, it being a fact well known that but few, comparatively speaking, of that Annual Meeting understood the real issue of the causes of this expulsion, or how it was done. Second, it is just to state that this Annual Meeting did pass a decision in the early part of its deliberations, making its decisions *mandatory* (see Article 5), and then they ratify this expelling and house-locking without bringing before that body what was done, and how those who were expelled were treated. This shows advantage-taking and unfairness, and it *binds*, according to the mandatory clause, those who did not have a full knowledge of what was done, having no chance to know, because the question was not explained before it was passed.

But after all this expelling and closing of churches, denying of solemnizing marriages was done, it did not stop the work on the part of those who were thus ruthlessly dealt with. Church-houses of other denominations, private houses, barns, and school-houses were offered to the brethren, and in fields and groves congregations would meet to hear those preach who were thus formerly expelled, and so the good work went on, and in a short time hundreds came out from this “conservative” party, and united with those who had thus been set out. Some who had helped in the work of expelling afterwards saw their mistake, came and asked pardon, and also joined in with them.

On the 25th day of November, 1881, according to appointment previously made, a goodly number of the old order part of the church—as they were now called—met at the barn of Brother Abraham Landis in the Salem Church, Montgomery County, Ohio, for counsel, and there decided to use the word *old* in connection with *German Baptist Brethren*, setting forth their position and desires for the old church worship, and to designate them from the *new*, or those who introduced and admitted new measures into their body; also for the purpose of writing deeds and giving certificates of membership, for it was understood already for some years that those who contended for the old practices of the church were known as the “old brethren,” or the “old order brethren.” Here also were made arrangements for the Yearly Meeting, which was held at Brookville, Ohio, on Pentecost, of the year 1882. Arrangements were also here made to send brethren to other states, east and west, to help those who had been oppressed, and had made urgent appeals to the brethren of the valley for assistance. Suffice it here to say that many were found in the several states who had not enjoyed fellowship for several years, because of the innovations which could not be sanctioned by all, and which finally caused this division. It is but just to state here that in this arrangement—to visit such who had made appeals—a body of members were found in the East who had previous to the day of Pentecost, 1881, separated themselves from the innovations tolerated by the general brotherhood and its Annual Meeting, and who had convened in council in Frederick County, Maryland, on Pentecost, 1881; and it was seen from their minutes that they in council were a united body, and labored to bring about that unity which formerly existed in the Brethren Church. This body numbered nearly five hundred members. The visit to them was made at their urgent request, and was much appreciated and enjoyed by them, and they at once co-operated with the old brethren of the Miami Valley and the western states at the Yearly Meeting to fall back to the old order of the church.

The congregations of the old order brethren were soon in working order on the old platform, as set forth in the resolutions and petitions, and at the meeting on Pentecost, 1882, churches were represented from nine different states. Here, in order to place on record the very severe opposition that their opposers manifested, it may not be amiss to state that we were, by the legal authorities, informed that they sought advice to know if the brethren could not be stopped from holding their Yearly Meeting; but the judge said to them, “No;” that the Constitution of the United States granted all believers the free right of worship. Equal to this it may also be proper to state that at one of their council meetings, where they were putting on new locks during the services, or about that time,

to keep the brethren out, one of their elders arose and said he believed it to be their duty to do all they could to keep the old brethren from preaching. This language fully convinced one certain brother who heard it, and he left the meeting. Such was the bitterness and trying opposition the brethren had to contend against at this time; but it seemed they prospered but the more. The brethren's Yearly Meeting was well attended from the different parts of the brotherhood, and many members were in attendance. The business was done harmoniously, and in a way these meetings were held in days of yore.

At this time the brethren's congregations were increasing in some localities by members coming and identifying themselves with the old brethren, doubling and thrifling the number that first came out, that it became needful to build meeting-houses again in some localities for the accommodation of the people, the brethren having no expectation of having access to the houses they helped build, having been locked out, and locks being changed, and this ratified by their Annual Meeting, as already set forth. The brethren were not willing to go to law with brother for their just rights, as this would have been a violation of one of the cardinal principles ever held sacred by the brethren church. Quite a number of church-houses were built in the Miami Valley and other parts of the brotherhood during the summer of 1882.

Here it may be just to say, in order to show the reader what continued opposition this reform work of the brethren met with by their opposers, that not only were former privileges and rights denied, but many things were said to operate against them, and some things were done as it seemed to stop the building of new houses. In the fall of 1882 a church building was commenced in the Grove Church in Miami County, Ohio, on a lot donated to the old brethren for the purpose of building on it a house for worship. This lot joined the lot on which stood the house which had been built in common. The lot now donated has on it a spring, and certain privileges to the water of this fountain had been granted by conveying it in pipes to the house that had been built in common. When this new building was commenced, it was set near the head of this spring for the purpose of also having the benefit of it, there being an abundance of water. After the building was well under way a suit of infringement was brought against them by their conservative brethren. The old brethren proposed a compromise, but wished to go on with their building. An injunction was served, the process of building stopped, and the old brethren were arraigned before the court on the 27th day of November, 1882. The following is the sheriff's notice to the brethren:

STATE OF OHIO, }  
Miami County, ss: }

*To the Sheriff of the County of Miami:*

You are hereby commanded to notify John Filburn, Samuel Studabaker, Silas Arnold, James Brubaker, as trustees and deacons and pastors, Harrison Shull and Joseph Arnold, as pastors of the Old German Baptist Church in Bethel Township, Miami County, Ohio, James White and James Berringer, that they have been sued by Henry Gump, pastor, David Filburn, Jacob Hawver, Jacob Frantz, as the deacons, and Jacob Coppock and the trustees of the German Baptist Church in Bethel Township, Miami County, Ohio, in the Court of Common Pleas of Miami County, and that unless they answer by the 9th day of December, 1882, the petition of the said plaintiffs against them filed in the clerk's office of said court, such petition will be taken as true and judgment rendered accordingly. You will make due return of this summons on the 20th day of November, 1882.

Witness my hand and the seal of the said court at Troy this 6th day of November, 1882.

J. B. LATCHFORD.

Clerk of the Court of Common Pleas, Miami County, Ohio.

I hereby certify that the within summons and indorsements thereon is well and truly copied from the original summons.

J. M. CAMPBELL, Sheriff.

After the case was examined by the court it was declared no infringement, and the old brethren paid their own costs and can go on with their building. The notice served on the old order brethren by the sheriff distinctly declared that they were "sued." The bringing of this suit did not only hinder the process of building for the time being, but cold weather set in, and it could not be put up and enclosed so as to protect the work already done.

Suits were also brought at other places against the old brethren by this Annual Meeting party. In Cedar County, Iowa, the conservatives sued the old brethren for the exclusive right to the church property, of which the following from the clerk will show:

*In the District Court of Iowa in and for Cedar County:*

This is to certify that a suit, wherein A. M. Zook, Noah Rudy, and John Zuck trustees, etc., were plaintiffs, and Samuel Musselman and others were defendants, set forth in the foregoing copy of original notice, was commenced in said court by filing of petition by plaintiffs therein on the 11th day of April, A. D. 1882.

JESSE JAMES,  
Clerk of District Court.

Tipton, Iowa, February 19, 1883.

In an after note from Iowa we have the following: "As it was published in the May number of the *Vindicator* the church of the brethren of Cedar County, Iowa, were sued by the conservative party for the church property of said church. This is to state to all that said suit is now withdrawn by the plaintiffs, costs paid, and both parties occupy the house alternately." This was the decision of the court, if we understand it correctly, and is what the brethren had proposed to them before they had entered suit.

In the Falling Spring Church, Franklin County, Pennsylvania, it so happened that the old order part of the church had the charge of the several meeting-houses at the time of the division. Their opposers demanded the keys, the brethren refused to give them up, knowing if they did so they would be locked out; but they opened the houses for them also and offered to do so still. But this did not satisfy them, as it seemed they wanted the exclusive right, and so they entered suit in court against the old brethren for the keys, which suit is still pending, and up to the time of this writing, April 13, 1883, they have not withdrawn it that we have learned.

The following is a copy of the notice served on our brethren:

*In the Court of Common Pleas of Franklin County. In Equity Between William Tolhelm and others, plaintiffs, and David Bonebrake and others, Defendants.*

*To D. Bonebrake and others, within named Defendants:*

You, and each of you, are hereby notified and required, within fourteen days after service hereof on you, and each of you, exclusive of the day of such service, to cause an appearance to be entered for you, and each of you, in the Court of Common Pleas of Franklin County, Pennsylvania, to the within bill of complaint of the within-named William Tolhelm and others, complainants, and to observe what the said court shall direct.

Witness my hand, at Chambersburg, this 21st day of December, A. D., 1881.

J. McDOWELL SHARPE,  
Solicitor for Plaintiffs.

NOTE.—If you fail to comply with the above directions, by entering an appearance in the Prothonotary's Office, within fourteen days, you will be liable to have the bill taken *pro confesso*, and a decree made against you, and each of you, in your absence.

J. McDOWELL SHARPE,  
Solicitor for Plaintiffs.

Also on the 14th day of February, 1883, the conservatives of Darke County, Ohio, entered suit against the old order brethren for preaching and solemnizing marriages in the name of the Old German Baptist Church.

The following petition gives the names of the several parties and the particulars:

John Bolinger, Christian King, Adam Miller, John Crumrine, *et al.*, vs. Emanuel Flory, Jacob Miller, George V. Siler, Emanuel Miller, William Cassel, Joseph Arnold, Jonathan Wenerick, *et al.*, Darke Common Pleas Court Petition.

The said plaintiffs complain of the said defendants for that they are members of and represent the whole membership of the German Baptist Church of Darke County, Ohio, a numerous body, and impracticable to bring this action in the name of all; and that the said defendants are also too numerous to bring before the court by name, dissenters from said German Baptist Church. Plaintiffs further aver that the said German Baptist Church was organized in the United States as early as 1719, and still maintains its organization; and that it has ever since its organization been styled and known as the German Baptist Church, been controlled in its church policy and ecclesiastical matters by a synod composed of members of said church from its different congregations, and designated as Annual Meetings. Plaintiffs further aver that for the purpose of settling conflicts and differences that might arise in the different congregations of said church the church was divided into districts composed of designated contiguous congregations, in which districts were held district meetings, inferior to and subordinate to the said Annual Meeting; that said district meetings were composed of members or delegates from the different congregations within said district, and that all action of said district meetings were appealable to the Annual Meeting as the final arbiter in all matters pertaining to said church; that inferior to and subordinate to said district meetings, the said church is divided into local congregations. Plaintiffs further aver that at the different Annual Meetings from time to time since 1851 up to the year 1881 certain harmless innovations were made in the ancient dogmas of said church in regard to Sabbath-schools, revival meetings, high schools, the washing of feet, etc., in consequence of which innovations the said defendants felt aggrieved, whereupon a special district meeting was called by said defendants at the Ludlow and Painter Creek Church August 24, 1881, at which special district meeting certain resolutions were passed, repudiating the action and doings of the various Annual Meetings in regard to said innovations representing Sunday-schools, high schools, missionary work, feet-washing, etc., and before passing the said resolutions the said resolutions were remarked upon by the foreman of said meeting and explained, in which he said "that all who vote for these resolutions separate themselves from the general brotherhood and its Annual Meetings;" and that with this understanding, and being well informed of what they were doing, the said defendants

voted for said resolutions and thereby withdrew from the general brotherhood and its Annual Meeting, and still withhold themselves from fellowship with said church. Plaintiffs further aver that in consequence of the said action of defendants in withdrawing from the membership of said church the elders and officers of said church brought the matter before the local churches, when all of said defendants were excommunicated from said church, which action of the said local churches in excommunicating defendants as aforesaid was considered and affirmed by the Annual Meeting of said church, held at Arnold's, Kosciusko County, State of Indiana, in May and June, 1882. Plaintiffs aver that by the said action of said defendants at said district meeting at Ludlow and Painter Creek Church, Darke County, Ohio, and the action of said local churches and the action of said Annual Meeting held at Kosciusko County, Indiana, the defendants ceased to be members of the said German Baptist Church, or have any interest in or connection with said church. Yet plaintiffs aver that defendants, disregarding the rights of the said German Baptist Church and of plaintiffs, have organized new congregations under the title and name of the Old German Baptist Church, and by means of and by the use of said name, and falsely representing that they are the only true and genuine Baptist Church, thus are enabled to and are influencing members of said German Baptist Church to withdraw their connection with said church and unite themselves with said new organization, thereby disturbing the peace and harmony of said German Baptist Church, which they would not be able to do if it was not for the use of said name and such false representations; that by thus influencing the members of said church to withdraw they are producing contentions in the families of plaintiffs, and bickerings and strife between husband and wife and parent and child, members of said German Baptist Church, to the great damage of said plaintiffs and against the peace and good order of said church and of said society among the members of said church. Plaintiffs further aver that said excommunicated members of said church, defendants herein, are obtaining license to solemnize marriages as ministers in good standing in said church, while in truth and in fact they are not ministers in good standing in said church, or members of said church in any sense of the word; that by thus obtaining license and solemnizing marriages they are interfering with the rights and privileges of ministers in good standing in said church by appropriating the emoluments and benefits derived from solemnizing marriages to their members of said church, which would otherwise go to the benefit and support of regular ministers in said Baptist Church. Plaintiffs therefore pray that at the final hearing of this case they may, as against said defendants, by a decree of this court, be secured in the use of the name

"German Baptist Church," and that defendants may be enjoined from appropriating the said name or calling themselves the "Old German Baptist Church," and that they may also be restrained from taking out license as ministers of the Old German Baptist Church, or of solemnizing marriages as ministers of the same.

JOHN BOLINGER,  
By BODLE & SWISHER, Attorneys.

THE STATE OF OHIO, }  
Darke County, ss.: }

Personally appeared before me John Bolinger, who, being duly affirmed, says the facts set forth in the foregoing petition are true, as he believes.  
JOHN BOLINGER.

Affirmed to and subscribed before me by the said John Bolinger this 14th day of February, 1883.

EDWARD MARTIN, Deputy Clerk.

The brethren had a consultation on the 14th of March, and decided to meet the case calmly and patiently as the Lord's people ever have when brought before governors and rulers to answer to the truth. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The plaintiffs say they represent the whole membership of Darke County, Ohio. But the conservative church of Darke County manifested no disposition that we are aware of to withdraw the suit. But this suit was not entertained very long until it was met by a demur which was sustained by the court, and the court did cast out the case at the cost of those who brought the suit. It would seem like a great piece of folly for these people to bring suit against the brethren in this way under the present provisions and blessings afforded by the Constitution of the United States.

It is presumable that these steps in these various suits were taken against this reform move on the part of those who did it because they thought it their duty; and perhaps it was needful, and the Lord suffered it so to be to show a line of distinction and to prove the kind of spirits that characterized the different elements and the soundness of their faith, for by these the observer is enabled the better to distinguish according to righteous judgment.

Many incidents could be given to show how this coercive spirit manifested itself even in individual cases before and during this general separation, but it is the design of this little work only to set forth for the benefit of all sincere, inquiring minds the general principle, with its after workings, which was the cause of the issues and separation of this once peaceful fraternity which made its appearance in America upwards of one hundred and fifty years ago. (See the writings of Alexander Mack.)

In conclusion we are happy and can thankfully say that the unity of practice and the oneness of mind as was once enjoyed by the church is again manifested in that part of the church which is now known and recorded as the OLD GERMAN BAPTIST CHURCH. Identity is already acknowledged, from Philadelphia to the West at least, at the time of this writing, as far as Kansas and Nebraska, and from North to South. Nearly one hundred churches are already established.

Now, in conclusion, a short admonition to our dear brethren and sisters. We wish to say to us who have come out from those innovations, and have passed through the trials which some have, let us see well to our doings, and that we in all things endeavor to adorn in gentle meekness our humble and holy profession. Many good brethren and sisters are at this time still looking on, and are not altogether satisfied with their standing in the conservative part of the brotherhood. Our motto and aim should ever be, "By good works we constrain others." (Jesus.) "If we have not the spirit of Christ we are none of his." (Paul.)

Dear members, let us try to learn to bear our trials and any mistreatment patiently, and though we write, publish, and make these things known for each other's benefit, information, and encouragement, let us not speak hard words against those who have taken from us our rights in church property. We read that some of the good people of old did take "joyfully the spoiling of their goods." No doubt they, too, at times, felt very sensibly that they were abused, but still they bore it all patiently.

We see that some of our old fathers and mothers in Israel who did much by way of building up the good cause, and brought it along until we could step in, are as illy treated as we, and they take it all patiently. Let us try and endeavor so to shape our walk and conduct in life that when we shall depart we may leave behind us worthy examples of true holiness and piety, which shall remain as living evidences of our sincerity in the cause of our Master. And above all may we by grace divine so struggle through life and battle for the Lord that we may preserve the purity of the church, and that in her sacred duties and holy obligations—famous for the preservation and keeping of all the ordinances of the Lord's house—we hand her *one faith* and *one order* of duties and services down to our children, as our fathers handed them down to us.