



Yours truly  
J. T. Johnson

THE  
BIOGRAPHY  
OF  
ELDER J. T. JOHNSON,

BY  
JOHN ROGERS,  
OF CARLISLE, KY.

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“Go into all the world and preach the gospel to every creature; he that believeth and is immersed, shall be saved; and he that believeth not, shall be damned.”—*Mark*.

“We want more prayer—more devotion—more zeal—more liberality—more of a self-sacrificing spirit.”—Elder J. T. JOHNSON.

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## P R E F A C E .

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THE author of the following unpretending work has aimed, as far as possible, to make J. T. JOHNSON his own biographer. This he has endeavored to do by placing him before his readers in a great variety of circumstances, in his own chosen garb. We may be pleased with the style of a biographer, and interested greatly in the character he gives the subject of his work; but if he seldom allow him to speak for himself, we have no means of forming an independent judgment regarding him.

It is a pleasure to the writer to say, that in preparing this work for the press, his views of the intellectual, moral, and Christian worth of J. T. JOHNSON have been much enlarged. His conceptions of him were *elevated before*, they are *more elevated now*.

He takes pleasure in acknowledging his obligations to brethren T. M. Allen, Jacob Creath, H. Bledsoe, John A. Gano, Walter Scott, J. M. Hulett, B. F. Hall, James Henshall, and especially H. Foster, for valuable documents and materials for his work.

He can not but hope, that the life of such a man as J. T. JOHNSON, to a great extent written by himself, will be exceedingly useful in stirring up in the hearts of Christians, the spirit of true devotion to the best cause in the Universe—the cause of the Union of God's people, and the conversion of the world according to the prayer of the Son of God—the true, laborious, holy, and self-sacrificing missionary spirit—of which his entire evangelical career was so bright an example.

Should the readers of this work be as much improved and benefited by reading it, as the writer has been in preparing it

for the press, they will find it a very useful work to them. That it may be highly promotive of the great ends of the life and Christian labors of the beloved J. T. JOHNSON—emphatically “The Evangelist of the Reformation of the nineteenth century,” is the prayer of the Author. Amen.

CARLISLE, KY., January 17, 1861.

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# BIOGRAPHY OF ELDER J. T. JOHNSON.

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## CHAPTER I.

Birth and education—Studies law—Marries in 1811—Settles on a farm, and practices law in Scott Co., Ky.—Receives the appointment of volunteer aid of Gen. Harrison—Is at the siege of Fort Meigs—Is elected to the Legislature for several years in succession.

1. Elder JOHN T. JOHNSON was born at the Great-Crossings, Scott Co., Ky., near Georgetown, on the 5th day of Oct., 1788. This was a stormy period in the history of Kentucky. The revolutionary war of some seven years, had been brought to a successful termination. The old Articles of Confederation had been found utterly inadequate to the purposes of a general government, and had just been superseded by the formation and adoption of the Constitution of the United States. Indian hostilities were rife all over the west, which, indeed, was all frontier. Kentucky at this time was suffering, and continued to suffer for some five years, from this predatory, barbarous and savage warfare. Neither Virginia nor the United States government was able to afford adequate protection to this distant frontier. There was little security for life or property. All was agitation and excitement. In the midst of such troublous and stirring times was J. T. Johnson born, and received his first impressions. In a very meager outline of his life, written by himself, he says: "My parents, Robt. Johnson and Jemima his wife, of the Suggitt family, were Virginians by birth, and were members of the Baptist Church at Blue Run, before they removed to Kentucky. Robt. Johnson, my father, was the son of one of three brothers who removed from England and settled in America. They were reputed to be of Wales." Tho



subject of this sketch does not inform us when his parents removed from Virginia and settled in Kentucky. A writer in Collins' History of Kentucky, on page 515, thus speaks of the family: "Col. Robert Johnson (the father of Colonels Richard M., James, and Major John T. Johnson) was a native of Virginia, and emigrated to Kentucky, then a county of that state, during the stormy period of the revolution. He was distinguished for that high-toned integrity and courage which marked the age and country in which he lived, and took an active and prominent part in the sanguinary conflicts which raged between the settlers and natives, in the early settlement of Kentucky. So great was the confidence reposed in his skill and courage by the adventurers of that age, by whom he was surrounded, that he was called to take a conspicuous position in almost every hazardous enterprise. The sentiments of patriotism and integrity which marked the history of his active life, he did not fail to inculcate upon the minds of his children, and the character of those children, as developed, shows that they were not without their proper effect. Col. James Johnson was the lieutenant-colonel of the mounted regiment of Col. Richard M. Johnson, during the late war, and distinguished himself at the battle of Thames, as well as on several occasions while in the service. He subsequently served several sessions in the Congress of the United States, with general acceptance. At the time of his death, which occurred many years since, he was in communion with the Baptist Church, and was esteemed a zealous and devoted Christian." The history of R. M. Johnson is well known to the country. J. T. Johnson belonged to a numerous family, as well as a highly respectable one. He says: "I was *one*, and the eighth of eleven children, nine males and two females. Indians committed depredations and murder in the vicinity of the Great-Crossings, after my birth; and I distinctly recollect the stockading around my father's yard" He adds: "At sixty-three [1851],

I am overwhelmed with astonishment at the mighty march of improvements of every kind! From a recent statement, if true, I am a few months older than the Queen City of the west, Cincinnati. It is almost incredible to think that the giant west has grown up within the life of a man of sixty-three, born in its midst!"

2. He says: "I have a most vivid recollection of the great revival of 1801." And although he was scarcely thirteen years old, he was most deeply impressed with the necessity and importance of being a Christian. Yet, being raised amidst the fogs and mists of Calvinism, no one could teach him the simple gospel plan of salvation. Instead of being directed to repent and be baptized for the remission of his sins, he says, "I was told that if it was the Lord's work, he would most certainly complete it." Thus he was left to wait for, and expect some mystic, nondescript influence, which God has never promised, and waiting for which his good impressions gradually wore off, and he became careless upon the subject of religion.

3. He went to school many years to Malcomb Worley, who, he says, was a good teacher. (Worley was then a Presbyterian, and subsequently went with Stone and others, in their separation from the synod of Kentucky. He finally was carried away with the miserable delusion of Shakerism.) He was a good student, and always a favorite with his teachers, and among the foremost in his classes. He thus ingenuously and graphically, in a few words, describes his character, the accuracy of which, as far as it goes, all who knew him will at once recognize: "Of a disposition mild and benevolent; of a quick temper; keenly alive to insult, and ready to repel an injury; never revengeful, but prompt to forgive; of a temperament to overcome every obstacle within the power of man to remove."

4. Having acquired, with the best teachers the country afforded, a fair English education, with con-



siderable knowledge of Latin and Greck, he finished his educational career, so far as schools are concerned, in Transylvania University. Dr. James Blythe was president of the university at that time, and Drs. Bishop and Sharpe were professors. From these heads of departments he received the highest commendations.

During the last six months he attended the university, he says: "I providentially boarded in the Lewis family, into which I subsequently married. My wife was then a little girl, but most beautiful. Little did I then dream that she was to be to me a wife, and the mother of my children, and constitute my heaven on earth. While others were joking me about other girls, her mother, on one occasion remarked, 'Never mind them, I'll provide you one that will suit you.' It was ominous; it was true to the letter."

5. He studied law with his brother, R. M. Johnson, and obtained license from the judges of the court of appeals, Robert Trimble, Ninian Edwards and Felix Grundy, before he was twenty-one years of age.

He says, "I commenced the practice of law too early, but I confined myself to the Scott county bar for several years, and succeeded beyond my qualifications."

6. In 1811, on the 9th day of October, he was married to Miss Sophia Lewis, he being about twenty-three years old, and she about fifteen. Speaking of his marriage, he says: "Being a favorite with her widowed mother, she thought it most prudent to permit her daughter at once to share the fortunes of life with one that bid fair to be to her more than a father and mother. The world and my children can judge whether the expectation was met."

7. After his marriage he settled on a farm of 150 acres of superior land on South Elkhorn, near Georgetown, and now on the turnpike leading from Georgetown to Dry Run. He and a younger brother, Joel,

built a mill in partnership, and managed it successfully for several years.

8. He says : About the 1st of February, 1813, about a month after the birth of my first born, the present Elizabeth J. Flournoy, I was honored with the place of a volunteer aid of Gen. W. H. Harrison. Harrison then commanded the north-western army at Fort Meigs. I started for the army in company with Wm. Christy and Dr. George Berry. We hoped to be with the army to aid in storming Malden." In this, however, they were sadly disappointed, as the first day's travel brought to them the mortifying intelligence of the terrible defeat and massacre of the River Raisin. He adds : " Yet we persevered in the enterprise. In a few days we were at Fort Meigs, where the troops were engaged in erecting block-houses, and stock-ading. In a short time we had an almost impregnable fortress.

As the spring advanced, many of the troops returned home, their term of service having expired. The enemy learning this, determined to make a mighty effort at conquest. Gen. Harrison was on a visit to his family at Cincinnati. We wrote to him to hasten to the army. He did so ; while Kentucky, ever prompt to meet exigencies, sent on a brigade under Gen. Clay. The siege, however, was commenced before the Kentucky troops arrived." During the progress of the siege they arrived, and Col. Dudley, with 800 men, was directed to land on the north side of the river Maumee and spike the cannon of the enemy, and immediately retreat across the river to the fort. He succeeded in spiking the cannon without difficulty, but unfortunately allowed himself to be decoyed into the woods, and to follow the retreating enemy some two miles from their place of landing. The result was, the whole detachment, with the exception of 150, was killed and taken by the enemy. In the mean time, the Kentucky troops who landed on the south of the river, had to fight their way through a large body of

Indians and Canadians. Speaking of this, J. T. Johnson says: "We had a bold fight on our side of the river, while protecting the Kentucky troops in disembarking and reaching the fort. While executing the orders of the general, having gone from one end of the line to the other, commencing with Maj. Graham, I had a fine gray charger shot dead under me." And he had a ball to strike him in the fort, while he was within two feet of the general. "The day after the battle, the general hearing of the loss of my horse, asked me why I did not name it; that he would have been glad to notice it as it merited in his dispatch to the government. I replied I did not at the time think it important to do so. This battle was fought on the 5th of May, 1813."

Being unwell after the battle, he started with Gen. Harrison and suite for the interior of Ohio, and was sent to Kentucky with orders to the mounted regiment of volunteers commanded by his brothers, R. M. and J. Johnson. He was barely able to get home; was taken down with fever, and narrowly escaped with his life. He says: "I could barely walk about on the 4th of July following. It was a luxury to meet my wife and child." He adds: "In 1815, I became a candidate for the legislature, and was elected with ease. I was elected several years in succession, till 1819."

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## CHAPTER II.

Great financial crisis—Looses a fortune by becoming security for his friends—Serves several years in the legislature of Kentucky, and several in Congress—Is appointed judge of the new court of appeals—Abandons politics forever, in the midst of a popular career.

1. In an outline history of Kentucky, written, it is said, by the talented John A. McClung, found in Collins' Kentucky, speaking of the time of which we are writ-

ing, he says: "In the meantime the financial affairs of the civilized world were in a painful state of disorder. The long wars of the French revolution had banished gold and silver from circulation as money, and had substituted an inflated paper currency, by which nominal prices were immensely enhanced. At the return of peace, a restoration of specie payments, and the return of Europe to industrial pursuits, caused a great fall in the nominal value of commodities, accompanied by bankruptcy upon an enormous scale. In Kentucky the violence of this crisis was enhanced by the charter [in '17-'18] of forty independent banks." . . . . "In the summer of 1818, the state was flooded with the paper of these banks. Their managers were generally without experience or knowledge of finance, and in some instances destitute of common honesty. Speculations sprung up in all directions. Large loans were rashly made, and as rashly expended. Most of these bubbles exploded within a year, and few were alive at the end of two years. In the meantime the pressure of debt became terrible." Collins' Kentucky, page 88.

2. In this fearful crisis, J. T. Johnson lost a handsome fortune—not to pay his own debts, but those of his friends, for whom he had become surety. In this he realized the truth of the saying of the wise man, that: "He that is surety for his friend shall smart." His generous nature would not permit him to say *no* to his friend; hence, he could not, in that case, realize, in the language of the same wise man, that, "He that hateth suretyship is sure." But let us have his own account of this matter. He says: "In the great convulsion of 1819, and onward, I became security for my friends for a large amount, and voluntarily gave up all my real estate to be relieved from security debts." This was certainly a hard case. To give up a fortune to pay his own debts, would have been hard enough; but, for one who had never known want, to give up a handsome fortune to pay security debts, is



hard, indeed. But he was a man of a great heart and noble mind, and, therefore, bore it without a murmur. He says: "I never felt happier than in thus relieving myself, by giving up near \$50,000 worth of real estate." He says again: "It was a pretty fortune. It was five hundred and fifty acres of land, near Georgetown, of the choice kind, and about a half-dozen valuable lots, with valuable improvements, in Georgetown." If that property was worth \$50,000 then, it is worth now [1861] not much, if any, less than double that amount. This was a handsome fortune, indeed.

3. Having served his country acceptably in the state legislature for several years in succession, he is solicited to take a higher seat. And, accordingly, in 1820, he became a candidate for congress, and, with a merely nominal opposition, he was elected to that honorable position. In 1822 he was again a candidate for congress, and, though he had formidable opposition, he was again elected by a majority of some eight hundred votes.

4. About this time the questions of relief and anti-relief, were rife in the state—the relief party being greatly in the ascendant. Many relief measures were passed, among which was one requiring creditors to take their pay in commonwealth's paper—which was only worth half its nominal value—or wait two years. This created great dissatisfaction among creditors, and the lines between the two parties were very distinctly drawn; the contest between them, in bar-rooms, in the newspapers, upon the stump and along the highways, and in the most private circles, was angry and violent. Associated with the popular, or relief party, were some of the first lawyers of the state, such as John Rowan, W. T. Barry, S. P. Sharpe, and J. J. Bibb. J. T. Johnson belonged to this party. The opposite party brought before the inferior courts the question of the constitutionality of the odious act. Judges Clark and Blair decided the act to be unconstitutional. It was brought before the judges of the

supreme court of Kentucky—Boyle, Owsley and Mills—and the judgment of the inferior courts confirmed. This created immense excitement, and the three judges were brought before the subsequent legislature for trial. Although there was a considerable majority in favor of the removal of the judges, the constitutional majority of two-thirds could not be obtained. As the house could not reach them in this direction, they passed a law repealing the act organizing the court of appeals, and passed another act organizing the court anew. Thus the legislature got rid of the old court and organized a new one. Of this new court of appeals, J. T. Johnson was appointed one of the judges; and, speaking of this period of his history, he says: "I was judge of the new court of appeals, and occupied that position nine months. The state is as justly indebted to me \$1,500 as ever one man was indebted to another. And I am resolved to leave it as a legacy to the Orphan School at Midway."

5. In the very warmly-contested election for president in 1824, in which the candidates were Jackson, Adams, Clay and Crawford, John T. Johnson took a very decided part. Whatever he did, he did with his might. He was then in the midst of a successful and popular political career. The people of Kentucky, after Mr. Clay, decidedly preferred Jackson for president. As there was no choice by the people, the election was thrown into the congress of the United States. John T. Johnson was then in congress, and thus speaks of the occasion: "I was one of the four who voted for Gen. Jackson, in Congress, in the famous contest of 1825, when the elective will of the people, most overwhelmingly expressed, was made to succumb to the will and advancement of one man. It was one of the proudest acts of my life. The question with me was, whether integrity should yield to private feelings and personal attachments. It was emphatically the question, whether the people could be trusted, and whether they had a right to rule."



6. In 1828 he allowed himself to be sent to the legislature for the last time. In the midst of a very successful and popular political career, much to the regret of his friends, he determined to abandon political life. He says a sacred regard for, and love of, domestic life determined him to take this course. In the good providence of God, another field, if not so honorable in the sight of men, nor so productive of earthly gain, yet one of infinitely higher usefulness, was being prepared for him, into which he was to enter and labor most successfully; but of which, at this time, perhaps, he thought very little. He loved his family most ardently, and was anxious more fully to enjoy domestic life. This was the immediate cause of his retiring from public life.

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### CHAPTER III.

Joined the Baptist Church in 1821—Was much engaged in public life for some eight years—In '29 and '30 he turned his attention to religious matters, and cordially embraced the views of A. Campbell—Commenced preaching—Left the Baptist Church in '31, and organized a church upon the Word of God alone—From that time he gave up all for Christ—State of religious parties about this time.

1. Having, in the preceding chapter, concluded what we think necessary to be said regarding the political history of J. T. Johnson, we propose now to take up his religious history, in which we are greatly more interested. And, although in giving an account of the commencement of his Christian career, we shall be carried several years back of the period at which he withdrew from political life, it is thought best thus to separate the two histories, and present them consecutively in distinct chapters.

2. He says: "I made a profession of religion during the summer of 1821, and joined the Baptist Church at the Great-Crossings." This occurred just before

he first went to congress. And, speaking of it, he says: "Oh! it was a most glorious thing for me. It preserved me from a thousand temptations, and kept me a pure man. My wife and my children were my all in all in this world." He says: "The Reformation began to develop itself in 1823, through the Christian Baptist, but I was ignorant of it." And being, for several succeeding years, actively engaged in politics, he had little time to investigate its claims. But he says: "During the years '29 and '30, I had more leisure. The public mind was much excited in regard to what was vulgarly called Campbellism, and I resolved to examine it in the light of the Bible. I was won over, and contended for it with all my might in the private circle. I was astonished at the ignorance and perversity of learned men, who were reputed pious, and otherwise esteemed honorable. My eyes were opened, and I was made perfectly free by the truth. And the debt of gratitude I owe to that man of God, A. Campbell, no language can tell."

3. About this time he commenced preaching the gospel to his neighbors. Of quick perception, and of an ardent and sanguine temperament, he was anxious that others should see and feel what he so clearly saw and so strongly felt, and which he could but regard as of paramount importance to the religious interests of all. Hence his public career, and the earnestness of his labors.

4. In the principles of the Reformation, which, with such strength of conviction, he had just embraced, he saw the true, scriptural basis of the union of God's people, and the conversion of the world. And, in all the ardor of his first love—which never cooled, but increased in fervor till his death—he went to work to reform the Church and save the world. Having been raised a Baptist, and being a member of the congregation of Baptists at the Great-Crossings, it was the dictate alike of prudence and benevolence to commence his efforts there. He says:

5. "I attempted a reformation and enlightenment of the Church of which I was a member. My efforts were scorned. Having put the Church to the proof—she having refused to receive a person on the good confession and immersion, and having done other things as unscriptural—I resolved to build on the Bible alone, as containing the infallible rule of faith and practice. Accordingly, on the second Saturday of February, 1831, B. S. Chambers, W. Johnson and myself, formed a congregation of God, at the Great-Crossings, my birth-place. At this meeting I had the happiness of baptizing my wife, my brother Joel and his wife. From that time onward I endeavored to redeem the time and the solemn pledges I had made in behalf of this good cause. I at once surrendered a lucrative practice of the law, and have made many sacrifices in the best of causes."

6. As it will greatly aid our readers in forming a proper estimate of the character and labors of J. T. Johnson, we pause to look around us, and note the state of parties about the period of which we write.

The great parties in the field, in Kentucky, were the Methodists and Presbyterians, and some other weaker sects of Pedobaptists, together with the Baptists, who were even more numerous than the Methodists. There were also in the field some eight or ten thousand of those called, sometimes, "Marshallites," "Stoneites," "Schismatics," etc., but who claimed to be simply Christians: taking the word of God as the only rule of faith and practice—the only basis of the union of God's people, and heartily repudiating all human creeds as tests of Christian fellowship. Hence, their readiness to hear and accept the plea of A. Campbell for the destruction of sects, and the union of God's people according to the prayer of Christ. The Pedobaptist parties in the field, were less influenced by the writings and public teachings of A. Campbell than either the friends of Stone or the Baptists. This is easily accounted for. The friends of Stone had com-



menced a reformation movement with a desire to harmonize the people of God, and were making some advances in that direction; not, however, without making some serious missteps, which greatly retarded the good work. They were, in the meantime, open to conviction, and happy to learn from any quarter, and especially from one who advocated so ably their great position, which, above all others, distinguished them from the sects of the day, and which they regarded as the only true ground of Christian progress, viz: The Bible, the whole Bible, and nothing but the Bible.

A. Campbell was a Baptist, and a very able, learned and eloquent defender, with tongue and pen, of their distinguishing peculiarity. He held several debates with distinguished Pedobaptists, in different states, two of which were published, which gave him immense popularity and influence among the Baptists. His first visit to Kentucky was, I believe, in the fall of 1823, when he held his famous debate with Rev. W. L. Maccalla. From that time to the period of which we are writing, he made several extensive tours through the northern parts of Kentucky. In 1824, on the 4th of July, he commenced his "Christian Baptist," which was read extensively in Kentucky, especially among the Baptists, and exerted a great influence upon very many of their most intelligent preachers and people.

The Pedobaptist parties were not brought so immediately into contact with A. Campbell and his writings, and were not, therefore, so much affected by them. But all were moved, and such a time of religious inquiry and investigation as followed for many years, is rarely witnessed. The Pedobaptist parties were all arrayed in very decided and often very bitter opposition to the views of A. Campbell. The Baptists for several years, especially their leading men, in the north of Kentucky, were greatly delighted with his leading positions. The writer mixed much then, as he has since, with the religious community. He therefore knows much of what he says, and whereof he at

firms. Such men as Elders Vardeman, Walter Warder, W. Vaughn, S. Noel, Jacob Creath, sen. and jr., John Smith and his brother Jonathan, John Calerman, G. Gates, William Morton, Jesse Holton, G. W. Elley, P. S. Fall, Robt. Batson, and doubtless others whom I can not call up were of this number. The four preachers, first mentioned in this list, were among the first to advocate the views of A. Campbell, and among the first and last to turn back (to use the language of Vardeman), to "the old dispensation." I heard Walter Warder, whom I always esteemed a good man and a very good preacher, say he would go a great distance the darkest night, if all the creeds of Christendom were in a pile to set fire to them. Jacob Creath, jr., says S. M. Noel was the first man he ever heard preach the doctrine of the Reformation. In the 3d vol. of the M. Harbinger, p. 280, we find an article headed: Anecdote of Jeremiah Vardeman. In this article Bro. Campbell says: "On a visit to his (Vardeman's) hospitable mansion, in the month of November, 1826, among many entertaining anecdotes, he (Vardeman) related the following: 'Bro. Campbell, I have incomparably more pleasure in baptizing persons now, than under the old dispensation. I feel that I am now doing them an essential service. The last two persons I immersed, I immersed *for the remission of sins*, and I had more pleasure in doing it than in all the baptisms of my past ministry. I thought there was something in the institution worth the trouble, worth the contending for: but, really, the old system seemed like fighting for a ceremony.'" But Vardeman adds: "I must tell you of a rencounter I had with a Catholic clergyman a few months since," and proceeds to relate the occurrence, in which he maintained that "Baptist preachers could remit sins, officially, to proper subjects, through baptism, etc.; that Catholic priests, without any warrant, assume to remit sins committed after baptism; while we propose, officially, to remit sins committed before baptism, by administering baptism, according to the

commission, for remission of sins." While these views were being carefully examined and cordially embraced by the leading minds in the Baptist Churches, and among our people in this section of Kentucky, in the close of the year '27, and extending through the year 1828, there was an immense religious excitement, resulting in numerous additions to various religious bodies, but especially to the Baptists and Christian congregations. In the meantime, parties were being formed in the Baptist Churches—preachers and people were taking sides, and the war waxed hotter and hotter. Vardeman and Warder and others began to fear Campbell was going too far, and they began to look back to "the old dispensation." It is the part of candor to acknowledge, now that some 30 years have passed away, that there were improprieties and indiscretions committed on both sides. Extremes beget extremes. In attempting to correct abuses, we no doubt frequently went too far.

In 1829-'30 the lines began to be drawn, the work of excision or of cutting off the "Campbellites" commenced, in associations and churches. Just at this critical and exciting conjuncture, the subject of these papers, J. T. Johnson, withdrew from the Baptist Church, at the Great-Crossings, and with two others, in the beginning of 1831, as we have just seen, organized a church upon the word of God alone.

It would seem almost superfluous to say that, in all this, he showed himself to be the true moral hero. He gave up the honors and emoluments of the world, and all the advantages of connection with a very large congregation, and the most numerous and popular religious party in the state, to associate with a mere handful of what were regarded the most desperate religious adventurers. But the die was cast—the Rubicon was passed—he had counted the cost, and, "live or die, sink or swim," he was determined to devote his life, his fortune, and his sacred honor, to the best of all causes—the cause of uniting God's people and sav-



ing the world. He says, from this time forward, I determined to redeem the time. And well did he fulfill that pledge. For, from that day forward to the day of his death, he never faltered, he never wavered, and his name and fame are identified with every important movement in favor of our cause. I have often heard his friends describe his manner and appearance, on the day he walked out of the church at the Crossings. His person was straight and finely formed, and there was ordinarily a peculiar dignity and stateliness in his mien. He was in the prime of his manhood—a little over 42 years old—was a man of indomitable courage, and perfectly cool and collected under the most trying circumstances. This was a crisis in his life. He was about to cut himself loose from the fathers of the church, to whom he had looked up, and from most of his relations. His friends describe him as moving that day with a more than usually firm, elastic, and stately step. His image, while I write, is indelibly written upon my soul.

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## CHAPTER IV.

In 1831 he became familiar with Stone, and they resolved to unite as editors of the *C. Messenger* and unite the two people—The work was soon accomplished all over Kentucky, and at different points in other states—The results were glorious—J. T. Johnson's entering into it when he did and as he did, conclusive proof of his moral courage and conscientiousness—A brief history of the difficulties in the way of the union.

1. Having left the Baptist Church in February, '31, he was placed in circumstances to become more familiar with Eld. B. W. Stone, who lived in the vicinity of Georgetown, and had been editing the *Christian Messenger* for several years. Speaking upon this subject, he says: "My emancipation from a sectarian institution resulted in an intimate acquaintance and firm friendship with that eminent man of God, Eld. B. W.

Stone, deservedly the most eminent preacher in the Christian connection in the west. By the urgent solicitation of Eld. Stone, though averse to the position, I consented to become a co-editor of the Christian Messenger." Stone had been the sole editor of it for five years before. Eld. Johnson's connection with Stone, as co-editor, commenced with January, 1832, and closed with 1834, when Stone removed to Illinois. These three years of 1832-'33 and '34, were most eventful and triumphant years for our cause in Kentucky, and the west generally.

2. It is not our purpose to write a full history of the union that took place in 1832, between the friends of Stone and Campbell in Kentucky. This we did with some minuteness of detail in the biography of Stone, which has been before the public some thirteen years. For particulars, therefore, we refer to that work, chap. v, p. 317. We wish simply to make such references to it, and such reflections upon it, as are necessary to illustrate the character of J. T. Johnson and the cause he advocated. In speaking of the origin of this union, he says: "I was among the first of the Reformation, in co-operation with Stone, to suggest and bring about a union between the Christian Churches and that large body of Baptists who had abandoned all humanisms in religion." And speaking of the effects of it, many years after, he says: "The mighty and glorious results of which union, are developing more and more." The venerable Stone, speaking of it not long before his death, thus delivers himself: "Among other Baptists who received and advocated the teaching of A. Campbell, was J. T. Johnson, than whom there is not a better man. We lived together in Georgetown, and labored and worshiped. We plainly saw that we were on the same foundation, in the same spirit, and preached the same gospel. We agreed to unite our energies to effect a union between our different societies. This was easily effected in Kentucky, and in order to confirm this

union, we became co-editors of the Messenger. This union, irrespective of reproach, I view as the noblest act of my life." Biography of Stone, pages 77, 78, 79.

So much for the accounts of the union, as given by these venerable men, Stone and Johnson, and their estimates of it.

3. The writer has a very vivid recollection of this union movement, being himself an actor in the whole affair, and taking an active part in all the incipient steps leading to it, and in the final consummation of it. Having been actively engaged as a preacher some twelve years before the union was consummated, and knowing as I did the state of religious parties during that period, I hesitate not to say that J. T. Johnson, in taking the very prominent part he did in advocating and consummating the union, and ever after vindicating it, has given one of the most conclusive proofs of his moral courage and conscientiousness. Let us look at the state of parties anterior to the union, and the difficulties that stood in the way of it.

4. The Baptists have always been regarded by the Pedobaptist sects as rather exclusive, especially in their views of baptism and the communion. They and the Pedobaptist parties, therefore, had little intimacy or good feeling for one another. The Methodists and Presbyterians, in my early labors as a preacher, were often brought into collision in the pulpit, and the private circle, and also through the press, on the five points of Calvinism. This war raged, frequently, with great violence, so that there was not much good feeling between the parties. As to the people with whom I then stood connected, they were ever spoken against: We were denounced by the self-styled orthodox parties as unworthy of the Christian name—as Arians, Socinians, Atheists, Deists, Pelagians—disorganizers, agents of hell. We were represented as denying the Lord that bought us, and bringing in damnable heresies. And the people were, therefore, warned by their spiritual guides not to receive us into



their houses! Their private houses, many of them, were thus shut against us; and their meeting-houses, as some of their leaders said, must not be polluted by our unhallowed breath! Such was the state of feeling manifested toward us by the popular and powerful religious parties of those days. We were exceedingly odious to all the so-called orthodox and creed parties, because we had taken a position antagonistic to, and subversive of, them all—not as Christians, but as distinct partisan organizations. And then, very unfortunately, we had allowed ourselves to be led away from the true object of our mission—the union of God's people upon the word of truth—into the endless labyrinths and mazes of speculative divinity; the hopeless and heartless logomachies of metaphysical theologians. The writer then preached and lived where he now lives (Carlisle, Ky.), and as the congregation was large—larger at this place than almost anywhere else—the preachers of the different parties made it a point, when they came here, to pay their especial respects to us; usually belaboring us in a style and spirit which often did little credit to their heads, and still less to their hearts; and which was calculated to promote any other than the right spirit between the parties. And in this warfare of the parties against us, no one of them was more violent and bitter than the Baptists. This feeling continued almost universal, without abatement up to the close of the year 1827. How exceedingly improbable, then, that in four years a large body of those who had been Baptists, and our people, would form a permanent union, abandoning all our speculations, and standing together upon the foundation of apostles and prophets, Jesus the Christ being the chief corner stone! It is only stating what the facts in the case require, when I say that our people were much sooner prepared for the union than the friends of A. Campbell. This is by no means strange. We had, as a people, been standing on the word of God alone for almost thirty

years. We had no party name, nor party platform to support—to stand between us and union with any of God's people on the true scriptural basis. Hence, when A. Campbell presented his plain and scriptural plan of union, and his able plea for it, our people all over Kentucky, and very many in other states, most cordially embraced it, and were ready to act upon it. On the other side, however, there were much shyness and tardiness. They believed that we ought to be one; but then it was a question whether the set time was come. There was a feeling repugnant to union with those toward whom they had so recently cherished feelings of the most bitter hostility, as the most terrible heretics, rejecting and denying, as they had thought, almost everything that was sacred in religion! There attached to us, therefore, a most fearful *odi-um The-o-log-icum*.

It is but the part of candor to admit that, in former years, we had, by our speculations upon untaught questions (provoked, to be sure, by as improper speculations on the other side), given some ground for this odium of which we were the subjects. It is not at all strange, therefore, that our friends on the other side should have hesitated. Even brother Campbell himself, whose teachings and writings had had so very much to do in bringing about our union, it is well known to those who were most in his secrets, though anxious for the union and hoping for it, was, nevertheless, doubtful whether the time had come. No one who knows me and my feelings toward A. Campbell, will understand me as intending to say a word disparaging to that great and good man. He, like others, was doubtless afraid that the cause he plead and which was dear to his heart, might be retarded by its supposed connection with Unitarianism. But these fears, I presume to say, have long since been dissipated; indeed, from the time the union occurred, he was disposed to promote it, though he might have thought it premature. The writer can never forget that, though gen-

erally received with great cordiality where he went on the mission of union, he was treated on a few occasions, some six months after the union had taken place, with marked indifference and neglect. The fears, however, which superinduced such treatment were soon removed, and all was kindness and good feeling.

To show that what I state as a matter of my own personal experience is true, allow me to introduce an extract of a letter from Dr. W. H. Richardson to John T. Johnson, found in the *Christian Messenger*, vol. vi, and pages 58-9. Dr. Richardson was a Baptist, and a professor many years in the medical department of Transylvania University. He was a great friend of A. Campbell and J. T. Johnson. But he had his fears of the union. His letter is dated "Lexington, Jan. 7, 1832," just after the close of the second union meeting which had been held. The first was a meeting of four days at Georgetown, embracing the Christmas of '31. The second was a meeting of the same length at Lexington, embracing the New-Year's day of '32. B. W. Stone, J. T. Johnson, John Smith, and the writer, and many other public men, on both sides, were at both these meetings. Now for the extract:

"*Dear Bro. Johnson:* I deem a note of apology to you at this time, from me, called for, from the seeming neglect and inattention shown you at your late visit to this place. The more so as I ventured to address you on the subject of your coalescence with the Christian body, some short time before your visit, in terms rather distrustful of the consequences that might follow such a union of Christians. . . . Since you left here I have seen several of the brethren of both parties, and especially some of the influential *disciples*, who, like myself, did not altogether see the way clear for union upon lasting principles, who *now* express themselves highly pleased, and express the hope, with confidence, that nothing will occur to mar or disturb the concord and fellowship that should knit and unite them together as a church of Christ upon New Testa-



ment principles. If the same spirit actuates *you all* hereafter, that characterized your meeting here, the cause of our blessed Lord and Master," etc. He says again: "May you ever cherish the feelings and temper of our common Lord, and enjoy forever the unction of a conscience void of offense toward God.

Your brother, in the faith of the gospel,

W. H. RICHARDSON."

We have introduced this extract to show that many of the friends of J. T. Johnson and A. Campbell were somewhat fearful of the consequences of his connection with Stone and his friends.

We wish to introduce one more extract from a letter of John Smith to the editors of the *Christian Messenger*, bearing upon the same question. Eld. John Smith and the writer were selected by the friends of the union, on both sides, to ride through the northern portions of Kentucky, chiefly to promote the union of the two people. We entered upon our work in good faith, and labored very harmoniously and successfully for three years. Bro. Smith, however, met with considerable opposition from some prominent members of several congregations to which he preached and which he had built up, if not planted. Like Dr. Richardson, they were fearful of the results; they feared the truth was compromised and the cause injured. Bro. Smith felt called upon to give the reasons for his course. His letter is dated "Mount Sterling, Kentucky, February 28, 1832," and does credit alike to his head and heart:

"*Beloved Brethren*: It becomes my duty to lay before our brethren and the public, the principles from which I acted when myself, with many reformers (so called), and many of those called Christians, met together, broke the loaf, and united in all the acts of social worship. It will be recollected that our remarks relative to the Christian brethren are confined to those with whom we have associated about Lexington, Georgetown, Paris, Millersburg and Carlisle. When the Chris-

tians and the reforming brethren united as above named, we calculated at the time that the captious, the cold-hearted sectarian professor and the friends of religious systems formed by human device, would misrepresent and slander us. But we do not mind all this. We do not publish this address with the hope of satisfying or silencing our opposers; but hearing that some of our warm-hearted, pious reforming brethren having heard many reports, and not being correctly informed on the subject, have become uneasy, fearing that the good cause of reformation may be injured by the course we have taken in relation to the Christian brethren; we therefore feel it a duty which we owe to our brethren and to the cause we profess, to lay before them and the public, candidly and plainly, the principle from which we have acted," etc.

Again, he says: "I have not written this for the sake of the Christian brethren; but for the sake of some of our reforming brethren, who seem to be alarmed, fearing that myself and some other reforming teachers have injured the good cause in which we have been engaged, by sanctioning all the speculations and errors that have been laid to the charge of the people called Christians, whether justly or unjustly." C. Messenger, vol. vi, pages 87-8-9.

We might collect much more testimony to the same effect; but this fully corroborates all we have said touching the difficulties in the way of our union. The fact, therefore, that, with all these difficulties in the way, J. T. Johnson entered into this union, is an overwhelming proof of his independence, moral courage, and scrupulous conscientiousness. Thoroughly convinced that to refuse to enter into the union contemplated, would be suicidal to our cause—would be to build again the things we were laboring to destroy, *he* was not the man to confer with flesh and blood, *to wait to ascertain* whether any of the rulers in the reformation believed, and were ready to act in the premises. And, though he had intimations that several of his

brethren in high places were fearful the time for union was not yet, with his characteristic boldness, which rarely, if ever, amounted to rashness, he entered into the union, and threw all the energies of his great soul into the scale in favor of it.

We propose to close this chapter with some extracts from the first articles published in the Messenger, regarding the union. The one from which we make the first extract, is signed "Editors." Perhaps it was written by Stone, but, of course, read and sanctioned by J. T. Johnson. It is headed, "Union of Christians;" [Christian Messenger, volume vi, pages 67-8]:

"We are happy to announce to our brethren, and to the world, the union of Christians in fact in our country. A few months ago the reforming Baptists (known *invidiously* by the name of Campbellites) and the Christians in Georgetown and neighborhood, agreed to meet and worship together. We soon found that we were, indeed, in the same spirit, on the same foundation, the New Testament, and wore the same name, *Christian*. We saw no reason why we should not be the same family. The Lord confirmed this union by his presence, for a good number were soon added to the Church. We agreed to have a four-days' meeting, embracing the Christmas of 1831, in Georgetown; and one, embracing the New-Years' day following, of the same length, in Lexington. A great many elders, teachers and brethren, of both descriptions, assembled and worshiped together in one spirit and with one accord. Never did we witness more love, union and harmony, than was manifested at these meetings. Since the last meeting, we have heard of the good effects. The spirit of union is spreading like fire in dry stubble. . . . It may be asked again: Have you no creed or confession, as a common bond of union? We answer: Yes; we have a perfect one, delivered us from heaven, and confirmed by Jesus and his apostles; we mean the New Testament. We have learned, from the early history of the Church to the present



time, that the adoption of man-made creeds has been the invariable cause of division and disunion. We have, therefore, rejected all such creeds as bonds of union, and have determined to rest on that alone given by divine authority—being well assured that it will bind together all who live in the spirit of it. It may again be asked: How will you dispose of such as profess faith in Jesus and are baptized? To which party shall they be attached as members? We answer: We have no party. It is understood among us, that we feel an equal interest in every Church of Christ—and of such we all profess to be members—and are determined to build up and edify all such Churches, without any regard to former names, by which they may have been called. . . . Some may ask: Will the Christians and reformers thus unite in other states and sections of our country? We answer: If they are sincere in their profession, and destitute of a party spirit, they will undoubtedly unite. . . . But should all in other states and sections act inconsistently with their profession, we are determined to do what we are convinced is right in the sight of God. Nothing can move us from this purpose, unless we should make shipwreck of faith and a good conscience—from which may our merciful God preserve us. EDITORS.”

The body of this article, I am almost certain, from internal evidence, is from the pen of the pious Stone. But I am quite as certain, from the same evidence, that J. T. Johnson wrote the last two or three sentences. They bear his image and superscription.

We will now close this chapter with an extract from the first article J. T. Johnson ever wrote as co-editor of the *Christian Messenger*. It will be found in vol. vi, pages 3, 4, 5 and 6. It is thus introduced: “The very worthy, pious and able editor of the *Christian Messenger*, and myself, have united our efforts in preparing and presenting that periodical to the public. Whether I shall render any efficient or valuable service to the cause of reformation, remains to be devel-



oped. Already the alarm is sounded, and astonishment seems to be excited in the minds of some, how persons professing the one Lord, one faith and one immersion, etc., can meet upon the King's highway, recognize each other as soldiers of the cross, embrace each other as heirs of the same kingdom, and determine to press along the mark for the prize, regardless of foes on the right hand and the left."

To appreciate the import of the above extract, we must consider how bitter was the hostility of the sects to Stone and his friends; and how much even the best friends of J. T. Johnson, many of the reforming Baptists, feared the results of the union. But regardless of all opposition, satisfied he was right, he hesitated not, but entered with mind and heart into the work. We continue our extracts: "All those who profess to be astonished, will be convinced, sooner or later, of the imbecility of all human devices to bind Christians together, and that the word of God alone can do it. Keeping in memory the great landmarks of the King of kings, such as, 'Call no man master—be prudent as serpents and harmless as doves—when you are reviled, revile not again—if you continue in my word, you shall know of the doctrine whether it be of God,' etc.—I pledge the exertion of my humble powers in clearing away the cobwebs of speculation, in suppressing conjecture, in discarding from religion all the traditions and philosophy of men, and in enforcing the indispensable necessity of an immediate return to the word of God. Inspiration has recorded of that word, that it is 'pure, converting the soul;' and of the testimony, 'that it is sure, making wise the simple.' . . .

We are well aware we have to encounter in this noblest and best of all enterprises, the deep-rooted prejudices of many of the pious, as well as the rancorous opposition of worldly-minded professors; but we prefer the plaudit of 'well done good and faithful servant,' from him who spake as never man spake, to all the temporal honors the world could bestow. In

time, or in eternity, to Jesus, our King, every knee shall bow and every tongue confess. He knows the secrets of all hearts, and at the last loud peal of the trumpet the dead shall hear the voice of the Son of God and come forth. Those that have done good will be saluted with the cheering welcome, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;' while the wicked, whether clothed in purple or priestly robes, will be met by the appalling declaration, 'Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.'

They who undertake to benefit mankind through the medium of a religious journal, assume a high and responsible station. . . . . Delicate as the undertaking is, we have ventured on the engagement with a determined resolution to regard the word of God as the sole authority, and standard of faith and conduct. . . . . Where are the friends of God's word, and the foes of human traditions? Who will lend a helping hand in this glorious struggle for Christian freedom? We need not expect assistance from those who are bound to a system which supports them, and ministers to their ambition in lording it over God's heritage; nor from those who are fearful of human power; nor those who love the praise of men more than the praise of God, and who hug the chains which bind them; nor from those who hear through others' ears, and see through others' eyes; who fear the decrees of churches, synods, councils, etc.; who suppose they have learned all that is necessary to enable them to assume the key and lock the door against heretics. But we have everything to hope from those whose bosoms are filled with the spirit of freedom and inquiry, who feel the love of God reigning, ruling and influencing all their actions, who are determined to obey God rather than man, and consent to have their names cast out as evil. . . . . So long as we are the slaves of prejudices and the reigning priesthood, our eyes

are veiled and blinded to the most obvious truths ; and the slightest observation of men and things will discover that it is far easier to teach an impartial mind the most difficult proposition, than to free one that is prejudiced of the most palpable absurdities.

We are frequently astonished at the tenacity and obstinacy of men in clinging to the chains that bind them in slavery. . . . . Even during the American revolution, when freedom was held out as the prize to allure the captives from their chains, there were thousands who preferred their fetters. If such a case excites our astonishment, what language can give utterance to our feelings of regret, when we see thousands of those professing religion refusing to become the freemen of the King of kings and Lord of lords.

The name of Jesus is more desirable than worlds piled on worlds, but a sectarian human name is an insult to the King. He who is not willing to take the Lord at his word ; to obey him rather than men, even at the peril of everything held dear in this life, and even of life itself, is not worthy to be ranked among the soldiers of him who died upon the cross for our deliverance ; whose last prayer was a petition for the forgiveness of his enemies." Speaking with more especial reference to the union which had just been consummated, he says : " Those who have met on the King's highway, on the word of the living God, which remains forever, and will judge us at the last day, have much to do. We should constantly exhibit in our lives that wisdom which comes from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, while the truth is presented with all becoming boldness, though it should pierce deeply, and cause the hearts of the enemy to overflow with bitterness and malice. Let it be engraven upon every Christian's mind that he who does most to unite the followers of Jesus, favors most the conversion of the world ; and he who does most in opposition to such union, does most in opposition



to the will of the King, and against the conversion of the world. If we could but see a hundred human bodies attached to one head, we should be horror-stricken at the sight of such a monster. Apply this to the present religious bodies professing to have one head, with the different spirits animating those bodies, and then judge you what hope there may be of converting the world while these sects remain. Come out of her, my people, saith the Lord.

O, that we may read the word of God to find his will and do it. . . . . If we were to tremble at that word, there would not be so many cold, indifferent, worldly-minded Christians. Let us awake out of sleep, cry aloud and spare not, though it may cost the severing of the dearest earthly ties. Choose whom you will serve, God or man."

Such was the maiden effort of Elder J. T. Johnson as a religious editor. Such was the luminous, candid, dignified, magnanimous preface to the glorious book of his subsequent religious life, which he has written out "with an iron pen and lead, in the rock forever."

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## CHAPTER V.

The scripture view of faith, as contrasted with the popular theory regarding it—especially the Calvinistic theory.

In presenting his brethren and the public with an outline of the active, laborious, self-sacrificing and successful public life of J. T. Johnson, the writer proposes to present him, as far as possible, in his own proper person, clothed in the garments of his own choosing. It is scarcely necessary to say that from the time he entered into the union, and was fairly committed to the evangelical field, his subsequent life was one of incessant labor with tongue and pen, and



a consistent life, to build up the cause of original Christianity in faith and practice.

1. J. T. Johnson believed most cordially, from the plain teachings of scripture, that faith comes by hearing the word of God, authenticated as it is by proper testimony. The Saviour prayed, in his last prayer for his people, for all those who should believe on him through the words of his ambassadors. Their words were his words, and his words were their words. "For I have given unto them the words which thou gavest me; and they have received them, and they have believed that thou didst send me." "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through his name." They, therefore, who have the true faith, have it through the word of God; under the Christian institution, by the word of God through Christ and his apostles; under the former dispensations, by the word of God through patriarchs, prophets or other agents of the divine choosing. That the idea of a special operation of the Spirit to make effectual the word of God, in order to faith, is a most fearful reflection upon the divine wisdom—is, in truth, to make utterly void the whole scheme of divine revelation for our salvation. In an article, the second he wrote for the Christian Messenger, in vol. vi, commencing on page 21, and headed, "Faith is the offspring of the Spirit," he says: "If it were necessary in those first ages for the Spirit of God, by a direct operation on the heart, or mind, or soul, to prepare it for the reception of the testimony and truth, then it would necessarily follow that a similar operation is requisite in the Christian age, and *vice versa*." But while he admitted that, in the scripture sense, faith is the offspring of the Spirit; that God is the author of faith, yet certainly not in the sense of Calvinistic theology. Hence, on page 26 of the Messen-

ger, vol. vi, he says: "A false philosophy has clouded and obscured this subject" — this subject of faith as coming through the truth, confirmed by the divine testimony; and hence he adds: "We desire to recall bewildered minds to the oracles, which clearly point the way to life and immortality; to impress on the minds of all the pious the highest reverence for the word of God." John T. Johnson was a very peculiar man, both as a speaker and writer. His perception was most vivid, his impulses and feelings were strong and generous; his whole mind was most practical and conservative in its tendencies. He seized upon the strong points of his subjects, and without giving all the processes of his reasoning, jumped at his conclusions. Though, therefore, there was not much order in his discourses, written or oral, they were full of points—sharp points which none could fail to see and feel. Hence, in the quotation I have made from him, his mind is carried off from faith as a simple elementary principle in Christianity, to its grand ultimatum in the attainment of "life and immortality." This, as his intimate friends know, is perfectly characteristic of the man. He was no hobbyist; nay, verily, he was a man of too great a mind, too noble a spirit, to get down to any such utopian ultraism. He saw thousands bewildered and led astray by a false theory of spiritual operations, and thereby led to overlook and neglect the simple means of salvation, and thus expose themselves to eternal ruin. It was the practical view of the subject that awakened his sympathies, and called into requisition all his powers. He would never have gone out of his way to correct false opinions which might be innocently held. In reference to all such he would say with Paul, "receive ye one another without regard to differences of opinion."

2. But we have said, in harmony with the teachings of Elder Johnson—and, what is infinitely better, the word of God—that the idea that faith is something inwrought in the mind, by a special, independent, ef-

fectual operation of the Spirit of God, over and above, and independent of, or even superadded to, all other means, makes utterly void the whole remedial scheme. Hear a brief extract, upon this subject, from the article already quoted; *Christian Messenger*, vol. vi, page 26: "Here we find Moses speaking to Aaron, and convincing him of his divine mission; and both Moses and Aaron convincing their brethren by the very means God had instituted. All else is blind infatuation, speculation and conjecture, than which nothing is more derogatory to the word of God. It is a direct impeachment of that sacred Book, and those heavenly communications to man, to contend for something in addition, in regard to which it [the Book] is silent. It is neither more nor less than a setting-aside the miracles and testimony of Heaven, as insufficient for the direct end of confirming the truth revealed, and gaining an audience at the bar of the judgment, for the reception of the truth."

We have said, and we propose now to demonstrate it, that the popular Calvinistic notion in regard to the means of faith, makes the whole scheme of revelation a nullity—nay, worse than a nullity, so far as the non-elect are concerned. We know Calvinists usually teach that faith is wrought in the heart by the Spirit, through the word; but they just as plainly teach, that, without this superadded influence, there can be no saving faith. We have no taste for exposing the absurdities of human creeds. Yet, while they are pushed forward and made essential to the being of a Church of Christ—while they are public documents, we feel it to be our duty, not only to show, on all proper occasions, that the word of God gives no sanction to them, but that many of their positions are altogether untenable. The following positions are fully set forth in the Presbyterian standards:

1. The doctrine of particular, personal, and eternal election and reprobation. Proof: *Con. of Faith*, pages 23-4: "By the decree of God, for the mani-



festation of His glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death. These men and angels, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it can not be either increased or diminished." See also pages 26, 175-6.

2. God's decrees of election and reprobation, or foreordination to life or death, are not based upon his fore-knowledge; but, rather, his fore-knowledge upon his decrees. Proof: Con., pages 22-4: "Although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass, upon such conditions." Speaking of the elect, on page 24, the Confession says: "God hath chosen them in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereunto; and all to the praise of His glorious grace."

3. God has not only decreed from eternity that all the elect shall be saved in heaven, but, also, all the means leading to the end. Proof: Con., page 25: "As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore, they who are elected being fallen in Adam, are redeemed by Christ, effectually called unto faith in Christ by His spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation."

4. The non-elect He has left to perish, without hope. Proof: Con., pages 25-6: "Neither are any other redeemed by Christ, effectually called, and saved, but the elect only—the rest of mankind, God was pleased, according to the unsearchable council of His own will, whereby He extendeth or withholdeth mercy as He



pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."

5. The elect are perfectly passive, until they are created anew in Christ Jesus, or made new creatures, or, in the language of orthodoxy, regenerated. Proof: Con., pages 63-4: "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."

6. The sin of our first parents has made the whole race "opposite to all good, and wholly inclined to all evil." Con., page 40.

7. The sin of our first parents has brought actual guilt upon the whole race, and subjected it to "death, with all miseries, spiritual, temporal, and eternal." Con., pages 39, 40, 41-2.

8. "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." Con., page 40. It were easy to multiply positions of a similar character, but these eight may be sufficient for our purpose. Let us note some deductions that may be fairly made from these positions:

1. From proposition 7, in our list with the proofs referred to, the doctrine is taught, that "the guilt of this sin (the sin of Adam and Eve) was imputed, and the same death in sin and corrupted nature conveyed to all their posterity." See Con., pages 39-40. And thus we arrive at the absurd conclusions:

2. That there may be guilt where there is no crime and sinfulness, a "death in sin" where there is no sin! Adam and Eve were guilty, and were conscious of it—were dead in sin. But most certainly the scriptures nowhere intimate that their posterity, on account of

their sin, were really guilty, or really sinners. Infants, in their unsophisticated simplicity, innocence, and docility, are types of Christian character—"Of such (like) are the kingdom of heaven." It were strange if infants, who are really guilty and "dead in sin," are proper types of the subjects of the Christian kingdom on earth, or in heaven! When we can conceive of a transfer of consciousness, then may we conceive of a transfer of real criminality or guilt! "The soul that sinneth it shall die." Sin is a personal affair, and can only be conceived in connection with a moral agent. That the posterity of our first parents were made the subjects of natural evil, and liable to moral evil, on account of the fall, is conceded. But what we lost in Adam without our agency, is restored in Christ, without our agency. And now, under the gospel, he that accepts Christ as a Saviour shall be saved, and he that rejects him shall be damned. Christ took not upon him the nature of fallen angels, but the nature of fallen man. But why this difference? May it not be because the angels who sinned involved none but themselves in the consequences of their sin, none but the actually guilty? whereas our first parents involved untold millions of innocents in the consequences of their sin. It was most fitting, therefore, that the infinitely wise, benevolent and all-perfect Jehovah should introduce just such a scheme for our deliverance as the gospel is.

3. But in opposition to all scripture, all reason and common sense, Calvinism teaches that the sin of our first parents brought actual guilt upon the whole race, "with all miseries, spiritual, temporal and eternal." That, therefore, all the "miseries of this life, death itself, and the pains of hell forever," are consequences of the first sin! But we have neither time nor inclination to look after the absurdities of this system, which are "legion."

4. Calvinism teaches that from this fallen race, all "made opposite to all good, and wholly inclined to all evil," and subject to "all miseries, temporal, spiritual,

and eternal," by the first sin, or sin of our first parents, which act, from all eternity, God did, "by the most wise and holy counsel of His own will, freely and unchangeably ordain"—from this ruined race, all equally helpless, and equally undeserving and ill-deserving, God did, for the manifestation of His glory, elect to eternal life, in Christ, a certain definite portion of it; and to display "His sovereign power over His creatures," did "pass by the rest of mankind and ordain them to dishonor and wrath for their sin," which sin, from the very necessity of their nature and circumstances, they could no more avoid than make a world!

5. Calvinism teaches that, through the covenant of grace, God "freely offereth unto sinners life and salvation, by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe." Con. p. 44. Thus the doctrine, the horrible doctrine, is taught that the non-elect, or those not "ordained to life," are tantalized with the offer of a salvation never prepared for them, and required, upon pain of eternal death, to believe upon a Saviour who never died for them.

6. Calvinism teaches that, in "effectual calling," "those whom God hath predestinated to life, and those only, he is pleased effectually to call"—that, in this call, man is "altogether passive," "until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call."

Thus the doctrine is taught, by unavoidable consequence, that until God "is pleased in his appointed and accepted time" to regenerate or renew and quicken, or make alive the elect, the preaching of the gospel to them is as useless as preaching it to the trees of the forest. If they are "passive" until they are made alive in Christ, or "quickened and renewed by the Holy Spirit," then faith and repentance have nothing to do with this quickening or renewing of the Holy Spirit. And so it comes to pass that this great-



est of all spiritual changes, which is the root of all acceptable obedience and Christian progress, is brought about without the use of any moral means; for most certainly if the reading, studying and hearing the gospel, or any other means used by the creature, has anything to do in bringing about this change, then is he not wholly passive in it. The renewed state is said to be a holy state, as the unrenewed state is said to be an unholy or sinful state. And thus Calvinism teaches that an unholy state is superinduced without any action or disobedience on the part of the posterity of Adam; and so also a holy state is superinduced by the Spirit of God in the elect, without any action or obedience on their part. Thus it requires no action of a moral agent to constitute one a sinner, and no action of a moral agent to constitute one a saint! And thus moral qualities may exist without moral agents or moral actions! Such are a few of the beauties of the Calvinistic creed. This renewing by the direct and effectual operation of the Spirit, without the use of any means on the part of the creature, is the first thing in the great process of human redemption, so far as man is concerned. Repentance, faith, and all good works follow from regeneration, in which man is perfectly passive.

7. As Christ never died for the non-elect, and as no provisions were ever made for their salvation, therefore this effectual call by the Spirit is withheld, so that faith and repentance and coming to Christ are impossible to them; and, "although they may be called by the ministry of the word and have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved." *Con.*, p. 65.

But why do they never truly come to Christ? Because "by the decree of God for the manifestation of His glory," they were "foreordained to everlasting death." And yet to manifest the "glorious justice" of the infinitely benevolent Jehovah, they are to be damned eternally for Adam's sin, and for not coming to Christ, which, from eternity, he decreed they never should do! Glo-



rious justice, this! To require an impossibility of a creature when the want of ability to perform that requirement is no fault of his, and then damn him eternally for not performing it! Such is the glorious justice and mercy of Calvinism. But to come to the special point in view in all these references, viz: the proof of the position that the popular notion of faith by the immediate operation of the Spirit, nullifies the whole system of means as laid down in the scriptures for that end. Paul says faith comes by hearing the word of God. Calvinism says it comes by a special, effectual operation of the Spirit! Jesus says: These things are written that you might believe that Jesus is the Christ, the Son of God, and that, believing, you might have life through his name. Calvinism says: These things written have never produced living faith in a single human being, without the superadded, effectual, irresistible operation of the Spirit! The Apostle John says: Ye receive the testimony of men—the testimony of God is greater. Calvinism says: You can receive the testimony of men properly authenticated; but the testimony of God, though authenticated “by many infallible proofs,” you can not, without a special operation of the Spirit, receive at all!

1. But if the Calvinistic theory be correct in regard to effectual calling, faith, etc., whence the necessity of the New Testament, with all its facts and evidences, ordinary and extraordinary, its precepts, promises and threatenings? If, in his regeneration, or quickening or renewing by the Holy Spirit, man is “altogether passive”—if this greatest of all changes is wrought upon him without the use of any means, he being wholly passive, why may not all the Christian graces be produced in the same way? If the greater difficulty in the way of his salvation be overcome without external instrumentalities, why not the less? But we are tired of picking these dry bones of Calvinism. We are happy to know that these ugly features of the system are rarely introduced in these days. Why then

should not the creed be renounced? We propose now to introduce an extract from another article of Eld. J. T. Johnson, entitled, "Faith according to the scriptural account." Messenger, Vol. vi, No. 2.

"The glad tidings believed impelled the Jews to action, and they marched after their leader in full confidence and in joyful anticipation of the proffered deliverance. Not being yet freed from the land of bondage, we hear nothing of an expression of triumphant joy. On the contrary, when Pharaoh and his host pursued and came near, they were in doubt and dread, and began to murmur. Discovering this, Moses again spoke to them. Ex. xiv, 13. 'Fear ye not, stand still and see the salvation of the Lord, which he will show you to-day; for the Egyptians (your oppressors), whom you have seen to-day, you shall see them again no more,' etc. They had thus far proved their faith, and God was now about to perform his great promise to them. 'And Moses stretched forth his hand over the sea, and the Lord caused the sea to go back,' and they went over upon the dry ground—the water being on the right and on the left. But Pharaoh and his host, essaying to go over, were drowned. 'And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and *believed* the Lord and his servant Moses.' Chap. xv. 'Then sang Moses and the children of Israel this song unto the Lord, and spake, I will sing unto the Lord, for he hath triumphed gloriously,' etc. 21 v. 'And Miriam answered them, Sing ye to the Lord,' etc. Thus were they freed from the land of bondage, and saved from their enemies, being baptized into Moses in the cloud and in the sea. See a confirmation of this in Paul's 1st Letter to the Cor., chap. x."

We quote again from the Christian Messenger, vol. vi, page 35: "The promises of God are invariably connected with faith and obedience. His faithfulness and goodness to the Jews, were manifested in the most signal manner, so long as they obeyed his word; but

whenever they disobeyed, the most exemplary punishments were the consequence. That was emphatically the age of law. Its subjects were not elevated above the rank of servants, in contrast with the sons of God, under the gospel age. So Paul proves in his fourth chapter to the Gallatians. In the wisdom of God, man has been placed under different dispensations, which have been adapted to his condition and circumstances, in the different ages of the world, from which we learn one important truth—that man must be taught by experience. . . . We will now proceed to show that the testimony recorded by the evangelists was designed, as the Apostle John says, to enable us to ‘*believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name.*’ John xx, 31. At his baptism, or immersion, the Spirit of God descended from heaven like a dove, and it abode upon him. So testifies John.” We continue to quote from the same article, from the Christian Messenger, pages 36–7: “And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with [more properly *in*] water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him; and I knew him not; but He that sent me to baptize with [more properly *in*] water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with [more properly *in*] the Holy Spirit. And I saw and bare record that this is the Son of God.”

“Thus introduced by the high credentials of the Father to the world, as his Son, and after the expiration of the forty days in which he was in the wilderness, he went forth as a minister of the circumcision, to confirm the promises made to the fathers. The world is not left to vague conjecture as to his divine pretensions. At the marriage of Cana of Galilee, the effect of the miracle there done, is thus described: ‘This beginning of miracles did Jesus in Cana of Gal-



ilee, and *manifested forth his glory*, and his disciples believed on him.' John ii, 11. Again: 'Now when he was in Jerusalem, at the passover, in the the feast-day, many believed in his name, when they saw the miracles which he did;' 23 v. Nicodemus said to him: 'We *know* that thou art a *teacher* come from *God*; for no man can do these miracles that thou doest except God be with him.' John iii, 2. The effect of his interview with the woman of Samaria, is thus described: 'And many of the Samaritans believed on him, for the saying of the woman who testified, he told me all that ever I did. So when the Samaritans were come to him, they besought him that he would tarry with them; and he abode there two days; and many more believed, *because of his own word*, and said unto the woman, now we believe, not because of thy saying, for we have heard him ourselves, and know, indeed, that this is *the Christ, the Savior of the world.*' John iv, 39-42. At the fifty-third verse we have the effect of healing the nobleman's son recorded thus: 'So the father knew it was at the same hour in the which Jesus said, thy son liveth; and himself believed, and his whole house.'

"It is essential that every person should understand his duty, that he may do it; for, doubtless, none are so blinded as to contend that man is required to perform an act of service, under the penalty of punishment, which is beyond his powers. We desire the most rigid and critical examination of the scriptural testimony on this point, as we are confident that a false step here has involved thousands in utter confusion and mysticism, and a labyrinth of errors from which it is next to impossible to extricate them. And instead of being warned, and retreating from the grossest perversion of the testimony and word of God, many of them gravely stand up in the presence and hearing of the people, and teach them that the testimony of God, recorded by the prophets and apostles, is incompetent to produce what they call *saving* faith,



or the faith which impels to obedience, and that they must receive some other assistance, or impetus, before they can obey. So far as such teachers have influence, men are taught to act disobediently to the command of God. All duties and privileges connected with the salvation of man, are made as clear as noon-day's sun; and we have no hesitation in saying, that this is one of those lucid propositions about which there would be no difference of judgment, were it not for a false philosophy. In conclusion of this number, we would impress upon the mind of the candid reader, the truth of the proposition, that faith is the offspring of the Spirit. All that is known, or knowable, of God, and of his designs, or his favor, or grace toward the family of man, is derived from the living oracles; and those oracles were delivered to us by those who were under the influence and guidance of the Spirit. And yet we flatter ourselves with the hope that many who are yet contending for some physical, or other unscriptural, work of the Spirit, will acknowledge the force of the miracles wrought by the power of God, and the teaching of the Spirit, as recorded, are all-sufficient to enable men to believe and obey; and that the rejection of such evidence constitutes the ground of condemnation in every land where the gospel is heard." Thus far Elder J. T. Johnson.

And thus we have from him, not a theory of faith, or the means of faith, but an actual matter-of-fact demonstration of the philosophy of faith, or the simple means by which faith is superinduced. God appeared to Moses, and by evidences addressed to him as a reasonable creature, convinced him that he purposed to save the children of Israel, through his agency, from the cruel bondage of Egypt. And, under the influence of his faith, he went upon his mission. In the name of God he presented such evidences to the children of Israel as satisfied them that Jehovah had determined to deliver them; and thus they were disposed to believe it, and put themselves under

the guidance of Moses, the servant of God. Thus their faith came by hearing the word and seeing the works of God. So under the Christian economy. The inspired Apostle John says: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." I close this chapter by a single word, showing the direct conflict between the scripture account of faith, as we have seen, and the Calvinistic account of it.

The apostle says we must have faith in order to life; Calvinism says we must have life in order to faith! Reader, which will you believe, the Apostle John of Christianity, or the Apostle John of Calvinism? The first was divinely inspired—the second was a great, and I hope a good man, but uninspired, like ourselves.

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## CHAPTER VI.

Notices of his various labors, and the success attending them during the year 1832, with miscellaneous matters connected with the interest of the cause.

It is not possible to ascertain very definitely the amount of good accomplished by brother Johnson during the year 1832, as he was just commencing his evangelical career, and his labors were mostly associated with others. The writer was often with him during that as well as subsequent years, and takes pleasure in bearing testimony to his untiring zeal, the success and acceptableness of his labors. Being a young evangelist, older preachers frequently took the lead in the meetings he attended, received confessions, and baptized the converts. Still he baptized a good many during the first year of the union. In the February number of the Messenger, pages 63-4, he thus writes in reference to the union and its results. This paper

is signed, "Editors," yet any one who knows the style of the two men, will be morally certain that this article is from the pen of J. T. Johnson. He says: "Our friends have been heretofore notified of the beneficial and happy results of the meetings held by the the Christians and reformers (so called by way of distinction), at Georgetown, Lexington and Paris. We have had a second meeting, embracing Georgetown and the Great-Crossings, which commenced on the night of the tenth, at the first named place, and ended on Monday following. The fruits of these meetings begin to be realized. Six intelligent and respectable persons confessed and obeyed the Lord Jesus, and many more were seriously impressed." This inspired him with strong faith and hope, and he adds: "We trust many are on the eve of accepting the offered salvation. Brethren John Smith, T. M. Allen and L. J. Fleming were with us during the meetings at Georgetown and the Crossings. The truth was presented in a clear, lucid and forcible manner; and the mists of darkness are passing away from the minds of a highly intelligent and respectable community.

We are more and more convinced, from experience and observation, that when Christians meet on the foundation of apostles and prophets, Jesus himself being the chief corner stone, and determine to abide in their teaching and institutions, unmingled with human speculations, traditions and conjectures, that it will eventuate in the destruction of all sectarianism, and that Christians will present themselves as the one body under the one head. Then will exist that heavenly state of things spoken of by Paul. 'For there is one body and one spirit, and one hope; one Lord, one faith and one immersion; one God and Father of all,' etc." How like the benevolent Johnson! The very thought of such a union, so essential to the happiness of the subjects of it, and so necessary to the conversion of the world, filled his soul to overflowing, and in the ardor of his zeal he thus exclaims: "O,



Christians! we call upon you by all the tender and affectionate ties which bind us together, to discard everything that has a tendency to mar so glorious a work! As we have been attracted to the center of the great circle by the magnet of the gospel, the common and only bond of union, who will say, nay? We hope better things of you." On page 64 of the February number of the Messenger, the editors say: "Our meetings in Georgetown and neighborhood are of an interesting character. Many are seriously affected by the truth. On Friday last, we immersed five, and on the day following one more, in Georgetown."

In the April number of the Messenger, on page 125, we have the following report from the editors: "Since our March number, brother John Rogers, one of the traveling evangelists, has been with us nearly a week, and at one of our meetings, after he had addressed the congregation, we invited persons to confess the Lord Jesus, when nine persons came forward and made the good confession. The glorious cause of the union is rapidly advancing. Since our last number issued we have immersed twenty (composed of males and females), for the remission of sins, etc. Brethren, let us pray for each other."

From the May number of the Christian Messenger, page 158, we have the following items regarding J. T. Johnson, the junior editor of the paper: "On the 21st and 22d of this month (April), the junior editor was with brother P. S. Fall at the Forks of Elkhorn, where he had the pleasure of witnessing the immersion of five persons. On the 29th, the junior editor immersed one in Georgetown, and on the 6th of May nine persons."

In the June number, we have the following items from brother Johnson, dated May 17, 1832: "We have just received an encouraging letter from brother Henry Monfort, of Eaton, Ohio. Through this medium we have a favorable account of the Bible cause in Cincin-



nati, Eaton, New Paris, and Oxford. The spirit of Christianity which has been carried out in and about Georgetown, has been attended with the most beneficial consequences. The results abroad are even more favorable than we had anticipated. That our friends may rejoice with us, we make the following extracts: "The union spoken of in your country, rejoices (I think) the heart of every Christian, and I beseech God it may universally prevail: for union my heart pants—for union we all pray—but union without love is not desirable. O! that Christians would be more engaged in cultivating love; for love is of God, and where love is there is God, for God is love. A goodly number have submitted to baptism at New Paris within two months. May the Lord help Christians everywhere."

Again brother Johnson writes, on the same page: "On Lord's day (the 13th May), brother F. Palmer had a meeting at Bethel, in this county, and received the good confession from five persons. On the same day, brother Davis and myself attended a very large and attentive audience in this county, at Sugar-Ridge meeting-house, and a lady came forward and made the good confession. Scarce a meeting passes without additions." On page 221 of the July No. of the Messenger for 1832, we have this record from the pen of J. T. Johnson: "Within the bounds of the evangelists, John Smith and John Rogers, since our last, have been baptized 114. We have heard of more, but have not sufficient information to state accurately."

Allusion has been made already to a successful tour the writer made early in May, 1832, embracing among other points, Georgetown and its vicinity, and Caneridge. At these points J. T. Johnson was present, and at Caneridge, especially, he was the chief speaker. I think this was his first visit to Caneridge, as it was but a few months after the union. F. R. Palmer was at that time the regular preacher of the Church. Our preachers then were generally settled as to the scriptural views of baptism for remission of

sins. Still, in many of the Churches, there was considerable hesitancy. I shall never forget that on Monday of that meeting, for the first time at that place, I presented the teaching of Peter on the question of baptism for remission of sins. I consulted brother Palmer, my senior, and a very prudent and sensible man, as to the propriety of my preaching on that subject. He consented, I thought, somewhat reluctantly: having some fears as to the result. But the results were favorable, and he was much pleased. As the report I made of my tour, and especially of the meeting at Caneridge, has an intimate connection with the life of J. T. Johnson, I will make some extracts from it. It will be found in the 6th Vol. of the Christian Messenger, pages 218-19. It is dated—

CARLISLE, May 16, 1832.

*Dear Brethren:* I have just returned from a two weeks' tour through the counties of Harrison, Scott, Woodford, Jessamine and Bourbon. Truth is on its march, conquering and to conquer! I am happy to inform you that the following additions were made to the congregations at the following places: At Georgetown and its vicinity, 13 were added; at Clear Creek and Versailles, 11; at Nicholasville, 3; and at Caneridge 23—making in all 50 persons. The meeting at Caneridge, which commenced the Saturday before the 2d Lord's day of May, was decidedly one of the most interesting meetings I ever attended. Never did I see manifested more deep feeling unmingled with enthusiasm; all was decency and good order. None appeared to act from the mere impulse of momentary excitement, but from deep conviction. The teaching brethren present, were F. R. Palmer, J. T. Johnson, J. Irvin, R. Batson, and myself. Brethren, let us rejoice in the Lord, for he is good—his mercy endureth forever, and his truth to all generations. O! He is our Sun and Shield: He will give us grace and glory, and no good will He withhold from us if we walk uprightly before him. May the Lord help us to walk

uprightly! We have nothing to fear but sin. If we walk in the light as he is in the light, we will have fellowship one with another, and the blood of Christ will cleanse us from all sin. The cause is the Lord's, and must prevail. We have no system to support; but, thank heaven, we have a system to support us—to make us wise to salvation—to furnish us thoroughly to every good work. If we have any misconceptions of the Book, *it* will remove them; and, in so far as we have correct views, *it* will sustain them. Standing, then, upon this foundation, we have nothing to fear. If our opponents can convince us of any errors, we shall heartily thank them. We, therefore, challenge investigation—open, free, candid, Christian investigation. Error, however sanctified by age, or supported by great names, has no charms for us. Just so far, therefore, as the sects promote the cause of truth, so far they promote our cause; and so far as they oppose the truth, they oppose our cause; for we have lashed our fortunes to the Bible, the Bible alone, and nothing but the Bible, and with it, by the grace of God, we will *rise or fall*. Amen.

Ah, me! we have been dreaming, and causing the world to dream, upon the subject of Christianity! Our teachings have, in many instances, been calculated to make enthusiasts, fanatics, mere creatures of feeling, of passion and imagination, rather than sober, reflecting, obedient Christians. We have introduced false standards of religion. Instead of trying ourselves by the word of God, which is to judge us at the last day, we have set up our experiences, or dreams and visions, by which to try one another's religion; and thus our ears have been turned away from the truth, and turned unto fables. But I must close, by subscribing myself your brother in hope of immortality.

JOHN ROGERS.

From the time of the Caneridge meeting, described above, J. T. Johnson began to rise rapidly as an evangelist to that pre-eminence which, in many respects,



he subsequently attained. Time would fail us to attempt to give a full account of the triumphs of the truth, during the first year of our union, even in their connection with the labors of our beloved Johnson. We, therefore, close this part of our history for the present year, with the following words from his pen, taken from the *Christian Messenger* for 1832, page 320:

“The efforts of Christians this year [’32] have wrought an astonishing change in Kentucky. They have every reason to rejoice, and not to flag in well-doing. Their efforts should be redoubled for the coming year. Let every disciple prepare for the harvest.” How characteristic of a great captain—of J. T. Johnson—is this language! He never wearied in well-doing. And, as a great captain in the Lord’s army, he inspired all the soldiers of the cross, wherever he went, with his own confidence and courage.

Speaking, in the close of this communication, of those who had been selected, as evangelists, to ride through the northern portions of Kentucky, to promote the union, he says: “The success of the brethren this year—their indefatigable industry, their devotion to the cause—should rouse us to action, and dispose us to continue, at least the present number, in the field of operations. We hope every Christian will feel it his high privilege to assist in this glorious reformation.  
J. T. JOHNSON.”

During this year, B. W. Stone and J. T. Johnson published a hymn book, which is, I think, a very good collection of hymns—many of which are in our present hymn book.

We propose to close this chapter with some extracts from the writings of J. T. Johnson, written near the close of the year 1832. I am the more disposed to let the subject of this work, as far as I can, speak for himself, that those who knew him not, may not be dependent for their estimate of his character upon the judgment of the biographer, who is, certainly, in this case, a personal friend. When I read a biography, I



may be pleased with the style of the writer, and soon understand his estimate of the character of him whose life he writes. But his estimate may be very inaccurate—the result of his prejudice for or against the subject of the work. But when he places before me the subject of his work, in a great variety of circumstances and attitudes, reaching through a long series of years, dressed out in garments of his own choosing, he furnishes me the means of forming my own independent judgment. On this account, I value, above all other Lives of that much-abused, great and good man, Oliver Cromwell, the one edited by that eccentric and quaint writer, Carlyle. In harmony, therefore, with this view, it is proposed to present you the Life of Johnson.

In the Christian Messenger for October, on pages 295–6–7, you will find the following: “Every week adds fresh testimonials to the power of the gospel, when presented in its simplicity and purity, divested of all human appendages. Our recent visit to Sharpsburg, confirmed our convictions of the glorious results about to be realized, in the restoration of the ancient order of things.

Our lives must respond to the question, Is Christianity of divine origin? Pure religion and undefiled before God, is this, to visit the fatherless and widows in their afflictions [for their relief], and to keep our selves unspotted by the vices of the world. . . . The prayer of our Lord, for the union of his followers, is accomplishing much faster than we anticipated. The principalities and powers arrayed against us, have produced despondency in many minds. But the ranks of Jesus can boast of many choice spirits, who have pledged their lives, their fortunes, and their sacred honor, to abide the doctrine, and obey the requirements, of Him who gave his life a ransom for the world. Thus far, we have every reason for joy and rejoicing. This year has developed more fully the powerful effects of a practical union of Christians; and the result

bids us be steadfast, immovable; and to march on, always abounding in the work of the Lord.

Under the influence of this state of things, we have seen the most intelligent men and women; the most refractory, obstinate and rebellious sinners; the rich and poor, all at the same time, bowing to the authority of the Lord Jesus, and putting him on by submitting to the divine institution of immersion. We have seen the lion, as it were, turned into the lamb, the raven changed to a dove, and all human distinctions done away, by that all-powerful *leveler*, the gospel of our salvation. All this has been achieved by those who take the word of God alone for the light of their feet, and the lamp of their path; while the opposition of the sects has waxed warmer and warmer, and while they have heaped upon us every opprobrious epithet.

Instead of uniting with us in endeavoring to enthrone the apostles of our Lord; instead of exerting themselves, with us in a combined effort, in presenting the *glad tidings* to sinners, as every way creditable and worthy of their belief and reception; instead of cooperating with us in holding forth the word of life in its great plainness and simplicity, and thereby leaving sinners without excuse—almost all the sects have been denouncing upon us the vengeance of heaven. They have mystified the word of God by double meanings, and no meaning at all, in order that a domineering priesthood might lord it over God's heritage.

J. T. JOHNSON."

We close this chapter with the following characteristic article from vol. vi, of the *Christian Messenger*, pages 316-17-18. It is headed, "Christian knowledge and practice." "Whatever has a tendency to promote the happiness of Christians, should be their daily study and constant pursuit. As this is a matter of the very first importance, we should endeavor to ascertain those sources, or principles, or institutions, from which alone true happiness can be derived. It

may be assumed as undeniably true, that true happiness is unattainable but by a knowledge of the will of God, and obedience to it. . . . . Without knowledge or faith, it is impossible to please God. Without a knowledge of his character and will, we should be totally ignorant in regard to what is required of us; and without obedience man could not be happy, formed and organized as he is. We discover the wisdom and benevolence of God in adapting his laws and institutions to the human family in their perishing circumstances, requiring not only faith but obedience; and in this we have developed to us a principle in the organization of man, which should never be lost sight of. Men must be engaged about something. We would do well, then, to keep those under our care engaged in laudable and virtuous pursuits. All experience attests that happiness can not be found in the pursuit or acquisition of anything earthly; or that has for its object an earthly gratification. All Christian experience attests that a well-grounded hope of the inheritance, incorruptible, undefiled, and that fadeth not away, presented in the gospel, can and does impart a happiness which fully meets all the wants of human nature.

Considering that these things are so, O, how vastly below the mark do Christians fall! They have failed and neglected to avail themselves of their high privileges and enjoyments. I fear the behavior of professors falls far short of their knowledge of their Father's will. So long as this is the case, religion will present a sickly and languishing appearance. This is an age of inquiry and of revolution. The true principles of reformation are in successful development. The cause is succeeding beyond our most sanguine anticipations. The world is awaking from its slumbers. The watchmen are on the towers sounding the heavenly notes of peace and good will to men. These are the notes of destruction to sectarianism, and therefore they have buckled on their armor for



the battle. They have leagued their forces against us, and it becomes every soldier of Jesus to discharge his duty faithfully. The Captain of our salvation stands at the head of his troops, and promises a victory which, though it may cost them their lives, will secure a crown of never fading glory." How characteristic of J. T. Johnson is such teaching! While I transcribe it, I see him before me as I used so often to see him, in the great congregations, fired with an ardent zeal for the glory of God in the union of his people and the salvation of the world. In view of what God has done for them, he arraigns professors for their delinquencies. And then to arouse and stimulate them, he arrays before them the great principles of the reformation, in which he sees so clearly the means of heaven's appointment for the destruction of sects, the union of Christians, and the conversion of the world. And then, in a style and manner all his own, with his countenance glowing with his own peculiar eloquence, he brings before the Christians the mighty hosts of enemies they have to encounter and overcome; and to prepare them for the onset, and inspire them with the confidence of a glorious victory, he points them to the great Captain of their salvation, who is standing at the head of his victorious troops, and holding out to every faithful soldier of the cross a never fading crown of glory! And thus, while his soul is all aglow with the grand themes of life and death, of heaven and hell, of victory and defeat, I hear him exclaim, as I so often used to hear him, "Take care! Beware!" Or as in the next sentences in the article which we have been transcribing, "Who will apostatize? Who will prove recreant in such a glorious cause? None, we hope." Hear him further:

"We are well aware of the need there is for laborers in the Lord's vineyard, instead, however, of being discouraged and repining;"—What remedy does our beloved Johnson suggest? I well remember how often



we older preachers, in those days, talked of the few young men who were coming forward to take the places of the older preachers, as they should pass off the stage. And I know it was considered one of the most discouraging features connected with our movement. But what was the remedy proposed by the subject of these papers? Hear it: "Let each soldier discharge double—yea, treble duties, and the cause will advance with a rapidity hitherto unexampled." This is the language of a true man. He was sure he was right, and was, therefore, confident of success. If we have a great work to perform, and but few to do it, we must work the harder, and to the best advantage. With the truth to sustain us, "one can chase a thousand, and two can put ten thousand to flight." "Not by might, nor by power; but by my Spirit, saith the Lord." We continue our quotations: "We need not look for the assistance of the sects. They will no more assist us in the reformation, than did the sects in the days of the apostles [assist them]. There are many eminent exceptions now, as then. But as sects, they will contend to the last—if the obstinacy, the destruction, and dispersion of the Jews, is at all a type of the existing order of things. Let every Christian have his heart devoted to personal reformation, equal to his knowledge of Christian duty. Let the practice of the Christian virtues be ever predominant, and exhibit a luster to the world which will win souls to Christ. Let each one do all the good he can to his neighbors, his family and friends. And if he is not eloquent in words, he can be eloquent and powerful in deeds. Thus the weakest disciples can effect wonders. Were all properly harnessed, disciplined and working together, we should witness a tenfold greater accession to the cause. Christians, are you not willing to sacrifice something of your care for the success of the cause of Christ? Have you the salvation of men and women at heart, and will you not consent to march forth to the help of the saints?"

When a teacher visits a congregation, he can soon tell whether they are cold and heartless, or warm, alive, animated, and in the discharge of duty. Their very countenances will indicate life or death. If they be healthy in faith, their health beams in their countenances; animation sparkles in the eye; courage and animation burst forth in songs of praise. Humility breathes in prayer; and if everything is right, sinners will confess the Lord Jesus. Oh! that we may all grow in favor, increase in knowledge, and abound in every good word and work. J. T. JOHNSON."

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## CHAPTER VII.—1833.

His reverence for the word of God, and his unmitigated hostility to the traditions of men—The perfection of the gospel-scheme—The gospel the power of God to salvation—Our union and its glorious results—Exhorts to greater diligence—Denounces human creeds and schisms as anti-Christian—An argument against them.

The year 1833, forms a memorable epoch in the history of Kentucky. During that year, for the first time, that terrible and most mysterious disease, the Asiatic cholera—that fearful scourge of the nations, “that walketh in darkness, and wastes at noonday”—swept over Kentucky like a desolating tornado, hurrying into the grave, in frightful disorder and confusion, thousands upon thousands of our citizens, leaving in its train myriads of bleeding hearts and blasted hopes. The writer can never forget that year.

It was a remarkable year, also, as we shall see, for the success of our plea for the union of Christians, and the conversion of sinners. We introduce to the notice of our readers the subject of these papers in his opening address, for the year 1833, found on page 7, vol. vii of the *Messenger*:

“*To the Patrons of the Christian Messenger*:—We commenced our editorial career with a determination to present the *truth* of God, fearlessly, to the public

mind, fully convinced that a more acceptable service could not be rendered, at this crisis, than to assist in exposing the absurdities of the traditions of men, and inspiring the greatest reverence for the word of God, as delivered to us by the apostles."

The above extract presents most clearly two prominent traits in the character of John T. Johnson: his supreme reverence for the word of God, and his unconquerable and unmitigated hostility to the traditions of men, which either obscure or make void the truth of God. He had a mind and heart ever ready to respond to the first, believing, as he did, that the highest reason in the universe for accepting anything as true, is found in the fact, that God has said it. But, precisely in the ratio of his devotion to the word of God, was his hostility to the traditions of men; for these he had the most profound contempt. Hear him as he expatiates upon the perfection of the divine system: "We believe (and our faith is the offspring of apostolic testimony) that the record which God has given of his Son—the gospel—the law of Christ, the means of salvation which God has devised and exhibited in the sacred scriptures, are perfectly adapted to the recovery and healing of the nations; that all the parts are perfect and complete; and that every effort of man to supply supposed defects, or to dispense with supposed redundancies, has resulted injuriously to the human family, in proportion to the magnitude of the departure from God's system of rendering man happy and saving him.

Every system of religion, other than that developed in the sacred record, is one of tyranny and oppression. The history of the world is summoned in proof. To believe God and obey him implicitly has, in every age of the world, been the means of imparting as much happiness as man is susceptible of, and his moral powers and character can thus alone be fully and fairly developed.

God has adapted means to ends in the moral as well



as the natural world. By the use of the means we reach the proposed end or object. By their neglect we fail to attain it. There are precise and definite means adapted to precise and definite ends. The gospel is *the* power of God unto salvation to *every one that believeth*. Why did not the apostle declare it was a power of God unto salvation? (or, that it is a dead letter?) He has told us of no *other power* of God unto salvation, therefore we should refrain from speculating in relation to this matter. As it (the gospel) is declared to be the power of God unto salvation to every one that believeth, we can fully appreciate the declaration of Paul: 'If any man preach any other gospel than that which we have preached unto you, let him be accursed.' So deeply impressed was he with the awful malignity of the sin of perverting the gospel, he repeats the denunciation, including even an angel, should one have the temerity to preach a different gospel, which, indeed, could be no other than a pretended gospel. The subject is perfectly plain and easy to those whose minds are free from prejudice, and who desire to learn the truth."

If the opponents of J. T. Johnson thought he was uncharitable, because of the severity of his language against all perversions and perverters of the gospel, they misconceived him. He was a man of a large heart and a liberal hand. It was his zeal for the truth of God, the honor of God, the perfection of the gospel scheme, coupled with his ardent love for his race, that led him so strongly to denounce all perversions and perverters of the gospel. Indeed, precisely in the ratio of his love for his race, was his abhorrence of whatever, in his judgment, obscured the beauties of the blessed gospel, and prevented that race from enjoying its full benefits.

Let us now hear something from what we may call J. T. Johnson's New-Year's address to his Christian friends. C. Messenger, vol. vii, pages 8, 9, 10, 11.

"My Christian friends, a new year, even 1833, has



opened on us. We have just passed through the trials and sufferings of one campaign. We have likewise shared largely in its joys. A rich harvest has been the reward. Many of our friends, children and neighbors have felt and enjoyed the benign and heavenly influence of a united effort in the cause of the Redeemer. The year 1832 will be handed down to posterity as a glorious era. They who have participated in this noble struggle for the freedom of the sons and daughters of the Lord Almighty, enjoy a peace of mind that passeth understanding; a conscience void of offense toward God and man, and a fortitude inspired by the sustaining promises and influence of Him who spake as never man spake.

The warfare has but just commenced. Let every soldier gird on the heavenly armor, and not be weary in well doing. And seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that does so easily beset us, and let us run with patience the race set before us, looking off to Jesus, the author and finisher of the faith, who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Have you endured, as he did, all the ignominy and slander and misrepresentation which your opponents have heaped upon you? Have you counted all things loss for the excellency of the knowledge of Christ Jesus our Lord, and set at naught and disregarded the shame which our enemies have attempted to put us to? If you have not, let this year testify to our improvement. Who among you can say, 'I have been of service to my children, my friends, my neighbors, my enemies, during the past year?' Who can say that he or she has been the means of bringing one soul to the knowledge of the truth?"

What admirable lessons are here presented! What purity and nobleness of sentiment and feeling! What

elevation of thought! What grandeur and sublimity of purpose!

Our author sets out in his own peculiar martial style, and recounts the trials and sufferings of our first campaign, and also its joys and triumphs. He speaks in language full of Christian feeling of the multitudes of our children, friends and neighbors, who have felt and enjoyed the benign and heavenly influence of the union of God's people. And, doubtless, in special reference to our union, which was formed in 1832, he speaks of it as one which will be handed down to posterity as forming a glorious era in our religious history. He speaks in glowing terms of the high and holy joys of those who had participated in the noble struggle for the freedom of the sons and daughters of the Lord Almighty. But to stimulate the soldiers of the cross to deeds of noble Christian daring in another campaign, he adds: "The warfare has but just commenced;" therefore let every soldier gird on his armor and away to the field of glory. Let him look at the cloud of witnesses surrounding him, 'who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, turned to flight the armies of the aliens;' and rest assured that he who enabled them to triumph will give him the victory. Let him, therefore, lay aside every weight and the sin so easily committed, and let him run with patience the race for glory, honor and immortality, that he may have eternal life. And, if he would have an additional motive to perseverance, let him look off to Jesus, and see what he suffered, and what he achieved for himself and for us; and let him never be faint nor weary in his mind. He especially urges the Christians, in view of the glorious example of the blessed Saviour, to bear, without murmuring or resentment, "the ignominy, the slanders and misrepresentations of our opponents, the shame and disgrace they would heap upon us."

John T. Johnson was not of those who would give undue importance to the teachers of Christianity, and thus put it into their power to lord it over God's heritage. He would have Christians all actively engaged in the work of the Lord—edifying one another, building each other up on their most holy faith—not depending on the preacher to do everything for them. But let us hear further from our author: "Many intelligent and stubborn minds have bowed to the matchless power of the truth during the past year. Lights have been springing up all over the country. Great accessions have been made to the cause of heaven. With such increased forces and lights, shall we be satisfied with no additional efforts (to those made last year)? And are the conquests to the kingdom of the Redeemer to be less (this year than they were last) with such increased power and means? Let none sleep upon their posts. Our Leader calls for activity, diligence and untiring perseverance. Who of you can falter, while there is a sinner to save, and while we call to remembrance such heavenly motives as Peter presents, when he exclaims: 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us to a living hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time!'"

I feel my soul all animated with increased ardor in the cause of my Divine Master, even while I transcribe the fervid exhortations of this great captain of the hosts of God, and while in imagination he stands up before me, as he was wont to do in years gone by, and I catch the shrill and peculiar tones of his spirit-stirring voice, and meet the glance of his keen, searching black eye, all flashing with the fire of Christian courage and love—his whole countenance beaming with animation and earnestness—and I hear him exclaim, with thrilling effect, as I have often heard him,



in this or similar language, "Who can falter while there is a sinner to convert?" But let us hear our author further:

"We have endeavored to discharge our duties the past year. The year before us, we believe, is full of important events; and we intend to discharge the trust reposed in us, whatever difficulties may interpose. Whether we have met the public expectation is not a matter of inquiry." Nay, verily, J. T. Johnson did not stop to inquire whether or not he pleased the public. He was chiefly concerned to know that he did his duty, and had the approbation of his God and his conscience. Hence he adds: "We would prefer the approval of the Lord Jesus, to all the pomp, and pageanty, and smiles of the world. Our confidence increases with the advance of the present reformation. It has sustained itself against the united assaults of the leading sects of the day, and has increased with unparalleled rapidity. So lame and weak are their efforts, and such is the mighty influence of truth, that they have grown wise enough, if wisdom it can be called, to withdraw their forces from the range of hearing. They have learned that when truth comes in contact with the organs of hearing, it is very apt to leave a favorable impression on the mind, notwithstanding the deadness of the word, in the apprehension of some. If not received in the love of it, they know it leaves a tingling which it takes them some time to get clear of; and rather than have their repose disturbed, they have issued their restraining orders; and thus there is no danger, except from those who are mutinying within their own bosom. The seeds of mortality belong to, and are sown in, all the sects. They have long since sprouted and grown up to maturity, and are now ripening for dissolution. They can not live together in peace. Human means and distinctions, and human creeds, are an abomination to heaven. They are the relics of the man of sin, and they are destined to destruction. Let those



who participate in such anti-Christian efforts, beware of the consequences. 'Come out of her, my people,' etc. It is painful to probe the wound. But philanthropy—yea, our Master bids us do it. We can not cry peace! peace! when there is no peace. We can not say well done, when it is badly done. We can not say all is right, when nearly all is wrong."

Such were the views and feelings and purposes of J. T. Johnson. Such is the mirror he has hung up before the world, in which all may see the man as he was, without disguise. He speaks in terms of the most decided hostility of sects and human creeds, and all humanisms, in religion. Do you say his language is most uncharitable? That depends upon the decision of the question: whether his language is true. For, certainly, if it is true, it is most benevolent and charitable to announce it. J. T. Johnson was not of those who believe in the propriety, the necessity—nay, more, the utility, of what are self-styled evangelical sects. He believed most sincerely that they are the bane of Christianity; that they present an insuperable bar to the union of God's people, and the conversion of the world, as contemplated in the prayer of Christ. In taking such a stand as this—against all the powers of Romanism, and all the combined strength of evangelical Protestantism—tearing himself away from the honors and emoluments of the world, and of a popular religious party, and from many of his dearest friends and connections—what but the purest motives, a deep sense of duty to God and man, could have impelled him to it? The question of the correctness, or incorrectness, of the position taken by our author, is a very grave one, and deserves a very grave consideration. His position is, that "sectarianism is heresy," and is, therefore, a work of the flesh. Or, in other words, that the sects have no divine charter for their existence; that they are self-constituted, and, as such, stand in the way of the union of Christians, and the conversion of the world; and that, therefore, as sects, they

must die, and all the humanisms that sustain them, must die with them. But here, we beseech you, candid reader, let not J. T. Johnson, and those who plead the same cause, be misapprehended. It does not follow that because we believe, with the strongest possible conviction, that all sects, with their human platforms, are of human origin, and, as such, must die; that, therefore, we deny that God has a people among them. This would be doing us great injustice. I presume we would be very safe in saying, that even Romanism, with all its fearful corruptions and abuses, in comparison with Paganism, has been a blessing to the world; and, certainly, we can say much more for Protestantism. Indeed, we take pleasure in saying, that to the great Protestant reformers, the world owes an immense debt of gratitude; that even Roman Catholic countries, in spite of themselves, have been benefited by the great Protestant Reformation: much more have all Protestant nations been blessed by it. We, therefore, highly appreciate the labors of the Wyckliffes, the Husses, the Luthers, the Calvins, the Melancthons, the Zwingles, the Knoxes, the Wesleys, the Whitfields, and all their co-operants in the great work of giving the world clearer views of Bible truth, and greater love for its teachings—more Christian knowledge and spirituality. Our quarrel, therefore, is not with the saving truth which the sects hold; nor the meekness, and gentleness, and piety, and the many works of faith, labors of love, and patience of hope many of them exhibit in their daily deportment. All this is of God—is the result of the influence of truth—of the grace of God—the Spirit of God, and is wholly independent—nay, in spite—of their humanisms. But our quarrel is with a principle of Popery, embodied in every human creed, and standing in eternal antagonism to all true Christian progress, and the union of the people of God. We say, therefore, emphatically, with our author, that the seeds of death are inseparable from the very being of the sects, are incorporated into

their constitutions; and, therefore, union among them is impossible. They carry in their own bosoms the elements of strife, the fire which will burn them up. Burn them up! yes, burn up the dross of their sectarianism, but save the gold of their Christianity.

But what is that principle embodied in every sectarian platform, which is subversive of Christian union? It is a radical misconception of the true basis of Christian union—the making opinions, rather than the faith, the test of union. For the truth of this position, we appeal to every human creed in Christendom. Let the two most popular creeds of Protestants, serve as specimens of the rest. I mean the Westminster and Methodist creeds. The great parties based upon these creeds, now recognize each other as evangelical; and yet it is perfectly clear, that while they maintain their creeds as tests of union, they never can be one people—cordially co-operating, as the first Christians did, in the great work of evangelizing the world. Why not? They concede that their differences involve no vital point—no article of faith or practice essential to salvation. Their separate antagonistic organizations, therefore, are the more inexcusable, because, according to their own showing, they are based upon non-essential differences! But we wish to look a little more carefully into this whole subject, and show, by a series of matter-of-fact arguments, and recognized important truisms, the unlawfulness of sects and human creeds, as both causes and effects of schisms. And,

1. In the first place, it is a matter of fact, that in the days of Paul the Christians were exhorted to keep the unity of the Spirit; for the reasons that there is one body, and one spirit, one hope, one Lord, one faith, one baptism, one God and father of all, who is above all, through all, and in you all. They were enjoined to speak the same thing, and to be perfectly joined together in the same mind and in the same judgment, that there might be no divisions among them. They were exhorted to stand fast in one spirit,



with one mind, striving together for the faith of the gospel. There was something saving called the faith of the gospel, and for this they were to contend earnestly.

2. It is a truism, that all the representations of scripture regarding the Church proclaim its unity, and utterly forbid all schisms, all distinct antagonistic organizations. The passage we have just quoted declares the Church to be one body, animated by one spirit, inspired by one hope, having all put on the one Lord, by the one faith, in the one baptism, and all together trusting and rejoicing in the one God and Father of all, who is over all, and with all, and in you all.

3. The Church is compared to a building fitly framed—to a temple—a habitation of God, by the Spirit. If, then, the Church is fitly represented by one building, occupied by one family, all animated by one common spirit, it can not be represented by one hundred buildings, all differing in their structure and occupied by different families, inspired by different spirits and antagonistic interests! The first representation presents the unity of the Church, as it existed in the days of the apostles. The second, the schisms which exist now, and have for ages existed.

4. It is a fact, that Paul rebuked the Corinthians sharply for indulging a spirit of schism, though no open rupture had occurred. If, then, schism, even in its incipiency, is condemned by an inspired apostle, how much worse is it, and how much more deserving of rebuke, when it developes itself in antagonistic organizations!

5. It is the peculiar work of Satan, and all evil spirits, whether demoniacal or human, to promote schism and strife, to sever man from his God, and to sever him from his fellow-man. It were surely blasphemy to think that Christ came into the world to favor such schisms!

6. It is a fact, that for wise and benevolent purposes



the Divine Father called Abraham and separated a portion of his descendants from all other people, and finally gave them the Sinaic covenant, with its appendages, making them a peculiar, a typical people.

7. It is a fact, that when this institution had accomplished the purposes for which it was given, it was superseded by a better covenant, established upon better promises.

8. It is a glorious fact, that the gospel is called the ministry of reconciliation.

9. Christ is said to be the peace of Jews and Gentiles, "who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, to make in himself of twain one new man, so making peace."

10. It is a truth unquestionable, that in scripture language, Jews and Gentiles embraced the whole human family. Seeing, therefore, that Christ came into the world and died, to set aside the law and introduce the gospel, for the express purpose of harmonizing Jews and Gentiles, certain it is, all schism is forbidden. No man or set of men can show any authority for building up party walls between the children of God.

11. It is a truth, that the apostolic Church had no creed but the word of God, and that for three centuries she had no human creed.

12. It is most palpable, that from the time human creeds were introduced, in the fourth century, schisms multiplied, and corruptions came in like a flood, and Popery, with all its abominations, was soon established.

13. The period embraced between the reformation of the sixteenth century and the close of the eighteenth century, may be called, emphatically, the age of human creeds. And most certainly it may with equal emphasis be called the age of schisms.

14. The stubborn fact, that we have a great many

parties standing on the same creed, is a clear proof that human creeds do not prevent schism.

15. Bishop Taylor, as quoted by Rev. J. Harris, in his book on union, pages 123-4, says: "All these mischiefs proceed, not from this, that all men are not of one mind, for that is neither necessary nor possible, but that every opinion is made an article of faith, and every article is a ground of quarrel, and every quarrel makes a faction, etc."

16. It is a most significant and interesting fact, that God has authorized no man, no party to make a human creed—to make a basis for the union of his people. If the Pope of Rome, or the Roman Catholic Church, could show such authority, all churches would be bound to submit to her, and her supremacy would be clearly established. This is precisely, or in effect, her claim, and precisely the claim Protestants are not willing to allow; and yet every Protestant creed sets up this claim! Clearly, then, every Protestant creed embodies in it the very essence of Popery.

17. It is a fact, that human creeds have been set up as the basis of Christian union for full fifteen centuries, and that under their influence schisms have constantly multiplied. Is not this enough? Certainly, that principle which for centuries has promoted divisions, and that continually, can never bring about union. Sects, therefore, as such, must perish, Popish and Protestant all, before a union on the simple truth of heaven, "the faith of the gospel," can be accomplished.

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## CHAPTER VIII.—1833 CONCLUDED.

A brief outline of his career since he left the Baptists—The violence of the opposition—The contrast between truth and error, the gospel and the doctrines of men—The triumphs of the truth.

The year 1833, as has already been stated, was, especially in the northern parts of Kentucky, a year of

greater success than any previous year. Thousands were added to our churches during that year. And, in this great work John T. Johnson was very active, and very successful. A few extracts taken from an article written by him for the Messenger, for August, 1833, will show how he was occupied about that time. The article is headed, "Reformation."

"It may not be uninteresting to our readers, and especially to friends of reformation, to be informed of its progress in this county [Scott]. Somewhat upward of two years ago, I became convinced of the evils of sectarianism, and determined to exert myself with others who were engaged in its destruction. The simplicity and power of the gospel were marred by human traditions and speculations; and to assist in dispelling the mists of superstition and ignorance, I took a public stand, at the Great-Crossings, with two other brethren. . . . A spirit of bitter opposition, hostility and persecution was manifested by our opponents, the sectarians, with the exception of those sects who viewed it merely as a contest and separation between Baptists. We were treated very kindly for a time by several of them, no doubt in the hope that as we had discarded Calvinism as not belonging to *the gospel* or law of Christ, we might fall in with Arminianism. But they found themselves mistaken; for to their utter astonishment, we made it apparent that neither system belonged to the gospel, and that every human establishment in Christendom is at war with the gospel and government of the Saviour. Thus we brought down upon us the vindictive opposition of the sects, taken as bodies, not individually.

Regardless of their power, their frowns, their severe and unrelenting denunciations, we marched on in the discharge of our duty, under the banner of the Lord Jesus, endeavoring to convert sinners and confirm Christians, fully confiding in his promises—in the power and majesty of his word—in that gospel which the apostle declares to be *the power of God to*

*salvation to every one that believeth.* When I first discovered the great difference between the *gospel* in its apostolic simplicity, and as added to by the doctors of divinity; and when I discovered the last almost entirely inefficient, and failing to meet the wants of the human family; while the first is precisely adapted to the fallen and helpless circumstances in which we are placed, and calculated to produce a moral renovation and revolution which would happify the world, and prepare sinners [of course by converting and making them holy] for the eternal inheritance, I became impatient to engage in the glorious work.”

This was no empty boast, as his whole subsequent laborious life for more than a quarter of a century demonstrated. But we let him speak for himself. “I was then confident, and as I advance this confidence is confirmed, that the world will be finally subdued and converted to the obedience of faith, by the very weapons we are now wielding—placed in our power by the Holy Spirit—so much decried by sectarians.”

This sentence is rather obscure, because elliptical. He evidently means to say, with great emphasis, that the great positions we maintain and publish constitute the glorious gospel of the blessed God—the scheme of Divine mercy for the enlightenment and salvation of our race—and therefore must prevail. That this plan of salvation has been furnished to us by the Holy Spirit. That the sects decry and oppose it. Does any one say this is not true? Would to God it were not, and there had never been occasion to say it. But, when we urge the simple faith of the gospel, they say it is mere historical faith; when we urge that faith comes by hearing the word of God, they say it comes by a special operation of the Spirit; when we urge that he that believes and is baptized shall be saved, they say we believe in water salvation, baptismal regeneration, etc. But we give place.

“In the spirit of zeal and conscious rectitude, I en-



gaged in the good work, and have never had the slightest cause for regret. On the contrary, the regret is, that I had not sooner discovered my error.

A success has attended our efforts beyond the most sanguine expectations of our friends." He then speaks of the circumstances that brought about the union, of which we have already spoken in a previous chapter, and adds: "Since that time no one has attempted to force his speculations upon another. We have found that all our time may be profitably employed in preaching the gospel, instead of learning to speculate. The result has been most propitious. From that time [the time of our union] our energies have been united in the work of reform, instead of contending single-handed, jealous of each other. While this movement conciliated the public mind, and won many to the Christian faith, the sects were astonished—vented volleys of abuse and misrepresentation against us. In corroboration of this fact, many references could be made. *It would not all do.* Their opposition seemed to add to our efforts and success. All things work together for good to them that love God. . . . . The Crossings' congregation increased [from three] to about ninety members; the Georgetown to upward of one hundred. A congregation was planted at Dry-Run [in 1832] which now numbers upward of two hundred, as is believed; one at Sugar Ridge [now Oxford], numbering upward of one hundred; and one at Eagle Creek, of near one hundred. Beside these, many have been added to Bethel and Cane-Run congregations. This state of things has been brought about by union, and constant and untiring exertion. If we would succeed in the reformation of the world, upon gospel principles (and it is certain it can never be reformed by other means), Christians must exhibit Christianity in their lives, as well as by their words; and they must avail themselves of every opportunity to instil the gospel into

the minds of others. This sketch shall be continued. J. T. JOHNSON."

[See Christian Messenger, vol. vii, pages 233-6.]

Up to this period, brother Johnson had not been much abroad. But his gifts began to make room for him. It was not possible that one with a soul so large, a zeal so fervid, and an eloquence so peculiar and stirring, should long be hid. Brother Walter Scott was at this time editing a paper at Carthage, Ohio, and preaching for the congregation there. He had never seen brother Johnson, and, like others who had not heard him, was anxious to enjoy that privilege. Accordingly, he wrote brother Johnson a very pressing invitation in behalf of the Church at Carthage, to make them a visit. The following is an extract from Johnson's account of the matter. Christian Messenger, p. 275, vol. vii. "At the pressing solicitation of the brethren at Carthage, Ohio, through brother W. Scott, I attended a three days' meeting at that place, commencing on Friday, the 13th September. The affection and Christian deportment which characterized the disciples during the meeting, reminded me of the practice of the Christians in apostolic times. We were much refreshed by meeting the brethren. The other teaching brethren present, were Mitchell, O'Kane and Jameson. On Lord's day we participated in the pleasure of addressing one of the largest assemblies we ever saw collected together. We saw seven sinners immersed before we left." His engagements required him to leave Lord's day evening. He adds: "The meeting, however, was continued, and the result was most cheering and glorious. May the Lord bless the brethren at Carthage. J. T. JOHNSON."

The following extract of a letter from brother W. Scott, will show not only the results of the meeting, but his appreciation of brother Johnson. It will be found in the Christian Messenger for 1833, on pages 286-7:

“CARTHAGE, 23d Sept., 1833.

*Dearly Beloved:* Your welcome epistle of the 19th, has been duly received. I should have informed you of all the gladsome matters which have transpired since you left us, but that our beloved brother Eph. Smith assumed the task. I hope you have received his letter; if not, I have to inform you, that scarce had you left us, until the seed you had sowed sprung up a most abundant harvest, to the praise and glory of God: Blessed be the name of the Lord, who ever doth wonderful things. No fewer than 30 have been immersed at the meeting. . . . . Your visit will never be forgotten by the disciples and others who heard you on Lord's day, until you visit us again, and this you say you will do; blessed be the name of the Lord. When will it be? My dear brother Johnson, I felt as I wished to, the very first word you spoke in my presence. The Lord was in us all, and turned all things to our profit and pleasure.

My love to father Stone and his family, to brother Johnson's family, and to as many as have not seen my face in the flesh. The Lord be with thy Spirit, dearly beloved as ever.

WALTER SCOTT.”

We close this chapter with some extracts from an article from the pen of J. T. Johnson, found in the *Christian Messenger* for 1833, on pages 289-90-91-92: “Many of our brethren are alive to the interests of the kingdom of our Lord Jesus Christ, and they exhibit a determination to press on and discharge their duty without paying any regard to sectarian opposition. We do most sincerely rejoice to see the friends of the Redeemer rising above the little petty cavils and revilings and misrepresentations of their enemies. There is enough of labor before us to occupy all the time of all Christians. Oh! that each one may be more engaged in the glorious enterprise, so far as the means are put within his reach, of converting the world from ignorance, wickedness and superstition, to the obe-



dience of the gospel, which is the power of God to salvation to every one that believeth.

The body of Christ must exhibit and manifest his Spirit. A congregation of people, professing to be Christians, and yet as cold as icebergs, can not fail to exert a most baneful, paralyzing influence on all around it. Such congregations may have the form, but they are destitute of the power of godliness. They have lost their first love. They must add to their faith courage, knowledge, temperance, patience, godliness, brotherly kindness and love to all men; for, if these things be in them and abound, they shall neither be slothful nor unfruitful in the knowledge of the Lord and Saviour Jesus Christ.

Such a yoke is most easy, agreeable and rejoicing, while the opposite is most galling and painful. Take cowardice in the cause of Christ, in place of courage, ignorance of the Lord's government and will, instead of knowledge of the heavenly inheritance, intemperance for temperance, impatience for patience, ungodliness for godliness, hatred of the brethren instead of love, and a contracted love of a particular party instead of love to all men, and is there not in the contrast all that is engaging, alluring and happifying, on the one hand, while on the other the picture is almost too hideous to behold? The brethren must be convinced, sooner or later, that the gospel can never have complete success until they all, with one heart and one mind, submit to, and abide by, the laws of our King. They must reverence and obey the word of Christ and his apostles.

In the first place, the soldiers of the king should become well acquainted with the principles of the oracles of God. The first principles are all important to the Christian, to enable him to present them to sinners in such a manner as to woo them to Christ. Faith and obedience constitute what is characteristic of the Christian. Faith in our Lord Jesus, the only Saviour and Redeemer, and obedience to his requirements will



most certainly conduct us to the mansions which he has prepared for them who love him. This being the case, what manner of persons ought we to be in all our behavior?

Christians should meet together every First-day and attend to all the institutions of the Lord's house. They (the first Christians) continued steadfastly in the apostle's teaching, in fellowship, in contribution, in breaking bread, and in prayers. All these items were regarded most solemnly, one as much as another, and steadfastly persevered in. Other religious duties are spoken of, which are as obligatory whenever the occasion calls for or requires their exercise—such as good works.

A part of these good works is to visit and relieve the fatherless and widow in their afflictions, and to keep ourselves unspotted from the world, by its vices. To superintend the concerns of the poor, and relieve them by the contributions made on the first day of the week. Kindness and affection should be ever foremost in every good work. In every salutation, on meeting together, a frank, cheerful, open and fraternal manner should be manifested. Added to all this, our love should prompt us to acts of kindness, which nothing on earth can inspire, but the gospel of the Son of God. All the schemes of the day for ameliorating the condition of mankind, are but as the twinkling of the stars to the meridian sun, when put by the side of the gospel. . . . . A greater number of persons have embarked in the cause of reformation during the year 1833, than at any former period, as we believe, since the great apostacy. . . . . These remarks are justified by what has transpired under our own observation, and by the information, public and private, which we have received from the brethren in every section of the United States."

As a justification of the above statement of the subject of these papers, allow me to introduce extracts from two or three letters, as specimens of the num-

bers that were at this time pressing into the kingdom of God.

The first is from a letter from Elder John Smith, found in the Messenger for 1833, page 251. He says: "Since my illness (June 26), I have immersed two hundred and seventy-eight [in less than two months]. Other brethren have immersed (perhaps) more than a hundred, all within less than seven miles of my house."

The editors of the Messenger say: "We have just been informed that on the last Lord's day in July, and the first Lord's day in August, brother J. W. Roberts immersed fifty persons each day, between this and the Ohio river." On page 252 of the same Messenger, we have the following: "Brother J. Rogers, of Carlisle, writes, August the 5th, that since his last [which was but a few weeks before], he has immersed about seventy in the bounds of Carlisle. He informs us that brothers Hon, Coons, and others, near Carlisle, have, within a few weeks, immersed a hundred and fifty." Thus, within the space of a few weeks, and in the bounds of a few churches, some six hundred and fifty persons were immersed. We continue our extracts, and close this chapter without further comment.

"They who have bowed allegiance to the laws of King Jesus, and who hold the Bible as developing the only moral means adapted to the accomplishment of a reformation so desirable and glorious, must consent to bear the reproach of the world, especially the sectarian world.

This reformation strikes at almost everything they hold dear. It wounds their pride, because it denies their wisdom and exposes their absurdities and nonsense. It rouses their malignity, inasmuch as their law-making disposition, their actings and doings in councils and general assemblies, are arraigned, tried and condemned by the living oracles. . . . . But, brethren, let none of these things move us from our purpose to follow the Lord whithersoever he leads us.

Neither let us count our lives dear to us, so we but discharge our duties faithfully. As good soldiers of the cross, may we all be prepared to say, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.'

J. T. JOHNSON, Editor."

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## CHAPTER IX.—1834.

Sets on foot what he denominates a "Christian School" in the Church at Georgetown, to promote the knowledge of the sacred scriptures, and greater piety—Exhorts to diligence—Discussion with a certain Dr. Sleigh, an English hyper-Calvinistic Baptist preacher—Miscellaneous.

The year 1834 was the last year of J. T. Johnson's connection with the *Messenger*, as co-editor. Toward the close of this year, B. W. Stone removed to Jacksonville, Ill., and subsequently established the *Messenger* there. Although the year upon which we are now entering was not one of as great success, in the way of accessions, in the immediate bounds of the labors of brother Johnson, as the previous year, yet, upon the whole, the cause was advancing, and he was found, as usual, among the foremost in every good work, laboring with tongue and pen, and in every way in his power, to push forward the cause, to which he dedicated his life. Although as an evangelist, the subject of this writing was much engaged in what might be called controversy, in removing what he considered to be obstructions to the success of the truth; and although his manner was exceedingly earnest, and even stern, and his language sometimes severe, there was no bitterness in his heart. He was a perfect Christian gentleman, full of good nature, good feeling, and good manners. But what he opposed,

he opposed with all his might, from a sense of duty, and not to wound any one. He loved practical piety, and labored to promote it. And hence, we find him in the beginning of this year of which we write, setting on foot in the church at Georgetown, what he denominates a "Christian school," for the purpose of treasuring up the oracles of God in our minds and hearts. This was certainly a most laudable work. But we give place to him to explain it in his own way. The article is not lengthy, and we shall therefore quote it almost entire. It will be found in the *Christian Messenger* for 1834, on pages 61-2.

*Christian School.*—On the first Lord's day of February, the brethren and sisters in and near Georgetown, met at their usual place of worship, and determined from that time forward to commence committing to memory the oracles of heaven. The following organization was then adopted. The sisters were divided into two classes, and to each of these classes was assigned the duty of superintending a class of girls allotted to each.

The same course was adopted in reference to the brethren, and the youth committed to their charge.

The design is, that the different classes shall, during the week, commit a specified portion of the scriptures, commencing with the gospels, and on every Lord's day morning, prior to the regular hour of congregational worship, meet and repeat what has been committed, under the direction of one of the brethren who was appointed to superintend the school.

So far as our personal knowledge extends, there is an order and Christian zeal in this undertaking highly commendable. We are deeply sensible of the importance of this movement. We are commanded to let the word of Christ dwell in us richly, in all wisdom, teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with gratitude in your hearts to the Lord. We are commanded to be filled with the Spirit. When Christians shall make



it their business, a part of their daily vocation, to be treasuring up in their hearts the word of Christ—when they become absorbed in the contemplation of the Divine goodness—then will Christianity shine forth in all her beauty and glory; and then there will be no place in the heart for envy, strife, malice, evil speaking, and every other fruit growing out of the spirit of the world.

Brethren and sisters, we name these things, and state what has occurred at Georgetown to excite Christian emulation. Will you remain behind in the heavenly race? Will you remain ignorant of the word of God? No; we hope better things of you.

Would any Christian be ashamed to imitate his Lord, in every action of his life? We presume not. Would not any Christian be ashamed to do anything derogatory to the character of a disciple of Jesus? We hope so. What, then, is the best course to pursue to enable us to practice the one, and avoid the other course? The answer is easy. Commit to memory the history of the life, the sayings and doings of our Lord—his birth, life, miracles, benevolence, teachings, death, burial, resurrection and ascension. Let these be deeply engraven on our hearts, and a corresponding love will be the result. Then we shall hear the response from every heart, 'We love him, because he first loved us.'

The good cause of committing the oracles has commenced under the most favorable auspices. Before the year 1834 passes away, we hope to have it to say, that some of our sisters can repeat the New-Testament from the beginning to the end."

Is this the language of a mere formalist, a bigot, a partisan? Certainly not. He is all anxiety to see the Christians growing in grace, and in the knowledge of the truth—their minds enlightened, their hearts purified, and their lives filled with the fruits of righteousness, which are by Christ Jesus to the glory of God. But the closing words of this article, from which we

have been quoting, are in point to show that he felt the necessity of deep piety and spirituality. Hear him: "Oh! brethren, one and all, let us march on to the good work, with the sentiment engraven on our hearts, that we are not our own; that we are bought with a price—yea, the precious blood of Christ." O, what motives are here to highten every Christian feeling and sentiment, and strengthen every Christian principle, and call forth all our energies in the service of God! If we are not our own—if we have been bought with a price—the precious blood of our Lord Jesus Christ—how infinite our obligations to live for him who died for us—to glorify God with our bodies and spirits, which are his! He thus closes this article:

"Never weary in well-doing. We are commanded to shine as lights in the world, holding forth the word of life as a beacon, or light-house, to warn the sinner of the ruin which awaits him if he persist in his course. Let us redeem the time, and be able, at the conclusion of this year, to give a favorable answer in relation to our stewardship. We have taken the word of God as our guide; and we are determined—God being our helper—to treasure its truths alone in our memories, being fully assured that if we pursue the way pointed out by the holy apostles and prophets, we shall wear the crown of life." How like a man of God—an earnest man, a man of deep piety—a man determined for eternal life—is such language as this! With every New Year, he sets out with new and increased courage, to improve upon the labors and successes of the previous year.

Somewhere about the middle of the year 1834, Elder Johnson attended a successful protracted meeting in Cincinnati. Here he came in contact with that singular specimen of humanity, an Englishman from London, Dr. Sleigh—a physician, and Baptist preacher of a very peculiar sort. He affirmed, that the pardon of sin, by Jesus Christ, is unconditional. J. T. Johnson

took the negative of this—or, which amounts to the same thing, undertook to prove, and did prove most demonstrably, that the pardon of sin, by Jesus Christ, is conditional. Dr. Sleigh occupied an hour and a half in what was regarded as a fruitless attempt to prove his position—relying, almost exclusively, upon the Old Testament scriptures. I find an account of this discussion in the Messenger for 1834, by D. S. Burnet and Walter Scott, taken from the Evangelist, edited by brother Scott. It will be found in the volume of the Messenger referred to between the 246th and 252d pages inclusive.

Brother Scott says: “We were present at the discussion referred to. We heard and saw Dr. Sleigh; we heard and saw brother Johnson. We certainly saw and heard the whole matter from the beginning to the middle, and thence again to the end. Dr. Sleigh will not pray with any professor of Christianity who does not hold to the ‘unconditional remission of sins;’ therefore, the discussion was opened without prayer, continued without prayer, and ended without prayer. This, brother Johnson deplored, and explained to the audience.

The question was: ‘Is remission of sins, by Jesus Christ, conditional or unconditional?’ Now, the question is: Did Dr. Sleigh, while he stood up, show, by either precept or example, that the remission of sins, by Jesus Christ, is unconditional? I answer, he did not; he could not; he can not. He did not show, by one scripture, that it was to be unconditional. I did not believe then—I do not believe now, that Dr. Sleigh spoke to the question. Dr. Sleigh occupied the chief of his time in rumaging the Old Testament for the total depravity, inability, incapacity, infidelity, or some other matter, or mischance in human nature, as it is now circumstanced. But the reader may see that the name of Jesus Christ limited the inquiry chiefly, if not wholly, to the New Testament, or Covenant. The question, in fact, is neither more nor less



than this: 'Does the Christian religion propose to pardon men conditionally or unconditionally?'

It was with the greatest propriety, therefore, that Mr. Johnson came directly to the question to be discussed, and applied to the New Testament for its settlement. Well, what was his *modus*? How did he proceed? I shall tell you. He purposed to show that remission of sins, by Jesus Christ, was granted only on the conditions of faith, repentance, confession, and baptism. How did he do this? In the most orderly manner possible. Here follow some of the scriptures read, cited, or quoted by brother Johnson. The reader will, therefore, judge of the point and pith of Mr. Johnson's plan of procedure. *If* thou believest with all thy heart, thou mayest. *Except* ye repent ye shall all likewise perish. *If* thou shalt confess with thy mouth the Lord Jesus; and *if* though believest in thy heart that God raised him. *If* we confess our sins, God is faithful, etc. He that believeth and is baptized shall be saved. Now, the reader may see in these very few instances, that faith, repentance, confession, and baptism, are made terms of pardon or salvation.

Besides the above, brother Johnson showed, by particular instances, from Abel to Noah, and thence to Abraham and Samuel and David, and all the prophets, that faith, since the beginning of the world, has been a condition of salvation or pardon. Three thousand were pardoned on the day of Pentecost, on condition of believing, repenting and being baptized; the Samaritans also, and all the Gentiles were pardoned on the same conditions.

Brother Johnson's speech was enlightening, overwhelming, and touched both the head and heart of all present. It filled the understanding and roused the affections. It poured confusion upon the opposite sentiment, and proved the affirmative to all intents and purposes. He spoke no more, because no more was necessary, and closed the debate on this account, and on account of the bombastical pomposity and un-



courteous demeanor and language of his opponent, who, affecting the airs of an English nobleman, looked to me, at least, like the Ass in the skin of the Lion.

Dr. Sleigh then arose, and, according to the rules of the debate, spoke fifteen minutes. Most of the time was occupied in finding fault with brother Johnson's course. Mr. Johnson did not deign any reply; and the assembly separated. Some of the nobility in the gallery stamped with their feet. This stamping caused the enemies of our views to report that brother Johnson was defeated, and at last the editor of the Baptist Journal swallowed the rumor. And although he was not present, and does not hold with Dr. Sleigh that remission is unconditional, but rather with us, that faith and repentance are necessary to please God and obtain forgiveness, yet he conceived that the whole matter might be turned to our hurt, and accordingly published in his paper, 'Never did poor combatant suffer a more signal defeat.'" Such is brother W. Scott's account of the debate. How mortifying to know that our opponents would avail themselves of such an occasion to injure us! But we will hear what brother Burnet has to say on the subject:

"CINCINNATI, June 17, 1834.

JUSTICE.

*Brother Scott:* The subjoined letter was elicited by some editorial remarks in the Baptist Journal of last week, concerning our recent protracted meeting and the discussion by Messrs. Johnson and Sleigh. If you have not seen the article, you may gather its character below. The disciples here have suffered much from such shameless and false aspersions. Having returned among them, I felt it my duty to address to the editor of that periodical the following note. To prevent any delay for want of explanation, I bore my reply to the office of publication myself, and had the happiness to find Mr. Stephens at his desk. After an introduction, the object of my visit was made known, and my letter was carefully read by the editor,

and compared with the notice. I think the first words that broke the silence were, 'I can not accept the challenge.' I answered, 'I presume, however, you will publish the communication. As to the challenge, you have time and liberty to dispose of that as you wish; but it were only an act of justice to admit the piece, as you do not object that it is uncourteous, and as you also can make any editorial remarks upon it well pleasing to yourself.' 'You have,' I added further, 'given only *ex parte* testimony upon the subjects of the notice, therefore your readers have a right to expect the insertion of my piece.' These and other arguments were unavailing. Mr. Stiphens, however, acknowledged that he was incorrect, and had deviated from his usual course, in 'bandying' the name Campbellite, and was willing to correct the *mistake*; for he said he did not know before that we disclaimed the cognomination. But he added, he had well weighed his remarks and assumed nothing, and did not intend to accept the proposition to discuss the original question. Before leaving the office, I let him know that I considered his remarks uncalled for by the circumstances, and that he had, *ipso facto*, either said that remission of sins by Jesus Christ was unconditional, or had demonstrably shown that though he was with us on that question, he *could* take occasion from it to misrepresent and oppose us. All this was said in perfect good feeling. Now, my dear sir, if you please, you may insert this for the benefit of the public, as nothing but *ex parte* testimony can find place in the one-side Baptist Journal. D. S. BURNET."

"In the letter alluded to above, which brother Burnet sought in vain to have inserted in the Baptist Journal, he says, speaking of the debate: 'You misstated the result of the discussion in saying that Mr. Johnson 'met with as signal defeat as ever did hapless combatant.' True, you say you were not present; but that, nevertheless, you express the conviction of nearly all that were there. Do Mr. Stiphens or his informants

affirm, that 'the pardon of sins, by Jesus Christ, is unconditional?' Most certainly your notice of this discussion is an avowal of the affirmative of that proposition. I am prepared to show that the affirmative can not be sustained by Mr. Stephens, or any of the resident clergy of Cincinnati. I say *resident* clergy; for the uncourteous *debouche* of Dr. S. forbids any further discussion by him with American citizens.

Very respectfully, D. S. BURNET."

We are sorry to consume so much space in noticing this controversy with this very ungentlemanly and, I presume, unworthy man. A few words from the subject of these papers, and we dismiss it from our pages forever. In the *Messenger* for August, 1834, we find the following, from J. T. Johnson. He had agreed to insert in the paper a most scurrilous letter from Dr. Sleigh. The following is his apology:

"An apology is due to our readers for the appearance of a letter in the *Christian Messenger* so scurrilous as that of Dr. Sleigh. Viewing him as a gentleman, I agreed to meet him on the question discussed by us at Cincinnati. Had I known him then as well as I do now, I should not have met him as an honorable opponent. His boisterous, boasting and angry manner at the close of the debate, and his ungentlemanly demeanor since, has placed him beyond the association of those who have any regard for Christian deportment and character. It is well enough for the public to see what kind of characters oppose us in this reformation. Dr. S. has received the countenance of our opponents in this matter, and they seem to be identified in faith and feeling.

Now, let them come out and defend him and his sentiments, as those who are not afraid of the light; or let them abandon him.

One would suppose, on reading the letter of Dr. S., he designed to await my reply before he took any further steps in the business. But, not so. The doctor was too ardent in pursuit of game. On Tuesday,



while his letter was in the mail, on the way to Georgetown, he, by previous notice, was haranguing the people of Cincinnati, and slandering and misrepresenting those whom he chose to denominate Campbellites. And he was *good enough*, we are informed, to pronounce several of us liars.

In part of his speech, he basely and rudely assailed some of the dying remarks of the daughter of brother A. Campbell. She died in the triumphs of faith, and had borne her protracted illness with the most signal fortitude. Yet, this miscreant attempted to cast a shade over the death of this accomplished Christian. We are informed by brother Burnet that he, in a remark or two, defended the character of the deceased. Dr. S. attempted to reply; but the people of Cincinnati were too noble and generous to listen to *this man* any further." On page 190 of the Messenger for '34, we have this record from the pen of J. T. Johnson: "The junior editor of the Messenger was with the brethren at Cincinnati, at their protracted meeting, which commenced the 30th of May, and remained with them until the 3d of June. During that time twenty-five persons were immersed. It was a glorious season, long to be remembered." It was during this meeting the discussion between J. T. Johnson and Dr. Sleigh took place. On pages 221-2 of the Messenger for 1834, we have the following from J. T. Johnson: "The junior editor of the Messenger, and brother B. F. Hall, attended a three-days' meeting, in June, at the Stamping Ground, in this county. Six intelligent and respectable females confessed our Lord and Master, and were immersed in his name. We left the saints rejoicing, and many sinners almost persuaded to be *Christians*. At a subsequent meeting at the same place, an intelligent and respectable young man, of the Baptist denomination, marched into the reformation; and two ladies were immersed the day before, above Georgetown."

He writes again: "On the first Lord's day of this



month [July], several of the brethren, to-wit: J. Smith, B. F. Hall, F. Palmer and J. T. Johnson, attended a three-days' meeting at Mt. Vernon. Four persons confessed their Lord and Master, and eight or ten others, who had previously been buried with him in baptism, came forward and united with the congregation. This congregation, just brought into existence, numbers about forty-five, and is in a most flourishing condition. J. T. JOHNSON, ED."

On page 286 of the Messenger, for September, we have the following record: "Brother B. F. Hall and myself attended a three-days' meeting at Shawney Run, near Harrodsburg, on the fourth Lord's day in September. Brother Curtis Smith, who ministers regularly with them, was present. We had a most glorious time. Seven respectable and intelligent young persons united with us during the meeting. Prospects most flattering. J. T. JOHNSON, ED."

We close this chapter with a brief extract from the pen of the earnest Johnson, showing how deeply he felt the need of more holiness of heart and life among our people, and more earnestness of effort to convert the world. The article commences on page 219 of the Messenger for 1834:

"Beloved brethren, it is very evident that the practice of Christianity does not keep pace with religious knowledge. It is high time that we should awake from our slumbers, and put on the armor of light. The day is far spent, and the time is at hand when the most interesting, grand and sublime scenes will pass in review before us. Warning upon warning has been given by many faithful soldiers of the Cross, and we most ardently beseech you all to engage in this work, so far as you have been blessed with the means and gifts by our Divine Father. It has been decreed by our Captain that if you combat the good combat, you shall achieve the victory. Do you not pant for the victory, that you may be glorified? Do you not seek most ardently to wear a crown that

never fades away? Do you not aspire to have that crown gilt with gold and decked with stars; and every star representing a son or daughter, or a soul saved through your instrumentality? Or, are you careless or indifferent as not to regard the honor or happiness that flows from the consciousness of having been instrumental in saving immortal beings? O! that we may be, one and all, aroused to a sense of our duties and privileges!"

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## CHAPTER X.—1835.

He and B. F. Hall commence a new periodical—The Gospel Advocate—His first article is entitled "Practical Reformation," in which he urges practical piety, and especially Christian liberality—Scott and Campbell's visits to Kentucky—Items of news

The year eighteen hundred and thirty-four, as already intimated, closed the connection of J. T. Johnson with the Christian Messenger; still he retained the editorial chair for the year 1835, in a new connection. The venerable Stone, as has been intimated, had removed to Illinois, and continued the publication of the Messenger, with some interruptions, till his death, in 1844. It was thought necessary for the interests of our cause that we should have a periodical in Kentucky; and hence J. T. Johnson and B. F. Hall, as co-editors commenced the publication of a paper entitled "The Gospel Advocate," in Georgetown, Ky., in January, 1835. The year upon which we are entering was not so fruitful of conversions as the years '32 and '33. During those years vast multitudes were brought into the Churches, and, as might have been expected, a reaction had taken place; many were growing cold, and some turning away to the follies and vanities, and vices of the world. J. T. Johnson, however, never discouraged, but always hopeful, and

always working most zealously, earnestly and cautiously for the good of the cause, enters upon the campaign for '35 with his wonted ardor. Sensible of the necessity of practical piety, and in order to this, of a proper organization of the congregations, and a strict observance of the laws and ordinances of the kingdom of Christ, he commences his editorial career for the present year, in the January No. of the Gospel Advocate, with an article headed "Practical Reformation, No. 1." From this article we propose to make copious extracts, adhering to our purpose, as far as practicable, to present the subject of this work in his own dress—to make him his own biographer. He thus begins:

"The title we have prefixed to this essay, embraces all religious *action* and *order*, and it is our present design to place this subject before the public eye in all its bearings. We shall be guided in our efforts by King Jesus and his ambassadors, the apostles. No other authority weighs a feather in the scale with us." What a noble Christian sentiment! How characteristic of him who uttered it!

"Love to God and love to man, was the burden of the law and prophets, but it was never fully developed, nor manifested in all its attractive power and glory until the Son of God died for our sins, was buried, rose from the dead, ascended to his glorious throne, and issued his proclamation of pardon to a world of rebels; at the first annunciation of which, three thousand were convinced of sin, of righteousness and judgment, and submitted to its heavenly and gracious terms." What a sentence is here! How far-reaching and all-comprehensive! Love is the soul of religion—"the burden of the law and prophets." Or, in the language of Paul, the great commentator of the law and prophets—"The end of the commandment is charity, or love." To implant deep in the human bosom, the glorious principle of love to God and love to man, is the scope, the purpose, the grand

end, practically, of the whole scheme of Revelation—the Patriarchal, the Jewish, the Christian ages—the birth, life, labors, sufferings, death, burial, resurrection, ascension, glorification, and mediatorial reign of Christ. But, as our author justly remarks, this love in all its bearings was never fully developed till Christianity was fully introduced. True enough. That love was never fully developed, either in the motives to it, or in the practical workings of it, till Christianity was fully established. Christianity alone—which is the consummation, the perfection of all former economies—presents us with the fullness of motives to Christian love; and such heroic lives as that of Paul present us with the practical workings of these motives. Indeed, the life of the beloved Johnson affords an illustrious example of the power of Christian love. Truly, the love of Christ constrained him to count all things loss for the glory of God, and the good of his race. But we give place to him to speak for himself.

“Subdued and animated by the same love, we shall proceed in all affection, candor and freedom, to the discharge of a most sacred and important duty.

To the law and testimony let us make the high and solemn appeal, and whenever we discover our departures from the truth, or our nonconformity to it, let us determine, at the commencement, that we will, at all hazards, amend our ways and doings, and not connive at any willful and deliberate violation of the laws of our most merciful King.

There was a time when Christians could point the world to a living model of Christianity. It is most humiliating that the same state of things does not now exist. It is useless, however, and worse than useless to waste our time in painful regrets and reflections. We have the pure model spread upon the living canvas of the New Testament. To that we desire to point the eyes of Christians and sinners. By holding up to the public gaze this delightful, this lovely, this glowing



picture of benevolence, of grace, of mercy, we shall the more speedily be restored to the original of the ancient gospel.

The Son of God appeared 'in the fulness of time,' to manifest the glories of the invisible world, in such a manner as to restore reason to its rightful dominion over man—to make man honest, and set up a kingdom here, in which to qualify and prepare him for an eternal state of pure and unalloyed bliss in his everlasting kingdom. When he appeared, the world was enveloped in the midnight darkness of false philosophy and the most abominable, filthy and obscene practices. His instructions soon excited the prejudices of the leading partisans of the different religious and philosophic sects, because he aimed a deadly blow at all the existing establishments. The world reeled to and fro like a drunken man. The simplicity and power of the truth was undermining their foundations, even before they were aware of it, and, in proportion to its success, the opponents waxed warmer and warmer, and began to wage against it an exterminating war. The truth of the gospel was, in those days, far more than a match for all the existing sects combined.

The reformation has commenced. It has even already threatened the downfall of all the sectarian denominations. It has been opposed by each of them in turn, to their great injury; until they are all rolling like a vessel at sea, set in motion by the waves. They have found to their cost that their combined, concentrated efforts are too feeble to oppose or retard the mighty march of truth. The conclusion to which they appear to have come, is this: that their safety consists in not hearing, and caricaturing the truth.

The best means to accomplish the most splendid victory over the world, the flesh, and the devil, is to practice according to the rules and regulations of our King, as exhibited in the Living Oracles.

Brethren of the reformation, let us go to work. Many may ask, 'How shall we proceed?' Ans. '*They*

continued *steadfastly* in the apostles' teaching or doctrine, in fellowship or contribution, in breaking bread or the supper, and in prayers.' Are you willing, and are you determined to do the same? If not, it is worse than unprofitable to have a mere name in the congregation. Let us, one and all, determine to work according to the rule laid, and to continue steadfastly to do so.

The teaching, instruction, or doctrine of the apostles, is acknowledged by all to be full and explicit in reference to knowledge and duty, so that there can be no earthly apology.

We will call your attention to the contribution as a matter of paramount obligation. In reference to this subject and its faithful practice, it is calculated and designed to impart the most thrilling, sustaining, and heavenly joy. He who hoards his treasures and has never fed the hungry or relieved the poor and needy, can have no idea of the joys springing from these heaven-born sources of delight.

Social efforts are much more powerful than individual efforts. Religion has reference to social beings and social life. The Christian religion, when first introduced, had its author at its head, gifted beyond measure with the Holy Spirit. He was the Son of God, the light of the world, the sun of righteousness, and exhibited the character of his Father to perfection. Without him the religious world would die, and a thousand sources of enjoyment in the moral world would be dried up. He made every sacrifice to redeem a lost, a ruined, a perishing and unhappy world. He ascended to his throne, has been crowned, and presides over all governments and lordships and powers, and every name that is named, not only in this world, but also in that which is to come. He qualified his apostles, and gave them as a light to the world until the congregations should be qualified to exhibit the light. In fact, the congregations are to be as a city set on a hill, whose light can not be hid.

It never was designed that an individual or individ-

uals, acting without order or without regard to their actual membership in the congregation of Christ, should achieve the conquests which the congregations are designed to accomplish, acting in a social manner, through their regularly-appointed officers, under the laws of the great King.

Our Lord *became poor*, in the things of this world, for our sakes, yet he was rich in all that pertained to divine things; and these he imparted freely. In the removal of diseases he was most kind and affectionate. He even died that we might live. His heralds were poor, yet, of all they had, they imparted freely, according to the directions of their Master. Love can not be happy while she looks upon the misery of the world. She must exert herself. We are rich in the good things of this world; let us then, as the Lord has prospered us, lay by something in store for the Lord's treasury, on the Lord's day, that the Lord's poor may share our bounty and our love.

What is religion? The apostle answers the question: 'To visit and relieve the fatherless and widows in their afflictions, and to keep ourselves unspotted by the vices of the world.'" Such, certainly, are the views and feelings of a man of a large soul, a liberal, generous spirit, a warm heart and fervent piety. Such was J. T. Johnson.

The work of evangelizing was very near the heart of brother Johnson, and the experiment, thus far made, was very encouraging. Brother Smith and the writer had labored, in this capacity, for the three years, '32-4, just past, and were solicited to continue. We consented, but in a few months I was forced, by the illness of my wife, and other considerations, to withdraw from the field, as a general evangelist. In the first number of the Gospel Advocate, we find this characteristic record regarding this matter:

"*Evangelists.*—Our friends have been very solicitous to learn whether the present evangelists, John Smith and John Rogers, will continue in the field



another year. We are happy to have it in our power to answer in the affirmative. No two men would be *more* acceptable; and none, we are well assured, could render more essential service to the cause in which we are engaged. They have labored with an untiring zeal, devotion and prudence becoming their high calling as evangelists of the King of saints. Several thousand have been benefited by their work of faith, labors of love, and patience of hope in the Lord Jesus Christ. They seem to have kept constantly before their minds the great sacrifice which the Son of God made to redeem sinners; their influence in the cause of our King they are determined, for the present, to continue in the field, and contend for laurels that will never fade away.

But to pause for a while, let us ask, what have you done, brethren, on your part? Have you determined to feed and clothe the soldier while he is fighting the battles of your King? Have you done anything to sustain him? What are you willing to do? If anything, let each congregation say how much. The times call for soldiers who will not flinch in the hour of danger—who will not slumber when a victory may be obtained—who will stand forward like men—brave men—generous-hearted men—Christians who are determined to die on the battle-field. Let us redouble our diligence. Some of the congregations have said what they will do; and they have nobly said. Brethren, awaken, and do your part, and let not your riches canker on your hands. J. T. JOHNSON, ED.”

In March and April of this year, brethren Scott and Campbell visited Georgetown, and other sections of Kentucky. We make the following extracts from brother J. T. Johnson's notice of their visit, as it is highly characteristic and interesting.

“*W. Scott and A. Campbell.*—During the months of March and April we were favored with visits by brethren W. Scott and A. Campbell. The brethren in these parts were delighted, comforted and edified be-



yond their most sanguine anticipations. For ourselves, we were never more delighted. The brilliant, glowing, and substantial representations which were given of the Christian religion, were sufficient to captivate every heart, and to make every Christian feel grateful to our heavenly Father for such distinguished advocates and defenders of the gospel.

In the suavity of their Christian deportment, and intercourse among the disciples, they were as distinguished as in their public efforts.

When brother Scott was over, in March, a highly-esteemed and aged mother in the Methodist Church of this place, was immersed and united with the congregation of Christ. Others, as we are informed, were immersed in Lexington; and several were added to the congregation there.

While brother Campbell was with us, one was immersed in Frankfort, three in Paris, and two at Mayslick. The three discourses delivered in Georgetown, by brother Campbell, excelled any efforts we have ever heard. The first was devoted to the foundation on which the Christian temple is reared—all which was shown to be admirably, yea, divinely adapted to the origin and destiny of man. In the luminous and overpowering exhibition of this truth, the mal-adaptation, the utter inefficiency of all human systems and platforms, as evidenced by the history of creeds, confessions, and disciplines, was fully developed.

We can not see how the candid, honest mind and heart could resist the strong, the eloquent, the conclusive argument and appeal.

Such were the overpowering effects of the last two discourses, devoted to the establishment of the truth of the Christian religion, that skepticism stood affrighted, dismayed, appalled; infidelity, confounded, no longer raised its head, but sank without a struggle under the ruins of this ill-fated temple. Christians were animated, delighted, cheered. Christian courage marked every countenance—knowledge beamed in

every eye. The remembrance of that scene awakens recollections which we hope to enjoy in eternity. We are well aware that great prejudices have been excited against brother Campbell by the leaders of the sects in Kentucky. We are assured that many of these prejudices have been allayed by his recent visit. A few more such efforts would revolutionize Kentucky." How perfectly characteristic of J. T. Johnson! The truth of our great positions, in the clear, forcible and luminous presentation of them by brother Campbell, appeared with such fulness of evidence to the ardent, hopeful Johnson that it seemed to him a few more such efforts, properly distributed, would convert Kentucky to them, and bring Christians all together upon the divine platform, and sinners to the foot of the cross. What a bright vision! His natural, ardent temperament, physical and moral courage, together with his great industry and energy of character, and above all, his strong faith in God, made him always hopeful, sanguine of success. He closes the article from which we have been making copious extracts in these words: "The gospel is the power of God for salvation to every one that believes. May all penitent believers submit to the gospel, and enjoy the offered mercy, that they may lay hold on the eternal life set before them. J. T. JOHNSON, Ed."

Under the editorial head we have the following information regarding the progress of the cause:

"Brother J. H. Haden writes—'Retiring Valley, Howard county, Mo., January 28. Brother Benton immersed two persons in his bounds, for remission. In Lafayette county, fifty miles above, brothers Young and Linville have immersed not less than sixty or seventy since July last. Brother Wells, a little below, in Boone county, is quite successful, and immersed a great many last season. Brothers Wright and Turner, in Randolph county, are proclaiming with considerable success. The brethren are generally

steadfast in the apostles' doctrine, and are progressing in knowledge.' "

On the same page of the Advocate we have this record: "In a letter from brother D. S. Burnet, of Cincinnati, dated March 26th, he informs us that he had just returned from Maysville, where he had preached the ten preceding days. There were twenty-three accessions to the congregation during his visit."

In the month of May of this year, brother Johnson made a tour of some fifteen days to Madison and Garrard counties, the first, I presume, he ever made to these counties. The following is his account of it: "I have just returned from a tour of fifteen days in Madison and Garrard counties, embracing the third and fourth Lord's days in May. It was truly a most interesting time, and although but one female had the fortitude to put on the Lord Jesus by immersion into his death, the prospects were most animating and cheering." This was a remarkable result for this very successful evangelist. It is doubtful whether from this time to the day of his death he ever preached fifteen days without making more than one convert. And yet he is happy and hopeful. Although but one was obedient to the faith, the deep interest manifested in the exhibitions of truth, and his strong faith, gave him cheering promise of future success, and justified him in saying, "It was truly a most interesting time; the prospects were most animating and cheering."

Here was one of the causes of J. T. Johnson's remarkable success. If many were brought into the fold, he rejoiced in the glorious victory. If few—"the prospects were most animating and cheering," and he rejoiced in hope of future triumph. But hear further:

"The congregations were large, respectful and attentive. And we had the happiness to address many amiable, intelligent and pious professors of the different sects. We were assured by our friends that while the truth of the gospel was presented in plain-



ness and simplicity, in contrast with human traditions, it was accompanied with such affection and Christian kindness, as to remove many prejudices, and rather to allure than to irritate and close their hearts against the reception of the truth. We have never seen better prospects anywhere for accessions to the cause of the true gospel, than in Madison and Garrard counties. Our friends were delighted, and exhibited the deepest feeling and interest for the reformation principles. In both counties they are blessed with many choice spirits, who are resolved to go into the ancient order of things. We will be excused by our friends for speaking of their evangelists personally. Brothers Waters and Warriner are invaluable evangelists; they are an honor to the cause of our King. In public and in private, they are the constant, untiring, able defenders of the truth. Their conduct preaches in a voice of thunder to all around; and they are achieving victories that will tell in time and eternity." Here is developed another striking and admirable trait in the character of J. T. Johnson; his love for his brethren, his superiority to anything like envy and jealousy. The best face was put upon everything. The popularity and success of his more public brethren were his joy and his success, for it was the success of a common cause. But he proceeds:

"The public mind is being imbued with the principles of this reformation much faster than any of us imagine, and the results will astonish us in a short time to come. The pious are wearied—yea, sick and disgusted—with sectarianism. The gospel alone is the true light to guide the bewildered traveler to the haven of repose.

On the fifth Lord's day [in May], we met our brethren [in Georgetown] at their usual meeting, on the first day of the week. We had the unspeakable pleasure of receiving four persons among the King's friends. One was an aged, most respectable and intelligent class-leader of the Methodist Church, who had previ-



ously been immersed. Two females of the same sect united with us, and were immersed, together with a female from another county. It might be considered objectionable to speak of them otherwise than by saying they were met and received by our brethren with a joy and interest which language would fail me to describe. They have ever been esteemed by the Methodists as some of their first members. The loss of them is very great, while the cause of Christ has received an accession which causes rejoicing in our hearts. The truth is undermining the different sectarian establishments, even when they feel most secure. We pray for the union of Christians.

J. T. JOHNSON, ED."

In a postscript to the above, the writer adds: "One of the sisters, when asked, by one of her friends, why she left the Methodists, replied, 'I have always been a member of brother E——'s class [the class-leader above named]. I was told to obey his instructions and imitate his good example. In leaving the Methodists I only followed my leader; and, I do assure you, he never led me more in accordance with my judgment.'" In the Gospel Advocate for 1835, we find it stated to this effect: That, in September, a ten-days' meeting had been held in Versailles, during which "one hundred and thirty-five persons were immersed for the remission of their sins." J. T. Johnson was at the beginning of the meeting, and a principal instrument in the good work accomplished. It is added: "There was nothing of the excitement peculiar to *revivals*, so called. Nothing was preached to excite the animal feelings. It was the gospel of truth that did the work. Several Presbyterians and Methodists were immersed among the number who bowed submission to Prince Messiah."

We close this chapter, and what we have to record for the year '35, in the following items of news, written, as I take it, by J. T. Johnson. We shall give the facts—not always the words:

“On the fourth Lord’s day in September, J. T. Johnson attended a three-days’ meeting in Lawrenceburg, where eleven came forward—one a Methodist lady.”

“On the first Lord’s day in October, J. T. Johnson” attended a meeting in Lexington, resulting in twenty-six accessions to the cause.

“Brother Thomas Smith, of Garrard County, writes us, October 21, that he and brother J. Creath, jr., had a four-days’ meeting at Antioch, in September. Twenty were immersed, and two from the Baptists united with the brethren.”

“On the fourth Lord’s day in October, our beloved and talented brother, T. Fanning, addressed the congregation in Georgetown; and Capt. Warren, of the U. S. Navy, his lady and daughter, were immersed. They spent the summer in Georgetown; and, though they had not previously heard the ancient gospel, they soon embraced the truth. Like the Corinthians, they heard, believed, and were immersed.”

We have given, doubtless, but a meager account of the labors of J. T. Johnson for the year 1835—but the best our materials would afford; and enough, I trust, to instruct and interest the reader of his life.

## CHAPTER XI.—1836.

The Gospel Advocate removed from Georgetown to Lexington—J. T. Johnson associated with it until the coming October—His labors gratuitous—His first article for 1836—Dr. Beecher and B. W. Stone—Dr. Fishback—The success of his labors.....109

The Gospel Advocate, with which J. T. Johnson continued his connection from the first of the present year until the coming October, was, during that period, published at Lexington. The labors of J. T. Johnson, from the beginning up to this time, and for many years to come, were mainly, if not exclusively,

gratuitous. I do not think I could do better than to present his friends his introduction to the New Year, found on page 2 of the Advocate :

“THE YEAR 1836.—*Beloved Brethren*: The labors of a new year are before us, and we are called upon by every high and holy consideration to enter upon the field with a firm and undaunted resolution to reap a rich harvest under the blessing of our King. Already the war-hoop is heard from the out-posts of the enemy; and it becomes us to be ‘as prudent as serpents, and as harmless as doves,’ while we press along the mark for the prize of our heavenly calling.

Let not our attention be directed from the proclamation of the gospel by the taunts, derisions, or bravadoes of ambitious, haughty and insulting foes. We should recollect that we are not to ‘cast pearls before swine;’ and that, in ancient times as now, the meaner and baser sort were made use of as instruments to pursue Christians with bitter, reckless, and relentless fury.

Brethren, let us pray for them. ‘Lord, forgive them, for they know not what they do.’ Their minds are so blinded by the traditions of men, and they are so perfectly deluded by their systems that they imagine they are doing God’s service, while engaged in their unholy warfare against everything that is good and great. For myself, I take great comfort from the declaration of the Lord Jesus: ‘Happy shall you be when men shall revile and persecute you, and on my account accuse you falsely of every evil thing.’ ‘Rejoice and exult, for great is your reward in Heaven; for thus the prophets were persecuted who were before you.’ I repeat it, let us not be diverted by these Sanballats from the work of the Lord. The eyes of many of our friends now in the ranks of wicked opposers, have been partly opened to the true condition of things. They have come to hear for themselves; they have discovered that we are abused, slandered, and ill-treated, and they have resolved so far to shake off

the yokes of the little human kings, as to hear and decide for themselves. These, with many others, may be won over to the cause of truth by kind, conciliatory and affectionate treatment. Love is the argument of Heaven to win souls to Christ; yea, the all-conquering argument. Let love, then, rule in every bosom, and let us endeavor to follow after our illustrious Captain in this mighty struggle.

The past year has terminated favorably, notwithstanding the concentrated opposition of the sects, and the weakness and wickedness of others engaged in the cause."

He here doubtless makes a delicate allusion to one who had fallen. 'Tis best to suppress his name. Note his next sentence.

"Be true to the Lord Jesus, who has bought us with his own precious blood, and let us prove to the world that we are his, and not our own."

The Churches, stimulated by him and others, had, toward the close of the year just past, made liberal arrangements for evangelizing for the year 1836. Hence he writes as follows:

"The liberality of the brethren for the year 1836, is highly commendable, and it is a source of deep mortification to our opponents. They fight against a reformation which has a two-edged sword as its offensive weapon—the *word of God*. All our enemies who have their breasts to it, will fall by tens, by twenties and by hundreds, till our King shall reign Lord over all. We have not, for a moment, doubted the success of this glorious gospel institution (now dubbed Campbellism by its opposers), since we first gave it a deliberate examination.

In the day of eternity, when all hearts shall be exposed, and all secrets made known, then virtue will be rewarded and vice punished; then it will be made known before an assembled universe who is the good man, and who the deceiver and slanderer and perse-



cuter; then it will be manifested who labored for the Lord, and who opposed his truth.

Brethren, we have a vast field before us, and it is white for harvest. O! that every soldier could be stimulated by the glorious prize to assist in waging this war against the world, the flesh, and the devil; then we might look for a most glorious victory. But if the soldiers prove timid or cowardly, or recreant to the cause, the most disastrous consequences may ensue, and our King will require it at our hands. Armed with the two-edged sword, which is the power of God for salvation to every one who trusts to it, what have we to fear? We can not fail to succeed if we use aright the power of God confided to us. 'Many prophets,' like Baal's, have predicted its overthrow, long since, but it marches on as of old when the apostles first announced it. We have the prayers of all the sects for its success, although they are ignorant of it. While they pray for the union of Christians and the success of the gospel, and rise up and oppose both, we not only pray for but are exerting ourselves to effect both objects. J. T. JOHNSON."

In the Gospel Advocate for 1836, we find an article headed, "Dr. Beecher and Eld. B. W. Stone," from the pen of J. T. Johnson, from which we propose to make some extracts. It will explain itself:

"In the 12th No. of the 9th Vol. of the Christian Messenger, we have noticed an extract from the pen of Dr. Beecher, of the Presbyterian Church, upon the subject of Christian union, in order to the conversion of the world. The doctor seems to take great pains in selecting the most emphatic, deep-toned and portentous words to express his abhorrence of the existing state of things, which has 'been endured long enough to afford experimental evidence of its wickedness and folly.'" Brother Johnson remarks on this quotation: "Had any of those engaged in the present glorious struggle for reformation used the same terms, had they

spoken as freely as the doctor, they would have received a volley of abuse from the sentinels at the outposts of the anti-Christian establishments, of which the doctor has written, in such measured terms of condemnation.

We are, we confess, gratified that such a sentiment has been expressed, *boldly* and *publicly*, by such good authority, and if we should occasionally have use for it, at least half of the mischief resulting from it will, we trust, be placed to the account of the doctor."

Dr. Beecher says: "The spirit of proselytism, which regards exclusively the interests of one denomination, and is concerned in bringing men to Heaven, in one way or not at all, and which disregards the feelings and interests of other churches, is a principle of war." Dr. Beecher, the elder, who yet lingers on the shores of time, I believe, is certainly, or rather was a very great man, of his sort. His sons are great men, and his daughters remarkable women. But though Dr. Beecher saw very clearly, and felt very deeply, and therefore expressed very forcibly, the evils of schisms, of sectarian strifes; yet he seems to have had no just conceptions whatever regarding the true basis of Christian union. But we give place to brother Johnson. He says, upon the above extract: "We are curious enough to pause here a moment and ask for information, how many denominations were *in the times of the apostles*, and for two centuries afterward? We have read in the Acts of Apostles of a sect called or named Christians, at Antioch—a sect everywhere spoken against. And if any one was suffering *as such* (as a Christian), he was exhorted not to be ashamed. For my life, I can find no record of the Presbyterian denomination. If Dr. Beecher could only be *convinced* that there was no such denomination ever recognized by the Saviour and his apostles, it would be an easy task for him to prove, from the sacred record, that there is not even a plausible ground for his sister denominations of Episcopalians, Methodists, etc.

But the clause quoted induces us to ask, how many

ways are there to Heaven? Did the Saviour teach more than one way? But are there not *ways*? If there be more than one way, it is very important that Christians should be made acquainted with them, that the people may make choice of the one which suits their tastes. Just before the Saviour left the world, he commissioned his ambassadors to proclaim one way. Peter followed his instructions in the first discourse he delivered after the commission. Now, we have been simple enough to believe that there is but one gospel, and but one way to Heaven. The terms of pardon are too plain to be mistaken.

If we are wrong, it is because we are warring against the requirements of the Saviour, not because this warfare strikes at the very existence of the different denominations; for we are free to confess that it does. And for this very reason all parties ought to give this subject a patient, full, fair and candid examination. Who have returned to the pure, unadulterated, apostolic doctrine, or word of God, is the great, the interesting, the momentous question? If none have, then let us teach each other and return together. Let us meet upon the true, the only foundation. 'Thou art the Christ, the Son of the living God.' Love him, obey him, be buried with him, rise with him. Then let us run the race together, assisting each other to win the prize.

The doctor continues: 'With trumpet-tongue the providence of God is calling upon Christians of every denomination, to cease from their limited views and selfish ends, and to unite in the conflict which is to achieve the subjugation of the world to Christ!' Yet, the doctor has not been roused to obedience by the trumpet-tongued providence of God! He is still a Presbyterian—and that is just what the Lord never warranted him to be. He must abandon—yea, I say *abandon*—it is a harsh-sounding word to a man of delicate nerves; but so it is. He must abandon the Presbyterian creed and cause, before he can get upon



that foundation laid by the Christian's King, and before he *can* or *will* unite in the conflict which is to achieve the subjugation of the world to Christ. Yes, my friend, the mischiefs of the spirit of Presbyterianism have been great. You have felt them long enough to speak from knowledge, and from the heart. And you are a most competent witness that it has been 'endured long enough to afford experimental evidence of its wickedness and folly.' Come out of her, doctor. Some of them have been striving to force you out. Come out of your own accord, and place yourself upon that rock against which the gates of hell shall not prevail.

Yes, doctor, it is a matter of fact, and of painful regret, that the Protestant Churches 'have been contending whether a small remnant of men should go to heaven precisely in this or in some other way, while the world has been perishing around them.' There is," says brother Johnson, "but one remedy for all this evil; and he who is blind to it, or can not see it, must be the slave of a party, or of a human system. Come back to the Bible. We repeat with you, doctor, that 'it is time to cease from this limited enterprise. Jesus Christ has need of our harmonious exertion, and the world has need of it. Never can the world be emancipated until those who love our Lord, and the souls of men, are released by voluntary suffrage from the divisions, toils and irritations of a war establishment.' It would have sounded much better if the doctor had added, 'a war establishment of human origin.' Now hear the doctor again, in his most impressive style: 'And may God grant that this generation pass not away before a delegation from all *Christian* denominations shall assemble to attend the funeral of bigotry and heresy, and to lay them so deep in the same grave, that they shall not rise until the trumpet of the arch-angel shall call them to judgment to answer for their crimes, and to receive the punishment of their deeds.' Brother Stone gives in his ad-



hesion to the sentiments of the extract by a most cordial assent, and says amen! to the concluding prayer. Not so fast, brother Stone. I see the doctor has emphasized *Christian* denomination. You, like some of the rest of us, may not be included in the doctor's estimate of what is a Christian denomination. Now, it is very certain that if you and I belong to a *Christian* congregation, that the doctor does not. The congregations are too unlike to be the same. The Presbyterian Church is not the Church of our Lord Jesus Christ. He never *founded* such a Church, and never has given the slightest intimation that he will acknowledge it *as such*. . . . In the meantime I would, as the doctor's best friend, beseech him to leave the ranks of 'bigotry and heresy' before 'the trumpet of the arch-angel shall call' him to judgment to answer for remaining in such ranks with a full knowledge of what he himself so justly condemns.

J. T. JOHNSON."

The fact that we take the position that even the evangelical sects, as such, are not Churches of Christ, is frequently introduced as an evidence of our bigotry and exclusiveness. It is true that the same charge may, with perfect success, be made against them, as they not only deny that we are a Christian people—that we have a Christian ministry and Christian ordinances; but they all take exclusive and schismatic ground, and, therefore, from the necessity of the case, must be sects—exclusive sects. And as long as they maintain their exclusive and sectarian positions, on their human platforms, with their human names, union, such as Dr. Beecher speaks of—or, at any rate, true, apostolic, Christian union—is impossible.

Ours is the true, inclusive apostolic basis of union. We have no exclusive creed—no exclusive name—no exclusive ordinances, other than those of the New Testament, as the basis of union. They do not believe they are, nor do they claim to be, members of Christ's Church, by reason of their Presbyterian, Methodist,

Baptist, Episcopalian peculiarities—but by reason of their piety, their Christian character, which they claim in common. Their sectarian peculiarities, therefore, according to their own showing, are wholly left out of the account in the estimate of their Christian character. In saying, therefore, that, as sects, they are not Churches of Christ, we simply say what they clearly teach and admit themselves. Surely, this is not exclusiveness or bigotry. The charge, therefore, against us can not be sustained. Did we, however, as they, take an exclusive human platform—an exclusive human, or unauthorized name, etc.—for the very purpose of distinguishing us from others, and excluding all others from us, then we might be called exclusive, indeed!

*Dr. Fishback and J. T. Johnson, etc.*—In 1836, J. T. Johnson and Dr. Fishback came into collision in the papers. I once thought I would not introduce the doctor's name into the life of the subject of this writing; but I have concluded that a brief notice of him is called for. The writer knew Dr. Fishback for some twenty-five years. He was a man of very fine personal appearance, fine speaking talent, respectable learning, and good mind. He seemed, too, to be a good man—a pious man. His great fault was want of decision of character, fixed principles. He was much given to change. He was first a Presbyterian, then a Baptist, then an Independent Christian; then in '32-3 and '34, he was very friendly with us. I preached for him in Lexington, and also at Mt. Vernon, I think, in '32. He was so much pleased with my sermon at Mt. Vernon, that he made a speech in favor of it, and would have his brethren raise something to help me. It was a meeting in the week, and not very many were present. Subsequently he became violent in his opposition to the reformation, and went back to the Baptists; but finally, I think, he united with the Church of Christ at Lexington, and died among us. We are poor, weak creatures. I

would throw the mantle of charity over the doctor's aberrations, and hope he has been saved. I liked Dr. Fishback personally, though I was never very intimate with him.

In 1836, he wrote some severe articles in the Baptist Banner, which J. T. Johnson felt it his duty to notice. He [Dr. Fishback] wrote over the signature of "Observer." We propose to make a few extracts from his replies to those articles. They will be found in the "Gospel Advocate" for 1836, on pages 37-9, 55-61. He thus introduces his first article:

"The reformation principles have been so grossly traduced and caricatured by Dr. Fishback, in his 4th No., published in the Baptist Banner, that we design to place his conduct before the public, that they may know what reliance is to be placed in his word or promise, however solemnly pledged. 'Now [says the doctor], I do not hesitate, with full consideration of the subject, to pronounce that the reformation is wholly wrong on the subject of justification and forgiveness of sins; and, therefore, it is not easy to suppose it right on anything else.'" The doctor, in his articles, spoke disrespectfully of B. W. Stone's views. On page 61 of the Advocate, J. T. Johnson thus addresses him: "Learn to be as humble and as good a man as B. W. Stone, and imitate his virtues, instead of holding him up to the hatred of the religious community. Have you forgotten what brotherly love and confidence you manifested toward him while you were discarded by the Baptists? Did the old man persecute you? Did he ever refuse you the hand of friendship, or reject your overtures for united action in the cause of Christ? Do you recollect how you urged the brethren, including your humble servant, to visit Mt. Vernon, and assist in the proclamation of the gospel, even after you knew our sentiments? Do you recollect the assistance rendered you by brethren Fleming, Palmer, Rogers, and the accessions at some



of those meetings? Do you recollect eulogizing any of the brethren?"

But I dislike to make any reference to these matters, and therefore close what I wish to present in one more brief extract from the last article of J. T. Johnson, in response to the doctor. He says, in conclusion: "We hope you will yet become sufficiently humble and docile to be taught by the apostles the true doctrine of faith, repentance and immersion for remission of sins, the gift of the Holy Spirit, and the gift of eternal life, by a continuance in *well doing*, seeking for glory and honor, and immortality. He who fights against the reformation principles, fights against the sword of the Spirit, and will, like many who have gone before, fall a victim to his own folly and imprudence." So believed J. T. Johnson, and so believes the writer; and so finally thought, I presume, our erratic, but I hope sincere brother, Dr. Fishback. If we are true to ourselves, to our great positions, as certainly as God lives in heaven, and Jesus, the Christ, is the Son of God, we must succeed. Dr. Fishback wrote a book in 1813, which, when a young man, I read with great interest. I have forgotten its title; but he demonstrated to my satisfaction that the idea of a self-existent Being entered the world by revelation. This being true, Infidelity, Deism, has not one inch of ground to stand upon. I esteem it a valuable work.

We close this chapter with some notices of the success of the cause for this year, especially in connection with the labors of J. T. Johnson.

On the 48th page of the Advocate he thus writes: "Within a few days four have been immersed in Georgetown, and the prospects are brightening. One of the persons who united was the assistant professor in the college, and another a student. Brethren Morton and Palmer had a two days' meeting at Providence, near Lexington; four were immersed. Brother Morton has immersed ten others since."



In April of this year, J. T. Johnson thus writes to his co-editor: "I have just returned from Warsaw, and from eighteen to twenty persons came to the true foundation, and I constituted them into a Church of Christ."

In June, brother Johnson thus writes to the Advocate: "I have just returned from Bethel, Ohio. Five persons were immersed during the meeting. One was immersed at Higginsport, Ohio. Three were immersed in Maysville; two of them a father and mother more than seventy years of age; one an old lady, who had been a Presbyterian many years. At the same time brother Burnet was at Warsaw, and immersed twenty-two persons there. At Maysville, a few days before, he immersed five, and at Bracken four."

In July he writes again, and says: "I have just returned from a tour to Owen Co., Ky.; and in Warsaw, Ghent, and New Liberty, I have immersed sixty persons." At a meeting of J. T. Johnson and others, of twelve days, at the Pond church, near Richmond, he writes: "Twenty-nine good soldiers came under the government of the Lord Jesus Christ. It was a most glorious time." He adds: "Since the above meetings, brother Collins has immersed some sixteen or seventeen, and James Challen has just returned from the Pond meeting house, and Richmond, where six more made the good confession and were immersed."

In August, he gives an account of another tour, in company with J. Creath, jun., which he took, embracing New Liberty, Ghent and Warsaw. Twenty-one persons were immersed. He adds, in his own characteristic style: "The cause of the Lord will prosper in defiance of the opposition. There are, however, many pale-faced cowards. The prospects are as flattering as ever."  
J. T. JOHNSON."

The last entry, I find from his pen, in the Advocate for December, is in these words, with which we close this chapter for 1836:

"W. Scott, J. A. Gano and myself, attended a

meeting at Leesburg, and were rejoiced at the submission of nine souls to Jesus. In Madison county we labored ten days, and succeeded in persuading twenty to submit to the government of our Lord."

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## CHAPTER XII.—1837.

Origin of "Bacon College"—J. T. Johnson's connection with that enterprise—In 1837, J. T. Johnson and Walter Scott edited "The Christian," which was published at Georgetown—Walter Scott first president of Bacon College—J. T. Johnson's large and liberal views and purposes regarding the college—Debate with Rev. J. C. Styles, at Versailles—His success in preaching during the year 1837.

It is not my intention to write the history of "Bacon College," but simply to make such references to it as are necessary to the purposes of this work. The facts I state I gather from the "Gospel Advocate" and "The Christian."

In 1832, T. F. Johnson was professor of mathematics in the Baptist College in Georgetown, which had recently been established. B. W. Stone invited him to join him in the establishment of a literary institution, of a high order, in Jacksonville, Illinois; to which place he had resolved to move. His wife, being a relative of B. W. Stone, they were both favorable to the project. In company with the venerable Stone, T. F. Johnson visited Jacksonville, and was thoroughly persuaded they might succeed in establishing a first class school. In his absence, the faculty was reorganized, and he was left out. This left him without employment for some eighteen months. Under these circumstances, he resolved to accept father Stone's proposition; and was making his arrangements accordingly, when he was invited to resume his place in the Baptist College. The college had gone down. At first, he did not think of accepting the invitation, as he wished to go to Jacksonville,

and knew the difficulties in the way of resuscitating the school. Finally, however, he yielded, being assured that they who sought to revive it were honest and earnest in their endeavors to make it useful. He entered upon his task the first Monday in May, 1834. Nine students only entered; the week, however, closed with eleven. Seven of these were the sons or wards of Reformers, and only one or two of Baptists. These facts are stated to show that Baptists had lost confidence, and felt little interest, in the revival of the institution. The first year averaged some twenty-five students—the second, about sixty. Two additional professors were employed, and the school became extensively popular. He entered upon a third year, 1836. The first session of this year closed with one hundred and four students. During this year, the trustees and Baptists considered it expedient to appoint a Baptist president. In this T. F. Johnson, who was the soul of the school, and had made it what it was, concurred. This appointment was made in June, 1836. He soon perceived that the Baptists would come forward “to claim their prerogative,” as soon as the college, by the labors and sacrifices of others, had acquired sufficient distinction to be proud of. He was satisfied that his toils and sacrifices would be forgotten, just as soon as they felt it would be safe to dispense with him. He therefore determined, in self defense, to look out for the means of supporting himself and family. In short, it became evident to him and his friends, that he was only retained in the faculty as a stroke of policy, to secure the patronage of our friends, and that, as the college was growing in favor, they would soon be able, as they thought, to give a death-blow to “Campbellism” in Georgetown. His purpose was to start a female school; nor did he abandon this project until within a few days of the fall session in the college.

He was not only professor of mathematics, but also of engineering; and many of the students were on the



ground, and coming especially to study engineering. What was he to do? New professors were appointed, whose hostility to us was most bitter, and violent, and reckless. In good conscience, he could not co-operate with them. He resolved to open a collegiate institute, distinct from the Georgetown College, of which he had been a professor. He says: "I resolved to go forward and start the school—invite my old associates to join me—call upon the friends of liberal principles to sustain us, and propose to the friends of the reformation to adopt it," etc. "Accordingly, I purchased the house on the 5th of November, 1836, and announced my determination to Professor Thompson the next evening, and to Mr. Farnsworth [the president] the morning of the 7th, the day on which his session commenced. On that day I wrote to brother Mullins and Dr. Knight to come and join me; and, that I might not be charged with a design of taking the advantage of the old school, I deferred opening mine until three days after that time, that they might have a chance of securing as many students as they could. On Thursday morning I met and found some forty or forty-five students in attendance, *though no bell had been rung*. They were adjourned until Monday, the 14th, as none of my colleagues were present. During the next week they all arrived, and fifty or sixty students entered." Thus, in the fall of '36, originated "Bacon College."

The first article from the pen of J. T. Johnson, for the year 1837, for the *Christian*, is headed, "Bacon College."

He says: "Our readers will perceive, from the historical sketch furnished by our brother, T. F. Johnson, that we have embarked in the cause of education, and have reason to congratulate ourselves, and the friends of liberal education throughout the land, on the success that has attended this noble enterprise so far, and on the exciting and gratifying prospects before us. Our institution has been denominated 'Ba-



con College,' in honor of Sir Francis Bacon, that illustrious reformer who contributed so much, by means of his 'Inductive Philosophy,' to dispel the mystic science of Aristotle and his followers—to wrest from them the scepter which, for some two thousand years, they had swayed over the human mind, and to dispel the gloom of ignorance and superstition which prevailed almost universally during the 'middle ages.'

It has been our fate in this, as well as every other enterprise in which we have engaged to promote the present and future happiness of our fellow-citizens, to encounter the most bitter and unnatural opposition.

Every species of detraction, falsehood and slander, that malice or wickedness could invent, was resorted to by many of those who chose to make themselves our enemies, to prevent the legislature from granting a charter to the trustees of Bacon College, which, notwithstanding, was obtained in the senate by a vote of 19 to 13, and in the house of representatives by a vote of 61 to 30. The first session opened with about forty students, and upward of sixty have entered since, making more than one hundred and thirty students in the first four months of its existence."

John T. Johnson was the fast friend of Bacon College from its first establishment through every vicissitude in its history, whether prosperous or adverse, until the day of his death. He gave it material aid—the benefit of his influence—and very much of his time and labor. He went to Frankfort and used all his influence in and out of the legislature to get a charter for it. He was one of its curators, and among its most active and successful agents, for many years. But, as already stated, we have no intention of writing the history of Bacon College.

Walter Scott was the first president *pro tem.* of Bacon College, and he and J. T. Johnson published a periodical, called "The Christian," at Georgetown, Ky., for the year 1837. Speaking, in the first number of this work, of the name of their paper, he says: "We

say but a few words at the outset, and therefore conclude with saying: If we be Christians, let us not be ashamed of the name; if we be not, let us lay it down and not disgrace it. Let us rally to the name of our Lord, and to his name alone; let us live by it, and die by it." Thus spake this man of faith in '37, and some nineteen years afterward, when his physicians told him he could not recover, he said, calmly and confidently, "I have lived by my religion, and can die by it."

From an article in "The Christian" for April, 1837, headed "The Christian—What is he?" from the pen of J. T. Johnson, we make the following extracts:

"Has the Christian openly—yea, with unshaken confidence and fortitude—confessed with his mouth what he believes in his heart—'that Jesus is the Lord?' Has he died to sin? Have his mortal remains been buried? Has he been raised to commence a new life? Has he the pardon of his past sins, and the spirit of his master? *Then he is prepared for every good work.* What a sentence! How full of meaning! My Christian brother, be not startled. Do not shrink from self-examination. It is better to understand the matter here, than to be undeceived hereafter.

We have the means of ascertaining our title to an inheritance in the heavens. . . . The Christian is full of benevolent enterprise, according to the will of the Lord. The conversion of the world is, with him, a matter of the first magnitude; and if the sentiment be doubted, he appeals to that living and eternally-to-be-remembered oracle which was announced by the Master in his last mission to his apostles, 'Go into all the world and preach the gospel to every creature; he that believes and is immersed, shall be saved; he who believes not [rejects the gospel], shall be condemned.' . . . . These things being so, what are we doing, my brethren? Where are the fatherless and the widows? Are they relieved? And do we keep ourselves unspotted by the vices of the world? We have advanced

with a rapidity unparalleled in modern times. Our knowledge has increased, within ten years, more, in all probability, than a thousand fold. Yet, where are the monuments of our practical benevolence? Many have been converted to the faith formerly delivered to the saints; they have been made to rejoice with exceeding great joy, all over the land; they have been filled with affection, benevolence, hospitality, and a desire to practice all the Christian graces.

But where are the memorials of our Christian heroes? Where are the trophies which we are bearing to the Captain of our salvation? Whatever they are, does not much remain to be done? Do not signal triumphs await the army of the faithful? Yea, verily. The tocsin of opposing war is heard from every quarter, and the sentinel who sleeps upon his post shall share the fate of the faithless traitor who sells his birthright and his country. The vantage ground is the Christian's. Victory has perched upon his banner, and the favorable moment must not be left unimproved. Is the condition of the orphan worthy the attention of the brotherhood? Is education a matter of supreme regard? Then let us consecrate our energies to something—to the achievement of something that will be worthy of us in time and eternity—that will bring to our Master a revenue of glory, in some slight degree, worthy of the great sacrifice he made to redeem us.

In this part of the Lord's vineyard we have brought into existence, under his fostering and superintending care and blessing, an institution of learning, which has been placed, in its orphanage, under the protection of Christians; and is, even now, one of the most favored and flourishing in all the West. We desire to make it one of the best institutions in the world. We design, and *have so resolved*, to have a department to qualify teachers for primary schools and academies, male and female. And we hope to have it in our power immediately to connect with it an orphan asy-



lum, in order that education and professions may be extended to a class of the human family which has been almost overlooked. Awake, Christians! and march into the field, and prove yourselves worthy of the cause of Him who died for our sins, and rose for our justification. J. T. JOHNSON."

J. T. Johnson was pre-eminently a large-souled, unselfish, and benevolent man, deeply imbued with the spirit of his divine Master. Hence, when, in the providence of God, this flourishing, but infant institution was thrown into our hands, he, and those who co-operated with him, determined, by the help of God, to make it "one of the best in the world;" and to connect with it a department for the training of professional teachers, male and female, and an orphan asylum, where orphans—a much neglected class—might enjoy all the advantages of the wealthy, and thus be fitted to fill the most honorable, useful, and profitable professions. These were noble Christian purposes, worthy the head and heart of the generous J. T. Johnson. How far these generous purposes, and noble labors of the subject of these papers contributed to our present flourishing, but infant "Kentucky University," God only knows and eternity only will fully disclose. It is almost certain, that if Bacon College had never been, Kentucky University would not be. John Bowman, I believe, was a graduate, and one of the first graduates, of Bacon College. I presume, his name was on the first list of pupils of this institution, at Georgetown. It was subsequently removed to Harrodsburg, where, after a brief, but useful career, it was suspended for want of endowment. A few years since, John Bowman, a man of true nobility of spirit—of independent fortune—of fine, cultivated mind and generous Christian heart, proud of his alma mater, and grieved to the heart to see her in the dust, determined, by the help of God and a generous public, to lift her up, and make her, in the language of the benevolent Johnson, "one of the best institutions in the



world." And to accomplish this, the great purpose of his life, he has pledged to it his life, his fortune, and his sacred honor. How far these noble purposes and impulses may have been inspired and strengthened by the self-sacrificing life and labors of J. T. Johnson, none can tell. We may certainly look upon Kentucky University as an offshoot, or outgrowth of Bacon College. May the most sanguine expectations of the friends of this institution be more than realized, in its career of usefulness! And may God grant that no root of bitterness spring up among its friends, may mar their peace, or retard the progress and usefulness of this promising institution!

But we have also seen that our benevolent, and kind, and tender-hearted Johnson, deeply sympathized with that much-neglected and needy class of orphans, without fathers and mothers to care for them—homeless and houseless, without property, and therefore, generally, without friends, and left to linger out a miserable life in deepest ignorance, vice, and wretchedness. He therefore conceived the benevolent purpose of establishing an asylum, in connection with the college, to elevate and bless that neglected class. It is not unlikely that this godlike purpose, thus expressed, may have had its influence in bringing into being, by the suggestions of Dr. L. L. Pinkerton, our noble, and now highly-flourishing orphan school, at Midway, Ky. Certain it is, that institution never had a truer friend than John T. Johnson. He performed a large amount of gratuitous labor in its behalf, beside giving of his means to sustain it. Indeed, there was no good work in which he did not take a deep interest.

In April, 1837, J. T. Johnson had a debate with Rev. J. C. Styles, of Versailles, a Presbyterian minister of considerable ability, but a very wild, eccentric, enthusiastic, not to say fanatical sort of man. He went with the New School party in the split of '38, and got into serious difficulties with some of his brethren. He was a very impulsive, and I presume,

rather an imprudent man ; yet it is most likely he was a sincere devotee to Presbyterianism. The subject of debate was, the influence of the Spirit in the conversion of sinners. The debate was interrupted, suddenly, and certainly without any fault of J. T. Johnson. If any are curious to know the true state of the case, let them read the correspondence between them published in "The Christian" for Oct., 1837. That correspondence demonstrates—

1. That J. T. Johnson was willing to continue the debate, or resume it at a subsequent time.

2. That he was willing to meet him at a subsequent time, at Georgetown, and finish the discussion of the question they had debated at Versailles, and other points of difference between them.

3. That Mr. Styles declined all further debate with him ; and although he proposed to come to Georgetown and discuss in his own way, and alone, his views in opposition to ours, he gave J. T. Johnson no especial notice of the time he would come.

In Mr. Styles' letter of the 3d of May, in answer to one written by J. T. Johnson, he says: "It gives me gratification still further to say, that the spirit, views and offers of your letter meet my decided approbation. They are creditable to the sincerity of your faith in your own sentiments, and your willingness to engage in their defense. Your letter presents *three topics of business*. Should I desire it, you declare your willingness—first, to return to Versailles, and lend respectful audience to my 'direct, scriptural argument,' with or without the privilege of reply ; or, secondly, to discuss the same general topics in Georgetown ; or, thirdly, to accept my reiterated proffer of unlimited debate on the prominent peculiarities of our confession of faith, in the same place."

In closing the correspondence, J. T. Johnson uses these words, which do credit alike to his head and heart: "Whatever has been said or done by friends or foes about Versailles, in reference to me, in the late

debate with you, I most freely forgive. I feel as an humble laborer in the vineyard of my Lord and Master; and, if I know myself, I have no selfish pride or ambition to serve. And I have ever resolved not to step out of my path to seek difficulties or discussions, while I will not shun the maintainance of what I believe to be the truth, when put to the test, or solicited."

We close this chapter with a brief notice of J. T. Johnson's success in preaching the gospel, during the year '37. In "The Christian" for April, he writes: "I have just performed a most agreeable tour of eight or ten days, in Montgomery and Bath counties. The brethren seemed to be animated with new life and zeal. Four persons were immersed and added to the congregations. J. T. JOHNSON, Ed."

Speaking of a meeting in Shelbyville which he attended in May of this year, he says: "It was crowned with an addition of seven persons to the good cause." On the same page he says: "I have recently paid so much for paper on which to print the Christian, and I shall soon have so much more to pay for the printing press, etc., which I have presented to the college, that I am compelled to ask our subscribers for payment immediately, if it will not distress them."

Some one, in the June number of "The Christian," thus writes: "While Mr. Styles was at Georgetown, trying to put down the Reformation by sophistry and misrepresentation, brother J. T. Johnson influenced twenty more to obey the gospel, in Richmond." In "The Christian" for Sept., 1837, we have the following, from the pen of J. T. Johnson, headed "Success of the Gospel, Extraordinary:" "I made a visit to Madison county, Ky. [the cause was in its infancy then], toward the close of the month of June, and within ten days upward of twenty persons became obedient to the faith. Between that period and the first of August, brother Walter Scott labored most ably and efficiently in the same field near ten days,



and with those obtained by other brethren in other parts of the county, between twenty and thirty more submitted to the Lord. On Friday succeeding the first Monday in August, I commenced operations again in the same county, and labored at the Pond, Richmond, Union and Flatwood; and by Friday night we had received about thirty-six persons." This was in one week. By this time brother Johnson was much fatigued, and wrote for help. Brethren Hall, Creath, jun., John Morton and D. S. Burnet, all were with him during the progress of the meeting; but brother Burnet longer than any other one. The result of three weeks' labor was one hundred and eighty-five persons. Brother Burnet writes: "These included a vast majority of heads of families, and a portion of the most respectable society of the county. This success swells the number of disciples collected in that county, within a year or eighteen months, to about three hundred. Brother Johnson's strength was wonderfully sustained. Madison owes him a debt of gratitude."

In the July number of "The Christian," brother Johnson writes: "A recent visit, in June, to Mason county, resulted in twenty-seven additions—the most of them by confession and immersion, at Mayslick."

In the November number of "The Christian," we have this notice of a meeting in Nicholasville, dated Nov. 28, 1837: "I have just returned from Nicholasville, where we had a most delightful meeting of several days with the brethren. Brother B. F. Hall was with me part of the time, and twenty-six amiable converts became obedient to the faith. Mothers wept over their converted daughters—fathers over their sons. I design returning there to-morrow to finish the begun harvest, with as many of the proclaimers as can be prevailed on to accompany me."

John T. Johnson was not only remarkably, if not pre-eminently, successful as a recruiter, a proselyter, in his own personal labors, but he opened the way for



others to work successfully, and had a happy faculty of inspiring all about him with the spirit of working, and the hope of success. He was a great captain in the Lord's army, and thus accomplished much through others.

The following is the account of the final result of the Nicholasville meeting, recorded in the December number of "The Christian." With this brief statement, we close the present chapter, and our history of J. T. Johnson for 1837.

"The meeting at Nicholasville was continued by brother D. S. Burnet and myself, and sixty-five in all submitted to our Lord and Saviour, Jesus Christ. Bless the Lord, Oh! my soul!

J. T. JOHNSON, Ed."

### CHAPTER XIII.—1838.

A fearful financial crisis—It favored the cause of Christ—J. T. Johnson more successful than during any year of his life—Some seven hundred accessions to the cause by his labors—Brief notices of letters written by J. T. Johnson—Some thoughts on discipline.

The year 1837 witnessed the beginning of a fearful financial crisis, more disastrous and wide-spread in its consequences than the one which had occurred in our history near twenty years before. In the spring of '37, all the banks suspended specie payment, which brought a fearful shock upon the community, immensely involved in debt. The public mind being checked and disappointed in this direction, realizing the uncertainty and instability of all earthly things, was called off to contemplate the things of God and religion. In prosperity we are prone to forget God—to become self-reliant, vain and proud. When adversity threatens, and the mind is

cut loose from its former moorings, we are ready then to look elsewhere for happiness. The year 1838 was a glorious year for J. T. Johnson and the cause he plead. Perhaps no previous year of our history, in Kentucky, witnessed so many accessions to our cause as the year eighteen hundred and thirty-eight. We had many laborers in the field, but doubtless J. T. Johnson was the most active, laborious and successful of them all. In a brief sketch of his life which he left behind, he says some seven hundred were added to the churches under his labors during the year 1838. I wish I had the documents to show where he was, and where he labored, during this entire year, as I have no doubt the facts would show, not only a vast amount of labor, but a number of accessions fully up to the amount designated.

I very distinctly remember two meetings during that year, which he held at Caneridge and North Middletown, in which he was the chief speaker, resulting in near three hundred accessions to those congregations! And these meetings occupied but a few weeks, in the beginning of the year. I have three letters which he wrote in the month of May, June and August of this year, which throw some light upon his subsequent labors and the success attending them; and in the meantime give us a clear view of the nobility of his nature, the purity of his motives, and the loftiness and grandure of his purposes. The first is dated, "Georgetown, May 24, 1838." This letter is addressed to brother J. A. Gano, and commences thus:

"*Dear Brother Gano:* I received your kind letter by brother Barker, and have agreed to hold a meeting at Clintonville, commencing the Friday before the 4th Lord's day in June, the Lord willing." He attended that meeting, as we shall see. I know that the Church at Clintonville, which, from its first organization by brother T. M. Allen, had been small, was, during this year, at a single meeting or two, made quite strong by the addition of about one

hundred to its previous members. I remember this the more distinctly, as I was written to during this year and urged to become the preacher of this Church thus suddenly built up. I commenced my labors accordingly the first of the year 1839, and continued them through twelve successive years. It is most likely that J. T. Johnson, not living far away, had much to do in building up this church. But the letter continues: "I was highly gratified at your success at Antioch. Indeed the entire community is ripe for the harvest, and it is much to be regretted that we have not more laborers." His soul overflowing with the love of God and his race, witnessing the success attending the proclamation of the gospel, and the urgent calls for help from many quarters, which could not be answered, it was matter of deep regret to him that we had not laborers to go everywhere preaching the word. He proceeds:

"I have just returned from Harrodsburg, where 35 were added to the congregation of the faithful. It was a most triumphant and glorious meeting. From being under the greatest depression, our friends are on the housetop. We organized a congregation of 81 members of the first order, and we are *now* defended by all the impartial, high-minded and intelligent men and women, young and old, about the place."

How characteristic of the sanguine nature of J. T. Johnson! He never had a doubt of the correctness of our great positions, and of their ultimate triumph. Hence his conviction that all unprejudiced, impartial, and intelligent persons, giving us a candid hearing, would be convinced and defend us. He proceeds:

"We got a few Methodists from their ranks of the best sort, and others are expected to unite. Harrodsburg is a central point for the state, and we ought to go there in July. Say the word and I am with you. It would be a favorable time, when the people of the south reach there."

John T. Johnson was a whole-hearted, noble spirited,



unselfish man. He loved the cause of God above all else; he loved his brethren, and especially the laborious, the pious and successful preaching brethren. He loved to honor them and see them honored. There was nothing of that narrowness, littleness, jealousy of spirit, which sometimes shows itself, even in good men. He had been to Harrodsburg and found a field where, by the grace of God, he had accomplished much, and where, he believed, more might be done; and knowing the ability and popularity of brother Gano, he is anxious to engage him to attend a meeting with him there; and especially to attend a meeting at the time designated—when the wealthy, fashionable, pleasure-seeking southerners would be there—in the ardent hope that their thoughts might be turned to God and Christ and Heaven, and to the pursuit of pleasures infinitely superior to all that earth can give. Whether that meeting was attended, we are not able to say; but we are fully justified in saying that, from the time of this meeting and organization, our cause was permanently established at Harrodsburg. He adds: “To show you what has been achieved there, our friends say that a great victory has been obtained in revolutionizing public sentiment, independent of the number that submitted to the Saviour.” He was remarkable for his buoyancy of spirit—always looked on the bright side of everything and hoped for the best. Hence he adds: “We have not a bad member of the 81 who congregated themselves together. The prominent men of the place defend us with all their power. Come to town and see me. My wife’s health is bad, and I fear it will cripple my future operations. I shall be at Dry-Run on Lord’s day. Come and join me, and let’s hold a protracted meeting.

Most affectionately, yours, J. T. JOHNSON.”

How perfectly is the soul of this great and good man absorbed in the work of evangelizing the world, and building up and uniting the Church. He has not



been inaptly styled, "The Evangelist of Kentucky." Truly, he was a wonderful evangelist.

From the Harbinger for 1838, page 429, brother Johnson makes the following record regarding two meetings; the first at Clintonville, embracing the 4th Lord's day of June, and the second embracing the 4th of July at Leesburg:

"I returned home and met our talented and much beloved brother Gano at Clintonville, some ten miles from Paris. We labored hard for six days, and obtained 40 additions. The prospects were still very good, but we were obliged to return home to meet our engagement at Leesburg, some ten miles from Georgetown. We labored hard for seven days, and obtained 59 additions. Oh! the times were most joyous. On the 4th of July, sixteen bowed to the Lord." Addressing brother Campbell, he says: "O, that you could be with us while the field is so white for the sickle!"

All the letters of J. T. Johnson disclose the master passion of his soul—the grand purpose of his life to build up the cause of God upon the earth. He is constantly on the alert himself, and consulting with others and seeking their co-operation to carry forward the work of God. In a letter to Elder J. A. Gano, dated August 6, 1838, he thus writes:

"*Dear Brother Gano:* We have changed the meeting at Sugar Ridge to next Thursday, Friday, Saturday and Lord's day, in consequence of previous arrangements that can not be dispensed with. I hope it will suit you, as we can let you have any man almost you may name, to go to Union for you. If you can not be there on Lord's day, you can [be there] every other [day], and you must not fail to be there on the very first day. Much depends on a good start. The Eagle Creek meeting is made to correspond with this, to suit brother Burnet, inasmuch as he could not be there on the 3d. We have to be on Eagle the Monday following [the Sugar Ridge meeting]. I want to

see you badly. We ought to be at the Lancaster Yearly Meeting the 3d Lord's day. I have immersed about 30 recently. Yours, truly,

J. T. JOHNSON."

How like the earnest, indefatigable Johnson is all this! He is anxious for the interests of the cause at Sugar Ridge and at Eagle Creek. Wants to see brother Gano, to consult in reference to the interests of the cause and urge him to go with him to the Lancaster Yearly Meeting. Thus, from day to day, from month to month, and year to year, he is continually operating and co-operating to push forward the cause to which he had devoted his life. If Paul could say, in reference to his fellow apostles, that he labored more abundantly than they all, Johnson might say the same in reference to his fellow-laborers. But he was very modest and unassuming, and never made invidious comparisons. He never sought to elevate himself at the expense of his brethren or the cause of Christ. So long as his brethren in the ministry evinced an interest in the cause, he delighted to give them the full benefit of his influence, of his recommendation. Magnanimous, generous, hopeful, and unsuspecting even to a fault, he was exposed to imposition. Candid, frank, open-hearted, conscious of the purest motives and the most worthy aims, he was slow to see anything else in others. This is a happy temperament, and characteristic of the noblest and best of our race. In a beautiful sermon of Dr. Blair, of Edinburg, which I read near forty years ago, I remember very distinctly this sentiment, expressed, I think, in these words: "It is better to be deceived, than never to trust." True enough! How miserable is he who has lost confidence in his race! Alas! that Christians, even professed Christians, should give one another so many evidences of their want of trustworthiness! Lord, help us all to be more trustworthy, that we may be more trusting and therefore more happy!

In June of this year, brother Johnson held a suc-

cessful meeting in Lexington, of which he thus speaks in a letter to brother J. A. Gano :

“LEXINGTON, June 15, 1838.

*Dear Brother Gano:* We are laboring here against wind and tide, and yet we still succeed. We have had sixteen or seventeen additions. The prospects are brightening, while the enemy is raging. I am amused with their raving. I wish you were here to help me.”

This letter was written just before the time appointed for him and brother Gano to be at Clintonville. That meeting seems to have been much upon his mind and in his heart. Hence, he adds: “I am summoned as a witness in Frankfort, in the case of Dudley and Chambers, and shall be compelled to be there next Thursday. If I can leave court, I shall be at Clintonville Friday. If not, I will be with you as soon as relieved. Don’t fail to be there.

Most affectionately yours, J. T. JOHNSON.”

From the Harbinger for '38, on page 332, we have this communication from J. T. Johnson: “I believe I wrote you concerning our success at Mt. Carmel [in Bourbon County], where upward of fifty obeyed.” On page 572, of the same volume, we extract the following, from our excellent brother W. H. Whittington, long since deceased, giving an account of a meeting held by brother Johnson, at Grassy Springs, Woodford County, Ky. He says: “He [J. T. Johnson] labored with all his peculiar zeal and potency. The result was, about forty-four confessed that Jesus was the Son of God—the Saviour of sinners. We had a most interesting time. O, that we had many such men as brother Johnson in the field! May the Lord grant him a long, happy and useful life.”

About this time rumors unfavorable to a certain public man of ability, in a distant state, reached Kentucky. Brother Johnson had been written to upon the subject, and, perhaps, other preachers. This man, some years before, had suddenly fallen, and subsequently left the state. Brother Johnson was alive to



the interests of the cause everywhere; and hearing that a brother occupying a prominent position, and whom he highly esteemed, was about to write and inquire into the matter—and fearing something might be said that might be unfavorable to the cause, he addressed a letter to him. I introduce some extracts from this letter, to show the cautiousness of brother Johnson—his good common sense, and the great interest he felt in the cause:

*“Dear Brother —: I understand you are on the eve of writing to brother —, in reference to brother —. The matter concerning which you were informed, may be incorrect; and I desire to say to you, be cautious what you say. Brother — wrote to me on the subject, and I have replied to him, that as he was reinstated in his congregation, they had best make the most of him in all good faith, and never cast him off until compelled. He is now doing great good, and if he can be kept free from —, he can perhaps be saved, and be the means of saving many others. We should not be the means of destroying the usefulness of any of our friends.”*

This, under all the circumstances, was very good advice; but, however this may be, it was certainly conceived in the best feeling—evincing, at once, great interest in the happiness and salvation of the person implicated, and also in the cause of Christ, with which he was identified. He knew the man well—knew him to be an able and successful proclaimer of the gospel, and capable of accomplishing a great deal for the best of causes. At the time then present he was, as far as known, conducting himself well, and turning many to God. Brother Johnson, therefore, was hopeful that, by a prudent course on the part of the brethren, he might be saved. His advice, therefore, was that they should stand by him, and encourage him, and guard him, as long as his conduct would allow them to do it, in the hope, first, of saving him, and, second, of saving others by his ministry. Perhaps brother Johnson



thought of the language of Paul, regarding certain persons who preached Christ from improper motives. "Nevertheless," says he, "whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." The apostle certainly teaches here, that the unworthiness of the teacher of the truth will not destroy its efficacy upon the mind and heart of those who receive it in good faith from his lips, and reduce it to practice in their lives. Else how could Paul rejoice that Christ was preached? He could not rejoice in the unworthiness of the teachers. But he knew that as Christ was preached—the truth, the gospel, the way of life—that gospel would be the power of God to salvation to all who believed it and obeyed it. He rejoiced, therefore, that the truth preached by unworthy teachers, was saving those who embraced it.

By the way, if the want of what may be regarded as a regular vocation and ordination, on the part of a teacher who preaches Christ, will not destroy the efficacy of that truth on the hearts and lives of those who receive it in good faith from his lips, will such want destroy the efficacy of Christian baptism, administered by such a teacher to such subjects? If you say it will, you take Popish ground—the ground of apostolic succession, which is a mere figment of Popery and High-churchism, which has no support in scripture, nor in fact. Besides, it makes the salvation of those deceived by such a teacher, who have themselves acted in good faith, and had no means of detecting the imposture, an utter impossibility! Who can believe this? "It is required of a man according to what he hath, and not according to what he hath not." Now, although this was spoken in referenee to the contribution of our means to promote the cause of Christ, yet, certainly, it establishes a general law. God requires no impossibilities of his creatures. The Judge of all the earth, will do right. But if you shrink from these consequences of this Popish position, then you occupy our ground. But, to return from this digression. We

close this chapter with a few thoughts upon Church Discipline.

That very much mischief has been the result of rashness and too great rigidness and haste in matters of discipline, must be admitted. It has been said, in reference to the past, we think, very truthfully, that the world has been governed too much. This has been true, too, in many instances, in regard to families and churches. In both these, therefore, if we would promote the best interests of all concerned, we must hold the reins with a firm and steady hand, mingling kindness, firmness and love in all our words and actions—not expecting nor exacting too much; not seeing, or seeming to see, every little impropriety, and rebuking it; but seeking to imbue the minds of all with principles and motives suited to dispose them to perform the duties which devolve upon them in their varied relations of life. But, however true it may be in regard to churches in the olden times—that they were governed too much—that, certainly, is not the fault of these times. Now, alas! discipline is almost entirely neglected, and men are allowed to do almost anything that seems good in their own eyes! Alas! poor human nature! We are almost always on extremes—too rigid or too loose. Extremes beget extremes, and meet in their consequences. The great duty of churches, especially of the rulers, is to study and keep the golden mean between extremes. Christianity is pre-eminently a religion of principle—requiring, in all its votaries, holiness of heart and life. Judaism was a rigid system of law, and made servants. Christianity is a system of grace, and makes sons. Servants are moved by fear; sons by love—by principle. Christianity lays down great principles, which underlie the entire superstructure of true morality and piety. The Law of Moses was written on cold marble—indicative of its nature. The Law of Christ—the law of love—is written on the fleshy tables of the heart. God sends forth into the heart of every obe-

dient believer, the spirit of his Son, crying, Abba Father! It is the duty of all who love our Lord Jesus Christ, to seek, by precept and example, to inspire all the members of the body with the pure and unselfish principles of our holy religion—to lift them above the impure atmosphere of the earth—the low and unworthy strifes, and ambitions and aims—where all run in a race, and no one gains the prize; where deluded mortals walk in honor's gaudy show, or dig for golden ore, and toil for heirs they know not who, and straight are seen no more—where they rage and strive, desire and love, but all their noise is vain—to bring them into holy communion and fellowship with the Father and Son, by the Holy Spirit, that they may enter heartily into the spirit of the grand purposes of God, in reference to the unity and purity of the Church, and salvation of the world. O! if we could but get professors thus inspired with the God-like aims and purposes of our holy religion—to enter into sympathy with the great heart of God, of Christ and the Church, in the work of human redemption; then, indeed, we would be as a city set upon a hill—then would our light so shine before men that they would see our good works, and glorify our Father in heaven! But, if all our efforts in this direction fail, and still offenses come, woe to them by whom they come! The congregations must have well-defined views of what their duty is in such cases, and use discipline cautiously, but firmly and promptly. The Church must bear her testimony against the vices and corruptions of the world. Even when it becomes the duty of the Church to exclude one who can not be reclaimed, it is the best that can be done, both for the Church and the person excluded. The Church demonstrates by such a course that she will not wink at sin; and the offender, separated from the Church, may pause in his career and reform, and thus the discipline of the Church may be the occasion of his salvation.



## CHAPTER XIV.—1839.

Thoughts upon the character of J. T. Johnson—The secret of his success—His enlarged views : his benevolence—His plan for endowing Bacon College—Is deceived by an imposter.

The year 1839, upon the history of which we now enter, in connection with the life of J. T. Johnson, was another triumphant year for our cause—the cause of original Christianity—and not less triumphant for the subject of these papers. We are happy to know that, at the period of which we write, we had very many devoted, laborious, and successful evangelists in the field; but, certainly, we had none more devoted, self-sacrificing, laborious, and successful than the generous, the chivalrous J. T. Johnson. Doubtless we had among us many men who were his superiors in erudition, in a knowledge of the rules of logic, the art of reasoning, but who was equal to him in the unspeakably important art of touching all the springs of action in the human soul, and setting his hearers to work? Here was his forte. It was impossible to stand before him and look into his face and witness his calmness and self-possession and deep earnestness, as evinced by the intonations of his voice, by every gesture of his person, and every expression of his countenance, and for one moment question his motives or doubt his honesty. It was difficult to hear him, and feel disposed to question the truth of anything he said. He was truly a highly accomplished Christian gentleman. He was a man of great physical and moral courage, but meek and quiet and gentle as a lamb—always ready to forgive. He was conscious in himself of the purest motives, the highest and holiest aims connected with the glory of God and the highest good of his race; and therefore he never suspected evil in others until it was most palpably developed. Hence, he was never envious. He believed his family was the best family, his children the best children, and his brotherhood decid-



edly the best in the world, and our cause unquestionably the cause of God and the human race. Never envious himself, but full of confidence and love, he was never (except by the meanest of the mean) envied, but always confided in and loved. Even his enemies were constrained to respect him. Happily organized to look upon the bright side of things—always hopeful—and in addition to this, being soundly converted, thoroughly imbued with the love of God and his race, entering fully into the spirit of the original evangelists of the Cross, whose field was the world, and whose work was the proclamation of the gospel for its conversion, and, in mind and heart, sympathizing with the grand purposes of the Divine Father, in Jesus Christ, our Lord, in regard to the union of his people and the conversion of the world; he was eminently (not to say pre-eminently), fitted to be a leader, a great captain of the evangelical hosts. His brethren so regarded him, and therefore wherever he went, despondency gave way to hope, fear to courage, apathy and coldness to interest and zeal, indolence to industry, unbelief to faith—a faith that worked by love and broke down opposition. He had no such a word as FAIL in his vocabulary, in the work of the Master. He was, therefore, never defeated. His faith never failed—never realized a defeat. Hence his great success. But he was not a mere evangelist, laboring simply to make converts. He was anxious to have the Churches organized with proper officers, according to the teachings of the New Testament, that they might meet together every Lord's day, where it was at all practicable, and attend to the ordinances of apostolic teaching, contribution, breaking of bread, and prayers. He believed that these weekly, or if you please, primary assemblies of the saints, are the nurseries of all true piety, and pre-eminently the primary schools of the preachers. That, if things are right here, they are most likely to be right everywhere in the family of God. He was no enthusiast—did not

believe that men *now* are called and qualified to preach as the apostles were. He believed that the age of miracles is past. Now that it has thoroughly furnished the Church to every good work, we are to expect no special revelations to reveal to us who is to preach or what is to be preached. That we must now study the Holy Scriptures, which are able to make us wise to salvation, through faith in Christ Jesus. Hence, he was in favor of common schools, high schools and colleges, all sorts of schools that have for their object the imparting such education as will fit the masses to read the word of God and learn the way of life. He knew, as it has been often said, that "educated mind rules the world," and hence, when, as we have seen by a singular combination of circumstances in the providence of God, Bacon College was established and thrown into our hands, as a people, brother J. T. Johnson took hold of it with all his heart, and labored day and night in every way he could serve it—by getting a charter for it, by giving his means, his influence, by acting as agent to have it endowed. And whether it was prospered or encompassed with difficulties that finally worked its temporary defeat, he never forsook it—never despaired. It was now (1839), established at Harrodsburg, and a plan for its endowment was agreed upon by its friends, and C. J. Smith was sent out to endow the college upon this plan. Brother J. T. Johnson entered most heartily into the spirit of this work, as appears by the following publication he made during this year, in the Millennial Harbinger for 1839, on pages 380-1:

*“Brother Campbell:* I desire to suggest a plan for endowing Bacon College, which I hope will be promptly acceded to by our brethren and friends:

1. The effort will be to obtain from one to one thousand names, of \$100 each, payable in five equal annual installments.
2. The principal to be held sacred.
3. Half of the interest to be faithfully devoted to the education of such poor youths as may be selected by the

trustees. 4. Payment to commence within the year ending the first of July, 1840. The above are the conditions.

As a trustee, I shall feel it my duty to have the names of the donors inscribed on parchment or marble, and subjected to the inspection of the friends and relatives of the party. As I wrote you a few days past, at the close of our meeting at Republican, the above proposition was submitted by the agent, Curtis J. Smith, sustained by brother Thos. Smith and myself; and to the eternal honor of the brethren, ten of them nobly stepped forward, and became the first fruits of the plan. It would be an easy matter for one thousand to engage in this benevolent design. A letter from any one authorizing his signature to the above scheme, would relieve from much labor. The benefits of such an endowment are incalculable. We should then occupy elevated ground. Surely the wealthy brethren will not need to be entreated to engage in this benevolent enterprize. If this call is properly responded to, we shall have the names of one thousand persons before the expiration of 1839. I pray the Lord for its success.

Most affectionately yours, J. T. JOHNSON."

Whatever J. T. Johnson did, he did with his might. The very thought of getting an endowment of one hundred thousand dollars for Bacon College, inspires him with new zeal and ardor in the cause. And then to his large soul and generous heart, looking at the wealth and numbers of our people, it seems to him a thing that might so easily be done, he is sanguine in the hope it will be done in a few short months. And then he says we shall occupy elevated ground. Yes, our people will occupy elevated ground as the donors of such an excellent and very useful school as Bacon College is and will be, thus elevated by a liberal endowment! He looks through the vista of oncoming years, made bright and glorious by his visions of a most triumphant and brilliant future for the college,



and exclaims in ecstasy, "The benefits of such an endowment are incalculable!" He sees in the glowing future, judges, senators, statesmen, lawyers, physicians, presidents and professors of colleges, teachers and literary men in every department of learning—coming out from their alma mater, ready to wield their mighty influence in defense of the Bible and apostolic Christianity. But, better and more encouraging than all this, all along the bright future of the college, every few years he sees numbers of these pious young men who are to be especially educated for the gospel ministry, by the interest accruing from fifty thousand dollars, coming into the evangelical field, their minds well freighted with all useful learning, profane and sacred—their hearts all glowing with love to God and man, willing to spend and be spent for the glory of God, the union of his people, and the salvation of the world. And while these bright visions of the future pass in review before him, he says, "the benefits are incalculable! Surely the wealthy brethren will" furnish the means. "I pray the Lord for its success." Such a man was J. T. Johnson. We accuse no one, but we are very safe in saying that if every one had been as disinterested in his actions and feelings toward Bacon College, it never would have gone down, even for a time. The writer has a very distinct recollection of the period of which he writes, and remembers the activity of J. T. Johnson to complete the endowment of the college upon the plan just suggested. I remember, too, that he induced me to take an agency, and that in a very short time I raised some twenty-five thousand dollars in one hundred dollar subscriptions.

We propose now to note his labors as an evangelist, and the success attending, as far as we have documents. He states in the brief outline of his life he has left, that five hundred additions, or more, were the fruits of his labor during this year. In the Millen-



nial Harbinger for 1839, page 284, we find the following letter from him :

“GEORGETOWN, Ky., Feb. 7, 1839.

I have recovered sufficiently from the sciatic attack to go to Mt. Vernon and hold a four days' meeting. Brother Parker, formerly a Baptist preacher, was with me Friday and Saturday. He is a sound man, and a good speaker, and I think he will do much good if he persevere, which there is not the least cause to doubt. Brother Pinkerton [L. L.], whom you know, was with me all the time. We obtained six. All were worthy persons. I must say that brother Pinkerton fills my eye; he is destined to do much good, if he lives. I could sit and listen to him all the time. I bless the Lord that we have such young men in the ranks to fill the places of older men who are growing out of date.

J. T. JOHNSON.”

This extract developes J. T. Johnson's childlike simplicity and unsuspecting nature. This Parker, who turns out to be unworthy, and is taken up as a counterfeiter, brother Johnson receives, in the goodness of his heart, upon his own statement, I judge, and expresses his belief that he is sound, and the confident hope of his future usefulness. In the following June he wrote brother Campbell a letter, regarding Parker and another impostor, from which we make some extracts that may be useful, not only as developing the character of J. T. Johnson, but to put individuals and Churches on their guard against imposition :

“*Dear Brother Campbell*—The impositions practiced upon us by Parker and Vint, and others, should induce us to adhere more rigidly to the instructions of the apostles, in selecting and ordaining evangelists. Any person who travels over the country as an evangelist, without authority from a congregation of the Lord, does not understand the genius, the spirit, and the obligations of the Christian religion; and this being true, such a person should not be received. He

ought to be better advised and sent home. The evangelist should feel it his indispensable duty to have his letters of credit and authority always at command; and he should never approach a strange neighborhood without producing them. I began to suspect the purity of Parker, in a week or so after I wrote the letter you have published. I was fearful, however, of doing him injustice, and let the matter rest until I saw his confinement as a counterfeiter announced. I prefer to have erred on the safe side. But we should have been more rigid and scrupulous with him. Such a man merits the penitentiary; and if he should visit these parts again, I presume, he will be put to the trial. What black-hearted hypocrisy, to approach a congregation as a servant of God, and of the Lord Jesus Christ, while basely meditating cheaterly and crime!

Most affectionately yours, J. T. JOHNSON."

The extracts, from both these letters, are highly characteristic of the subject of this writing. No man was more slow to suspect evil than J. T. Johnson; and none more ready, when it was clearly developed, to condemn it, and turn his back both upon it and its author.

We proceed, now, to note more particularly his labors and successes, for the year 1839, in his own chosen sphere of operations, the Evangelical field. In his letter of the 7th February, he gives an account of his meeting at Mount Vernon, where, for the first time, I presume, he heard our then young and promising brother, L. L. Pinkerton. He is delighted with him, and determines to take this young Timothy with him, to help him, in his arduous labors. Or, rather, he goes to help brother Pinkerton, in his field of labor, and brings him home with him. His next report, found in the Harbinger on p. 284, is as follows:

"GEORGETOWN, Ky., Feb. 28, 1839.

*Dear Brother Campbell*—I have just reached home, with our worthy young brother, Pinkerton, from a

tour of about twelve days, including the third and fourth Lord's days in this month. We spent, at the start, Thursday and Friday at Shelbyville (brother William Morton being with us all the time), where we gained eight valuable additions, three of whom were Baptists. On Saturday morning we proceeded to Chinoweth's Run, in Jefferson county, within three miles of Jeffersontown, and twelve miles from Louisville—a part of the field of brother Pinkerton's labors, where Mr. Stiles had, a few days previously, assailed us with his accustomed vehemence and recklessness. Our labors were confined to those places, and their vicinities, for nine days, with the exception of three efforts at Middletown, four miles distant from Jeffersontown. During that time forty-nine valuable [always "valuable," "estimable," or "worthy," etc.—How characteristic!] additions were made to this glorious cause, at the two first-named places [Chinoweth's Run and Jeffersontown], and three at the latter [Middletown], which make sixty in twelve days. What a glorious triumph of the gospel! Prospects were still brilliant, but prior, indispensable engagements called us home. May the Lord bless and preserve you many years; and may your efforts be abundantly blessed, until you shall be called home from the field of battle.

J. T. JOHNSON."

Just one month from the date of the above report of this very successful tour of twelve days, he wrote two letters, giving an account of another very successful tour. These letters were written to brethren Campbell and Gano. The one addressed to brother Campbell is found in the Harbinger for 1839, on page 337, and is as follows:

"GEORGETOWN, Ky., March 28, 1839.

I reached home, from Louisville (where I had the pleasure of seeing, and hearing you) evening before last. I labored two weeks in the city, and obtained forty-four excellent additions to the congregation of the Lord. The brethren discharged their duty faith-



fully, and they merit the assistance of the evangelists. They are much elated, and they feel disposed to put forth their energies anew, in this glorious cause. Your discourses had a wonderful effect, and I made the best use I could of the happy influence which had been produced. Brother Morton came to my help, but was so unwell, he was compelled to leave for home. [He then lived in Shelbyville.] He immersed four persons on the Lord's day following your visit to Shelbyville. I regretted deeply I could not be with you in Georgetown. The circumstances imperiously required me to stay; and I know you would have advised me to that course. J. T. JOHNSON."

This letter is highly characteristic, and speaks for itself—needs no comment.

His letter to brother Gano is of the same date, and on the same subject mainly, but contains some additional items which serve to develop the character of J. T. Johnson. This was a private letter, but, by the politeness of brother Gano, I am permitted to use it, and many others he has kindly furnished me. We make from it the following extracts:

“GEORGETOWN, March 28, 1839.

*Beloved Brother Gano:* When can you visit our town? [He has just returned from a successful meeting at Louisville; and, filled with an ardent desire for the success of the cause in his own town, and satisfied that no one could be more useful than brother Gano, he writes as above. He adds, in the strength of his faith and hope:] Now is the time; we can succeed, if you will come. I will assist you all that I can. I have a mind to commence this Friday night, and hold on for quantity. Can you come? [He then gives an account of his Louisville meeting, already reported, and adds:] Brother Elley was with me one week of the time [at Louisville], but I had to speak all, as he was at home. [He, then, thus appeals to brother Gano, to help him also at Louisville and Mt. Vernon. He not only thought of Georgetown, and wished to



see the cause triumph there; but, at once, he thinks of Louisville and Mt. Vernon, and presses brother Gano to help him at those points also. Hear him:] Now, will you go with me there [to Louisville], and give them another trial? We can do more than has been done. [How strong in faith and hope! He adds:] You must be with me without fail, at Mt. Vernon, on to-morrow week, to hold a protracted meeting. Come! You must help me. All the brethren say come. Most affectionately, J. T. JOHNSON."

The following report from this most laborious servant of God, who was never weary in well-doing himself, will indicate the field of his labors during the greatest part of April of this year:

"GEORGETOWN, May 2, 1839.

On Tuesday last, I reached home, from a tour of sixteen days at New Albany and Charleston, in Indiana. At the former place I spent nine days, and had the pleasure of gaining thirty accessions to the good cause of the Lord. Brother Brown came for me on Lord's day evening, from Charleston, where he had delivered several addresses, and on Monday morning we repaired to the field of battle. The congregation was in waiting when we reached the house, and I was much elated at appearances. We commenced one of the most interesting meetings of modern days. Within seven days we gained seventy-seven additions to the cause of heaven and heaven's King. It was a most glorious victory. The prospects were good for as many more; but I was compelled to return home to my family, and to meet the trustees of our college.

The trustees of the college have had a meeting, which closed to-day. They have located the college at Harrodsburg, inasmuch as they made the most liberal offer for it. One hundred scholarships [of \$500 each] have been obtained in Mercer County, with ten thousand dollars to erect buildings, etc. I shall still labor for its success; but I expect to spend my days in Georgetown. May the Lord bless our efforts to

sustain it!" What magnanimity! The college is taken from his own town, where he expects to live and die, and, of course, the town must be injured by its removal. But a majority at least of the trustees think the good of the cause of Christ, and of education, requires the change; and J. T. Johnson, with a noble disinterestedness, says, Amen! "I shall still labor for its success," and pray for it, too. Such a man was J. T. Johnson. Would that we had myriads of such noble spirits! From a letter addressed to brother Campbell, and found in the Harbinger, on pages 377-8, we make the following extracts:

"GEORGETOWN, June 26, 1839.

Since I last wrote you, I held a meeting of a day or two in this neighborhood, and immersed a most amiable young married lady, whose example I hope will influence several others who are capable of doing much good for the cause. Last Saturday, and Lord's day morning and evening, I was at South Elkhorn again. Brother Fleming was with me. [Brother Fleming was a most estimable and useful man. Brother Johnson adds:] May the Lord bless him for his faithfulness and his untiring efforts in the glorious work. We gained fourteen during the meeting—making seventy-one in all at this place, and thirty at Republican. On Monday morning we obtained two young gentlemen, who had received their education at our college. The success in the above-named neighborhood is a most triumphant display of the truth and power of the gospel, as acknowledged by all parties. It speaks almost as much for the advancement of the cause as the recent reconciliation among the brethren at Lexington. Both parties acted nobly. They were willing to forget and forgive, and acted upon the principle of mutual forgiveness and forbearance. As the mutual friend of both parties, I approached them, and, without the compromise of any truth or principle, the matter was amicably adjusted in a very short time—taking, as their basis, the preamble and resolutions you had fur-

nished them. May the matter rest forever! [So, J. T. Johnson prayed twenty-one years ago, and, thank heaven, it has so rested ever since, and, I trust, ever will. He adds:] The cause has received incalculable benefit from this reconciliation. Bless the Lord, O, my soul!  
J. T. JOHNSON."

But we must condense, or this chapter will be too long.

From a report from J. A. Gano, from the Harbinger for '39, page 469, we learn that brother Johnson was at Caneridge the last of June, with himself and other brethren, and that some four were obedient to the faith; that he was at Millersburg the second Lord's day of July, and some twenty-two were induced to submit to the Saviour.

On page 470 of the same vol., we have a report of some meetings from his own pen, from which we make some extracts: "I have just returned home from a stege of eight days at the Cave Spring (near the residence of Edmond Waller), where we gained forty-eight additions to the cause of truth, much to the gratification of the brethren and friends. . . . I returned by South Elkhorn, where I met brother Fleming. We labored Saturday, Lord's day and Monday, and obtained three more additions, making in all fifty-one during this trip." This was in July.

From the same vol., page 472, we collect the following interesting items:

"GEORGETOWN, Ky., Sept. 4, 1839.

I have just returned home after a tour of three weeks. I spent five days at Mt. Sterling, where many of the brethren were assembled at their annual meeting." Altogether there were forty-eight additions at that meeting. He was compelled to leave and attend the annual meeting in Lancaster, Garrard county, Ky. He says: "I labored with the brethren in Garrard county for seven days, and we had forty additions." He then went to Given's meeting house, in Lincoln, where thirteen were added to that church. His duties



called him away from this meeting to Harrodsburg. He preached twice there, and had one valuable accession. From that point he returned home.

From the Harbinger for 1840, on page 39, we gather the following items:

“GEORGETOWN, Oct. 3, 1839.

I reached home on the 1st inst., after a three weeks' tour.” He went first to Millersburg, where he remained three days—where four were added. Thence to Carlisle, with brother J. N. Payne and the writer, where he staid two days—Tuesday and Wednesday. Here I remember he had full houses, and under one of his heroic and touching appeals, Governor Metcalfe was moved to tears, and left the house. They had been intimate acquaintances for some thirty years. Their first acquaintance was formed, I presume, at Fort Meigs, where they met on the field of battle, driving back the Indians, and triumphantly entering the fort on the memorable 5th of May, 1813. Metcalfe was a captain under Boswell, and J. T. Johnson a volunteer aid of General W. H. Harrison. They were subsequently together in the Legislature of Kentucky, and afterward some four years together in the Congress of the United States. While, therefore, in his own peculiar and heroic style, he spoke of those with whom he had stood “shoulder to shoulder,” battling for the liberties of our common country, and with a full heart spoke of the liberties of the children of God, as infinitely more valuable than these—of the precious blood of the Saviour, which was shed to secure these blessings for us, without money and without price, on our part—and then, in a style all his own, said, as no other man could say it, “Who would not be a soldier of the Cross, a follower of the Lamb!”—the governor's stern nature was touched, and he thought it prudent to retire.

From Carlisle, he went to Flemingsburg, where he met Dr. Hall, and they together labored some ten or twelve days, embracing two Lord's days, under very

unfavorable circumstances, and gained twenty-three converts, "and constituted a congregation of about forty members, who are resolved to act out the doctrine they have professed." This was the first permanent establishment of our cause in this town.

From Flemingsburg he went to Maysville and Mayslick, and so on home; he reports forty-two as the fruits of that three weeks' tour.

On page 42 of the same vol., we gather several important items. From the last of October until the close, or near the close of the year, he labored mostly about home. He says, under date of Nov. 18, "I have been laboring in Georgetown and its vicinity for the last four or five weeks, and the result has been an addition of between thirty and forty to the congregation." In a note to the above, he says: "I was at Beasley [in Mason county] near four days, and fifteen additions (as well as I recollect) were made."

Under date of the 12th Dec., he says: "We have just closed a four days' meeting, held by brother Ricketts, much to the edification of the brethren, and to the gratification of all his hearers. We had the pleasure to hear the confession of four persons during the meeting; among them was the estimable Mrs. Willis, of whom I spoke to you the other day, at Mayslick. She is the daughter of Mr. Cohen, the learned Jew of Richmond, Va., with whom you conversed while there, in the convention some years past. It was most exciting to the brethren, when she united with us. May the Lord bless her, and those with whom she is associated by the ties of kindred, is my most ardent prayer. J. T. JOHNSON."

We have two private letters from him to brother J. A. Gano, dated in October, from which we make the following extracts. We must condense:

"GEORGETOWN, Oct. 9, 1839.

*Brother Gano:* The time for accessions to the cause in Georgetown, is, in my judgment, favorable. I have had several meetings with fine congregations and un-

usual attention. I immersed Mrs. Bell and a young lady on Lord's day. The brethren are in good spirits, and in a good humor for hearing." He says: "The brethren unanimously want you to preach for them once a month for a year, holding each month a three or four days' meeting." In this way, he says, the Church at Mt. Vernon has added sixty to their number this year. Here is another scheme of brother Johnson to build up the cause at Georgetown. "Here (he adds) we ought to make the pillars of sectarianism tumble to the ground. We can do this by a prudent, but bold and manly effort. I have meeting again on Friday night, and expect to continue from day to day, as long as I can do good. By all means you ought to be here. Now is the time to do good.

Most affectionately, J. T. JOHNSON."

From the second letter, dated six days later than the one above, brother Gano seems to have gone to his help, though we have no account of the result, as the meeting seems to be still on hand. He continues to urge brother Gano to labor for them one year at Georgetown and Dry Run. Thus, from time to time, from year to year, did this noble man of God labor by every means in his power to build up the cause of God in Georgetown, Dry Run, and wherever he could, by his own labor, and the labors of others whom he could enlist to help him.

During this year, brother Johnson was afflicted by the very sudden death of his youngest child, a favorite boy, bearing his own name. We close this chapter with a very brief, but touching account of it, written by himself, and a few most appropriate remarks appended by brother Campbell. The following is his note addressed to A. Campbell, and brother Campbell's remarks:

"GEORGETOWN, Ky., Sept. 5, 1839.

Did I inform you that a few weeks back I had left home on a preaching tour to Cynthiana? The same day, at night, a messenger arrived with news that our



lovely little boy, eight months old, had been seized with fits. I dashed for home [near twenty miles]—reached there just before eleven o'clock at night; but he had gone to the Lord. It was a severe blow, but I rejoice to know that he is safe with the Lord, and freed from the vexations of this troublesome world. My wife was, for a time, overwhelmed with grief. I hope she has risen superior to it. He was our favorite little J. T. J. The Lord gives—the Lord takes away—blessed be the name of the Lord!

J. T. JOHNSON."

How much is expressed in these few lines! How full, even to overflowing, alike with the tenderest domestic affection, and the strongest faith in God!

Brother Campbell adds these precious words:

"How much consolation there is in believing the fact that the offspring of the righteous—even their babes—are precious in the sight of the Lord, and that our Father, and their Father, our God and their God, has infinitely more tenderness and affection for them, than the most tender mother ever cherished for her most beloved child. With what cheerfulness, then, may we not resign them into the hand of so gracious a Father and benefactor."

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## CHAPTER XV.—1840.

His astonishing labors, mental and physical—Debate—Two important concessions—Great success —Urges his brethren in all quarters, who were calling for his labors, to sustain the good preachers they had, and raise up more; and not to attach too much importance to the labors of any one man, and all of them to "Work on—Work on—Work on." He was most self-sacrificing—Urges the sending a missionary to the East, and to the Old World—Opposed to modern revival machinery—Our numbers in Kentucky—Miscellaneous matters.

In this chapter, we present a brief sketch of the history and labors of J. T. Johnson for the year

1840. In accordance with our plan we intend to do this, as far as practicable, in his own language. Although the documents in our reach are by no means full, they are sufficient to excite our wonder more and more, that one of a frame so small, so slender and delicate, could be capable of such endurance—of such incessant toils, both physical and mental, day and night, for weeks and months, and long years upon years together! Such was the life of J. T. Johnson.

The first line we have from him in this year was written in March, is addressed to A. Campbell, and may be found in the Harbinger for 1840, on pages 184-5. We make some extracts from this letter.

“GEORGETOWN, Ky., March 2, 1840.

I reached home a few evenings past, having been engaged with brother Moss for five weeks, day and night, in proclaiming the soul-inspiring truths connected with the ancient gospel. The fields of our labor were Dover, Minerva, Germantown, Augusta, and the neighborhood of Flag Spring, in Campbell county. We had a most glorious time, and obtained about 120 additions to the best of all causes advocated by mortal man. Eighty of these were the fruits of our labors at old Germantown. It only remains for the brethren to be true to themselves, to secure the most unexampled triumph in modern times.”

How perfectly characteristic! He proceeds: “You are aware that the Methodist College is located at Augusta; as this place lay in our way, and being strongly solicited by our friends, we resolved to give them an opportunity of a *hearing*. Various rumors had reached us. It was suggested that we were afraid to appear in Augusta. It was whispered that there might be efforts to open the doors of the Methodist meeting-house to us, provided we would admit replies. Again, it was rumored that we would be replied to at all events, if permitted. Nothing daunted, we repaired to the place. No meeting-houses were opened to us; but, thanks be to the Lord! a most commodious

building, formerly the court-house, but now belonging to a private citizen, was most courteously and kindly granted to us, at the request of our friends. To that gentleman we feel under great obligations for his liberality and kindness.

We were met at the very commencement by Messrs. McCown and Watt—the first the professor of languages in Augusta College, and a preacher of that order; the latter a Presbyterian preacher, recently from Virginia. The first encountered brother Moss, and the latter myself. Mr. Watt and myself passed several rounds on the subjects of creeds, baptism, and the operation of the Spirit in conversion. When he had satisfied himself, we ceased by mutual consent.” A debate continued for several days—first between brother Moss and McCown, and then between Moss and Watt, after Watt and J. T. Johnson had closed their controversy. He adds: “As soon as the debate closed, the parties and their friends withdrew. Our doors were opened, while theirs were closed. This speaks volumes in favor of the truth. My present recollection is, that we obtained eleven confessions in Augusta, notwithstanding all the opposition, public and private.” A church of upward of twenty was organized upon the Bible alone, and brother J. M. Holton was appointed as their elder, of whom brother Johnson says, very justly: “He is, as you know, not only worthy of the station, but qualified to sustain the cause, no matter by whom opposed. Our friends in Augusta, in and out of the congregation, are able to cope with our opponents. Thanks to the Lord, we obtained some noble-minded Methodists. We hope we have many friends among them; and we hope yet to gain more over to the glorious cause of pure truth. One of the most serious complaints I have against them is this: While we are treated as unworthy of Christian fellowship and regard, they use all their influence to retain those who have fellowship for us, and the truths which we hold; this bears the impress of



insincerity. Wherever this cause is plead, there is an evident shaking among the sects. . . . What an awful account have the prominent men to settle, who are blinding the minds of the people, and preventing a union of Christians! I can not close without expressing the best feelings of my heart toward the citizens of Augusta, for their kind and respectful treatment; more especially for the hospitality received at the hands of Professor McCown. If the Lord spare me, I expect shortly to revisit Augusta, and lend them a helping hand. Let me entreat you [brother Campbell] to visit them. Two points I considered as granted during the debate, which are of vast importance. I had urged that *baptize* never had been, to my knowledge, translated *sprinkle* or *pour* by any scholar who had character to lose, and that baptism was both a means and seal of pardon, when administered to real penitents. The first position remained uncontrovered by either of the gentlemen, while upon the latter, Professor McCown asserted publicly that such had been the doctrine of the Methodist Episcopal Church for the last hundred years, and quoted Wesley in proof. This was a great point from the fountain of literature. It was also admitted that the expressions 'born of water,' and 'washing of regeneration,' were allusions to baptism. This was a candid confession, and if all were equally candid, the controversy would soon be at an end.

J. T. JOHNSON."

At this time J. T. Johnson was at the zenith of his popularity and success as an evangelist, and was constantly receiving letters from very many quarters, urging him to visit them. No section was more urgent in these solicitations than old Virginia, his native State. He was urged by his friends in the Old Dominion to give them an answer through the Harbinger. The following letter to A. Campbell, referring to these calls, and making many characteristic suggestions, de-

serves, we think, to be reprinted upon the pages of his life:

“GEORGETOWN, Ky., March 3, 1840.

Since I returned home from Mason and Bracken counties, I found several letters from my friends and brethren in Virginia, making the most urgent appeals for a visit to aid them in the good work of Reformation. It was suggested that I could answer through the Harbinger. I desire to say to my brethren in that quarter, that it would afford me unspeakable pleasure to be able to comply with their requests; but the necessities are so great and pressing in this State, that I can not at this time, give any assurance that is the least favorable. I indulge the pleasing hope that I may have it in my power to visit them. In the meantime, I would say to the brethren in all quarters, stand up to the work, and resolve to engage and raise up able laborers for the glorious work. Many of our friends despaired too soon, and they attach too much importance to the labors of one man.”

There are some suggestions here which well deserve the consideration of our people—of all people who desire to promote the cause of Christ.

J. T. Johnson was a very modest and unassuming man, and therefore did not wish, for his own sake, and for the sake of his fellow-laborers, to have too much importance attached to him and his labors; he knew that by such a course, modest, sensible, sensitive, good brethren are often greatly discouraged, if not driven from the field. Brother Johnson adds, in the close of this part of his letter, most characteristically: “I would say, Work on—Work on—Work on!”

J. T. Johnson was a most benevolent, unselfish, generous-hearted, self-sacrificing man, as all who knew him, will attest. For many years he labored without fee or reward; but his slender means forbade that he should continue that course. He could not think of confining his labors to a few churches; he felt it to be his duty, as I have no doubt it was, to

occupy a wider field. In the main, he was very liberally sustained; but occasionally he was shamefully neglected. Yet he was never disposed to complain; he would attribute such neglect to a want of means or reflection, or ignorance in regard to their duty. In the close of the letter, a part of which I have already transcribed, he makes some remarks on this subject and some others, worthy of note: "Brother Campbell, my judgment tells me that we should say something definite in regard to the support of evangelists. I am convinced that the people would do their duty, if it were distinctly marked out, and the appeal were made to them. I am of the opinion that the evangelists have been making the sacrifice, instead of the congregations. There are many persons who suppose that four or five hundred dollars a year is a great matter for an evangelist. If the evangelist has a small family, let the calculation be made, and see how far that sum would go toward sustaining it. I have no idea that an evangelist should be enriched; there is no danger of that. But after supporting his family as decently as those in comfortable circumstances, he should have a few hundred dollars more to lay up for his wife and children, in case of his sickness or death; for you know the matter generally ends at sickness or death." Doubtless J. T. Johnson wrote this more for the sake of others, and the general cause, than on his own account. He closes this letter with themes more congenial to his feelings than the one just referred to. "What a vast harvest field is before us, and how few the reapers! What is to be done?" He adds: "Could we not get brother Burnet to go on to the eastward, and then to the Old World? The brethren ought to make the effort. J. T. JOHNSON."

On page 230 of the Harbinger, we extract the following from a report of success to brother Campbell:

"GEORGETOWN, March 24, 1840.

I have just reached home from a tour of ten days at Cynthiana. I labored hard, and gained fifteen



additions. The congregation was much strengthened in the additions. The prospects are most flattering.

We are to have a State Meeting at Harrodsburg . . . I should rejoice if you could be there. Your remarks on liberality to evangelists are most excellent. If the brethren act *liberally*, many more able evangelists will enter the field. Speak out, if you please, on this subject. J. T. JOHNSON."

In the Harbinger for 1840, on page 277, there is a letter from J. T. Johnson, from which we make a few extracts :

"GEORGETOWN Ky., April 29, 1840.

I returned yesterday through the rain, from Antioch, where we had a meeting with brethren Gano and Scott, of seven days. We had a most joyous time of it: for, we obtained twenty-one additions to the good cause which we plead—ancient Christianity. Had it been a leisure time, I believe we should have gained one hundred. We spent about two days at Union, on our return, and we obtained two more additions.

I am much gratified at your remarks in the Harbinger of this month, in reference to revivals. A protracted meeting to present the truth, and thus convert the people, is indispensable; but the revivals of the sects, which are carried on by a blast, pulling and hauling the people to the mourning bench; and all the machinery that is calculated merely to alarm, result in absolute evil, and will finally become fruitful sources of infidelity. When I see so much nonsense in such practices, I feel the more disposed to make, if possible, *greater* efforts for the advancement of truth. J. T. JOHNSON."

On page 335, of the same vol. of the Harbinger, we have another report from our evangelist, from which we make some extracts :

"GEORGETOWN Ky., May 28, 1840.

Our meeting, at Harrodsburg, closed on last Thursday. It was one of the most profitable and interesting, I ever attended. We were made to rejoice

greatly at the addition of forty converts. . . . I feel assured, from my own knowledge, and the information received from others, that our numbers [in Kentucky] would fall very little, if any, below 30,000. .

A kindred feeling animated the body from first to last. Union, harmony and love, prevailed in all that was done. May the Lord preserve and bless you in all your work of faith, labors of love, and patience of hope!

J. T. JOHNSON."

On pages 422-3, of the same vol., we have the following interesting and characteristic report from the subject of these papers:

"GEORGETOWN, Ky., July 30, 1840.

I have just reached home from a campaign of five weeks, south of Green River. Brother Thomas Smith and myself started in the rain, and reached Hopkinsville in six days (Saturday evening), through wind, rain and heat. On Lord's day morning, we commenced operations, and labored four days. Thence to Elkton, twenty miles this way, where we labored four days. Thence ten miles above Russelville, two days in the rain. Thence at Bowling Green, three and a half days. Thence at Smith's Grove, near brother Ford's, three days. Thence at Glasgow, nine days. We had a most glorious time. We gathered one hundred and twenty-nine noble additions to the good cause, and in several places we left matters in one hundred per cent. better condition." Here he breaks off abruptly. How characteristic of the man. He has no time to go through all the forms of logic—he jumps at the conclusion. He has no time to use all the words necessary to a clear understanding of all he would communicate, and leaves his hearer or reader to fill up his frequent ellipses. In many places, he says, we left matters "in one hundred per cent. better condition." Here he stops. He means, of course, one hundred per cent. better condition than we found them. But there are other great matters bearing on his mind, which he is in haste to utter.

He adds: "Another visit would about complete what was begun in the several places we visited." Happy, hopeful man! He proceeds: "Two good evangelists could change the face of things in Green River within one year. The brethren are liberal, and are wide awake to a sense of their duty, in regard to the conversion of the world. J. T. JOHNSON."

On page 478 of the Harbinger, for 1840, we find the following:

"GEORGETOWN, August 11, 1840.

Since I returned home from Green River, I have been called to the assistance of brother Gano, at Cynthiana for several days, including the days of the election. I reached there on Wednesday. Brother Gano had obtained thirteen additions, and was compelled to leave. I regretted it deeply; but I labored until yesterday, with the assistance of brother Irvin part of the time. We obtained, in all, twenty-four valuable accessions. Since the first of March, we have obtained upward of one hundred additions at Cynthiana. The cause is succeeding wherever it is plead in a proper spirit. May the Lord speed it onward, is my most fervent prayer. J. T. JOHNSON."

On pages 519-20, the same vol., of the Harbinger, we find the following:

"GEORGETOWN, Ky., Sept. 4, 1840.

I have just returned from an annual meeting which was held about five miles of Danville. The preaching brethren present were, Thomas Smith, Begg, and the president of our college, brother Shannon. The meeting continued from Friday until Wednesday. Forty-one additions were made to the good cause. It was a most glorious season of rejoicing. Brother Shannon is all that we could wish. I have never seen the brethren more delighted with any man. The expectations of the people were more than realized. We had a meeting of our trustees, on Thursday, at Harrodsburg, and entered into incipient measures to complete our buildings. I then held a meeting of



four days in Garrard county, when ten additions were made to the congregation. Praised be the Lord for all his goodness! The prospects were most flattering for many more additions at both places.

J. T. JOHNSON."

On pages 514-5, of this same Harbinger, we have an account of an annual meeting held at Dry Run, Scott county, in September 1840. In conclusion, in perfect character, he says: "You can see how the cause has progressed within a few years. There is every reason for rejoicing, and for renewed efforts. We have had twenty valuable additions during our annual protracted meeting. It has been a season of refreshing to our souls.

J. T. JOHNSON."

On page 565, of same vol., we have the following interesting communication from our evangelist.

"GEORGETOWN, Ky., Oct. 17, 1840.

We have just closed a most interesting meeting in this place, of seven days. Brethren Gano and Pinkerton were the speakers. We gained twenty-five additions, beside restoring some who had, for a time, wandered off. It was one of the best meetings we have ever had in this place. The good that may result from it is incalculable. We will endeavor to be humble, faithful, and diligent, so as to profit by it. The recent meetings in this town and the vicinity, have resulted in upward of sixty accessions. Brethren Pinkerton, Scott and myself, had just closed a meeting of twelve days at Nicholasville and Providence, at which fifty-three accessions were made to the good cause. Oh! it was a most joyful time. Brother A. Kendrick commenced a meeting at the same time at Lexington, which is still in progress. He has been occasionally assisted by others. The success there is beyond all calculation. They have never had such a meeting in Lexington. Upward of one hundred (I suppose one hundred and twenty) have been gained over to the good cause, and the prospects are as bright as ever, according to all accounts.

Praised be the name of the Lord!" Thus, while he contemplated the bright side of the picture, looking at the great numbers that were being added to our cause, his soul overflows with joy and holy gratitude, to the Giver of all good. But his thoughts suddenly turning upon the failures of professors, he makes the following sage reflections, worthy to be written in letters of gold: "What a noble society might be formed in Lexington!" Aye, and we might add, wherever there are Christians. But how? Hear. "If Christians would make their happiness depend on their own society." True enough! If they would realize that as a body, they have within themselves, all things that pertain to life and godliness; that they have a full revelation of the will of God in his word, which is profitable for doctrine, for reproof, for correction and instruction in righteousness; that we may be perfect and thoroughly furnished to all good works; then, indeed, we would feel that we are complete in Christ, who is the head of all principalities and powers. Yes, complete in Him, without Jewish traditions on the one hand, or pagan philosophy on the other. Complete in Him, without the riches, the honors, the pleasures of this world. How blessed and happy would Christians be, thus filled to overflowing "with all the fulness of God!" By faith, and hope, and love, sympathizing with the ever blessed God, our adorable Saviour, the Lord Messiah, and the holy apostles of the Lamb, in the grand and unspeakably glorious work of redeeming a world from sin and death—lifted to Pisgah's top, and bathing in the pure light and atmosphere of Heaven, and looking across the Jordan into the promised land, and contemplating its deathless joys and glories—oh! how like a molehill would earth, with all its interests, appear!

Thus occupied, instead of looking to the world for our happiness, we should be prepared to look down upon it with pity, and to adopt the language of the

sweet singer of Israel, Dr. Watts, in these beautiful and truthful words :

“See the vain race of mortals move,  
Like shadows o'er the plain;  
They rage and strive, and desire and love,  
But all their noise is vain.  
Some walk in honor's gaudy show—  
Some dig for golden ore;  
They toil for heirs, they know not who,  
And straight are seen no more.”

True enough! And therefore as Christians, we are disposed to say with the same poet, from our heart :

“Now I forbid my carnal hope,  
My fond desires recall;  
I give my mortal interest up,  
And make my God my all.”

But we have not finished our quotation. “If Christians would make their happiness depend upon their own society, and then exert themselves for the salvation of others, the cause would soon bear down all opposition.” But, he adds: Oh! that Christians would heed what he says! “But Christianity must languish while professors court the honors and pleasures of the world. J. T. JOHNSON.”

In the Harbinger for 1841, on page 88, we find the following very interesting items :

“GEORGETOWN, Ky., Nov. 14, '40.

I have, within the last two weeks, labored a few days at Paris and Providence. We gained eleven at the former and nine at the latter place. The brethren were much revived at both points; and if we should be able to avail ourselves of the impetus given to the cause, much more good may be done. The winter has already commenced.” But what does he care for winter? He adds, most characteristically: “But I hope the brethren will make the most vigorous efforts for this best of all causes, and be animated with the sentiment of the poet :

‘Through floods and flames, if Jesus lead,  
I'll follow where he goes.’



The priests may try to blind the people, and oppose union with all their power; but it is destined to succeed. The Saviour prayed for it—he died for it, he rose for it. The Father heard *him*, and the Father will hear us, if we pray in faith and labor in good earnest for it.” What volumes in these few words, in favor of the union of God’s people! And how like the earnest J. T. Johnson are they! I see him before me, as I used so often to see him, in the midst of an impassioned address, exclaim, in a style peculiarly his own: “Priests may oppose the union of Christians, but it must succeed. The Saviour prayed for it—died for it—rose for it. The Father heard him, and will hear us, if in earnest we pray for it, and labor for it.”

On page 90 of the same Harbinger, from a communication dated Dec. 8, 1840, we learn that he had just concluded a meeting of ten days at North Middletown, where twenty-three had been added to the congregation—that Dr. A. A. Adams, who then lived there, greatly aided in the meeting—that brother Raines, their regular preacher, was also with him a few days—that the meeting-house the brethren had just completed was one of the best for speaker and hearer, he had ever occupied—that the brethren are worthy of all praise for their Christian emulation and liberality.

We close this chapter, already too long, with extracts from a private letter to Elder J. A. Gano:

“GEORGETOWN, Dec. 11, 1840.

*Dear Bro. Gano*—I regret that it will not be compatible with my engagement and duty to be in Paris to-morrow or next day. I hope it will be in your power to be there, and maintain the truth against the mighty tide of opposition. My judgment is, that you could succeed. If you commence, and resolve to persevere, it is probable I could be with you by Monday night, or shortly after. I have been so much from home lately, that it is irksome to think of start-

ing out—more especially when duty bids me guard the precincts at home. If we were both at Paris but one could speak to profit for a few days—and I should rejoice to hear that you had resolved to make an effort in Paris. The Baptists are putting forth all their strength—they are moving forward in every direction. Our brethren must learn that they alone, can stay their march. They must dismiss their over modesty, and *persuade* sinners to their duty. We can and must succeed.

Yours, most affectionately, J. T. JOHNSON.”

In an article from the pen of J. T. Johnson, dated January 4th, and found on page 91 of the Harbinger, for 1841, we learn that he did go to Paris to help brother Gano, and spent the close of the year '40 in that region. He says: “I have just reached home from a tour of twelve days, spent partly at Paris, Caneridge and Millersburg. I met brother Gano at Paris, and in a few days we gained five additions. We parted on Saturday morning—he for Millersburg and I for Caneridge. Brother Ricketts met me at Caneridge, where we gained eight additions by Thursday morning. Brother Gano had, by that time, gained twenty-one at Millersburg. At the earnest entreaty of the brethren, we went to Millersburg, and five more were added. The weather became very severe, and the meeting closed very differently from what we expected. The year 1840 went off finely in that section: thirty-nine were added to the faithful.”

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## CHAPTER XVI.—1841.

Introduction to the New Year—A great Union Meeting proposed by J. T. Johnson—Sanctioned by A. Campbell—Held in Lexington in April—Its history—Triumphs of the gospel at Mayslick—An incident worth preserving—Miscellaneous matters.

Our untiring and most successful evangelist, opens the campaign for 1841, in the following very sensi-

ble and highly characteristic language, written the 4th of January. "The year 1841 ought to inspire us with renewed zeal, and courage, and diligence in this good cause. And we ought to learn wisdom at protracted meetings. Short sermons—short exhortations, and many of them—short prayers, and many of them, with much singing, constitute the life and soul of a good meeting. The truth thus put forth, would conquer the world." See Harbinger for 1841, page 91—J. T. Johnson closes his note to A. Campbell for the 4th of January in the following words: "When do you visit Kentucky? And will you spend any time with us here? Oh! that we could have a meeting to discuss the principles of union, and give public notice for all parties to attend: the meeting to be conducted in all good feeling, free from all harsh remarks. Incalculable good might be the result. A week or two spent in this way would give an impetus to the cause never to be forgotten. Think of this, and take such course as your judgment may approve.  
J. T. JOHNSON."

Brother Campbell appends the following: "Beloved brother Johnson, your motion is an excellent one, and I will travel one hundred miles out of my way to attend such a meeting in Kentucky, on my return from Nashville the ensuing spring. Let us have a real big meeting on the subject of union, *on Truth, and in Truth.*  
A. C."

The preliminaries were settled, and in due time the following notice was written, and published by our evangelist.

"Union meeting, on the 2d day of April 1841, at which all the religious parties will enjoy equal privileges.

At the instance of many persons, it has been concluded to hold a union meeting at Lexington, commencing the 2d day of April 1841. As the union of Christians is most desirable, being of eternal importance, the great object will be to ascertain the Scriptu-



ral bond of union, in order to its accomplishment. That all the talents and influence of the religious community may be enlisted and engaged in so commendable a work, the members of the different denominations, and especially their public speakers, are most pressingly and affectionately invited to attend and participate in all that may be attempted from first to last. The olive branch of peace is held out to all religious parties, and it is hoped that they will act as becomes those who have submitted to the King of peace, love and joy. J. T. Johnson, by request."

This was certainly a most noble, magnanimous, and Christian proposition to the religious parties. They are offered equal privileges in all the proceedings of the meeting. Will they accept the offer? They surely ought, in any view of the case. If they are conscious of the rectitude and tenableness of their positions, and of the erroneousness and dangerousness of ours, they ought, both from love of truth, and love of us, to meet us in friendly, Christian conference, and correct our errors, and teach us the truth. On the other hand, if they have doubts of the correctness of their positions, they ought to give us an opportunity of teaching them the way of the Lord more perfectly. I can not, therefore, see any reasonable ground on which they can justify themselves in refusing to accept such an invitation. Yet it is a matter of history, that not one participated in the meeting, outside of our own ranks, save Dr. Fishback, who was in effect with us and actually united with the church, in Lexington, shortly after the meeting. Where were the leaders among the Methodists, Baptists, and Presbyterians? Where was the champion, Mr. Rice? Two years afterward, in the discussion with Mr. Campbell, he said he deplored the divisions among Christians, as much as his opponent--and so they all frequently teach. In their prayers, they deplore the existence of partyism and schisms, and pray for union. Why, then, when an opportunity is granted,

to discuss in a kind and courteous manner, the true basis of union, do they all stand aloof? We leave others to answer these questions.

The union meeting was held according to appointment, in Lexington, and continued three days. A report of it is given in the Harbinger for 1841, on pages 258-9-60. We note the following items from said report. "Agreeably to public notice, a very large audience assembled in the Christian meeting house, in Lexington, Ky., at 11 o'clock. [This was Friday.] After prayer and praise, brother J. T. Johnson explained the object of the meeting." Asa R. Runyan, of Mayslick, was made president of the meeting, and H. B. Todd, and G. W. Elley, secretaries. J. T. Johnson offered the following resolution, which was unanimously adopted: "Resolved—That Christian union is practicable." It was then, on motion of J. T. Johnson, "Resolved unanimously—That brethren Fishback and Campbell be requested to address the convention, on the subject of the foregoing resolution, in the order of their names." Adjourned until half past two o'clock, when Dr. Fishback made a very able address of about two hours, on what he regarded the true ground of Christian union. On motion of brother Campbell, brother Shannon was requested to address the audience at seven o'clock, P. M., on the sin of schism. Brother Shannon addressed the audience accordingly, in his usual able manner.

The convention met next morning at half past ten o'clock, and was addressed by brother Campbell until half after four (with the exception of a short intermission for dinner), on the following proposition: "Resolved, That the union of Christians can be scripturally effected, by requiring a practical acknowledgment of such articles of belief, and such rules of piety and morality, as are admitted by all Christian denominations." Saturday night they met again, and discussed the merits of Dr. Fishback's address.

On Monday morning the convention met at nine o'clock, and after singing and prayer, proceeded to canvass freely the positions taken by brethren Shannon and Campbell, in their addresses. In the meantime, those who differ with us were affectionately requested to offer any objections which they might have, in the way either of inquiry or discussion. "A vote was then taken upon the resolution of brother Campbell, which was carried unanimously, in the affirmative, by an immense congregation."

"The meeting then adjourned after passing the following resolution:

*Resolved*, That the Bible, and the Bible alone, is a sufficient foundation on which all Christians may unite and build together; and that we most affectionately invite the religious parties to the investigation of this truth." There were present at this union meeting more than twenty of our preachers, but our space forbids much comment.

Had the sects contented themselves to give the meeting the go-by—even this would have been inconsistent with their avowed principles—but not half so bad as open opposition to the whole affair.

Brother Campbell, speaking of the overture on our part for a union meeting, asks: "How, then, gentle reader, think you, was the overture met? An old Methodist preacher, perhaps in his dotage, issued his card denouncing the meeting, and attempting to calumniate those as of some damnable heresy who sought the union of all good men. And still less to have been expected, and more to have been deprecated, Elder W. F. Broaddus, issued, under date of March 25th, an order prohibitory of the Baptists of Kentucky coming to the meeting at all." We close what we have to say of this union meeting, in the following words of A. Campbell: "I was glad of the occasion, on two accounts—first, because while always advocating the cause of peace and union among all the children of God, I had, times without number, been as-



sailed and calumniated as engaged in raising up and in leading a new sect. In refutation of this imputation I have been, perhaps, always too ready to sacrifice views and feelings—everything but the essential elements of life—the gospel institutions in their naked facts and documents; and to seize every indication of repentance, or a change of views and feelings on the part of those who have so inconsiderately, so zealously, and we think, wantonly, imagined and plotted our ecclesiastical destruction, and to convert it into a token for good, a symptom of returning reason, and to meet it in the spirit of meekness, mildness and forgiveness.

In the second place—If the schism now existing between them and us be a sin against the Lord of all, against the constitution, peace, dignity and prosperity of the Christian kingdom, it lies not at our door. We have given to the world, to heaven and earth, a fresh pledge that we are for peace, union, and co-operation with all who love the kingdom, and appearing of our Lord and Saviour Jesus Christ.” See Harbinger for 1841, pages 261–2. J. T. Johnson loved the Baptists. Many of his kindred, his ancestors, and friends were Baptists, himself had been a Baptist. With all their faults, therefore, he loved them still. He had much reason to believe they were, many of them, ripe for a scriptural union, upon the word of God. Hence his proposition for the union meeting, which, so far from being responded to by the Baptists especially, as he had reason to hope, was made the occasion of a more bitter and unscrupulous attack upon us than ever. J. T. Johnson, however, and all our people who favored the meeting, had this to console them: that as brother Campbell says, if our separation is a sin, that sin lies not at our door.

With this brief notice, and the following remarks, from the Western Episcopalian Observer, we dismiss the union meeting.

“The meetings commenced on Friday, and were

kept up with great spirit, until Lord's day night [until Monday night]. The chief public speakers, it is said, were the Rev. Messrs. Campbell, the Rev. J. T. Johnson, and the Rev. Mr. Shannon, president of Bacon College. In these distinguished men, and in the Rev. Mr. Fall, they possessed an amount of talent, and most of them certainly, if not all, of exalted moral worth, and extensive influence, rarely arrayed in behalf of any cause."

In the Harbinger for 1841, we find the following highly interesting and characteristic letter.

"WASHINGTON, Ky., March 4, 1841.

Brother Gano and myself have just closed a protracted meeting at Mayslick, of seven days, with brother Ricketts, their evangelist. We gained eighty-one additions to the joy and astonishment of all. It seemed as if every person was prepared to bow to the Lord. We gained several Baptists, Presbyterians and Methodists. Indeed, I expect a union with a majority of the Baptists at that place [I did not], within a few weeks. We have reached a new crisis in Kentucky, and the Baptists can now do themselves eternal honor, and advance the cause a hundred fold." Full of this glorious hope of a union with the mass of the Baptists at Mayslick, he adds, in the same sanguine and hopeful mood: "In my judgment the people will make a movement, even if they have to leave the preachers behind." Alas! he was mistaken. They were too dependent on their preachers to make an independent move. When Christians shall fully enter into the spirit of Christianity, and realize their privilege and ability to edify one another, by keeping up the weekly meetings, and observing all the ordinances of the Lord's house, preacher or no preacher: then, but not till then, will they be prepared to make an independent move. The Lord hasten that time. He proceeds: "We have been here a few days, and gained six more additions, making eighty-seven in all. This county is ripe for a union, so far as Baptist in-

fluence extends." This was a cheering hope, but destined to be disappointed—sadly disappointed. Mr. Mason, the Baptist preacher, then living at Washington, with others, talked favorably of union, but there it ended. He proceeds: "We had to give way to the Baptist meeting at Mayslick [our people and the Baptists then occupied the same house], or we might have gained many more. The people would have rejoiced at the continuance of our meeting; but some of the preachers, with some few of their bigoted devotees, would have it otherwise. We have the respect and affections of almost the whole community. May the Lord bless us all in the work! This is a glorious New Year's gift. I take fresh courage, and resolve to exert myself afresh for 1841.

J. T. JOHNSON."

Brother John A. Gano writing at a later date, gives a more extended account of this meeting at Mayslick, from which I extract the following items:

It will be found in the Harbinger for this year, on pages 209-10-11-12.

"On the 19th of February, in company with that untiring servant of God, brother J. T. Johnson, I reached Mayslick. It was the last day of a protracted meeting, then and there being held by the Baptists. Messrs. Mason and Sayre were the preachers present. The last named was holding forth when we arrived. It seemed to me a strange mixture of Calvinism, Arminianism, and some gospel—the first ingredient greatly preponderating. Mr. Sayre again spoke to us at night. He came out decidedly in favor of an authoritative human creed, and claimed for the Baptists the honor of having one. Mr. Mason arose, and after an animated and very interesting exhortation, denied that the Baptists, as a people, acknowledged such a creed, or that the Mayslick church had one to his knowledge; and that if she had, he would never subscribe to it.

Mr. Sayre, much warmed, rejoined, that he was



sent to labor in the bounds of the Bracken Association, in the belief that the churches in that association were governed by a creed; and that if they had none, he would preach for them no more. After some other remarks, he repeated, that if they had no creed, "Then farewell Bracken Association!" Brother Gano adds: That Mr. D. Morris, an old member of the Mayslick church, in a few remarks, was understood to take Sayre's view of the creed question, regarding that church and the Bracken Association. No doubt his was the orthodox view.

In the Harbinger for the year of which we write, on page 333, we find the following:

"GEORGETOWN, Ky., June 1, 1841.

I have just returned from a trip to Cynthiana and Falmouth, where we had a pleasant time with the brethren. Brother Brown was with us at both places. We gained thirteen converts. J. T. JOHNSON."

On page 288, of the Harbinger for June, we find the following: "Brothers J. T. Johnson and Holton held a meeting at Colemansville, Ky., at which nineteen persons were immersed. Brother Johnson, while on a visit to Madison county, immersed eight."

In the same volume, on page 439, we have the following:

"GEORGETOWN, Ky., July 22, 1841.

Health and peace through Jesus Christ our Lord! I have recently taken two excursions in the cause of the Lord. The first with brother Shannon, during which we gained five additions. The second with brethren Allen, Kendrick and R. Rice, of four days, during which we gained seventeen additions, sixteen of them at Somerset, the field of labor of our worthy brother Smith, and one at Flat Rock, on our return home. The harvest is ripe, and much good can be done." No matter what the difficulties, his faith always sees a ripe harvest. He adds: "But incessant labor and toil are indispensable to success.

J. T. JOHNSON."

The following report from brother Ellis, found on page 521 of the Harbinger, for the year of which we write, will show how our evangelist was occupied during the last days of July.

“HARTFORD, Ohio Co., Ky., Sept. 1841.

We have just closed a protracted meeting of seven days, at this place and neighborhood. The principal proclaimers were brethren J. T. Johnson and G. W. Elley. The result was thirty-three in all; thirteen by immersion; twelve from the Baptists; one from the Methodists, and seven by letter. The Baptists held a protracted meeting at the same time, and immersed two.

JOEL ELLIS.”

In a communication found in the Harbinger for '42, on page 141, we learn that during the year 1841, near a hundred persons were added to the church at Cool Spring, in the Green River country, by the labors of A. Kendrick, J. T. Johnson and G. W. Elley.

The following letter to A. Campbell, found on page 40 of Harbinger, for '42, contains the last reliable information of his labors for the year 1841.

“GEORGETOWN, Ky., Nov. 26, 1841.

I have just reached home from a trip of nineteen days. I had the assistance of brother A. Kendrick at Harrodsburg, where we gained twenty additions, five of them were students of Bacon College, and four female pupils of the Greenville Institute, conducted by brother Mullins. Both institutions are in a good condition, and are doing well. Of the students in the college proper, twenty-one are members of the church, and five in the preparatory department. I then made my way to Louisville, where I labored with brother Hall eleven days in the city, and at a place six miles east of it. We were fortunate to gain twenty-eight additions, making forty-eight in less than three weeks.

May the Lord bless the labors of all the holy brethren in this best of all causes, and enable every one to act worthy of his or her high calling, as a son or

daughter of the Lord! May the Lord bless your efforts to establish your college, and may it prove a blessing to the rising generation.

J. T. JOHNSON."

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## CHAPTER XVII.—1842.

J. T. Johnson employed by a co-operation of churches, for the year 1842—Labors at Turkey Foot—Mayslick—Minerva—New Castle—Shelbyville—Mount Eden—Near New Town—Jeffersonville, Indiana—Grassy Spring—Temperance—Lawrenceburg—Antioch—Lexington—Macedonia—Georgetown—Green River—Providence—Organizes a Church—Madison, Indiana—Mount Byrd—Ghent—Warsaw—Liberty, Ky.—Result of the year's Labor—582 additions.

The year 1842, like many years that preceded and succeeded it, witnessed the unceasing and successful labors of the evangelist of his age, J. T. Johnson. He was sustained, this year, by three churches, in his native county, and the county of his residence. These churches were Georgetown, Dry Run, and Hebron. We extract the following from the account of this co-operation of churches, given by the officers of the Georgetown church, and recorded in the Harbinger for 1842, and found on page 90. We make this extract from this document, because it not only shows us the plan upon which many churches were co-operating, but especially because it gives us the first account we have of the labors of our untiring evangelist, for the present year:

"The congregations of the Lord in Georgetown, at Hebron and Dry Run, have made arrangements to have the gospel preached in destitute places; and it is hoped and expected that other churches will co-operate in this benevolent evangelical enterprise. We have already raised several hundred dollars for this purpose: and the brethren seem resolved to act worthy of the high profession they have made. . . . On the first of January 1842, we commenced opera-



tions. We selected brother J. T. Johnson for the first mission. He accepted our invitation, and repaired to Turkey Foot [in Scott county], where he labored from Lord's day until Thursday evening following. The meeting was most delightful and triumphant. There was an accession of seventeen members to the good cause. Thus, in a few days, the small congregation at that place was built up and established, and the prospects were good for many more; but the evangelist was attacked with sciatica severely, and was compelled to cease his efforts. We hope the example of the brethren in this county will be emulated by the congregations everywhere. Without co-operation, we can do but little; and we are resolved to keep competent evangelists constantly engaged until the fund is exhausted." Signed by the officers of the church at Georgetown.

Thus, in the very beginning of the year, we find our evangelist holding a successful meeting in the hills of Eagle creek, in his own county, until he was compelled, by disease, to desist. But we shall soon hear from him again.

In the Harbinger for this year, on page 142, we have the following report from him:

"GEORGETOWN, Ky., Feb. 19, 1842.

I have just returned from a trip to Mayslick and Minerva, where I labored for nineteen days. Brother Gano was with me at Mayslick, the greater part of the time, where we gained twenty-four additions. Amongst these were six Baptists and one Methodist. I then went and labored at Minerva seven days, and gained eight additions, making in all thirty-two.

I have seen seventy-one added to the good cause since 1842 set in.

The sects tremble, and shut their doors. But there are some noble spirits among them, like the Bereans of old, who will hear and examine for themselves.

J. T. JOHNSON."

His next report is found in the same Harbinger, on page 186, and is as follows :

“GEORGETOWN, Ky., March 9, 1842.

I have just closed a glorious meeting of ten days at New Castle, resulting in forty-eight additions to the congregation. Of the above, three were Baptists, two were Methodists, and six were received by letter, or commendation from other congregations. Brother W. Morton was with me part of the time, and brother J. W. Roberts. The sects are alarmed every where we go, if we may judge by their conduct. They keep closed doors, and strive to prevent their members from hearing. But many of them are too high minded and honorable to submit to such dictation. Our co-operation is likely to be of infinite service to the good cause. I have seen one hundred and twenty additions to the congregations where I have labored since the first of Jan. 1842. J. T. JOHNSON.”

Thus it will be seen, that in a little more than two months, one hundred and twenty persons were added to the congregations, in connection with the labors of our evangelist, making almost two a day, from the first of the year. His next letter is found in the Harbinger for the year of which we write, on page 237, and is as follows :

“GEORGETOWN, Ky., April 8, 1842.

The last fourteen days I have been laboring in the good cause at Shelbyville, Mount Eden, and near New Town in this county. The time was thus occupied: At Shelbyville seven days; at Mount Eden, three days; one day returning home (forty miles), and three days near New Town. We gained five additions at Shelbyville, and roused up the whole community at Mount Eden, where the Baptists had kindly opened their meeting house to us. The people were greatly delighted, as we were informed. They need but a little more reflection to bow to the truth. On Tuesday I joined brother Gano in a meeting near New

Town, where the Methodists had generously opened their meeting house to us.

We continued until Thursday evening, and gained nine additions during the meeting. We were treated kindly to the last, by the Methodist friends, and some of them gave the hand of friendship as a token of their approbation of the principles of union for which we plead.

J. T. JOHNSON."

His next report will be found on the same page of the Harbinger, with the last, and is as follows:

"GEORGETOWN, Ky., April 27, 1842.

I have just returned from a visit to Jeffersonville, opposite the city of Louisville. I was accompanied by R. C. Rice. We were received by the brethren in the most cordial Christian manner, and we spent eight days with them in the most delightful manner, laboring in the work of the Lord day and night. The congregation was in good order, and marched up to the work in the best spirit. By a combined effort, the result was most glorious. Fifty additions were made. Of these, one was a Presbyterian; four were Baptists, and from ten to twenty were Methodists. The Methodists kept up an opposition meeting during the time we were there; but it was of no avail—the people would hear. The pillars of the sects are tottering in that city. I rejoiced to read your remarks on temperance. May the Lord bless you!

J. T. JOHNSON."

"N. B. I came home by Grassy Spring, in Woodford county, one of the most liberal churches in the state. We had a pleasant meeting of a few days. We received two additions—one of them was a Baptist.

J. T. J."

About this time the temperance question was much agitated, and J. T. Johnson was a total abstinence man, so far as the use of spirits, as a beverage, was concerned. He went against the making, vending and using ardent spirits (except for mechanical and medicinal purposes), as anti-patriotic, anti-philan-



thropic, and anti-Christian all over. He was, therefore, highly pleased when brother Campbell spoke out in harmony with his views, upon the subject. Allow me to introduce a brief extract from an article to which Elder Johnson refers, found in the *Harbinger* for 1842, and on page 171. "For my own part, for more than twenty years, I have given my voice against the distillation of ardent spirits at all. I have both thought and said, that I knew not how a *Christian* man could possibly engage in it—how he could, morn and even, supplicate the Divine blessing upon his labors in that department, and say with David: 'The work of our hands, O, Lord, establish thou it!' And how a *Christian* man can stand behind the counter, and dose out damnation to his neighbors at the rate of four pence a dose, is a mystery to me, greater than any of the seven mysteries of popery. I wish all the preachers, orthodox and regular in divinity, who drink morning bitters and juleps, would join the temperance society. All persons, too, should take the vow of total abstinence, who habitually, or even statedly, or at regular intervals, sip, be it ever so little, of the baleful cup; and were the evidence clear, that the vow of *teetotalism* would bankrupt all the retailers, tipplers, manufacturers, and venders of the fatal potion, and save a hundred millions a year for the education of the ignorant and immoral youth of our country—then, indeed, I would recommend to all philanthropists, the duty of becoming instantly, not only temperance, but total abstinence pleaders and practitioners. All of which is respectfully submitted by yours, etc., A. C."

May God help the readers of this work to ponder well these most clearly Christian sentiments, and form their characters in harmony with them!

The next report of our evangelist is found in the same volume of the *Harbinger*, on page 274, and is as follows:

“GEORGETOWN, Ky., May 20, 1842.

The second Lord's day instant, I spent at Lawrenceburg, Ky., in company with R. C. Rice, our evangelist. We had a pleasant meeting. A pain in my teeth, and a swollen jaw, compelled me to leave on Wednesday morning early. Up to that time we had gained thirteen additions. Brother Rice remained until Saturday morning following, and gained seventeen more, making thirty in all. He repaired to New Castle, where brother C. J. Smith and others were laboring. He reached home this morning, and informs me that twenty-one additions were the result of their labors. Brother A. Kendrick was with them a few days. He had been at Louisville, where he gained about forty additions. Brother C. Kendrick has had a most glorious meeting near Stanford, having received upward of one hundred, as I learn, within a few days past. I repaired to Antioch after my return home, and commenced laboring hard with brother Gano. In a few days we received sixteen additions. We were compelled to leave for other engagements. I rejoice to know that we have such young evangelists engaged in the cause, as R. C. Rice, A. Kendrick and C. Kendrick. Their labors have been greatly blessed. My prayer is, that they may be humble, and that the Lord may bless them with health and strength to advocate the good cause for many years!

J. T. JOHNSON.”

That prayer for R. C. Rice, and C. Kendrick, that came from the heart of the author of it, has been, and is still being, answered, as they have both been laboring ever since it was uttered, and are still laboring, very successfully in the evangelical field.

But where is he, who was, at that time, the most successful of the three? And echo asks, where? Alas, poor human nature! O, Lord, help us to trust in thee forever, in whom is everlasting strength! Amen.

The following is the next, in order of time, of the

reports of our evangelist. It will be found on page 323 of the Harbinger, for the present year:

“GEORGETOWN, Ky., June 7, 1842.

The fourth Lord's day in May, and a few days succeeding, I spent in the city of Lexington, and at Macedonia. The day I spent at Macedonia, with the evangelists, who had a meeting there, we gained two additions. The result of the meeting I did not learn. I returned home on Wednesday, and started for the State annual meeting on Thursday. We met many of our old friends and brethren; but few of our evangelists and teachers were there. I was astonished that they manifested so little interest in such a meeting. The small band there, labored hard, and by Wednesday night had obtained twenty-six additions, to the great gratification of the saints. We left brother Ferguson, of Ohio, to continue the meeting. Brother Rice, our young evangelist, at the same time, visited Corinth, near Mt. Sterling, and in company with brother Poole, obtained thirty-six additions. We returned home to attend our co-operation. Brethren Gano and Elley were with us part of the time, and delivered several addresses. Through their labors we obtained six additions. The prospects were still fine; but other engagements called them away. I expect to start for Green River on Monday next, with brother Rice. Oh! that we may be enabled to effect a great reformation in that country! J. T. JOHNSON.”

Where is J. B. Ferguson, alluded to in the above, who, for a time, shone with such brilliancy in our heavens? Alas! his light has gone out, I fear, in the blackness of darkness forever! His next tour was a long one of nine weeks, in the Green River.

The following is the account of this long, laborious and very successful tour, found in the Harbinger for the year of which we write, on pages 478-9:

“GEORGETOWN, Ky., August 15, 1842.

Brother R. C. Rice and myself have just returned home from a tour of nine weeks, in the Green River



section of this State. We labored mostly in the boundary of the evangelist, G. W. Elley, who was with us during the trip. We commenced operations at Russellville, and from thence proceeded to Elkton, Hopkinsville, Belle View, Red River, Adairsville, Keensburg, Franklin, Grass Dale, Bethel, Bethany, Fountain Head, Gallatin and Hopewell, in Tennessee, Dripping Springs and Salem, at which places we labored most faithfully for several days. We succeeded beyond the expectations of all at each of those points, and the cause is so far elevated at most of them, that all the efforts of the opposition will prove unavailing, if the brethren prove true and loyal to the good cause. We labored every day for eight weeks, and continued in fine health. The additions were two hundred and thirty-eight. Thanks and praise to the Lord for all his goodness! The congregation at Grassy Springs in Woodford county, sustained brother Rice on this tour. May the Lord bless them for their work of faith, and labor of love! The brethren in Georgetown, and in the vicinity, have acted nobly in this matter, and seem resolved to push evangelizing to the extent of their power. I trust the time is at hand when all the faithful brethren will esteem it a great privilege to aid in the proclamation of the gospel to the poor and destitute. We are under obligations to have evangelists proclaiming the gospel all over the United States." What a big heart, and large soul, had our great evangelist! Truly his was the genuine missionary spirit. He proceeds: "I regret, deeply, that I was not at home to enjoy your society, during your recent tour through Kentucky. But we must submit. May the Lord still smile upon, and bless you, in all your benevolent efforts to build up the cause of primitive Christianity!" Our evangelist had a very poor opinion of the masses of the preachers belonging to the sects. He believed they were influenced by merely selfish and party motives, to keep up divisions. Hence the strong language

with which he closes this account of his Green River tour. Hear it: "Were it not for the preachers, Christians would unite upon the Bible alone in less than one year, in my judgment. We need not hope anything from them. They are ruled by an unholy ambition, and a party spirit: and when they dare do so, they rule those under them with a rod of iron.

J. T. JOHNSON."

To show how the churches in the Green River, in co-operation, appreciated the labors of J. T. Johnson and R. C. Rice, upon the tour just described, and what gratitude they felt to the congregations who sent them, we make a few brief extracts from their letter addressed:

"To the congregations of Disciples in Georgetown, and at Grassy Springs, Ky."

"Beloved brethren, we take public occasion, to tender to you an acknowledgment of our gratitude for the inestimable favor which you have bestowed upon us, and the common cause of our Lord, through the labors of your able evangelists, J. T. Johnson and R. C. Rice, who, in conjunction with our evangelist, George W. Elley, have been laboring most faithfully, in the several counties around us, and at this point for some seven weeks. The result has been truly cheering. . . . . We have great reason to thank God, beloved brethren, for such liberality on your part, in sending to our aid two such faithful workmen. For many years we have been almost destitute of laborers, and through many embarrassments thus far we have moved on." They express the hope, that after a little farther help from their brethren in Northern Ky., they will be able, themselves, by the divine blessing, to sustain the cause in the Green River counties. In conclusion they say, "Done by order of the churches in co-operation at their annual meeting, held at Pleasant Hill meeting house, near the Dripping Spring, Warren Co., Aug. 8, 1842.

MOSES SHOBE,

RICHARD HEATHER, Elders."

In the same volume of the Harbinger, on page 527, we have the following brief, but characteristic report from our Evangelist.

“GEORGETOWN, KY., Sept. 22, 1842.

I have just returned home from Providence, where, in conjunction with our esteemed brethren, L. L. Pinkerton, and William Morton, we held a meeting of six days, which resulted in thirty-three accessions to the good cause. We had a most delightful meeting with the brethren. All hearts seemed to beat in unison for the good of the cause; and I trust the subject of evangelizing will not be forgotten by them.

J. T. JOHNSON, Evangelist.”

This is the first time, as far as I recollect, that brother Johnson takes the name “Evangelist.” His soul overflowing with the evangelical, or missionary spirit, while expressing the hope that his good brethren at Providence, would not forget the great work of “evangelizing,” it was appropriate so to subscribe himself. A brother of eminence among us, said to me, he may be styled emphatically, “The evangelist of the Reformation.”

In the Harbinger for the year 1842, on page 562, we have an account of his laboring in October, at some point, twenty-one miles from Georgetown, where eighteen additions were made, and where a brother Latimer had been laboring for some months, and had made fourteen converts to the good cause. He, and brother Latimer, at the close of the meeting “constituted a congregation of the Lord, on the Bible alone, of thirty-two members. It was a most glorious meeting. . . . It was a new place for the old gospel, and there are many such places needing the services of the evangelists. The old congregations in the interior, and rich part of Ky., ought to send the gospel to all such destitute places. Thousands would be made to rejoice in the great salvation. J. T. JOHNSON.”

On the same page of the Harbinger, from which the last report is taken, we have the following :



“GEORGETOWN, KY., Nov. 2, 1842.

I have just returned from a trip of twenty-one days to Madison, Ind., and Mount Byrd, Ghent, Warsaw, and Liberty, Ky. The result was fourteen valuable additions to the good cause. The brethren were delighted, and we had a most favorable hearing from the world, and many of the different denominations. I was compelled to leave each place, when it was thought many were on the eve of obedience. I am more and more convinced of the necessity of a co-operation of the congregations. The propriety of it is beginning to be felt everywhere; and I look forward to that day with the most delightful emotions, anticipating a perfect triumph. J. T. JOHNSON.”

In the Harbinger for the year 1843, on page 88, we have the last report of our evangelist, for 1842, a summary of his year's labor. The congregations of Georgetown and Dry Run, with what was contributed to him by the churches where he labored, sustained our evangelist during the year 1842. The church at Grassy Springs, for the same period, and in the same way, supported his fellow laborer, R. C. Rice. In this last summary report, he states, the numbers that were added to the churches where he labored for the year.

“GEORGETOWN, Ky., Dec. 26, 1842.

Dear brother Campbell—I have closed my labors as an evangelist for the present year, and have reported to the churches composing the co-operation in this county, 582 additions as the result of their benevolent enterprise.”

Thus, successfully closes the arduous labors of this extraordinary and very remarkable evangelist, for the year 1842.

While enjoying the almost unalloyed pleasures of our late most glorious Anniversary of the A. C. M. Society, held in the Queen City, in October, 1860, I could but think of the beloved Johnson, and how he would have enjoyed that meeting. The missionary

spirit was in his heart, and his whole life was a most glorious, practical illustration of it. He lived and moved and had his christian being, in a missionary atmosphere, and his life is the demonstration of the wonders one man, of no very extraordinary abilities, can do, who possesses the true christian faith, hope and love, the true missionary spirit. The Lord grant the mantle of J. T. Johnson, may fall upon many of our evangelists, and may they be even more successful than he! Amen.

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### CHAPTER XVIII—1843.

Co-operation—Evangelizing—The sects, all as such, even the Baptists hostile to us—The Baptists have human creeds—They, and all the sects, very ignorant of spiritual influence, and the gospel plan of salvation for the penitent—Labors at Sharpsburg and Owingsville.—Flemingsburg—Maysville and Mayslick—St. Louis—Palmyra—Hannibal—Barbourville—New Castle—Point Pleasant—Harrodsburg—Campbellsville—Bethany—Cedar Creek—Antioch—Lancaster—Covington.

We introduce our history of J. T. Johnson for the year 1843, by transcribing the greater part of an article from his pen, written the 26th December 1842, but looking to his labors and those of the churches, for the year of which we write. It contains many important thoughts on co-operation, evangelizing. It shows that the sects, and even the Baptists are very hostile to us, and are likely to be so, as sects; that the Baptists have creeds, human creeds; that in his judgment, many of them are very ignorant of the gospel teaching regarding spiritual operations, and the conversion of sinners, etc. We bespeak for this article which follows, a candid consideration. It will be found in the Harbinger for 1843, on pages 88-9-90. "The congregations at Dry Run and Georgetown have again entered upon the work [of co-operation for evangelizing] with renewed confidence and zeal. So far as we could ascertain, there was not a dissenting

voice. The sum which they have resolved to expend during the year 1843, in publishing the gospel to the poor and destitute, will amount to between four and five hundred dollars. This contribution to the Lord's cause is not designed at all to relieve those brethren and congregations that possess the means [to which the evangelists are sent] of rendering assistance. It is presumed that a greater liberality will be excited, if the evangelists should occasionally hold a protracted meeting for their benefit. Whatever is received by the evangelist, is deposited in the evangelical fund, subject to the appropriation of the congregations to advance the general cause.

The amount thus bestowed [for evangelizing purposes], is entirely independent of the debts that may be contracted by those congregations, in reference to other matters that concern their welfare and prosperity. We are seeking all the information that can be obtained from the New Testament, so that we may be governed by principles that are infallible, in all that is done. The imperious mandate of our King to his apostles, was, 'Go into all the world, and preach the gospel to every creature.' The law is—'The laborer is worthy of his wages.' The law of love is to prevail, and dispose us to act up to *the principle* of giving according as the Lord *has prospered us*. Did these obligations cease with the apostles? Or have they devolved upon the congregations of Christ even to the present time? I answer, most emphatically, they have; and neither congregations, nor individuals can be relieved except by special exemption by our Divine Redeemer.

It is the general impression, so far as we can ascertain, that it would not be burdensome to pay for this special object, at least half as much per annum as we pay in taxes to the government, supposing that other engagements would amount to an equal sum. Whenever some such principle is carried out by the congregations, their burdens will be greatly diminished, and



the results in the proclamation of the gospel will be of incalculable value.

Can we get along without consultation and co-operation? If we can, there is no need of congregations. Every divine dispensation of God's goodness, Patriarchal, Jewish and Christian, has been distinguished by consultation and co-operation. At the very commencement of the christian kingdom, the apostles were in consultation, and co-operation. The history in the Acts of Apostles, is a continuation of the same, together with the consultation and co-operation of the congregations. There have been many departures from the word of truth, and of course many corruptions. But we have come to the word of God, and that alone, for our government in these and all other matters. But, for the money lover, a thousand times as much law would have no effect. But when the law of love is written on the heart, we begin to ask, Lord, what can I do to extend the benefits of thy kingdom? How much can I do in so good a cause? It is a very easy matter for a congregation to say, We will pay a special sum for the support of an evangelist. It is as easy for the congregations in a county to meet, and appropriate what they have resolved to raise and pay. And it is just as easy to collect and pay the amount quarterly.

If the evangelist would be faithful, let him make written reports every month, while his labors are fresh in his recollection; and let him deposit in the treasury of the co-operation, every cent he receives from abroad, that he may be guarded from receiving more than his due. 'The crisis calls for action.'

True enough. The sects, especially the Baptists, were making great progress. But the whole evangelical life of J. T. Johnson, was one continued crisis, which, in his estimation, called for constant action. He proceeds: "Sectarians are exerting themselves to fill up their ranks; of course their success tends to postpone [Christian] union, and the conversion of the

world. The contest is becoming more fierce and severe; and every soldier should be impelled by a sense of duty, to buckle on the whole armor of God, and march into the field of battle, resolved to conquer and wear the crown. Drones are offensive in the sight of God and man; and we trust there are none in the army of the faithful, When shall we begin?" Begin! What does he mean? Had they not been working, and working successfully? Yes, but when this man of God looked at the crisis, the little that had been done, in comparison with the much that remained to be done, in the destruction of sectarianism, the union of God's people on the word of truth, and in the conversion of the world; he realized that a "crisis" was upon us, and that we ought to work with greatly increased zeal and earnestness, in the cause of the Master.

But we give place to our evangelist: "Our congregations with one accord have said, *now*; and we feel assured that this sentiment will be responded to, by every congregation in the reformation. I therefore, make a solemn affectionate appeal to the aged fathers to lift up their trembling voices in this bleeding, suffering cause. [How like a great captain he talks.]

I can not believe that a second appeal would be necessary.

Can it be, that the noble, choice spirits of Woodford, Fayette, Madison, Montgomery, Bourbon, Mason, are content to be idle, whilst a sinful world is upon the brink of eternal ruin! Respond, brethren, respond! How should we feel if the Judge of quick and dead, were now, in a voice of thunder, to summon us to his judgment? But why arouse your fears? Are not the joys of Heaven, an eternity of bliss, the conversion of the world, objects worthy the noblest ambition? Are not the glories of the upper world, with all the delightful anticipations of meeting the blood-bought millions there, sufficient to induce us to make every sacrifice? But enough for the present.

There is another subject to which I would ask your (A. Campbell's) attention, for a few moments. It is supposed by some that the different religious sects, and especially the Baptists, are yielding much of their former hostility—that they are becoming much more enlightened in the gospel, and its requirements, and that they will seek a union with us upon the Bible alone, before many years.

But I am firmly convinced that such imaginings are visionary." [So is the writer.]

This prophecy was uttered near eighteen years ago, and to this hour, it has been fulfilled to the letter; and to day a large proportion, if not an overwhelming majority of them, are more hostile to us than ever. They are in great straits. They can accomplish little, where we are well understood, without preaching, very much as we do. If they do this, they are in danger of leavening their churches with the great principles for which we plead, which may lead them finally to occupy the apostolic platform on which we stand. I think I see the hand of God in all this.

He will overturn, and overturn, till he shall reign supreme, whose right it is to reign. Thy will, O God, be done. But hear our evangelist further. "Doubtless there are many amongst the parties, who are enlightened in regard to these matters, and whose hearts most earnestly desire union. These, we are assured, will finally rally to the cross, and that alone.

Many of the intelligent and candid Baptists begin to sicken at the sight, or the wearing of their creed. Indeed, many of them will tell you, they have none but the Bible. What a struggle they have to know how they can lay aside their covenants and their name! I was informed a few days past, that one of their most prominent men, declared in the pulpit, in this place, that the Baptists were the only people on earth who took the Bible alone. And again he remarked that, "There was a time when they



had but one name; and would to Heaven it was so now." What would you think of a man who would lift his hand to Heaven, and upon oath declare, that the Baptists have no creed or covenant but the Bible? I heard a Baptist preacher declare at Mayslick, that the Baptists were distinguished by a creed; and that if the Bracken Association had none, he declined preaching for them. It was settled that they had a creed, and he continued his labors.

In my judgment, the Baptists in general are as much in the dark in regard to the scriptural conversion of a sinner as they ever were; and they are far from understanding the scriptures, in regard to the office of the spirit in conversion. When you speak of the operation of the spirit, by the word, most of them suppose you to mean that the spirit communicates a power to the word of truth, that it does not inherently possess, as the word or ministration of the Spirit. [No one, it seems to the writer, can fail to see in the view just expressed, the very soul of fatalism, or hyper-calvinism.] "And at this point I still think Mr. Peck misunderstands you. Even the missionary Arminian Baptists are calvinists as to theory, so far as I have ascertained. Mr. Malcolm, in his book on the Atonement, has affirmed doctrines that are of the real calvinism stamp. For instance, he holds that the Saviour died for but a part of the human family, so far as their salvation is concerned, and that they alone will be saved.

Their views about the operation of the spirit, are, I would judge, very much as they were published by you in the *Christian System*, page 283, as extracted from the *Baptist Journal*, then published at Cincinnati. The *Baptist Journal* has quoted and approved it from the *Standard* as—"The Holy Spirit is the sole agent in regeneration, and that the sinner has no more efficient agency in accomplishing it than Lazarus had in becoming alive from the dead, etc." And again—"The sinner, therefore, instead of voluntarily

co-operating with the Holy Spirit, does all he can to resist his divine influence, and prevent his own regeneration, until he is made willing by Almighty power." The writer is reminded of hearing the same genuine calvinistic doctrine taught in Millersburg in 1838, by Rev. Mr. Stiles, while upon his tour through various parts of Kentucky, to kill "Campbellism." He compared the conversion of the sinner, to the breaking of the mad bullock to the yoke. He said the bullock resisted the power that finally subdued him, as long as he could; so, he said, the sinner resisted the influence of the spirit, fought against it till he was compelled to submit! Such is genuine calvinism. What is the ground of the damnation of those for whom Christ died not, and who were never thus irresistibly haltered and broke in? Let calvinism answer. But we give place to our evangelist.

"Some of their most intelligent members still ask us, if we are correct, why do not all men believe and obey? Or why are not all converted? The question here asked proves beyond doubt, that they have not yet learned the cardinal lesson of human responsibility. Many of them pretend, or seem to suppose, that we are returning to them. This is publicly and privately asserted; and I am compelled to believe that this is urged as an inducement for their members to stand fast, and for sinners to enter their ranks. It is frequently urged that there is so little difference between us, that our members and friends had as well enter their churches. In this way, I fear, many sinners have been duped. They had as well understand the fact once and forever, that we can never amalgamate with their name or creeds. Both must be abandoned. It must be the church of Christ and his word to govern us; to believe most implicitly what God says in the Divine Record, and to do most submissively what he requires of us. Then can we unite and with one mouth, and one heart, glorify God, our Heavenly Father, and our Divine Redeemer, who ransomed us

by his own precious blood, to whom be dominion and glory forever. Amen!

Most affectionately, yours,  
J. T. JOHNSON."

In the Harbinger for 1843, on page 142, we have the following regarding the first tour of our evangelist for the year '43. "Brother John T. Johnson, in a tour of eleven days, commencing with the year, with the assistance of brother John Smith, obtained twenty-eight additions at Sharpsburg and Owingsville. These congregations agreed to sustain brother Smith as an evangelist for this year.

In the same volume of the Harbinger, on page 190, we have the following report:

"GEORGETOWN, KY., March 1, 1843.

I reached home last night, after a tour of four weeks at Flemingsburg, Maysville and Mayslick. At Flemingsburg the result was forty additions, besides twelve by letter; making fifty-two. I was assisted by the resident evangelist, John J. Rogers, as well as by brothers Rickets and John Smith.

At Maysville, the residence of brother Rickets, we labored ten days, and gained ten additions, besides five or six by letter. At Mayslick we labored four days and gained three additions. We left each place under the most favorable circumstances.

J. T. JOHNSON."

In a private letter to Elder J. A. Gano, dated at Georgetown, March 31. Brother Gano was preaching at this time for the church at Georgetown. He says: "I take a moment to inform you that your meeting is likely to be one of the most important we have had here for many years; and you must come prepared to stay as long as you can till the debate commences [between N. L. Rice and J. L. Walter, I think]; even to keep up the meeting at night during the whole week, if circumstance require it. Yesterday, Capt. — informed me that he intended to *confess* at your meeting Saturday night. He got T. — to pledge



himself likewise, and I do not know where this may end. Such accessions will be of infinite value to the cause at this time. Brother Smith and I are going to St. Louis—you must go with us.”

The 17th of the following April J. T. Johnson and John Smith, started on their mission to St. Louis. From the documents we have, we are authorized to say that brother Johnson spent some five or six weeks on his tour to Missouri, and returned a little sooner than he intended, on account of the sickness of his family. We find a letter from him, addressed to A. Campbell, dated at Hannibal, Mo., May 25, 1843, and found in the Harbinger for this year, on pages 231-2. We make a few extracts:

“The brethren at Georgetown, Dry Run, Leesburg and Old Union, feeling the importance of a mission to St. Louis, made arrangements, and solicited brother John Smith and myself to engage in it. On the 17th day of April we started from home, and reached our destination on the 22d, and commenced operations on Lord’s day morning, the 23d. We reached there unexpectedly to the brethren, and have had to labor under great disadvantages as to a suitable room of sufficient size for the audience. The brethren were few in number, and had been so seldom visited by our evangelists, that they attracted but little attention.

We labored eight days with but little apparent success. Brother Smith took an excursion to Jacksonville and Carrolton, while I remained for about two weeks after he left. Within the three Lord’s days we had gained about thirty-five accessions, and the prospects were still better for more additions.” From St. Louis he went to Palmyra, where he met his fellow-laborer Elder Jacob Creath, Jun., where he labored six days, and made twelve accessions to the Church. Of brother Creath and the Church at Palmyra over which he presided, he says: “He is the same faithful, pure, devoted and able advocate of the ancient gospel. He is much beloved and respected, in and about Palmyra;

and I learned that he had built up the cause there, within the last three years. It rejoiced my soul to speak to such a congregation. It is one of the best organized and devoted congregations I have ever seen. 'The prospects were most flattering, but we were compelled to leave for this place.' He thinks Hannibal will be the second place in importance in Missouri. Here he labored eight days, and had ten additions. Much prejudice, he thinks, was removed, and he believes our cause now stands on high ground with many to whom it was very offensive a short time since. He adds: "I shall leave brother Morton, a physician and speaker from Kentucky, to take charge and aid in advancing the cause." Turning his thoughts homeward, to his wife and children, whom he loved with all the ardor and tenderness of a doting husband and fond father; in all the fullness of his heart, he thus concludes his letter: "Brother Campbell, we have to make great sacrifices in leaving our precious families, but the reward in the heavens is more than equivalent. May the Lord bless and preserve you many years, to advance his glorious cause! J. T. JOHNSON."

On page 377 of the Harbinger for the year 1843, we find the fifth report of our evangelist, made to the churches of Georgetown and Dry Run, which co-operated in sustaining him. It is dated at Georgetown, Kentucky, July 4th, 1843. "Your evangelist would respectfully report: That he has just completed a mission to Barbourville, in Knox county, about 110 miles from this place, in company with brethren Rowzee, Stivers, and M. Slaughter. This is a most prominent place for a large scope of country, on the great highway of trade from Kentucky to the south. The gospel, in its purity, has not been preached there, until the present year. Brother Stivers visited the place some months back, and obtained a favorable hearing, insomuch, that an anxiety was created to hear more. Judge Ballinger addressed me on the subject, and entreated me to favor them with a visit. I was then on

the eve of starting on the mission to St. Louis, and was compelled to decline." As our evangelist could not, at this time go himself, he prevailed upon brother Rowzee to visit there, who, in company with brother Stivers and Foster, held a meeting at Barbourville, immersing Judge Ballinger and his lady, and receiving three others. "A most favorable impression was made." But the sects, alarmed, commenced hostilities. Sometime in June, he made his first tour of eleven days to Barbourville, where, in company with brethren Slaughter, Rowzee and Stivers, he spent six days. They had fine success, and organized a church of some forty-five members "of a high order of moral and intellectual worth. Some of them, we trust, will turn out able proclaimers of the gospel. It may be the means of converting that entire section of country. . . . . We ought to erect the standard in all the exterior counties of the state. And if the congregations in the rich counties would awake to a sense of their obligations, and act as you are now doing, the whole state would soon be converted; and we should then have it in our power to send the gospel in every direction out of this state." How full of the great missionary enterprise, was the soul of our evangelist! Nor was he confined, in his views of missionary work, to his own state and country alone. He thus closes his report. "The congregations ought to unite and send brother Campbell on a mission to England, and during the trip, he could select a valuable library for Bethany College. . . . It is with pleasure I bear to you the gratitude of those people, for your efforts on their behalf. Most affectionately yours,  
J. T. JOHNSON, Evangelist.

In his sixth report to the churches that sustained him, dated at Georgetown, Ky., July 22, 1843. He says, in substance, as follows: For the last twelve days I have labored in New Castle, Point Pleasant, Harrodsburg, Campbellsville, Bethany, and Clear Creek Academy. The result was twelve additions to



the cause. "The prospects were fine" at one place, and "highly flattering" at another. This report will be found in the Harbinger for '43, on page 428.

The seventh report of our evangelist, to the co-operation that sustained him, is found in the Harbinger for '43, on page 474. It is dated at Georgetown, August 23, 1843, and is in substance as follows: "Your evangelist most affectionately reports—That he has just completed a tour of fifteen days, in Bath county, Ky., at Owingsville and White Oak. The time was divided between these places.

The meeting was commenced at Owingsville, at the close of a most exciting political contest," and on this account it is presumed he failed to make any converts. The brethren manifested great interest and anxiety for the success of the good cause, and we trust, were much benefited. Brother McCormick [Samuel], a most valuable, amiable, and intelligent evangelist, at White Oak, solicited an effort at that point, and I yielded to his request. We labored hard, and the saints were made to rejoice in the conversion of their friends and relatives. We gained twenty-four additions, and conciliated the good feelings of all, so far as we could ascertain. I was compelled to leave for an appointment at Lancaster, otherwise we could have gained fifty or one hundred more. We had a specimen of the powers of two young evangelists, brethren Cox and Havens, and they bid fair to be of great service to the cause." Brother Cox is doing good service in Missouri, and is one of our first men in point of talents. Brother Havens went to Ohio. I have not heard from him lately. He closes this report thus, characteristically. "We hope some able evangelist will aid brother McCormick on the same field of labor. There never was a better prospect for doing good.

J. T. JOHNSON."

The eighth report of our evangelist, is found in the Harbinger for '43, on page 526. It is dated at

Georgetown, Ky., September 6, 1843, and is as follows:

“Beloved brethren, during the last twelve days, your evangelist has been engaged in Garrard county, at Antioch and Lancaster. At the first named place there was an annual meeting, which was attended by the resident preaching brethren. On Lord’s day we were greatly disturbed by a heavy rain. A vast crowd attended. We had a fine hearing, and a delightful meeting. The result at that place was twenty-five additions, to the great joy of the saints. At night we had meetings at Lancaster, and at the earnest entreaty of the friends, I remained there from Friday until Monday night. Brother Clark came to my help on Lord’s day at night. The session of the circuit court was a great impediment to the meeting. But our labors were greatly blessed of the Lord. We gained nine additions at Lancaster, making thirty-four during this tour. Our success was of a character greatly to advance the cause. The prospects are now flattering for many more additions.

In all affection, yours,

J. T. JOHNSON, Evangelist.”

The last report of our indefatigable evangelist for the year 1843, which we are able to lay our hands upon, respecting his evangelical labors, is found in the Christian Journal for this year, and is marked—“Report, No. 10.” His report, number nine, we have not been able to find. The following is the substance of this report:

“GEORGETOWN, Ky., Nov. 8, 1843.

Your evangelist would respectfully and affectionately report: That in conjunction with brother J. N. Payne, . . . he has spent ten days in Covington, Ky. The brethren at this point have labored under great embarrassments. Our opponents had opposed the cause most fiercely, and had well nigh succeeded in paralyzing their efforts. There were about twenty members, whose names were, as I am informed, en-

rolled as a body attending to the worship ; but they were not organized. They had a small and inconvenient room in which to meet. Brother Arnold resolved to make a noble struggle for the cause ; and set to work to erect a house of worship. It was unfinished, but it was in such a state of forwardness, that we pushed into it, and occupied it the principal part of the time. We had a fine hearing from the citizens, who, like the noble Bereans of old, examined the Scriptures whether these things were so. The consequence was, that we organized a church of about fifty members, made up of new converts, and members who had moved there from other places. The public mind was disabused, and the congregation composed of highly respectable members, will be able to exert a most beneficial influence in that community. . . . From all we could learn, the good done at this point was equal to double the number of additions obtained at any other point where the cause was established. Covington is one of the most important points in the State, and I rejoice that we went to the aid of the brethren at that point. Brother Payne is an able and devoted, and most pious proclaimer of the gospel. J. T. JOHNSON, Evangelist."

Thus we close up the history of our evangelist, for the year 1843.

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## CHAPTER XIX.—1844.

Some general remarks touching the character of J. T. Johnson—His financial system for the Churches—Labors in Jefferson county, at Middletown—Goose Creek—Bear Grass and Newburg—Tour in the direction of Louisville—Letter to the churches in Kentucky—Tour in Henry and Shelby counties—Makes a long tour to Barboursville and Athens, in Tennessee—Republican—Tour to Henry and Oldham counties.

The writer knew the subject of this work, as far back as the winter of '19-20, when a mere youth, he went to school in Georgetown to the venerable B. W.



Stone; and frequently, during the fall and winter, attended a lyceum, in which the Chamberses, J. F. Robison, J. T. Johnson, and sometimes B. W. Stone took part. I was struck with the noble bearing, the dignified and gentlemanly deportment of J. T. Johnson in those meetings. But from 1831 until the time of his death, a period of a quarter of a century, I knew him intimately, and often wondered at the astonishing amount of labor he performed. But, as his biographer, looking at all the documents at command, bearing upon his history, now that he has gone from us forever; the wonder grows, how one man, of his apparently feeble form, could perform so much work. In looking at the vast amount of evangelical labor, he actually performed, spreading over a vast territory; and the thousand of converts he introduced into the Kingdom of Christ, we contemplate a mighty work of this hero of the cross. But this was the smallest part of what he did. Wherever he went, like a great captain, as he was, he infused his own heroic and missionary spirit into the souls of the preachers and people, and thus gave an impetus to our cause, the benefits of which God only knows, and eternity only will disclose. He was always at work, day and night, in counseling with the brethren, studying the Scriptures to ascertain the best methods of operation and co-operation, to push forward the cause—to make the churches and the evangelists more efficient in the work of the Lord. Toward the close of the year 1843, during the great debate at Lexington, between A. Campbell and N. L. Rice, the preachers present, held afternoon meetings, “for mutual edification and profit, and for the advancement of the great cause of the reformation. On one of these occasions, a free conversation was had on the subjects of evangelical operations, and the financial concerns of the church. The article following was read by J. T. Johnson, and was unanimously approved by the brethren then pres-

ent, and a resolution was adopted, requesting the publication of the production.”

With these general remarks, we introduce the article just alluded to, from the pen of J. T. Johnson: not because I suppose all will agree with our evangelist in his financial system, but because the production is, I think, characterized by good sense, and is well worthy our consideration; but especially because it shows the greatness of his soul—his generous and unselfish nature, and the entire consecration of the whole man, body, soul and spirit—time, talents, influence, property, and all, to the great missionary cause, for which he lived, and in which he died; and also, his noble and earnest labors to inspire all the preachers and churches with the same unselfish, missionary spirit. See *Christian Journal* for 1843, pages 250-1-2-3.

The following is the article. It is thus headed:

“What system, if any, has been enacted by the apostles of the Lord, to govern the church in her financial concerns?”

“The stability, the prosperity and the growth of the church is identified with the question at the head of this article; and yet it seems to have been avoided more than all others. We are afraid of ourselves. Are we afraid of each other? Or, are we afraid of being called money lovers? Whatever may be the cause, we ought to dismiss all mock modesty or fear, and ascertain if possible, what the Lord requires at our hands in respect to the pecuniary concerns of the church. So far as I am concerned, I have resolved, in all affection to devote an essay or two to the subject, in the hope that the result may prove beneficial to all the brotherhood. This subject, more than all others, is calculated to develop the spirit by which the present Christian community is animated. If you touch the money of the miser, you touch his soul, yea, his god. More especially if you adopt means calculated to expose him. Whercas, the person whose heart

has been touched by the love of the Saviour, unbores himself to the world, and most humbly and gratefully asks—'Lord, what wilt thou have me to do?'

The present, confused, unjust and unequal state of things, where perfect system, justice and equality ought to prevail, has clipped the wings of the church, and confined her to the earth. What are the contributions on Lord's day? Has it not become a mere formal matter of about five cents each, whether rich or poor, and that confined to less than a score out of a hundred or more members? How much better are the subscription papers, that are circulated among the members, when a given amount of money is to be raised? The sum is raised; but what proportion of the members contribute? And what equality prevails among those who do contribute?

These questions are enough to sicken the generous hearted Christian, yea, the philanthropist, wherever found.

But what can be done to remedy these evils? By way of premises let it be noted, that the moneyed concerns of the church may be embraced in four general items:

1. The expenses of the church, in respect to her internal concerns.
2. The relief of the poor and destitute.
3. The spread of the gospel by means of evangelists, and otherwise.
4. All other calls of necessity.

Now, the first question that arises, is this: How much shall be raised? In order to answer this, the field to be occupied and cultivated must be viewed and the means of the church considered. There can be no doubt that the object to be accomplished, calls for the utmost stretch of our benevolence. Let us, then, endeavor to ascertain the scriptural demand, if any has been made. This being done, it is presumed that no citizen of the kingdom would hesitate as to duty.



It is required of a man according to what he has. And as the Lord loves a cheerful giver, so he has required of us to give cheerfully, as he has prospered or given to us. We are his stewards and must improve the talent he has given us. We are most positively forbidden to amass treasure upon the earth. We are, therefore, to keep what we have in actual employment in doing good.

What proportion of the means with which we are blest, shall be devoted to the cause! We may not be able to determine this point with mathematical certainty; but every lover of the cause whose soul is imbued with a desire for the conversion of the world, and whose mind is properly instructed in these matters; in a word, whose affections are supremely set upon heavenly things, may come to a safe conclusion. If I am worth \$1,000, would it be oppressive to give \$3 per annum for the advancement of the eternal interests of mankind? Would it be too much for the member worth \$5,000 to give \$15? Or for a member worth \$10,000 to give \$30? In the general, such a donation to the cause would not be felt, or if felt, it would be to the generous contributor as the savor of life, unto life. Such a system as this, if practiced, would soon bear the gospel over America and Europe. The present poor, pitiful state of things is enough to make a Christian blush and hide his head. Look at the noble, generous hearted Christians at Jerusalem! They gave *all* into the apostle's hands. They distributed to all as they needed. When this became too burdensome to the apostles, the church chose seven men, whose office it was to attend to those temporalities. Ananias and Sapphira, concealed a part of theirs and were struck dead. Let us take care how we conceal, or draw back from duty. But what general system would embrace the principles laid down by the apostles? I will suggest one to which I am willing to yield.

1. Let the elders and deacons chosen by the con-

gregation, be a committee to raise and disburse the funds.

2. Let the names of the members be arranged in alphabetical order.

3. Let each member promptly furnish the committee the value of his or her estate.

4. Let the congregation determine by themselves as a body, or by their committee, what sum shall be raised [annually] to accomplish the objects set forth, as far as practicable.

5. Let the committee ascertain, at an equal rate, what each member has to pay, and affix it to his or her name.

6. Let the members be furnished, each, with his or her quota, in writing.

7. Let the payments be made in monthly proportions.

8. Let the payments be made to the treasurer of the committee, without a collector.

9. Let the committee disburse all the funds, as they are demanded by the exigencies as they arise.

10. Let the reports of the committee be made, in writing, to the church quarterly.

11. Let those who can not perceive the propriety of the measure, bear with those who prefer its adoption.

12. Let those who prefer to aid by subscription, or otherwise, do so.

It might be objected that any fixed system, such as the one suggested, would operate injuriously, in many cases. This will not be denied. But how easy to avoid such injury, if the injured person would make his case known. Again, it might be objected, that some of the sisters, whose husbands are not converted, would be excluded from this arrangement. By no means. Would not any highminded, honorable husband, desire his wife to conform to her profession, and sustain it, to the extent of her means? And as the wife would, by law, be entitled to one third of

the estate, in case of death, would he not be willing to furnish her the means to that extent? But if not, the matter would have to rest there. But enough: I can not, at present, conceive of any sound objection. I believe good persons may, at first blush, object for fear of consequences. But the objectors, in the general, will be those who do least for the cause, and are ashamed to practice according to a system that will expose their covetousness.

Covetousness is said to be idolatry. It is a most grievous sin, and ought to be exposed. How shall we expose it, if not in some such way as this? It prevails to a most alarming extent, in the churches; and the elders will be held responsible, in the great day, for failing to expose it by enforcing the law of Christ. The fault of the present state of things does not belong to the members, in my judgment; it belongs to the public men. They have been afraid to touch it. I have mentioned this plan at several places, on my recent trip to Warsaw [here is a reference to a trip, in '43, the report of which I have not been able to find], and it was approved by every person to whom I have named it. The brethren at Liberty and Owenton agreed to adopt and practice it. We have passed the infancy of the reformation: we should act as men. It is time we should extend the kingdom, and have the gospel sounded over the length and breadth of this Republic—yea, we should have it sounded in Europe.

To those with whom I have the pleasure of a personal acquaintance, no apology is necessary, to conciliate a favorable hearing upon the subject. That no unfavorable impressions may be made upon the minds of strangers, an appeal to facts may be permitted, even if they have a personal bearing. For about thirteen years, I have been engaged most laboriously in this reformation. I quitted public life, and relinquished the practice of law, so that I might devote all my energies to the cause of Christianity, as set forth



by the apostles, eighteen hundred years ago. About half of the time in which I have been thus engaged, I refused to receive the assistance of the brethren. Finding I was encroaching upon the estate I possessed, I resolved to receive whatever was presented to me. The result has been a considerable diminution of my property, notwithstanding I have practiced great economy.

During the whole time, I have expended several hundred dollars per annum in maintaining the cause. Justice would say, that the cause ought to support the man. I could have been sustained, if I had made permanent arrangements to preach for special congregations. I had the general cause too much at heart to do this; and this is still my resolve. This disclosure is not made by way of complaint; nor is this essay designed for my own benefit. We must, one and all, make sacrifices. We have the noblest examples in the persons of the prophets and apostles, and the martyrs of the first and second centuries. To crown the whole, we have the example of the Lord of Glory on Mount Calvary. Let us endeavor to imitate him, from the cradle to the grave, and from the cross to the skies. May each one of the citizens of the kingdom be emulous to excel in doing good. Let each one pause, before he would put a stumbling-block in the way of those who are disposed to do good. Respectfully,  
J. T. JOHNSON."

The first report of our evangelist, for 1844, is found in the Christian Journal for '44, and on page 395. It is as follows:

"GEORGETOWN, Jan. 26, 1844.

Brother Ferguson—I have just reached home, from my tour of preaching in Jefferson county. Brother L. L. Pinkerton accompanied me. We labored hard for three weeks, at Middletown, Goose Creek, Bear Grass, and Newburg. The weather was excessively bad, much of the time. The brethren were in fine spirits, and went to work in earnest. We had thirty-

four additions, at Middletown, and nine at Newburg. About four or five of those at Middletown were by letter. Much good can be done at these places, and we calculate on giving them another visit shortly. The adjacent places are most anxious to hear the word of truth. May the Lord bless you.

J. T. JOHNSON, Evangelist."

Such were the results of the first tour of our evangelist, for the new year. His second report is found in the *Millennial Harbinger* for '44, on page 178. The following is a copy of it:

"GEORGETOWN, KY., Feb. 15, 1844.

To the Churches of Christ in Scott, composing the co-operation for the spread of the gospel:

Your evangelist, in company with brother L. L. Pinkerton, has spent the last ten days in Bourbon county. We united with brother Brown at Paris, where he had been laboring some ten or twelve days. Three additions were made, after we reached there, making, in all, about twenty-one in number.

From thence we went to Caneridge, and labored three days. But one addition was made at that place. The brethren were in fine spirits, and came up to the work as good soldiers of the cross, night and day. The prospects were fine for much good, but we had to leave for Winchester [one report says, and another for Middletown; this, however, is unimportant]. We hope to be with those noble Caneridge brethren again. We love them, and hope to see them stand foremost in the good work of sounding out the gospel to the destitute in other parts. Now is the time for victory." And when, I would ask emphatically, was not the time "for victory," with our evangelist? With him, as with the Lord, "now" was always the accepted time—the time "for victory." He closes this second report characteristically, thus: "May the Lord animate us in the good work, and grant us the conquest of the world!

J. T. JOHNSON, Evangelist."

What expansive benevolence, what divine avariciousness is here!

The next report of our evangelist is found in the Harbinger for '44, on page 287. As this report is somewhat long, we will give the substance of it, as often in his own language as possible. It is addressed to the Scott county co-operation of churches for the spread of the gospel.

“GEORGETOWN, Ky., April 20, 1844.

Your evangelist has just returned from a tour of five weeks of constant labor. Ten days were spent at Brunerstown. Eight valuable additions was the result. A contemptible opposition was got up by the parties, but, thank the Lord, it was to little purpose, and they abandoned it, as a hopeless affair. The brethren are firmly established at this place.

From thence I proceeded to Mount Washington, where frequent unsuccessful efforts, of a day or so, had been made by the brethren. The sects thus became more confirmed, and felt more secure in their intrenchments. Brother R. C. Rice came to my assistance, and we labored there some twelve days, in enlightening the public mind, and urging obedience to the gospel. We had a most favorable hearing. The people were kind and attentive, and a mighty revolution, in public sentiment, was the result. We gained seven valuable additions, and a mighty impulse was given to the cause. Nothing is wanting but a continued effort, at this point, to prostrate all opposition. To the great credit of the church at Chinoweth's Run, Brunerstown, Little Flock, and Newbury, they aided, by their contributions, in the effort that was made at this place; and brother Williamson will be remembered with great kindness, for the active part he took in this matter. From thence we proceeded to Bedford, in Trimble county. This has been another stronghold of sectarianism. From what I learned, they seemed to exult in defying the reformation. Brother Rice had made a successful effort,



some few weeks previously, and the public mind was favorably impressed. We labored here ten days, and obtained ten noble additions.

The cause is so firmly established at this point, that all the sectarian powers can not shake it, if the brethren prove true to themselves. The Mount Bird Church most nobly aided in this effort, by their contributions; the Lord will reward them. Oh, that such a disposition prevailed with all the churches, in this reformation. Brother C. J. Smith was with us two days, at this place, and we regretted that he had to leave. I feel, beyond expression, thankful to the Lord for the establishment of his cause at two new points. Oh, what a rejoicing to the brethren, and of what infinite importance to the people in these vicinities! Let the sects rant and rave, the Lord's cause will break down all opposition.

J. T. JOHNSON, an Evangelist."

The following important letter, found in the Christian Journal, on page 210, on the subject of evangelizing, and works related to it—a subject very near the heart of our great evangelist—was written in March of this year, '44; and therefore would have come in more appropriately, as to the order of time, before the last report. Considering its character, however, it makes little or no difference. It shows how filled, to overflowing, was the soul of J. T. Johnson, with the missionary spirit, as well as with the missionary work; and how eager he was to rouse the whole state to earnestness and activity, in this good work. The following is the letter:

"To the churches of Christ in Kentucky:

Beloved brethren—We have been conducted, by the blessing of God, to a crisis, in this reformation, which demands all our Christian courage, forecast and prudence; if we can but avail ourselves of all the means in our possession, we have it in our power, by a union of effort, to push forward the cause to a point that will astonish our best friends, and put at defiance all

opposition. There are many subjects which call for the gravest consideration; and none merit our attention more than the subjects of evangelical effort, and the best mode of eliciting the means that are absolutely necessary to obtain the objects we have in view. Union is strength—division is weakness. By a concentrated effort, we can accomplish wonders. Such an effort can never be made without consultation and deliberation. In the multitude of counselors there is safety. With the Bible in our hand, we can aid each other in this great work, and accomplish much more by frequent consultation, than by standing aloof, through fear or jealousy.

A meeting has been appointed at Harrodsburg, in May next, that we may have a general consultation, and mutually assist each other, in all the great matters that concern the welfare of the Church of Christ. The place selected is the very best, for several reasons: first, it is not far from the center of the state; and second, it is the location of our college. The last reason is overwhelming, with me." Thus, you see, he was not only concerned for the promotion of the great missionary work, but all other objects that might be subordinated to it. He believed it was our duty, as a people, to support and endow Bacon College, and seek to make it highly subservient to the cause of Christ. Hence, at the meeting in May, of which he writes, he introduced several resolutions, with a view to secure an endowment for the college; and in every way in his power sought to promote the interest of our cause. Hence, in his letter, he says:

"The idea prevails to a great extent, that we have nothing to do with the college. So far from this being the fact, it belongs to us as a people; and we ought to sustain it. There must be a revolution in feeling and action, in reference to this matter. The churches ought to take it in hand. They should appoint a large committee to visit the college every year, and, after an examination, the result should be

published in a circular. The college has done much good, thus far, notwithstanding all the difficulties it has encountered. It is destined, I trust, to do much more, and in a far greater ratio.

I entreat you, my brethren, to meet at the appointed time. We can enjoy each other's society, for a few days, while consulting upon these great matters; we can unite in a circular, which will rouse up all the brotherhood; and we will return home with bosoms overflowing with love to God and love to man; with dispositions and resolutions to do tenfold more for the cause of God than we have ever done." Hear him: "An unconverted, perishing world lies before us. The Saviour says, Go and conquer. What shall be the answer? When I contrast what we are doing, with the means now in our power, I am alarmed. Take any communion or congregation you please. How many members are in your communion? How many rich farmers are there among them? How many of them are employing overseers to relieve them from the drudgery of directing and controlling the hands? Then ask, How many evangelists have they sent into the Lord's vineyard? Again: ask, If those engaged receive wages that enable them to live above want? We need not imagine that we shall escape the judgment of the great day. I am decidedly of the opinion, that the members would march up to their duty, if the preachers, and more experienced brethren, would speak out fearlessly. As sure as we live, the Lord will hold us to a strict accountability in this matter. Let us all meet together, and endeavor, by the grace of God, to clear our skirts. In all affection, and respect and confidence, yours.

J. T. JOHNSON, an Evangelist."

"GEORGETOWN, March 13, '44.

N. B. The subject of evangelical efforts, and the spread of the Bible by the churches, will constitute, I presume, the principal matters for consultation. A



few days thus occupied, may decide favorably the destiny of millions. J. T. J.”

Thus did this man of God most faithfully and earnestly unbosom himself to his brethren, and urge them to their duty—to the great work of saving “millions.”

The next report of our evangelist is found in the Harbinger for '44, on page 334. The following is a copy of it:

“GEORGETOWN, Ky., May 21, 1844.

For the last two weeks I have been engaged in Henry and Shelby counties, in conjunction with R. C. Rice. We established a congregation of about forty members, six miles south-west of New Castle, and gained five valuable additions. This congregation is amply provided with materials to build up the cause, and to triumph over all opposition. May the Lord grant them the victory!

The remainder of the time, say six days, was spent at Shelbyville, Clay Village, and at the school-house, near Dr. Thurston's. Much good was done, at all these points, as we have reason to believe. The times call for all our powers, if we would succeed as formerly. The brethren are arming for the contest, and we pray the Lord that a victory worthy of so great and good a cause, may be the result.

J. T. JOHNSON.”

In the same volume of the Harbinger, on pages 381-2, we have a lengthy report from our evangelist, an epitome of which is given below:

“GEORGETOWN, Ky., July 1, 1844.

Your evangelist would respectfully report: that he has just completed a tour of five and a half weeks, in conjunction with our beloved and worthy J. N. Payne, an evangelist of Woodford county, having traveled upward of five hundred miles”—not by cars or by stage, but on horseback. He attends the Harrodsburg meeting the last of May, and stays there some five days, during which time some thirteen were added to

the church. This meeting was continued some three or four days, after he left, and closed with thirty-six accessions. Several students of the college were among the number. He and his traveling companion, J. N. Payne, arrive at Barbourville on Friday morning, in time to hear brother Rowzee "expose many of the absurdities, and grossly antisciptural assumptions of the Methodist discipline. He gave, as an apology, an assault made upon our brethren by one of their preachers. We continued the meeting until Tuesday night following, and obtained six additions.

We had calculated on returning by Monticello and Somerset; but on Wednesday morning, after mounting my horse for Athens, in East Tennessee, I found him too lame to proceed. Bro. Ballinger, who is ever ready in deeds of benevolence, loaned me a fine riding animal, and we were thus compelled to return the same route. We traversed the mountainous region of the Cumberland River, and the beautiful valleys beyond, until, on Saturday noon, we were greeted by brother Samuel and his lady, at his residence, hard by the academy he superintends, about one mile from Athens. We were received and treated by brethren, friends and relatives (for we found some there), in a manner that has endeared them to us, and has embalmed them in our hearts.

We labored in Athens and the vicinity for eight days, including the 2d and 3d Lord's days in June. Mountains of prejudice were removed; the public mind was disabused and greatly conciliated; and what is better than all, we gained thirteen additions—one of whom was a substantial Baptist preacher, of irreproachable character. . . . We organized a congregation of 22 members according to the Christain Institution. The officers, viz: two elders, an evangelist, and a deacon, having been selected by the congregation, were most solemnly ordained by fasting, prayer, and the imposition of hands. A very large assembly witnessed the scene, which was deeply inter-

esting, solemn, and affecting. The beautiful villages of East Tennessee present the finest field for the labors of an able evangelist; and we hope the brethren of Kentucky will speedily supply one. You have no conception of the gratitude of those friends for what has been accomplished. May you [who have sent me on this mission] live to realize the fruits of your labor!

On Monday morning, after speaking at an early hour, and baptizing three persons, we received the benedictions of the brethren, and started home. We reached Barbourville on Thursday evening, having encountered heat, and rain, and storms." From thence, they went to Manchester, at the Salt Works, where they held meeting Saturday and Lord's day; added two to the little band at that point; one of them, the wife of Col. Garrard, was an honorable member of the Methodist Church. On Monday morning following the 4th Lord's day in June, they attended an appointment not far from London. On Tuesday, they spoke at a Mr. Pearl's, much "to the furtherance of the gospel, and the gratification of our friends." They baptized "Mr. Pearl—67 years old—and his companion." They returned home by Harrodsburg, and were there on "Thursday morning in time to hear the addresses of the President of the College, and Dr. Fishback to the Newton and Franklin Societies. On Friday, four of the students occupied the stage before a crowded house, with most thrilling effect. Our hearts were made to rejoice, and the tear of gratitude bedewed our cheeks while we listened to their splendid efforts.

Brethren, I feel proud of our college, and do most earnestly solicit for it the most liberal patronage. The recent commencement has elevated it a hundred fold, in my estimation, and has endeared it to me as a favorite child. It has proved itself worthy of all confidence and praise. If some of our brethren and friends will patronize the institutions of our enemies



in preference to those of our own, be theirs the responsibility and *credit*. May the Lord bless our infant institution, and make it a blessing to mankind! May the choicest blessings of heaven rest upon you!

J. T. JOHNSON, Evangelist."

The next report of our evangelist is dated at Georgetown, July 17, 1844, and is found in the C. Journal for that year, on p. 321. The following is the substance of it:

"Your Evangelist would most affectionately report, that he has spent the last four days with our amiable brother Thomas Smith, at Republican, five miles south of Lexington. Brother Smith has attended this church [as a preacher] upwards of 30 years; and the cause has greatly prospered under his labors. Great harmony and good feeling prevail in the congregation. The meeting was well attended from first to last; and the congregation was overwhelming on Lord's day. We gained 14 valuable additions to the good cause. It is due to the church at Republican that you should be apprised, that she has most nobly co-operated with you in sustaining me in my recent efforts at Athens, Barboursville, Manchester, etc. I received from that church 60 dollars and 50 cents. The number of additions, including the meeting at Republican, and excluding those at Harrodsburg, was 39.

May the Lord bless them for this work of faith and labor of love! What a glorious record in Heaven's Register! May the choicest blessings of heaven be poured upon the brotherhood in every place, is the prayer of your devoted servant.

J. T. JOHNSON."

For the year of which we write, we have but one more report, which leaves several months a blank. Doubtless, he was actively engaged in the good cause, as he always was when able; but where, and to what effect, we have no means of knowing. We give below this report; it will be found in the Harbinger for '44, on pages 478-9:

“GEORGETOWN, Ky., Sept. 11, 1844.

*Report to the brethren in Scott county, engaged in sending out the Gospel to the destitute.*

Your evangelist would affectionately report: That he has spent 12 days in Henry and Oldham counties, with our esteemed brother, R. C. Rice. We made a strong effort of several days at Port Royal, but fell far short of what we expected to do. Only one was immersed at that point. The late political struggle seems to have swept almost everything before it. And unless the brethren are more guarded, and keep aloof [from the spirit of political strife], there will be thousands of apostacies.” May our brethren and Christians everywhere heed this very salutary warning of one who had been a politician for many years, and who knew well the dangers of which he spoke.

This is the 6th day of Nov., 1860, and a presidential election is now (while I write) taking place, which is moving this great confederacy as it has never been moved, and is exciting hopes and fears such as have never been excited before. O! thou God of nations; thou ruler of the universe, have mercy upon us, and cast us not off for our numerous sins! O! preserve to us and our posterity forever, the free and happy institutions thou hast given us, through the toils, the treasure and blood of our fathers! O! may the stars and stripes of our glorious Union, never be divided and trailed in the dust; but wave forever, one and undivided, over our Union; one and indivisible, now, and to the day of eternity! Amen.

Our hope for the emancipation of the world from the shackles of political tyranny and tyrants, is in the perpetuity of our glorious Union; as our hope for the deliverance of the religious world from the shackles of religious tyranny and tyrants, is in the success of our plea for the union of all God's people, upon God's own platform. But our evangelist proceeds:

“We next labored at Westport, and I remained there until Lord's day night. We gained seven.

Since I returned home, I spent four days at our annual meeting at Republican, with a number of our preaching brethren. When I left, six persons had been received. J. T. JOHNSON, Evangelist."

Since writing the above, we have found the following characteristic letter, and shall close this chapter with the substance of it. It relates, in part, to the death of B. W. Stone, and shows his high appreciation of him. It was addressed to brother J. A. Gano, and shows his disposition to turn everything to the account of the cause of Christ:

"GEORGETOWN, Nov. 19, 1844.

DEAR BRO. GANO:—We have received certain intelligence of the death of brother Stone, at his daughter's, in Hannibal, Mo. A mighty man—a good man—one of the true-hearted and valiant soldiers of the cross, has fallen. The brethren here are anxious to do honor to his memory at this place, and they are anxious that you should be with them next Lord's day, and say what your strength will allow on the occasion. I will be with you.

We ought to make fresh efforts in the cause; and, perhaps, this occasion improved, may be the beginning of good days. To be reminded of our departed brother's worth, etc., may excite feelings and efforts that may accomplish much.

Yours truly,

J. T. JOHNSON."

## CHAPTER XX.—1845.

Holds a meeting at Maysville—Makes a long tour South—Letter on Evangelizing—Report of three months' Labor—Labors at Mt. Gilead and Bethany—Glenn's Creek and Grassy Springs—Dry Run, Bethel—Dr. Thurston's School House, and various other points—Letters to C. Kendrick.

Our evangelist's first report for the year 1845, is found in the Harbinger for this year, on p. 140. It is as follows:



“MAYSVILLE, Ky., Jan. 15, 1845.

Our meeting has progressed most gloriously. We had four confessions last night, making 13 up to this time.” The meeting lasted about 10 days, embracing two Lord’s days, as an other report in the C. Journal says. “This morning brother Ricketts buried those four by baptism, and raised them to walk in newness of life. What a delightful picture it was; the scene was lovely. The meeting becomes more interesting as it advances, and I have remained two days over my time. The people manifest the greatest respect for us, and we have had a most faithful hearing. Tonight, we trust and pray the Lord, for more additions. My time calls for preparation to start south on Tuesday morning next, and I shall have to leave in the morning for home.” A statement made to the *Christain Journal*, dated three days later, reports 14 additions at the meeting; so that we have no doubt, one joined the last night he was there. He proceeds: “The morning light begins to appear. I feel the spirit of evangelizing burning within me, although advanced in years [57]. The brethren here have acted nobly in sustaining us, and assisting in the mission to the south. Let others do likewise. I pray the Lord that the churches may awake in all their strength, and put forth their energies for the conversion of the world. J. T. JOHNSON.”

The next report is a joint one, mainly, and therefore has the signatures of J. T. Johnson and R. C. Ricketts, as evangelists; but it was evidently written by our evangelist, as its style indicates, as well as the place at which it was written. It is found in the *Harbinger* for the present year, on pages 274–5. The following is a copy of the said very interesting report:

“GEORGETOWN, KY., May 1, 1845.

*To the Churches of Christ at Georgetown and Maysville:*—Your evangelists had made out a report of

their meeting at Little Rock, with instructions that it should be transmitted for your inspection, and for publication in the M. Harbinger and C. Journal; and they have delayed making out another until now, in the hope that it would come safely to hand. Having been disappointed thus long, we proceed again to the discharge of that duty:

On the morning of the 21st of January [1845], we left Georgetown for Little Rock, the seat of government for Arkansas. We were indebted to Capt. Todd for a pleasant passage on board the fine steamer, Oliver Anderson, from Frankfort to Louisville. From thence, to Montgomery Point, at the mouth of White River, we had a most agreeable passage on board the noble steamer, the American Eagle, commanded by the amiable Capt. Montgomery. To the officers of each, we were under great obligations for their kindness. Being on board the American Eagle for several days, we had several discourses. We were highly delighted with two sermons from a Mr. Rice, of Princeton, New Jersey, formerly a Virginian. He is a most pious, amiable and intelligent minister of the Presbyterian denomination, and conciliated the good feelings of all who came in contact with him. We reached our destination on Friday night, the last day of January, in safety. Our arrival was most unexpected to the brethren; but the surprise was most agreeable, and we were welcomed in a manner most grateful to our feelings. The meeting house was small—quite ordinary—and our brethren were few in number, but respectable. The opposition had been so great, and the prospects were so gloomy, that the cause seemed to be laboring for existence. We there met our beloved brother Stephenson, whose fortunes have been identified with the congregation. His soul was elated and fired with hope, and he acted his part in a manner to commend him in the sight of men and angels. No labor was too arduous for him to perform; no ser-

vice was too menial for him to attend to. In a word, his heart was burdened with the cause.

On Saturday night we commenced the seige [how like the heroic and military style of Johnson]. We continued day and night, until the 26th at night, being 26 days. The first two Lord's days, the Representative Hall was kindly granted us by Mr. Triplett. The remainder of the time, we preferred to confine the meetings to our house, as most favorable to success. The citizens, in the general, manifested the greatest kindness and respect; and the truth began to prevail a few days after our arrival. A feeble opposition set in from several quarters; but it was of little avail. The citizens of Little Rock were not to be deterred or dictated to. Like the noble Bereans, they examined, were convinced, and obeyed. Our success was gradual and constant, and beyond all calculation. It was a source of astonishment to all, and of rejoicing to many. The result was 90 additions. Brother Ricketts remained some weeks on business, and gained five more, making 95. We left them rejoicing with gratitude, for your kindness in sending them help. To the brethren and citizens of that place, we feel under the deepest obligations for their liberality and kindness. May the Lord greatly multiply and bless them."

Evangelist Johnson's parting with his brother, Judge Johnson, and his family, who had obeyed the Lord, was most affecting. "Well," says he, "you have made me a great fortune by visiting this place." He could say no more. He was full; he was overwhelmed. Again he gathered fresh power, and broke out—"we hope to meet again in heaven." "I embarked for Princeton, Miss., where my wife and two children had gone on a visit to our son-in-law. After spending a few days there, I visited New Orleans, and preached to the brethren and friends a few days. As no suitable preparations could be made for an effort, none was made. It was thought by the brethren,



that much good was done by the few discourses delivered; and they are resolved to form a congregation in the city, and prepare for an effort worthy of such a place. Thank the Lord, we have reached home in safety—having passed through a thousand dangers. There are many places in the south equally anxious to hear and obey the truth. Permit us to unite our petitions with yours, to the brethren in Kentucky, to co-operate with you in such glorious missionary enterprises.

Most affectionately, your servants in the Lord.

J. T. JOHNSON,  
R. C. RICKETTS."

Doubtless, our great evangelist did a vast deal, during his evangelizing career, to stir up the preachers and people to labor more assiduously in the cause of converting the world; still, such was the little that was done, in comparison with what he desired to see done, and what remained to be done, that he felt constrained to be constantly urging them forward in the good work. He was delicately situated; he had spent a great deal in the cause so dear to his heart—not only a great deal of mental and physical labor, but a very considerable portion of his little estate—until he was often in straightened circumstances. He might be accused of seeking his own interest. This, however, none who knew him, save the most selfish of the selfish, could, for a moment, believe. His whole life was a refutation of such an idea. He determined, therefore, to do his duty at all hazards, as in view of the judgment of the great day.

In an article written for the C. Journal, shortly after his return from his southern tour, he holds this language, which has more the appearance of discouragement than any article I ever saw from his pen:

"The trip cost me upward of \$124. There are many places I should have been pleased to visit, in Louisiana, Mississippi, and Tennessee, but my circumstances at home, called for my return. I find many

appeals before me, and I scarcely know what to determine. The field is large, and ripe for the ancient gospel and order of things. But I can not go altogether at my own charges, and leave my family destitute. Beloved brethren, what shall we do? Kentucky is able to have an evangelist in every destitute state in the Union; and shall we rest satisfied to let things remain as they are? Shall the evangelists go out and labor and return home, and then be reduced to the disagreeable necessity of rousing up the churches to a sense of their duty in this respect? Where are the elders of the churches? Some of the brethren in Kentucky are making praiseworthy movements in this good cause; and in England, Scotland, and Wales, they are giving us lessons worthy of imitation. The counties adjacent to Danville, have made a start in this noblest of all enterprises. So have the brethren in other parts of the state. But where are the counties of Bourbon, Fayette, Mason, Madison, Harrison, Scott, and a score more that might be named? Let the preachers and elders of these counties answer.

I know there are hundreds of choice spirits in this reformation, who have only to speak, and it is done. The work is great, and must not flag. The watch word is, 'victory or death.' A word to the wise, etc.

J. T. JOHNSON."

Thus, in the midst of trials and sacrifices, that would have driven men of weaker minds and weaker faith from the walls of Zion, J. T. Johnson stands up for the cause, and says, in the language of a true moral hero: Brethren, "the work is great, and must not flag. The watchword is, 'victory or death.' Brethren, what must be done? O! will you come up to the work—to the help of the Lord—to the help of the Lord against the mighty!"

J. T. Johnson seems, evidently, to have been in favor of the churches' co-operating in small districts, without any extensive organization, as most efficient

and safest for the interests of the cause. But he was, emphatically, a working man; and if he could not succeed by what he considered the best method, he was willing to try others which he thought were allowable, so he could, in some degree, call forth the energies and resources of our brethren, in the great work of evangelizing the world. Hence, perhaps, our present Kentucky C. M. Society.

In an article from the pen of our evangelist, written shortly after the one from which I have made some extracts, published in the C. Journal and addressed to its editors, Ayers and Raines, we find the following:

“It seems to me, that the churches have resolved that they will not engage in this branch of duty [the duty of sustaining and sending forth evangelists]. What, then, is to be done?” He could not think of being idle. He must work for God—the Saviour—the church—the salvation of the world. “Let such a course be adopted, as that now in operation in several of the states. Let a separate, independent, voluntary association of brethren, from any number of churches, be formed, pledging themselves to each other to pay certain sums annually to this purpose, so long as they continue members; and let this amount be expended in evangelical efforts, under the direction of a committee selected for that purpose. This is an expedient to which none have a right to object. But I prefer the action of the entire church, if attainable. Whenever the churches take it in hand, a thousand times more can be accomplished in this way than in any other.”

I trust the time is not distant when all our churches in Kentucky will act in mass, in raising means to support our Ky. C. M. Society, as well as our A. C. M. Society; and that they will cultivate and exercise a benevolence commensurate with their means, and worthy of the cause of him who, though rich, for our sakes became poor, that we, through his poverty,



might attain eternal riches in heaven. But hear our evangelist further :

“Many churches in Kentucky could sustain an evangelist without feeling it.” How true! Churches too, which, perhaps, are not paying \$50 a year for evangelical effort outside of their own congregation. He adds : “And if the brethren will permit me to point them out, I will do it ; not to shame them, but rather to stimulate them to excel in all that our Saviour requires of them.

Some of the evangelists are making, and have made, sacrifices ; while the public imagine that they are liberally sustained. And if one happen to be hard pressed, and fail to be punctual in meeting pecuniary engagements, there is a common cry, down with him.

I feel that I stand associated with as loyal and true-hearted a band of brethren, as ever graced the earth ; and above all things, I desire to see their entire energies brought out and developed. The world is in trembling suspense and anxiety. Its bosom heaves with groanings which can not be uttered. A mighty revolution is indicated by everything around us. It is looking out for something that shall meet its wants and secure its happiness. Let us, then, be the favored messengers of heaven to announce the glad tidings of salvation in its purity, in every direction ; and bear its heaven-illuminated torch into every land, until Ethiopia shall reach forth her hands to God, and all the islands of the sea rejoice.

Most respectfully, etc.,

J. T. JOHNSON.”

If not precisely in the same sense, and to the same extent, as in the case of the great apostle to the Gentiles, yet, doubtless, in a very important sense, it may be said of J. T. Johnson, that the care of all the churches came upon him. Everything connected with the interests of the cause—colleges, the orphan school, and schools of every grade—the education of poor,

pious young men for the ministry, and, above all, the evangelization of the world, found a place in his great heart. In a letter in the Christian Journal for April, of this year, 1845, addressed to the elders of the churches in Kentucky, we find the following: "Whilst others are engaged in developing the elements, and the more advanced truths of Christianity, permit me to call your attention to one of its branches, of infinite importance, where there can be no disagreement, and in which the entire brotherhood can co-operate with heart and soul. You have already anticipated me; for, you know, my mind is absorbed with the world's conversion." The following is a plan he proposes to meet the various demands for means: "Let the Church decide upon the amount that can be raised, without oppression—suppose it to be \$600, by way of experiment. [I judge, he means by way of illustration.] Let this sum be divided according to the magnitude of the objects to be accomplished. For example—expend \$225 for preaching at home, and the support of the poor—\$200 for evangelical operations—\$100 for the colleges—\$75 for the education of beneficiaries." Thus was our untiring evangelist constantly at work, to bring the energies and resources of the churches to bear upon the conversion of the world. We introduce another extract from the same letter: "Many tours might be made to many destitute places, with prospects of similar success [as at Little Rock, where ninety-five were added to the church]. But where are the means? Shall the evangelists make all the sacrifices? Will you permit it?"

At Orleans, one of the brethren had the goodness to ask me how I was sustained. I replied to him, that since October, there was not a church on earth bound to me for one cent. With astonishment he remarked, that he understood I was in receipt of \$800 per annum. My brethren at this place [Georgetown] and Dry Run, have, for several years past, been liberal, *on their part*, toward me as an evangelist. But

they are now erecting a meeting house, at this place, and I will receive nothing at their hands, for the present." But, breaking off suddenly from this unpleasant feature of the subject, he says: "You may ask, Where are the evangelists? You raise the means, and then ask me the question. Some of our talented and worthy preachers have sought, and others are seeking, some other employment. Shall this be so at your expense? I hope not.

It seems to be a delicate matter for an evangelist to urge and re-urge these matters upon the brethren. I dismiss all such squeamishness. I have labored at a great sacrifice, and I expect to labor on at a sacrifice, during my days. I urge my brethren for the good of the cause—for their own good, and the good of others."

But he is not content merely to urge his brethren to contribute liberally to all home interests—the interests of our cause in Kentucky—he thinks of brother Campbell's great educational enterprise, and the heavy burden that was upon him, in the decline of life, for want of an adequate endowment of Bethany College. He knew the value of that institution, to our general cause, and therefore, in the fullness and benevolence of his heart, he says: "Brother Campbell is now oppressed by the mighty burden that bears heavily upon him; and I am astonished that a score of the wealthy do not, with one accord, fly to his relief. What a gratification and honor it would be!"

His closing paragraph, of this letter, is highly characteristic:

"Many of you, from a personal acquaintance, I love, and most highly regard. From many of you I have received tokens of the utmost confidence and attachment. You live in my memory—near my heart—where the Lord dwells; and nothing could afford me greater gratification, than to see you animated to action by one common impulse. Come on, my brethren; let us act worthy of our calling, and



we shall be hailed, by coming generations, as the benefactors of our race. Most affectionately,

J. T. JOHNSON."

We have already given an account of the labors of our evangelist in the beginning of the present year, in connection with brother R. C. Ricketts, at Maysville and Little Rock, resulting in more than one hundred accessions to the cause. Upon his return from the south, a co-operation, holding its meeting at Midway, employed him as an evangelist for three months. At the close of this engagement, he met the co-operation at Midway, and made his report. The substance of it is found in the Christian Journal for August, 1845, in a letter addressed to brother Ayres:

"*Dear Brother Ayres*—On Saturday last I met the co-operation, at Midway; and my engagement of three months, as their evangelist, having expired, I presented a synopsis of my written reports; the result of which was ninety-three additions.

My labors were remarkably oppressive, having delivered seventy-eight discourses, besides exhortations and other devotional and conversational exercises." His labors, up to this period, the beginning of August, though they had resulted in much good to the cause, had been every way (except spiritually) unprofitable to him. Speaking of his southern trip, he says: "My expenses, on my southern trip, were rather above my receipts. Since that time, my receipts will reach about \$50 beyond the cost of a stable, to replace the one that was burned down a few days before I reached home. Thus, you have a view of the sacrifices I am making in the best of causes. Thank the Lord, I have learned to suffer and undergo privations, while others are almost surfeiting with wealth. In a few days, I expect to start on a southern tour, of some weeks or months, and breast the storms of life, that I may aid in that cause, in the success of which the destiny of the human family is involved.

Most affectionately, J. T. JOHNSON."

He did not, as contemplated, take his southern tour, as the sequel will show. In the Journal for the 30th of August, we have a report from our evangelist, of which the following is a copy :

“*Beloved Brethren*—I have this day completed a tour of thirteen days—seven at Mount Gilead, and six at Bethany, near Nicholasville. At the former place, there were three original additions, and five by letter. At the latter, there were seventeen original additions, and two by letter. We had most pleasant meetings, at both places; and, it is believed, that much good was effected, besides the additions that were made. The congregation at Bethany is one of the best I ever visited; and is destined to accomplish a great work for the good cause. They have commenced in a noble and liberal spirit, and have resolved to do their duty. May the choicest blessings of Heaven attend them, in their noble efforts.

Of brother S. J. Pinkerton, who assisted me at Bethany, I desire to say, that if he continues humble, prayerful and industrious, as at present, he is destined to make one of the very first and most successful evangelists in the reformation.” But, alas, in an evil hour, he has taken the gown, and become an Episcopalian. I wish he could find it in his heart to return to the true Christian position. He might yet do much to destroy sectarianism. This communication is thus closed :

“J. T. JOHNSON,

Of the Georgetown Congregation.

August 27, 1845.”

The next report of J. T. Johnson is found in the C. Journal for the 20th of Sept., and is as follows :

“GEORGETOWN Sept. 15, 1845.

*Brother Ayres*—At the request of brother Whittington and the elders of the church at Grassy Springs, in Woodford county, I commenced a meeting at the Gleen’s Creek Republican meeting-house, near the Kentucky river, on the 6th inst. Brother A.

Kendrick was with us on Saturday and Lord's day, and we gained two additions. On Monday I held three meetings, and gained six more. On Tuesday we had three discourses, and gained nine, making 17. Brother R. C. Rice, hearing of the meeting, and being sent for, came to my assistance most opportunely on Tuesday night. Brother Rice and myself continued with brother Whittington until Lord's day; but we preached the last two days at Grassy Springs. The brethren about Grassy Springs and the Forks of Elkhorn, acted a noble part, and we gained, in all, 60 noble, choice spirits. The great mass was made up of young men and young ladies. I scarcely ever saw such a noble band of young people. It was truly a day of rejoicing." No doubt of that; and no one rejoiced, I presume, more than our evangelist. He proceeds: "The church at Grassy Springs sustained us, as evangelists, most nobly. May the choicest blessings rest upon them for their devotion and liberality. Most affectionately,

J. T. JOHNSON, Evangelist."

His next report is found in the C. Journal for November. The following is the substance of it:

"GEORGETOWN, Oct. 6, 1845.

*Brother Virden:*—I have just closed an interesting meeting of several days, at Dry Run, about four miles from this place. The brethren were greatly delighted; and the neighborhood was, we trust, much benefited. There were four valuable additions; and but for my intended visit to East Tennessee, I should have continued my efforts at that point and at Sugar Ridge, both in this county. The recent efforts at those places, have resulted most beneficially for the cause of truth. The rising generation will not much longer be held in bondage to the tyrannical and superstitious systems of this age. The truth is most gloriously triumphant; and the different parties are beginning to feel the importance of coming into the full



light and liberty of the gospel. Their creeds will, ere long, be given to the moles and bats.

J. T. JOHNSON, an Evangelist."

We close this chapter with two letters from brother Johnson addressed to C. Kendrick. About this time (the close of 1845), brother C. Kendrick made arrangements to become the editor of the C. Journal, and he wrote to brother Johnson asking his advice and co-operation. The following is his first letter, found on pages 514-5 of the C. Journal for '45:

"GEORGETOWN, Nov. 24, 1845—at night.

*Beloved Bro. Kendrick:*—Pardon me for not answering your kind epistle at an earlier date. My arduous duties and constant labors in the cause of our common and beloved Saviour, must plead my apology. Although 57 years of age, I have, perhaps, labored more during the present year, than any preceding. I desire to live to see Christian Union prevail more extensively, and to see the triumphs of the gospel among the poor and destitute. Many ungodly preachers and professors are endeavoring to prevent the holy alliance and union of the brotherhood into one glorious family on earth. But their efforts are as imbecile as the roarings and dashings of the mighty surges of the ocean against the rocks of Gibraltar. Some of them seem to hate Alexander Campbell with a hatred that should only be directed against the arch fiend of the lower regions. But all their envenomed shafts fall harmless at his feet. His piety, his goodness, and his greatness, will be properly appreciated by the good and great of succeeding generations. And his fame will stand like the pyramids of Egypt, defying the assaults of all his opposers, and even the destructive power of time.

You have taken charge of the Journal. I rejoice that you have it under your control. It ought to be sustained by the brotherhood; and I hope we shall make common cause in sustaining it. Kentucky is worthy of a paper devoted to all the interests of this

good cause. And I am confident you can make it worthy of them. When I have leisure, I will gladly furnish something for its pages, upon subjects most interesting to the brethren as practical Christians. My labors as an evangelist, in conjunction with others, will be furnished you in due time. I rejoice to see co-operation springing up in every direction. The brethren seem to be arming for the contest. The battle is waxing warmer and warmer, and the victory rendered more and more sure and complete. Little Rock, last February, gave to the Lord near one hundred willing spirits; and since that time, several hundred have been added in Kentucky, at different points, where I have had the pleasure to aid the brethren and evangelists. Recently, 16 at Bethel, near Frankfort, and 22 at the school house near brother Dr. Thurston's, where we constituted a church of upward of 50 members.

May the Lord bless you in your enterprise. And I pray the Lord that the brethren may be stimulated to sustain you most fully as editor of the *Christain Journal*. Most affectionately,

J. T. JOHNSON."

This letter of the 24th, shows how deeply the soul of our evangelist, as well as his body, was engaged in this great missionary work. He says: "Although 57 years of age, I have, perhaps, labored more during the present year, than any preceding." It shows, also, his sympathy with the poor and destitute. He expresses his hope to live to see the gospel triumph among the poor. Hence, his continual and persistent labors to rouse the wealthy churches to send the gospel to the poor. He expresses his abhorrence of those "ungodly preachers and professors," who stand in the way of the union of God's people. But notwithstanding all this opposition, his strong faith sees the triumphs of the truth; and he says most characteristically and eloquently: "But their efforts are as imbecile as the roarings and dashings of the

mighty surges of the ocean against the rocks of Gibraltar." In both these letters—the one above, and the one which closes this chapter—he pays a high, a beautiful and merited compliment to A. Campbell.

He is pleased to learn that brother Kendrick has taken charge of the C. Journal—promises his aid—hopes the brethren will make common cause in sustaining it—speaks of the glorious successes of the cause; and though the battle wax "warmer and warmer," he sees in all this, the tokens of a victory "more sure and complete."

In his letter of the 28th November, written at Frankfort, and printed below, he speaks in very high terms (I think no higher than deserved) of brother J. Henshall, who was at this time on a visit to Kentucky, and with whom our evangelist had labored some time. He says: "I regret most deeply that brother Henshall is to leave so soon; for I can truly say, he is a man after my own heart. May the Lord smile upon and bless him in all his labors of love."

He gives brother Kendrick some admirable advice, suited to all, but especially to public men and editors. I hope we shall all profit by it. He says to brother Kendrick: "Your labors, as an editor, will be onerous and responsible." True enough. But what a glorious—I might say, omnipotent, motive does he present to our brother, to encourage him to meet these responsibilities. "You will have the consolation to know that you are laboring in the best cause in the world." Most sincerely and unwaveringly did John T. Johnson believe this, as does the writer. Hence he adds, from the fullness of his faith, and hope, and love: "Go, my brother, and never forget the injunction of the King: 'Be prudent as serpents, and harmless as doves.'"

The great Lexington debate, though it had been over some two years, was still the subject of much comment. Some contended that the positions of Mr. Campbell and Mr. Rice, on the question of the influ-



ence of the Spirit, in conversion, were substantially the same—that the debate on that question, was mostly a war of words. J. T. Johnson had no sympathy with that position, and therefore asks brother Kendrick to expose it. The writer, who was present during the discussion of that question, distinctly recollects that Mr. Rice admitted, what all, who understand the subject, know to be the true Calvinistic position; namely, That regeneration is a sovereign work of God, by the Spirit, and precedes faith and repentance, and every work acceptable to God. That faith and repentance are acts of the new creature, and demonstrate the existence of it. That, therefore, repentance and faith, etc., are as impossible to the unregenerated, as speaking and acting are to the literally dead. This being true, how utterly inconsistent and absurd the idea of the word of God, as a means of regeneration or faith! And how absurd, therefore, to preach the gospel to sinners! Regeneration being before faith, and necessary to it, and consisting mainly in the love of God, and holiness, according to this theory, the regenerated loves God before he believes in him! Would to Heaven that men would content themselves with the simple teachings of the word of God, and abandon all human theories and theorizing in religion!

“FRANKFORT, Ky., Nov. 28, 1845.

*Beloved Brother C. Kendrick*—Brother J. Henshall has visited Lexington, Midway, Versailles, and Grassy Springs, since he was in Louisville; and the people, as well as the brethren, were greatly delighted with his efforts as a Christian teacher and evangelist. I was with him at all the places, except Lexington. We reached here late last evening, very much chilled by the severity of the cold weather; and we design commencing a meeting to-night, with the concurrence of brother Fall and the brethren; which, we trust, will prove beneficial to us all, as well as the world.

I regret most deeply that brother Henshall is to

leave so soon; for I can truly say, he is a man after my own heart. May the Lord smile upon and bless him in all his labors of love.

Your labors as an editor will be onerous and responsible; but you will have the consolation to know that you are laboring in the best cause in the world. Go on, my brother; and never forget the injunction of our King on the most interesting and important occasion: 'Be prudent as serpents, and harmless as doves.'

1. In reference to the periodicals in the opposition. Some of them are unworthy of notice. Others indulge in an acrimonious and denunciatory spirit, and are only worthy of notice because of the standing and influence of the editor. There is another class, bearing a lofty and dignified deportment, demanding the utmost deference. When we are misunderstood and misrepresented, matters should, in all Christian courtesy, be set right; and the respect which our opponents have for truth and candor, should be appealed to, that we may have at least a fair hearing at their hands, in their attempts to hold us up before the public eye. I hope you will never indulge in a war of mere words or epithets. Yield the palm to those who thus indulge.

It is now contended by some, that brother Campbell's position, as to the operation of the Spirit, is nearly identical with the Baptists; and that the discussion of this point with Mr. Rice, was a war of words, without a substantial disagreement. How a person possessing discriminating powers of mind, could come to such a conclusion, is most astonishing to me. If I understand the matter, they were and are as wide apart as the poles. And it seems to me that the Baptists, as a body, are yet upon *their* old beaten track of regeneration by a direct operation of the Spirit upon the heart, before a sinner can exercise a faith which privileges him to obey the gospel and become a Christian. I am constantly so engaged, or I would ex-

tract from their modern exhibitions upon this subject, and contrast it with the position maintained by brother Campbell, in the discussion. If you have time, you will greatly oblige and gratify me by placing, side by side, in the *Christian Journal*, the Baptist doctrine and A. Campbell's position on the office of the Spirit, in conversion and sanctification. Again: present extracts, side by side, from Messrs. Rice and Campbell, in reference to the regeneration, so called, of infants and adults. Then the world will perceive whether Alexander Campbell or his opponents possess the most discriminating mind.

For myself, I can most unhesitatingly say, that one of the chief excellencies of brother Campbell is, that he possesses, in a *most* eminent degree, discriminating powers of mind. And this is one of the very reasons why he refused to notice many things, in the discussion. If ever gigantic powers of mind were exhibited, they were manifested by Alexander Campbell, in that discussion at Lexington. The debate will hand his name down to posterity as one of God's most gifted sons. His goodness and his greatness will outlive all the malice of his enemies. His fame defies the insidious attacks of envy. And the mighty work he has accomplished will constitute one of the greenest spots in the world's history, when his opponents are dead and forgotten.

2. In reference to evangelical operations. Great caution should be observed, lest we have to retrace our steps—the hardest of all lessons to learn. Should time favor me, I hope to have something to say upon this subject. It is a matter of general interest; and I am gratified to see the churches waking up to a sense of their obligations. Our resources in Kentucky are sufficient to send the gospel in every direction, and to bless the world. Oh! that the brethren may feel the necessity of putting forth all their energies in this good work.

3. In reference to the condition of the churches.



The churches must have elders and deacons of the right stamp. They must march up to their duties. They must make themselves respected and loved by enforcing the laws of Christ, and by becoming familiar with those committed to their charge, as well as ministering to their relief and advancing them in the divine life. I have much to say upon these subjects, but I forbear at present. May the Lord bless you and yours.

J. T. JOHNSON."

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## CHAPTER XXI.—1846.

Triumphs and Defense of the Reformation—Important Historic Facts, etc.

We propose to fill the present chapter mainly with an article from the pen of our evangelist, found in the C. Journal of the 28th of March of this year. We are the more disposed to do this, not only because it is a well written article, and abounds in noble, elevated and elevating thoughts and sentiment, and in a spirit which does credit alike to the head and heart of the writer; but especially because it records important facts connected with our movement that ought to be preserved.

J. T. Johnson was raised a Baptist, and loved them and considered their position as a party more favorable to union and progress, than that of any other sect. At the time he wrote the article (from which we will not detain the reader much longer), he thought he saw signs favorable to union, and he hailed them with great joy. While these favorable indications appear, he is willing to forget the past unkindness of the Baptists to us; and amidst many misgivings, to hope for our union upon the divine platform. But we give place to the article. It is headed, "*Triumphs and Defense of the Reformation.*"

"Within a few years past, the different religious parties have manifested toward each other and the reformation, a forbear-

ing, tolerant and kind spirit, which has been calculated to cheer the heart of the Christian philanthropist. Such have been the demonstrations on the part of our Baptist friends, the hope has been inspired that, at no distant day, a union with us would be proposed by them upon the Bible alone, freed from the speculations, opinions, traditions and philosophy of men. Such a union would shake the religious world to the center, and accomplish a revolution, the extent and blessings of which, would overwhelm the most enthusiastic with astonishment. It is most delightful to indulge in the anticipation of such a state of things; and we do most fervently pray for its immediate accomplishment.

But these inspiring hopes are frequently blasted by the fire-brands which are occasionally hurled at us in the most contemptuous and indignant manner, by the war-spirits of the party. On such occasions, we are strongly tempted to apply the rod of castigation; but regret and concern for the person—a supreme regard for the authority of the Lord Jesus, and the most ardent desire for the conversion of the world, subdue our resentment, and urge us to be kind and conciliatory. The religious world is too fiery already; and, so far from pandering to the angry passions, we should pour oil upon the troubled waters. It is much more pleasant to praise than to censure; and on many occasions it is not only allowable, but justifiable, to cast the mantle of oblivion over the past.

But there are times when truth, justice, and propriety, demand a faithful exposure, that posterity may profit by the past. Every reformation, since the great apostacy, has been most bitterly and shamefully opposed. The basest intrigues and combinations, and the grossest misrepresentations have been resorted to; but truth has finally triumphed.

The present reformation has not escaped. It has been the subject of the most unprovoked, ungodly assaults; and its progress has been opposed by the most pernicious influences. We have been objects of bitter malignity and unmeasured abuse; and if, at any time, we indulged in exposing the recklessness and wickedness of such conduct, it has furnished an additional stimulant for unbounded ridicule and vulgar abuse. Our motives have been adjudged dishonest; our religious profession has been scoffed at; and the doctrine advocated by us, has been treated as the result of human philosophy—as the offspring of deluded human ambition. If we have committed blunders under such circumstances, it is not a matter of wonder. It is rather astonishing that so few errors have been committed—more especially, as we have been infested (as is the case more or less with every party), with spies and traitors in the army.

My beloved brethren: The circumstances which surround us, most imperiously demand that we should be “prudent as

serpents and harmless as doves ;" that we should be guarded in all that we say and do, lest an injury be inflicted which can never be repaired. We have had to battle for victory against fearful odds! We have had to contend and toil hard for every inch of ground we have gained; and we have been most unfeelingly reproached because we have gained no more. The conquest, however, has been unparalleled, except in the primitive age! Victory has crowned our efforts thus far! And many of our opponents have judged it safest to turn a deaf ear to our preaching! They have witnessed the mighty power of the ancient gospel! They have seen it sweep the land like a tornado. A community of 200,000 or more, banded together in the holiest ties of brotherhood, in less than eighteen years, furnishes unequivocal demonstration of its power; and even the locking of doors has not proved a safeguard against it.

In such a cause, we have no use for cowards or drones. We have no compromise to make. The divine system, as laid down in the New Testament, must be received and submitted to most unreservedly. The unity of the church—not only in name but in fact—and the conversion of the world, must be recognized and labored for. To accomplish objects so desirable—so transcendently important, there is needed true, loyal, iron-hearted soldiers of the cross, the ruling passion of whose souls, is the love of God, and love to man. The merely ambitious, envious, sectarian spirit, must be crushed, as of Satanic origin.

It can be said in truth, and it has been most abundantly and joyfully realized by thousands of choice spirits of the parties of the day, that the present reformation, as regards the ancient gospel and ancient order of things, with their accompanying blessings, privileges and enjoyments, is far in advance of anything that has been plead since the great apostacy. It is emphatically a return to primitive Christianity, as impressed upon the pages of the divine volume.

The ancient apostolic gospel, has been restored in all its purity. Men are addressed by it as rational, intelligent, and accountable beings; and immediate confession and obedience to the Saviour, demanded. This discovery and practical presentation of the gospel, is sufficient of itself to constitute a man the benefactor of his race. This has not only been done, but professors of religion are now left without apology for their scandalous and ruinous divisions. The sinner is pointed to obedience as with the light of the sun; and the Christian is led infallibly to the true Church. The Saviour, as with the voice of thunder and a scathing blast of lightning, has denounced the unauthorized, ungodly schisms which exist under the pretended sanction of his Name; as if he ever gave countenance to their names or creeds!—or ever sanctioned their abuses of the gospel!



Our efforts may be derided; we may be insulted, mocked, and scoffed at; the most vulgar epithets may be applied to us: the pen of detraction and slander may subject us to the hatred and odium of many; but the impartial historian will award ample justice in transmitting to posterity a faithful narrative. These divine principles, acted out by our children, will redeem our names and motives from temporary obloquy; and the advocates of this Reformation will be hailed as the benefactors of the 19th century. But the most delightful reflection of all is, that the Saviour will award the plaudit, "Well done," at the great day, before an assembled universe.

Those of every party and every name, who have experienced the superlative bliss of intelligent submission to this divine system, have felt and acknowledged their gratitude to God, that their lives were spared to realize it; and they have felt and expressed their great obligations to those who were the agents in the divine administration, in bringing them into the glorious liberty and light of its gospel.

Facts are stubborn things. They are as stable as the everlasting mountains. They are as true as the needle to the pole. They baffle all the skill of the religious intriguer. They put to shame all the boasted achievements of the metaphysical hair-splitter. Is it nothing to rally and band together, within eighteen years, a respectable and intelligent party of 200,000 persons! Is it nothing to have swept from the arena everything but the Bible, as authoritative! Is it nothing to have repudiated all human names and distinctions! Is it nothing to hold up *the Church of God* as the only true Church! Is it nothing to restore the worship every Lord's day to primitive simplicity! We can scarcely calculate the immense sacrifice and expenditure of effort and means which have characterized the Reformation. And it has attained a consistency and firmness which will, in a few years, give an impetus to the cause, in evangelical effort, Bible distribution and missionary enterprise, which will astonish the most sanguine of the friends.

This is decidedly an age of improvement and revolution. And the religious world has profited as much, if not more, than any other class. Human creeds *originated* in corrupt times by corrupt men. Attempts were made to improve them through the dark ages; and they did improve in despotism and corruption. They reached the *ne plus ultra*, and the reaction commenced. Luther fought well, and achieved a noble victory. But he stopped short of the goal. A cumbrous mass of rubbish and pollution was shaken off, but it ended in a creed. From that century to this, some noble struggles have characterized some noble spirits. But their fate has been the same; they ended in creeds. We most cheerfully award to them all that they merit. We would not pluck a laurel from their brow. They failed to

reach the mountain top. We do not censure them. The world could not be revolutionized in a day. The sun does not emerge from the abyss in a moment.

These creeds have invariably made parties; and they have most uniformly been considered and acted upon as tests of membership and fellowship. At the commencement of this reformation, the sleeping lion was roused in all his ancient violence and fury. The thunders of his voice were heard over this vast Republic. There was a mighty shaking in the land. The creed seemed to be as sacred as a household god. Their traditions were as divine oracles. To invade them was to pollute the sanctuary.

The veterans of the reformation, then in the field, were not to be awed by the terrors of men. They were good men and true. Onward was the word, and onward they went. To retrospect the past is painful, but the task is forced upon us. The times have changed. Persecution has done its work. The creeds have had their day. They can not bear the light. And their odium is attempted to be whitewashed by the plea that they were declarations of the faith of the party, and were never designed as tests of membership and fellowship.

Some of the prominent Baptist preachers urge this plea; but we have great misgivings whether a solitary respectable association would indorse it, even at the present day. We rejoice, however, and thank the Lord for this approach to the reformation. It constitutes a new era in the history of the Baptists. And we do most fervently pray that they may persevere, until *these declarations*, covenants and creeds shall be committed to the flames, as worse than useless; until they shall lay aside the official designation of John the Harbinger, as a party banner—and until they shall agree, like true and loyal soldiers, to meet us on the Bible alone, that we may arm for the coming conflict and gain victories that would tell by the side of that on Pentecost.

It will not do to say, that the Baptists have not received any benefit from this reformation. If they have not, they are to be pitied. I can not, however, believe it. They have more mind—more intelligence and goodness than to permit such weighty displays of divine truth to pass by without improvement.

The thorough investigation and repudiation of human creeds was the result of this reformation. This is an achievement worthy of the nineteenth century. The distinguished parties of that day and this, are in favor of creeds, or whatever else you may choose to call them. But why the controversy upon the creed question, if they were not viewed in the light of tests? Why the effort of Dr. S. M. Noel, upon this subject, indorsed by the Franklin Association? Hear him, "Creeds formed or enforced by civil authority are usurpations leading to persecution and despotism, while those formed by voluntary associations of

Christians, enforced by no higher penalty or sanction than exclusion from mere membership, in the society, are not only lawful, but necessary, in the present state of the religious world." Here is proof positive, from the highest source—written by one of their most eminent divines, and sanctioned by one of their most respectable and distinguished tribunals, the Franklin Association. This passed as current coin, with the Baptist, through the length and breadth of this state. It can be said, with truth, that it was not limited to this state.

That nothing may be left to conjecture, he says: "By a creed, we mean an epitome or summary exhibition of what the scriptures teach." Dr. Noel was one of the actors in those scenes, and he had the means of knowing the estimation in which the creed was held. He knew, likewise, that the Elkhorn Association was constituted upon the Phil. Con. of Faith.

The following is the definition of another distinguished divine of that day:

"Creed is derived from the Latin word *credo*, I believe, and means simply that which every one believes, whether expressed by the living voice or exhibited in written language. It signifies, also, a system of evangelical truth, *deduced* from the scriptures by uninspired men, printed in a book, and made a term of ecclesiastical fellowship." This is marching up to the point like a man. There is no equivocation—no evasion. This is making a creed for some purpose. And when the whole truth is told, they are all made for a similar purpose. They may not always be enforced. They may be permitted to sleep for a season; but this proves nothing against the design and general practice under them.

At the commencement of the reformation, it was treated as Campbellism with a vengeance—and if members dared to commune with us they were severed from *their* body—and entire churches lopped off at a blow. They have, however, seen the folly of such conduct, under such covenants—and now they can very patiently and complacently retain some of these Campbellites in the bosom of their churches, and would gladly have more.

Authority is the very essence of a creed. The Bible creed is such, as all knowledge. It offends no one to say that this creed is a test of membership and fellowship. Then if these summaries or deductions of uninspired men, are no more nor less than the Bible, why not enforce them? The answer is evident. They know that their summaries differ from the Bible—and each party creed pronounces judgment of condemnation on every other, as the Bible does on all—and they are evidently alarmed, as they should be, lest the Saviour should hold them to a strict accountability for their temerity at the great day.

The Philadelphia Confession, the offspring of the London Confession, has distinguished the Baptists in America, as the other did in England. Persons admitted into their fellowship



were supposed to embrace their tenets and church government—and the Baptists have more than once been split into parties, because of a repudiation of the doctrines taught in their creed, as every one versed in the history of the Baptists must know.

If a member became dissatisfied, or attempted a change, he was treated as a factionist or malcontent. He was eyed with suspicion; and every one knows that this was peculiarly the case when this reformation commenced. If these summaries are mere declarations, for the satisfaction of others, it would be very easy to blot them out. And if they were blotted out, where would you find the Baptist name, and Baptist doctrines—or Baptist peculiarities? Not in the Bible, most certainly. You might search for a century, and you would never dream of an apostolic monthly meeting for business—or for a quarterly communion—you would search in vain for total depravity—personal, particular, eternal election—justification by the imputed righteousness of Christ—general atonement and special application, or final perseverance. Whatever of Christianity distinguishes them, may be found much more readily in the Bible, than in their creeds.

That party names and party tenets, as set forth in the creed, were treated in the light of tests, letters of dismission were made to correspond. Letters were asked and given, to commend them to a church of the same faith, and creed—and frequently, a specification of the doctrines of the church was embraced.

Within a few years past, in the presence of the writer and hundreds more, a Baptist preacher, now living in Louisville, and one of the most popular and respectable in their ranks, avowed that a creed was one of their distinguishing characteristics. A slight difficulty between him and one of his brother preachers called for the avowal. He was sent by another association to preach in the bounds of the Bracken Association, and was then laboring at Mayslick. It had been said that the Mayslick Church had no creed, and that the Bracken Association was in the same predicament. This preacher remarked further, that if the Bracken Association had no creed, as much as he loved them, he bade them farewell. This was repeated with emphasis. This preacher was sustained by one of the most aged members of the church, who repeated part of the creed. In the year 1830, the reformation was producing a great revolution in the minds of the people and members of churches. Some of the members of the Mayslick Church became alarmed; and they met and adopted a preamble and resolution. The resolution is as follows: "We whose names are hereunto subscribed, protesting as above-named against the reformation (falsely so called), are willing and determined to rally round the original constitution and covenant of the church, which has never been

disannulled—associating therewith the principles of the union between the regular and separate Baptists [see Articles of Union], which was adopted by the Elkhorn Association, when this church was a member of that body, and according to which we have acted ever since; which is a fact, as relates to Baptists generally, thereby occupying precisely the same ground we did before the confused and confusing system of things that have destroyed our peace and the peace of many of the churches among us. And that no person shall be considered a member of this church who will refuse to acknowledge the above by subscribing their names, or causing them to be subscribed, or who will encourage the above-named reformers." This document speaks for itself; and no person will question the fact that this church and association were governed by a creed; and their testimony justifies us in asserting the same in regard to the Elkhorn Association. It is in vain to deny or attempt to conceal the facts. The practice of this church and association is a specimen of the most intelligent and respectable Baptist churches and associations through the length and breadth of the land. This conduct may be considered an abuse of the creed. It was conduct that has prevailed with creed parties ever since their origin.

It is a matter of universal notoriety, that at the commencement of the reformation, we were reproached and denounced as Campbellites, because of the doctrine and practice taught. This very doctrine and practice have exerted a wonderful influence upon the surrounding parties, which they are unwilling to acknowledge.

We taught what we continue to teach; that faith is the result of the divine testimony; that repentance or reformation is the result of the divine motives; that obedience is the result of the divine authority; that baptism, to a penitent believer, assures the person of the remission of past sins, by the promise of the Saviour, which he bade his apostles to publish to the world,—“he that believeth and is baptised shall be saved;” that the Holy Spirit is promised to all them that obey; and that eternal life is conditioned upon a continuance in well doing. The practice was, and is, to present the gospel in its facts, commands and promises; and to demand of the sinner, in the NAME of the Saviour, an immediate submission to him, for immediate enjoyment. If the gospel and its practice were not, at that time, buried under the traditions of men among the party denominations, then we acknowledge it was not, and is not yet, plead by us. And it can be safely asserted, that the ancient gospel and order of things, as announced in this reformation, so far as our opponents are concerned, lie buried, to a great extent, under the traditions and speculations of men, although it has been, in many respects, of signal benefit to them.

Some persons *seem* to imagine that we are making a retrograde movement. This may serve to gull the simple and unwary. They ought to know better. If we were to retreat, where should we go to better our condition? What NAME is better than ours? We have been immersed into Christ. What covenant is superior to ours? We have the New Covenant, confirmed by the blood of Christ. What church affords a safer asylum? Ours is the Church of God. What discipline or code of laws is superior to ours? We have the divinely inspired code of heaven. For the loss of these, nothing can make amends. To add to these, would be to insult and reproach our divine Saviour and Lawgiver. To him we appeal.

One of the most prominent churches near this place, resolved to have a brief of their faith drawn up by their preacher. A prominent member, displeased with such a movement, assured the church that he would leave if the matter was pressed. The covenant was adopted, and he was true to his word. His friends were chagrined upon the loss of so valuable a member, and urged him to remain, upon the plea that they had, by the adoption of the summary, dispensed with the obnoxious Philadelphia Confession; and that the next step would rid them of that. A difference of opinion existing as to this, they resolved to put it to the test at the next church meeting. The subject was accordingly presented. One of the most aged, intelligent and respectable members rose and remarked, that the Elkhorn Association was constituted upon the Philadelphia Confession of Faith; and they had, by no means, dispensed with it. Some of the members were roused, and seemed disposed to make short work of it. The old men, seeing the danger, solicited a postponement of the question. It was granted; and that was the last of it. These veterans had not fought Indians, to be defeated by beardless boys.

Within the knowledge of all, the practice prevailed of praying for an outpouring of the Holy Spirit for the conversion of sinners; and although a great change has been wrought in the public mind in regard to it, yet it is still practiced by many, even among Baptist preachers. It was a source of great gratification to hear Mr. Waller, in the debate with Mr. Rice, denounce it as a great error, and that his Baptist friends were wrong in reference to it.

This infatuation led to the unscriptural practice of calling upon sinners to come to the anxious seat or mourners' bench, that prayer might be offered to God for the pouring down of the Holy Spirit to convert them. Was this practice condemned by the members, churches, or associations? If so, where is it? Have not the Baptists reformed greatly in this particular? And has not the light of the reformation almost brought many of them back to the primitive practice? The sinner is appealed to and made to feel his personal agency and responsibility; he



is told, that if not converted, the fault is entirely his own; and he is urged to immediate repentance and submission. Many converts are made under such preaching, and scarcely a mourner is left. How different from the practice some fifteen or twenty years past. In many instances, the mourners were more numerous than the converts at the close of the meeting, Is this no advance? Is this no benefit? Has not this been the result of the reformation? An urgent appeal for a prompt and immediate confession and submission to the gospel of Christ, was treated as a great heresy; and, to some extent, it is yet resisted.

How greatly changed are the Baptists in regard to experiences, as a test for admission into the church! The practice prevailed almost universally, so far as we are informed. There never was a greater departure from the law of Christ, and the simplicity of the gospel. An adjudication was held to decide upon the merits of what the person had felt and experienced. That was made the test; and the judgment of the church was the passport to obedience. What havoc has been made by departing from the simplicity of the doctrine of Christ!

Our prayer to God is, that there may be a speedy return to the divine simplicity of the gospel by all parties; and that confidence in the Saviour, love for him, and obedience to him, may inspire the whole fraternity to be emulous of each other in doing good.

J. T. JOHNSON."

In the very important article inserted above, from the pen of our evangelist, he speaks very justly of the great change that has come over the Baptists, as to experiences, getting religion, etc. Though they have made considerable advancement in practice, carried forward by the spirit of the times, still their unscriptural notions regarding conversion, and the evidences of pardon—their want of a clear perception of the simple terms of pardon, as propounded by Christ and the apostles, involve their minds, and consequently their teachings touching these matters, in the greatest confusion. Hence, all the revival machinery of the altar and mourning bench, with all the enthusiasm and fanaticism which such false views and such appliances are suited to promote.

The simple terms of pardon, as announced in the commission, and in the Acts of the Apostles, and infallibly illustrated in the cases of conversion recorded in that book, are matter-of-fact arguments—demon-

strations of the absurdity of the popular notions of "getting religion."

In all the accounts of conversions under the administrations of the apostles, there was no seeking for years, months, weeks, or even days, or a day, to come to the enjoyment of a sense of pardon or acceptance. The moment a sinner saw his lost and helpless condition, and inquired what he must do to be saved, he was told what to do, and at once did it, and rejoiced in the salvation of God.

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## CHAPTER XXII.—1846.

Report of success, Jan. 11—Labors at Blue Lick, in Anderson co., 25 accessions—Dr. Thurston's, 13 additions—Makes a long tour to Virginia, 148 accessions—Labors at Cynthiana, 13 additions—Attends the Annual Meeting at Caneridge, 34 additions—Meeting at Georgetown, 22 additions—Leesburg, 15 additions—Old Union, 5 additions—Mt. Sterling, 52 additions—Covington, 15 or 20 additions—Lexington, 31 additions.

Having filled the former chapter principally with an article from the pen of J. T. Johnson, we shall devote this one chiefly to reports of his meetings, with such reflections as may seem suitable. We give below the substance of his first report for this year. He and brother R. C. Rice were employed to ride as evangelists, by seven churches situated in the counties of Scott, Henry, and Shelby. The congregations were Grassy Springs, Midway, New Union, Georgetown, Shelbyville, Macedonia, and Newcastle. It is a joint report, though evidently written by J. T. Johnson.

"ANDERSON Co., Jan. 11, 1846.

Your evangelists affectionately report: That they commenced a meeting at Blue Lick, about midway from Lawrenceburg to Hardinsville, on the turnpike, where a few of the brethren have, much to their credit, completed a neat, large and comfortable house of worship. The meeting was commenced on the 3d, and continued until the 11th inst., at night. We had the company of brethren James Henry Rice and John R. Hullett, two of our able young evangelists, who are devoting their

lives in a most godly manner, to the good work. We commend them to the brethren most unreservedly. We were also greatly delighted in having the company and co-operation of our beloved and honored brother, Walter Scott, whose goodness and worth are commensurate with this glorious reformation. On Lord's day he delivered, to a very large concourse of people, one of his most eloquent, argumentative, lucid and overwhelming discourses, and sketched in a most masterly manner and style, "The structure and relation of the Christian religion." It was of great importance to the church and the community; and a common feeling of approbation and delight thrilled through every bosom. For about an hour and a half it was like a torrent.

How strange! That while this band of brethren number about 200,000, the man who was among those who commenced the advocacy and development of the principles of the reformation, and who commenced its advocacy in the Western Reserve in the fall of 1827, should still be among us and in good health!

The result of the meeting was 25 additions; of these, 18 were from the world, one from the Baptists, and six of the brethren living in the vicinity.

This is our first new year's effort. The brethren greatly needed assistance and were grateful for your kindness in sending help. And we feel grateful to the Lord for the success of truth. The brethren attached us greatly to them. Beloved brethren, you have great cause of rejoicing in the success of your efforts. We hope to continue worthy of your confidence. We pray the Lord that your goodly example may excite the brotherhood throughout the length and breadth of the land, to imitate you in the good work of converting the world.

Affectionately yours, J. T. JOHNSON,  
R. C. RICE."

No one can fail to notice in the reports of our evangelist, not only his supreme devotion to Christ and his cause; but also his love for his preaching brethren, and the especial interest he took in the young evangelist.

His second joint report is dated Jan. 16, Shelby county, 1846. It is made to the same co-operation of churches.

"Your evangelists would affectionately report: That we commenced a meeting at the school house near brother Thurston's, on the 10th inst., the day previous to the termination of the one at Blue Lick. The weather, although severe, was favorable. The brethren were alive to the cause. The people gave



us a favorable hearing; and the circumstances were favorable for a successful meeting. The meeting was continued until the 14th inst.; and our anticipations were realized. The brethren were made to rejoice in the addition of nine to the church from the world, and four from the Baptist, making thirteen. Thanks be to the Lord for his great goodness to us! Grace, mercy and peace to you, from our Lord Jesus Christ. J. T. JOHNSON,  
R. C. RICE."

In a letter addressed to C. Kendrick, dated at Georgetown, Jan. 26, 1846, our evangelist requests that the state meeting commencing on the Friday before the 4th Lord's day, in May, 1846, should be held with the church at Georgetown, as the church was anxious to have it; and as their admirable large new house would be completed before that time. In the close of this letter, he says to brother Kendrick: "Be so good as to notice, through the Journal, that the meeting will be held at Georgetown; and urge the brethren to be punctual. The consultations and co-operation that may grow out of it, may prove of infinite value. The notice had best be continued until the meeting. We shall expect elders and evangelists to make a sacrifice to be present.

In great affection, J. T. JOHNSON."

The meeting came off as expected, and was quite an interesting one; but our evangelist was not present. He was, as the sequel will disclose, at that time, laboring very successfully in the Old Dominion. I have not the means of knowing the precise time our evangelist left for Virginia; nor precisely how long he staid; nor the circumstances that gave rise to his going just when he did; but I knew him well enough to authorize me to say, he had reasons sufficient, or he would not have left the state meeting appointed at his own town, at his instance.

It will be recollected by those who have read the preceding chapters, that for many years, his fame as an evangelists, had procured for him repeated, most urgent solicitations to go to Virginia; and that while he had hitherto declined, he had expressed a desire

to visit the land of his birth and of his ancestors, and preach to them the gospel of the blessed God.

Sometime in April of this year, I judge, he and brother W. McChesney started on a tour to Old Virginia; as in the Harbinger for May we have the following from the pen of A. Campbell:

“Brethren J. T. Johnson and McChesney:—These brethren, so well known and so highly and deservedly appreciated in Kentucky, are now on a visit to the Old Dominion. They are laboring in Eastern Virginia. They are to visit Pittsburg and Bethany on their return to the great West. May the Lord bless their labors, and direct their journey to us full of the blessing of the gospel of Christ. A. C.”

M. Harbinger for '46, p. 300.

In the same volume, on page 358, we find a letter from brother McChesney to A. Campbell, dated at Richmond, Va., May 6, 1846, in which is the following: “The meeting is still in progress in this city. Thirty-six additions have already been obtained, and prospects are still bright for more. Brother Johnson will probably remain in the Old Dominion six weeks yet. We expect, *Deo volente*, to visit Bethany, on our return, which may occur sooner than we at present anticipate. W. R. McCHESNEY.”

From this letter, it appears that brother Johnson had been some time in Richmond, on the 6th of May; and, therefore, we are fully justified in concluding that, early in April, he must have started for Virginia. Brother McChesney was in bad health, and was unable, during a considerable part of the trip, to assist brother Johnson in speaking. He does not seem to have been with him when he visited Bethany, as he anticipated. The following notice of J. T. Johnson's visit to Bethany, appears in the Harbinger for '46, on page 477.

“We had the pleasure of a call, at Bethany, from our much esteemed, truly estimable, our much beloved and truly amiable brother J. T. Johnson, on his way

from the east homeward. He had an appointment in Wellsburg, and a good hearing of the citizens. His stay was short; but one made the good confession. We much regretted his inability to continue with us longer. The students having, for the most part, returned home, he had no great inducement to speak at this place. . . . The great secret of brother Johnson's great success, is his evident sincerity, honesty, and great earnestness—gifts of transcendent value—superadded to good sense, and a clear perception of the gospel facts, arguments, precepts, and promises, and a plain, clear, and emphatic expression, of them, in a familiar and intelligible style. A. C."

Doubtless, in the last sentence, brother Campbell has given the true secret of brother Johnson's success.

Brother Johnson addressed a brief letter to brother Campbell, during his tour in Virginia, which was published in the *Harbinger* for '46, on pages 318-19, giving an account of his success, etc. There were some mistakes in that report, as published, which a subsequent one enables me to correct. The following is the letter, as corrected:

"DR. PENDLETON'S, Louisa Co., Va., June 1, '46.

*Beloved Brother Campbell*—You doubtless will be filled with delight, to hear of the success of the good cause in the Old Dominion. We had forty-two additions at Richmond; sixteen at Hanover; at Yorktown, twenty-eight or thirty; at Caroline, twenty-six, etc.; making, in all, since I came to Virginia, one hundred and seventeen.

I have met many noble, choice spirits in this, the native state of my ancestors. So far as I have become acquainted with the preachers, I am more than gratified. They are true-hearted and loyal; and they can, and, I trust, will accomplish much, by the blessing of God.

The fires are kindling and burning in the state, and I look forward to a glorious harvest, before the close of the year. I hope to be with you by the 4th of



July. Brother McChesney is, I trust, on the recovery. The brethren are greatly delighted with him. He rendered me great assistance, while he could labor. I regret deeply his ill health." [Alas! that one so young, so accomplished, so amiable, so pious, so useful, so promising, should so soon have been taken from us! The writer saw him baptized, and frequently met him, and greatly loved him. But he is gone, and we would say: "Even so, Father, for so it seemed good in thy sight!"] Our evangelist adds: "You may ever feel gratified that you were instrumental in bringing him into the glorious freedom of the gospel."

Death had marked another one of brother Campbell's family as its victim. Brother Johnson, with a Christian father's heart all overflowing with tenderness, thus alludes to the fact, in the conclusion of his note. "I sympathize with you deeply, that death is making another inroad into your family. But oh! let the suffering be swallowed up in the delightful hope of meeting where purest joys shall crown eternity! Most affectionately yours, in the blessed hope.

J. T. JOHNSON."

About the middle of July our evangelist got home, after an absence of more than three months. The following characteristic letter presents, in brief, the results of his tour, etc.:

"GEORGETOWN, Ky., July 21, 1846.

*Beloved Brother Campbell*—I reached home on Thursday last, in safety, and found my family in good health. Praised be the name of the Lord for his goodness! I was greatly shocked, however, when I reached Lexington, to hear of the death of my beloved brother Joel Johnson, who became obedient to the faith the day [in March, 1831] on which I started on the Bible alone, at the Great Crossings, my birth-place. He was calm, firm, resigned, and triumphant in death. He was greatly beloved, and his death was deeply deplored. He has gone, as I trust, to reap the reward of the righteous.

In publishing the account of my meetings and success in Virginia, my letter has been misunderstood. The success, at Richmond, was forty-two; at Hanover, sixteen; at Yorktown, twenty-eight or thirty; at Caroline, twenty-six, etc., etc., making (including all the meetings) one hundred and forty-eight.

I hope to be able to visit Bethany during the fall, and spend ten days with you. We have one of the best houses in Kentucky; and the brethren would be greatly delighted to hear you, when you can find leisure to visit Kentucky. Yours, truly,

J. T. JOHNSON."

The following is the substance of his next report:

"GEORGETOWN, KY., Aug. 29, 1846.

*Beloved Brother Kendrick* — I have just returned from Cynthiana, where brother Gano and myself have been laboring for five days, and had a most delightful and profitable meeting. There were thirteen additions, in all, of a noble mold, calculated to exert a fine influence with the community. We left the community with the hearing ear — with fine prospects of many more additions. Most affectionately,

J. T. JOHNSON."

The annual meeting was held at Caneridge, Bourbon county, Ky., and brother Johnson attended it. The following is his account of it, which we insert entire:

"GEORGETOWN, Sept. 18, 1846.

*Beloved Brother Kendrick* :—

The annual meeting at Caneridge has just terminated. There were but few of our preachers present. Those of most experience were Josh. Irwin, B. F. Hall, Jno. Rogers, J. A. Gano, etc. Brother Morrow, Gano, and myself, continued till yesterday, making seven days. We had a most delightful meeting. The result was thirty-four additions, by confession and baptism! Oh! it was a heaven on earth to the relations of the converts! It was truly a season of rejoicing. Of the number was a most substantial, sensible teacher of music, who had been trained, from infancy, in the school of Presbyterianism. He arose, and in simple, but eloquent style, gave a brief sketch of his life, in which, to his great credit, he bore testimony to the piety and goodness of his parents. It was truly electrifying. He will, we trust, be of great service to the good cause. Every pupil, of a

good class, at that place, with the exception of three or four, is now a member of the church.

Much to the credit of the brethren at Caneridge, they raised, at my instance, \$67 80 cts., to assist brother W. R. McChesney in his trip to the West Indies, for the restoration of his health. It is to him a case of life and death. We hope and pray the Lord that he may recover.

At Midway the brethren have just closed a meeting of a few days, which resulted in thirty additions, as we learn! Oh! what a time of triumph! Yet our opponents say the reformation is a miserable failure!

J. T. JOHNSON."

The writer has a very distinct recollection of the meeting above reported, and shall never forget the appeal made by brother Johnson to the meeting, in behalf of brother McChesney. His health was still declining, and it was thought a southern trip might save him. Poor man! It availed nothing. The money, to defray his expenses, was most cheerfully raised, and he took the trip, and returned, and soon died. Oh! even at this distance of time, it awakens the saddest thoughts, and deepest regrets, that our dear brother should have passed away so soon, and that, perhaps, imprudence, on the part of our people, might have had something to do in bringing about such a result. He was a great favorite, and seemed to be a man of iron constitution; and our people were disposed to hear no one else scarcely, for the time being. Of course, if in this way he was injured, it was by excess of kindness. It seemed to me, he ought to have lived almost half a century more. But in the morning of life he was taken away, far away from the home and friends of his youth. Thank God, he had every comfort that strangers and Christians could give. We are disposed to apply to him a verse which was made for another, but which equally suits his case:

"Away from his home, and the friends of his youth,  
He hasted, the herald of mercy and truth;  
For the love of his Lord, and to seek for the lost;  
Soon, alas! was his fall, but he died at his post!"

Flushed with the success at the Caneridge meeting,



our evangelist and brother Gano repair to Georgetown and keep up a meeting for eleven days, so that it must have commenced immediately upon the close of the annual meeting as the report of that meeting shows.

“GEORGETOWN, Sept., 29, 1846.

*Dear Brother Kendrick:*—We have had a most delightful meeting of eleven days—brother Gano being the preacher; and the result is 22 additions. The prospects were as flattering as at any time during the meeting, when brother Gano was compelled to leave.

Most affectionately, yours, J. T. JOHNSON.”

The next report of our evangelist is as follows:

“GEORGETOWN Oct. 10, 1846.

We have just concluded a most interesting meeting at Leesburg. Brother Gano and myself were the laborers. We had 15 valuable additions. The brethren greatly rejoiced.

Yours, affectionately, J. T. JOHNSON.”

The following letter contains a report of a meeting at Old Union, with reflections highly characteristic:

GEORGETOWN, Oct. 14, 1846.

*Dear Brother Kendrick:*—

Brethren Gano, John Smith and myself, have just closed a pleasant meeting at Old Union, in Bourbon county, of five days continuance. The result was five additions to the good cause. If these efforts could be protracted for ten or fifteen days, much more good would be effected; but we are too frequently called off to other appointments. To-morrow we have to go to Mount Sterling, to make an effort there.

The congregations ought to be waked up to a sense of their obligations to sustain evangelists for the spread of the gospel throughout the length and breadth of this republic. It is astonishing to me, to see the apathy that prevails, and to witness the selfishness of the churches in this matter. They seem to be contented, so they pay a preacher to lecture them once a month, to reform their children and neighbors. I pray the Lord for a different state of things.

Affectionately, J. T. JOHNSON.

The meeting at Union having closed, our evangelist, with his much loved and valued fellow-laborer,

John A. Gano, repaired to Mt. Sterling, where, on the 16th of Oct., at night, to use his characteristic language, they "commenced operations." The following is the report of the meeting :

"MT. STERLING, KY., Oct. 22, 1846.

*Brother T. C. Kelley:*—Brother Gano and myself, reached here last Friday night (the 16th inst.), and commenced operations. The church being in fine order, we had a large assembly, and a faithful hearing. Up to last night, we have had 52 most excellent additions. Indeed, it has been one of the best meetings, thus far, that I have ever witnessed. Brother Gano has left this morning; but I have concluded to remain a few days longer, in the hope of gaining a few more, who are on the eve of obedience. I may not return home until the first week in November.

This church is liberal, and sustains, most generously, those who labor for it. I pray the blessing of the Lord upon the congregation.

This church is engaged with the church at Somerset, in sustaining an evangelist for the mountainous region in this state. Oh, that all the churches would practice as this! the truth would prevail.

I hope to see the day very shortly, when the remainder of our debt for the house of worship is paid, and when we can exert ourselves again in evangelical efforts.

In all affection, yours, J. T. JOHNSON.

During the month of November, he held a successful meeting in Covington; but like the Mt. Sterling meeting, it had not closed when the report of it was written. At this time, A. Crihfield was in Covington, editing the C. Journal, as the successor of C. Kendrick; and while the meeting was still in progress, he wrote the following notice of it, in which he pays a merited compliment to our evangelist :

"JOHN T. JOHNSON:—This distinguished evangelist has been preaching in our city for the last ten days. Up to the time of our going to press, some fifteen persons have been added to the church. Taking into view the many counter influences, this is as much as could be expected. Our Baptist neighbors, with Presbyterians and Methodists, it is certain, do what they can to hinder the operations of the principle of Christian union. For instance, if they find any one nearly ready to unite with us upon the Bible, they whisper that there is some outrageous thing among us that must be avoided. Editors and preachers

have told them so, and the hearts of the simple believe it. However, the truth is mighty, and will prevail. Had we a thousand men with the perseverance of brother Johnson, to what a triumph would our glorious cause be carried in a few years! May heaven prosper his way, and comfort him abundantly under all his labors."

Alas, that our talented brother Crihfield, who wrote the above merited eulogy of our evangelist and our cause, should have allowed himself, in an evil hour, under the influence of chagrin, mortification, ambition, to leave the Church of Christ, for the first born of Rome—to leave the church where were his convictions, the associates of his youth and riper years; and his longest, strongest, and most ardent attachments! The writer knew Arthur Crihfield for a full quarter of a century. And although he had faults—perhaps it might be said, many faults—yet he had many virtues. He was certainly a man of talents, and did much in his day for our cause, and would now, but for his unfortunate freak, stand up among us as one of our ablest and most useful men in his day. Alas, that his fame has been tarnished by that very silly movement. Poor Arthur! I think of the days of our youth, way back in 1827, when he first visited the writer here; and our frequent meetings and partings since, during a period of at least 25 years, until our last sad meeting and parting, in Harrison, O., when on his death bed. Poor man! I think his leaving us cost him, perhaps, his life. It was impossible that one so enlightened as he in the infallible correctness of our main position, could ever be satisfied with sectarianism. When, therefore, he had taken sufficient time to cool off, and looking about him, realized that he was not at home; that he was now trying to build again the things his whole life had been devoted to destroy, and to destroy the things that ought to be built up, his spirits were broken; and poor man, he came home to die. Thank heaven, that he lived to get home; and thus, as far as possible, repaired the mischiefs he had done. Arthur, with all thy faults, I love thee still.



I cherish, with a sorrowful pleasure, thy memory. I forgave thee; I hope God forgave thee, and thou art in paradise. Hast thou and our beloved Johnson met? Lord, thou knowest! May we all meet in heaven, never to part.

We close this chapter with a letter to Arthur Carihfield, giving an account of a very interesting meeting in Lexington, Ky., and containing, among several important thoughts, a beautiful and merited eulogy upon the character of our then very promising brother S. Church, who has since passed away, in early manhood.

“GEORGETOWN, Dec. 21, 1846.

*My beloved Bro. Carihfield:*—After I reached home from Covington, I was confined for a week by the toothache and a badly swollen face. Having been requested to hold a meeting at Lexington, I commenced operations there about two weeks since, assisted by our youthful brother Church, of Missouri. He remained with me about a week, and participated in an equal share of the labors. During that time, we were quite successful—having nine additions. I must be permitted to say, that brother Church, take him all in all, as to humility, piety, zeal, perseverance, simplicity, sincerity, freedom from affectation, close reasoning, and genuine eloquence, I have not met his superior. I pray the Lord that he may ever be the child of nature and grace, and that he may have a long life to spend in the best of all causes.

As he left for Missouri, brother Curtis J. Smith came to my assistance, and labored a week longer. Within this time, we increased the additions to 27. I concluded the meeting with four more additions—making in all 31. Our aged and venerable brother Creath came in at the night meeting, and gave us some of his refreshing, tremendous and thrilling exhortations. The prospects were so flattering, that brother Creath prevailed on to speak to-day and at night. And if compatible with my arrangements here, I may meet him there again to-morrow.

The brethren were made to rejoice greatly. They were in a fine humor to hear, and made noble sacrifices for the cause. Their generous contribution to me will ever be remembered with gratitude; and I pray the Lord to reward them a thousand fold.

Brother John Curd has removed near the church at South Elkhorn, and taken his membership therein. By his instrumentality and the co-operation of the members, that church is becoming an example to all around her.

They have it in contemplation (and I hope to see it shortly), to raise a fund of a hundred dollars or more per annum, for the spread of the gospel in destitute regions. The Lord bless them.

Remember me, most affectionately, to all the brotherhood in Covington. As ever, your brother in the Christian hope.

J. T. JOHNSON.

N. B. The above is the organization and co-operation that would convert the world. A larger machinery is too cumbrous. It will break with its own weight. The responsibility must be brought home to the church and its members. Thus will be effected the greatest amount of good.

J. T. J.

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## CHAPTER XXIII.—1847.

Contents—Meeting in Georgetown, 6 accessions—Dr. Field—Ultraisms—Meeting in Louisville, 13 additions—Co-operation, etc.—Meeting at Versailles, 12 additions—Meeting at Covington, Elizabethtown, Boston, Bridgeport, Turkey Foot, 19 additions—New Union, South Elkhorn, New Castle, Georgetown, 49 additions—Address of J. T. Johnson—System of Finance—Remarks by W. K. Pendleton.

We introduce the subject of these papers with an account of a meeting in January of this year. The following is the report:

“GEORGETOWN, Jan. 18, 1847.

*Brother Crikfield*:—We have just closed a most important session here, with six additions. The brethren were greatly benefited, and the cause was made to occupy high ground. Brother Gano was the laborer, and exerted himself most faithfully. His efforts were, as usual, happy and successful.

I was perfectly astonished at the sweeping denunciation of Dr. Field. I regret most deeply that he has assumed such an awful responsibility, and has taken such an unenviable attitude. Such sweeping denunciations always find their level. May the Lord have mercy. Yours, affectionately,

J. T. JOHNSON.”

It is believed that our people are mostly a unit, in their cordial rejection of the doctrine of materialism.

Still, if persons would hold their materialistic notions as mere opinions, and not make a hobby of them—not be constantly pressing them upon the consideration of those who do not wish to hear them—they would be tolerated. Drs. Thomas and Field, and those with them, think themselves badly treated, and feel justified in denouncing us as abandoning the great principles upon which we set out—as opposing free discussion—as assuming popish grounds, etc. But it ought never to be forgotten, that, although the right of free discussion is a most glorious and invaluable right, it has been greatly abused, and is liable to great abuse. And if we would use it, as not abusing it, we must not fail to discriminate between the spirit of earnest, honest inquiry after practical, saving truth; an ardent desire to know the truth for the sake of its practical advantages—in a word, we must distinguish between the spirit that seeks to know the truth for the good of man and the glory of God, and that selfish, lawless, curious spirit, that loves abstractions—extreme positions—that loves agitations—that delights in stirring questions “which gender strifes, rather than godly edification.” Precisely such are the questions relating to the materiality of the human spirit. And precisely such are all ultraisms in politics and religion. And, yet, the advocates of these ultraisms—these extreme positions—take great offense, and feel themselves greatly scandalized, because we will not encourage their endless strifes of words to no profit, but to the subverting of the hearers. Brethren (for we have one Father), we refuse to hear you, because we fear God and love you. Drs. Thomas and Field have been laboring to build up their isms for almost a score of years. What have they done for God and humanity? Where are their trophies? Mistake us not then; we are not opposed to free discussion that promotes the purity and peace of the church; but we are opposed to all discussions that have nothing practically good connected with them.



There is nothing necessarily saving or damning in materialism. Let it go, then; and let us preach Christ and him crucified. Where is the man who has turned his back upon our cause, and sought to put it down, that has prospered? Take care! The cause is God's, and must prevail. 'Tis hard to kick against the pricks.

John T. Johnson was eminently a practical man, and therefore grieved to see a spirit of speculation on questions of no practical value, disturbing the peace of the churches. As illustrative of the true spirit in regard to these speculations, we are disposed to introduce an anecdote of Elder Reuben Dooley, a fellow-laborer of B. W. Stone, in the beginning of this century. He was a man of a truly catholic spirit—of strong common sense and deep piety. His whole soul was thrown into the evangelical work; and he labored night and day in poverty, to convert sinners. He had no taste, therefore, for vain and idle speculations, nor time to devote to them. A world was perishing, and he labored to save all he could. He was, however, occasionally annoyed by speculators. Upon one occasion, after meeting, our preacher was seated by the fire—his soul absorbed in the great things of God and religion. A believer in the future immortality and salvation of the brute creation, whose small soul was so full of that one idea, that he could think and speak scarcely of anything else, was present, and belaboring our preacher with his arguments, to make him feel, as he did, the importance of the salvation of dogs. The preacher, greatly concerned for the salvation of men, could not feel the force of his logic; and having no interest in such free discussion, about the salvation of snakes, etc., he turned to him and thus addressed him: "Sir," said he—pointing to a cat that was enjoying a repose upon the hearth, "if you can convince that cat that it will be made immortal, it will, perhaps, be benefited by it;

but, for myself, I have not the slightest interest in the subject whatever."

This, of course, was the end of the argument. And certainly he treated him right, and so we ought to treat all such questions. We have no time to spare to such unimportant matters. Questions involving heaven and hell, salvation and damnation, are being pressed upon our consideration, and are demanding solution. Let these be settled, and when our state is fixed for eternity, *then we may have time* to look into these curious questions.

In February of this year, J. T. Johnson held a meeting in Louisville. The following is the report of it as given in the C. Journal for this year:

"CITY OF LOUISVILLE, Feb. 26, 1847.

*Brother Orihfield*:—I have just closed a meeting of some days at this place, assisted by brethren A. Kendrick and Begg. We had a most profitable and happy time.

Our chief labors were at the first Church of Christ in the city. Nine were taken, and eight of them were baptised. Five of these were of the Institute for the Blind. One of these, about twelve years of age, was considered rather young, and time was taken to ascertain more satisfactorily, as to his fitness, according to the Scriptures. This Institution is a most valuable one for that unfortunate class; and the managers are worthy of all confidence. I should not be surprised if two of these youths should become valuable preachers.

Four more additions were made by brother Kendrick to the 2d Church during the same time.

We have had a most delightful time. The basement story was so crowded on several occasions, that many could not hear.

Brother Kendrick administered baptism this morning in a most solemn manner, in the baptistry of the 1st Baptist Church, by their kind permission. We feel under great obligations for the favor; and I do trust these kind offices will speedily bring about union and love—re-union between us. I pray the Lord to bless them.

Most affectionately,

J. T. JOHNSON."

Every little kindness on the part of the Baptists, excited in his ardent nature, the hope of a union with them. But these hopes will likely never be realized. The Baptists, I fear, as a party, will never take the apostolic ground of union. Many of them, as indi-

viduals, are doing it, and I hope the number will greatly increase.

About the time of which we write, a great deal was said in our papers, on organization and co-operation; and there seemed to be considerable diversity of sentiment among our different writers. Our brethren have always been, I think, very justly afraid of great combinations, or organizations; others carried their views of the independency of the churches so far as to be afraid of all co-operation. I hope we may finally learn the golden mean, and occupy it, between these extremes. J. T. Johnson was no idle spectator of this controversy. He was, however, pre-eminently a working man, and he believed our brethren were theorizing too much, and doing too little. It was his judgment that the differences between our writers amounted to but little, and might easily be harmonized. He, therefore, took up his pen to show how the brethren might be brought to an agreement. But he was tired of the mere theorizing on the great question of evangelizing, so near his heart, and wrote more especially to stir up our people to work. The article is well written, and its thoughts deserve a candid consideration. It is taken from the C. Journal for 1847. The following is a copy of it:

#### “ CO-OPERATION.

*Brother Crikfield*:—When we come to understand each other upon the subject of Co-operation and Organization, my impression is, that there will be but little, if any, difference. I have read the piece of brother Taffe with great pleasure, and I can not, as at present advised, perceive its unscripturality. His appeal for the funds is made directly to each congregation. But as the funds of one church may not be sufficient to accomplish the desired object, in constituting an evangelical mission, his next appeal is to one or more churches. The funds being raised, he considers each congregation as having a right to be heard in the selection of the evangelist. It is admitted, if I understand him, that the congregations, separately, have the scriptural right to ordain evangelists; but that other congregations have a right to say whether their funds shall be appropriated to his support. It seems to me a clear question, that when



a church is appealed to for her funds in such a case, she must necessarily have a judgment; for it is an accountable act of stewardship.

I take it for granted, that our brotherhood is entirely opposed to the ecclesiastical councils and confederations which have existed, or do now exist. The desire is, that we may act in harmony and concert; and that what can not be achieved by a church, may be by a united effort. I am, however, firmly convinced that there is more written than is profitable, and a vast deficiency in action. It appears as if all the time was to be devoted to talking and writing. I confess I have been gratified at the ground assumed by brother Rains. His experience, age, talents and purity, should induce any of us to pause, if he says beware. I do not, however, discover any direct opposition to brother Taffe's positions. But if there should be, would it be unkind to ask all the brethren for an armistice, and each one to strive who shall soonest have the congregation of which he is a member, doing something worthy of record in heaven?

I am willing to admit, that the evangelists (as I am of the number), have been at fault. We have not done all we could have done—and it has not been done in the best manner. But I think we have done nearly as well as could have been expected from inexperienced persons in so important a cause, surrounded as we have been, by such unfavorable circumstances, and opposed by such herculean efforts.

This being so, is it not true, that those who have had charge of several congregations for teaching and instruction, have been equally in fault? Except in a few rare instances, where have these teachers brought the congregations in their charge, under proper regulations in these great fundamental matters?

Suppose the Saviour were to appoint the 4th day of July next, at some central point in this state, at which each congregation should render an account of the amount they had expended annually, in two grand items of distributing the Bible and in sustaining evangelists, what would be our condition! How should we feel? And if the congregation will not act, will that relieve us, individually, from the obligation? O! that we may, one and all, so act, that we should not feel ashamed, at any moment, for the *world* to know what we are doing for the good cause. This year is a crisis to us; and I pray the Lord we may be equal to its exigencies.

Yours, etc., J. T. JOHNSON."

In March of this year, our evangelist held a meeting in Versailles. C. J. Smith was, at that time, the stationed preacher of that church, and J. N. Payne and Enos Campbell then resided there. Bro. Payne, whom I knew intimately for at least a quarter of a

century, was a good man and true. He loved the cause of the Divine Master, and did much in his day to promote it. But J. N. Payne has gone from his labors to his reward, as we trust.

The following is the report of the meeting:

“GEORGETOWN, March 13, 1847.

*Brother Carihfield*—I have just closed a meeting of ten days, at Versailles, assisted by several of my highly-esteemed and beloved fellow-laborers in the good cause. We were greatly interrupted by rain and snow; yet we had the happiness to witness twelve accessions.

The church is under the pastoral care of C. J. Smith, who takes a deep interest in the welfare of the church. By the blessing of God and the joint efforts of the members, this church has it in her power, and is destined, to accomplish great good.

I left the brethren in a fine state of feeling, and greatly refreshed with the meeting and the success attending our labors. Brothers J. N. Payne and Enos Campbell, who reside in the town, and brother Taffe, were with us. Brother Morton reached home from Alabama a few days before the meeting closed. I expect to accompany him to Alabama during the spring.

Most affectionately,

J. T. JOHNSON.”

In the close of the above letter, our evangelist speaks of accompanying brother W. Morton on a tour, in the spring, to Alabama. The writer has no means of knowing whether he took that trip or not. For some three months we have no account of him. Had we unbroken files of all our papers, we should be able, doubtless, to tell where he was, and what he was doing, during this period. He may have spent the most of that time in the contemplated southern trip. But however all these matters may have been, we rest satisfied that one whose whole life was a war upon indolence, was engaged as he ought to have been. The first sight we get of him again, is in Covington, Ky., in the beginning of July. The editor of the Journal, A. Carihfield, publishes in his paper the following notice of a meeting, held at that time, by J. T. Johnson and S. J. Pinkerton:

“On Saturday, the 3d July, brother J. T. Johnson and brother S. J. Pinkerton arrived in our city and commenced a protracted meeting. They labored with great zeal and earnestness

for several days and nights, with no other success than gathering in a number who had removed to the city, but who had not taken membership before. Brother Johnson returned home on the 8th. Brother Pinkerton continued the meeting. Four were added on Saturday night, by confession, and were baptized on Lord's day, the 11th. The meeting closed on Lord's day night. Much good resulted from this meeting. The congregation was edified, and the people were instructed. We hope that the seed sown will spring up into a copious harvest."

The following, from the pen of our evangelist, gives an account of his labors for the month of August:

"GEORGETOWN, Sept. 9, 1847.

*Dear Brother Crihfield*—I have had several good meetings recently, at Elizabethtown, Boston, Bridgeport, and Turkeyfoot, embracing the last month past; and the accessions, in all, were nineteen, beside great good in leavening the public mind. This labor has been performed at the request of the co-operation for the Eighth Congressional District. What a field of labor is before us! Oh! that the churches would awake to a sense of their obligations, and make a call upon every valuable evangelist in the state!

Most affectionately, J. T. JOHNSON."

We give below the results of the labor of our evangelist for some four or five weeks, embracing a part of October:

"GEORGETOWN, KY., Oct. 15, 1847.

*Dear Brother Crihfield*—Within the last four or five weeks we have had some very pleasant meetings. On the third Lord's day in September, we had a meeting of several days at New Union. The co-laborers were brethren Samuel J. Pinkerton and Church. There were fifteen additions.

The fourth and following Lord's days a meeting was held at South Elkhorn—the co-laborers were brethren J. Creath, sen., Wm. Morton and Church. When I left, there were sixteen additions. The meeting continued two days longer and fifteen more additions were made—making thirty-one.

The first Lord's day inst., I held a meeting in New-Castle, in conjunction with brother S. J. Pinkerton. Three additions were had.

Brother S. J. Pinkerton came home with me, and held a meeting of several days, at this place, which resulted in three additions and great good to the church.

Brethren Hulett and Crawford held a meeting at Harrod's



Creek, embracing the fourth Lord's day in September, and the first in October, and obtained forty-one additions. Brethren Young and Gano have just closed a meeting at Old Union, with thirteen additions.

Praise the Lord, oh! my soul. Yours, J. T. JOHNSON."

After the above report, we hear nothing from J. T. Johnson, as to his evangelical labors, for some three or four months. He perhaps spent the winter in the south, as, early in the year, 1848, we find him in Arkansas, laboring very successfully, as we shall see in due time. Meanwhile, our evangelist, intent upon developing all the resources of our people, for carrying forward the benevolent purposes of God, in reference to the Church and the world, elaborates with much labor and anxiety what he denominates "A scriptural system of Finance for the Churches of Christ in Kentucky;" and it is first published in the *Christian Journal*, and subsequently in the *Millennial Harbinger*, with a commendation of it by W. K. Pendleton. We have concluded to close this chapter with this system of finance, together with J. T. Johnson's address accompanying it, and brother Pendleton's recommendation of it. Doubtless, if our churches would adopt some such equal system, suited to develop all our resources, in this direction, it would be productive of incalculable good. But we leave the documents to speak for themselves.

#### "ADDRESS OF J. T. JOHNSON,

DEDICATED TO THE CHURCH OF CHRIST IN KENTUCKY.

*Beloved Brethren:—*

If the undersigned has any claims on your confidence and gratitude, you are entreated to read and consider what is herein presented with the design of advancing the cause in which we are engaged, and for the success of which we have pledged our lives, our fortunes, and our sacred honor. Be persuaded to read; and to read deliberately. Read, in order to a decision that shall stand the test of Him who is to judge the quick and dead. The subject now matured and presented for your adoption and active co-operation, has cost the writer much reflection and deliberation, and labor and painful anxiety; and it has been, and is yet, a burden upon his soul. You have it in your

power to remove this burden by a practical exemplification of the system to which your attention is herein invited.

So far as known to me, there is no system of Finance, worthy the name, in any church in Christendom. This effort is designed to supply the deficiency. The Christian religion is the essence of benevolence, and the church, to say the least of it, is the most benevolent institution on earth. It is *emphatically the Lord's* dispensation of benevolence; and it embraces all of God's creation, with all its wants.

If we would have an individual, a family, or nation, to exhibit gigantic power, they must have an efficient, energetic, ever-active system of finance. They are weak, inefficient, and powerless without it.

The deplorable condition of the church, and of religion in general, and especially the awful condition of the heathen and infidel world, demand this effort. Under the present zigzag, oscillating, confused, uncertain, and unscriptural state of things, nothing can be accomplished answerable to the demands of the Lord, or worthy of his honor. We can not have prompt decision and action. The crisis calls for it in a voice of thunder. Instead of finding a shelter from the storm, a retreat from persecution, a home for the wanderer, and relief from poverty and wretchedness in the Church of Christ, all these seek refuge in the *so called* benevolent societies of the day. The following plan is judged scriptural, and it would neutralize all such temptations:

It is believed that the church is composed of a community unsurpassed by any on earth; and that it is prepared to meet any exigency or call that may be made upon it, provided it is scriptural. If we desire that our children shall become valuable members of society, they must be kept actively engaged in business, and made to feel that society is partly dependent upon them for all that is good and great. If we desire, then, to be benevolent, without extravagance, a continual draft must be made upon their benevolence according to system.

If we would prevent apostasy, they must be made happy and delightfully engaged at home in all kind and good offices; and they must be made to feel their importance. So of the Church of Christ. The Christian philosophy demands the discipline and active co-operation of every soldier of the Cross, old and young, male and female, as the Lord has prospered and blessed each one with the means.

The following system or plan is presented for adoption by all the churches; and it is deemed to be scriptural—Because, 1st. It is weekly, 1 Cor. xvi, 1, 2. 2d. Because it is voluntary. 3d. Because it is as the Lord has enabled each one. And 4th. Because it includes all the Disciples.

It will be perceived that the contribution ceases in cases of

death, removal, or inability; and that it may be increased or diminished, as the circumstances of the party may justify.

Here we have system—flowing on in an unruffled, overpowering, and constant current of benevolence, commanding the admiration and commendation of the world.

To consummate the work, the action of the church is indispensable. It seems to be expedient to adopt the following plan:—

*A Scriptural System of Finance for the Churches of Christ in Kentucky.*

The Church of Christ at —, impressed with the importance of adopting and practicing a scriptural system of finance, with the design of sustaining—1st. The Pastorship of the church, with the expenses incident to the worship. 2d. The relief of the poor and needy, the sick and afflicted, the widow and orphan. And 3d. The proclamation of the gospel in destitute parts at home and abroad, and the dissemination of the scriptures all over the world; has resolved to attend to the weekly contribution as the Lord has prospered and enabled the individual members, male and female, old and young. And in order to the accomplishing an object so ardently desired and so infinitely important, it has been considered expedient to adopt a classification system, rating from 5 cents per week to 50 cents, or 100 cents, as the case may be. Thus, 1st. Class, 5 cents; 2d. Class, 10 cents; 3d. Class, 15 cents.

For convenience sake the names may be obtained in an alphabetical form, and the amount they can afford to contribute may be placed in a column opposite their names. These names and amounts may be transferred to a book comprising the Classes. For example:

1st. class, 5 c. per week.		2d. class, 10 c. per week.		3d. class 25 c. per week.	
A. B., daughter,	5	C. B., mother,	10	D. B., husband,	25
B. C., do.	5	A. C., do.	10	D. C., do.	25
C. D., do.	5	A. D., do.	10	B. D., do.	25
A. E., son,	5	C. E., daughter,	10	D. E., bachelor,	25
B. F., widower,	5	C. F., widow,	10	D. F., "	25
" " "	5	" " "	10	" " "	25
" " "	5	" " "	10	" " "	25

The above is a specimen of the Record Book of the Church, to be preserved sacred by the Clerk. To perfect and carry into execution the above, the church can appoint—

1. A committee of three or seven members, of experience, to superintend and put in execution the system adopted, and to disburse the funds.

2. A committee of three or seven female members, of experience, to superintend and relieve the necessities of the female department.



3. The Clerk to act as Treasurer; whose duty it shall be to furnish each class with a list of their names, and receive and receipt for the contributions when paid.

4. Each class shall select its own receiver or receivers, collector or collectors, who shall receive the contributions and pay the same weekly as they are paid to the Treasurer.

5. The Committees, Clerk, and Receivers shall make a quarterly written Report to the church.

6. One tenth (or more, as the case may be) of the contributions shall be reserved for the poor, the widow and orphan, or disabled preacher.

7. One tenth (or more, as the case may be) shall be expended in the proclamation of the gospel in destitute parts, at home and abroad; and in the dissemination of the scriptures.

All cases of expenditure are to be examined narrowly, to prevent imposition.

J. T. JOHNSON, Elder and Evangelist,  
*in the Church of Christ at Georgetown, Ky.*

The above is adopted by the church at Georgetown, Ky. "

*Remarks.*—Our readers have thus presented to their consideration, the 'financial scheme' of our beloved brother Johnson for which we pray their unprejudiced examination. We wished to insert it in our last number; but other matters, claiming precedence, crowded it out; and even now, to make room for it, we are compelled to intermit some of our serial articles, as well as postpone other valuable contributions from abroad. Accompanying the scheme of brother Johnson, brother C. Kendrick has furnished us with a very elaborate and earnest commendation of it—with a serious and impressive appeal to the brethren, at once to adopt it. This, we regret, we can not *now* present to our readers. As the subject, however, is one which we hope to see kept before the minds of our brethren for many days, even until the great end we so much covet may be attained, it may not be unfortunate, that brother Kendrick can not now be heard.

The scheme itself is evidently a work of much earnest reflection, and its easy practicability and great efficiency, if carried out, ought to commend it to every congregation alive to the high responsibilities under which they are placed by the distinguishing favors of the great Head of the Church. There are some persons we know, and we fear too many, who are ready to resist, 'even unto death,' every plan for advancing the standard of the Cross, no matter how wise or unexceptionable it may be, which is not an exact 'duplicate' of something in the book—men who talk as though they thought the Bible were a sort of handbook by which they could find out the exact *locale* of their meeting-house, determine by what door they should enter, fix the precise time o'clock for assembling, and even ascertain the

very pew in which they should sit during their devotions. But this is no reason why good men, who feel that God has not only called them to a good work, but enlarged and enlightened their minds for its accomplishment, should fold their arms in indifference and look upon the wastings of Zion in silence. No; there are men, a plenty, whose jealousy is not so one-eyed as to see only the danger which threatens their purses, snug albeit they be in their pockets—men and women who look alike to the danger which hangs over their unfaithful stewardships, and who will rejoice to take hold of anything which is adapted to the contingencies of the cause for whose honor and success they have pledged themselves to forsake all. Christians should be no temporizers. Their reward is of God—not of men; and they should not fear to proclaim what they believe for his glory. Many may oppose it, and cry, ‘*A ghost! A ghost!*’ but no matter, the upright and good will cleave to the good, the beautiful, the true, and that which honors God and promotes the happiness of man by the spread of the gospel, will be respected, and must finally prevail. But more on these topics again. Meantime, we trust this good work of our devoted brother will not be suffered to lie on the table till it be forgotten. W. K. P.

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## CHAPTER XXIV.—1848.

A month's labor in Arkansas—Three Churches organized, some 75 additions—Labors at Parker's Stand and Caneridge, 3 accessions—Grassy Springs, 12 additions—Meets elder J. Creath, Sen., for the first time after his blindness—Flat Rock, 7 additions—Baton Rouge, 38 additions

In the early part of this year, we find our evangelist some 1500 miles from home, in his 60th year, laboring with all the energy of a young man, and with great success, in Arkansas.

He visits Little Rock, Van Buren, Fayetteville, Clarkesville, and thence by Little Rock, he returns home. Organizes a church at Fayetteville, composed of some 50 members—among which were four able lawyers (enough to save or destroy almost any church), one able physician, and one distinguished preacher from the Presbyterians; organized a church at Oakland, with some 40 members—the whole neighborhood being with us in sentiment and feeling. He

also seems to have organized a church at Van Buren. But we give place to the letters of our evangelist, and let them speak for him:

“VAN BUREN, March 7, 1848—Tuesday morning.

*Beloved Brother Campbell:*—I am here, in good health, about 1500 miles from home, laboring in the good cause of the reformation, for which you have sacrificed so much, and nobly struggled, for a quarter of a century. The success has been far beyond the expectations of the most sanguine. Thank the Lord that your writings ever fell in my way! I shall ever feel the debt of gratitude that you taught me how to read the Bible, the book of the Lord. It imparts to me a happiness that no language can tell.

1. I stopped at Little Rock with brethren Rice and Dearborn, one of your pupils, and labored a week. There were about 7, or 8, or 9 additions when I left.

2. I reached here and labored a week. The result was 12 additions, amidst a cloud of opposition and the smoke of mysticism, which had been raised by a revival effort of the sects.

3. I visited Fayetteville, 52 miles north, and labored 12 days with great success. We had about 35 additions, and organized a church 50 strong, with elders and deacons. We have four able lawyers, an able physician, and a distinguished preacher of the Cumberland Presbyterians, in the congregation. I left them rejoicing!

4. I returned to Van Buren, and visited Oakland—a fine population, 10 miles from this place. In five days we had about 18 or 20 additions, and organized a church 40 strong, with elders and deacons. The entire neighborhood is with us in feeling and sentiment, so far as I could ascertain. The combined powers of opposition can not peril the cause at these places. We gained some from the Presbyterians, the Cumberlands, the Methodists, and Baptists. We had a fine hearing, and many are convinced, who will, I trust, finally submit.

Brother Graham was with me several days at Fayetteville, and his eloquence and power were greatly appreciated. He obtained several scholarships there and here; and the prospect for subscribers for your invaluable Harbinger, is good. I expect to start in the stage in the morning for the Rock. I had one baptism here on Lord's day. I expect to organize this church to-night.

You could do great good by taking a travel next fall to the Rock, and thence on this route to St. Louis. I might agree to accompany you. This is a great country. The success of this precious cause, is the only motive that could induce me to make such immense sacrifices of domestic happiness.

J. T. JOHNSON.



CLARKSVILLE, ARK., March 20, 1848.

I have been here since Thursday night. The people have given a fine hearing, and the public mind has been greatly enlightened. I regret that I can not stay longer. This morning (Monday), I start in the stage for Little Rock, for home. We ought to have a first rate evangelist in this state. The face of things can be changed in twelve months. I defy the combined opposition at Fayetteville, Oakland, near Van Buren, and that region of country. This is a fine country, with a good population, and the reformation will prevail. The people here have never before had the matter properly set before them. Another effort here would establish the cause. O! that our brethren would awake!

J. T. JOHNSON.

In the close of his first letter, above, he thinks brother Campbell might do great good by a visit the coming fall to Little Rock, and thence to St. Louis; thinks he would agree to go with him; thinks we ought to have a first rate evangelist constantly in the field in this state; that he could change the whole face of things in twelve months; that the cause is so well established at Fayetteville, Oakland, and all that region, as to defy all opposition; that this is a fine country, with a good population; and the reformation, as a matter of course, must prevail; that another effort here would establish the cause. Hopeful, happy man!

For some four months from the date of his last letter above, we have no means of knowing the whereabouts, the labors, and the results of the labors of our evangelist. Doubtless, the want of regular files of the E. Reformer for the year '48, is the cause of our having no news from him during this interim.

In August we have our next report from J. T. Johnson. It will be remembered, that during the year just past, the Mexican war was on hand; and that this, of course, was unfavorable to success.

The following is the letter of our evangelist:

GEORGETOWN, Aug. 4, 1848.

*Beloved Brother Kendrick*:—I have just returned home from a tour of two weeks in Bourbon county, at Parker's Stand and Caneridge. We had a most pleasant time, except the great drawbacks by rains and the return of the volunteers, which

produced great excitement, and drew more people to Paris than were ever there, perhaps, at any former period. We had fine prospects at Parker's Stand, and I am confident the effort would have been crowned with success, but for the withdrawal alluded to above.

At Caneridge, the rains on Friday, Saturday and Lord's day, greatly reduced the congregation; but on the three following days, we had a good hearing, and three confessions and immersions were the result of our labors; indeed, we never fail at Caneridge. I anticipate much more good to result from our labors at both these points. The profuse liberality of the brethren on this trip, made me greatly their debtor. I hope to pay up.

The Female Orphan School at Midway, has become a great favorite where I have labored, and when an effort is made to endow it, I anticipate results most glorious. The brethren and sisters are alive to it as 'really and substantially, from first to last, and all around, a Christian institution.'

Elder Sam. Rogers, a devoted, able and pious servant of God, was with me all the time. His real worth is not sufficiently appreciated. He is about my age, and has been laboring in the good cause more than a quarter of a century. He is poor and needs to be sustained. It is worthy of the churches to keep him in the field constantly as an evangelist. He has no dread of the *mountains* and *wilds*, like some of the soft hands. Evangelist E. A. Smith, the man of God, fell in with us the last day, and made a small collection for the American and Foreign Bible Society, for which he is acting as agent. They will do much more hereafter. I think the brethren ought to be urged to their duty on this subject, and I hope they will be prepared to meet brother Smith at the co-operation meeting in September, at South Elkhorn.

I regret that the editor of the Ch. Mirror differs with us on this subject; and especially, that he has made such a deep thrust in his July No. But thank the Lord, we have learned to differ and love as brethren. Most affectionately,

J. T. JOHNSON,

Evangelist for the Church of Christ at Georgetown.

The above letter is highly characteristic. Perhaps, during the entire period of the evangelical labors of J. T. Johnson, he never spent two weeks with as little success, as during the tour above reported. Still, nothing daunted, he says: "We had a most pleasant time." True, he adds: "except the drawbacks of the rain, and the return of the volunteers" from Mexico, which took almost everybody to Paris. The

“prospects” were fine, and but for these causes, “the effort [at Parker’s Stand], would have been crowned with success.” At Caneridge, it rained for some three days; but the last three days were good, and there were three immersions. Caneridge, with him, was a favorite point, as indeed, he was a favorite there. He adds: “We never fail at Caneridge.” He is happy in what was actually accomplished on this tour; but this is, by no means, all his happiness. His strong faith and large hope never failed him; and therefore he adds, most characteristically, “I anticipate much more good to result from our labors at both these points.” He speaks a good word for the Female Orphan School at Midway, as a great favorite with our people, by way of awakening their liberality in that direction. Speaks a good word for his fellow soldier in the war of ’12, and in the wars of the Lord, elder Sam. Rogers; thinks he is not appreciated—ought to be better sustained.

“Evangelist E. A. Smith,” came to Caneridge the last day of the meeting, and made a small collection for the A. and F. Bible Society.

On this trip, he says the brethren were “profuse” in their liberality to him, and he feels himself their debtor—hopes to pay up; makes an apology for their doing so little for the Bible Society, by saying: “They will do much more hereafter.”

The Bible Union was not yet formed, and as the A. F. Bible Society had been separated from the A. Bible Society, because the latter was unwilling that Baptidzo should be translated into the languages of the pagan nations, but wished it transferred as in the English translation, J. T. Johnson, and very many of our leading brethren, were in favor of our co-operating with that society; hence, he adds: “I think the brethren ought to be urged to their duty on this subject.”

Our brother Pinkerton, who does his own thinking, and who at this time was editing the Christian Mirror,



and who looked upon the A. F. Bible Society as a Baptist affair, was, therefore, in favor of supporting a distinct and independent organization. In brother Johnson's letter, of which we are speaking, he says: "I regret that the editor of the Christian Mirror differs with us on this subject. . . . But, thank the Lord, we have learned to differ and love as brethren." This is certainly a very important lesson to learn, and carry out in practice; and, allow the writer to say, there was never a time, when it was more important to understand this lesson, and to apply it prudently in practice, than now. We should have no sympathy with any teaching that nullifies the word of God, and sets up any other guide. But in matters of mere expediency we ought to be very forbearing—especially with long-trying and approved brethren. The Lord help us to be wise as serpents, and harmless as doves.

Our next report, from our evangelist, is found in the E. Reformer for this year. The following is the letter entire:

"GEORGETOWN, Aug. 17, 1848.

*Brother Kendrick*:—I have spent the last five days in a protracted meeting at Grassy Springs, in Woodford county. When I reached there, for the first time since his blindness, I met the venerable, hoary-headed, veteran soldier of the Cross, elder Jacob Creath, sen. I will not attempt to describe the scene, as meetings, and greetings, and shedding of tears passed in review before us. The old and the young—the male and the female, seemed to participate in the general sympathy and joy in meeting him again. He has fought many battles for the Lord, and gained many victories; and, it seems to me, he is destined to gain many more. He is the same noble-hearted, eloquent defender of the faith, and rendered most signal service. He finds multiplied to him, fathers and mothers, brothers and sisters, houses and lands, etc. May the blessings of Heaven still rest upon him. Dr. B. F. Hall was with us on Lord's day, and gave us one of his able discourses, as usual. We had the assistance of Dr. C. J. Smith, on Tuesday. He gave us one of his best, thundering, argumentative appeals. It thrilled my soul. Brother Samuel Pinkerton also came to our aid on the same day, and I left him battling in his usual masterly manner in the good cause. There were twelve additions, when I was com-

pelled to leave. The brethren acted liberally and nobly. More again. Yours truly,

J. T. JOHNSON, Evangelist for Church at Georgetown."

It seems to me, that the biography of J. T. Johnson will be a biography of biographies. He went almost everywhere, and knew almost every prominent preacher among us, of his time. His off-hand, impromptu descriptions of character are often most graphic, elegant, and eloquent. They frequently do great credit to the head, and always to the heart of our evangelist. It would perhaps astonish us to know how many of our preachers he has characterized in his brief reports. True, he was often deceived; and therefore his descriptions are occasionally very unjust. But they all show the goodness of his heart. Conscious of the utmost integrity and honesty himself—utterly incapable of deceiving others, he was most unsuspecting and confiding. He judged of men according to their seeming. But to return from this brief digression. We wish to call especial attention to his most touching, eloquent, and deserved tribute to "The Blind Preacher," elder Jacob Creath, sen. It is not inferior, according to its length, to that of the elegant and eloquent W. Wirt. Who that has a mind to appreciate the lovely, the beautiful, the true in eloquence, and a heart to feel the touching, can read, without the greatest delight and the deepest emotions, the account of our evangelist's first interview with elder Jacob Creath, in the congregation at Grassy Springs, after he was afflicted with blindness? Perhaps I am not a proper judge. Doubtless, it is all the more beautiful, elegant, eloquent, and touching to me, because I knew the subject of it for long, long years, and loved him most ardently.

I heard Jacob Creath preach in Georgetown full forty years ago. He then stood among the very first Baptist preachers in Kentucky, for eloquence and influence. From the period of the union, in '32, up to the time of his death, I met him often, and enjoyed

his very agreeable and interesting society. He was a very remarkable man. He had no advantages of education; but was blessed with a very large share of what we call common sense. He possessed the rare art of governing himself—was a man of great good feeling and prudence—of very discriminating judgment—of a fine, commanding personal appearance—a happy elocution—a splendid voice—a most keen, black eye, peering out from under a heavy, dark eyebrow; and withal, very social and popular in his manners. He was, therefore, admirably suited to exert a controlling influence among the people with whom he was identified. And his earlier history shows that, among the Baptists of Kentucky, up to the time of his exclusion from them for what they denominated heresy, he had been a leading man. When he entered the reformation, he was upward of fifty years of age. He seemed to be aware that he was too old to figure in his new position, as he had done among the Baptists. He was not a self-conceited, ambitious or envious man; and therefore, he was happy and cheerful. I never shall forget his remarking to me, shortly after the union, to this effect: “I was once very popular among the Baptists, and, for a while, I rode Ball; but I found him to be a mettlesome, dangerous steed; and, perceiving that Jerry Verdeman wanted to ride him, I voluntarily got down, and let Jerry get into the saddle; and very soon it was evident he felt the saddle, the stirrups, the reins, and the revenue. But I am now too old ever to occupy as prominent a place in the reformation, as I did among the Baptists. I must give place to younger men; and, therefore, as soon as I took my present position, I voluntarily took my place, in the order of the alphabet, as low as Q; and, if it is necessary, I will go down to Z.”

I met him often after his blindness, and had the pleasure once, a short time before his death, of keeping him some two weeks at my house. He always



seemed cheerful and happy, and we felt it to be a real luxury to have him with us, and minister to his wants. I never heard him utter a murmuring word about his great calamity. Indeed, he scarcely ever alluded to it, unless the subject was introduced. At different periods, he was with me at Carlisle and Concord, and assisted me in several meetings. He once said to me, "I like your people; they seem to me to be the middle class between the rich and the poor. Society has been aptly compared to a barrel of beer—the froth is on the top, the dregs at the bottom, and the good beer in the middle."

I could say much more of the beloved Creath. I could not get my own consent, in passing, to say less. Doubtless, I will be excused, if not justified, for saying thus much in this connection.

Our next report from our evangelist, is found in the E. Reformer. Brother Kendrick appends a word or two, which we publish in connection with his letter and postscript. The following are the documents:

"GEORGETOWN, March 13, 1847.

*Brother Kendrick*:—I have concluded a meeting, a few days past, at Flat Rock, in Bourbon county, with seven immersions. The meeting was greatly interfered with by heavy rains; and I was much annoyed with a boil above the knee, so that I had to decline further efforts, while the prospects were most flattering for many more. The brethren and the Methodist spent one day in an union effort to obtain funds for completing their union house. Mr. Brush and myself delivered sermons, and made an appeal for subscriptions. The friends acted nobly, and raised the amount needed, \$600. The union effort was a most pleasant one, and Mr. Brush filled his part to the gratification of all. He is a most worthy, amiable, pious and intelligent gentleman. And I pray the Lord that the union may finally be complete in all Christian exercises.

Most respectfully and affectionately,  
J. T. JOHNSON,  
Evan. for Church at Georgetown.

N. B. What say you of the destitute Female Orphan School? My wife has subscribed \$100. *It must go.* Brother Fall has subscribed \$500, I am told—noble. O! the luxury of imitating the Saviour in relieving the poor and needy! especially the little orphan girl. The appeal is irresistible. J. T. J."

The postscript may have been intended as a private remark;

but brother Johnson will not be ashamed to see it in eternity, and I trust he will not complain of us for showing it here.

We say, *go ahead*. This is our motto for every good work, and especially in the education of the orphan. Point out what we can do to further the work, and we will be at it at once.

The postscript of this report is highly characteristic. It shows most clearly how deeply he felt interested in the Female Orphan School; and the great happiness it afforded him to further its interests. "O! the luxury of imitating our Saviour in relieving the poor and needy! especially the little orphan girl. The appeal is irresistible." How like the man!

The last report for this year, is from the South, and is highly interesting and characteristic. It is taken from the *Harbinger* for Feb. '49. The following is the letter:

"BATON ROUGE, Dec. 20, 1848.

*Dear Brother Campbell*:—Brother J. A. Dearborn, one of your graduates at Bethany College (and who would do honor to any institution), and myself have been here for one month, laboring in the good cause; and notwithstanding a most bitter and violent opposition on the part of a few who seem to think that the souls of men have been specially put in their charge, the meeting has increased in interest. The courthouse was crowded last night to overflowing, and four more choice spirits came out on the Lord's side. We have added to the cause, 38 since we came, by dint of argument and scriptural proof and motives. Oh! it has been a glorious triumph! I learned this morning that I am represented, by a person pretending to piety, as 'an infidel—as preaching infidelity and baptism without a change of heart.' The doctrine is said to be worse than the cholera, and devilish, as I learn, by the same man. Such a poor, deluded, and wicked spirit, is to be pitied.

We have set in order the church, with brother G. M'Hatton, elder; J. A. Dearborn, evangelist; and brethren Benedict, Parker and Booth, deacons. The church is near 60 strong, and, in my judgment, can defy all the assaults of our opponents. The character and intelligence of our members, so far as I hear public sentiment, are of the very best order.

I brought my wife and children to my sons-in-law, Flournoy and Viley, near Princeton; and calculated on starting to see them to-morrow. The South presents a fine field for labor, and it is deeply to be regretted, that evangelists have, in a great measure, to make the greatest sacrifice for the success and spread of the cause; and that our numerous, talented, rich,

pious and worthy brotherhood, should manifest no more liberality in having the gospel proclaimed near home, than in foreign parts.

Brother Dearborn stands high wherever he goes, and deservedly so. He has consented to remain here during the winter and spring; and he may finally locate in the South. My design is to spend the winter in the South, and to labor as much as I can, to build up the cause. I expect the brethren will take twenty of the Harbingers at your reduced prices. Oh! that I could see you, and sympathize with you in your afflictions, and hear you recount your tour over the ocean and back again to your beloved America, the country of your adoption, and the field of your labors of love. In America your triumphs are recorded—and your riches are in the heavens! Oh! how many of your beloved ones are there! Many of mine are there! Well, we shall soon cross the Jordan, to be welcomed by them! Thank God, that you are yet wielding the giant Christian's pen! Do all the good you can while you live. You have shivered the arms of the creeds, and their colors are torn in tatters. Fight on; you will wear a glorious crown.

People are flying from the cholera at New Orleans, as if they could avoid the shafts of death. I have no doubt the facts are exaggerated a thousand fold. The people here are as calm, apparently, as if there was no cholera in the land. May the Lord bless his cause, and prosper our efforts still more signally, is the prayer of his poor servant, for his name's sake.

J. T. JOHNSON."

With a few remarks upon the above very interesting letter, we close this chapter. In my poor judgment, the close of this letter, in which our evangelist expresses his deep sympathy with brother Campbell, in his afflictions, is a noble specimen of the eloquence of the heart—the outgushings of a soul all pity, tenderness and love. "O! that I could see you and sympathize with you in your afflictions, and hear you recount your tour over the ocean, and back again to your beloved America, the country of your adoption and the field of your labors of love." No one who knew J. T. Johnson, ever thinks of his laboring to make a fine speech, or to polish a sentence. And yet, he sometimes speaks and writes the strongest, the most beautiful, touching and eloquent sentences. It would be hard to find more comprehensive, just, beautiful, forcible and touching sentences than the follow-



ing: "In America, your triumphs are recorded, and your riches are in the heavens! O! how many of your beloved ones are there! Many of mine are there! Well, we shall soon cross the Jordan to be welcomed by them! Fight on; you will wear a glorious crown!" Alas, little did our dear brother think, while seeking to comfort brother Campbell, that a few brief months would find him bereaved of the dearest object of his heart's love.

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## CHAPTER XXV.—1849.

Labors at Port Gibson and Grand Gulf, 7 accessions—Baton Rouge, 26—Obituary of Mrs. Shepard—Of Mrs. Johnson—Meeting at Midway, 38 additions—Obituary of Mrs. Ann E. McHatton—Death of his wife—Letter to his children—Attends the Annual Meeting at Oxford, 23 added—Labors at Campbellsburg, Clear Creek, Grassy Springs, Macedonia; 36 added—Covington, 6—Maysville, 7—Millersburg, 8 additions—Extract of a letter to Mrs. Flourney .

Our evangelist is still in the South, where we left him, a little before Christmas. The following brief letter to brother Campbell, shows us that he was not idle in the Master's vineyard:

BATON ROUGE, Feb., 1849.

*Beloved Brother Campbell*:—Since I left this city, I returned to my family, now with my son-in-law, near Princeton, and left again for Port Gibson, some five weeks past. We had a delightful meeting at that point and at Grand Gulf. Our labors resulted in seven valuable additions, to the great gratification of the brotherhood. The sects there are well drilled in the lesson of keeping off as far as possible. From thence, I made my way here again, and the results of our labors, altogether, were 26 accessions—making 67 in all.

J. T. JOHNSON."

The year 1849 was the saddest in the life of our great evangelist. In quick succession, within the short period of some four months, four most amiable,

lovely, useful and prominent females—three of whom were members of the Church of Christ, in Georgetown—died in that place. The last of these, was the wife of his bosom, with whom he had lived in the most perfect concord and love for some 38 years. It would seem as if the Lord was preparing him by the discipline of sorrow, to meet the terrible shock that awaited him in the loss of his wife. Brother Johnson was not much accustomed to write obituaries. But here are four—the overflowings of a heart all pity, tenderness and love. Specimens, they are, of the manly, the Christian, the truly eloquent, the tender, and the touching.

Who can read the obituary of sister Amanda Shepard, and not feel the depths of his heart stirred? Even while the heart of our evangelist is filled to overflowing with the deepest sympathy for the bereaved friends—husband, children, servants—he does not fail to note, in the life of the deceased, what might be of especial benefit to the general cause. He had noticed (as, alas! we all have) that many professors of religion are greatly wanting in independence, to carry out their convictions; and that, therefore, they often allow themselves to be kept from meeting in the week, and even sometimes upon the Lord's day, because they have company that may not want to go. Sister Shepard did not belong to that category of Christians. "If friends were on a social visit to her family, she would affectionately invite them to accompany her to the place of prayer. If she was on a visit herself, at the first sound of the bell she would rise, apologize, and take her leave for a gathering more congenial to her heart."

Would to God, all Christians would imitate her example, in these respects! Let those inimical to us get to understand that we are wavering, and easily diverted from our purpose, and they will soon interpose all the difficulties they can. The world loves its own, and the sects may think they do God service by

interfering with the steadfastness of those they esteem heretics. But we give place to this most beautiful obituary, which, we think, on many accounts, ought to be preserved.

“GEORGETOWN, April 3, 1849.

*Dear Brother Campbell :—*

Another of the brightest patterns of Christian character has faded from our midst, and another jewel has been set in the Redeemer's crown. On the 1st inst., just before day, sister Amanda Shepard, wife of brother T. J. Shepard, of this place, sweetly and quietly, without a groan or a struggle, was released from the sorrows and sufferings of earth, and taken home to the bosom of her Father and her God. Our hearts are filled with inexpressible astonishment and grief. For several weeks past she had been confined by fever; and although her situation was known to be very critical, yet for the last day or two more favorable symptoms had inspired strong hopes of her recovery. But death, that insidious foe, was secretly and silently doing his strange work, and in a moment, and with but a moment's warning to a most affectionate and devoted husband, his sad mission was completed. Our sister breathed her last, and her emancipated and happy spirit was at rest.

This is indeed a sad bereavement to many hearts; to the husband, who mourns the loss of an almost idolized wife, whose many virtues rendered his fireside the seat of domestic happiness and religious enjoyment; to an only son, who has committed to the tomb a fond and doting mother; to servants, who have lost a kind and indulgent mistress; to the church, from which a member so ardent, zealous, faithful, pious and influential has been removed; and to society, which weeps over one whose amiable deportment and winning manners constituted her, in no ordinary degree, the ornament of the social circle. What a chasm is left! How many hearts lie crushed and bleeding!

For about seventeen years she was a member of the Christian Church, and during all this period, her life was a bright example of holy devotion to the cause she so deeply loved. One trait of her Christian character deserves especial notice, and is worthy of all commendation. She was a *praying* Christian. She loved to commune with God, and supplicate his blessings upon her husband, her much-loved son, the Church, and the world. She prayed in secret; with her husband in the family circle; and her *place* at the church prayer meetings was never vacant but from necessity. If friends were on a social visit to her family, she would affectionately invite them to accompany her to the place of prayer. If she was on a visit herself, at the first sound of the bell she would rise, apologize, and take her leave



for a gathering more congenial to her heart. If the weather was inclement, she would often, although in feeble health, brave the exposure to mingle her prayers and sympathies with the people of God. We feel that we need not add to this—indeed that we can not—that no higher eulogy can be written, even if it were our object to eulogize. The Christian that prays much will never be found deficient in any other duty. We expect to find such always in ‘the van of the host,’ patterns of propriety and pillars in the Church. Thus was it with our departed sister; and when she came to die, death had no terror, no sting, and the grave no victory. She looked with calmness and composure upon her approaching dissolution, counseled her son to meet her in the better land, expressed but one desire, in reference to her departure—‘that it might be easy;’ and that desire was answered to the full.

‘She set, as sets the morning star, which goes  
Not down behind the blackened west, nor hides  
Obscured amid the tempests of the sky,  
But melts away into the light of heaven.’

May the Lord bless the deeply-bereaved husband, from whom, within the last three months, have been taken away, a mother, a brother, a wife, and a servant, by death; and pour into his bleeding bosom the balm of consolation, and sanctify these severe afflictions to all the friends and relatives of the departed. Most affectionately,  
J. T. JOHNSON."

On the 2d of June another amiable female, a member of the Church of Christ at Georgetown, and relative of our evangelist, fell a victim to death.

His obituary of her is most beautiful and touching, and well worthy of being preserved. He says: "As a wife and mother, she was most devoted, affectionate, and lovely; as a mistress, unsurpassed in kindness and indulgence; as a Christian, endeared to all by a meek and quiet spirit, and by a most amiable and faithful deportment. She was the favorite of all. To know her, was to love her. Unwavering in the faith, she was possessed of an undying attachment to the Church of Christ and the reformation." But we give below the obituary entire:

"GEORGETOWN, KY., June 2, 1849,

*Brother Campbell*:—With deep regret, we have to record the death of another of our most amiable, faithful and devoted members of our church, Mrs. Eliza M. Johnson, wife of R. M.

Johnson, Jr. Being early impressed by a pious mother, with the precious truths of Christianity, as well as the principles of the reformation, she became a member of the church some twelve years past. She possessed, in an eminent degree, the rare virtues and sterling piety of the primitive Christians. As a wife and mother, she was most devoted, affectionate and lovely; as a mistress, unsurpassed in kindness and indulgence; as a Christian, endeared to all by a meek and quiet spirit, and by a most amiable and faithful deportment. She was the favorite of all. To know her, was to love her. Unwavering in the faith, she was possessed of an undying attachment to the Church of Christ, and the reformation. Our loss, which is great, is her gain. She has been taken to her sweet home, to swell the number of the redeemed of the Lord.

Her concern for her family was deep and abiding, ever prompt in doing good and administering relief to the needy. Of a delicate constitution, she has been for several years, occasionally, the patient sufferer of affliction. She was recently attacked with the prevailing fever, and we indulged the hope that she had recovered from its effects; but a few days past, she was attacked with pneumonia, and fell a victim to it on the 30th ult. Yesterday, many bleeding hearts, including a most devoted husband and three little children, deposited the body in our family burial ground, where I was born.

Although she was remarkably timid, it was gratifying that she evinced the utmost fortitude, and all the calmness, composure and resignation of a true Christian, in the hour of her dissolution. With a weeping family and friends around her, she anticipated with delight, an exchange of worlds, and most fervently implored the blessings of heaven upon her family and friends around.

It is proper that I should say, she was one of the originators of this church's Sewing Society for endowing the Kentucky Female Orphan School, at Midway. She was treasurer, and seemed absorbed in its success. I may be partial to her as a grand-niece and a member of our church, but I am firmly convinced that she was the pride of her sex. May her children be clothed with her virtues, and fill her place in society and the church.

Affectionately, J. T. JOHNSON.

The facts that our sister Johnson was one of the originators of the church's Sewing Society, for raising money for the benefit of the female orphans at Midway; that she was the treasurer of the society, and greatly interested in its success, are no mean testimonials of her worth. To my mind, to be the treasurer of such a society, is infinitely more honorable,

in the sight of God, and all right judging people, than to be the treasurer of the Queen of Candace, or of any other Queen or King.

Shortly after the writing of the above obituary, our evangelist holds a very successful meeting at Midway with Dr. Pinkerton, the originator of the project of the Female Orphan School, which was now upon the point of going into operation at that place. The following characteristic letter from J. T. Johnson, written at Midway, gives an account of this meeting, and shows how eager he is that the churches should, at once, endow the Orphan School, and proceed to other works of benevolence. He says: "We expect the brethren to make speedy work of the endowment. We have much else to do, and desire to be relieved of this enterprise immediately." How like the sanguine, great-hearted, benevolent Johnson!

Since early in the spring, he had been laboring for the church at Georgetown; and as the cholera was expected, he thought it best to stay about home until it would be safe to enter the field again. It seemed to be providential he was kept near home, as his dear wife was soon to be taken from him. But we give the letter entire to speak for our evangelist and the Female Orphan School, as every way worthy of his head and heart:

MIDWAY, June 13, 1849.

*Brother Campbell*:—Since my return from the South, I have limited my labors to the congregation at home, until the last ten days, during which time I have been laboring here with brother Dr. Pinkerton, who is still the same ardent, able, efficient and devoted proclaimer and defender of the faith, as formerly, although burdened by one of the best and most flourishing female schools of the west. I was particularly gratified in witnessing his vast and increasing influence in his own community. The necessity for my labors at home, and the expectation of that dreadful and dreaded scourge, the cholera, induced me to stay at home with my family until I could feel safe in leaving them to enter the field again. This is my apology for postponing a visit to the good "Old Dominion," the birthplace of my fathers.

The meeting here was rather providential, than by any hu-



man design. Our calculations were not sanguine, and there were some unfavorable indications; but the church (one of the best disciplined in Kentucky, composed of members of deep-toned piety; presided over by elders J. Ware Parish and W. F. Patterson, whose hearts are in the cause, and who make every worldly consideration bend to their profession), with one heart and mind entered upon the work. The result has been, thus far, 30 additions—additions that caused joy inexpressible. The Lord's work and the Lord's cause triumphed here most gloriously. If I wished to witness a specimen of primitive Christianity in its modesty, humility, piety, simplicity, ardor, devotion, intelligence, and liberality in Christian enterprise in providing for the poor, the church at Midway would claim my attention as soon as any I have ever mingled with.

Here is the Kentucky Female Orphan School, originated by brother L. L. Pinkerton and the brethren at this place. Five acres of ground have been purchased, a most desirable and beautiful eminence, commanding a view of the country around, in all its loveliness. A most commodious, beautiful, and comparatively cheap building is in progress, and will be completed in a few weeks, so as to enable them to commence operations by the first of September. It is a favorite scheme with the entire brotherhood, so far as I have learned, and we are resolved to make it worthy of their patronage. We hope there are hundreds in Kentucky who will esteem it a great privilege, without being appealed to, to present one bank share to the institution, the interest of which shall be devoted to the education of the orphan girls. To the credit of this church and Woodford county, almost the entire cost of the grounds and buildings, has been met by them. The money raised abroad is also to be vested, most sacredly, in safe stocks, as a permanent endowment. We expect brethren to make speedy work of the endowment. We have much else to do, and we desire to be relieved of this enterprise immediately.

There are some forty or fifty churches in the heart of Kentucky that could finish the work entire without feeling it. The very heavens would resound with praise and joy at the accomplishment of so grand and benevolent an enterprise.

Would it be imprudent or unbecoming to make an appeal for a thousand dollar endowment from each of the following churches, and such others as may be able, namely: Midway (she has done the double of it), New Union, Grassy Spring, Versailles, Georgetown, South Elkhorn, Republican, Providence, Macedonia, Old Union, Caneridge, North Middletown, Mayslick, Maysville, Mt. Sterling, Somerset, Winchester, Richmond, Danville, Cane Run of Boyle County, Shelbyville, Athens, Lexington, Mount Zion, and others within these limits.

Our meeting has continued with unabated interest and success—brother Pinkerton and myself taking the laboring oars

by turns. The final result has been 38 additions. I desire to say to the brethren, that the completion of the building of the Orphan School, and proper management of everything necessary for the commencement of it by the first of September, together with the attention necessary to the new converts of the church, compel brother Parish to remain at home for several months. Individuals and churches, therefore, who wish to aid us, we trust, will act without personal visits. As agent for the institution, I will visit churches and hold meetings, when I can, and receive subscriptions at any time, by letter or otherwise. Payments made to suit donor, per annum, or otherwise. It is important that all who have subscribed, send what is due, that we may get the interest upon it for the maintenance of the school. In all affection, yours, J. T. JOHNSON."

A short time before the death of sister Johnson, the hand of death was laid upon sister McHatton, an intimate friend, and much-loved Christian sister of our evangelist. He waits on her in her last agony—witnesses her calmness, fortitude, and triumph in death—preaches her funeral to a crowded house, and most solemn assembly. The following is the obituary entire :

"GEORGETOWN, KY., August 14, 1849.

*Beloved Brother Campbell* : —

It becomes our painful duty to record the death of another of our best friends—one of the most amiable and lovely of her sex, and a Christian in every sense of the word. Sister ANN E. McHATTON, the wife of Charles G. McHatton, died in this place on the 4th inst., at his mother's residence. They were born and educated in this county, and removed to Baton Rouge, in Louisiana, a few years past, where, in addition to his business concerns, brother McHatton has charge of the recently-established and interesting church. Sister McHatton became a member of the church at Baton Rouge, on the visit of brother Gano, some two years past. She was not only an ornament to society, of a meek, quiet, and amiable disposition, beloved by all who knew her, but an example to the Christian in profession, and one of the Martha's of the church. The cause of the Redeemer was predominant with her, and its success was her heart's delight. She had counted the cost, and never wavered or hesitated when called to duty. She was about twenty-seven years of age, and the mother of a most interesting little daughter, of — years old. With a husband and child whom she loved and doted upon, she was blessed with every earthly comfort. Her health had been delicate, and she occasionally experienced intense suffering during the last two years. Indeed she was, more than once, considered as in the pangs of death. When

at Baton Rouge, last winter, brother Dearborn and myself enjoyed the hospitality of brother McHatton and his lovely companion. It was on that occasion, with crowds of visitors, that I learned to appreciate her worth to the cause of religion. She was on a visit to Kentucky with her companion, partly to see their relatives and as a restorative to her health; but she was again brought down by sickness; and although delicate and timid, she displayed on this occasion all the moral and Christian courage of the distinguished Apostle to the Gentiles. I visited her in her last trying agony. She was calm, quiet, and collected. In the most deliberate and affectionate manner she took me by the hand, assuring me that her end was near. I was requested to pray, then to sing; and it seemed to be a feast to her soul. She embraced her husband in a manner I can never forget. He had to say 'Farewell' with a bleeding heart. She bade me farewell with the hope that our next meeting would be in heaven. On Lord's day I preached the funeral to a crowded house and a most solemn assembly. May we all meet in heaven, is the prayer of your devoted friend and brother,

J. T. JOHNSON.

On the 23d of August, 1849, sister Johnson, after a long illness, of some twenty-six days, of typhus fever, died in Georgetown, in the fifty-third year of her age. This was a terrible stroke to our evangelist; and most deeply and sensibly did he feel it, as the following obituary, written on the day of her death, bears ample witness. He glances at his history, and especially his religious history; and how like a man, a Christian gentleman, a husband and father, does he talk! But nothing we can say, can add interest to this most manly, Christian, and touching obituary. We give it below entire, with brother Campbell's very appropriate remarks appended.

"GEORGETOWN, Aug. 23, 1849.

*Beloved Brother Campbell:—*

This day closes the earthly career of my companion, the dearest object to me upon this earth, and has been for thirty-eight years. She was the youngest daughter of one of the most respected and beloved families residing on Townfork, Fayette county, near Lexington, the late Judge Lewis. The father and mother were highly respected members of the Baptist Church, and exerted a most salutary influence on all around them.

My wife was born on the 13th October, 1796. We were married on the 9th October, 1811. She was the mother of ten chil-



dren, five of each sex. We lost four in infancy, a little girl and three little boys. Three of our daughters are married; and the four are members of the Church of Christ.

In the year 1821, I united with the Baptist Church at the Great Crossings, my birth place, and had it not been for the unfortunate teaching of that day, my wife would doubtless have commenced her religious race with me; for she was remarkably pious, and gave me every encouragement to persevere. In due time the Christian Baptist made its appearance, and dispelled the traditions of the fathers. The glorious light of the Bible began to dispel the dark clouds of ignorance and superstition. These matters were brought up for investigation; I became a convert to the great principles of this reformation, which you advocated so ably against a host of opposers. Fired with the truth, on the second Saturday in February, 1831, in conjunction with two others, I constituted a church, at the Great Crossings, on the Bible alone, with a determination to spend my life in its advocacy. I knew the thorny road I had to travel, and the sacrifices that would have to be made. I have realized all that I anticipated; as the Lord is my judge, so far from regretting the step taken, it has been, and is a source of the profoundest gratitude and highest joy. At that same meeting, I had the unspeakable gratification of immersing my wife, my brother Joel, and his wife. How could I feel otherwise than grateful to you, as the man who had been the means of so much happiness to me! These mighty principles have grown with my growth, and strengthened with my strength.

My friends knew that I had made great sacrifices in money and time, in the advocacy of this cause; but I have never had cause to regret it. For some eight years, the sacrifice of personal happiness, owing to my absence from home, preyed heavily upon my wife, and seemed to be more than she could bear. But the cause was dearer to her than life. She knew it had to be advocated by some one, and that sacrifices were indispensable. We conversed freely upon the subject, and with a truly noble and self-sacrificing spirit, she rose superior to everything earthly. From that time till her death, she manifested the most entire resignation and Christian cheerfulness.

My beloved brother Campbell, I have enjoyed with her a heaven upon earth, for thirty-eight years! It seemed to me as one bright, sunny day, except when she was assailed with disease. She was ALL IN ALL to her little family. She was a favorite with all her connections—loved most by those who knew her best. Our entire domestic circle has sustained a loss that can be better felt than expressed. I believe I can truly say, that I have the sympathies of our entire population, for so great a loss. This is to me more precious than the gold of Ophir. This was the twenty-sixth day of her sickness—the

typhus fever. She bore it with Christian fortitude, as all can testify who ministered to her in her affliction.

For ten days, there was an alternation of hope and fear on our part. On three or four occasions, I gave up, and apprised her of her approaching dissolution. What perfect resignation! What a desire to depart and be with Christ! She called for her children on each occasion, and I shall never forget the affectionate and interesting interviews she held with them! All the beholders were astonished and delighted. So full of faith, and hope, and love! She exhorted them to lead a godly life, and meet her in heaven! Her constant theme was heaven as her home. Not a cloud intervened. She seemed to reserve her last parting blessing for one who she knew was faithful to her during life, and doted upon her with an undying affection. 'My dear husband, farewell; the Lord will take care of you.' I thank the Lord it is my privilege to feel, and weep, and unbosom myself to my friends. For twenty-six days I had the happiness of being by her bedside, anticipating her wants. The Lord gave me strength to bear up under it. I shall never forget those friends who gave me their assistance during that trying period, and all, for there were many, who proffered assistance.

I can never sufficiently express my gratitude to Drs. Barlow and Desha, for their kind, unwearied, constant and eminent services. All was done that physicians could possibly do, for her restoration. Her feeble constitution gradually declined, although she was relieved of disease more than ten days before she died. It is due to her to say that she submitted, without a murmur, to the sacrifices I made in the good cause. And it is to me a source of unbounded gratification that she was not only an active member of the Female Sewing Society of Georgetown Church, for the benefit of the Female Orphan School at Midway, but a subscriber of \$100, and that she lived long enough to pay \$20, the first installment, and to participate in transmitting \$60 on behalf of the Society.

I feel indebted to the Lord beyond expression for his great kindness, and I feel more resolved to be active in his cause. I hope to meet you in Cincinnati at the grand convocation for mutual congratulation, mutual encouragement, mutual advice, and mutual effort for the advancement of this best of all causes. Most affectionately yours in the good hope, J. T. JOHNSON."

"We have lost a few choice spirits, during this calamitous season, by the cholera and typhoid fever. Amongst the thousands that died of cholera, in Cincinnati and its environs, some half dozen, it is said, of our brethren there, numbering, in all, about one thousand, were called home. Of these, sister Crane, long personally known to me, a mother, indeed, in Israel, was one. Brother Winans, also well and extensively known as a brother and writer of much perspicuity and force, was another.

Many were edified and pleased with his communications on our pages. Brother Poston, too, of Kentucky, sometime of Cincinnati, an honorable graduate of Bethany College and of the Medical School of New York, fell a prey to the typhoid fever. He was a most exemplary Christian, beloved and esteemed by all who knew him—a public loss to the cause of humanity and the Christian Church. Sister Ficklin, too, of Lexington, Ky., many years a member of the church in Lexington, Ky. As a proof of her Christian excellency and humanity, she set free from slavery some forty slaves, to whom she had been more a mother than a mistress for many years. And, last, of all, we have announced the happy exit of sister Johnson, wife of one of the most laborious, useful, exemplary and successful evangelists in America. I, too, had the honor of an acquaintance with her. Having enjoyed her Christian hospitality, and witnessed her Christian excellencies, I can cordially sympathize with her beloved and bereaved husband in the irreparable loss of one of the best of wives, kindest of mothers, and most exemplary of Christian women. These all died in faith, and have left behind them, as a rich legacy to the Church, their eminent piety and exalted worth. With brother Winans I had no personal acquaintance. He knew me personally, having heard my debate with Robert Owen, in 1829, which emancipated him from the shackles of skepticism, and brought him into the Church, in which he was a shining light, both in word and deed. Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them. A. C.”

Our evangelist now enters upon a new and untried state. The dearest object of his heart's love is no more, and now his children, as her representatives, more than ever, fill his heart. We shall find him, by the grace of God, prepared, with true nobility of spirit, to perform the duties and breast the storms of life, and gloriously triumph till his dying hour. The following beautiful and touching letter, addressed to his children, the day after the death of their mother, is worth more than the gold of California. May his dear children profit by it, and all who read it. The following is the letter entire. It is headed: “An Exhortation of a Father to his dear Children:”

“GEORGETOWN, Aug. 24, 1849.

*My Beloved Children:*—I beseech you to remember the affectionate exhortations of your blessed mother, in her dying moments, to live the Christian life, so



that you may meet her in heaven. No person could die so triumphantly, without a life of devotion and consecration to her Saviour. Without ostentation, she was ever neat and plain, and obtained a character that any one might emulate. She was all in all to me. She was my heaven on earth! My treasures are in heaven, and my heart is there. Her triumphant death greatly consoles me, in my hour of trial. What a parting blessing she implored for her dear children! How often would she speak of her dear daughter, who was too ill to see her! and her dear son, who was far away! She reserved her last farewell for her bereaved husband, on the last night of her life. 'Farewell, my dear husband, the Lord will take care of you!'

My life is now for my children. I pray the Lord, you may all so act, as to be fair representatives of her virtues." I omit a few sentences which are found in the preceding part of this chapter. He closes this letter thus: "My dear children, I pray the Lord that you may so live, and so bestow your charities, that the current of life may send forth a sweet perfume, while wafting you to the heavens above, where the weary are at rest.

Most affectionately, J. T. JOHNSON."

We give below, in a few words, the results of his evangelical labors as reported for the months of September, October, November and December.

In September, he attended the Annual Meeting, which was held at Oxford, in his own county. Some 23 were added there, under the labors of brethren Gano and Dearborn. In October, he labored at Campbellsville, Clear Creek, Grassy Springs, and Macedonia, with the co-operation of various preachers. The entire result was 36 additions to the churches. He says: "We had a delightful and refreshing season with the brotherhood; and there seemed to be a universal desire for co-operation in missionary efforts."

During parts of October and November, he labored

at Covington and Maysville. At Covington, six were added to the church, and four or five brethren gave some \$400 to the Orphan School at Midway. He gained seven accessions at Maysville, and raised for the Orphan School some \$700. R. C. Rice was with him at Maysville a part of the time. Speaking of the brethren at Maysville who had been so liberal at the convention at Cincinnati, as well as to the Orphan School, he says: "What noble Christian benevolence! May the Lord bless them, and may others imitate their noble example."

In December he labors in Millersburg, in conjunction with J. G. Tompkins and J. I. Rogers; has "8 valuable additions." He adds: "And what was as creditable as anything else, great liberality was manifested to the Female Orphan School at Midway, and to your humble servant, for his services. . . . May the blessing of the Lord accompany the labors of the evangelists in every place, is the prayer of their devoted fellow-laborer. J. T. JOHNSON."

The facts of the above reports are taken from the *M. Harbinger* for the years '49-'50.

We close this chapter with extracts from letters to his oldest daughter, Mrs. Flourney. These letters are highly characteristic, and show the goodness of the heart of our evangelist—the strength of his domestic affections. The first was written from Mayslick, Ky., to his daughter, who spends her winters in the South. It was sent to Princeton, Miss:

"MAYSLICK, Nov. 24, 1849.

*My Beloved Daughter*:—Nothing affords me greater relief and pleasure, than to think of my dear children; to unbosom myself to them, and to recall to memory the rare virtues and excellencies of their mother—who was to me an angel of mercy, and the pride of my heart. I doted upon her, and I hope to dote upon her with an undying affection. She made the greatest sacrifices for me, and I hope to prove to the world that I can make as great for her. Ah! my

beloved daughter, nothing but the cause of God could have induced me to deny myself so much of heaven at home. . . . My beloved wife fills my heart, although she is gone. Well, I suppose it is all right; she has gone to see our little children, who have gone to heaven; and I am left here to comfort and console those who are left behind. . . . In a few moments, I go to the meeting house to speak again. May the Lord bless you all.

Affectionately, J. T. JOHNSON."

We present copious extracts below, from his letter to the same daughter, of the 23d of December:

"GEORGETOWN, Dec. 23, 1849.

*My Beloved Daughter*:—Last evening, I had the happiness of seeing my beloved little son. At my request, Dr. Hatch sent him over. Oh! what a luxury, once more to gaze on that lovely face, that so vividly brings before me the angelic being who still gives life and pulse to all my actions! The innocency of his life—the cheerfulness that played upon his cheeks, and the rosy hue of health which marks his face, all indicate how little he dreams of the irreparable loss of a dear mother! It cost me all my nerve to refrain from bursting into tears. . . . He is a noble boy [happy, sanguine man], and will do honor to his brother and sister who have taken charge of him. He landed here in the stage, without either waistcoat or overcoat. Both were in his trunk. This was just like him. It was cold, and I soon had on his waistcoat.

I have been at home since Thursday, and I find I must start out again, or shall become a child in feeling."

The presence of his boy, in all the cheerfulness and glee of childhood, skipping about his once sweet home, only makes him feel the more his irreparable loss. Wherever he turns; wherever he goes about his house or garden, his eye meets the remembrancers of her, who was the joy of his life—the sun, the



light, the life and joy of the home circle. O! how deep that darkness—a painful darkness felt, indeed, by him who realizes that the sun of his domestic happiness is gone out forever! *Home, to him, is home no more*; its light, its life is gone; and in the fullness of his great heart, he says, I, too, must go, and seek relief in the great work of my life—the preaching of the gospel of the blessed God. He adds: “I could now pour out the tears of a broken heart, in greatest profusion.” Ah! my brother, I know how to feel for you. Even while he tries to refrain, his tears, unbidden, flow; and he adds: “Indeed, they are flowing in despite of me. How hard to part with one so loved! I am in good health; and I have everything to make life desirable, except the loss of your mother. I know I ought not to murmur; and I do not. It will not be a great while before I meet her in that happy world where our children are, and where I hope we all may meet at last. O! what a happy time that will be! May the Lord bless you all, and prepare you for that great and blessed day, is the prayer of your devoted father.”

J. T. JOHNSON.”

May his children emulate the virtues of their excellent parents, and meet them in heaven, is the sincere prayer of the writer.

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## CHAPTER XXVI.—1850—'51.

Extracts from letters to his daughter, in the South—Labors at Louisville, 13 additions—Baton Rouge, 18—Little Rock, 11—Returns to Kentucky—In a tour of six weeks, adds 42 to the churches of New Castle, Campbellsburg and Bloomfield—Labors at Dr. Thurston's, 23 additions—Bear Grass, 10—Labors at Ghent and Carrollton, 13 added—Attends a meeting in Georgetown, 20 added—During the year '51 he labors half his time in the South, the other half in Kentucky; 100 added in the South, and 150 in Kentucky, making 250 for the year '51.

From our documents, it seems, that early in January of this year, brother Campbell was in Georgetown, with our evangelist. But we have no account

of the results of his visit. From a letter to his daughter, Mrs. Flournoy, written from Louisville, the 9th of February, we make the following brief extracts:

“*My Beloved Daughter*:—I came here three weeks since, expecting to go South, and take Little Rock in my way. But brother Crawford, whose company I expected, was not prepared to start, and I have been preaching every night for the two churches. The prospects are still good. I have had some 13 additions. . . . My heart and soul are with my children and that cause which will conduct to my lost prize again.

Most affectionately, J. T. JOHNSON.”

Three days after he wrote the above, we find him on board the steamer Mohawk, bound for Baton Rouge. We learn this from a letter dated February 12, 1850, and addressed to his daughter, Mrs. Flournoy. His loss preys upon his spirits, and nothing but constant activity in the cause of his Master can keep his thoughts from being turned in upon himself—his unspeakable loss, and thus overwhelming him with melancholy. We make the following characteristic and very touching extracts from this letter:

“I have children who are the solace of my life—for whom I live. All my happiness is in them. Never was a father prouder of children than I am of mine. But when I think of home! There is no home *here* for me! I have a home in heaven, where she is whom I loved as life itself.”

He is now on the Mohawk, and can not be actively employed in his favorite work; and can not, therefore, abstract his mind from his troubles. He adds: “I have to labor hard that I may not become melancholy. I can never forget my loved one. . . . My moments of deep feeling are to myself. How freely do the tears flow! . . .

Let us all resolve so to act, that we will meet her in the skies. May the Lord bless you all, is the prayer of your affectionate and devoted father.

J. T. JOHNSON.”

In a letter to brother Campbell, found in the Harbinger for 1850, and dated three days later than the above letter to his daughter, we have the following report from our evangelist :

STEAMBOAT MOHAWK, Feb. 15, 1850.

*Brother Campbell* :—By the favor of Capt. Shirley, I am having a most delightful passage to Baton Rouge. I could not speak too highly of the decorous deportment of the managers of the boat, and the moral bearing of all the crew and passengers. I had a very pleasant meeting at Louisville, with both congregations. There were about 13 additions in all; and the subscriptions for endowing the Kentucky Female Orphan School at Midway, amounted to near \$1200—a liberality most praiseworthy. Sister Anderson was sick, nigh unto death, and brother Anderson could not aid me. Brother Crawford was with me nearly all the time, and greatly aided and relieved me in my efforts. His devotion to the cause, and his liberality in sustaining it, are known in all that region. Brother Baker, an elder of the congregation, on Hancock street, is a most meritorious officer and speaker, and deserves much for his persevering efforts in building it up and sustaining it. I do not know when I have seen a congregation blessed with such a large number of young men of fine promise. May the Lord bless them!

Yours, affectionately, J. T. JOHNSON."

We have another report from our evangelist to brother Campbell, giving an account, mainly, of his labors at Baton Rouge. The following is a copy of it :

"STEAMBOAT PEYTONIA, March 16, 1850.

*Brother Campbell* :—Since we parted in Georgetown, early in January, I have enjoyed good health, and have had a pleasant and successful tour to the cities of Louisville and Baton Rouge. You were apprised that we had 13 additions at the former place. I spent near a month at Baton Rouge. The legislature was in session, and the visit was most opportune. Bro. B. F. Hall fell in with me, and labored most successfully for the last seven days of the meeting. The citizens, and many members of the legislature, were greatly delighted, and we gained 18 valuable additions. The church is now about 120 strong, and of fine material. A house of worship will be erected immediately, and we are endeavoring to get a suitable speaker for the place.

Dr. Hall gives me a glowing account of Texas. He has done great good in that country during his recent tour; and our Missionary Society ought to seize upon the present moment to occupy and enlighten all the south and west.

I shall stop a day or two to see my children, near Princeton;



from thence, I shall proceed to Little Rock, in Ark.; from thence, return home, to the May meeting at Lexington, where I should be more than delighted to see you. We more than half claim you in Kentucky, and I think it is your duty to be there. Most affectionately, J. T. JOHNSON."

In the close of the above letter, our evangelist speaks of a contemplated visit to Little Rock, of which we have an account in a letter to his daughter, Mrs. Flournoy, dated April 16, 1850. We give below some extracts from it:

LITTLE ROCK, April 16, 1850.

*Beloved Daughter*:—I have about finished my mission here, to my entire satisfaction. Peace, amity and union, have been restored among the disciples; and, so far, 11 additions have been made to the church. I feel assured that much greater good has been done than appears at present. I have been treated with great kindness by the brethren. Every day I live, I feel more and more the importance of studying the Bible, and living conformably to it, that I may be able to do all the good I can, and be prepared, at any moment, to go and meet the dear ones that have gone before me.

Affectionately, J. T. JOHNSON."

He returned to Kentucky early in May, and I judge attended the May meeting in Lexington, of which he speaks in a letter to brother Campbell.

In a letter to brother Campbell for June, we have the following report:

“GEORGETOWN, KY., June 26, 1850.

I have just returned from a tour of six weeks, having, by the blessing of God, added 42 to the good cause, in the congregations at New Castle, Campbellsburg and Bloomfield. I was assisted by different brethren at the different points where I labored.

J. T. JOHNSON."

We have another report from our evangelist, found in the Harbinger for '50, of which the following is a copy:

“BEAR GRASS, Jefferson Co., Ky., July 18, '50.

*Brother Campbell*—After a meeting of a week at Jephtha, in the neighborhood of Dr. Thurston's, in Shelby county, assisted partly by brother B. F. Hall, R. C. Rice, and John R. Hulett, twenty-three were added to the congregation, to the great joy of the brethren. I came on here last Saturday, and commenced another siege with brother Hall. Brother Hulett also came to our help. Thus far, we have had ten good additions, to the great joy of the brotherhood. At both places, the Female Orphan School at Midway was most kindly ministered to; and brother W. C. Williams, where I now am, with a nobility of soul becoming a disciple of the Lord Jesus, subscribed \$500 to endow the chair of Sacred History, in Bethany College. Thanks to the Lord for all his goodness! Affectionately, yours, J. T. JOHNSON.”

Sometime in October our evangelist visited Carrollton, Ky., as we learn from a letter from that place from C. B. Tharp to A. Campbell. In that letter, dated October 23, 1850, we find the following: “A few weeks ago we were favored with a visit from our good brother Johnson, who spent some days with us; and, while he was laboring with us, we had thirteen additions to the churches at Carrollton and Ghent. Brother Johnson, although sixty-two years of age, appears, in his preaching, to possess the vigor of thirty. He often preaches twice a day, for weeks, without the least apparent exhaustion, or without growing hoarse, although he speaks with great earnestness. Indeed, he is a remarkable man. ‘His eyes are not dim,’ nor does his natural ‘force seem to be abated.’ His praise is in all the churches.”

The last account of our evangelist, for the year '50, we find in a report by brother Henshall to brother Campbell, dated at Lexington, December 14, 1850. He says: “On Monday, after the first Lord's day in December, I went to Georgetown, to meet brother Gano. On arriving, I found brother J. T. Johnson

also there ; and, with their co-operation, we continued the meeting for ten days. We had the hardest weather of winter almost all the time ; but, notwithstanding these drawbacks, the attendance increased to the last, and twenty additions crowned the efforts of the Church, through the preached word."

The reports, from our evangelist, for the year 1851, are few. We are presented with the result, so far as accessions are concerned, and the fields of his labor in general ; but we have few details.

We learn, in general terms, that he labored about half of the year '51 in the south ; and the other half in Kentucky. In harmony with this statement, early in the year we find him laboring at Memphis, on his southern tour. In a letter from Dr. B. F. Hall to A. Campbell, found in the March No. of the Harbinger for '51, giving an account of his tour to Texas, and his return to Kentucky, dated Feb. 7, he says : " On my return [I] stopped a short time in Memphis ; and, to my great joy [I] found brothers Johnson and Dearborn there. Sixteen had united when I left, and nine others, I am informed, joined before the brethren left the city."

From Memphis our evangelist goes south ; and we find him laboring at Jackson, Brandon, Raymond, and Port Gibson, in pleasant meetings, with some success. From Port Gibson he repairs to Fayette, Miss., where, with brother T. J. Edmonson, he holds a very successful meeting. But we give place to the letter of our evangelist, found in the Harbinger for May, 1851 :

"FAYETTE, MISS., March 31, 1851.

*Brother Campbell :—*

I have been here for the last three weeks, with brother T. J. Edmonson, the resident preacher of Columbus, Ia., being urged by him to make an effort to reinstate the small church in this place, and reform the community. Yielding to his entreaty, we came on from Port Gibson, where I had labored several days in conjunction with brother Barbee, of Jackson, and brother Baxter, with four additions.



There were a few valuable materials here, male and female, ardently desiring an effort; but no one had hope of success but brother Edmonson and myself. We entered on the work, and gained upon the attention and feelings of the people as we advanced. Sinners began to yield, until public sentiment is wholly in our favor, so far as the unprejudiced have listened to us. To the astonishment of all, we have thus far gained fifty noble additions; among the number are two lawyers and two clerks. We have had a most glorious and happy time. It is a noble community, and I have high hopes that the church will bear down all opposition, by a godly life. We have organized the church temporarily, with the materials on hand, and brother Edmonson has been engaged to superintend and labor for the brethren during the coming year. I believe I wrote you of success at Memphis—twenty additions.

I had pleasant meetings at Jackson, Brandon, and Raymond, before I came here. Our veteran brother, Clark, about my age, is a host at Jackson. Through the abundant liberality of the brethren at that city, I have been enabled to labor at other points. At Raymond we had four additions, and organized a small church, resolved to carry out the primitive worship. We are to immerse some ten candidates in a few minutes, and to-night we may make our last effort for this time. Next winter I expect to come south, again, the Lord willing, and I hope you will take a tour. I will accompany you.

Affectionately, yours,

J. T. JOHNSON."

In the December No. of the Harbinger for the year 1851, we have the following synopsis, or general summary, of the labors of our evangelist for the year 1851. He says: "Of the last twelve months, half my time has been spent in the south, and the remainder in Kentucky. I had many pleasant meetings, in conjunction with other evangelists, and formed many friendships which are a source of great gratification. The result has been upward of one hundred additions, in the south, and about one hundred and fifty in Kentucky; making, in all, about 250. The Lord be praised for all his goodness! Including the sum pledged at Mount Sterling, I have obtained subscriptions amounting to about \$3000, in Kentucky, for the Female Orphan School at Midway. Of this sum, between four and five hundred have been collected and paid over to the treasurer."

Our evangelist was a man of immense influence, wherever he was known (and he was known very extensively—almost everywhere); and therefore he was often called upon to assist in settling difficulties in churches. We have just seen an account of his success, in a case of this sort, in the church at Little Rock. A serious difficulty having occurred in the church at Mount Sterling, in which the venerable elder John Smith, and several other prominent brethren, were involved, he and the grave and pious elder W. Morton were requested, by the parties, to take it in hand. They did so, and arranged it satisfactorily. This was a good work indeed. The difficulty had been on hands some eighteen months, and, of course, must have retarded, greatly retarded, the progress of the cause there and elsewhere. John T. Johnson was a man of peace—emphatically a peacemaker; and, therefore, enjoyed the Saviour's beatitude: "Blessed are the peacemakers; for they shall be called the children of God."

With the following notice of the last labors of our evangelist for the year '51, we close this chapter. He had intended a trip to the south, this winter, but was providentially hindered. From the February No. of the Harbinger for '52, we make the following extracts from his letter:

"ELIZAVILLE, KY., Jan. 7, 1852.

*Brother Campbell*—Instead of going south, I have been providentially led to Minerva, Dover, and this place. Kentucky is greatly in need of laborers; and while some are reposing on their arms, and some are withdrawing, I am endeavoring to supply the deficiency by double and treble labor.

The year '51 closed with eighteen accessions at Dover and Minerva, notwithstanding the intensely cold weather." How astonishing the labors, and how great the success of this man! His zeal, and labors, and success seem to increase with his years.

## CHAPTER XXVII.—1852.

Labors at Elizaville, Flemingsburg, Mill Creek, and Poplar Plains, in January; 75 added—Labors at Beasley and Lawrence Creek—10 additions—At Flat Rock, 84—Letter to J. A. Gano—Extracts of letter to Mrs. Flournoy—Meeting at Georgetown; 37 added—In May visits Harrodsburg; 32 additions—Letter to A. Campbell, regarding J. B. Ferguson—Reflections upon the true basis of Christian Union, etc.—Labors at various points in Kentucky, for some three months; 307 accessions.

Our evangelist opens the campaign, for the year '52, in Fleming county, in conjunction with my brother, Samuel Rogers, as a co-laborer, with great spirit and success. In his report, he takes occasion to make some very judicious remarks regarding the sort of evangelists and elders we need to make our cause successful. He says: "If the churches would have success, they must support the men who labor." That we want evangelists who can meet all opposition, "who are self-sacrificing and devoted—who can stand up and face the wintery blast, as well as the withering heat of the summer. We want elders of the right mold—capable men, of the proper character and deportment—who care more for the flock than for the purse—fit to teach; who feel more deeply for the salvation of souls, than adding acre to acre, and farm to farm." But we give the report entire, as it appears in the Harbinger for '52. The Harbinger says: "Brother J. T. Johnson, writing from Poplar Plains, Fleming county, under date of Feb. 4, says:

"The following is a brief account of my labors in this county, during the month of January. Through the agency of brother John I. Rogers, jun., a most estimable proclaimer, and resident of this county, it was concluded to make an effort to revive the cause at this place, Flemingsburg, Mill Creek and Elizaville. We commenced at Elizaville; and notwithstanding the severity of the weather, we have labored every day, embracing a week at each place. We have had the assistance of brother Samuel Rogers, at all the places except Elizaville. He is the father of John, and of sterling worth. He is one of the evangelists of our state meeting, and it was thought most advisable for him to aid me in this enterprise, for the present, than to repair to his



assigned field of labor, inasmuch as the sickness of his son's family would leave me destitute of a co-worker. The arrangement has resulted most gloriously. During the whole time the brethren have manifested a zeal, devotion, and self-sacrificing disposition worthy of themselves and the cause. It would be invidious to name some, to the exclusion of others. But I must say, that brother Dr. McGuire, of Flemingsburg, is a great acquisition to the church; and it is due to the cause, that he and brother John I. Rogers, jun., should be set apart, and sustained in the field continually. They could accomplish a mighty revolution in the county. We had 19 additions at Elizaville; 20 at Flemingsburg; 12 at Mill Creek, and 24 at this place—five sixths of them original additions, if not more. During the month, I spoke upward of fifty times, beside exhortations, singing, etc. I take this occasion to make my acknowledgments to them for their high sense of justice and liberality. If the churches would have success, they must sustain the men who labor. This experiment has proved that our success is not dependent upon the weather. We want laborers in the field who can meet fearlessly all opposition; who are self-sacrificing and devoted; and who can stand up and face the wintry blast, as well as the withering heat of the summer. We want elders of the right mold—capable men—of the proper character and deportment—fit to teach—who care more for the flock than for the purse, and who are rich in the treasures above, rather than in the treasures of earth, and who feel more deeply for the salvation of souls than adding acre to acre, and farm to farm.”

The following reports from our evangelist, under the dates of February 24, and March 13, give most encouraging accounts of the success of the cause. At Beasley and Lawrence Creek, they have 10 accessions. He and my brother went to Flat Rock, Bourbon county, and on the 29th of February, commenced a meeting, which continued till the 10th of March. It was the happiness of the writer to be present at that meeting, almost from the beginning, and to be the baptist on that occasion, during which at least 65 persons were immersed. The writer was at the organization of the church at this point, and had been preaching for it, since its organization, up to the time of this most glorious meeting. Our evangelist did most of the preaching; my brother and I did most of the exhorting, singing and praying. The reports, of which

we are writing, were made to the Harbinger for 1852. We give below these reports, as presented in that periodical. The Harbinger says: "Brother J. T. Johnson, under date of February 24, writes from Maysville as follows:

"Since I last wrote you, I have held a meeting at Beasley, near this, of several days, resulting in 2 accessions to the cause. From thence I came to Lawrence Creek, in the vicinity, and in conjunction with brother Samuel Rogers, a state evangelist, and brother John Young, who ministers there occasionally, we had another happy meeting, resulting in 8 additions. The brethren here have just finished a neat and delightful house of worship, and were greatly refreshed by the meetings we had. The officers and brethren were kind and hospitable. Indeed, they were all to us that we desired. Brother Rogers and myself are on our way to Bourbon county, where I expect to labor the coming ten days or more. The prospects were so fine when we left that brother Young and brother Bastion will continue the meeting, in hope of greater success. Brother Bastion is called to this field of labor by the congregation at Minerva, Beasley and Germantown. He was with me at Minerva; and I confess I am more and more pleased with him as I become acquainted with him. I pray the Lord that he may be a blessing to the congregations and the people in that region." Writing from Mayslick, under date of March 13, brother Johnson reports the results of a meeting which was held at Flat Rock, in Bourbon county, and continued from the 29th of February to the 10th instant, inclusive. "In conjunction with brother Samuel Rogers, a state evangelist, and his brother John, an effort was made at Flat Rock, which resulted in a glorious triumph. The Lord greatly blessed us, and there were added to the church 84; of these, 5 were restored, and about 8 or 9 by letter and commendation. The Cane Ridge brethren co-operated with us nobly; and our hearts were made to rejoice with joy unspeakable, to see so many young persons enlist in the best of all causes. I have just commenced a meeting at this place. We pray the Lord's blessing upon us."

It will be seen from the above report, that the Flat Rock meeting, so very successful, closed on the 10th of March, and the report of it was written from Mayslick, three days afterward, whither our evangelist had gone, directly from Flat Rock, to hold another meeting. He has had no rest now for months, yet he must labor on. From Flat Rock he goes to Paris on the 11th, and while waiting for the stage to take him

to Mayslick, he writes brother Gano a most urgent letter to go with him. He knows that brother Gano is a favorite everywhere, and especially at Mayslick. He wishes the most good possible accomplished; he is greatly fatigued himself, and wants rest, and hence his urgency. We give below some extracts from the highly characteristic letter :

“PARIS, March 11, 1852.

*Dear Brother Gano* — I have just reached here to take the stage this afternoon for Mayslick, to commence a meeting of days. The brethren are remarkably anxious that you should be with me. I know you are their first choice. Can't you strain a point, and come on to-morrow? I pray the Lord that it may be in your power to come. I have labored so hard for the last three months that I need relief. The Flat Rock meeting closed last night, with 84 additions. It was a great triumph. We gained almost all the young men. The brethren at Paris, I feel confident, would let you off to be with me. The Mayslick church needs aid; and I feel confident you can render them most effectual service.

Most affectionately, J. T. JOHNSON.”

I presume brother Gano could not answer this urgent call of his fellow evangelist, as we have no account of his meeting him. The writer, at any rate, has found none.

I am in possession of a letter from our evangelist to his daughter, Mrs. Flournoy, written five days after the one above to brother Gano, and written too from Mayslick; but it makes no allusion to the meeting whatever. It does, however, contain matters of great interest; and, therefore, we make some extracts from it.

“MAYSLICK, March 16, 1852.

*My Beloved Daughter* — I can not express the joy of my soul at the reception of your letter this morning, inclosed by Laura. To hear that all my dear children are well, and doing well, fills me with a grat-



itude to God that I can not express. How shall I ever repay the Lord for such children! and for such a mother! My children are my keep-sake, from the dearest object of my affection.

I have, this winter, enjoyed uninterrupted health, except one day. I have spoken almost every day, and often twice a day, and received upward of 200 additions." His sons-in-law, though clever men, and highly respectable, were not members of the church; and because he loved them, and wished them to enjoy the consolations which Christianity affords, in this letter to his daughter, he says:

"Oh! that all my sons-in-law were Christians! It would constitute a heaven on earth! How much good they could accomplish! I am proud enough of my family *now*; but if they were all religious, I do not know what I should be.

My daughters are imitators of their blessed mother. My daughter, live to do good. Condescend to the poor and humble. Go in for distinction in this way—aid the church in doing good. May the Lord bless you all, and bring you safely to Kentucky again. Love to all. Affectionately, J. T. JOHNSON."

How admirable the advice he gives his daughter, in the close of this letter! How desirable that all persons, in such circumstances, would take it!

Our next report from our evangelist is dated at Georgetown, and is found in the Harbinger for 1852. The following is the report. The Harbinger says: "Under date of April 22d, brother J. T. Johnson writes as follows from Georgetown:

"Some eighteen days past, arrangements were made with brother C. J. Smith, of Versailles, to hold a protracted meeting at this place. Brother Gano kindly came to our assistance, and co-operated for eight or nine days during the meeting. The cause was most ably vindicated and sustained, and the congregation was made to rejoice in one of the best and most successful meetings we have ever had. The Lord greatly blessed the speakers and their labors, and thirty-seven were added to the Church. Fathers and mothers, sons and daughters, were made

to rejoice in the conversion of their kindred and others. We have not words adequately to express our gratitude to the speakers for their labors of love in our behalf. We pray the Lord to grant them health and long life, that they may continue to advance the cause of reformation as long as they live. The veteran John Smith is our elder, and is greatly respected and beloved. The congregation at this place is doing well."

How like a magnanimous, unselfish, noble-spirited Christian man, as he was, does he speak of those to whose instrumentality he ascribes the success of the meeting: "We have no words adequately to express our gratitude to the speakers for their labors of love in our behalf. We pray the Lord to grant them health and long life, that they may continue to advance the cause of reformation as long as they live." Nor could he forget his old brother and fellow laborer, John Smith. He adds: "The veteran John Smith is our elder, and is greatly respected and beloved."

The next account of our evangelist we have in a report of brother James Henshall, found in the September number of the Harbinger for 1852. The Harbinger says: "Brother Henshall has communicated to us most cheering news since his return from his late visit. He says: 'Some time in the month of May I went to Harrodsburg, in aid of brother Johnson, where, in a few days, we had thirty-two additions.'"

About this time J. B. Ferguson, of Nashville, Tennessee, began to divulge his doctrine of a gospel for the spirits of the wicked dead. The doctrine is plainly enough expressed in these words of his own choosing, found in his exposition of the "The Spirits in Prison," spoken of by Peter, and published in the M. Harbinger for June, 1852. His words are: "We never commit the body of a single human being to the grave for whom it is not a pleasure for us to know that his soul has already entered where the knowledge of Christ *may yet* be his." The writer never saw J. B. Ferguson, but knew him from his writings and from reputation. He corresponded with him, and from his kind and pacific spirit, his good character in his early years,

he was very much pleased with him. He was, it is said, a man of fine personal appearance, a very fluent writer, and a very fascinating and eloquent speaker, and therefore became exceedingly popular. Alas! his popularity, it is to be feared, turned his head, made him vain in his imagination, and darkened his foolish heart. And, enveloped in that darkness, while he fancies he is forgetting all human theories and speculations in religion, and walking by the clear light of revelation, he is plunging headlong into a new phase of Universalism! Poor man! Where is he now? Lost in the dismal swamps and quagmires of a *refined, carnal, worldly, fleshly, devilish spiritualism*, which makes void the law of God, by exalting the reason, the conscience, the inner light, above the light of revelation, from without—from God, through the Bible. Persons often wonder how we, who have no creed but the word of God, can rid ourselves of errorists, who claim to be governed and directed by the same word of God also. The first Churches had no creed but the word of God for three centuries. Tell us how they got along, and we can tell you how we proceed. If a man can not be refuted by the word of God, he certainly can not be refuted by a human creed, unless, indeed, the creed differs from the word, and then, of course, it must be wrong. But we refute all objections of this sort in this short and easy way: We deny positively that God has ever given to any uninspired man or set of men the right to make and adopt a human creed. They, therefore, who assert the necessity of creeds must show their warrant for making and adopting them. Their reasoning in regard to the necessity and expediency of them goes for nothing. Our opponents frequently charge upon us that we are inclined to rationalistic views. We throw back the charge upon them. We go against all reasonings in religious matters. Our religion is received by faith. It is not a matter of reason with us, but of faith, based upon authority—Divine authority. Having ascertained that



God has spoken to us in his word, our duty is, in simplicity and godly sincerity, to find out what the word requires and implicitly obey it—to believe what it clearly reveals and do what it clearly enjoins. This is the sum of all true religion. But to return from this digression. J. T. Johnson, having noted this departure from the plain teachings of the word of God, on the part of J. B. Ferguson, in June of this year he wrote a letter to A. Campbell on the subject. This letter will be found in the August number of the Harbinger for 1852. It is headed in the Harbinger: "The Last Letter on the Spirits in Prison." Here it is:

"LANCASTER, Ky., June 26, 1852.

*Dear Brother Campbell*—I have just received and read the June number of the Harbinger with more than ordinary delight. The rumors that I had heard of the position and doctrine assumed by our respected and beloved brother, J. B. Ferguson, were, for the first time, brought before me, and answered. I confess I was more than astonished that the good sense and prudence of our good brother had, in an unfortunate moment of a supposed benevolence, yielded to a doctrine from a mere incidental allusion of the Apostle Peter, which, in common with many, I judge to be most licentious and disastrous. If so much has been said and done by the Saviour, and the inspired prophets and apostles, and if so finished a system has been presented for the salvation of men here to fit them for the judgment and for heaven, is it not most astonishingly bewildering that the doctrine of a gospel to be preached in the invisible world, to prepare sinners for heaven, should depend upon a mere incidental allusion; and that allusion, as clear as a sunbeam to me, sustaining a very different state of facts?

The state of the case, as presented by you, is too plain, in my judgment, for any difference of opinion. I have never had a different judgment on the subject. Christ did preach to the antediluvians by the Spirit, through Noah. *This is a fact.* They were then disobedient. *This is a fact.* Then they had a fair hearing, and, if condemned at all, condemned justly, for rebellion. But enough. I am pleased with your reply, and the spirit in which it has been done. No one but yourself could have written with the same hope of success. I am in hopes your age, experience, position, and knowledge of these matters will have the desired success; and that brother F. will at once rise superior to self, and abandon so wild a conjecture from a scripture so foreign from the doctrine which he has cherished with such delight.

I regret his position again because of our opponents. It may be the means of poisoning many honest minds in reference to the Reformation, and give occasion to belch forth the old objection, 'all sorts of doctrine,' by these people. The Universalists have heretofore been at a loss how the sinner was to be reclaimed, in the other world, before he could reach heaven, but they are now relieved by the 'New Discovery.'

I pray the Lord that brother Ferguson may respond in the spirit of our common Lord; that he will at once surrender his speculation, and still confirm the confidence of his brethren, as well as increase their love for him.

Most affectionately, J. T. JOHNSON."

The above letter, from the pen of J. T. Johnson, is every way worthy of him. It was conceived and expressed in good taste, good style, and good temper. There is nothing coarse, or harsh, or unkind in it. He expresses the deepest concern for an erring brother, whom we had all loved, and of whom we had all been hopeful. He prays most fervently that our erring brother may rise superior to pride and selfishness, and be saved from the fearful gulf into which he was plunging. Even while the writer pens these lines, his heart is deeply sad, and mourns over a fallen brother, whom he greatly loved. The fact that his father was a preacher among the old Christian people, who were associated with the venerable and pious Stone, perhaps in spite of himself, gave him a peculiar interest in J. B. Ferguson. O, is he lost? Is there no hope he may yet be saved from that ignis fatuus of spiritualism, "which leads to bewilder and dazzles to blind," and again walk by the clear, steady light of the lamp of eternity? Our evangelist deplors the position of our wayward brother not only on his own account, but because he knew the sects would make it the occasion of charging us with "preaching all sorts of doctrine." It is, however, consoling to know that though our people have been raised, many of them, in every nook and corner of sectariandom, and have, therefore, come into this movement with much of the trash of sectarianism about them, still, with all these vicious circumstances to contend with, we are as harmonious as any of the

sects, if not more so. It is a remarkable fact, and one most worthy of note, that since we have come upon the arena, and have become a power in the religious world no more to be despised, the great protestant parties have been courting each other, and are becoming much more friendly than in days of yore. Time was when the great Calvinistic parties looked upon the great Arminian parties as little better than infidels—in the language of Calvin, as “a great deal worse than papists—as dogs that bark at God’s holy election, and swine that root it up;” and when the great Arminian parties charged upon the Calvinists, in the language of a great leader, that “Calvinism makes God worse than the devil.” These are facts known and read of all reading and thinking people. Now, however, it is said, from the pulpit and the press, that they agree in all the essential matters. That all their human creeds, though highly antagonistic, agree in all the essential points. Still, they keep up distinct and antagonistic communions, based, as they say, upon non-essentials! What a comment upon their love of union! If, according to their own showing, they differed about essential matters, there would seem to be just ground for separation and distinct organizations.

But it is equally noteworthy, that the great parties are not only cultivating more friendly feelings toward each other, since we have come into the field, but that they are becoming more hostile to us, and are forming alliances offensive and defensive against us. They say, We are no Christian people—have no Christian ministry, and no Christian ordinances. They are evidently aiming to crush us out. Why all this? We have nothing to do with their motives; we do not question these. We are looking at facts. We have lifted our standard in the name of the Lord, and have waged a war of extermination against sects, as such. We believe there are thousands, and, we hope, millions among the sects, who are the people of God, not



because they are among the sects, but in spite of sectarianism. We are grieved to see them divided, in the teeth of the prayer of the divine Master, who prayed for the union of his people, that they might be one, as he and the Father are one—who died and was buried, and rose, and reigns in heaven, to promote Union—to break down the middle wall of partition between the Jews and Gentiles, that out of twain, he might make one new man—so making peace. We are as certain, therefore, as that God rules in heaven, as that Jesus Christ is his Son, and the Saviour of all that obey him—as that Jesus broke down the middle wall of partition between the Jews and Gentiles, to unite them in one body; that, since that time, no man, or set of men, has ever been divinely authorized to build up a wall to separate the people of God. And that, therefore, there is not one particle of divine authority for the existence of any sect in Christendom, as such.

This is clearly and plainly our position; and because, in our heart of hearts, we believe it, however unpopular and fearfully responsible it may be, we have no disposition to back out from it. We dare not do it, as we hope to be saved. We must take the responsibility; and the sooner they who have not nerve to stand up to this position, leave us, the better. The Lord has no use for them, and we have none. The sects know this to be our true position, and hence, they know that the conflict between them and us is no child's play. They know that, if our plea for the union of God's people, upon the word of God, succeeds fully, the sects must die the death. A great variety of powerful motives—some good, some bad—unite to dispose them to contend most earnestly for the traditions of their fathers. There can not possibly be any compromise between the sects and us. It is a war of extermination on both sides. Certain it is, however, that if the sects, by their evangelical alliances, against us, could crush us out, they would soon com-

mence, as of yore, in bitter, exterminating wars upon one another. The elements of eternal strife and certain death are interwoven with their very constitutions; and war they must, and die they will.

We love the sects as our brethren of a common Father—the pious among them, as the children of God. We see them scattered, in the dark and cloudy day, and we want to see them delivered from the shackles of schism. We want to see them renouncing their human names and platforms, and coming up out of the wilderness of Babylon, leaning, not on Calvin, Luther, Wesley, or any man, but on their beloved Saviour, looking forth as the morning, fair as the moon, clear as the sun, and terrible to their enemies as an army with banners.

God, who knows all hearts, knows we are not moved by selfish, or party considerations; that we would do our brethren of the different sects no harm; that we would leave them in the full possession of all the true and good they have, and rid them only of the worse than useless luggage—the dead weights; that only retard their progress to the better land. Whosoever believes in the divine Saviour, sincerely repents of his sins, turns away from them, and is buried with Christ in baptism, and rises and walks in a new life—every such one is our brother. We care not for his opinions, or traditions, provided they do not make void the commandments of God—do not interfere with the purity and piety of his life. We care not for his Calvinian or Arminian speculations, so he follows peace with all men, and holiness, without which no one shall see the Lord. If he be disposed to recognize the sacrifice of Christ, as the appointed medium through which the grace of salvation comes to sinners—his blood as cleansing from all sin—*his*, as the only name given under heaven among men, whereby we must be saved; this is sufficient. We demand subscription to no human dogmas, on this, or any other subject. We sincerely believe that theorists have done all the mis-

chief in the Church ; and, therefore, we are set against all theories, and theorizers, in religion, whether among ourselves or others. In his young days, the writer used to speculate and theorize about the profoundest subjects of Revelation. Reading, observation, and experience, however, have taught him, that much of his early speculating and theorizing was "vanity;" and, most certainly, he found it to be "vexation of spirit."

He gave it all up; and this day, before God, he adopts no theory of men, regarding those vexed questions in theology which have gendered so much of strife, rather than godly edification. There is much connected with them he can not understand; and he would not be wise above what is written. He can not, he will not, attempt to defend any human theory regarding these abstruse questions; he is perfectly satisfied with what the scriptures say of the Father, the Son, and the Holy Spirit—the lost condition of our race, and the way of recovery through Christ. While he avows that he is no Trinitarian or Unitarian, in the appropriated senses of these terms, he confesses, he greatly prefers the Trinitarian side of this controversy, as safest; as he thinks there is much more danger of making too little of Christ, than too much. He most cordially believes that the perfections of humanity and divinity meet in him. He is the Son of Man, and the Son of God. In the beginning was the Word, and the Word was with God, and the Word was God. In him dwelt the fullness of the Godhead substantially. All things were made by him, and without him was not anything made that was made.

He believes, most cordially, that, by the Holy Spirit, we have all saving truth and saving grace; that the sacrifice of Christ is the medium, to us, of all saving mercy; that every soul of our race, from the beginning to the end, that ever has been, or ever will be saved, has been, and will be saved through the death of Christ; that without the shedding of blood



there is no remission; that though salvation is all of grace; though the gospel scheme is not a scheme of law, but a scheme of boundless grace; that though by deeds of law no soul of man could be saved, seeing all had sinned; yet our salvation, through the Cross, is not in contravention of law, but in perfect harmony with it. That, therefore, God is just, in justifying every one that believes in Jesus. That while the salvation of sinners can not be of law—must be of grace—it is, nevertheless, in perfect harmony with every principle of the divine government—every perfection of the divine nature. Here, by the grace of God, we plant ourselves, upon the simple teachings of his word; and here, by the help of God, we will stand forever. God being our helper, we will never become a mere sect, among the sects. Like our divine Master, we will be faithful, and labor, and die for the cause of the union of the people of God, and the conversion of the world.

In the November number of the Harbinger for '52, we have the following report of some three months' labor of our evangelist, covering a large district in Kentucky. It was a most successful tour. The Harbinger says: "Brother J. T. Johnson, under date of September 29, writes as follows: 'Within the last three months, in conjunction with other brethren, we have had some successful and delightful meetings. We had 28 additions at Union, and three at Richmond, Madison co. We had one at Rush Branch, six at Givens', six at Crab Orchard, 21 at McCormick's, 19 at Houstonville, 117 at Milledgeville, in Lincoln co.; we had 10 at Lawrenceburg, Anderson co.; we had 43 at Somerset, Pulaski co.; 47 at Monticello, in Wayne co.; and we are closing a meeting at this place [South Elkhorn], with six additions.' These footed up, make some 307—a hundred a month! What a triumph! No wonder he adds, so characteristically: 'All that is needed in this state, for the complete triumph of truth, is the concentration of all the power

and influence of the brethren. May the Lord speed the day when we shall be more self-sacrificing and devoted.' ”

The year 1852 was a year of great labor on the part of our evangelist, and very great success. Not less than 500 accessions are reported at the points where he labored; and yet, for full three months of the year, we have no reports. Doubtless, our evangelist was busy during this time, and more or less successful as he always was.

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### CHAPTER XXVIII.—1853.

Letter to his Daughter, Mrs. Viley—Meeting at Midway—Character of J. T. Johnson, by Dr. Pinkerton—Letter to John A. Gano—Success at Hickman.

We regret that our documents for the year upon which we are entering, are so few and far between. During the month of January, our evangelist was laboriously and successfully employed in a series of protracted meetings at Lawrence Creek and Germantown, and a passing meeting in Washington—resulting in 44 additions to these churches. The following letter to his daughter, Mrs. Viley, gives us the above information. It is highly characteristic, and therefore, we give it entire:

“GERMANTOWN, Feb. 1, 1853.

*My Beloved Daughter*:—I am here in health, and I expect to be at Dover on Friday, to continue a week; then at Washington a week; then at Maysville a week; then perhaps, home. I had 24 fine additions here, three weeks past; two at Washington, and the week past, 18 at Lawrence Creek. The Lord blesses me wherever I go.

Brethren W. C. Rogers and E. Y. Pinkerton are with me—fine young men—worth their weight in gold.” May these young men continue to merit the good opinion of the noble-hearted Johnson, expressed

above, and entertained by their brethren who know them. He adds: "Do't forget the orphan; for the Lord has greatly blessed us. Oh! what children, sons-in-law, and grand children the Lord has blessed me with! Kiss all for me.

Affectionately, J. T. JOHNSON."

From the above letter, we see that our evangelist had not only been constantly and successfully engaged during the month of January; but as if he had been resting all that time, he lays out another hard month's work. "A week at Dover; a week at Washington; a week at Maysville; and then, perhaps I will go home"—perhaps engage in another protracted meeting. Wonderful man!

His whole evangelical life, for a quarter of a century, was a series of protracted meetings. How astonishing, that one of a frame so delicate, could stand such incessant toil! But he had an enduring constitution and his heart was in his work; indeed, he was always restless unless at work. He rested best and most when most laboriously and successfully engaged in the great work to which he had devoted his life, his fortune and his sacred honor. Doubtless, if we had the accounts of the meetings he had appointed, and others he attended through the months of March, April, and May, we should have ample evidences, not only of his activity, but also of his success. But in the absence of such details, we must make the most of the meager accounts we have. If it would amount to anything, I would complain of the brethren for not furnishing me letters and reports, which, doubtless, many of them have, and which would have been of great service to me. I would not complain on my own account, but on account of him of whom I write. I am happy, however, notwithstanding this neglect, I am so well furnished.

It was the happiness of the writer, sometime in June of this year, to attend a meeting—a very happy and successful meeting—at Midway, of some five or



six days. Brethren Pinkerton, Ricketts, and the venerable Creath, were present most of the time. Just before he left, the beloved Johnson came; and finding the interest increasing, consented to continue the meeting a few days.

Dr. Pinkerton wrote a brief notice of this meeting, and a "sketch of J. T. Johnson, for the gratification of those who have never seen nor heard this laborious servant of the Lord." This document was first published in the *C. Age*, and subsequently in the September number of the *Harbinger* for 1853. This informs us, that some weeks previous, our evangelist had told the doctor that for the last three years he had been at a protracted meeting; and that during the last three weeks, he had spoken twenty-seven discourses. I have little doubt, that for a full quarter of a century, up to the last discourse he ever delivered, he averaged more than one discourse a day, for every day of the 25 years! To the certain knowledge of the writer, in nearly all his protracted meetings, he much oftener spoke twice a day than once; and sometimes he preached three times a day. His rests between his efforts, were short and few.

We are happy to have it in our power to introduce to our readers and put in a permanent form, this excellent document, from the pen of our gifted brother Dr. L. L. Pinkerton. It is said, our evangelist wanted Dr. Pinkerton to write his life. Doubtless, he had seen this letter of the doctor, and he could not fail to perceive that one who could write such an article, was every way competent to write his life. It is to be regretted he did not undertake it. But unexpected difficulties were interposed, and finally, he abandoned the idea. Hence the effort of the writer.

Dr. Pinkerton has the reputation (very deservedly, we think), of being one of our very best writers. The writer has no claims to literature, or literary merit; having had no advantages in early life, in this direction. He has, however, some general reading, con-

siderable experience; and he sometimes thinks, a taste for the accurate, and beautiful in literature. He confesses he very much admires the style and taste of Dr. Pinkerton. He always reads everything from his pen. It is a pity the doctor does not write more. He has promised much: I hope, nay, I know he will never prove, that "All promise is poor dilatory man." He has done a good deal, has written much that will live, but we want to see more. If, however, the doctor should never write another line, the little article he has written regarding the meeting at Midway, and especially touching the characters of Elds. J. Creath, sen., and J. T. Johnson, is sufficient to establish his claim to an enviable position among good writers. His allusion to the venerable Creath, wrapped in "ever during darkness," and still delighting to "see" his brethren, and speak to them of the things pertaining to the Kingdom of God, and the name of Jesus, moved me to tears. Indeed, I have read with much delight and many tears, his sketch of the laborious toils, and the great successes of our beloved evangelist—of the great themes that filled his heart, and dwelt upon his lips. And most cordially can I say with the doctor, in his closing sentence: "It is a cause of endless thankfulness to the infinite Father, and a source of highest joy, that for the weary there is a divine rest appointed; for the faithful warrior an unfading crown, and that the saints shall all meet at last in their home above." But we give place to the letter of Bro. Pinkerton. It is headed:

"J. T. JOHNSON."

"This venerable and veteran evangelist is spending a few days with the church at Midway, Ky., continuing a meeting commenced by John Rogers, sr, whose engagements called him away after he had, by his earnest, eloquent, and lucid proclamation of the gospel, awakened a deep interest in the hearts of many. We have had also the company of Jacob Creath, sr. now near seventy-seven, and wrapt in 'ever-during darkness,' he still loves, he says, to 'see' his brethren, and to join them in the services of the sanctuary. We can well imagine that

this is, indeed, his chief delight. He occasionally speaks still, and though the eye has lost its fire, and the once manly and commanding voice its melody, his listeners still weep, while he talks to them of that hope which illuminates the soul, and cheers with the prospect of his soon entering upon the rest remaining for the people of God, where his long, dark night will have become eternal day.

Our meeting has been one of much interest. Thirteen have been added to the congregation, and the religious affections of our community, generally, have been reawakened and strengthened.

We rejoice with our brethren at Athens, Mount Zion and Republican, in their recent prosperity. They, too, have enjoyed seasons of refreshing, and numbers have been added to their communion. Candor compels the confession, however, that fifteen years' experience in the ministry has done much to abate our joys over returning prodigals. How often, alas! does the lapse of only one short year, bring sorrow to the hearts of the earnest and true, on account of apostacies and alienations from the Lord and his cause. For this dreadful issue of evangelical labor, there is no remedy but in faithful, energetic pastoral labor. But we intended a sketch of *John T. Johnson*, for the gratification of such of our readers as have never seen nor heard this laborious servant of our Lord.

He is now in the sixty-fifth year of his age, and a few weeks since made, in our hearing, this remarkable statement: 'I have been at a protracted meeting for the last *three years*, and during the last three weeks, I have spoken *twenty-seven* discourses.' In illustration of his devotion to the work to which, for twenty-three years, he has given his entire time, it will be sufficient to state, that during the unparalleled winter of '51-2, he continued preaching night and day, in the villages of Mason and Fleming counties, Ky. The mercury, for days together, remained below zero, the piercing winds whirled the light snow high through the dense air—the cattle sought the sheds, or remained trembling behind any defense that offered against the cutting blast—fowls remained on the roost, or dropped from it dead; even the crows ventured not abroad against the double terror of frost and storm. The labors of servants were limited to the care of stock, and the piling of fuel upon the heated and blazing hearths. Still, *J. T. Johnson* was traveling from point to point, preaching to the perishing the unsearchable riches of Christ. His stature is about five feet ten inches, his form remarkably slender and erect, his hair, once jet black, is now sprinkled with white, has become thin, and much of it has fallen; yet we never could think him bald. His general complexion, the color of his eyes and hair, indicate a decidedly bilious temperament. When introduced to him in the private



circle, you recognize at once the well-bred, high-toned gentleman. No length of acquaintance-ship, no amount of fatigue, ever tempt him into the clownish in manners. His conversation easy, perfectly familiar, sometimes with his intimate friends even chatty, is still chaste, dignified, and almost wholly of things pertaining to the kingdom and patience of the Saviour. The necessity of greater liberality, commendations of such churches and individuals as he thinks have 'acted nobly'—the interests and prospects of the Orphan School, of Bethany College, of Bacon College, the movements of his preaching brethren, the necessity of preserving labor, paid or not paid—such are some of the themes that employ his tongue, and rest constantly upon his noble and generous heart. When he rises in the pulpit, his movements, countenance and utterance, imply slight embarrassment—the result of unaffected diffidence; and although abundant courage will appear before he closes, and a becoming confidence in his ability to propound and illustrate the gospel, yet his respect for his audience never forsakes him.

His manner is difficult of description. You will think, likely, on hearing him for the first time, that his '*preparatory* remarks' are rather extensive, and you may, perhaps, wonder when his *sermon* will commence. *He is into his sermon from the first word*, and after speaking of various matters pressing upon his attention, if he thinks the great object he has in view will be secured by such a course, he will return to the first point and make it the last. Though eminently capable of arranging and delivering methodical and logical discourses, yet, to do this is not his object, but to bring his hearers to believe, and to feel, and to obey the gospel.

He may be thought, by those who do not know him, a 'revivalist.' Such he is not—at least not in the usual meaning of the term revivalist, *but the farthest from it imaginable*. There is no cant, no affectation—his speech being merely earnest conversation. It never enters his mind to play the orator. His addresses are characterized by devotion to the teaching of the New Testament, by *obvious sincerity* and an all-pervading desire for the salvation of his hearers. He is speaking of moral courage, or its importance, its propriety, its congruity with *manliness*. 'If there be,' he remarks, 'an object on this earth supremely pitiable, one is almost tempted to say contemptible, it is a man who, in days of prosperity and health, stops his ears to the gospel of Christ, and, through fear of his fellow-worms, refuses to obey the Saviour, but who, when death stares him in the face, will cry out, and implore the prayers of the people of God. And will the Lord hear the cry of such? What does it say in effect? 'Lord I have lived in sin, I have done thy cause what harm I could, but I can do no more, *I can serve satan no longer*, now, O Lord, receive my poor soul.' 'Because I called and

you refused, I will laugh at your calamity, and mock when your fear cometh.' Remember these fearful words. We do not limit the power or benevolence of God, but he will not be mocked. Beware! Beware!!' Or he is speaking of the inherent demerit of sin, of sowing to the flesh. Turning toward the female portion of his audience, he will, perhaps, speak thus: 'I am declining, and know it. A few more years will probably close my career, and yet I sometimes hope to see the day when no female will be found on the *dark side*, sowing to the flesh. When I see a noble, generous-hearted female, whom all admire, advocating the cause of sin by her example, *I blush inwardly.*' But though we might give, perhaps, the precise words, it is impossible to give any notion of the speaker's manner so entirely his own, and on which so much depends.

But John T. Johnson is passing away, and we ask: who shall take his place? Upon whom will his mantle fall? It is a cause of endless thankfulness to the infinite Father, and a source of highest joy, that for the weary there is a divine rest appointed, for the faithful warrior an unfading crown, and that the saints shall all meet at last in their home above."

Beside the notice already taken of the above letter of Dr. Pinkerton, there is one subject of great interest alluded to in it, to which I beg leave to call the especial attention of the entire brotherhood. After speaking of the success of the meeting and other meetings, where very many joined the churches, he adds: "Candor compels the confession, however, that fifteen years' experience in the ministry has done much to abate our joy over returning prodigals. How often, alas! does the lapse of one short year bring sorrow to the hearts of the earnest and true, on account of apostacies and alienations from the Lord and his cause. For this dreadful issue of evangelical labor there is no remedy but in faithful, energetic, pastoral labor." We are prone to extremes: One is, the relying almost exclusively upon pastoral labor, and doing almost nothing ourselves; the other is, dispensing with the labors of a competent pastor, and relying upon our own resources. These extremes meet in their consequences, and are both unfavorable to the true progress of a Christian congregation. It was considered in the beginning of this movement, to restore primitive Christianity, in

faith and practice, of the first importance that every Christian congregation should ordinarily meet every first day of the week, to break bread, and to pray with and for one another—to speak to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord—and to exhort and admonish one another, and thus to edify and build each other up in the most holy faith. This the writer looks upon as indispensable to all progress in the right direction. That sort of pastoral labor, therefore, which consists in preparing fine discourses or coarse ones for the church once a month, or twice or thrice a month, or once a week, in doing pretty much all the praying, and performing for the congregation all the acts of worship, falls infinitely short of the ends of true pastoral labor, and utterly fails in promoting the grand ends of Christian worship. But that sort of labor on the part of the officials of the church which calls into active service, as far as possible, all the talents of the church for singing, praying, exhorting, and teaching—reading—which makes every member feel his personal responsibility—that he is not a cypher in the body—that he has something to do, and can do it—which stirs up the spirit of prayer—secret prayer—family reading of the scriptures and prayer—the spirit of Sunday schools—Bible classes—a feeling that we are not our own, but have been bought with a priceless price, the life-blood of our Saviour, and that therefore we ought to glorify God with our bodies and spirits, that we ought to devote our time, our talents, our influence, all we have and are, to the promotion of the work of the purity and unity of the church, and the salvation of the world. This is the sort of labor we want in the church.

In a private letter to brother Gano we have accounts of his labors at Carmel, Ruddell's Mills and Indian Creek. The following is the letter, with the exception of an irrelevant sentence or two:



“RUDELL'S MILLS, September, 1853.

*Dear Brother Gano*—I have had a most interesting meeting at this place. While at Carmel I preached here every night. At Carmel we had two additions of the immersed. I quit there on Tuesday morning. I have been here day and night since. We rallied nearly all the brethren.” The church at this point had been almost if not entirely disbanded. Hence he speaks of rallying them again. He proceeds: “They are all in the best spirit, and excited to the highest pitch of zeal. Dr. ——— and wife have united with us, and four confessions have been taken of the right sort. Two of them were immersed last evening. The sectarians, to some extent, are greatly roused against us. Some of them are acting a noble part on our behalf. The prospect is as good as I ever saw for many accessions. Five united last night, and the house and yard were filled up. Many are on the eve of obedience. We want you to come at your earliest convenience. We can do a great work. Do come. Now is the time. A very few days will do the work. I shall go to Indian Creek this morning, but I shall be here of nights. Come by Sunday night, if not sooner. Do not fail to come. Yours truly, J. T. JOHNSON.”

In the report of the proceedings of the State Meeting at Harrodsburg, for 1854, we learn that elder J. T. Johnson, in the Western District, in company with R. C. Rice, for one month added to the churches forty-seven. From the same report we are informed that subsequently, in the same district, our evangelist added to the churches one hundred more. The report does not give the date of the labor, but, from other documents, it is almost certain it was in the fall—late in the fall of 1853, just before going South, where he spent the winter and part of the spring. It is most likely that the labor which resulted in adding the one hundred alluded to was performed after the State Meeting, held the last of September, 1853.

In the March number of the Harbinger for 1854, we

have the following report. The Harbinger says: "Brother W. C. Ford, of Hickman, under date of December 20, 1853, reports an addition of some twenty to the church at that place, under the labors of elder J. T. Johnson."

This closes our information regarding the labors of our evangelist. And here we close our chapter for the year 1853.

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## CHAPTER XXIX.—1854.

Letter from J. T. Johnson—Labors at several points in Louisiana and Mississippi for some forty days, and makes 43 additions to the churches—Returns to Kentucky and labors some ten weeks in the counties of Lincoln, Mercer, Boyle and Washington—Preached 100 discourses—215 accessions—Labors some two months in the Green River country—61 additions.

We have no doubt our evangelist spent the winter of 1853-'4 in the South, though we have nothing definite from him till the first of April, when we find him in Jackson, Louisiana, engaged in a series of meetings for some forty days in succession. The following is the letter entire. It will be found in the Harbinger for June, 1854:

"JACKSON, La., April 4, 1854.

*Brother Campbell*—At the urgent appeal of our highly respected and beloved brethren, William Baxter and Dr. D. L. Phares, of Newtonia, acting for the benefit of the co-operation in this district of country, I consented to labor some four or five weeks, at such places as might be considered best calculated to promote and advance the grand reformation in which we are engaged. Much of the time I had the presence and assistance of elder William Baxter, Kirkland Baxter, the young but gifted evangelist of the co-operation, and George W. Woodruff, a most amiable and pious disciple, who is qualifying himself for one of the evangelical corps.

My labors, for the first fifteen days, were confined to the chapel near sister Ogden's, whose hospitality I enjoyed, and Woodville, Mi. Although the meeting was considerably interrupted by rain and the inclemency of the weather, we have reason to believe that great good was accomplished. Sectarian opposition was rife in Woodville. Not a preacher *poked his head* out of his den, so far as I could learn; but I was treated politely by

many of the citizens, especially by Mr. West and his lady, of the Chinn family of Kentucky; and toward the close of the meeting the people began to turn out in crowds to hear, although it was in the court-house. There were 20 additions in all, and 6 of these were made at the last effort, on Lord's day afternoon, at the Magee factory, near Woodville, where we had repaired to immerse some of the converts. That same evening, after having spoken twice and immersed about a dozen, I repaired to Newtonia, the residence of Dr. Phares, and the location of a college and female institute, and preached at night to a very fine audience.

At this place and Consolation, some seven miles off, I continued to labor day and night, and within fifteen days gained 23 additions. We had a most delightful time, and we were assured that much more good was accomplished than was manifested by the additions made. Here I enjoyed the hospitality of sister Criswell and her brother-in-law, Mr. Criswell, a most amiable man, and who would make a most valuable member of the church, if he would submit to the Saviour. It is hard for such men to be lost; but I fear and tremble for them. They seem to be insensible of their danger; and they do not appreciate the great privilege they have of entering the Church, in order to bless others who are on the road to ruin.

The third effort was at Concord and Jackson, La. We were favored with the Baptist house at Jackson, where I spoke at night for nine days, and enjoyed the hospitality of brother and sister Elfrath. During the same period I spoke in the day, part of the time at Concord and at a new meeting-house of the brethren near brother Perry's, five miles from the town. In this country I find the people indisposed to go to meeting except on Lord's day. Then they turn out most cheerfully and in mass. And I find them very religiously disposed.

We have no congregation in Jackson. Here, likewise, the Methodists have charge of a college, which formerly belonged to the state. And here is an Episcopalian female school. It appeared, at first, almost impossible to create an interest in these great truths, for which we are pleading and wearing out our lives. But an interest was gotten up, and increased till the last. Although we had no additions, the leaven was working well and powerfully upon many minds. All that is wanting to build up the cause in this place is a faithful, fearless and affectionate presentation of the truth, by some one who is able to do justice to it, and who will never faint by the way. The more I see of sectarianism—its utter hollow-heartedness—its wretched skeleton appearance—its cadaverous countenance—its tomahawk and scalping-knife spirit—I am more and more disgusted. Yet a false charity can cover it up, and console its patrons with the panacea they are doing a wonderful work for the Lord.

This is the plain, unvarnished truth, that, in my efforts to con-



vert the people and do good, I am more opposed by *professors* of religion than any other class of community. Beware how any man gives countenance to sectarianism!

Most affectionately, J. T. JOHNSON."

On this letter we make the following remarks :

1. Our evangelist spent near six weeks in the service of a co-operation of churches in that section.

2. His labors were very much blessed, resulting in some 43 accessions to the cause.

3. At Jackson he labored hard for nine nights. He found the community hard to move and much sectarianized. But finally an interest was created, and increased to the last. And, although none were converted, "the leaven was working well and powerfully upon many minds." How like himself! Never discouraged—always in good heart! Hence he adds, most characteristically: "All that is wanting to build up the cause in this place is a faithful, fearless and affectionate presentation of the truth, by some one who is able to do justice to it, and who will never faint by the way." But he is grieved, like his divine Master, for the hardness of the hearts of the people, especially sectarians. And he gives this most terrible but graphic description of sectarianism and its spirit: "The more I see of sectarianism—its utter hollow-heartedness—its wretched skeleton appearance—its cadaverous countenance—its tomahawk and scalping-knife spirit—I am more and more disgusted. Yet a false charity can cover it up and console its patrons with the panacea they are doing a wonderful work for the Lord! This is the plain, unvarnished truth, that, in my efforts to convert the people, and to do good, I am more opposed by *professors* of religion than any other class of community. Beware how any man gives countenance to sectarianism!"

These are serious charges. Are they true? This question demands a most serious and candid answer. Let us attempt an answer by asking some questions.

1. Have the so-called evangelical sects a divine

warrant for their existence as sects? If it be answered in the negative, then the whole question is given up, and the propriety of our position is recognized. But, if it be answered in the affirmative, then we ask: If any one of the evangelical parties should become universal, would not all the other parties, as such, be destroyed? Is it not perfectly clear, then, that even the orthodox parties are, in their very nature, antagonistic to one another? Can *truth* be antagonistic to *truth*? Is Christ divided against himself? Can Christ antagonize with Christ? Impossible! utterly impossible! But sects antagonize with sects. Therefore, as sects, they are not of Christ. It is our duty, therefore, clearly our duty, to beware how we countenance sectarianism, as in its very nature it antagonizes with the Divine purposes, in reference to the Church and the world.

2. The great leading minds among the evangelicals, or self-styled orthodox parties, say, they deplore the schisms among themselves, that they believe in union and pray for it. Mr. Rice says: On page 770 of the debate with A. Campbell: "We think there is a better plan [than A. Campbell's], by which, ultimately, the object [union] will be attained." Here then it is conceded that these schisms are wrong; and of course in opposition to the divine will. How then can it be wrong in us to oppose them, and seek to bring the parties, or the good among them, all together upon the word of God? This is the head and front of our offending.

3. But let us look at this whole matter from another standpoint. Are not the so-called orthodox sects almost universally, where we have any considerable strength, entering into alliances, offensive and defensive, against us? however hostile to one another upon many points. Do they not make friends to put us down?

Have they not published, throughout the length and breath of the land, that "we are no Christian

people—have no Christian ministry, and no Christian ordinances?" That ours is a "pirate ship," and we who sail in it are "pirates." Have they not said that if our views should prevail, in ten years the country would be filled with infidelity? And when we call them to an account before the public for such treatment of us, do they not throw themselves upon their dignity and say, "O, you are always fighting; we don't believe in controversy?" Do not their leaders refuse to hear us, and do what they can to keep their people away? Do they not, after denouncing us as no Christian people, complain long and loud of our "intense sectarianism;" that we are "most exclusive?" Have we not occasion then to beware of sectarianism? What have we done to merit all this unrelenting, bitter opposition?

We have said what they say themselves, that our schisms are wrong.

That Christ died to break down the "middle wall of partition between the Jews and Gentiles, to make in himself of twain one new man, so making peace." That, therefore, unquestionably there never has been since the union of Jews and Gentiles, in Christ, in one Christian organization, any divine authority for two or more antagonistic Christian organizations, such as those of the so-called orthodox parties. Hence we say, in the language of our departed, but earnest, and laborious, and conscientious Johnson: "Beware how any one gives countenance to sectarianism!"

4. Again: Do they not call us exclusive—fearfully exclusive? And yet, do they not, almost in the same breath, accuse us of being most alarmingly latitudinarian, tolerating and preaching "all sorts of doctrines?" Do they not, to excite popular prejudice against us, often stoop to practice a religious demagoguery, of which decent politicians would be ashamed? Is it not true that the exclusiveness they charge upon us, is unquestionably true of them? Does not Episcopal Methodism, exclude Protestant Methodism, and every



other phase of Methodism? Does not old school Presbyterianism exclude new school Presbyterianism? And is not this true of all the orthodox sects? They are designed to be schismatic and exclusive. But how can the charge of exclusiveness lie against us? We have taken no exclusive name, but one that includes all Christians. We have taken no exclusive, but the only truly catholic and inclusive, creed—the word of God.

5. Once more: The sects concede, there is nothing saving in their isms; and therefore when we say they have nothing saving in their different systems, we only say what they say themselves. Do they believe the saving grace of God is in the distinctive peculiarities of Methodism, in any of its different parties? In Presbyterianism, in any of its different phases? In Baptism, in its numerous parties? Or in Episcopalianism?

They certainly do not, for they say persons rejecting all these peculiarities that make the sects, are Christians, and will be saved. They give it up then, that there is no gospel of Christ, which is God's power to salvation, in their isms. If then we could rid them of their isms, and leave them in the peaceable possession of the gospel of Christ, which has saving power, and uniting power, we should have rid them of their schisms, and accomplished a glorious and good work; the very work we are laboring to do. Have we not then just grounds for repudiating sectarianism, as standing in the way of the union of Christians, and the conversion of the world? Let our opponents candidly and prayerfully consider these matters. The Lord help us all!

The last letter of our evangelist found him in the south. The next letter we have is one written to his daughter, Mrs. Flournoy, giving a most interesting account of some ten weeks' hard, but very successful labor. The following embraces all that is material to our purpose in this letter:

“ STANFORD, September 6, 1854.

*My Beloved Daughter* — I have just closed at Hillsboro', with 61 additions; and am on my way to Sycamore, 8 or 9 miles from Danville. From thence I shall return and see you all. O! how anxious to see the representatives of my dear wife—your beloved mother; and to behold the precious spot where she lies! May the Lord bless my children! I can never feel thankful enough for such good and respectable children. My brethren are kind and liberal to me; but Mr. Flournoy has done more for me than all of them together. \* \* \* I can never repay him.

In ten weeks I have spoken upward of 100 times, with 215 additions to the cause. I shall have to be at Midway the 4th Lord's day [in September], if not at Berea, near you; and on the Tuesday following at Harrodsburg, at our state meeting. Remember me to all. Yours truly, J. T. JOHNSON.”

The report of the state meeting for 1854, shows that our evangelist was there, and, as usual, actively engaged in everything connected with the meeting that promised to advance the general cause. The reports we have from him in the Harbinger for the months of February and March, 1855, show that after the state meeting, which was held about the close of September, he went to the Green River country, and spent the balance of the fall, and the first winter month, with good success. The following report from him is taken from the February number of the Harbinger for 1855.

The Harbinger says: “ Brother J. T. Johnson writes from Hopkinsville, October 17:

“ I reached this place ten days ago, in time for the District Co-operation. The brethren here seem alive to the cause, and they are resolved to act much more vigorously in the promulgation of the gospel, in connection with the state enterprise. We have had a most glorious meeting, with some 23 additions. It has been a time of rejoicing. We had the assistance of brethren Day and Stout, and brother Enos Campbell, resident here, and who is a host in himself. They have a fine female

institute, conducted by brothers Trice and Campbell. The congregation is one of vast influence in society. They seem resolved to raise \$600 for the Orphan Girl School."

From Macedonia, November 10th, brother Johnson writes as follows: "I have been here a few days, with brethren Day and Mulky, evangelists of the right mold, trustworthy in all respects, making an effort in behalf of the cause. The results have been most cheering. We had a fine hearing from first to last, day and night. We have had 9 additions of the right sort, greatly encouraging the congregation. And we are assured that more good has been done than appears on the surface. It requires hard work in this region to regain what had been jeopardized and lost by Spirit Rappings and Universalism. We have to battle for life and death, in exposing such humbugs, and the sinister means that have been resorted to to destroy all the reverence for the Bible. Perhaps we ought to thank God, rather than despond, that we are put to the proof, and that we are called upon to defend the very sheet-anchor of our hopes. I commenced my labors at Hopkinsville, and gained 22 additions; at Harmony Grove, 5; at Eurgesia, 4; at Clarksville, 12; and at this place, as previously stated, 9. The brethren are true-hearted and loyal."

This letter shows, that in a little over a month, our evangelist had 52 additions to the churches where he labored. And still, wherever he goes, he forgets not the Orphan School at Midway.

The last report from our evangelist, for 1854, is dated at Russelville, December 19. It is found in the Harbinger for March, 1855. The Harbinger says: "Brother J. T. Johnson, under date of December 19th, writes as follows, from Russelville:

"The meeting which was in progress at this place, at the time you passed, on your return home, and favored us with a discourse, terminated last night most triumphantly and gloriously. Brother John N. Mulky, one of the Lord's real noblemen, was with me, and gave evidence of his ability to sustain the cause before any tribunal. And what is better than all, his character is above reproach, and he is respected and beloved by all who know him. The brethren had flagged for several years, and they were wooed and courted to enter the ranks of others; but they had withstood all temptations. They were greatly pained at the state of things amongst them; the crisis of life or death had come. Under this state of feeling, brother George T. Edwards, Esq., started in pursuit of us, and found us near Elkton; and before he left, induced us to hold a meeting for their benefit.



Brother Mulky and myself met here on Saturday, the 9th, too late for a morning meeting; the people having come in from all quarters to hear you, were greatly disappointed, not having any one to address them. The meeting commenced under this disappointment and a disagreeable rain on Lord's day. The Cumberland Presbyterians kindly and generously tendered us their house of worship for our protracted meeting; and we commenced there on Monday morning and continued till last night. It was a most joyful and edifying meeting for the brethren and sisters. The sterling worth of the brotherhood, at this place, is not known or appreciated abroad. We had nine noble accessions by confession and immersion. The attorney for the commonwealth, Mr. Harvey, and a Dr. Jones, are of the number of the converts. They banded themselves together again for the mighty conflict, with a determination to live and die in active co-operation in behalf of the best cause on this earth.

The congregation now numbers twenty-five. They have resolved to obtain or erect a house of worship immediately, and brother Mulky has agreed to visit and aid them at least once a month. It is a strong congregation, in talents and influence, male and female, and they will keep up the regular worship as in primitive times. I must not omit to mention, that the Methodists kindly tendered their house of worship also; but we occupied the other, as the most comfortable in cold weather. We can never forget the kindness thus manifested to us by both the above-named parties. We crave an opportunity to reciprocate."

I need scarcely say, to those who have read the life of our evangelist thus far, that, although he was as firm a man as ever lived, and wholly uncompromising, where truth and duty were concerned, he was most generous-hearted and grateful. Hence, he takes great pleasure, and special pains, to tell us of the kindness of our Methodist and Cumberland Presbyterian friends, in offering their houses—the reason why one was occupied rather than the other; and closes by saying: "We crave an opportunity to reciprocate."

This report shows that the cause had been at a very low ebb, at Russelville, and that it required an effort to raise it; that, however, they had enjoyed a glorious meeting, and the cause was once more upon its feet; that the brethren were determined to meet together for worship every first day of the week, as in primi-

tive times. He says: "We had nine noble accessions, by confession and immersion." We here close our chapter for the year 1854.

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### CHAPTER XXX.—1855.

Spends the winter and early spring of '55 in the south—Labors some eight weeks at Cadiz, Concord, Lebanon, Lafayette and Elkton—Spoke upward of 100 times; accessions about 150—Midway, 20 accessions—Ruddell's Mills, 60 accessions—\$800 raised to pay church debt—Subscriptions to Kentucky C. E. Society—Attends the Revision Association in St. Louis—Labors with great success at Winchester; 62 additions.

Late in December, we find our evangelist at Russellville, laboring in the evangelical field with his wonted zeal and success. Indeed, as he gets older, and nears the Jordan, he seems to be more and more anxious to promote, as he so often called it, "the best cause upon the earth." Little, perhaps, did he think—little did his numerous friends think—that one so active, so full of life and zeal as he, in two short years would be cold in death!

He goes south, in the winter, and in March we find him laboring with unwonted zeal, and earnestness, and success. The following report, from the May No. of the Harbinger for 1855, gives the details of some eight weeks' labors, embracing February entire, and parts of January and March. The Harbinger says: "John T. Johnson writes from Princeton, March 23. He says:

"Within the last eight weeks I have labored hard at Cadiz, Concord, Lebanon, Lafayette and Elkton, having spoken upward of one hundred times, beside exhortations and singing. Bro. G. P. Street was with me at the four places first named, and Bro. Mobly assisted at Elkton. Bro. Street's age and experience, as you know, entitle him to an elevated position in the Reformation. And Bro. Mobly is a young evangelist of fine promise. Our labors were crowned with success. About one hundred and fifty converts were the seals of our ministry. Praised be the name of our Lord! I am laboring yet under the patronage, and in connection with the State Board; but

the brethren in Green River are too noble to permit me to be a charge on the fund raised in upper Kentucky. They sustain me liberally, while they have taken three scholarships in the Orphan Girl School at Midway, beside other subscriptions, and payments for the same object. And I doubt not they will assist Bro. Scott in the enterprise for an Orphan Boy School at Covington. I had sent him two shares of railroad stock between Louisville and Frankfort, but I have since doubled it; and I must do more for it. It is a magnificent undertaking. Oh, that the rich brethren would rally to the rescue! I hope Bro. Scott will take the field to endow it.

I enjoyed the hospitality of Bro. Mays and family, at Cadiz; of Bro. M'Reynolds and family, at Concord; of Bro. Wm. Hester, and family, at Lafayette; of Bro. J. H. Robbins and family, at Lebanon; and Bro. Sullivan and family, Elkton. But I must say, that I found all the brotherhood equally anxious to render me comfortable. I can never repay my brethren for all their kindness."

In the above report are several things worthy of note. And,

1. The immense amount of labor performed by our evangelist in eight weeks. He delivers upward of one hundred discourses in some sixty days; about one discourse and three quarters per day, for sixty days in succession! This would be at the rate of about six hundred per year! His sermons would average something like an hour, fully that much, I have no doubt. He spoke with great animation, and enunciated rapidly and very distinctly; and beside these regular discourses, he sung all the time, and most likely delivered as many, or more exhortations, than regular discourses, within the eight weeks. What an astonishing amount of labor is this, for one delicate looking little man, in his sixty-seventh year!

2. His success is worthy of note. "About a hundred and fifty converts were the seals of our ministry!" He adds: "Praised be the name of the Lord!"

3. As was his wont, he speaks in the highest terms of his ministering brethren, Street and Mobly. He says, most characteristically, "Bro. Street's age, and experience, as you know, entitle him to an elevated position in the Reformation. And Bro. Mobly is a



young evangelist of much promise." While it is true of our evangelist, that he looked upon the bright side of every person and thing, he had no disposition to flatter. He despised flatterers and flattery. He was too honest, and candid, and independent, to stoop to anything of that sort.

4. He is laboring under the patronage of the State Board. But, in just praise of the brethren in the Green River country, he says: They "are too noble to permit me to be a charge on the fund raised in upper Ky. They sustain me liberally."

5. He speaks in praise of their liberality, in subscribing to the endowment of the "Orphan Girl's School," at Midway—an institution so near his heart. But what great enterprise of our brethren, did not our evangelist patronize, and encourage, in every way in his power?

Bethany College, Bacon College, the Kentucky Education Society, The Kentucky Missionary Society, The Orphan School, all found a place in his large heart!

6. Bro. W. Scott proposes to get up an "Orphan Boy's School," in Covington, as the counterpart of the "Orphan Girl's School," at Midway. He goes with all his heart for this enterprise, and says of the Green River brethren: "And I doubt not [that in addition to all they have done for me, and the Orphan Girl's School], they will assist Bro. Scott in the enterprise for an Orphan Boy's School at Covington. I have sent him two shares of railroad stock, but I have since doubled it, and I must do more for it. It is a magnificent undertaking. Oh! that the rich brethren would rally to the rescue! I hope Bro. Scott will take the field to endow it." Thus were his head, his heart and his hands, full of every enterprise, which promised to bring a revenue of glory to God, and blessedness to his race. Wonderful man!

7. He closes this characteristic report, by expressing his heart-felt gratitude to his brethren for their

great kindness to him. He mentions the names of several with whom he sojourned at different points, who were especially attentive to his wants, and closes his report thus: "But I must say, I found all the brotherhood equally anxious to render me comfortable. I can never repay my brethren for all their kindness."

Our next reports from our evangelist, are found in the July number of the Harbinger for 1855, and are dated in May and June. We present below these reports: The Harbinger says: "Bro. J. T. Johnson writes from Midway, Ky., May 27th, as follows:

We have a delightful meeting on hand at this place. Bros. Pinkerton, Ricketts and myself, have been the laborers; and it is pleasant to labor with such speakers. We have had upward of twenty additions within the last ten days, and the prospects are still flattering. The interest manifested by the church, brings out great crowds to hear. The desire to hear the good news of salvation is increasing all over our state; and we greatly need men of the right mold to herald it all through the land. We want more prayer—more devotion—more zeal—more liberality—more of a self-sacrificing spirit."

Bro. Johnson, under date of June 20th, writes from Lexington, Ky., as follows: "According to engagement, Bro. Ricketts and myself visited Ruddell's Mills, in Bourbon county, to make an effort of some days, and to dedicate the new house. We commenced our labors under very favorable auspices, with the assistance of Bro. John I. Rogers, their valued regular minister. We had, too, the assistance of his estimable father, Samuel Rogers, in some of his eloquent exhortations. I had a severe cold, and Bro. Ricketts had to take the laboring oar in preaching. In six days we had thirty additions. I was compelled to leave; but the prospects were so flattering, that Bro. R. was induced to remain. The meeting continued a week longer, with sixty additions. It was a most delightful meeting, and is of immense value to the cause in that region. Beside all this, a subscription of some \$800 was raised, to pay off the entire debt for the house. When matters are properly explained, and a scriptural appeal is made to the brotherhood, I have confidence in their disposition to do what is right. I hope they will ever prove worthy of the cause, and equal to the Christian drafts that may be made upon them. As an evidence of their readiness to do good, the appeal that was made a few days past to the brethren in Versailles, in raising a fund for the education of

young men for the Christian ministry, it was responded to as follows:

"1. Of the church of Versailles—Wm. Morton, \$100; Mary Martin, 100; J. H. Shouse, 200; A. W. Shouse, 100; S. Nuckols, 100; Mary C. Nuckols, 100; R. D. Shipp, 100; B. F. Duval, 50; S. K. Goodloe, 50; Hanna Menzies, 50.

"2. Of Shelbyville—R. C. Rice, \$100.

"3. Of Midway—W. F. Patterson, \$100.

"4. Of Georgetown—J. T. Johnson, 80 acres of bounty land, supposed to be worth \$100.

"This is a specimen of what may be expected of the churches."

1. The last report from our evangelist before the above, found him laboring very hard, but very successfully, in the far-off south. The first report above, finds him at Midway, laboring some ten days very pleasantly and successfully with his brethren, Pinkerton and Ricketts, of whom he says: "It is pleasant to labor with such speakers."

2. His zeal and interest in the cause, seem to increase with his years. He says: "The desire to hear the good news of salvation, is increasing all over our state; and we greatly need men of the right mold to herald it all through the land. We want more prayer, more devotion, more zeal, more liberality, more of a self-sacrificing spirit."

Thus closes the report of our evangelist for May 27. And how unspeakably important the closing sentences of that report. Shall we all give heed to them? O! if we had "more prayer, more devotion, more zeal, more liberality, more of a self-sacrificing spirit"—we would soon have more preachers, and better preachers; more churches, and better churches; more meetings, and better meetings; more converts, and better converts; more punctuality in attending the weekly Lord's day meetings; more spirituality, and less carnality; more conformity to Christ, and less conformity to the world.

These words are worthy to be written in letters of gold, and hung up in our family rooms and parlors, and in our churches.



2. The second report, dated the 20th of June, gives us an account of an excellent meeting in the new meeting house at Ruddell's Mills, resulting, altogether, in some 60 accessions to the cause. He speaks in glowing terms of the immense benefits of the meeting to the cause in that region; but, beside this, he speaks in praise of their liberality in raising a subscription of \$800 to pay off the entire debt of the church. He adds, in perfect character: "When matters are properly explained, and a scriptural appeal is made to the brotherhood, I have confidence in their disposition to do what is right. I hope they will ever prove themselves worthy of the cause, and equal to the Christian drafts that may be made upon them." And then, as a further evidence of the liberality of our brethren, when a proper appeal is made to them for a worthy object, he speaks of what a few individuals had done a few days before the date of his report, in some four churches, for the Kentucky C. E. Society.

I ought to have said, in the proper place (though it will do as well here), that from the south, where our evangelist was the 23d of March, he went to the meeting of the "Bible Revision Association," at St. Louis, early in April. He had been selected and specially invited by that association as one of the speakers for the occasion. But as we propose to devote a special chapter to the subject of Revision, as connected with the history of our evangelist, we drop this subject for the present.

Doubtless, between the period of the Revision meeting the first of April, and his meeting at Midway in May, of which we have given an account, our evangelist was actively engaged. From the 20th of June until the 25th of July, we have no very special account of his labors. A private letter of the 25th July, to elder J. A. Gano, gives an account of a good meeting held, and others contemplated, embracing

some time to come. The following is all that is material to our purpose in the letter. It is dated at,

“V. M. FLOURNOY’S, July 25, 1855.

*Dear Brother Gano*:—On reaching here, I found all well. We had a most delightful meeting; and I wish I could have such another with you. When we do, I intend to put more of the labor on you. We will take it time about, so as not to oppress either.” From this, we may gather that he and brother Gano held (immediately preceding the date of this letter), a delightful meeting in brother Gano’s neighborhood, most likely at Old Union. And, because brother Gano was at home, brother Johnson did the principal labor. But he informs him he hopes to have such another delightful meeting with him; and that, in such an event, he will expect him to take a full share of the labor, so that neither would be oppressed. He proceeds:

“I forgot my Testament. It is in the meeting house. Can you take charge of it for me? And if I do not get it at Caneridge, you can have it left at Jonathan Morton’s drug store, in Lexington.”

From this, it would seem, they had an arrangement to hold a meeting at Caneridge together; and, therefore, he hoped to get his large Testament there. That book was filled with notes of his discourses—being much of it filled and bound up with blank paper, on purpose to admit of such notes. I have a pocket Bible—a beautiful and elegant London edition—which belonged to the beloved Johnson, and was used by him very many years. It is also full of notes, and marks evince that he who used it, loved it, and studied it to good purpose. He purposes to spend August in Madison county, and therefore he says to brother Gano: “I wish you could spend August with me in Madison county.” He was always looking ahead, and making arrangements for meetings; or urging the brethren to take hold of enterprises that promised success to “the best cause upon the earth.” Hence,

he thus continues his letter: "Be sure to be at Lexington at our district meeting, on Friday before the first Lord's day, September. You can help the cause greatly." He knew the great influence of brother Gano; and knowing him to be ready for the good work of evangelizing—of sending the gospel to the destitute in our own state, especially—he was anxious to see him at the district meeting. But he has another favorite project connected with the interests of our cause. He is not only anxious that our district meetings shall be kept up, and greatly increased in number and liberality, so that ample means may be raised to carry the gospel all abroad; but knowing, as he did, that this would avail little unless there were men to carry it; therefore, he and others had got up the Kentucky C. E. Society, and he was very solicitous to obtain the aid of all the brotherhood in this most important work of educating pious, promising young men for the gospel ministry, who had determined to devote their lives to that noble work. He had great confidence in brother Gano's ability and prudence in such matters, and therefore he wishes to enlist and to dispose him to take a supervision of it. Hence, he thus continues:

"Let us enter upon this work of educating pious young men for the Christian ministry, in the right way; and we can accomplish wonders. We want the advice of prudent men. Our funds must be held sacred, and we must be guarded as to the persons selected [to be educated], and the kind of education to be bestowed. I feel deeply interested in having such a school as I suggested to you; and we can accomplish it as easy as we please." While our evangelist "muses" on this grand scheme of education for the evangelization of the world, "the fire burns," and he adds with emphasis: "Brother Gano, we ought to undertake the superintendence of this matter and exert a controlling influence in its management. Let us leave something behind us that shall



be worthy of this cause and of us, when we are dead and gone." Noble, magnanimous, generous-hearted man! O! if he had possessed the riches of a Girard, or a John Jacob Astor, with his Christian benevolence, what would he not have done that could have been done by him! Or, if he had had the fine fortune even, that he gave up in early life to pay the debts of others, much as he did, how much more would he have done for the cause! But he did what he could. He thus concludes his letter: "Your active co-operation in the work, would gratify the brethren beyond measure; and an impetus would be given to the work which you can not anticipate. I hope to meet you at Cane-ridge. May the Lord bless you and yours.

J. T. JOHNSON."

The above letter contemplated a meeting at Cane-ridge, and a tour in Madison county, embracing the month of August, and also an attendance in the beginning of September of the district meeting at Lexington. These purposes were probably all carried out; but we have no reports regarding them at command. No doubt he was actively engaged till our next account of him, which finds him at a very successful meeting he begun at Winchester, Kentucky, the 9th of November, and continued till the 24th, and which was subsequently continued by brother Gano, till the 29th, resulting in sixty-two accessions, besides one thousand dollars subscribed to the K. C. E. Society, and one hundred paid do we. We give the report below, from the March number of the Harbinger for 1856:

"From Winchester, November 24, brother J. T. Johnson reports a most delightful and interesting meeting, which terminated on the 29th of November. 'We commenced,' he writes, 'on the 9th instant, at night, in conjunction with the resident evangelist, brother Hardin, who, although quite young, possesses rare exhortatory powers, and the implicit confidence of the entire community. By Lord's day the excitement became so intense, and the crowd so vast, that I urged the brethren to obtain the assistance of brother Raines, of Paris, whose ability,

zeal, piety, and self-sacrificing devotion to the cause, had given him an influence far and wide, and a place in every Christian heart where he is known. On Tuesday evening, the 13th, brethren A. Raines and R. C. Rice, whose praise is also in all the congregations, arrived; the one from Paris, the other from Shelbyville. Their presence imparted new life and zeal to the congregation, and increased anxiety on the part of the community. By Thursday night, the 15th, 9 persons had made confession of their faith in Christ.

Brother Rice, in conjunction with ourself, explained the enterprise designed to educate pious persons for the Christian ministry, and obtained about \$1,000 in subscriptions, and about \$100 in donations for that fund.

On Friday morning he left us to fight the battle to the last. Such a people the Lord has always blessed. The cause progressed with unabated interest and success. We sent for brother J. A. Gano, to aid us in the good cause. He came, and refreshed and inspired all of us by his heart-cheering and overpowering appeals. It was a most glorious meeting, resulting in 39 additions to the congregation. We enjoyed the hospitable and kind attentions of all the brotherhood; and especially we had a home with the kind Christian family of brother Turnbull. Here I first became acquainted with brother B. B. Groom, one of the brightest ornaments of Bethany College. His liberality to Bethany College, to the Orphan Girl's School, to the Preacher's Fund, and to the cause of evangelical effort, unasked and unsought, startled me, until I found that he was blessed with the means to enable him to aid the Lord's cause so liberally. But the parting hand must be taken. We left for other fields of labor, embalming each other in our hearts and memories.

I have concluded to act as a state evangelist for a while, and to aid brother Rice in completing the fund now being raised for qualifying persons to preach the gospel. But as I design laboring amongst the congregations that are able to furnish ample means for their own edification, and for the spread of the gospel, I feel assured that I shall be amply sustained by them in my labors; that I shall not be chargeable to the state fund; but I hope to increase the state fund for the benefit of the poor."

Brother John A. Gano, in a postscript to the above letter, says: "After brother Johnson left, we continued the meeting until to-night (November 29), having increased the number of accessions to 62."

Thus, in the close of the year 1855, we find our evangelist engaged in one of his most successful meetings. He speaks in high terms of all the evangelists with whom he labored; speaks in high praise of

the church at Winchester, and especially of brother B. B. Groom, with whom he became acquainted at that place. He says: "His liberality to Bethany College, to the Orphan Girl's School, to the Preacher's Fund, [or the Education Society], and to the cause of evangelical effort, unasked and unsought, startled me, till I found he was blessed with the means to enable him to aid the Lord's cause so liberally. But the parting hand must be taken. We left for other fields of labor, embalming each other in our hearts and memories." He resolves to continue to act as a state evangelist for a time, and to aid brother Rice in completing the fund for the education of pious young men for the ministry. He intends, however, to labor among the wealthy churches, who, he expects, will not permit him to be a charge upon the Missionary Board.

Beside all he did for the S. Missionary Society, the Orphan School, Bacon College, the E. Society, etc., meagre as our reports are for the year 1855, yet upward of 300 additions to the churches are reported, in connection with, and mainly the result of his labors, for the year.

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## CHAPTER XXXI.—1856.

Reflections of the Biographer—Our Evangelist labors in the early part of this year at Mayslick; 48 additions—Letters from him presenting a sort of synopsis of our great enterprises, and also of his views of divine truth, in its three great dispensations—Meetings at Nicholasville and Leesburgh; some 12 additions—Labors some four months in the Green River country; about 100 additions.

The writer of this unpretending work is nearing the goal, to which he has been directing his steps for many a weary, but pleasant day. His work, indeed, has been a labor of love, which has made its severest toils a pleasure. But he is deeply sad, to know, that in approaching the end of his labor, he approaches the earthly end of the beloved and lamented subject



of them. With increased experience, enlarged views and purposes; with increased zeal and energy, and no abatement apparent of his wonted physical vigor; with eyes so bright and clear as not to need glasses, he enters upon the labors of his last year. Sad thought!

Early in this year, perhaps in January or February, our evangelist attended a very successful meeting at Mayslick. Brother Henshall was then the resident preacher of the church. His report, which was published in the May No. of the Harbinger for '56, is without date. But the writer recollects well, it was in quite cold weather, and therefore must have been quite early in the year. During that meeting, some forty-eight persons were added to the church.

The 20th of March, of this year, finds our evangelist at Nicholasville, a few days, with elder R. C. Rice. The result of that meeting will be given again. From this point he wrote two brief, but, in the judgment of the writer, very valuable and highly characteristic letters to brother Franklin. Brother Franklin had just commenced his Monthly Review; and our evangelist, being pleased with it, commenced writing for it. These, I think, were his first letters published in that valuable work. We might, perhaps, with some propriety, call these letters J. T. Johnson's "Bodies of Humanity and Divinity." They present a brief outline of our principal benevolent schemes, for the amelioration of our race, and a synopsis of the whole scheme of Revelation, embracing its three great dispensations, and consummated in the Christian dispensation—the perfection of the wisdom and benevolence of God, for our enlightenment and salvation. J. T. Johnson had a mind capable of investigating abstract questions; but he had no taste for such investigations. He was pre-eminently a practical man—a matter-of-fact man in everything. His schemes of benevolence were both practical and practicable—not speculative and impracticable. So his religion was a matter-of-fact—a practical and practicable affair. Though there

were three great dispensations, our practical evangelist sees but one grand design in them all—the salvation of man. And although it is true, that there can be no salvation for a sinner by mere law, yet, under both the patriarchal and Jewish dispensations, the gospel was set forth in types, and shadows, and promises; and was, therefore, not only preached in this sense to Abraham, but even to Adam and Eve. The benefits, therefore, of the remedial scheme, were presented to those under the patriarchal and Jewish ages, as well as the Christian. And therefore, in the estimation of our practical theologian, the great question to be settled under the former dispensations, was, as the question to be settled under the present dispensation is, “Will you choose God as your ruler, or the Devil?” Such was the “body of divinity;” or rather, the soul of the divinity of our evangelist. And there was immense power in it. And this was the true secret of his immense success. To those who recognized the truth of the word of God, there was no escaping. He pressed the question in every form, and by all the motives of heaven and hell—of time and eternity—by the boundless love of God, as portrayed in the life, the teachings, the miracles, the sufferings and death of the blessed Saviour. He kept the question continually ringing in their ears:

“Say, will you to Mount Zion go?—  
Say, will you have this Christ or no?”

Will you serve God, and live forever, or serve the Devil, and perish everlastingly? Oh! let the goodness of God lead you to repentance—the dying love of the Saviour reconcile you to God!

“Oh! let his love your heart constrain,  
Nor suffer him to die in vain!”

Thus did our evangelist ply the sinner with the motives and arguments of, the gospel—motives high as heaven and deep as hell; arguments as irresistible as the truth! and thus did he enlighten the

mind, touch the heart, and subdue the will, and lead thousands upon thousands willing and delighted captives to the blessed Saviour!

Alas! alas! that men, in all ages, professed ministers of Christ, instead of thus preaching Christ, and him crucified, have turned aside to vain, and useless, nay, infinitely worse than vain and useless, jangling—to making bodies of human divinity, and preaching them, rather than Christ—to elaborating the five points of Calvinism, and urging these—or, the five opposite points of Arminianism, and urging those, as tests of Christian fellowship—or, the discussing the almost numberless theories of Trinitarianism and Unitarianism—curious questions regarding the agency of man, and God, and the Holy Spirit—the atonement; many of which, in many of their bearings, are utterly incomprehensible to us; questions, alas! the discussions of which have gendered endless strifes, and no godly edification, and have issued in all the abominations of Popery, and the almost endless schisms, and wranglings, and bitter strifes of Protestantism; and in a most fearful state of apathy, and often, skepticism and infidelity, on the part of outsiders! The practical mind of our benevolent evangelist saw all this, and deplored it, and did much to correct these evils. It is quite encouraging to know, that through our labors, or some other cause or causes (to God be all the glory!) immense advances have been made by the religious parties toward the simplicity of the truth. If we could have a just presentation of the style of preaching in the beginning of this century, or even forty years ago, compared with the present style of the preaching of the same parties, we would be astonished at the difference. They would hardly know themselves. Still, though they are constantly making advances toward our position, and have been all the while, the nearer they come to us the more they abuse us, and the harder they fight us; but still they come—and come many of them will; for “the truth



is mighty, and powerful above all things, and will prevail." We can afford to bear their abuse, for the sake of the good we are doing them, and for the truth's sake.

But we have detained our readers long enough from these letters of our evangelist. The first is dated at

NICHOLASVILLE, March 20, 1856.

*Dear Brother Franklin*—It may afford you some gratification to know that I occasionally, in my travels, come across your periodical, and that I am greatly delighted with its contents. I can most cordially take you by the hand and bid you onward, praying the Lord's blessing on your labors. We greatly need a paper in Kentucky, and you could be most liberally sustained, as well as aided by a host of good writers.

At this time we have on hand several most worthy Christian enterprises. 1st. The orphan girl school at Midway. It still needs about \$20,000 to complete its endowment. It would be a great blessing and a high honor for some one or two persons to step forward and cap it.

2d. We are raising a large fund to be placed in bank stock, independent of any institution of learning, the interest of which is to be devoted to the education of pious youths for the Christian ministry. We have obtained already about \$30,000 in subscriptions, and we are educating several young men, of great promise, on the interest.

3d. We are attempting to endow Bacon College with \$100,000, and have obtained already about \$50,000 of the amount.

These enterprises have developed a new feature in this reformation, and the sterling worth of the brethren is manifesting itself in a manner worthy of themselves and the cause in which they are engaged.

All will acknowledge that a vast deal more might have been accomplished in the last twenty-five years; but a nobility of soul has characterized the brotherhood from first to last. Proper appeals, properly explained, have been responded to in a worthy, Christian manner. We have been for co-operation from the beginning, and we have been for liberality in giving.

I could give proofs in abundance. When we first started we formed a co-operation of several counties, and engaged elders John Smith and John Rogers for three successive years as our evangelists, and they accomplished a mighty work. They were paid for their services; and, more or less, co-operations have existed ever since; and the other parties, the Baptists in particular, are under peculiar obligations to us for the advantage we have been to them in regard to co-operation and liberality. We have personal and party defects, and who calculates on perfec-

tion? We should, all of us, labor to cure these defects; but great care and prudence should be exercised in all our labors. Love should be the ruling passion in all that is done or attempted.

Some seem to imagine that tight-lacing and a rigid discipline would heal all the difficulties that beset us. What a grand mistake! A love for the cause must exist. The heart must be in it. Love to God and man—the salvation of our race—must predominate. A self-sacrificing disposition on the part of preachers and people is indispensable. Personal piety and devotion, springing from a heart leavened by the gospel, need not much tight-lacing, watching or rigid discipline. A fatherly watch and care on the part of shepherds of the flock are needed. A visiting of the families, urging them into family worship, alluring the members to the regular meetings on the Lord's day—at prayer meetings and Bible classes. These are the things that are needed, and to be urged by the elders; and, to cap the climax, the overseers leading the way, let each member endeavor to imitate the Saviour in relieving the wants and woes of our unfortunate race.

We are associated with a mighty host of worthies, for which we ought to be thankful. May we all abound in good works a thousand-fold more, is my prayer, in the name of Christ my Lord.

Most affectionately, J. T. JOHNSON.

N. B.—Brother Rice and myself are here for a day or so. My home is now in Lexington, with my youngest daughter. My post-office is there. J. T. J.

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#### IS MAN CAPABLE OF SELF-GOVERNMENT? FACTS.

1. God placed Adam and Eve in the garden. He gave them law. Their destiny was committed to themselves. They disobeyed; they fell, and ruin was the consequence.

2. A remedial system was presented; the Patriarchal Age was subjected to it. Its blessings were personal, and depended on obedience. The grand consummation, in consequence of disobedience, was concentrated in the deluge.

3. The Legal Age was introduced and submitted to a nation at Mount Sinai. The voice of the nation was appealed to. God was chosen as their king, and Moses as his servant. Disobedience ruined the nation.

4. All this was preparatory to and introductory of the Christian Age; and the great question is still before man, Will you choose God as your ruler, or the Devil? This question is at the very door of the Church of God. 'If thou shalt confess with thy mouth that Jesus is Lord, believing in thine heart that God has raised him from the dead, thou shalt be saved.'

This is the greatest question that was ever submitted to man, and each one has to decide it for himself. It involves one's eternal destiny. If God has so highly honored us, who will cast it away, or surrender it into the hands of another? If God has submitted this grand question to every man, and consequently considers him capable of deciding it, what question belongs to the Christian system, from a participation in the decision of which any one of its subjects is to be excluded?

The great God has committed all power into the hands of his Son. Christ is, emphatically, our King and Sovereign. He is to be confessed, he is to be obeyed in all things. Having voluntarily become his subjects, we are under every obligation to honor him by an implicit submission. His citizens are required to band themselves together in the fear of God; to choose their officers; to submit to them, and to aid them in enforcing the laws of Christ, as well as to be ready to every good work for the good of the body, and for the conversion of the world. Neither is independent of the other. There must be a concurrence. It can not be otherwise. But all must be done agreeably to the will of our Great Law-giver. Those who depart from this are responsible to him. The minutia of conducting matters to a proper issue is another and different question. The body must be consulted. It must act. It has been active in submitting. Its continued loyalty must be tested by constant appeals and constant action. Every member of the body has a duty to perform; and the officers who fail to call into requisition the talents, the influence and the resources of the members are either ignorant of their duty, unacquainted with the genius and spirit of Christianity, or they are grossly and culpably negligent. We must cultivate love to God, love for man, love for the cause, love for the Bible, love for the prayer meeting, for the Bible class, for Sunday schools, love for the poor and needy, the widow and orphan, love for the salvation of the world.

When we love one another with pure hearts, and fervently, there will not be much need for discipline. The army will present a front to the world more terrible than an array of glistening bayonets. Each congregation, and each member of each congregation, will then be seeking out objects to relieve, and the cry will be from thousands of the purest hearts, What can I do to advance the cause of salvation? Young and old, rich and poor, male and female, will, with one mind and one heart, march to the rescue.

It will not be, How small is the sacrifice that will be received at my hands, but, How much can I bear? May the Lord speed us in such a result! Then our coffers will be supplied and overflowing for every good work, and our state meeting enterprise will be worthy of a great and good people, engaged in the best cause in the world.



Oh! the vast difference between the present time and twenty-five years gone by! Matters have settled down into something like permanence, congregations are established, preachers are settled and sustained, evangelists and preachers are being educated, and they are now received and heard just so far as they are known and commended by a *responsible* congregation. It is not now, as is the case in every revolutionary movement, that responsible and irresponsible men and boys are running to and fro, as they list. Things have cured themselves. Let time do her work. We can not force her faster than she chooses to travel.

Having some experience and age on my side, with the love of Christ and his cause, the ruling passion of my soul, *the Lord knoweth*, I modestly think I may say to my brethren, *think of these things*.

Let us make a fresh start; let us love one another more, and strive to emulate each other in good works. We now have enterprises before us that will try us all to the bottom, and some of us will not live to see the glorious results. We can work faster and do more, as our time is short. Grace, mercy and peace to the brotherhood. As in all my epistles, my own name,  
J. T. JOHNSON."

The above letters we have seen were written in March—the last of March. The next letter we have from our evangelist, giving any account of his labors, is dated in April. The following is a copy of it:

“LEXINGTON, April 8, 1856.

*Dear Brother Franklin*—I have just closed a most interesting meeting at Leesburg, assisted by brother Gano. We had eight additions, and a most favorable impression was made on many persons who had previously misunderstood our teaching, and, of course, were prejudiced. The brethren were generous and liberal. They contributed \$175 to the Orphan Girl School at Midway, \$25 to the evangelical fund, and two persons subscribed \$150 to the educational fund. The church, I judge, will hereafter act liberally in respect to this fund. Previous to this I had assisted brother R. C. Rice at Nicholasville, until he had four valuable additions also; and I learn he gained twenty before he closed. Thanks be to the Lord for all his goodness. In haste I have written and sent you a sermon for publication. It is in its first dress; excuse blunders in polish.

Yours, J. T. JOHNSON."

The sermon referred to in the above report, and which was printed in the June number of the A. C. Review, will be published, should we find room for it.

In the October number of the Harbinger we have a report from our evangelist, giving the outlines of a tour of some four months, in the Green River country. Of course, very soon after the above letter of the 8th of April, he must have started to Green River. He informs us that he occupied, during this tour, new theaters, where the cause has been feeble and languishing. He held meetings at some fifteen different points, resulting altogether in some hundred additions to the cause. Below we give the report entire, as found in the Harbinger. The Harbinger says: "Brother J. T. Johnson, under date of August 14, 1856, writing from Woodville, says:

"I am just closing a tour of about four months, through the Green River country. I have mostly occupied new theaters, where the cause has been feeble and languishing. Although there have not been many additions, yet it is believed that great good has been accomplished. My labors have been at Owensboro', McKay's, Madisonville, Henderson, Morganfield, Uniontown, Cypress Valley, Trenton, Elkton, Philippi, Gordonsville, Bowling Green, Glasgow and this place. Brethren Larue and Mulky, talented and estimable evangelists, aided by your humble servant, commenced a meeting here on the first day of this month. And nothing daunted, determined to try the power of the ancient gospel on the minds and hearts of the people, in the midst of a contested election. Brother Mulky remained till we got 22 additions, and brother Larue and myself continued our labors till now, with 57 additions. It has been a glorious meeting! I have never seen more substantial additions in my life. And what is peculiarly gratifying, the church yesterday withdrew her fellowship from one of the brethren who was engaged in retailing ardent spirits, and thus saved him from ruin; for he immediately repented, declined the business, and was restored. It was a triumph, and it was hailed with delight by the church and the people. We enjoyed the hospitality of our old friend and brother, J. Chaplin, late of Mercer county, who will lead the young disciples. There have been near 100 additions during this tour. From this I return home."

There are some other matters connected with the last meeting of our evangelist, in the tour above described, that deserve especial attention. In several respects it was a remarkable meeting.

1. It was held during the August election; a time always unfavorable to success.

2. Nevertheless, "nothing daunted," our evangelist, with his co-operants, continued the meeting some two weeks, and obtained a glorious triumph for the truth. Fifty-seven persons were added to the church. He adds: "I have never seen more substantial additions in my life." He adds this statement of facts highly gratifying to him:

3. "And what is peculiarly gratifying, the church yesterday withdrew fellowship from one of the brethren, who was engaged in retailing ardent spirits, and thus saved him from ruin; for he immediately repented, and declined the business, and was restored. It was a triumph, and it was hailed with delight by the church and the people."

1. I presume there will be a general, if not a universal concurrence in the correctness of the position our evangelist and the church took, regarding this case of discipline. I believe there is a general feeling among religious persons that any one who keeps what is usually called a doggery—a place where intoxicating liquors are sold to all who want them—is utterly unworthy of a place in a Christian congregation. So our evangelist thought, and the church at Woodville thought; and so, in his heart of hearts, thinks the writer. But many things are thought to be *right* that are *wrong*, and many things are thought to be *wrong* that are *right*. What then, it may be demanded, are the reasons for your thoughts? We submit the following important axioms in Christian morality:

1. God has made us social beings, that, by our social intercourse, we may, in every way possible, promote the general weal.

2. As we are made social beings, to promote each others happiness, we have no right, in any way, to interfere with that happiness.

3. *We can never have a moral right to do wrong.*

4. If any one have a right to do wrong, then all



have that right; and, therefore, society has a right to destroy itself. For certainly a right to depart, in the slightest degree, from the perfect standard of rectitude, includes the right to go all lengths—to rob and murder. But this is absurd, therefore no such right to do wrong exists.

Thus the moralist may reason. But let us look at this question from another, and may I say, more Christian standpoint:

1. Christians are required to be imitators of God, and followers of Christ.

2. God is love: All his infinite perfections are under the guidance of his infinite wisdom and love.

3. Man is a moral, accountable being; the subject of God's moral government.

4. God's moral government of man is founded in the principles of eternal justice, truth, faithfulness, mercy, and love, of which he is, in himself, the standard and source.

5. Man is fallen, and as a sinner is undeserving—nay, ill deserving—yet, God has loved him, and sent his Son to save him.

6. The fact that God spared not his own Son, but gave him up to die for us all, is the highest demonstration of his love, and that he will, with Christ give us, who come to him, all things necessary to our salvation.

7. God is self-sufficient, independent, absolute, perfectly blessed and happy in, and of himself.

8. The fact, therefore, that he has interposed in our behalf, as sinners, proves his disinterested benevolence. Our salvation, or damnation, can neither add to, nor take from Him, who is all perfect, "without variableness or shadow of turning." Universalists fancy they exhibit great strength of argument when they conclude the salvation of all men, from the infinite power and goodness of God, as if human salvation were a mere question of power and goodness. But they wholly leave out of the argument the moral

character of man—the fact that man is a responsible, accountable being—the subject of God's moral government. They state their argument thus:

“God has the power to save all. He has the love, the will to save all. Therefore, all will be saved.” This, to many, looks very plausible, and yet it is sheer sophistry. If it proves anything, it proves that there is no such thing as natural and moral evil in the world. We state the argument thus: “God has no pleasure in the physical sufferings of his creatures; nor in the numberless sins that fill the world. He has the power and goodness to destroy these evils; therefore, they will at once be destroyed.” This is just as legitimate an argument as the former. But in spite of all such arguments, the world has been full of natural and moral evil for thousands of years. And if it has been compatible with the infinite compassion of our God, that the world should have been flooded with natural and moral evil for six thousand years, who dare say that the eternal perdition of the finally impenitent may not be equally compatible with the perfections of God, and the demands of his moral government for the benefit of the moral universe? Universalists reckon without their host, when they lay the flattering unction to their souls, that because God is infinite in love, and in all his perfections, therefore, all will be saved. The word of God talks not in that style. “God can not lie;” can not save a sinner, as such; can not save him from sin, only in harmony with the laws of his kingdom.

9. In reference to God's ancient people, he says: “What more could I have done for my vineyard that I have not done in it?”

Here God declares he had done all he could, consistently with his perfections, and the responsibilities of his people, to make them fruitful in all obedience and goodness. Yet, they brought forth wild grapes. In Ezekiel, God is represented as swearing by himself, he had no pleasure in the death of the sinner; hence, he thus expostulates with him: “Wherefore

turn ye, turn ye; for why will you die, O house of Israel!" These passages demonstrate that God was doing, for his ancient people, all that could be done to save them.

10. The New Testament teaches the same doctrine. Says the inspired Peter: "God is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance."

"Jesus Christ was manifested to destroy the works of the devil;" these certainly include all evil, natural and moral. Paul says: "Christ gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people." "Christ, by the grace of God, tasted death for every man." "God will have all men to be saved, and come to the knowledge of the truth." "God anointed Jesus with the Holy Spirit and power; and he went about doing good."

"Whether you eat or drink, or whatsoever you do, do all to the glory of God." "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your request be made known to God." Now, then, from these axioms and scripture statements, the following positions, and rules of right action, are fully sustained:

1. God, in Christ, is doing all he can do, to save the subjects of gospel address. If sinners, therefore, are damned, it is because God can not save them, in harmony with his government; which is the same as to say, He can not save them at all. He can not deny himself; and he has said, that "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

2. We are called upon to be imitators of God, and followers of Christ; therefore the measure of our ability to do good, and to destroy evil, is the measure of our duty.

3. As the divine Father and blessed Saviour are



doing whatever can be done, to suppress vice and promote virtue and piety, so, as imitators of God, and followers of Christ, we must do all we can to promote virtue and piety in ourselves, and in all others, as far as in us lies. Unquestionably, then,

4. We may engage in no business, no course of action, which, upon the whole, is not suited to promote the interests of virtue and piety — no business, which the improvement and interests of society do not demand—no business, certainly, which is demoralizing.

By this self-evident rule of right action, then, our evangelist, and the church at Woodsonville, were right, in refusing to fellowship a retailer of ardent spirits. The making, vending, and using for proper or necessary purposes, ardent spirits, can not be condemned; but where it is sold to drinkers, to make money, it is most clearly condemned by our rule, and the entire letter and spirit of Christianity. Will our preachers, and our elders, and churches, solemnly, as in the fear of God, and in sight of the great judgment, look at the practical bearing of these teachings of our evangelist, and our infallible rule of right moral action, founded upon the axioms and scripture statements presented, and act in the premises as they ought? Shall we tolerate the man, who stands behind his little counter, and deals out “damnation by the gill?” Shall we tolerate him as a follower of Christ—as one who goes about doing good; who is scattering moral desolation and death all around him? And how much better, nay, rather, how much worse, are they, as to the actual evils of which they are the occasion, who make it, and vend it by the wholesale? and thus furnish all the low and high drinking houses in the length and breadth of this great land? Brethren, settle these questions at the bar of your consciences, and see to it that you do not allow self-interest to be a witness in the case. But our rule of right action applies to everything we do, that has

moral character. Let those, therefore, who keep bars in taverns, who profess to be Christians, ask themselves, if their sale of spirits is profitable to those who buy? If, upon the whole, the interests of virtue and piety are promoted by it? Let the same rule be applied to theater-going, dancing, billiard-playing, card-playing, as an amusement. Let the votaries of these fashionable pleasures (if indeed they know anything about piety) ask themselves, if they promote their love of God, of Christ, of his word, of secret prayer, the prayer-meeting, the Lord's day meetings of the saints—to keep the ordinances—and, in a word, if they promote earthly, or heavenly-mindedness?

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### CHAPTER XXXII.—1856—CONTINUED.

Holds a meeting at Millersburg, and makes an appeal for the endowment of the Orphan School, and a professorship in it—In September, holds a very interesting meeting at Berea; his last in the vicinity of home—Attends the state meeting in Louisville—Holds his last meeting in Kentucky, at Covington, just before our Cincinnati meetings—Goes to Columbia, Rocheport, Fayette, and Lexington—Dies at Lexington

The 14th of August found our evangelist in Woodsonville, closing a tour of some four months' labor in the Green River country.

The 27th of the same month he is holding a meeting in Millersburg, Bourbon county, Ky. The following letter, addressed to brother Franklin, gives an account of the meeting, but more especially of his effort and success in getting funds to complete the endowment of the Orphan School at Midway:

“MILLERSBURG, Aug. 27, 1856.

*Dear Brother Franklin:—*

We are now making a last, vigorous effort to endow “The Orphan Girl's School at Midway;” and, as one of its trustees and patrons, I assume the responsibility of urging every Christian brother or sister, who desires to have their name enrolled in so benevolent an enterprise, to send on their subscriptions or contributions as soon as possible, lest they may not share the

glorious results. We hope to have many subscriptions, varying from \$25 to \$100, payable at a short date. In addition to this, I have another proposition to make, which would complete the Institution:—

‘That we endow a Professorship of Sacred History, embracing mental and moral philosophy, and the art of teaching.’ To accomplish this object, it is not designed to make a general appeal to the brotherhood. I make my appeal to the wealthy in our ranks, and I hope, some four or five will respond to it most promptly, in a noble, Christian spirit. It will be to them a monument pointing to the heavens, and worthy to be looked at. We are here laboring in the good cause, and the prospects are flattering.

P. S.—Brother J. R. Hulett is present, and says, ‘I indorse that.’

Brother J. I. Rogers says also, ‘I go for that, and I have obtained a subscription of \$1000 already, on the general endowment.’ Two important immersions.

We have had a most delightful meeting, and we hope great good has been accomplished. The brethren have acted a most noble part. May the Lord bless them.

This moment, a gentleman of the world called in, and subscribed \$100 for the Orphan School. This is worthy of imitation.

The Christian Age and the Harbinger will please copy.

J. T. JOHNSON.”

In this brief letter are several things worthy of notice. And,

1. In the first place, his undying interest in the endowment of the Orphan Girls’ School at Midway; an object so near his heart. He says: “We are now making a last, vigorous effort to endow,” etc. His words were prophetic. Alas! it was among his very last efforts in that direction!

2. As a patron of the Orphan School, and one of its trustees, he assumes the responsibility to urge all the brethren and sisters, as soon as possible, without waiting for an agent to visit them, to send on their subscriptions, lest they be deprived of the glorious privilege—the Christian luxury—of participating in an enterprise so benevolent and Christian! He hopes that many will send in subscriptions, “payable in a short time,” varying from \$25 to \$100; and thus afford him the pleasure of seeing the work completed.



3. But his active mind is always on the alert; he conceives another grand purpose, regarding the Orphan School which, he thinks, "would complete the Institution." And what is that? He adds:

"That we endow a Professorship of Sacred History, embracing mental and moral philosophy, and the art of teaching."

4. He makes not his appeal for this endowment to the whole brotherhood; but hopes that some four or five wealthy brethren will respond at once, and give some three or four thousand dollars a piece; and thus complete the work at once, and thus build a monument pointing to heaven, worthy to be looked at, and more imperishable than brass or marble! Such a man was J. T. Johnson. And such were the noble, generous, disinterested schemes that filled his head, and heart, and hands, on the eve of his departure from earth! "Blindness to the future kindly given!" True enough!

5. In a P. S. he adds: "J. R. Hulett is present, and says, 'I indorse that'—that scheme for endowing a professorship in the Orphan School. Brother J. I. Rogers says, also, 'I go for that,' and I have obtained a subscription of \$1,000 already, for the general endowment.

Two important immersions. The brethren have acted a most noble part. May the Lord bless them.

This moment a gentleman of the world stepped in, and subscribed \$100 for the Orphan School. This is worthy of imitation." How perfectly characteristic all this!

The church at Berea, situated in Scott county, between Lexington and Georgetown, was first organized about the year 1828, by brother T. M. Allen, and a house was built in '29. It had passed through a variety of fortunes; and at the time of which we speak, it was almost extinct. The house was in a most wretched, dilapidated condition; indeed, it had never been fully finished. Its seats were little better than

broad rails with legs in them. By request, I met him there in September, 1856, and preached some two or three times. He stirred the whole neighborhood, and got up quite an interest before he left. He shamed the congregation for meeting in such a house, when they were amply able to finish it and make it comfortable.

His last meeting before he started on his western tour, was held at Berea. It was a very interesting meeting; doubly dear to that congregation, because it was his last. The brethren and sisters had pledged themselves that the house should soon be completely repaired, and made comfortable; and by his suggestion, the church made an appeal to the writer, through him, to become their preacher, commencing January, 1857. [The writer is just now closing his fourth year's labors for that congregation. When he began, the church numbered some upward of 30; now it numbers at least 100.] He left the neighborhood in high spirits, rejoicing in the good work he had done, and in the prospect of seeing the cause more permanently established at Berea; and returning to preach again in that renovated and very comfortable house. And the people of the neighborhood, and the church especially, went to work with a will to accomplish all, if not more, than they had promised, in the hope of soon welcoming to their pulpit the beloved Johnson, who had set on foot the good work, and otherwise had done so much for them. Alas! both he and they were destined, in a few short months, to a sad and heart-rending disappointment! He came no more! They saw him no more!

From Berea, he went to the state meeting at Louisville, and thence to Cincinnati, in advance of the anniversaries, perhaps a full week or more, and held a meeting in Covington, which was attended by elder B. Franklin, of which he has recently written us an account, as well as his estimate of the character of the subject of these papers. That very valuable doc-

ument will be introduced to the reader presently, in its appropriate place. In the meantime, we notice what brother A. Campbell says, in his account of our anniversaries, of J. T. Johnson. These meetings commenced on the 21st, and closed on the 23d of October. In speaking of various brethren who were present, he says of our evangelist: "And there was J. T. Johnson, apparently as yet, in manhood's prime, full of zeal, devotion, earnestness and appositeness to the occasion, as when he first unsheathed the sword of the Spirit, and flung the scabbard away." These few words most graphically describe the character of J. T. Johnson. Though then in his 68th year, his face was little wrinkled; he walked as nimbly as a young man; and was as straight, and stood as erect as he had ever done. Little did his friends think that in less than two months, he would finish his course!

Below we give the highly practical and just view of the character of J. T. Johnson, as a preacher, from the pen of our very able and wonderfully successful evangelist, elder B. Franklin. He wrote the letter by my request, and hence it is addressed to me. It is headed

*"Letter Concerning Elder J. T. Johnson.*

BROTHER ROGERS—

*My Dear Sir:*—As you have undertaken the work of giving to the world a biography of that noble and distinguished man of God, elder John T. Johnson, so dear to all our memories, it has occurred to me that a short sketch of the last meeting held by elder Johnson in Kentucky, might add interest to the work. Having the good fortune to attend that meeting, and be in his company much of the time, I shall proceed, as far as my memory will serve me, to give a sketch of this last interview with him.

I had heard of elder Johnson from his first efforts, but never had the good fortune to be much in his company, or to have more than a limited personal acquaintance with him. Indeed, I had never seen him but two or three times, and never had the opportunity of hearing him say more than a few words, until the occasion of which I am about to speak. Hearing, as I had



done, for more than twenty years, of his very efficient and successful labors, I had a great anxiety to see him, hear him, and witness his operations more fully and satisfactorily than I had before done. I was desirous to see if I could ascertain the secret of his success. I heard him preach some eight or ten discourses, and noticed everything very carefully. This interview resulted in the following conclusions:

1. That elder Johnson was a much greater man than I had supposed from representations previously made to me.

2. That he was a man of much more logic and argument than I had expected.

3. That he had his discourses much better digested, more methodically and systematically arranged than I had expected.

4. I found him more strictly to rely upon the clear reasons found in the Bible, for being a Christian, than I had expected, and vastly fewer appeals to the passions and feelings of the people.

He preached one discourse on the resurrection from the dead, based on 1 Cor. xv, which was as methodical and systematical as any discourse I ever heard from any man. It also was one of the most able, argumentative, and powerful discourses to which I ever listened, as I doubt not many a witness will still bear testimony. He examined the structure of Paul's argument throughout the chapter, brought it to a point and made it bear upon the audience with wonderful force. Many tears were seen under the influence of the discourse on that day.

From our interview, the discourses we heard, and what we saw of his manner of operation, we attribute his success mainly to the following:

I. *His strong faith.* He did not appear capable of a doubt, or hardly of knowing what a doubt was. He spoke of the truth of the Bible as if all men ought to *know that it was true.* He spoke of the Saviour in such confidence as to make men almost feel that they were in his immediate presence.

II. *His strong hope.* He hoped for success under all circumstances, and most confidently expected it. His hope was so strong that he inspired it, to a considerable extent, in others, and thus made all hope for success. This has much to do in giving success. He who hopes for no success, may not expect any. He who hopes for success confidently, generally labors faithfully for it, and is almost certain to have it.

III. *He was very sanguine.* Every expression of his countenance, gesture and motion, appeared to say, "I am right, and know I am right. I can and will convince you that I am right. The cause *can*, it *will prevail*—it *shall prevail.* The powers of earth and hell can not prevent it from filling the whole earth."

IV. *He was courageous.* He could not be discouraged. He would listen to no discouragement from any one. No weakly,

cowardly, sickly and skeptical complainers and grumblers, telling of difficulties, obstacles and lions in the way, could discourage him. He would not hear a word of it. He would tell them, "Great is the truth, and mighty above all things, and *will prevail*." He not only would not be discouraged himself, but would keep those about him cheered, and from being discouraged. No man that we ever saw was better calculated to inspire confidence and hope in all around him.

V. He was perfectly an extemporaneous speaker, and spoke directly to the people. He did not deliver a sermon *before* his audience, but addressed himself directly to his hearers, making every man feel that he was the very man especially addressed. He talked to every man directly with the fullest determination to convince him. He was not confined to his subject so closely that he could not step aside to attend to any difficulty he might suppose to lie in the way of any one present. His discourses were pointed and related to the exigencies of the case, leaving no man an excuse for not being a Christian.

VI. He was bold and uncompromising, maintaining and defending the faith with the fullest assurance. He gave no quarters, and admitted nothing but the gospel to be right. He was not the man to make a strong point, or take a strong position, and then concede it all away. He took his position, maintained and defended it with manliness and in the most fearless manner.

VII. *He never catered to sectarianism.* He asked no odds of those who opposed him. He started out with the fullest assurance that he was *right*, and that he *knew he was right*—that the right was so obvious that it did not admit of a doubt. This same assurance was seen in every word, in every gesture, and every look. He spoke truth as *truth*, and not as *fiction*.

VIII. He had the art of making a man feel that he was no man at all, unless he was a Christian. A Christian, in his idea of it, was the highest style of man, and a man without Christianity, was as great a monster as a man without lungs. He could not see how a man of common reason could refuse to be a Christian. To him it appeared utterly preposterous and absurd.

IX. *His great zeal was a main reason of his success.* He had a most burning and untiring zeal. He was ever ready for the work, and pushed it with every power of his soul and body. No one ever found him in a lukewarm state. He was ardent, devoted and persevering.

X. *His great earnestness was another great cause of his success.* He was one of the most earnest men that ever spoke. He impressed all around him with the importance of his work, and the importance of their own salvation, by his great earnestness. He spoke as standing in the presence of God, and as one expecting immediately to give an account to the Lord.

XI. *His untiring perseverance was a great cause of his success.* He was most untiring and persevering. He had nothing to say about relaxation and rest. He knew no stopping place, but pushed the cause with every energy until the day of his death.

XII. *He was, emphatically, a good man and a perfect gentleman.* This was evident to all, on a short acquaintance. There was no affectation or pretense about him; but all saw the candid, sincere and bold Christian man, and were impressed with his bold and manly bearing.

XIII. He relied on the plain and unadorned truth of the gospel—the story of the cross—as the apostles themselves did, as the means for moving the world, and he was not disappointed. He saw the tallest and the noblest of the sons of men subdued, humbled, and brought into subjection to the great King, and heard them praising God and the Lamb.

During elder Johnson's meeting in Covington, he delivered one discourse on *the union of Christians*, that was truly a masterly effort. We are satisfied that many will remember that discourse until the day of their death. Many who had been strongly prejudiced against us, confessed that it was unanswerable. Never, while we have memory, shall we forget it, above all others that he delivered on that occasion. He stood erect as a young man, read without glasses, and his voice was clear and shrill. He spoke with a soul and impressiveness that moved everything around him.

Little did the brethren think, who flocked around him and heard him on that occasion, that he was holding his last meeting in his native state, and the state he so much loved. Still, I know not that they could have listened with more intense interest, nor that he could have spoken with more interest than he did, had they all known that it was his last meeting. It, however proved to be his last meeting in the state. Since then his face has not been seen, and his voice has not been heard in that state, and will not again until the last trumpet shall sound.

During the same visit to our section of country, he was with us in our general missionary meeting, was active and greatly interested. Among other things to which he gave attention, was an unpopular and, as he regarded it, an injurious move that had been made by certain brethren, and which he had felt called upon to oppose. In reference to this, some one had observed, in another meeting, that the new step could not be fully inaugurated till certain old brethren should die off. When he thought of this, his eyes flashed lightning, and he gave them to understand distinctly, that such a move would encounter his opposition in the most formidable manner. This, I think, was the last I heard him say, and the last I saw of him. He lives in my memory, and his noble example lives in the memory of thousands, and will live. His works will live until



the Lord shall come, and tell upon thousands not yet born, and thus follow after him.

With kindest wishes for your success, in giving to the world the life of one of the greatest and best of men,

I am respectfully yours, BENJ. FRANKLIN.

*Clintonville, Ky., Oct. 30, 1860.*

From reports we have from the Harbinger and Review (which we shall insert presently), and from private letters, we learn, that at 2 o'clock Thursday, the last day of the Cincinnati meeting, our evangelist took the cars, and on Saturday, the 25th of October, got into the neighborhood of Columbia, Boone county, Mo. Here he labored most characteristically and successfully for eleven days—resulting in some 28 additions to the church, beside “removing much prejudice, and greatly reviving the brethren.” He also obtained some 16 life memberships to the A. C. M. Society. At the Cincinnati meeting, with his hearty concurrence and co-operation, the meeting resolved all our societies into the A. C. Missionary Society, believing that the missionary work is pre-eminently important, and our especial work. Hence his great anxiety to stir up the brethren everywhere, that our anniversary in '57, which he hoped to attend, might be a most triumphant one. He worked for it most faithfully and successfully; but, alas! he never attended it!

He labored successfully at Fayette and Rocheport, where, altogether, with those added at Columbia, there were some 75 additions to the cause, chiefly under the labors of brother Johnson, or the interest that he was instrumental in getting up. These reports, from brethren Allen and Johnson, taken from the Harbinger and Review, embrace a period of more than three weeks, reaching, as will be seen, from the 25th of October to the 19th of November. During this period, no weather stopped him. Laboring with his wonted zeal; and indeed, it would seem, with unusual earnestness and energy, as one is apt to do in a new and fruitful field, it is strange that in that severe climate

to which he was unaccustomed, he was able to stand it so long. But we give place to the reports, first from the Harbinger.

The Harbinger says: "Brother T. M. Allen, under date of Nov. 5, writes as follows:

"Last night, elder J. T. Johnson, of Ky., closed an interesting meeting of eleven days, in Columbia, with twenty-eight additions. Bro. Johnson reached this county on Saturday, the 25th ult., and commenced preaching the next day. I was at meeting in Fulton, when he arrived. I immersed one there on the Lord's day, and joined brother Johnson on Monday. I continued with him at nearly all his meetings in Boone.

Brothers Shannon, Wilkes, and Rogers, who reside in Columbia, were also in attendance. Brother Hulett, from Louisville, Ky., came near the close of the meeting, and was very acceptable as a co-laborer.

Brother Johnson, however, was the chief speaker, and I need not add, that he most acceptably, zealously, and ably performed his duties, as a Christian minister. Long will his work of faith, and labors of love be remembered by the brethren and friends who heard him. He has removed much prejudice, greatly revived the brethren, and persuaded many to obey the gospel.

He spoke once at Bethany, and once at my house; the other meetings were in Columbia.

In addition to his ministerial duties, he also obtained several life memberships for the 'American Christian Missionary Society.' This is a free-will offering, as he is not an agent.

I was greatly delighted to greet this old fellow-laborer in the good cause, in Missouri — the land of my adoption — after the separation of years, and to find him as devoted, zealous, and useful, as in days of yore. I pray God to spare him long to the church and his friends.

Brother Campbell, it does seem to me, that if those who are wrangling and contending about 'eldership,' 'elder rule,' 'church organization,' would buckle on the armor, and enter the field of active labor, as this venerable servant of Jesus Christ is doing, and has done for twenty years—the evils, if any, of which they complain, would soon recede from their view.

This morning, I start with brother Johnson for Fayette, Howard City, via Rocheport.

Affectionately, your brother,

T. M. ALLEN.

Since the reception of the above, brother Allen writes, under date of December 5th: I returned home, to-day, from Rocheport, after having toiled there for seven or eight days, without any one to aid me in preaching, exhorting, or immersing; except brother Wm. Henry Robinson, who spoke one night. Through the labors of our beloved brother J. T. Johnson, and others,

seventeen additions had been gained in Rocheport, before my return; during my last visit, twenty-eight additions were had, making forty-five, in all, that have been added since the meeting commenced; and brother Gaines is expected there to-morrow, who will, doubtless, continue the meeting with success. May we all thank God and take courage.

Brother Jones, of Fulton, has just called, and informs me that a meeting has just closed in Mexico, with thirty-five additions; mostly through the labors of young brother Rogers, of Kentucky.

While at Rocheport, I learned that brother J. T. Johnson was conducting a meeting at Lexington, with good results.

Affectionately, your brother, T. M. ALLEN.

Brother J. T. Johnson, under date of November 4th, thus writes from Columbia: With regret I had to leave you at Cincinnati, before the adjournment of our 'American Christian Missionary Society.' I hope it closed with brilliant prospects. It is a world-wide Institution, and merits, as I trust it will receive, the liberal patronage of all the brotherhood.

We ought to have men of the first talents and influence ranging this continent and the continents of the Old World. This is a time to try men's souls. I believe that our brethren are equal to the emergency, and, if appealed to properly, they will respond nobly.

I reached here on the 25th of October, and found many of my Kentucky acquaintances and friends. Among these is our estimable and worthy brother, T. M. Allen, whose labors have been so extensive, untiring, and successful in the good cause. I partook of his hospitality, with his amiable daughter, whose bodily affliction calls for all her Christian fortitude, and patience, and resignation. She and her father became life-members at once, of the A. C. M. S. They needed no persuasion. I came to town on Lord's day morning, and met president brother James Shannon, and made my home with his lovely family. He is the same bold, noble advocate of the reformation. May the Lord continue to bless these men, and their labors. We commenced our labors under very favorable auspices. Having the additional assistance of brethren Wilkes and Rogers, who have charge of the Female Christian College, and who are doing a great work.

This great community was waked up. Brother J. R. Hulett, of Kentucky, reached us about five days past, and we have had a most glorious meeting. Up to last night we had twenty-four additions—twenty-two of them by confession and immersion. On the 6th, we expect to start for Fayette; after that, I calculate on going to the outskirts of the state before I stop. The various institutions here are in a prosperous condition; and they want all the patronage that can be given them."



From this report of our evangelist, we find him full of the missionary spirit; and though the weather was bad, and the winter at the door, he says: "I calculate on going to the outskirts of the state before I stop."

In his letter to brother Franklin, written from Fayette, the 14th and 19th of November, he speaks of attending a meeting through rain and sleet and finding only one person there. At Fayette he met several young preachers, of whom he speaks in the highest terms; men after his own heart, promising great usefulness to the cause. We give below these brief letters, among the last ever penned by our evangelist:

"FAYETTE, Nov. 14, 1856.

*Dear Brother Franklin:—*

I left Columbia on the 6th inst., and preached in Rocheport that night, to a very crowded house. Next morning I went, conveyed by my worthy and benevolent brother, T. M. Allen, through rain and sleet, to Ashland. No one there except one aged veteran, brother Robinson, whose hospitality we shared that evening, in company with some relatives who resided in the neighborhood. Next morning we reached this place in time for our appointment, and here I have labored until this time. The congregations have been large at night, and apparently greatly interested. We have had three valuable accessions, and prospects are good for more. Here I have seen brethren Boon, who resides in the vicinity, Proctor, Robinson, and Gaines, all of them men after my own heart. If they live, they are destined to be of great value to the reformation. Their hearts are in the cause. May the Lord help them.

Brother Proctor has agreed to locate in St. Louis, and will be there in a few weeks. He is the very man for the place.

Brother Allen was compelled to leave me for home, a few days past, but I hope to see him at Ashland to-morrow and next day, where I have an appointment, before I start up the river. Missouri is a great state; filled and filling up with a great people, destined to exert a mighty influence in this mighty west. I hope brother Allen will accompany me in my trip.

Yours truly, J. T. JOHNSON.

N. B. At night.—One more confessed the Saviour. Large and attentive crowd. Obtained three life memberships to the A. C. M. Society, and more will be done before I leave the neighborhood.

Yours, J. T. JOHNSON."

"FAYETTE, Mo., Nov. 19, '56.

*Dear Bro. Ben. Franklin:—*The meeting at this place closed with five valuable additions. In the meantime, I held forth at

Ashland and Rocheport, and I had the assistance of brethren Allen and Gaines; and brother Boone, a noble man, is the resident preacher at this place. Night before last, I was at Rocheport with brother T. M. Allen, and had five valuable additions. Brother Boone is now preparing to take me there to-night.

We got four life memberships for the A. C. M. Society, located at Cincinnati, and I inclose you \$20, the first installments of the subscribers. Be pleased to hand the inclosed to the proper officer for me, with the copy of the subscription list.

From Rocheport I shall go up the country.

In great affection, J. T. JOHNSON."

In a private letter to his daughter, already referred to, he speaks of obtaining 16 life memberships to the A. C. M. Society, and at Fayette he got four, and sent \$20 to brother Franklin, who was acting as secretary of the society, for the time being, as the first installment on the several subscriptions.

We are now approaching his last meeting at Lexington. In a P. S. to a letter written at his home, in Lexington, Ky., just before he started west, and about two months before he died, he says:

"Last year, just ending, I acted as evangelist for the state board, to the entire satisfaction of both parties. This year, I calculate on acting as an evangelist on my own responsibility, with the sanction of the organization [the church], of which I am a member. I prefer this course, because I shall feel free to visit my friends in any part of the United States. This course lies nearest my heart, and I desire, before age bows me down, to travel and build it [the cause of Christ] up, in places far distant, that I never saw, and where I have a strange desire to labor. I anticipate, with pleasure, the meetings I may have with old friends, and the converts I have been the means of bringing to the fold of Christ. May we all meet in heaven.  
J. T. J."

Thus mused our evangelist, at his happy home in Lexington, Ky., on his western tour and its results. Well, he realized much that he anticipated; but he hoped to do much more for the Lord in distant places,

far away, which he had never seen, and in which he had a strange desire to labor, before he was bowed with age. Noble, generous, magnanimous man! But he goes to Lexington, and lands at the steamboat wharf, not quite in good time to get to meeting. He hurried from the landing on Lord's day, the 23d of November, and entering the meeting house unexpectedly, filled the brethren with surprise. Brother Allen Wright, the preacher of the congregation, was just commencing a sermon to a crowded house. Upon his urgent solicitation, our evangelist addressed the congregation; and from that time until the Sunday night, two weeks following, embracing three Lord's days, and fifteen days in all, he preached to crowded houses every night, and the greater part of the time, twice a day, beside visiting from house to house, instructing, and admonishing, and exhorting the brethren and sisters with an earnestness, energy and success, that astonished the whole community. The result was 24 additions. Brother Allen Wright, who attended the meeting and waited upon our evangelist during his sickness—than whom there was not a better man—says:

“During his efforts here, the weather was very inclement; but, nothing daunted, he hung on, determined to accomplish something for the cause of truth, and, I think, exhausted himself more than he was aware of.”

Brother Francis Palmer, who lived near Independence, hearing that brother Johnson was at Lexington, came to see him. Brother Wright says: “I saw them meet in our church; and O! what a cordial greeting!” He had expected to go to Independence, and with brethren Wright and Palmer, hold a meeting there, and spend a month in Upper Missouri. But, in the providence of God, it was to be otherwise. God sees not as man sees. His ways are unsearchable, and his purposes past finding out! He spoke Lord's day night to a crowded house, and announced



his subject for Monday night. Alas! he had delivered his last discourse! His work was done! Lord's day night, going to his place of rest (brother Wernwag's), he drew his cloak around him, and said he felt rather cold. Next morning he was understood, by a gentleman of Lexington, to complain of slight indisposition; but in the forenoon of the same day, when advised by some of the brethren to take care of himself—that they were fearful he was exposing himself too much—he replied that he “was accustomed to go through heat and cold, and that it never hurt him; and that he never felt better in his life.” But in the afternoon of the same day, the 8th day of December, (four years to-morrow), he was taken with a severe pain in his left side, and it very soon became so intense, that he was compelled to take his bed, from which he never arose. Thursday week following, at fifteen minutes after six P. M., he quietly, and hopefully, and triumphantly, breathed his last. We reserve for another chapter a more minute account of his last moments, with various notices of his death.

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### CHAPTER XXXIII.—1856—CONCLUDED.

Reflections of the writer—Sources of Consolation—The writer's notice of the Death of J. T. Johnson, shortly after it occurred—Notices of it by H. Bledsoe, J. S. Muse, A. Wright, and J. W. McGarvey—“Last Moments,” by A. Wright and T. M. Allen—Tribute of Respect, by A. Raines.

The news of the death of J. T. Johnson, was most startling and overwhelming to our whole brotherhood. Everybody knew him, and everybody loved him, as a good citizen, a perfect Kentucky gentleman of the old school, and best school—a respectable scholar—a most laborious and successful evangelist—and, better than all, a Christian. Could it be that *he* was dead! O! how strange, that one so active, so vigorous, so full of life, and energy, and zeal—who gave good

promise of being useful for many more years—should so suddenly and unexpectedly pass away! In our haste, and deep sorrow and confusion of spirit, we attributed it to the severe climate of Missouri. O! we were ready to say, if he had staid in Kentucky, or gone south, he might have been spared to us, perhaps, ten years! But, upon sober second thought, we said, “The will of the Lord be done.” “The Lord gave and the Lord hath taken away; blessed be the name of the Lord.” When we realized he was gone, and that we should see his face no more, we began to look about us for consolation; and thanks to the heavenly Father, we found much to console us.

1. It is consoling to know, that although he died far away from home, where none of his children were present to close his eyes, he was in the midst of old acquaintances, greatly devoted to him. That he had every attention which able physicians and most competent Christian brethren and sisters and friends could bestow.

2. It is very consoling to know, that he died in the midst of a very successful tour, and a very successful meeting, with his armor on. Certainly, it may be said,

“He fell like a martyr,  
He died at his post.”

3. It is exceedingly consoling that he has left us the legacy of a bright example, and a glorious character. That his evangelical life is a most glorious and triumphant illustration of what a Christian evangelist ought to be, and may do. His life can not fail to stir up in those who study it, the true, self-sacrificing missionary spirit.

4. It is consoling, that he died before age had bowed his outer man, and impaired the powers of his mind, so as to make him a child. How could one with such a spirit for active labor as he possessed, have borne the weaknesses and infirmities of age?

5. But it is especially consoling and satisfactory to know, that God's special providence has to do with all the affairs of his children. Without pretending to explain this doctrine, the writer most cordially believes it, because the Saviour himself most clearly teaches it. "Are not five sparrows sold for two farthings? not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." If God takes care for sparrows, five of which are valued at two farthings, will he not take care for those and of those, who cost the precious blood of his own Son? If a sparrow fall not without our Father, does a man of God, a Christian evangelist, fall from the walls of Zion, but by his will? We are happy, then, in the midst of our bereavement, in the thought that our Father saw he had labored and suffered long enough, and has taken him to himself to rest from his labors.

6. It is pre-eminently consoling, to know, that although he said but little on his death bed, that little was most satisfactory.

Whitfield has somewhere said to this effect: That those who speak most decidedly for God and truth while they live, are not apt to say much upon a dying bed. But he adds: He makes those of his people who have said and done but little for him in life, speak out in death, and testify for the truth.

But, however this may be, J. T. Johnson had borne a uniform testimony to the truth, and for the truth, for more than a quarter of a century; and, therefore, needed to say nothing in his death; his life being the best possible evidence of his preparation to meet death, and live forever beyond it. His disease was of a character that made him insensible, to a great extent, to suffering, and frequently affected him with delirium. Still, even in his delirium, his theme was Christ and him crucified.

Brother Allen Wright, who waited on brother John-



son throughout the whole period of his sickness, and closed his eyes when he died, and who has recently died himself—and we trust, gone to meet his fellow laborer in the “better land”—in a letter to brother T. M. Allen, says: “When brother Bledsoe informed brother Johnson that his physicians said he could live but a few hours, he replied: ‘I did not think that death was so near, but let it come.’ Brother Bledsoe asked him if he had any fears as to the future. He answered with great emphasis, ‘*None, none whatever.* I have lived upon Christianity, and I can die upon it.’”

O! is not this enough! Does it not comprehend volumes in itself! How perfectly characteristic! “*None, none whatever!*” When asked whether he had any message to send to his children, he replied: “None, except that they live godly lives, and meet me in heaven.” The day before his death, when a female friend approached his bed, he grasped her hand and said: “In a few days more, I shall be at home in heaven.” What more to console us in the premises, could we possibly have?

The writer heard of his death on the last evening of the year 1856, without the details or the date of it. He sat down, and from a full heart, penned the following obituary:

#### ELDER J. T. JOHNSON IS NO MORE.

The dusk of the evening of the last day of the year 1856, is drawing on, and in the midst of the rapidly falling snow-flakes, which are being drifted about in the sighing winter winds, the old year struggles in death. My heart is sad—deeply sad. But it is not that winter is upon us, with its snow storm. It is not that its whirling snow-flakes are being drifted about by the solemn winds that are chanting the requiem of the dying year, that I am sad. No! no! But it is, that the evening which closes the present year, and sends it to be numbered with the years beyond the flood, brings to me the mournful intelligence that my fellow-laborer and companion in tribulation, Elder John T. Johnson, is no more. He died a few days since in the far west, in Lexington, Mo. O! can it be, that the beloved, the sprightly, the active, the bold, the fearless, the humble, the pious, the

amiable, the faithful, the talented, the indefatigable, the most laborious of the laborious, the most successful of the successful, *elder John T. Johnson, is dead!*

O! can it be, that he who, for the last quarter of a century, has been running to and fro among us, from county to county, and from state to state, converting thousands to the Saviour, with a laboriousness, a zeal, and a self-sacrificing spirit, worthy a primitive apostle! O! can it be that we all, among whom he has thus gone, preaching the kingdom of God, shall see his face no more! Not our will, O, God, but thine be done!

The death of elder John T. Johnson, will thrill more hearts with sorrow, and moisten more eyes with tears, among our people, north, south, east, and west, than any one that has been announced since the death of his co-laborer, his beloved and venerated brother, elder B. W. Stone.

The writer of this hasty and imperfect sketch, knew brother J. T. Johnson, as a lawyer, as early as the winter of '19-'20, in Georgetown, Ky., where the writer was going to school to B. W. Stone. In the year 1821, he joined the Baptist Church, and not long after embraced the truth as taught by A. Campbell, and commenced preaching it with considerable success. About the year 1830, I became more intimate with brother Johnson. In the year 1832, in January, he became associated with B. W. Stone as co-editor of the *Christian Messenger*, which the latter had been publishing for several years, and continued in that connection until brother Stone moved, in 1834, to Illinois. In the meantime brother Stone and he published an excellent hymn book, which many of our friends yet have. Stone and Johnson, having associated as editors of the Messenger, and representing, as they did, the Christians and Christian Baptists, or Reformers of the West, and finding that the two people occupied substantially the same ground, and loving union in their hearts, as they had proved by their practice, and anxious to see the cause of their divine Master still more gloriously triumph, they never rested until they set on foot a scheme which resulted, in a few years, in the cordial union of many thousands of the Christian churches, and those called Reformed Baptists, in Kentucky and various other states. This union, thus established, thank heaven, by these noble men of God, J. T. Johnson and B. W. Stone, has worked admirably for near or quite a quarter of a century. The first union meeting was held at Georgetown, Ky., embracing the Christmas of 1831, which is now just twenty-five years ago. The second union meeting was held in Lexington the week following, embracing the first Lord's day in January, 1832. These were glorious meetings, never to be forgotten. J. T. Johnson, B. W. Stone, John Smith, the writer, and many other preachers attended, and highly enjoyed them. Thus the work of union was fairly initiated. From these meetings elder John Smith and the writer went forth in the name of the Lord and the churches,

and under the special care and encouragement of brethren Johnson and Stone; and for three years in succession, labored as evangelists in the north of Kentucky, promoting and confirming the union of the two people. The work went on gloriously; and, perhaps, all things considered, no three years of our history were ever more successful than the years 1832-3-4. Was not this a glorious work? Do the annals of the church furnish an account of any such a union between two large bodies, embracing thousands on both sides? I know of no such history. But this is not the only good work in which our deceased brother was successful. Nay, verily. Our colleges, our orphan school, our educational fund, our home and foreign missionary operations, and Bible revision, all found a place in his large and warm heart; and all bear witness to his liberality and devotion to works of faith, and labors of love. Perhaps, in the last ten years, he has done more actual preaching than any man in the world. Often he would be engaged for weeks, preaching twice, and occasionally three times a day. But his days are numbered, his work is done. Aye, he worked incessantly while it was day, for he knew the night was coming. Well, to him, the night has come; but it has come to a cheerful but weary laborer in the Lord's vineyard, whose work has only prepared him to rest the more sweetly.

The dispatch that informs us of his demise, speaks nothing of his last moments. Still, we hesitate not to tell his brethren of Kentucky, and everywhere else, that he died as he lived, at his post. One of the sages of antiquity has somewhere said, that "no man should be pronounced happy until he was dead." We doubt not, our dear brother has attained the happiness of the blessed dead. "For," the spirit of inspiration says, "happy are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." O! what unspeakable happiness is this! To be landed on the shores of everlasting rest! What a contrast between his and our condition! It is infinitely greater than the difference between the mariner, whose bark has braved the storm and who is safely landed on the shore, where every earthly comfort may be enjoyed, and the mariner whose frail bark is far out on the argy waters, amid rocks, and shoals, and whirlpools, that every moment threaten his destruction. Aye! thou art happy, my brother, because thy happiness will be eternal, and ever increasing.

"O, ye blessed scenes of permanent delight  
Full above measure! lasting beyond bound!  
A perpetuity of bliss, is bliss.  
Could you so rich in rapture, fear an end  
That gastly thought would drink up all your joy,  
And quite unparadise the realms of light."



True! true! But, thank heaven, no such fear can find a place

“Where everlasting spring abides,  
And never withering flowers.”

Rest, then, beloved brother, rest from all thy labors, thy toils, thy sorrows, thy fears—O, rest forever in the bosom of thy Father and thy God!

“Safe art thou lodged above the rolling spheres,  
The baleful influence of whose giddy dance  
Sheds sad vicissitudes on all beneath.”

Yes, my brother, security is thine, but danger is mine. Why, then, should I mourn thy loss to me, since thou art saved forever? Am not *I*, rather than thou, an object of sympathy?

“Why then their loss deplore, that are not lost?  
Why wanders wretched thought their tombs around  
In infidel distress? Are angels there?  
Slumbers, raked up in dust, ethereal fire?  
They live! They greatly live a life on earth  
Unkindled, unconceived, and from an eye  
Of tenderness, let heavenly pity fall  
On me, more justly numbered with the dead.  
This is the desert, this the solitude;  
How populous, how vital, is the grave?  
This is creation’s melancholy vault,  
The vale funeral, the sad cypress gloom!  
The land of apparitions, empty shades!  
All, all on earth, is shadow, all beyond  
Is substance; the reverse is folly’s creed—  
How solid all where change shall be no more!

O, God! help us all to emulate the virtues of our departed brother, and be prepared to meet him in heaven! May his surviving children and friends be Christians, and meet him in heaven, is the fervent prayer of  
JOHN ROGERS.

Below we give an excellent obituary notice of our evangelist, which was published in the Harbinger for March, 1857. It is signed by brethren H. Bledsoc, A. S. Muse, Allen Wright, and J. W. McGarvey. Brother McGarvey is understood to have been the writer. Below we give it entire.

“LEXINGTON, Mo., Dec. 19, 1856.

*Dear Brother Campbell:*—The hand of affliction is once more laid very heavily upon our whole brotherhood. Brother

John T. Johnson is no more! As we write this sentence, we tremble in anticipation of the startling effect it will have upon thousands of pious hearts. No better man is left behind him, nor one more universally beloved by those who knew him. His name has been a signal of success in the labors of the gospel, and thousands of his sons and daughters in the Lord will rise up and call him blessed.

He died at the residence of brother Thomas C. Bledsoe, in this city, yesterday, the 18th, at a quarter past 6 o'clock. P. M. He left Cincinnati at the close of the convention, in October, for Missouri, purposing to traverse the state to its western border, on this, his first evangelical tour to that section.

After preaching with marked success in Columbia, Fayette, and Rocheport, he arrived in this city on Lord's day, the 23d day of November. From the steamboat landing he proceeded immediately to the church, filling the brethren with surprise as he unexpectedly entered the door. Upon the urgent solicitation of brother Allen Wright, who had just commenced a discourse, he addressed the congregation then assembled; and from that time he continued his labors uninterruptedly for fifteen days, speaking the greater part of the time twice a day, and also, visiting from house to house, instructing, exhorting, and admonishing the brethren and sisters, and others—devoting himself to the work with an earnestness, energy, and success, that astonished the whole community. The result was 24 additions to the church, and such an awakening of the entire community as has not been witnessed here for many years. On Lord's day night, the 15th day of his labors, he preached to a crowded audience, and announced as his theme for the following night, "The Word." After leaving the heated room and walking to brother Wernwag's, he drew his coat close about him, and remarked he felt rather cold. The next morning he was understood by a gentleman of this place to complain of slight indisposition; but later in the forenoon of the same day, when advised by some of the brethren to take care of himself, that they were fearful he was exposing himself too much, he replied that he was accustomed to go through heat and cold, and that it never hurt him, and that he never felt better in his life. In the afternoon, while at brother Bledsoe's, he was taken with a severe pain in his left side, and it very soon became so intense, that he was compelled to lie down on the bed from which he never arose. Brother Dr. Cooley was immediately sent for, who pronounced the disease pneumonia. He received the most assiduous attention from numerous brethren and sisters, and the most skillful services from Dr. Cooley and three or four consulting physicians; but notwithstanding all, the disease gradually increased in violence until the day of his death. He seemed, however, to a great extent, insensible to pain. For a great part of the time he was delirious, but during the whole period of his sickness,

he had but one theme. In his rational moments, he was exhorting and admonishing those around him, and even during his delirium, he was preaching and exhorting. When it was thought, a few days before his death, that his dissolution, was near, in accordance with the wishes of his physician and other friends present, brother H. M. Bledsoe informed him it was believed that his death was near at hand. He replied, "I did not think it was so near, but let it come." He was then inquired of whether he had any doubts or fears in reference to the future; to which he replied with great earnestness of manner, "no, not the least. I have lived by Christianity, and I can die by it." When asked if he had any message he wished sent to his children, he replied, "none, except that they live godly lives, and meet me in heaven." The day before his death, when a female friend approached the bed, he grasped her hand and said, "In a few days more, I shall be at home in heaven." He made many other remarks during his illness, too numerous for this communication, all full of hope and love, which made a deep impression on the minds of those around him. The triumph of his death was complete. And we feel that it was a religious privilege of the highest order, to stand around his bedside. It will, doubtless, be a painful reflection to his family, that he died in a distant land, away from the tender offices of their affection. But such a man could never fail of affectionate attention where the brotherhood of the gospel extends; and such attention was bestowed upon our dear deceased brother, in a pre-eminent degree. The circumstances of his death were in harmony with his past life. He died in the midst of his labors, in the field of active usefulness.

His remains were deposited in the cemetery here, subject to the wishes of his children.

May the Lord enable us all so to live, that we may die as he died, in the triumphs of our glorious hope.

We would respectfully suggest, that brother L. L. Pinkerton, or some other competent brother, collect the materials necessary for the work, and write the biography of our deceased brother, as we think such eminent and self-sacrificing services call for such a token of respect from the brotherhood; and beside, we think such a work would be eminently useful to the cause he so successfully plead.

Yours in Christian affection,

H. M. BLEDSOE,      ALLEN WRIGHT,  
JAS. S. MUSE,      JNO. W. MCGARVEY.

We wish to present our readers with one more notice of the last moments of elder J. T. Johnson, from the pen of our excellent elder A. Wright, who was with him all the time of his sickness, and closed his



eyes when he died. This letter was addressed to elder T. M. Allen, and is dated the 25th of December, 1856, seven days after his death. Brother Allen sent it to brother B. Franklin, and it was published in the A. C. Review.

Brother Allen Wright, who wrote this touching letter, has recently crossed the Jordan, and it is hoped—confidently hoped—he has realized, as far as may be, this side of the resurrection, his humble prayer uttered in the close of his letter, in these words:

“Lord grant that I may be ready to meet him in that land of rest.”

“LAST MOMENTS OF J. T. JOHNSON.

BOONE COUNTY, Mo., Jan. 1, 1857.

*Brother Franklin*:—Although you have received the painful intelligence of the death of our dearly beloved brother J. T. Johnson, of Kentucky, yet I take the liberty of sending you the following extract of a private letter from brother Allen Wright, of Lexington, dated the 25th of December, 1856. Believing it will be read with interest by the numerous friends and relatives of that great and good man, it is sent for the purpose of being used as you deem proper. Brother Wright says:

*Dear Brother Allen*:—Your kind letter of the 18th inst. came to hand to-day, and I pen you a few lines in reply. Our fears, my dear brother, have been realized, and our beloved brother Johnson is no more. He died on the 18th inst., fifteen minutes after six o'clock, P. M.

Who can estimate the loss the cause of truth has sustained in the death of J. T. Johnson. But our loss is his eternal gain. With subdued and sorrowful hearts, we must submit to the will of Him who doeth all things well. Brother Johnson arrived at our house of worship on the 4th Lord's day of November, just as I had commenced a discourse to quite a full house. I with pleasure gave way, and he addressed the people from the latter part of the 8th chapter of Romans. He continued his efforts for two weeks at nights, and sometimes in the day.

On the evening of the first Lord's day inst., he gave his last discourse to an overflowing house, announcing an appointment for the following night, but was attacked on Monday evening, and never entered our house again until borne there by six of his brethren. I had the mournful privilege of standing by his bedside for eleven days, and ministering to his wants the best I could, and at last to close his eyes.

His attack was severe, and some sixty hours before his death,

he had hemorrhage from the bowels, and it was evident he was sinking rapidly. Brother H. M. Bledsoe told him, that he felt it to be his duty to inform him that it was believed he must die in a few hours. He replied: "I did not think that death was so near, but let it come." Brother B. asked him if he had any fears as to the future. He answered, "None, none whatever. I have lived upon Christianity and I can die upon it." He then spoke of Christ as a sacrifice for sin. Some twelve hours before his death, he sung in a low tremulous voice, a verse or two of the song, 'O, when shall I see Jesus.' At another time, he called for us to sing, 'O, land of rest for which I sigh;' naming the page 413 where it stands. Brother Duval and myself sung it for him, and he participated in it the best he could. It seemed to me, brother Allen, that the old saint must have opened his eyes in paradise, without realizing that he had passed the ordeal of death.

During his efforts here, the weather was very inclement, but, nothing daunted, he hung on, determined to accomplish something for the cause of truth, and I think exhausted himself more than he was aware of.

He had excited a great deal of interest, and there had been 22 additions up to the time of his attack. I have immersed three since, making 25 in all.

He spoke several times, in his efforts, of his daughters frequently writing to him: 'Come home, father, you will die some day, and not one of your children present to close your eyes.' And so it was; but I thank the Lord, as he died from home, that his way was directed among us, where there were so many of his old brethren, and some who had never seen him—myself among them—that were permitted to show their esteem for him, by all the kindness and attention that Christian affection could bestow. He was always rational when spoken to, and was often preaching, exhorting, singing, etc. Thus he died as he had lived, showing the truth of the saying, 'The ruling passion strong in death.'

His place will be hard to fill in our ranks. Brother Allen, I am gloomy in my feelings, when I see so many of our able and excellent preachers falling in death, and you and I must soon follow. May we be prepared for that solemn hour.

"Brother Palmer, hearing that brother Johnson was in Lexington, came down to see him. I saw them meet in our church, and O! what a cordial greeting. But the old saints will meet no more until they meet in heaven. When the meeting closed here, brother Johnson and myself were to go to Independence; he wanted me to spend a month with him in upper Missouri, and I had determined to do so. He seemed to have formed an attachment for me, and would call for me during his sickness when I was absent. He also spoke of you, and desired greatly

to see you. He wrote to you by his son Victor, who returned home before his father's sickness, requesting you to come up and assist in the meeting.

We buried him in an air-tight metallic coffin, with a view to his children's removing his remains to Kentucky, if they so determine. Brother McGarvey was with him two or three days before his death, and remained until his burial.

Thus passed the pilgrim days, and closed the earthly mission of one of the purest and best of men, and one of the most successful Christian ministers I ever knew. This is a sad, sad affliction, and truly can I 'weep with those who weep' for him.

I thank the Lord that I was permitted to be with him so much just preceding his death; and while I sorrow at this mournful event, I nevertheless rejoice in the belief that I have one more friend in heaven. Lord grant that I may be ready to meet him in 'that land of rest.'

Affectionately, your brother. T. M. ALLEN."

I can not get my own consent to close these notices of the life and death of our beloved Johnson, without giving a few lines from an excellent discourse by our excellent and able brother A. Raines, "On the life, character, and death of elder J. T. Johnson." It was delivered in Paris, Ky., on the 9th of January, and subsequently printed. It is well worthy of the patronage of our brotherhood, and all who love good biographical discourses. Brother Raines, from his full heart, thus closes his discourse:

"Thus has the mighty fallen! A tall cedar of Lebanon lies low in the dust! The charter oak has numbered its days, and been removed! How deep the solitude that remains! '*Man goeth to his long home, and the mourners go about the streets!*'"

#### A TRIBUTE.

He is dead! He lived as he died, and died as he lived, a Christian. No more shall we see his face—no more hear his voice in this vale of tears. He has gone from his labors to his reward—from his trials to an infinite weight of glory!

He was truly a soldier of the cross—his weapons, not carnal, but spiritual, mighty, through God, to the pulling down of strongholds. Brave in his country's battles—braver in the battles of the Great King! His was a spirit that never quailed!

Too true, too honest, too noble, to be the vehicle of cowardice; kind, magnanimous, generous, confiding, self-sacrificing, energetic, indefatigable. His like we shall not shortly see again!



Twenty-five years did he wield the sword of the spirit; and many are the hearts of the King's enemies which he pierced with that Jerusalem blade of heavenly make and temper. Truly he 'did the work of an evangelist, and made full proof of his ministry. Day and night, spring, summer, autumn, and winter, he was in the field; and great is the number of his converts; with these—when this world's audit shall approach—he will shine as the brightness of the firmament, and as the stars, forever and ever!

He was a philanthropist—a Christian philanthropist—but by way of eminence, the orphan's friend. In almost every section of our state, his plea has been heard in advocacy of the orphans. He had a heart that felt and bled for human woe—a soul deeply imbued with that religion which prompts to the 'taking care of the widows and orphans in their afflictions.' These, especially those of Midway, will rise up and call him blessed, and be set in brilliants in his crown of rejoicing forever more.

Farewell, noble brother! Often have we, shoulder to shoulder, and hilt to hilt, encountered the motley hosts of darkness. Often have we wept, and often rejoiced together, in the triumph of the gospel. Noble pioneer of apostolic Christianity, farewell! Others of your fellow-laborers will shortly follow! Our heads are whitening with age—our souls are ripening for glory—our treasures are increasing in heaven—our affections are withdrawing from earth—a short farewell until we meet where

'Congregations ne'er break up,  
And praises never end.'

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#### CHAPTER XXXIV.—1856—CONCLUSION.

Must condense—J. T. Johnson a devoted friend of the Revision movement—His Address at the R. Association at St. Louis, in 1855—Testimony of Jacob Creath to the character of J. T. Johnson—B. F. Hall's testimony—J. Henshall's testimony—Brother Barclay's—Conclusion .

From a mistake on the part of the proof reader, as to the amount of printed matter one of his written pages would make, much more matter has been prepared than was promised; the writer, therefore, is compelled, with great reluctance, to omit a good deal he was anxious to insert.

He has received several communications which he

wished to give entire, or nearly so; but he will be obliged to content himself with a few choice extracts from some of them. But before we introduce these extracts, we wish to speak of our evangelist as a Revisionist, as introductory to his address on that subject, delivered before the Bible Revision Association, held at St. Louis, in April, 1855.

J. T. Johnson revered and loved the word of God as the only true light to our path, and lamp to our way—as able to make us wise unto salvation—to build us up and give us an inheritance among the sanctified—as thoroughly furnishing the man of God and the Church of God. He looked upon Christianity as every true and well informed man does, as the consummation of all the former dispensations of God for man's enlightenment and salvation. In a word, he looked upon the revelation of God to man, perfected in the Christian scriptures, as the product of infinite wisdom and goodness; and, therefore, as perfectly adapted to the wants of our race, as a God of infinite wisdom and goodness could adapt it; that it teaches the sinner the way into the kingdom of Christ, or the terms of pardon—the pardon of his past sins—so clearly that the way-faring man, though a simpleton, need not mistake; and that it teaches the pardoned, the converted, the saved—those who have come into the church—as plainly as language can make it, how, by a patient continuing in well doing, they may seek for glory, honor, immortality; and thus, most certainly, obtain, in the end, eternal life.

Taking these views of the word of God, so unmistakably true, and having the voice of all the learned Protestant world, to show the necessity of revision, both in theory and practice, it was impossible he could have opposed this movement upon principle, without stultifying himself and the entire Protestant Reformation, and become a Roman Catholic. Romanists, who claim to be infallible, have decided that the Latin Vulgate (recognized by scholars as a very im-

perfect translation), is the only standard of scripture truth; and, therefore, consistency requires that they shall oppose all revisions of that *very imperfect, perfect standard*. But that Protestants, who are constantly *revising* our version, both from the pulpit and the press, and have been, since its adoption; who so generally acknowledge, that though it has many excellencies that ought forever to be retained, it has many inaccuracies, inellegancies, and errors in grammar, in style, and in representation of the meaning of the original; we repeat, that *they* should oppose a united effort of the learning of the world, with its greatly increased facilities for such a work, to remove every possible obscurity from the word of God, and to present its simple teachings with the greatest possible clearness, indicates but too plainly, that they have some favorite dogmas which they are afraid the clear light of truth will expose; or some other selfish end to gain by such opposition.

J. T. Johnson was not a man of that category. He had most cordially renounced all humanisms in religion; and, therefore, he had no human system to support. To know the truth for himself, that the truth might make him free; and to make it known to others, that they, too, might be made free. These were the high aims of his life; therefore, every movement that tended to facilitate these grand ends, received his cordial co-operation. But we have said enough. We give below his speech before the Revision Association, entire. It speaks for itself:

#### ADDRESS OF J. T. JOHNSON.

“Most deeply impressed with the sense of the obligation and responsibility devolved upon me in this new attitude, I appear before this intelligent, learned and grave assembly, by request of the board of managers, to contribute my mite to one of the noblest enterprises of the age—a cause that has enlisted the best talents, and profoundest scholars of both continents, and whose published labors have left but the gleanings of a rich and glorious harvest.



In advance of what I have to say, let it be distinctly understood and remembered, that in this common work of translation and revision, neither party is pledged, or in the slightest degree responsible, for any error in doctrine or practice with which either may be infected.

The revision is a common cause; and those engaged in it are under the most solemn and sacred obligation to God, to give to the world as pure and perspicuous a translation of the Bible as the available lights of this age will admit, at the expense of every error, however dear or long cherished, and however indispensable to the existence of party distinctions.

So thoroughly has the subject been canvassed, that the ripest scholar, with a giant intellect, could not hope to do more than to add some general thoughts, presenting the subject in a garb of his own manufacture.

Were it not for a desire to prove myself an avowed, fearless advocate of this cause, willing to share the odium, the responsibilities, the honors, or whatever else may come, I would prefer to be a silent spectator, content with my recognized position as a Life Member, Life Director, and one of the Vice Presidents.

That this is a momentous movement, is evident from the storm it has produced; from the fire it has kindled; from the convulsion it has occasioned.

It has developed the spirits of men before unknown. It has operated as a crucible in testing their fidelity and moral courage. It is a time to try men's souls; for, in these latter days, the insidious thrusts at pure and undefiled religion, may be denominated *legion*. The inventions of the devil keep pace with the wickedness of men, to corrupt, to weaken and to crush it. From low, vulgar, licentious Universalism, it has progressed through Romanism, Mormonism, etc., to spiritual intercourse with dead men's spirits, as purely of the flesh as any imposition that ever preceded it.

The moment the Bible Union sprang into being, it was hailed with delight by thousands, and by none more readily and cheerfully than my brethren. It fell to the lot of your humble speaker, in the good providence of God, at a state meeting of his brethren, in May, 1850, at Lexington, Ky., immediately following the movement, to indorse it by a resolution, which was unanimously and unhesitatingly adopted. I cherish it as one of the best acts of a somewhat eventful life, more especially as I had been considered and treated by many, as an enemy of the Baptists. God knows that they have no better friend on earth—as I am a friend of all men. I respect and love them for reasons that many of them, I fear, will never learn nor appreciate, until eternity shall disclose the secrets of all hearts.

Distinguished men of all parties, since the days of Luther,

and long before, have been engaged in collecting and investigating the most ancient and reliable manuscripts—and they have been laboring to perfect, as far as possible, the Oracles of God, as they were delivered by our Saviour to his inspired apostles, and by them to the world, for the salvation of man.

The theme itself commands the admiration of a world! No wonder that it should strike deep into the human heart. It commends itself to every man's conscience in the presence of God.

A pure translation—one freed from obscurity, and the glosses of men—shining brilliantly in all the glories of a noonday's sun, is a desideratum of infinite magnitude, especially to the unlearned masses. That any one should set his face against such an enterprise, with the lights of this age flooding the world, overwhelms us with profound astonishment.

It may be said to give new revelation of man to himself!

Why should the translation under the patronage and guidance of King James, of despotic and cruel memory, be treated as the beau ideal of biblical learning and effort? It is a most slavish copy of preceding efforts, especially of Tyndal—and with one voice, it is acknowledged to be grossly defective in many important particulars. Many words are left untranslated—the truth is perverted, or otherwise obscured; it abounds in obsolete words and uncouth expressions, as well as many grammatical inaccuracies and blunders.

In saying this, I would not be understood as admitting that the means of salvation, for sinner or saint, are obscure; they are as clear as a sunbeam, and I seek no change, so far as I am concerned, in any doctrine that I hold or advance.

According to the present law of language and usage, the words *charity*, *prevent*, *conversation*, and all words of that class, demand a change. Such phrases as these: *we do you to wit*, *on this wise*, etc., call for expurgation and amendment. The grammatical blunders and inaccuracies abounding therein, ought to be removed. I submit to this assembly a list of improvements, that any one may examine at leisure. These, however, are as nothing to the developments brought to light by biblical criticism.

Every objection that has been urged against the present movement, savors of the flesh. They are unworthy of the learning, the character, the fame, and the moral courage of those who are most prominent in this crusade. They fall immeasurably below the literature of the age; they pander to the passions; they appeal to the prejudices; and they stimulate the ignorant and bigoted to make war upon one of the most benevolent and glorious enterprises that distinguish the nineteenth century.

What a spectacle to the blood-washed, redeemed host! to see ministers of the immaculate Son of God enlisted in the

ranks of opposers in such a cause, armed with weapons of flesh and blood, stabbing the reputations and maligning the motives and designs of some of the purest and best of earth's benefactors! furnishing the infidel with poisoned arrows to pierce the cause of Christ, and to confirm the disobedient in their rebellion against God! It is a sight to make angels weep, and to make the benevolent heart bleed! As well might they attempt to pluck the sun from the center of this great system, as to battle against the march of mind and this grand work, with the hope of success! We anticipate, with delight inexpressible, the invaluable results.

A pure and perspicuous translation would communicate the sense free from doubt or obscurity, and no commentator would be needed to those who understand the genius and spirit of Christianity, and who are acquainted with their mother tongue. Ministers and people would be left without excuse. The duties of all would be plain. The harmony of the parts would be conspicuous. The law of citizenship, the rule of life for the Christian, the government of the congregation, the officers, their names and qualifications, their election and dismissal from office, the commencement of Christ's reign on earth, with the names of his subjects and congregation, would be evident to all. These are considerations of infinite importance, and urge us on to duty.

The distinguished Pedobaptists, in their own persons, and by their societies, have been constantly and busily engaged in translation and revision, at home and abroad, in Europe and America. They have never slept nor slumbered; and in opposition to this effort, they write their own condemnation.

By what charter have they a monopoly of this field? Who has decided that *they, alone*, are qualified for the work? Why these deadly and reckless thrusts? Why the unblushing and degrading attempts to identify the movement with Mormonism and spiritual rapping?

The true secret of their opposition is to be traced to the fear and expectation that the word *baptizo*, with its cognates, will be translated; and they are well convinced that the words *sprinkle* or *pour* will meet with no countenance as a meaning of that word, from any quarter. Such a translation of that disputed word, would disgrace any scholar in Christendom. An incorrect and fraudulent translation would forever seal with infamy the party attempting it.

For myself, I have no hesitancy in asserting that there is no truth or fact recorded in the Book more evident than this: We can afford to translate it *immerse*. In doing so, we but discharge a sacred duty to God and man. Let the opposers make the experiment, and translate it *sprinkle*, *pour*, *purify*, or a *watery ceremony*, and the learned world would rise in mass against so stupendous, so glaring a fraud. I have too exalted



an opinion of their pride of learning and character, to indulge, for a moment, in such a supposition.

Sir, the Greek Lexicons, more than a score in number, would condemn them. The learned world would unite in the verdict. And the Greek Church, in its uninterrupted practice, stands as a monument in confirmation. Ecclesiastical history sustains the practice of immersion for thirteen centuries—and the exception in cases of sickness, but adds to its strength. But none of these stubborn, overwhelming facts are needed; the figures by which it is designated in the Book—"Buried with him (Christ) in baptism"—"Born of water and the Spirit"—"Having your hearts sprinkled from an evil conscience, and your bodies washed in pure water." These properly interpreted and looked at without prejudice, are perfectly satisfactory to every reflecting, discriminating mind.

When the work is completed, we may expect opposition—an opposition characterized by recklessness and malignity, as has been the fate of everything good and great. But let it come. Let it rage and vent its spite, and foam out its own shame. It becomes us Christians on the side of truth, to be calm and to march to the battle-field with Christian humility, zeal, and courage, resolved, like our Saviour and Commander, on victory or death. My prayer to God is, that the investigation may be commensurate with the world, and that it may never cease until victory shall perch on the banner of King Jesus over a ruined and perishing world! Here I take my stand, and stake all upon it—"The Bible correctly translated into all languages, that the earth's teeming millions may have the Word of Life, with the means of attaining a glorious destiny."

No person has obeyed the Saviour so as *constitutionally* to come into his kingdom, unless he has been immersed *into* the name of the Father, Son, and Holy Spirit, in the name of the Lord. The law of Christ has not been complied with. They are not born of water and spirit, therefore they are not in Christ's Kingdom. To say otherwise, falsifies the plain declaration of the Saviour—and one of the most significant institutions is nullified and rendered meaningless.

In submitting to the Law Giver, according to his terms, we are introduced to all the blessings and privileges of his reign.

In all this, I have not questioned the general intelligence, learning, piety, or good works of any man or set of men. I will say, however, that they stand in opposition to the conversion of the world more than the Romanists, against whom they so bitterly inveigh. This is my judgment; and let it never be forgotten, that the Roman Catholic Church, bigoted, wicked, and persecuting as she is and has been, can never be converted while Protestants are divided and wickedly warring against each other. Neither can they be converted by coercion. I feel most keenly for their awful condition, and I would labor as de-

votedly and self-sacrificingly as the next man, according to my means and ability, for their deliverance from such a degraded and brutalized religion, in order to their salvation.

But, like the Protestant parties, they have closed their doors to investigation—and as in other matters, so in this, judgment of condemnation has been passed by anticipation. First condemn and hang the prisoner, then try him! May the Lord save us from such judges.

This grand movement, prosecuted and consummated in honesty, will secure to its authors, world-wide fame and eternal honors. They have proved themselves true men and worthy in a day that has tried men's souls. They have not quailed in the work thus far. Having withstood the fierceness of the first assault—having put to bay the embattled legions, well disciplined and drilled, and at full charge at the point of the bayonet, we are inspired with full confidence that the work will be carried out to its legitimate result; for the practical bearings of this work are the most important. The banner has inscribed on it—"The Bible, the whole Bible, and nothing but the Bible, without human admixture or adulteration; God's Book with God's Word, adapted to man as he is, in all conditions, whether sinner or saint—consummated in a union of God's people upon God's terms, with an open sea and fair wind to sail into the port of heaven." But avaunt the least appearance of boasting—let every man have his reward.

It seems to have been considered a merit by some would-be great ones of earth, to treat with a contempt that is due to culprits under the gallows, some of those who have been recognized by the Bible Union as worthy associates in this grand undertaking. With savage delight we have been dogged, calumniated, and recklessly buffeted, until we have become to many, a hissing and a byword of reproach; and a most ferocious and daring attempt has been made at noonday, in the nineteenth century, to prejudice the public mind against this enterprise—one that gives character to the age, because Alexander Campbell and others of a glorious reformation now in progress, have been judged worthy to participate in it. Such a selection in the face of opponents so bold, reckless, daring, and influential, considering the overwhelming numbers engaged in the onslaught, does honor as high as the heavens to the Bible Union originators and patrons.

Men, such as compose the Bible Union, were not to be intimidated or brow-beaten. They had passed the Rubicon, and Rome must be taken. It was victory or death. Every soldier rallied to his post, and buoyant with hope and flushed with anticipated triumph, they marched to the combat in numbers, power, and influence equal to the crisis, and proved invincible. It is a glorious day for the Bible Union! The Saviour was never granted quarters—he sued for none; he marched on

to victory, a kingdom, and a crown. His soldiers are like him. They love one another as he loved them. His mission was to save a lost and ruined world, and in obedience to his mandate, it is their delight to lift his banner to the heavens and bear it to the earth's remotest bounds. They ask no furlough "until Ethiopia shall reach forth her hands to God, and all the islands of the sea rejoice."

We can not be driven from the field. Thanks be to God, that we have Bible Union soldiers by our side. In this general jubilee it must not be forgotten, that individual enterprise has accomplished much long previous to this movement. Since the dawning of the reformation from popery, illustrious men have occupied the same ground; and they were rewarded by opponents with the horrors of the inquisition, the gibbet, and the stake! Such men are not forgotten by us; their names are transmitted to posterity in letters of gold and pictures of silver. And I trust it will not be considered indelicate or out of place to name Alexander Campbell as one of those distinguished pioneers of this century, who risked all that was dear to him of worldly interest, at a most perilous crisis. His life and labors are on record here and in heaven. Snarlers may snarl, infidels may gnash their teeth, false professors may defame, and the envious may scowl at him with green-eyed hate and malice; he stands erect, and as firm as the Rock of Gibraltar, defying Ocean's foaming, dashing billows. He is on the rock.

I esteem men according to their merits; no party lines bound my horizon. The names of Cone, Wyckoff, Maclay, Waller, and a host of others identified with a denominational movement, and therefore more important than any modern effort, will be heralded to posterity on the pages of this glorious enterprise and mighty achievement of the nineteenth century.

May their fame increase in volume as they sail down the stream of time; may the work so nobly begun, a work so generous, philanthropic, and so world-converting, never need friends or means to complete it; may it be the magnet of attraction for the union of all Christian hearts, of all kindred spirits; may its overpowering influence be felt from the golden regions of California to the furthestest peak of the Chinese Empire—from the frozen regions of the North, to the Cape of Good Hope on the South. The banner is elevated toward the heavens; it is unfurled to the breeze; on its crimson folds is inscribed, in indelible characters—"The world's conversion—Union—One and indivisible—Now and forever."

Brother Jacob Creath, who is one of our oldest and most talented preachers, and who has done much for our cause, has written the author a letter bearing date



July 5, 1860, from which he gathers the following facts and views:

He became acquainted with J. T. Johnson in December, 1821, at Washington City. J. T. Johnson was then a member of congress, and also a member of the Baptist Church. Brother Creath was a student of Columbia College, located at Washington, under the presidency of the celebrated Dr. W. Stoughton, D. D., and an eloquent Baptist preacher. Bro. Creath says: "I saw him frequently in Washington City, and always found him the same gentlemanly, noble, friendly and magnanimous man."

After he left college, he went to Kentucky and preached for the church at the Great Crossings, in the years '25-'26. J. T. Johnson's membership was there, and already he and brother Creath were both inclining to the views of brother Campbell, or to the adoption of the gospel in its apostolic simplicity. In the fall of '26 he left Kentucky and did not return until the close of '28. He was, by this time, pretty fully disposed to reject the traditions of the Baptist elders. He was suspected of heresy, and called to an account, or at least requested to answer certain questions, by the Crossings' church. His uncle and J. T. Johnson heard his defense; and there is little doubt, his preaching had something to do in disposing J. T. Johnson to take the stand he did subsequently.

Brother Creath met brother Johnson for the last time, he says, at the Revision Association, which met at St. Louis, in April, 1856. He hoped to meet him in Missouri, but his unexpected death prevented. In conclusion, he thus characterizes our evangelist:

"His great success was owing to his faith in God's word—to prayer—to his devotion—to his unspotted character, and family influence—to his unbounded benevolence—his untiring perseverance—to his frankness, sincerity, and inimitable simplicity and goodness of heart. 'Mark the perfect man, and behold the

upright; for the end of that man is peace.' The friendship between us was like that of Jonathan and David—Ruth and Naomi. I hope to renew that friendship on the shores of immortality.

JACOB CREATH."

Doctor B. F. Hall, who was acquainted with J. T. Johnson for full twenty years, and who knew him very intimately for many years, thus speaks of him :

"Brother Johnson's life, from the time I made his acquaintance until its brilliant termination, was one of piety toward God, and benevolence toward man. The union of Christians on the Bible and the Bible alone, was one of his favorite themes. Hence he hated sectarianism with a perfect hatred. He hated sectarianism because it alienated the people of God, and prevented the world's conversion. He *hated* it, because he loved the people belonging to the sects, and the world. He hated it out of pure benevolence to his fellow men, and an ardent love to God. His hostility to sectarianism was incessant, strong—sometimes severe, cutting—but always controlled by piety and benevolence.

J. T. Johnson was a gentleman—a Christian gentleman of the noblest stamp. He was affable, polite, mild, courteous toward all men—always cheerful, but never light and frivolous. He was a man of devotion—of song and prayer. In his petitions, his voice was subdued, earnest and solemn. Much as I was with brother Johnson, on terms of the most perfect intimacy, I never heard from his lips an indelicate expression, much less vulgar and obscene language. . . .

Brother Johnson's personal habits were neat and cleanly. He always wore clothes that fitted him well, and they were always clean. He practiced daily ablu- tion. He shaved, and washed his whole body every morning. In these particulars the outer man mir-

rored the inner. Personal cleanliness was commanded and scrupulously practiced under the law; nor is it less necessary under the gospel. I do not say that *godliness* and *cleanliness* are equivalent; but I do not see how a man of filthy habits can have a clean heart.

The arrangement of brother Johnson's discourses was systematic and sensible. His notes were well arranged, and indicated reading, thought and order. Still, brother Johnson was not always so systematic in his public addresses, partly, perhaps, from early habit, and partly because he knew that scattering shot would secure the most game. Take him all in all, he was a remarkable man—a great preacher. He dealt mostly in facts—gospel facts—and he presented them well and successfully. Brother Johnson was more successful in winning souls to Christ than any man I have ever known. The particular reason of his unparalleled success is yet, with many, a problem unsolved. He was always plain, pointed and earnest. These were some of the elements of his success.”

Thus far Dr. Hall, one of our best preachers, writes.

We also received a long and excellent letter from brother James Henshall, which we would like to insert entire, but want of room forbids. True, a part of it contains accounts of meetings which are given in their proper place in the body of the work, and therefore need not be repeated. We will, however, extract from it what we deem most important. It is dated

“TAPPAHANNOC, Essex Co., Va., Nov., 1860.

*Dear Bro. Rogers:*—As I grow in years, I feel a stronger affinity for the *dead* than I had when my blood was hot and my spirits bounding with youthful vigor and playfulness. It has always been my delight to commune with *patriarchs*, and *prophets*, and *apostles*; because their thoughts rolled backward to the *fall*, and forward to the fulfillment of *the promise*, in the coming



of a *blessed Saviour*. Besides, having been preaching largely over thirty years, my spirit often turns upon the past; and memory, true to its instincts, calls up sometimes one, and sometimes another of those faithful and true men with whom, in different states, I have yoked in the good work of preaching the gospel to the lost.

None of the good and great who have left us on the field of labor, come up oftener to my view, than *the dear loved one*, whose memoir you are writing. We came together because, as *he said*, he felt we were kindred spirits! In 1833, while I lived in Baltimore, a short essay of mine appeared in the *Harbinger*. Brother Johnson was pleased with it, and wrote me a kind and encouraging letter, claiming that we were brothers. We were intimate from that day until the day of his death. We never had a jar, although we exchanged thoughts freely upon all subjects relating to the history and fortunes of the *great cause* that lay nearest our hearts. From 1833 until 1845, our correspondence was unremitting; and then, for the first time, I saw him with my eyes. My first trip to Kentucky was mainly undertaken to induce him to come to Virginia. I labored two months under his direction, to lay him under obligation to visit Virginia. To the joy of our hearts, he came to Richmond in the spring of 1846."

As his tour in Virginia is contained in the history of his life for the year 1846, it need not be repeated; but there are several incidents relating to our evangelist, and passages descriptive of his character in the subsequent part of this letter, which we wish to preserve.

Speaking of our evangelist, brother Henshall says, very well and truly, "He did not strive to shine, but to stand out of the light of the Redeemer, that he might shine upon the people. There was no place in his large soul for *envy*—that gall and wormwood

of the selfish, ambitious spirit. Nothing annoyed him more than to see a preacher of the gospel aiming to carry some little dogma, by which to make himself *great*, instead of laboring to save souls, and honor the great Redeemer. Brother Johnson's visit to Virginia was an epoch in his history, and in the cause of reformation here."

Brother Henshall informs us that brother Johnson labored most assiduously, a full month, at Richmond; and that it was full two weeks before the first accession was made. Fifty-five additions were made during the meeting. Brother Henshall adds: "He was the most *earnest* preacher in our ranks. He imparted his own fervor to the people, and it was hard for the most worldly-minded to remain indifferent if they gave him their attention. He never tried to preach a sermon—but still, he was always ready, book in hand, in the presence of an audience, to work his way through all the windings of their thoughts, to faith in Jesus, to repentance, and an immediate surrender to the Lord of Heaven and Earth."

In another part of his letter, speaking of the happiness he enjoyed when in the company of brother Johnson, brother Henshall says: "Indeed, when I look back upon the past and think of him, I can but adopt the language of the poet Wordsworth, in his apostrophe to Milton, in which he says:

*'Milton, thou shouldst be living at this hour! Return to us again, and give us manners, virtue, freedom, power. Thy soul was like a star and dwelt apart, . . . So didst thou travel on life's common way in cheerful godliness, and yet thy heart, the lowest duties, on herself did lay.'*"

Brother Henshall gives an excellent description of the character of our evangelist, in the language of our excellent and talented brother Barclay, of the Jerusalem Mission. It develops the great secret of his success. Brother Barclay, at that time, lived in

Scottsville, where brother Johnson held one of his meetings during his tour of 1846, in the Old Dominion. Shortly after that meeting, brother Henshall met brother Barclay on the street in Richmond, and thus accosted him: "Well, brother Barclay, how did you like the Major?" "O," said he, "everybody liked him; they could not help it. He has more little points in him than any great man I ever met with. There is so much honesty in his face, and earnestness in his manner, that, hold what opinion you may, while *he* is preaching, you feel yourself concluding: Well, I reckon it must be about as he says—you never think of debating anything with that honest face and earnest man."

After his return from his tour in Virginia, he wrote brother Henshall a letter, from which we make the following characteristic extracts. This letter is dated July 17, 1846. He says:

"I reached home yesterday morning in fine health and spirits. All was well, and I was received with open arms. Oh, home, sweet home." Again, he says, "I shall never forget my trip to the Old Dominion. It has been one of the pleasantest tours of my life. The kindness of the brethren to me has brought me under the deepest obligations. Remember me most affectionately to the whole church. To discriminate, I can not; it would be invidious. I hope the brethren will ever appreciate your services and sustain you most amply. They owe my visit to you, and I trust you will get up many such meetings at Richmond. Let me urge you to labor all over the city, and build up several congregations." Brother Henshall adds, "Brother Johnson's life, now that it has passed away, is an exhortation, earnest, warm and affectionate. How sweet is the memory of the righteous!"

The last letter he ever wrote to brother Henshall, was written from Lexington to him at Mayslick, and closed a very pleasant correspondence of near twenty-



five years. In that letter he says : " Your affectionate, confiding epistle of the 4th inst., came to hand this morning. It is just such an one as I would expect from a brother of a large heart and soul. I do love such brethren, and reciprocate all such confidence and love." Brother Henshall adds : " I saw him again after the receipt of this letter, at Cincinnati, at the general missionary meeting. As I was wending my way down from the meeting to the steamboat, I saw him across the street, unconscious that any brother's eye was upon him ; and *that sight*, though I little thought it at the time, was *the last*, until the trumpet sounds !

Since he left us in this land of sorrow, I have several times been in the room where, in Lexington, Mo., he breathed his last. How touching to my feelings to hear the kind ones who watched over him in his illness, recite the proofs of tenderness and love which he manifested to all ; and especially, the wide-spread sympathy felt for him in the whole community. They seemed to feel that a great benefactor was about to fall, in the work of doing good, right in their midst. . . . He fell nobly at his post, a martyr to his zeal, and as a sacrifice in the best of causes."

Thus far, brother Henshall. The writer would love to look upon that room, belonging to our brother Bledsoe, where the venerated Johnson died. Many a pilgrim will visit that *now sacred spot*, and heave a sigh and drop a tear at the remembrance of him who died there. The poet, Young, has most beautifully and touchingly said,

"The chamber where the good man meets his fate,  
Is privileged above the common walks of virtuous life,  
Close on the verge of heaven."

A short time after the death of brother Johnson, his remains were brought from Lexington, Mo., to his home in Lexington, Ky ; and after an appropriate

discourse in the Christian Church, by elder R. C. Ricketts, his body was borne to the Lexington Cemetery and deposited in its last resting place, until the judgment of the great day.

“Dearest brother, thou hast left us,  
Here thy loss we deeply feel;  
Yet, 'tis God that hath bereft us—  
He can all our sorrows heal.  
Yet again we hope to meet thee,  
When the day of life has fled;  
Then in Heaven, with joy to greet thee,  
Where no farewell tear is shed.”