

“Perfecting the Ordinances“ – Historical Observations on the Ministry of Evangelist in the Catholic Apostolic Church¹

On the evangelist ministry we read in the Great Testimony that the evangelist bears “the tidings of the coming kingdom, and so of the coming judgment, and the news of the ordained refuge, the Church of Christ, wherein alone is salvation”. We further read that he fulfils this commission by “healing the sick, casting out devils, raising the dead’ and when, by preaching of the word, confirmed by the signs and miracles which God should work by him, he has drawn the hearts of the hearers to be joined to the Church, receiving them by baptism into the Church”. The example of Philip (Acts 8), we read, shows that “having accomplished this, his office is fulfilled; and straightway he proceeds on his mission of preaching the Gospel in other places”.²

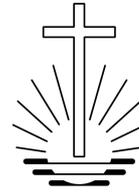
The statement that the evangelist is to baptize might lead us to think of him as a missionary to heathen nations. As it was, the apostles of the Catholic Apostolic Church restricted their activities to Christian nations. They hoped to rebuild the Christian Church on its original foundations and lead it to perfection. After their separation on 14 July 1835 Apostle Cardale had expressly addressed them as “Apostles for the baptized through the length and breadth of Immanuel’s land”.³ In the nineteenth century every inhabitant of these nations who was not a Jew (who would only receive baptism if he became a Christian), a Baptist (who would be baptized as an adult) or a Quaker (who interpreted baptism as an inward experience) was normally brought up to baptism. So the evangelists aimed at leading Christians from various denominations into the Churches who had been gathered under apostles. This aim could not easily be reconciled with their endeavours not to “unchurch” other Christians. Catholic Apostolics taught in their early days that the apostles had not yet been sent out and so the time when all Christians would have to decide if they wanted to follow the apostles of Christ or the messengers of Antichrist was yet future.⁴

¹ Once again, the authors would like to thank Dr. Tim Grass F.R.Hist.S. for his help in checking the English version of this article for linguistic and stylistic accuracy. He is not responsible for the article’s conclusions.

² Great Testimony, paragraph 39. Cf. the synopsis of three versions of this document published on this website: <http://www.nak.org/de/news/publikationen/article/14439/> .

³ Edward Trimen, “The Rise and Progress of the Work of the Lord”, 1904 [stencilled edition prepared for private circulation among CAC members], pp. 67f. Trimen was in a position to refer to the original records of these events. He was a priest evangelist and according to Seraphim Newman-Norton, “A Biographical Index of Those Associated with the Lord’s Work,” London, privately produced, 1971, p. 111) “in charge of Records and official papers“. Please note that the word “Records” (with a capital “R”) refers to the notes taken of prophecies in a form approved by the apostles. Cf. also Walter Drave and Manfred Henke, “Die englischen Apostel und die Bereitung der Braut,“ *Unsere Familie* 16/2005 (20 August 2005, p. 36.

⁴ Cf. Walter Drave and Manfred Henke, “The ‘Great Testimony’. A crucial document of the Catholic Apostolic Church (Part 2)”, pp. 3f. <http://www.nak.org/en/news/publications/article/14501/> . Regarding the expectation of a time when “the apostles [shall] be sent forth in all the power of their office” and the reasons why that time had not yet arrived (as it was understood in 1843) cf. [Henry Drummond], *The Church of Christ in 1834*, No. 1, Greenock: Greenock: W. Johnston & Son [1834], pp. 5-7 (with the words quoted on p. 7). This interpretation is given in the context of an interpretation which claimed that only those who had been gathered by apostles were members of the church of Christ. (This view permeates all parts of the series, cf. [Drummond] *The Church of Christ in 1834*, 4 parts *passim*, parts 1-3 Greenock [1834], part 4 London [1834], part 2 with a slightly different text also Guildford [1834]). Drummond’s view is based on a typological interpretation of the rebuilding of Jerusalem after the Jews returned from the Babylonian exile. Their enemies who then opposed the rebuilding (Moabites, Ammonites, Arabs) are identified with “the evangelical, and high church, and infidel mocker” (*ibid.*, part 1,



The description of an evangelist's task given in the Testimony was based on expectations that were laid down in the circles around Edward Irving in 1832. In the *Morning Watch* for June 1832 we read that evangelists were to be missionaries going out in supernatural power. Each gathering or church of true Christians was to send out such missionaries. In the primitive church, the author believed, it had been the duty of evangelists to move on from one church to the next as soon as apostles had come and given the church pastors.⁵ Six months later, in December 1832, when Irving had already been expelled from the church building in Regent Square and the first apostle had been called, those around him were no longer concerned about missions to the heathens. Now the evangelists were to be active amongst all those Christians who were still in spiritual Babylon and Egypt.⁶ Those ministries, Irving told his readers, had already been called, but they still had to be ordained, that was, equipped with supernatural power by the Spirit.⁷ Irving felt sure that God would not allow his own work to fail a second time.⁸

In the course of the year 1832 Irving sent out the young men from his church to preach in the streets of London. Two of them, James Evill and George Ryerson, were arrested on 29 September 1832 and kept in prison for a short term. Following Christ's direction to go out "into the streets and lanes of the city" to invite "the poor, and the maimed, and the halt, and the blind" to partake of the wedding (Luke 14.21) Evill and Ryerson promised the poor and uneducated that they, if they repented, would belong to the Bride of Christ after the rich and educated had disobeyed the voice of God.⁹ From November 1831 Drummond had already supported preaching to the poor in the neighbourhood of Albury; from April 1832 William Rennie Caird had been entrusted with this task.¹⁰ At first, he was seen as a "missionary", but from October Drummond commissioned him to work as an evangelist.¹¹

A further step forward produced what was the office of evangelist. When Apostle Cardale ordained Caird as an evangelist on 24 December 1832, this was the first ordination performed by an apostle in modern times.¹² On the day after Irving had been ordained Angel of the church in Newman Street, a prophecy of 6 April 1833 laid down that only ordained evan-

p. 6). Drummond identifies himself with those who are engaged in those who build the walls of Jerusalem and gather together the stones of the Temple. The next step would have to be the rebuilding of the Temple before the glory of God can enter it (*ibid.*, pp. 6f.) Thus "perfecting the ordinances" was a necessary first step before the apostles could be "sent forth in all the power of their office".

⁵ Anon., "No Gifts, no Perfect Church," *Morning Watch* vol. 5, pp. 133-5.

⁶ Edward Irving, "An Interpretation of the Fourteenth Chapter of the Apocalypse," *Morning Watch* vol. 6, pp. 266f. *Ibid.*, p. 266 we find the ideas expressed in the Testimony to the Anglican clergy, p. 56 (for the text, refer to <http://www.nak.org/de/news/publikationen/article/14355/>) and later in paragraph 101 of the Great Testimony (for the text, refer to: <http://www.nak.org/de/news/publikationen/article/14439/>).

⁷ *Ibid.*, p. 265.

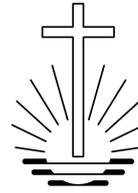
⁸ *Ibid.*, p. 267. Cf. Irving, "Expositions and Sermons, by the Rev. E. Irving, at the Church in Newman Street, Wednesday Evening, Jan. 23, and Friday Evening, Jan. 25, 1833," in *Sermons by Rev. N. Armstrong, Jan. 20, and Rev. E. Irving, Jan. 25, 1833*, London: Harding, 1833, p. 14. Irving argues that the primitive church had fallen like Saul, whereas the church in the time of the end corresponded to David of whose rule there was no end.

⁹ "Exposition and Sermon Delivered in the Open Air, Charing-Cross, on Saturday, September 29, 1832, By Messrs. Evill and Ryerson", in: *The Discipline of the Church, by the Rev. E. Irving; with two Addresses in the Open Air, by Missionaries*, London: Harding, [1832], pp. 8-16 *passim*.

¹⁰ Henry Drummond, "Narrative of the Circumstances which led to the Setting Up of the Church of Christ at Albury", Albury 1834, [stencilled edition for private circulation among CAC members], no place, no year, p. 6.

¹¹ *Ibid.*, p. 7.

¹² *Ibid.*, p. 8; Harold B. Copinger, "Annals of the Lord's Work", pp. 28f.



gelist were to preach in the streets of London. The first of those evangelists were called and ordained during the following days. They were expressly told that their mission was not to the heathens. They were to preach “deliverance ... to the captives of Babylon” and lead “the lost sheep of Israel” into green pastures.¹³

For the further development of the evangelist ministry¹⁴ the number sixty acquired a special significance. In April 1834 Taplin prophesied about sending out sixty evangelists. Without referring to the apostles Irving and Taplin at once acted upon this prophecy and appointed sixty men from among the congregation who were to become active as evangelists. The apostles stopped this unauthorized action.¹⁵ Soon after there was a ruling that the Sixty were to be taken not only from one church, but from all the Seven Churches in London.¹⁶ It was the first time that the apostles exercised their authority as rulers of the universal church over other office bearers.

A typological interpretation of the Jewish tabernacle led to a further development of the hierarchy which was to be shown forth in the council of the Seven Churches in London as the “Council of Zion” to set an example to the whole of Christendom. According to this interpretation, sixty pillars at the outer borders of the tabernacle corresponded to a band of sixty evangelists who were to address the population. They were to be subdivided into groups of twelve each, who were to receive directions from the “Five Pillars” (these are mentioned as standing elsewhere in the tabernacle). By and by the “Five Pillars” were nominated. The first complete list of the Five is from 1836. In that year the Sixty were attached to the Seven Churches. After that, they were handed over to the “Five Pillars”, to receive their directions from them.¹⁷

In addition to the Council of Zion, a council of delegates from all Christendom, designated the Council of Jerusalem was expected to be established. The liberation from Babylon and the reconstruction of Jerusalem were considered the type or example of a reconstruction of the church as an entity in which all Christians acknowledged the divine ordinances.¹⁸ Supplementary to the 60 evangelists who were counted among the Council of Zion, prophecies

¹³ Drummond, “Narrative”, *op. cit.*, pp. 14f.

¹⁴ At this stage it seems right to us to speak of the office of evangelist, into which men were ordained. Later men were not ordained into this “ministry”, but, after observation, their “border” or the way they served was stated by the apostle after they had been called and ordained as priests. (Columba Graham Flegg, *Gathered Under Apostles. A Study of the Catholic Apostolic Church*, Oxford 1992, p. 166 calls this ‘character’, which is nearly synonymous with the term ‘Charakter’ used in the German CAC. We have not, however, found the term ‘character’ in the early writings we consulted. In fact, the English term “border” was still rendered “Grenze”, not “Charakter” in Carlyle, *Das apostolische Amt*, Berlin 1850, p. 25 – as compared with Carlyle, *Apostles Given, Lost, and Restored*, London 1853, p. 15. This was done in a context which would suggest the German “Charakter” for “border”. Both *Das apostolische Amt* and *Apostles Given, Lost, and Restored* will be available on this website from July 2007.)

¹⁵ Copinger, “Annals”, p. 41 (12 April 1834), Trimen, *op. cit.*, p. 44 (narrative of events), p. 46 (Irving’s interpretation as a sin for which he was punished with a sickness leading to his death). The Angels send out the 60 evangelist for London in 1836 (Copinger, “Annals”, p. 57). Cf. also Reginald Somerset Ward, “The Death of a Church and the Problems Arising Therefrom. An Account of that Body which called itself ‘The Catholic Apostolic Church’ and was sometimes called by its opponents ‘The Irvingites’. Drawn up from the original documents now in the possession of the Rev: Philip Gray M.A. Rector of Albury, in which parish the church started.” (1935) Lambeth Palace MS. 2689, pp. 44f.

¹⁶ Copinger, “Annals”, p. 41 (26 April 1834). At that time there were only four churches in London.

¹⁷ Copinger, “Annals”, p. 57. In addition to the „Five Pillars“ there were also the „Four Pillars“. Each ministry – apostles, prophets, evangelists and pastors – had such a pillar.

¹⁸ Irving, “An Interpretation of the Fourteenth Chapter of the Apocalypse,” p. 269 f. The same expectation was voiced by Henry Drummond, cf. [Henry Drummond], *The Church of Christ: A.D. 1834*, No. I, Greenock [1834], p. 7, *ibid.*, No. II, S. 7.



called for 60 more evangelists in 1836 (at about the same time when Christendom was divided into 12 “tribes”). These evangelists were to go before the apostles and prepare the way for them in all Christian nations.¹⁹ The Frenchman Pierre Méjanel was the first evangelist who was expressly ordained as one of the “Sixty to the Nations”. He had already served as a missionary on the European continent in the services of the “Continental Society for the Diffusion of Religious Knowledge” which Drummond had founded in 1819 and which depended mainly on his financial support.²⁰ Carré, who is said to be a native of Bavaria, had before also been in the services of that society.²¹ An Italian called Pozzi was to become active in France where there were a number of contacts.²² That group of evangelists never numbered sixty. Less than ten names of men who were of the Sixty to the Nations have come down to us, and either all traces of them vanish or we find that later they exercised other ministries.²³

Between 1838 and 1840 various apostles visited the regions where they were to become active, aiming at finding elements of truth in the various denominations, an activity described as “looking for gold”. During that time there was no evangelising. In 1840, as we have shown elsewhere,²⁴ the twelvefold unity of apostles was lost. Between 1840 and the introduction of the laying on of hands by an apostle for dispensing the Holy Spirit (sealing) in 1847, the “work of the Lord” in England regressed. Several churches were closed, and their members were advised to attend Anglican church services.²⁵ At least for a time the evangelists were not expected to call Christians out of their various denominations. This apparently caused discontent and unrest among those who had already received ordination as evangelists.²⁶ They did not want to stand and wait until they could become active after the apostles might

¹⁹ Copinger, “Annals”, p. 62. A comparison of the entries in *ibid.*, pp. 66, 69 and *ibid.*, pp. 62, 63, 66f. shows that the “Sixty to the Nations” were called in addition to the “Sixty for London”.

²⁰ Copinger, “Annals”, p. 66. Some more biographical information in Timothy C. F. Stunt, *From Awakening to Secession. Radical Evangelicals in Switzerland and Britain 1815-35*, Edinburgh 2000, p. 385. Cf. *ibid.*, pp. 62, 96, 111-2, 241-2, 244-5, 300-1 for further information on the “Continental Society”.

²¹ Copinger, “Annals”, pp. 8, 52, cf. a reference in Stunt, *From Awakening to Secession*, p. 305. Interestingly, Spencer Perceval, called to the apostleship in 1833, was also on the committee of the “Continental Society”, *ibid.*, p. 245.

²² Copinger, “Annals”, p. 62.

²³ For W.M. White (active in Greece, Russia and Italy with the apostles for those nations, Angel Evangelist for Russia) cf. Copinger, “Annals”, p. 63 and Newman-Norton, Index, p. 118. For J.G. Francis (later Angel Evangelist for London) cf. Copinger, “Annals”, p. 67 and Newman-Norton, Index, p. 42. For Byrne (only mentioned in 1836) cf. Copinger, “Annals”, p. 67 and Newman-Norton, Index, p. 17. For James Godden (later Angel of the church in Chatham) cf. Copinger, “Annals”, p. 67 and Newman-Norton, Index, p. 47. For Pozzi (only mentioned in 1836) cf. Copinger, “Annals”, p. 62 and Newman-Norton, Index, p. 90. For John S. Orr cf. below, note 26.

²⁴ Walter Drave and Manfred Henke, “Changing Uses made of the great testimony in the Catholic Apostolic Church”, annotated English version at <http://www.nak.org/en/news/publications/article/14578/> pp. 2f. Cf. further Walter and Manfred Henke, “Apostles’ Council in 1851: No consensus on filling up the Twelve”, due on this website on 20 August 2007.

²⁵ [Thomas Dowglasse], *A Chronicle of Certain Events which have taken Place in the Church of Christ, principally in England, between the Years 1826 and 1852*, London 1852, p. 33, Copinger, “Annals”, p.78. According to the list given there Bedford, Brighton, Bristol, Chepstow, Eynsham, Plymouth, Ware, Wells and Wem were closed. Most of these churches were re-opened in 1848.

²⁶ This discontent is evidenced in a publication in which a former priest evangelist criticises the church leaders of that time. Cf. Joseph Amesbury, *A Narrative of the Proceedings of Mr. C. Heath ... against Mr. J. Amesbury ... in consequence of his refusal to ... suppress his pamphlet, entitled The Immediate and Glorious Advent of our Lord Jesus Christ, etc.*, London: privately printed 1849 [British Library 764.c.20.(4.)], pp. 12 (note), 22-28, 63f. (concerning his own position as an evangelist) and 56-60 (where he points out that John S. Orr was one of the “60 to the Nations”, but that Cardale warned against having contact with him).



be sent out in the future. Apostle Cardale, on the other hand, pointed out that it was their duty to wait until God would interfere to dissolve the ties binding people to the denominations then in existence.²⁷

In this situation Cardale in his *Manual* set the evangelists tasks within the existing churches.²⁸ They were now to teach within the churches. Pastors were to appeal to people's feelings and persuade, whereas evangelists were to address "the understanding and the common sense" of their hearers and convince.²⁹

At this time another important development took place, which was also disapproved of by some ministers. In the beginnings of the Catholic Apostolic movement prophets, evangelists and pastors had been thought of as office bearers together with the apostles.³⁰ Thus the Angel of a church was the pastor together with the elders and their helps, and the evangelists guided people into the churches. If we understand the words of Ephesians 4 as indicating a hierarchy of ministries, the evangelists ranked before the pastors. So far, evangelists had been called and ordained into the ministry of evangelist. Now, however, the "search for gold" meant that the prophetic awakening of the early years³¹ was supplemented by a heightened awareness of ecclesiastical tradition, and so the historic hierarchy of bishop – presbyter (priest) – deacon was introduced. From now on the place in the hierarchy was defined by these three orders or ranks of office.³² Prophet, evangelist and pastor were considered different forms or characters of ministry. From now on an office bearer could be called to be a priest, but not an evangelist. The Angel and the Apostle observed him for a time and then determined the "border" of his ministry.³³ If the apostle and the prophet found in him an "apostolic" kind of ministry, defined as an "ability to rule", a priest could be "presented to the episcopate" and then be consecrated as an Angel.³⁴

²⁷ Cf. Walter Drave and Manfred Henke, "Changing Uses made of the great testimony in the Catholic Apostolic Church" at <http://www.nak.org/en/news/publications/article/14578/> p. 7 for quotations and references.

²⁸ Cf. *ibid.*, p. 6f.

²⁹ Cf. at <http://www.nak.org/en/news/publications/article/14578/> Cardale, *A Manual or Summary of the Special Objects of Faith and Hope in the Present Times*, London 1843, p. 33 (of the original, p. 22 of our synopsis), section "K".

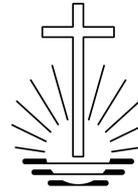
³⁰ Cf. the description of what a critic of later developments considered the original church order: Joseph Amesbury, *The Hope of Zion. A Letter to Henry Drummond, Esq.*, London 1854, pp. 5f.

³¹ Cardale himself refers to the beginnings of the Catholic Apostolic movement as "the prophetic phase of this work", "Minutes of Conference", 28 March 1855, p. 10.

³² These orders are explained in Henry Drummond, *Substance of Lectures delivered in the Churches*, London 1847, pp. 351-6. For the position of a critic and the way the church authorities reacted cf. [David George Foster], *The Protest of an Elder of the Church in Islington, in October 1842, against the Introduction of a Liturgy and Vestments*, London 1843, pp. 49, 59f. Amesbury, op. cit., p. 61 criticizes that "this" his church had begun to imitate her "harlot sister" (cf. Hosea 2.5). He turns (*ibid.*, pp. 74-77) against changes that were referred to as the "new order of things" and which opened up the possibility for Cardale to interfere into matters relating to the Seven Churches without the consent of all his fellow apostles. Further references to discontent amongst ministers and a necessity to remove some of them from their ministries can be found in "Notes of Conference" (precursor of "Minutes of Conference"), 3 April 1850, back of page (Joseph Amesbury and Thomas Ledyard Evill deprived of their ministry); "Notes of Conference", 18 December 1850, pp. 3f. (4 more ministers deprived of their ministry); "Notes of Conference", 5 February 1851, pp. 1f. (Angels are to take steps to remove ministers who neglect their duties).

³³ *General Rubrics; or, Rules for the Celebration of the Divine Offices, etc. England*, London 1852, p. 94. Drummond refers to "forms" or "kinds" of ministry, cf. Drummond, *Substance of Lectures*, p. 351f.

³⁴ Cf. some explanations of principle in Drummond, *Substance of Lectures*, p. 351: Drummond identifies "Apostleship, or Eldership" when he describes the "four different forms of ministry"; what they have



A further ruling decided that each particular church ought to have a fourfold ministry. The Angel as the representative of the rule of Christ was to preside over prophets, evangelists and pastors acting as priests within the particular church.³⁵ Thus, the evangelists ordained before these changes found themselves in a new role. From that time they often had to submit to an Angel's authority.

Starting in 1850 minutes were kept of conferences in which Apostle Cardale addressed the Angels of his "tribe". These minutes show that there were five evangelists who were in a prominent position in London.³⁶ The Five Pillars, however, were now in charge of the whole of England instead of just London. Following the new hierarchical principles, they were now often called Angel Evangelists, and different parts of the country had been assigned to them. Nobody insisted that exactly twelve evangelists should work under each of them in a specific region. Instead, the Angels of churches were called upon to delegate priest evangelists and deacon evangelists to work under the Angel Evangelist while still on the staff of the particular church. And Cardale insisted that the evangelists were to do pastoral work and preach within

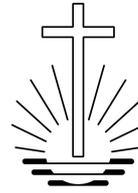
in common is their ability to rule. The Apostles are collectively seen as Elders of the Universal Church, where Christ is the Angel. (On this concept cf. Flegg, *Gathered Under Apostles*, p. 166.) Cardale gives some helpful explanations in a discourse to the Angels of London and England. ("Notes of Conference", 5 February 1851):

For as Sonship is the common basis of all the distinct offices in the body of Christ, including Priesthood, so Priesthood is the basis of the distinct offices borne by Priests. Again, the peculiar function of the Episcopate is not Priesthood, but Rule. And it is not for men themselves to judge over their own fitness for rule, or to form the desire of exercising rule over others. therefore no Priest should take upon himself to offer for the Episcopate; the motion to do so should proceed from those above him, and this according to the direction laid down in Sept. 1836 is to be by Apostles. It belongs to the Apostle in charge together with the assistance of the Angels to search out the proper parties to offer. And until the Apostle's sanction has been given, no intimation should be made to any party.

As we see it, there is no clear-cut answer to the question if the six Elders who assist the Angel are rulers and if their "border" is apostolic. A remark in "Notes of Conference" of 20 August 1851, p. 9 on who can fill the place of an absent Angel in the conference seems to make it impossible to consider them collectively as "apostolic". If Angels of the Seven Churches cannot attend and if they do not have coadjutors, they are to be represented "by Angels of the pastoral Ministry serving as Angels in London"). The six Elders who assisted the Angel in Charge of any of the Seven Churches ranked as angels, but this reference seems to show that they were thought to represent the pastoral ministry of their particular churches. On this question it is useful to compare Flegg, *Gathered Under Apostles*, pp. 166, 168: If the Angel is absent (and only then) one of the "ruling Elders" wears the purple stole that indicates rule. On the one hand, the Elders together with the Angel make up a particular order of ministry set apart from prophets, evangelists, and pastors, and each of these orders is identified by the colour of the stoles worn. On the other hand the Elders are kept apart from the priests following them when entering the church. The latter's "character" (contemporary sources would probably read "border") is indicated by the four different colours of their stoles. (Flegg). All this becomes even more complicated if we take into account that the Angels of churches are rulers in their particular church and thus partake of the apostolic character, but that their status in the universal church is that of pastors and they communicate with the apostle via the "pastor with the apostle" or (in England) the "Pillar of Pastors"; cf. Davenport, *Albury Apostles. The Story of the Body Known as The Catholic Apostolic Church (Sometimes Called "the Irvingites")*, London²1973, p. 232. Angel Evangelists, however, communicate via the "Five Pillars" and possibly also the "Pillar of Evangelists" with the apostles. The system was so complicated that questions and explanations on matters of rank and precedence were a constant feature in the conferences of the Angels with Apostle Cardale.

³⁵ [Francis V. Woodhouse], *A Narrative of Events Affecting the Position and Prospects of the Whole Christian Church*, London¹1847, pp. 64f.

³⁶ "Minutes of Conference", 31 December 1856.



the churches. When doing this, they were answerable to the Angel of the particular church. Both Angels were to co-operate.³⁷

Cardale saw a need for all ministers of different “borders” to cooperate in serving the members of the particular church. In 1855 he called upon all ministers to take their tasks more seriously. They were to act in faith and not be afraid of acting outside their “borders” while remaining ready to accept correction from their ecclesiastical superiors. He pleaded against postulating a completely different spheres of activity for evangelists and pastors, since the Holy Spirit activated them both.³⁸ In the following year he mentioned that in England evangelists did not address heathens; however, he nevertheless thought that the body of Christ subsisted in the churches organized by apostles, not in Christendom in general.³⁹

The minuting of several complaints in the 1850s about the small amount of offerings for the evangelist work⁴⁰ seems to indicate quite clearly that evangelising had become of secondary importance for many believers in England. Seeing that large offerings were offered up at the same time for erecting impressive churches,⁴¹ one might conclude, that for many of the faithful partaking in the elaborate liturgy in beautiful church buildings had taken the place of active evangelising induced by a living faith in the imminent translation of the sealed.⁴²

Already in 1855 Apostle Cardale, most likely without intending to do so, encouraged the faithful to concentrate on the interior life of the churches by openly disparaging the beginnings of the movement. In an earlier prophetic phase of the work, he explained, they had had unreal-

³⁷ “Notes of Conference”, 16 October 1850, (The particular churches are to be the training ground for ministers of the universal church, particularly for the training of evangelists who can be transferred to service under the Angel Evangelists.) Cf. also “Notes of Conference”, 31 March 1852; “Minutes of Conference”, 24 May 1854, 6 December 1854, 28 March 1855.

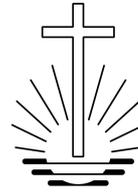
³⁸ “Minutes of Conference”, 31 December 1856. We would like to point out that we plan further work on the way the hierarchy developed. To do so, we still have to undertake extended examination of the “Minutes of Conferences”.

³⁹ “Minutes of Conference”, 31 December 1856. We conclude this from an address by Cardale in which he defined the way evangelists of the universal church and the particular churches were to operate. All are to gather into the “body” which in the absence of Christ, is ruled by apostles on the level of the universal church and angels on the level of particular churches.

⁴⁰ “Notes of Conference” of 30 April 1851 alludes to possible difficulties in financing the evangelist work during the Great Exhibition of that year. These were, however, averted, for on the occasion of the Great Exhibition of 1862 we learn (“Minutes of Conference”, 19 February 1862, p. 145) that there had been a surplus in 1851 which had helped to finance the evangelist work in Italy. In “Minutes of Conference” of 29 December 1858, p. 100, there is a vivid complaint about the smallness of offerings for the evangelist work. In “Minutes of Conference” of 10 July 1861, p. 141 we find a dramatic complaint of the archdeacon in which he shows that there was a vastly negative balance of incoming offerings (£122/14/2) and expenses (£515) in 1860.

⁴¹ Cf. Manfred Henke, “Eine große, prächtige Kirche am Gordon Square. Konzeption und Nutzung eines Kirchenbaus der Katholisch-apostolischen Kirche“, *Unsere Familie* 08/2006 (20 April 2006), pp. 36-39. This article is based on minutes and other papers of the deacons of Gordon Square. These materials are kept in the archives of the New Apostolic Church of North Germany in Hamburg. Somebody writing under the pseudonym of “agape” published an unauthorized text of this article at <http://forum.glaubenskultur.de/viewtopic.php?t=3312&postdays=0&postorder=asc&start=14>.

⁴² In an unpublished paper on “Gift, Ministry and Office in the Church”, p. 31, Tim Grass reviews changing views of the tasks to be fulfilled by the different ministries and concludes: “The focus has moved away from preaching and teaching with a view to the conversion of unbelievers to a preoccupation with internal mechanics.”



istic views of the future and thus neglected the cure of souls.⁴³ If we add to this that in the meantime Cardale had warded off all attempts at reconstituting a twelfefold unity in the college of apostles,⁴⁴ we can hardly fail to see a conflict with prophetic calls for “perfecting the ordinances”.⁴⁵

On 11 July 1851 prophecy at Albury proclaimed that the Lord intended to gather His people by the Sixty.⁴⁶ At a prophetic conference at Albury in May 1858 the German Angel Prophet Heinrich Geyer once again prophesied of the Sixty who were still due to start their mission.⁴⁷

⁴³ “Minutes of Conference”, 28 March 1855. Later we find a surprisingly negative interpretation of the beginnings in John Bate Cardale, *The Character of our Present Testimony and Work*, London 1865, pp. 2-4.

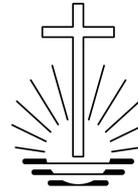
⁴⁴ Cf. the forthcoming publication of Walter Drave and Manfred Henke, “Apostles’ Council in 1851: No consensus on filling up the Twelve”, due on this website (Publications) on 20 August 2007.

⁴⁵ Cf. the German Record quoting “Transactions from Albury no. XC”, [Record] of October 1853, lithographed German translation transmitted to the Angels by Thiersch and dated 14 January 1854, p. 13 (prophecy of 12 December 1852): “Be righteous and the light will increase and He will perfect His ordinances. He wants to make them perfect, and you will walk in the perfect light. He will reveal His whole mind to you. He will reveal His times and miracles to you and you will expect Him, not as a thief, but as one whom you go out to meet.” *Ibid.*, p. 19 (prophecy of 1 May 1853): “Call ye to Him that He may perfect His ordinances. Call ye to Him and ye shall have the fulness of light. – And ye shall walk in His perfect ways and not stumble. Ye will not be in doubt, ye will know the perfect way of the Lord, the perfect will of the Lord.” *Ibid.*, p. 23: “Long for the ordinances of His house to be filled with new life, that ye be purified and be accepted when the ordinances of flesh are uprooted. Wipe away the dead things, revive the Spirit (tongue). Ban what is ill. The Lord longs to purify, the Pure One, the Holy One longs to purify His people. Suffer to be purified, ye who long for what is pure, who long to see the Holy One, bear to be holy.” The quotations from the German “Record” in the text and in this as well as in the following notes have been re-translated from German. In [John Bate Cardale], *Notes of Lectures Delivered in the Seven Churches in London in the Months of October, November, and December, 1860*, London [1861], pp. 51f., Apostle Cardale refers to taking steps for perfecting the ministry of prophet as a divine ordinance.

⁴⁶ Cf. Song of Songs 3.7-8. The prophecies are recorded in: “Transactions from Albury no. XC” [Record] of October 1853, p. 7: “By His Sixty He wants to gather them and by no other ordinance. (Tongue). He will breathe on your efforts. He will drive you back, He does not want to further you. He wants to plead with you until you submit to His ordinance and to those whom He has placed over you to rule you. His valiant men about His bed with swords upon their thighs because of fear in the night. [Sentence incomplete in the original.] Long for them, long to see the valiant men, the mighty ones.” Ludwig W. Scholler (1838-1903, Angel in Augsburg from 1875) made a pencil note in his copy: “the 60”. (Biographical information on Scholler from Johannes Albrecht Schröter, *Die Katholisch-apostolischen Gemeinden in Deutschland und der ‘Fall Geyer’*, Marburg ²1998, p. 421, Karl Born, *Das Werk des Herrn unter Aposteln*, Bremen 1974, p. 57.)

⁴⁷ The German version of the “Record” of January 1859, transmitted by the Pastor with the Apostle Thiersch, contains “the words ... which were spoken through the prophets in the assembly from 20 May to 5 June 1858” as they were authorized by the Apostles. Those who prophesied in each instance are indicated by the initials of their names and can in turn be identified by the information contained in the “Introduction to the prophetic words on the books of Ezra and Nehemiah”, dated 30 October 1858, p. 1. Later Records do not give any clues to identify the prophets. Geyer’s prophecy in the German Record of January 1859, pp. 12f refers to the perfection of the work which is to be the antitype of the reconstruction of the temple in Jerusalem. We quote some extracts that show how the prophecies on the Sixty connect with those on the perfecting of all “ordinances”:

The Lord does not forget His people His hands are not slack, they are working that He may perfect His work, all His counsel. Your entreaties have come before Him, He has heard them, that is why He takes care to send out labourers, He is preparing His instruments, He gives such as are to lead them. ... It is an urgent work, so He needs labourers. He needs such as are to lead them. He knows the burden placed on the shoulders of the Twelve. He looks after you



And again in June 1860 the prophecies at Albury called for the “Sixty to the Nations” to become active: “The powerful witness of the evangelists has not yet gone out to all nations. They are hindered, but they shall go. The Lord is preparing a mighty witness of the evangelists. The three score of valiant men with swords upon their thighs will go to all nations – the Lord is preparing a mighty witness ... – Oh the mighty witness will go out to those who have not heard it.”⁴⁸ This urge for the Sixty to take up their activity was connected with prophecies proclaiming that the twelvefold unity of the apostolate would be established when Christ returned.⁴⁹

We need to keep in mind this longing for a powerful spread of the work of the Lord under Apostles if we want to understand the events that led to the separation of some German ministers and members from the Catholic Apostolic Church, which in due time led to the commencement of what was later called the New Apostolic Church.⁵⁰ And from the 1860s we get

that you are not pressed down, that your shoulder may not break under the burden. So He is gathering such who work with you. He will complete your course. He will give the four times Twelve. He will give the Seventy. Call upon Him for the Seventy. Ask of Him the seventy archangels, for Jesus will come with the seventy archangels at the [sound of the] last trumpet.

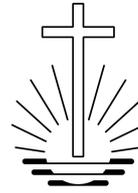
The sound is to go through all lands. His people will hear the sound of the archangels, the Seventy who will appear with the Twelve. They are to be gathered by you as delegates, they will have of your spirit, they will give their testimony ... Oh the Seventy... Oh they shall stand as the seventy princes, the echo of the Twelve amongst the people of the earth. Oh the glory! It will fill the earth, light will shine from the holy place, it will go through all the lands – the twelve apostles of the Lamb in the midst of the holy place. Ah one will see the labourers. Ask for the Seventy to be seen, bring them before the Lord that they may be filled with His spirit. Teach them their duty. All vessels must stand before the Lord that they may be filled with His glory, that the glory of Jesus may be seen.

The prophet Esterford, on whom we have no further information at present, speaks after Geyer has prophesied of the time of gathering, again refers (*ibid.*, p. 25) to “sixty valiant men standing about the bed of Solomon, with their swords upon their thighs”. These utterances will need further interpretation when we publish our findings on the events of 1862/3. We point out in advance that Geyer’s prophecies on the “four times Twelve” seem to point to an idea he developed later when he taught that there were two groups of apostles in the primitive church (one being the Jewish apostleship, the other one the incomplete Gentile apostleship) and that there would be two groups of apostles (one in Britain and one in Germany) in the time of the end. This can hardly be reconciled with Woodhouse’s interpretation. He holds that the 24 Elders of Revelation refer to two groups of apostles, one in the primitive church and another one immediately before the second advent. For the latter interpretation cf. [Woodhouse], *Narrative of Events*, p. 66. (Cf. a similar view in Carlyle, *Apostles Given, Lost, and Restored*, London 1853, p. 39) So one may feel somewhat surprised on realizing that those prophecies received the stamp of official approval by being included in the Record.

⁴⁸ German Record of December 1860 containing the „translation of the prophetic words that were spoken in the prophetic assembly at Albury from 28 May to 9 June 1860“, p. 23. Cf. *ibid.*, p. 31: “Where are your Sixty? and where are your Seventy for Zion’s sake?”

⁴⁹ *Ibid.*, p. 1: “Oh ye prophets of the Lord, bring out your light before the Lord in well regulated words, fearing Him alone. But know ye, that the depths of the mystery cannot be revealed until His whole be perfected, until He have His twelve apostles and prophets, His Urim and Thummim complete. The ye will recognize the depths of the mystery.” Cf. p. 23: “Oh ye who are from the rise of the sun, hasten ye to seal the twelve tribes, not one tribe must be missing among the twelve tribes.”

⁵⁰ We would like the reader to understand this as a reference to some results of research in progress which will be published by the Work Group „History of the New Apostolic Church“ when it has been completed.



more and more indications from within the Catholic Apostolic Church that evangelistic activities increased.⁵¹ This, however, had to stop after Apostle Woodhouse's death in 1901.⁵²

⁵¹ Cardale, *The Character of our Present Testimony and Work, passim*, urged the ministers to take up those activities. W. R. Caird, *An Address on the Instant Coming of the Lord, and the Preparation of the Church for His Coming. Delivered in the City Hall, Glasgow, on Tuesday, January 8, 1867*, London 1867, can be seen as a model on how to evangelise. Copinger, "Annals", p. 122 refers to Caird's address in these words: "Testimony delivered by W.R. Caird in Glasgow, in the City Hall", and the identical terms – "testimony delivered" – are used by him first in 1866 to be repeated more or less every year on various occasions to describe the evangelistic activities of the Catholic Apostolic Church (*ibid.*, pp. 121-184). Copinger mentions (*ibid.*, p. 122) that a model testimony entitled *An Address* had been prepared by a committee of Angels. This had then been printed to be generally used in "lectures" about matters of faith. Caird, one of the most experienced and senior evangelists, possibly made the first use of this evangelists' address.

⁵² The further development of the Catholic Apostolic Church is narrated in Seraphim Newman-Norton, *The Time of Silence*, London 1974. The latest, as yet unpublished, dissertation on this theme is, as far as we know, Tim Grass, "The Catholic Apostolic Church in Britain since 1901: a provisional account". We thank the author for making the manuscript accessible to us. Tim Grass is currently working on a history of the movement, to be published in 2010.