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**The Life and Influence
of
Dr. John Tomline Walsh**

**BY
GRIFFITH ASKEW HAMLIN**



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G. A. H.

Wilson, N. C.
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INTRODUCTION

One of the men who stood out in leadership among the Disciples of Christ in North Carolina from 1852 to 1886 was Dr. John Tomline Walsh. The purpose of this study is to examine his influence on religious education, in the broader sense of the term, during those years.

When Dr. Walsh was called to North Carolina as an Evangelist in 1852 the Disciples of Christ had been in existence as a body in that state less than ten years. The ministry was of a low educational level; Sunday schools were rare; and the Church as a Brotherhood in the State had very little organizational efficiency. In this early period Dr. Walsh worked as an evangelist, educator, writer, and organizer with such impact as to lift the level of the Disciples of Christ and to lead them into a new era of progressiveness.

The main source of material for this study are the writings of Dr. Walsh which he edited periodically from the beginning of his work in the State until his death. These were his central avenues of expression and of disseminating his ideas and attitudes throughout the State. Most of the time these periodicals were the official organ of the Disciples of Christ in North Carolina.

The method of approach to this study is historical and descriptive. It will trace, first, the background and growth of the Disciples of Christ in North Carolina to the time of Dr. Walsh's entrance into the State. Secondly, it will make a brief sketch of the life of Dr. Walsh and the environment that helped to shape his life. Finally, it will explore more particularly the work of Dr. Walsh in the fields of educating and improving the ministry, the general religious education of the constituency, and in organizing the Disciples of Christ in North Carolina so as to be more effective in their task both at home and abroad.

This study is an abridgment of a thesis submitted in fulfillment for the degree of Master of Religious Education at the College of the Bible, Lexington, Kentucky.



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CHAPTER I

THE BACKGROUND OF THE DISCIPLES OF CHRIST IN NORTH CAROLINA

Out of the philosophies of the American and French revolution, which focused attention upon religious practices and dogma, there grew dissatisfaction and contentions within the various denominations in North Carolina as elsewhere in the United States. From these dissatisfied elements the Disciples of Christ drew their membership. In 1809 Thomas Campbell of Brush Run, Pennsylvania, published his DECLARATION AND ADDRESS calling for all Christians "to strive for a brotherly union under the leadership of Christ, and the sheer efficiency of the Scriptures as an adequate guide." His son, Alexander, in 1809 arrived from Scotland and became an ardent champion of these ideals. By 1833 the Movement had attracted attention throughout the Union. Alexander Campbell started THE CHRISTIAN BAPTIST in 1823, and in 1826 the earliest item from North Carolina appeared in its columns.¹

The State's outstanding gift to the early Movement was in the person of Barton W. Stone. Stone was a product of North Carolina in the sense that it was in that State that he received all of his higher education and his ordination into the ministry. He was born at Port Tobacco, Maryland, December 24, 1772. At the age of seven his family located near Danville, Virginia, only about two miles from the North Carolina line. In 1790, while he was a student in the home of Dr. David Caldwell, Stone heard the popular evangelist James McGready. Something awakened in Stone and he became greatly disturbed. The next year Stone heard the Presbyterian minister, William Hodge. Shortly afterwards, he began to study for the ministry under Hodge. In 1796 Stone was recognized by the Orange Presbytery of North Carolina, and began as a volunteer missionary. However, Stone left very soon for the Western Frontier. Then it was that he went to Kentucky and joined the Transylvania Presbytery. This association was short lived, however, and by 1804 Stone

and others were advocating having no creed but the Bible, assuming the name of Christian, and preaching Christian Union.

David Purviance, who had united with the Stone forces in 1803, was the first to preach the faith of the Stone Movement in North Carolina. Purviance moved to Kentucky and Ohio in 1805.

Another pioneer of the "Restoration Movement," and one who was connected with North Carolina for a longer period of time, was Joseph Thomas. He was called the "White Pilgrim" because he wore a long white robe during much of his ministry. Thomas was born in Alamance County, North Carolina, March 7, 1791. In 1807 he made an open confession of faith, and determined to preach the Gospel. Yet, he could not decide with which religious group to affiliate. He could not unite with the Methodists because he could not subscribe to their discipline or the authority of the bishop. Neither could he join the Free Will Baptists because they would baptize him only into that Church; and there were also articles of their faith that he could not accept. Neither could he be a Presbyterian because their confession of faith had certain articles which he could not fully accept as being in harmony with what he had learned from the New Testament. He also disagreed with their requirement to study in a theological school. At last he found a preacher of the "Christian Connection" under the leadership of James O'Kelly.

In 1807 Thomas attended a meeting of Christian ministers in Raleigh, North Carolina. O'Kelly was present. Thomas had sought baptism by immersion, but O'Kelly persuaded him that affusion was the mode. Thomas consented, but remained provoked in his thoughts concerning baptism, and at last on July, 1811, near Philadelphia, Pennsylvania, he was immersed by Frederick Plummer, who was of the Eastern branch of the Christian Connection. Immediately, Thomas was ordained to the ministry.

He preached at many places in North Carolina. Among those places were communities around Edenton, Tarboro,

New Bern, Fayetteville, and Raleigh. When he was persecuted so severely in his home community of Hawfields that he could not preach in any church building, he erected stands upon his own land for the crowds to hear his message.² Thomas believed in immersion only for baptism. He practiced open communion, and feet washing as a religious ceremony—as did many of the early Disciples of Christ in North Carolina.

James O'Kelly who withdrew from the Methodist Episcopal Church in 1792 also made converts who called themselves Christian. He organized the Republican Methodist Church which he later called the Christian Church, but this group never united with the Disciples of Christ. Within recent years, however, this communion has united with the Congregational Christians. O'Kelly's group was democratic in polity, having "no rules but the Scriptures" and "the Lord Jesus for their Head and Ruler."

Although associated with the discontented elements in both the Presbyterian and Methodist Churches, the Disciples came to have more in common with the Baptists. Beginning with Thomas Campbell's visit to Eastern North Carolina in November, 1833, when he spent six months in the State, entire Baptist congregations went over to the "Campbellite's Order," as it was then being called. Campbell won a considerable part of the congregation of the Regular Baptists at Edenton, and created a disturbance in the Chowan Association that continued through the remainder of the ante-bellum period. In the summer of 1833 the pulpit of the Baptist church at Edenton was vacant. This was caused by the fact that Thomas Meredith had declined to continue as minister but still kept his membership there. At that point, a Dr. Hall, who was a follower of Campbell, was invited to preach in that church. Hall created quite an aftermath. Meredith severely criticized Hall in his paper, the BAPTIST INTERPRETER. The majority of the people, however, seemed to accept Hall's ideas. Meredith made the following eight allegations as to the substance of the ideas taught by Hall:

1. That our fathers in many important particulars have been entirely mistaken.

2. That our ministers in several respects are "darkening counsel by words without knowledge."

3. That all articles of the distinctive principles of the Baptist Church are entirely unauthorized by the Scriptures.

4. That all articles of Faith, Church, Covenants, Church Constitutions, Rules of Decorum, System of Discipline, etc., are unnecessary, unscriptural, and hurtful.

5. That a few officious individuals may violate the standing and fundamental regulations of a church without asking questions and without incurring censure.

6. That the practice of receiving members into the church on the grounds of a religious experience is unauthorized and ought to be abolished.

7. That, in order to the admission of members, no act of the church is necessary or proper.

8. That any person is properly qualified for baptism who will say that he believes in Christ, loves God, and is desirous for the ordinance.³

Into such a situation as this Campbell came, and issued the following proclamation in advertising his first Sunday Service in Edenton:

To the Religious Public in Edenton and its vicinities:- Thomas Campbell, Minister of the gospel, respectfully presents Christian salutation, begs leave to inform them that on next Sunday afternoon, at half past two o'clock, in the Baptist meeting house of this place, he intends addressing them on the all important subject of the Religious Reformation, which he with a goodly number of his contemporaries, has been humbly earnestly recommending to the reception of the Christian public, for upwards of twenty years. The object of the proposed address will be to give a clear, precise, and definite statement of the principles, reasons, and object of the proposed Reformation, so that all concerned may determine with certainty whether they ought to embrace or reject.⁴

For six months Thomas Campbell traveled and visited in the Eastern part of North Carolina—including such communities as Edenton, Tarboro, Greenville, Hookerton, and Pantego. On April 9, 1834, while in Pantego, Campbell stayed in the home of Thomas J. Latham, a school teacher of fine training. Latham must have profited largely by this visit. Seven years later he was effective in leading the Bethel Conference of Free Will Baptists to

adopt the major ideals of the "Restoration Movement." This caused a merger with the Disciples in 1845.

A study of this rise of the Disciples among the Free Will Baptists is of utmost importance, for it was among the Free Will Baptists that the Disciples found some of the ablest leaders for their cause.

The Free Will Baptists had much in common with the "Christian Connection" of O'Kelly. They had fraternal relations—exchanging delegates at Conferences. It has been said that this relation of the Free Will Baptists and the Christians probably promoted the following attitudes:

1. A desire for the union of all Christians;
2. Emphasis of the name Christian;
3. A tendency to undermine attachments for a formulated church creed.

In all of this they were preparing the ground for what came to be the Disciples of Christ.

In the year 1830 there arose a division in the Free Will Baptist Conference. Thirteen churches in the eastern area formed the Shiloh Conference, while the remaining churches in the west were to be called the Bethel Free Baptist Conference of North Carolina. It seems that the Shiloh Conference very soon lost its identity, and the whole area was operated as the Bethel Conference.⁵ In their Meeting of 1835 at Wheat Swamp, a committee was appointed to revise their discipline and print it, together with an amended creed, if adopted. The members of this committee were Winsor Dixon, Robert Bond, and Reuben Barrow. These men were to become strong Disciple leaders a few years later. In the next year, 1836, their General Conference met at Hookerton. It adopted the revised discipline, but there was a growing sentiment for the abolition of the Creed and discipline, and the taking of the Bible as the only standard for the Church.

By 1839 this new demand had gained such strength that it controlled the Conference. At that Conference a reactionary motion was given by Jeremiah Heath that all ministers of the Conference be required to confess their loyalty to the Free Will Baptist principles. This motion

was lost by a vote of eight to twenty, and Heath withdrew from the roll. This was the definite turning of the Bethel Conference to the Disciples.⁶

In 1841 the Free Will Baptist designation was dropped from the name of the Conference, and the only term "Bethel Conference" was used. Thomas J. Latham gave a very important circular letter for that Annual Meeting, held at Piney Grove Church, in Sampson County, November 11-14. In that letter Latham showed that union must be upon the Scriptures, with each person having the right to his own interpretation of the Scriptures; but he must not attempt to force his interpretation upon someone else.

In the Conference of 1843 Latham offered a resolution "which emphatically deplored denominational divisions, declared for autonomy of the local church in faith and practice," and concluded as follows:

Resolved that such churches as are willing to unite with us on the Holy Scriptures as the Rule of Faith and Discipline, reserving to themselves the right to interpret the same for their own regulations, be affectionately invited to represent themselves by delegates in this Conference.⁷

With the passage of this resolution came the cleavage between the two religious groups.

At the annual Conference the following year (1844) at Hookerton it was felt that there should be a union of all those who had Disciple convictions. Robert Bond offered a resolution which requested delegates from the two religious groups to meet at Hookerton, May 2, 1845, for that purpose. The outcome of that meeting resulted in the union of the two groups to form "The Bethel Conference and Union Meeting of the Disciples of Christ." The Bible alone was to be their Rule of Faith and Practice, and they were to discard all human creeds, traditions, or commandments of uninspired men.

In the fall of 1845, after the formal union of the two groups of Disciples, they had thirty churches, with one thousand, eight hundred and fifty-nine members, and twenty-six preachers on their roll. "The thirty churches were located in the following twelve counties: Beaufort (eight churches); Carteret (one); Craven (one); Greene

(two); Hyde (one); Johnston (one); Jones (two); Lenoir (three); Martin (one); Sampson (two); Pitt (three); Pamlico, then a part of Craven, (five)."⁸ Twelve churches out of this original group of thirty have retained their identity in name to the present time. They are: Beaver Dam, in Beaufort; Chinquapin and Pleasant Hill, in Jones; Hookerton, in Greene; Mill Creek, in Johnston; Kinston and Wheat Swamp, in Lenoir; Bay Creek, Bethany, Broad Creek, and Concord, in Pamlico; and Roundtrees, in Pitt. All of these twelve, except Beaver Dam, Chinquapin Chapel, and Concord (Pamlico) have an unbroken Disciple history since 1845. Those three disappeared for a while but were re-established. Of the original thirty, Concord in Beaufort is identical with the present Pantego: Fellows Chapel, of Pitt, grew into Salem, Riverside, and Timothy; and Welche's Creek, in Martin, evolved into Poplar Chapel in Martin, and into Christian Hope, east of the creek, in Washington County. Old Ford in Beaufort, and Oak Grove in Greene did not come on the roll until 1846; Oak Grove (Pitt) was entered in 1848; Tuckahoe (Jones), in 1849; and Tranters Creek (Beaufort) in 1851.

The twenty-six original ministers on the roll in 1845 are as follows:

Thomas C. Baker	Wm. McGounds
Robert Bond	Willie T. Mobley
John L. Clifton	Willie T. Nobles
Jordon Cox	Benjamin Parrott
John P. Dunn	John Powell
Wm. R. Fulshire	Wm. H. Schenk
Wm. C. Gardner	F. B. Silverthorn
John B. Gaylord	Henry Smith
John M. Gurganus	Nathan Stancill
James F. Latham	Jacob Tench
Thomas J. Latham	Seth H. Tyson
Wm. Latham	Benjamin Weeks
James R. Lewis	Nathaniel Weeks ⁹

The next year's roll showed four of these twenty-six names dropped, namely: Jordon Cox, Wm. C. Gardner, Willie T. Mobley, and Benjamin Weeks. Three new

names were added, however, namely: E. S. F. Giles, John Jarman, and Dr. John A. Leggett.

Thus it was that the North Carolina Disciples of Christ were established.

This newly established Brotherhood very soon made several attempts at uniting with other religious groups. They turned to a reorganized Free Will Baptist group (who had declined to unite with the Free Will Baptist-Disciple coalition), but there was such a controversy over Free-Masonry as a test of Fellowship that the Disciples could make no progress, with the strife and division among the Free Will Baptists, in the promotion of unity.

Then the Disciples turned to the liberal Chowan Association to test their ideal of unity. The Campbells had left a very deep influence on this group, and so it seemed favorable soil for the Disciples' plea. At the Disciples' Annual Meeting in Kinston in 1849 there were appointed two delegates to represent the Disciples in a session of the Chowan Association. Those representatives were John P. Dunn and Josephus Latham. At this Kinston meeting appeared Dr. S. J. Wheeler to tell of the new girls' school of the Baptists at Murfreesboro and to solicit patronage for it. The Disciples rallied to the support, provided two Disciple trustees for the institution, and invited Dr. Wheeler to cover the Disciple field in solicitation of support. Several years later, however, there arose a tension which created an unfavorable atmosphere for any formal union between the Disciples and Baptists.¹⁰

The environment of the early Disciples of Christ in North Carolina was such that a vigorous evangelism was important. Therefore, one of their first undertakings was the sustaining of a general evangelist. "A central committee composed of John P. Dunn, Thomas J. Latham and Charles Joyner were to raise and administer the evangelizing fund. This committee was appointed at the Disciples' Annual State Meeting at Post Oak Meeting House, on Swift Creek, Craven County, in 1846."¹¹ Each church was to forward their collected funds to the Central Committee when the evangelist entered the field. At the

next annual meeting no suitable evangelist was yet available, so the matter drifted on for several years.

In December, 1850, certain leading Disciples from the more aggressive churches held a meeting at Hookerton, and employed Josephus Latham and Jesse P. Nevill, a stranger from without the State, to evangelize under their auspices until the next State meeting. At the following State meeting in 1851 this action was commended, and another meeting was ordered to be held in Kinston in November of that year for the furtherance of evangelism.

John P. Dunn had been doing some noteworthy evangelism of his own. This was mainly in Pitt County at Rountrees and Tyson's Meeting House, which later became Antioch (Farmville); and at Oak Grove, Greene County, which later became Corinth, Pitt County. This last named church was previously of the Regular Baptists in the Contentnea Association. A letter from Alfred Moye to his son, Moses, then in Wake Forest College, on October 27, 1849, said:

Revivals are the order of the day in our section. There has been preaching at the Grove commencing Friday the 19th, and ending last evening, four days and five nights, and there have been ten baptisms in the last month in the Christian denomination, namely: Henry Horn and Wife, Mary Hooker, Sally Turnage, Carolina Baker, Thomas Jolly and daughter, Timothy Baker, Arthur Dennis, Dina Hodges, and your relative, Elizabeth Belcher I have never seen such a disposition manifested by the people to attend preaching.

Even though Dunn was the leading evangelist of this period, yet there were others who were assisting in itinerant preaching to scattered groups. Henry Smith preached for twelve churches, visiting each one in three months. John B. Gaylord, his son-in-law, located in Kinston where he became the Disciples' first resident minister. He died in 1851. Robert Bond was likewise active, but died in 1849.

As these Disciple leaders passed away, the need became greater for a general evangelist. A call was sent out through the *Christian Intelligencer* published at Scottsville, Virginia, by R. L. Coleman, and the *Christian Union*

and *Religious Review*, edited by E. E. Orvis at New London, Pennsylvania. The following is the call as it appeared in the *Christian Union and Religious Review*:

Bro. Orvis:—The Disciples in North Carolina, composing the Co-operation of Churches in Lenoir County and vicinity, would say through the *Union and Review*, to the Preachers of the Reformation in other states, that they wish to employ an able Preacher of the Ancient Order, to labor for the Lord in this most beautiful gospel field And should anyone conclude to do so, and desire further information, address—John F. Duncan, Jacob Parrott, or Benjamin Parrott, Kinston, Lenoir County, North Carolina—or Willis Dixon, Fountain Hill, Greene County, North Carolina.¹²

This was the appeal answered by Dr. John Tomline Walsh, who arrived at Kinston, March 15, 1852.

FOOTNOTES ON CHAPTER I

1. *The Christian Baptist Revised* by D. S. Burnet, Page 291.
2. Ware, *History of the Disciples of Christ in N. C.* P. 48.
3. *North Carolina Baptist Interpreter*, July 1833. P. 161.
4. Ware, *op. cit.* P. 91.
5. *Ibid.* P. 92.
6. *Ibid.*
7. *Ibid.* P. 93.
8. *Ibid.* P. 96.
9. *Ibid.* P. 97.
10. *Ibid.* P. 100.
11. *Ibid.*
12. *Christian Union and Religious Review*, April 1852, P. 126.

CHAPTER II

THE LIFE OF JOHN TOMLINE WALSH, M.D.

John Tomline Walsh was born of Scotch-Irish descent on February 15, 1816, in Hanover County, Virginia. His father died four days before he was born. His mother conducted the family prayers after the death of her husband until some of her sons grew up, embraced the Christian faith, and took her place at the family prayer service. She was a Methodist, and her husband had been a class-leader.

While quite young, Walsh began school. He went eight years to a Mr. Stuart who was generally regarded as an excellent teacher. Afterwards, he attended an institution named Humanity Hall Academy in Buckingham County, Virginia, under the management of Prof. E. G. Hanes. In this institution he became very fond of anatomy, physiology, and medicine. The study of phrenology held special interest for him.

In religion he often found himself differing with his contemporaries and taking an independent view of the matter. "He has been called 'a natural critic', and deems nothing too sacred to be investigated. He thought a man had better blunder in search of truth than to float along on the dead sea of ignorance; and, perchance, wake up in another state, and know nothing as he might have known it."¹

After finishing his studies at Humanity Hall, Walsh began teaching and preaching, the latter being his favorite. Very soon he entered the Methodist Conference; but on his first circuit he encountered a bitter experience. He unknowingly roused the anger of another Methodist minister, Rev. John G. Claiborne, a man of considerable wealth and influence in the community. Walsh was not conscious of having done wrong to any one. He was finally cleared of all ill report, but he left the circuit and returned to his home.

Walsh had been earnestly studying the question of infant baptism and could find no scripture for it. He

wrote several articles on it which were published in the *Religious Herald* of Richmond, Virginia. He finally made up his mind to join the Missionary Baptists, and asked Rev. Edward T. Rouzie, his friend and Christian brother, for a recommendation.

Walsh went to the nearest Baptist Church where he and his family were known—Burrus' Meeting House, Caroline County, Virginia,—and presented himself for membership. He was accepted, and a week later he was baptized by Rev. Wm. I. Chiles. On November 19, 1836, he was authorized by that church to preach. All of this had taken place before he was twenty years of age. At that time he knew nothing of the Disciples of Christ.

Walsh never ceased to love many of his Methodist brethen. Indeed, he praised that Church for the way in which it provided for the old, the sick, and the superannuated preachers, their wives, widows, and children. Walsh believed that if John Wesley had incorporated immersion into his system, he would have swept Christendom, if not the entire civilized world.²

His union with the Baptists brought Walsh face to face with the controversy going on between them and the Disciples. At that time he was teaching school at the home of Mr. Robert Noel, in Essex County, Virginia. Mr. Noel, although a Baptist, was a constant reader of the *Christian Baptist*, edited and published by Campbell, and he called Walsh's attention to the publication. Walsh read the *Christian Baptist* "and began to see some things in a new light."³ He had never agreed with the Baptists on predestination and the final perseverance of the saints; however, he said very little on these subjects. Now Walsh began to feel as if he had found something on which he could rest securely, and he began defending the Disciples' side of the controversy.

On June 6, 1838, Walsh married his first wife, Miss Eliza Beasley. He was then in his twenty-second year. Two years later, May 1840, Walsh united with the Church of Christ at Tappahannock, Essex Co., Virginia, and began preaching for it.

At first he was employed in York and adjacent counties. He preached in the town of Hampton, near Fortress Monroe, with considerable success. Also in Yorktown, Williamsburg, and elsewhere he worked. His evangelical labors in subsequent years were extended to the counties of King and Queen, King William, Hanover, Louisa, Essex, and adjacent places. For his next field Walsh was asked to take that part of Virginia known as "The Northern Neck." He removed his family with him, and located at Westmoreland Court House, and labored in that field for over a year. While in that section, he was requested to visit Alexandria, Va., which he did, preaching in that city several times.

In 1844 Walsh moved to Richmond, Virginia, and there started his first publication, the *Southern Review*. While in Richmond, Walsh heard many of the pioneer leaders of that State and the Brotherhood. He heard Campbell many times in the old Sycamore Church on Broad Street. Here, too, he met Dr. Silas Shepard, David S. Burnet, and Isaac Errett.

Having remained in the city of Richmond until 1848, he moved to Philadelphia for the purpose of continuing his medical studies in preparation for making that his profession.

Soon after he went to Philadelphia, Dr. Thomas Cook persuaded him to get up a petition asking the legislature to grant a charter to establish "The Eclectic Medical College of Pennsylvania." The legislature granted the charter without a dissenting vote, and Walsh became one of the trustees. A building was found, and Walsh was asked to prepare the first annual address to the public. Very soon afterwards, the Board of Trustees conferred upon him the honorary degree of Doctor of Medicine. He was also appointed to fill the chair of anatomy and physiology.

He resigned his work in Philadelphia in 1850 and returned to Richmond to practice medicine. He located on Broad Street, and made his office in the basement of Thomas J. Glenn's residence. There he practiced medicine for two years.

It was at that time, 1852, that Elder John P. Dunn, of North Carolina wrote a letter to the *Christian Intelligencer*, in Scottsville, Va., asking for an evangelist to come to that state. Walsh read the appeal, opened a correspondence with Dunn, and on March, 1852, he and his younger brother visited in North Carolina, stopping at Kinston. They spent several days there with Elder Dunn, and on the third Sunday in March of that year he preached at Elm Grove, in Pitt County. During the rest of the visit in the State, Walsh preached at Rose of Sharon, Lenoir County; Chinguapin Chapel and Pleasant Hill, Jones Co.; Wheat Swamp, Lenoir County; Hookerton and Oak Grove, Greene County; and other places. It was agreed that Dr. Walsh should return to Richmond, Virginia, bring back his family with him, and evangelize in North Carolina.

By May 1852, he and his family returned to North Carolina, and lived for several months in the home of Mr. Jacob Parrott, near Kinston. Later, through the generosity of a Mr. Benjamin Streater, of Pitt County, Walsh was able to buy a house and lot in Hookerton from Dr. Hooker there.

Dr. Walsh began evangelizing as soon as he was settled in the "Old North State." In the course of his ministry he had charge of several churches for a number of years. Among them were: Oak Grove, Greene County; Wheat Swamp and Kinston, Lenoir County; Bethany, Pamlico County; and other churches for a shorter period of time. Walsh traveled extensively through the State, preaching especially in the counties of Greene, Pitt, Martin, Washington, Tyrrell, Beaufort, Hyde, Carteret, Edgecombe, Wilson, Wayne, and Onslow.

In 1853 Walsh started publishing his first periodical in North Carolina. It was published in Wilson and was called the *Christian Friend*. These publications continued throughout the years, although the name was frequently changed, as was also the place of publication.

From the very start of his work in North Carolina, Dr. Walsh was looked upon with favor by the Disciple leaders

of the State. After he had been in the State only a few weeks, Alfred Moye wrote his son, Moses, at Wake Forest the following:

We have a new preacher with us; Dr. Walsh of Richmond. He is an educated man, well versed in the Scriptures; both eloquent and persuasive. He has preached for our Brethren at Kinston, Elm Grove, Rountrees, Tysons, and at Oak Grove (Greene) on Saturday and Sunday last. He appears to take well and it is expected that he will remain and preach in our bounds until the next Conference. I heard him at Tysons and the Grove and am much pleased with him and so are the brethren generally except a few anti's who are opposed to almost everything like progression.

After Walsh had been in the State for three months he wrote the following to Alexander Campbell:

We number here in Eastern North Carolina near 3,000 members, many of whom are highly intelligent and zealous. A goodly number of our brethren here are among the most respectable in the community, and are men of considerable wealth. It was only a year or so since that we learned anything about them, their position being entirely isolated from the rest of our churches. About eighteen or twenty years ago Father Campbell passed through this region and sowed the seeds of Reformation into "some good and honest hearts"; and they have brought forth fruit to the honor and glory of God. Among these I may mention our beloved Brother, John P. Dunn, who has been the main pillar in the cause in this section, and who with the aid of Elder Thomas J. Latham, and other co-laborers, has accomplished much good and established the cause of Reformation on a firm basis.⁴

Dr. Walsh's wife died in June, 1856, and he married again to a Miss Lizzie J. Green of Jones County, in April, 1857.

In 1860 he began a girls' Seminary in Kinston. However, this school was short lived. There is one period of time in the life of Dr. Walsh in which practically nothing is known. That was during the years of the War, 1861 to 1865. For about five years his life seems to be uneventful as far as the public is concerned. The War greatly hampered the work of the Church in North Carolina as elsewhere, and Walsh's work in the State could hardly be supported at that time. In 1866 he was in Baltimore publishing the *Messianic Banner* to support his family,

After one year there he returned to North Carolina and

settled in New Bern. There he resumed publishing his monthly periodical.

In 1871 the Church at Worcester, Mass., invited Dr. Walsh to attend their annual meeting. Walsh accepted the invitation, and while there he gave several addresses. On his way home, Walsh stopped in New York City with a Mr. Gould, and preached at both services on Sunday in that city. He then returned directly to New Bern.

In 1876 the North Carolina State Convention delegated J. L. Burns, Dr. F. W. Dixon, and Dr. John T. Walsh to attend the National Meeting of Disciples at Richmond, Virginia.⁵ This Meeting was called the General Missionary Convention. At this Convention, Walsh saw the need for a missionary society to be established in North Carolina. Soon after he returned to North Carolina he put his hopes into practice. In April 1877 the Constitution for a State Missionary Society was adopted in Kinston.⁶ By January, 1878, his monthly publication was named the *Watch Tower and Sisters' Mission Banner*. Mrs. Sue Helen Draughan and Mrs. Winnie R. Tull were co-editors.

By 1879, because of his age, Walsh desired to turn the editorship of the publication to another man. This went into the hands of J. L. Winfield, Walsh being only an honorary member of the Publishing Company. However, Walsh could not remain inactive, and in 1884, even though he was nearing seventy years of age, he began the publication of the *Living Age*, which he hoped would aid him in supporting his family in his advanced age.

During his later years Dr. Walsh was strongly opposed to Secret Societies, particularly Free Masonry. Many heated discussions occurred, and he was once asked not to speak in a certain community because of the tension caused by his antagonism. It must be remembered that Campbell was also opposed to Secret Societies, but Walsh carried it to a point of strong controversy.

In 1884 he had an attack of paralysis which affected his whole left side. At the Annual Convention of that year he was appointed an evangelist at large, with the privilege of going when and where he could, as his health would

permit. He died in Kinston in 1886, and was buried there with the following inscription on the tomb:

I have fought a good fight; I have finished my course;
I have kept the faith.

CONTEMPORARY LEADERS WITH WALSH

It must be noticed that the influence of Walsh is indebted to many of his contemporary pioneer leaders of the Disciples of Christ in North Carolina. A brief description of these associates gives a clearer picture of the environment in which Walsh labored and the assistance that was his.

The name of Amos Battle is closely linked with many pioneer educational movements in North Carolina.⁷ He was a missionary Baptist at first, being baptized by Jesse Mercer, the founder of Mercer University. For several years Battle was the Recording Secretary of the Baptist State Convention. He became a trustee of Wake Forest College, and erected two buildings there from his personal funds. In 1847 he helped to raise money to start Chowan College at Murfreesboro. In 1852 he became a minister of the Disciples of Christ. The first sermons in the Wilson church were preached by him in 1853. He was the leader there when that city was but a small village.

Two women were particularly associated with Dr. Walsh during the development of the missionary society. Mrs. Sue Helen Draughan was for many years a co-editor with Walsh in the writing of his periodicals. She started in this work in 1876, working on the *Watch Tower and Christian Women's Worker*. She was later joined in that work by Mrs. Winnie R. Tull educated at Winston-Salem Academy, and taught in the public schools of Edgecombe County for many years.⁸ She was a charter member of the Christian Women's Board of Missions in North Carolina.

John Patrick Dunn was one of the most influential leaders of the Disciples in the union with the Bethel Conference of North Carolina in 1845. His ministry had begun when there were but four Disciple ministers in the State.

Joseph Henry Foy was primarily a teacher. In 1864 he taught in the Wilson Collegiate Institute, and from 1865 to 1870 he conducted a school at Stantonsburg. He founded the Kinston Collegiate Institute in 1876. It was while he was teaching in 1875 and 1876 that the future Governor, Charles Brantley Aycock, was his pupil. In 1878 he located in St. Louis, Missouri. While there he served the Central Christian Church and later the Fourth Christian Church. He was later accused of being "liberal" and leaning toward Unitarianism. In 1881, the University of North Carolina conferred the degree of D.D. on Foy and on one other, Calvin H. Wiley, the first superintendent of the public school system of the state.

Dr. John James Harper was the State Evangelist for the Disciples during a part of the Civil War. He edited the *Christian Visitor* in 1878-79. He was a representative of Johnston County in the State Senate in 1881. Dr. Harper presided at eleven State Conventions, and was an influential personality in building the co-operative life of the Disciples in North Carolina.⁸ He is probably most well known as the first chairman of the Board of Trustees of Atlantic Christian College, becoming the president of the College in 1904.

Thomas Jordan Latham was for a number of years considered the best educated minister among the Disciples in North Carolina. He entertained Thomas Campbell in his home at Pantego in 1834, and seven years later he promoted much discussion by his circular letter which finally led to the union of the Free Will Baptists and the Disciples. A son, Josephus Latham, later became a prominent minister of the Disciples in North Carolina.

Moses Tyson Moyer attended Wake Forest College and Bethany College, graduating there July 4, 1858. Moyer seemed to be fond of writing for the press, and at one time was editor of the *Watch Tower*. He was a druggist by profession. For two years he served as Recording Secretary of the official Board of the State Convention. Dr. Walsh said of him in 1885: "He is an excellent preacher, a good scholar, and a logical reasoner, but . . . is rather retiring, and does not seek places of eminence or

distinction, but is content to be 'a door-keeper in the house of God.' It has been a matter of regret that Bro. Moyer has not been more active in the gospel ministry than he has, but that is apt to be the case with men of superior worth."¹⁰

The life of Dr. Walsh has been followed; also a brief sketch of the leaders with whom he was most closely associated has been given. The next chapter follows Dr. Walsh as he leads, organizes, teaches, and raises to a new level of Christian service, the Disciples of Christ in North Carolina during the years of 1852 to 1886.

FOOTNOTES ON CHAPTER II

1. Walsh, *The Life and Times of John T. Walsh, M.D.* P. 22.
2. *Ibid.* P. 35.
3. *Ibid.* P. 38.
4. *The Millennial Harbinger*, 1852. Pp. 537, 538.
6. Ware, *History of the Disciples of Christ* in N. C. P. 129.
6. *Ibid.*
7. *Ibid.* P. 283.
8. *Ibid.* P. 301.
9. *Ibid.* P. 326.
10. Walsh, *The Life and Times of John T. Walsh, M.D.*

CHAPTER III

THE CONTRIBUTION OF DR. WALSH TO THE DISCIPLES OF CHRIST IN NORTH CAROLINA

Now it is time to examine that part of Dr. Walsh's life which was directly connected with the Disciples of Christ in North Carolina. That is, from the year 1852 until 1886. Those were the years in which he was the outstanding leader among the Disciples in North Carolina.

The main source material which gives first hand information as to how Walsh thought and acted are the many periodicals which he edited. This work was a great contribution in itself. His was the first periodical of the Disciples of Christ in North Carolina. His first volume began in June, 1853, after he had been introduced to the State barely a year. On the first page of that publication he gave the reason for publication, and something of the nature of the periodical, as follows:

This enterprise has been undertaken at the earnest and repeated solicitation of others who have long felt the importance of such a publication in this influence in its support. That the brethren need such a periodical here, there can be no doubt. We have been assailed privately and publically; our views have been designedly, maliciously, and grossly misrepresented; and we have no means of correction public sentiment with reference to our views, except by the public proclamation, which because of the few evangelists in the field, has been inadequate. A well conducted journal, circulating throughout our State, it is confidently believed, would be equal to five or six Evangelists. We are aware it has been urged that "we have papers enough". That may be true; but we find it almost, if not quite, impossible to secure a general circulation in this community of any paper published out of the State. And, after all that has been said on the subject, it would be well for every State, that can sustain it, to have a journal of its own. At present, some of the States have two papers, while others have none. We are fully satisfied of one thing, namely: *that if there be a State in the Union which should have a religious periodical, devoted to primitive Christianity, North Carolina is that State.*

The circulation of our paper among the brethren will have a tendency to cement them together. The different churches will hear from each other through this medium. They can discuss, in

a friendly and Christian-like manner, the best means of doing good—of sustaining our common cause. Disciplinary questions will here be discussed, and the whole brotherhood thereby edified and instructed. We hope to have the aid of many of our brethren as contributors. In this way, you can make the paper just what you desire it; because it will reflect your own sentiments. *Nothing of a speculative character will be admitted into our paper;* but we shall seek to make our periodical a practical exponent of the great truths of our holy religion.¹

Dr. Walsh went to his work with much enthusiasm, feeling that North Carolina was a very fertile field, yet one in which much cultivation was necessary. This was caused, in part, by the background from which the Disciples had come.

Walsh was particularly critical of the ministry and its support. He recognized their hardships, and took their needs to heart. He saw that most ministers were not being supported as he believed they should be, and so he included in his first publication a reprint from the *Christian Intelligencer* of Scottsville, Virginia. It was concerning the Christian ministry and its support, and said:

1. God has always made provision for the support of His ministry.
2. God has ordained that they that preach the gospel shall live of the gospel. God has ordained it in Matthew 10:10, "For the workman is worthy of his meat".
3. The duties of the Elder or Bishop require that he should be supported by the congregation.²

Dr. Walsh did not hesitate to speak straight to the constituency of the church about the matter of giving. On August, 1858, he called attention to a letter that had been written to him, and then he made the following comment:

If Christians are to give as the Lord prospers them, they must give by some rule; and if one tenth is not that rule, pray what is it? The truth is, many do not hence they oppose the tenth rule.³

Dr. Hooker of the Hookerton Church wrote that there was "a crisis with the Reformation." He stated that this was because the ministry was not duly sustained. In

vivid language he stated, "Honest and pure hearted preachers in all ages have resembled the Camels of Arabia, which, while they carry spices and jewels to others, feed on shrubs and thistles."⁴

As the Civil War approached, living expenses increased. Dr. Walsh said that provisions had been so high during a current year that the income from preaching would hardly meet the expenses. Walsh was once asked if it was right for those preachers who could live independently on their own means, to preach without remuneration even though the churches were able to pay. He answered an emphatic "No," and showed that it would be a real injury to all parties concerned, and that the preacher should receive the remuneration and give it to benevolent projects.

In March, 1859, Walsh became very indignant at a bill which was then before the legislature to tax ministers and the press. His answer to that bill was an article entitled, "Is it True?"

. . . . To tax ministers is to tax religion! Verily North Carolina has come to a pretty pass when her legislators seriously entertain such a proposition. And we should like to know who introduced such a bill, and who voted for it. Whoever they were, they were no more fit to legislate for a free and enlightened people than so many idiots They cannot tax vice; this is too precious an article! They cannot tax the distiller, the house of assignation, the ball-room, and other places of vice and immorality; but they must tax editors and ministers!⁵

Even though Walsh was quick to take up for the ministry, and give it the best chance possible, nevertheless he saw the great responsibility that rested on their shoulders, and the seriousness with which they should consider their work. Therefore, he included in one of his periodicals some "Rules for Preachers":

1. Study your subject well. Be sure you understand it.
2. Select a plain, practical subject.
3. Never attempt to preach unless you have something to say.
4. Always stop when you are done.
5. If you do not intend to stick to your text, do not take any. Better have no text than not to explain it.
6. If you are a young preacher, select a doctrinal theme but seldom.

7. Never attempt to imitate the manners or language of other preachers. You will be more likely to imitate their defects than their excellencies.
8. Do not indulge in any accentricities—they are disgusting.
9. Beware of vanity; many fall by it.
10. Beware of envy and jealousy—they are ruinous to all who indulge in them.
11. Do not preach yourself out of breath, nor indulge in the use of "erruh" at the end of your words and sentences.
12. Speak as little as possible of yourself in the pulpit: "We preach not ourselves but Christ Jesus the Lord."

As Walsh recognized the low educational level of the mass of the Disciple ministers in North Carolina he did all that he could in the way of teaching through his journals.⁷ Not all of Walsh's advice was in a gentle tone of voice. Sometimes he was confronted by something which was disgusting to him. Then he wasted no words in denouncing the act or characteristic. A very noticeable example appeared in his *Christian Baptist* for January, 1859 under the title of "Big-Headism."⁸

It is regretted that there is no direct statement by Walsh which would give his opinion of the issues of the Civil War. Perhaps a key to that silence is found in a statement he made concerning politics. That statement was made in 1886, twenty years after the War, but perhaps the same philosophy was dominant in his life during the period of the war. He stated in 1886:

I am no politician, and do not think I ever shall be. . . . Of course, it is my right to vote, and when I have done this quietly and conscientiously, I can go home, and turn my attention to matters of more importance. And this is my advice to all Christians, religious editors, and especially to Christian preachers."⁹

Modern religious education does not accept this philosophy of Walsh in its entirety. Modern religious education recognized the importance of being concerned with everything that affects life, for it is through the experiences which the individual encounters with society that determines his personality to so great an extent. Furthermore, the actual participation in the controlling of the policies of society has value which cannot be disregarded by modern religious education.

A very noteworthy accomplishment of Dr. Walsh, in his effort for the improvement of the ministry, was his agitation for, and leadership in, the adoption of an ordination policy for the ministers of the Disciples of Christ in North Carolina. This came not without a struggle against much opposition.

The conviction grew that there should be an examination of the candidates for the ministry. In the Kinston Convention in 1872, an experimental policy was submitted by the Committee on the Order of Business. The policy was for "A committee of five or more experienced ministers to examine candidates for enrollment on the list of preachers, and applicants from other religious parties desiring to unite with us, but nothing in this report is to be construed as depriving the churches of the right to authorize any pious and qualified brother among them to preach the Gospel." This Examining Committee was composed of J. J. Harper, John T. Walsh, M. T. Moye, Josephus Latham, Joseph H. Foy, and Gideon Allen. In their report after giving their recommendations as to particular applicants they concluded:

Hereafter, from the ministers, it will be seen and generally understood, that all candidates for enrollment on our list shall undergo a rigid examination on the elements of the Gospel by the Committee appointed for that purpose. . . . We therefore construe our just powers to be limited solely to the examination of candidates upon the truths of Holy Writ.¹⁰

This created an unfavorable reaction among many. There were three who voted against its adoption at the Kinston convention of 1872. They were Augustus Latham, Jr., J. R. Robinson, and Winfield Muse. Latham stirred up a revolt to the plan in the First District, embracing the area now known as Roanoke District. He had a controversy about it with Walsh in the *Watch Tower*. Latham said that he was not opposed to education, but that he did not think it his duty "to learn to take an ipse dixit from an uninspired person."

The First District, at their next Union Meeting, drafted an expression of their sentiment regarding the new plan of examination. The next Annual Meeting at Hookerton

in 1873 considered this sentiment and presented the following resolution:

Resolved, as the sentiment of this Convention, that while we acknowledge the prerogative of the local congregations to seek out and train men for the work of the ministry, that nevertheless, according to the teachings of the New Testament, no Christian congregation has any right to set apart or ordain anyone to the work of the Gospel Ministry, *unless he has been first "proved" or examined by an Evangelist, or a competent Presbytery, touching his knowledge of the Gospel, and his moral character, or Christian faithfulness*: and that when the name of any new preacher is sent up to be enrolled on the list of preachers, the congregation of which he is a member *shall certify to this fact* in a letter addressed to the Convention, and signed by all of the officers of the church, Elders, Deacons, and the Evangelist who examined and ordained him.¹¹

This resolution brought opposition from the *Gospel Advocate* in Nashville, Tennessee. David Lipscomb, the editor, said: ". . . No man can preach Christ in North Carolina, no Church can send a man out to preach Christ unless first some one of the ordained clergy examine, ordain, and recommend, and this Sanhedrin of the Clergy approve."¹²

Walsh stated that this was a misrepresentation, since the service of a delegate Convention was the representative action of the Churches themselves. As to Lipscomb's accusation of the restriction of ordination to the "Sanhedrin of the Clergy," Walsh said:

So far from this being correct, we hold that every Disciple has a right to preach, to warn, and exhort his fellowmen, if he conceives it his duty to do it; but whether the Churches, or the Convention representing them, will endorse and bid every such man "God speed," without regard to his qualifications, mental, and moral, is quite another matter . . .¹³

This agitation of Walsh and his colleagues eventually won universal support of the Disciples in the State. Augustus Latham, Jr., who had stiffly opposed the idea, himself offered a resolution in the Convention of 1893, and had it adopted. It was to the effect that no one should be recognized as a minister by the Convention unless he has "produced good and properly authenticated evidences that he is in good standing, and of good report."

In the Convention of 1876 C. W. Howard offered a resolution which provided for a committee on Ministerial Character. The first to serve in such a capacity were James W. Draughan, Isaac Brown, Simon E. Hodges, Josiah Dixon, and Levi Jackson, Jr. This service has been extended through the years, and since 1919 it has been through a Standing Committee. This is available any day of the year as required, and upon the call of the Chairman of the Board of Managers of the Convention.

This fostering of a trained ministry by Walsh and his associates was to have a great influence through the years. It meant, first, that an educated ministry would be a dominant factor in the State program. Furthermore, this trained ministry has seen the necessity for education in all phases of the Church's life, and has thus laid a ground work for the advanced program of the various churches today.

When the Disciples began in North Carolina in 1841, there was not a Sunday School among them so far as the records disclose. The first Sunday School was organized at Kinston, April 8, 1849.

At the Annual Meeting in 1855, there was a report by a newly organized Sunday School Committee, with Josephus Latham as Chairman. This report pointed out that Disciples had neglected the training of children, and has left them to be taught "by those who actively despise the doctrine we so much cherish. We therefore solicit our brethren to establish Sunday Schools, in which the true principles of the Bible may be taught."

After each Annual Meeting Dr. Walsh published the minutes of the Meeting, including the report of the Sunday School Committee.

In 1859, the Committee made a stronger appeal by showing that a definite community service was rendered by Sunday Schools. It stated that "many poor children have been taught to read by means of Sunday Schools, who otherwise would perhaps have never learned the alphabet."

Furthermore, it added, "Children in attending such Schools are kept away from bad associations; and by this

means many, no doubt, have been saved from wickedness into which they might otherwise have fallen.”

It must be noticed that Dr. Walsh himself was not directly responsible for these actions favoring the establishment of Sunday Schools. However, he did not turn a deaf ear to the matter, for in that same year, 1859, he wrote an article in his monthly publication in which he gave his opinion on some new literature that was available for Sunday Schools. He stated:

A notice of publication by Messrs. James Challen and Son, Philadelphia,—a new Question and Answer book on Matthew. This is the first of a series of books greatly needed in our Sunday School and families, as there is much that is decidedly objectionable in the Union Question Book now in general use. The publishers design issuing Question Books on the entire New Testament as rapidly as the means afforded them will permit.¹⁴

At that early date, with such a small supply of literature available, Dr. Walsh openly advocated the use of that literature which in his judgment was most suitable for the existing Sunday Schools.

The Civil War was a great handicap to the reporting of the growth of Sunday Schools. There was one last statement made by Walsh before that period of silence. That statement was not about the formal education of children in the Sunday School, but it was concerning the development of the characteristic of politeness in children.¹⁵

At the 1871 Annual Meeting it was reported that “addresses were delivered by Bros. J. W. Harper, J. T. Walsh, Jno. R. Winfield, and J. Latham, strongly recommending Lord’s Day Schools to our brethren as important auxiliaries to the gospel, provided the right kind of books be used. We rejoice to hear that so many schools are carried on among us; glad to see much interest in this subject.”

In 1872, definite reports were available for the first time. The first eight Bible Schools known among the Disciples in North Carolina were: Christian Prospect, in Onslow County; Saints’ Delight and Scuppernong, in Washington; Bethel and Kinston, in Lenoir; Pleasant Hill, in Jones; Mill Creek, in Johnston; and Pantego, in Beau-

fort. Mill Creek seems to have had the largest numbers with an enrollment of fifty; Kinston appears to have had the largest group of teachers and the largest library. The report closed with a plea for better cooperation among the churches in reporting the conditions of their respective Schools, the names of superintendents, the number and names of teachers, the number of volumes in the library, the amount expended for books or other accessories of teaching, and the methods of instruction pursued.

At the report at the next year's Meeting there were listed several new schools. The following schools and statistics were given:

Antioch, Pitt Co., 62 pupils and six teachers.

Concord, Beaufort Co., 35 pupils and five teachers. A library valued at \$30.

Pleasant Grove, Sampson Co., No statistics given.

Salem, No statistics given.

Christian Prospect, Onslow Co., 20 pupils, four teachers.

Kinston, 40 pupils, six teachers.

Wilson, 12 pupils and three teachers; library valued at \$30; amount paid for books, \$22.

Asheville, 75 pupils and five teachers.¹⁶

By 1879 there were twenty-one schools listed, with an enrollment of 751 pupils and 116 teachers. Even though Dr. Walsh was not a direct leader in this growth, he published every item of benefit to the Sunday Schools. He and his periodicals were spokesmen for this movement.

Dr. Walsh, true to the tradition of the Disciple pioneers, was deeply interested in the field of education. The early Disciples in North Carolina realized the need of an educational institution of their own, and in 1854 Dr. Walsh wrote the following appeal for the erection of an Institute at Hookerton:

The above subject, "Hookerton Female Institute," is now under discussion by many of our brethren, and we deem it proper to bring it before the public at once. Why should we be behind all other denominations in the State, with reference to schools and colleges? Can any good reason be given? Why would we help build up institutions of learning for other denominations and send our children to them to be *sectarianized*? We have followed this suicidal policy long enough, and it becomes us to pause, reflect, and to change our policy. We can have a female school of high order,

and *we must have one*. We must begin this work at once. There must be no delay. Many brethren are now ready to act in this matter. We think we could name about twenty who would be willing to subscribe at least \$2,000. We want no *small affair*. Let us have a school worthy of public patronage—one free from all *sectarianism*. And Hookerton is the place for such a school. It is central and healthy. We would suggest that all the friends of such a school, who can make it convenient to do so, attend the Union Meeting to commence on Friday before the fifth Lord's Day.¹⁷

Shortly afterwards, when a general plan had been drawn up, Walsh sent out subscription blanks through his periodical, and also made the following appeal to the Missionary Baptists:

It is now our time to appeal to our Missionary Baptist brethren on this subject. Our people have contributed very liberally, in past years, to Wake Forest College and to the Murfreesboro Institute. Dr. Wheeler knows this, and so do the Baptists generally. It is now our time to call upon you, and we shall be certain to do it. Shall we meet with the kindness that our brethren extended to you? We shall see whether you will do unto others, in this respect, as they have done unto you. For the purpose of affording further facilities to persons who may wish to subscribe, we respectfully and earnestly request the following persons to act as Agents in taking subscriptions. And remember, you can subscribe from \$1.00 upwards.¹⁸

There followed the names of twelve men who would act as agents. His concluding remark was, "Brethren, remember that in a good cause, God expects every man to do his duty."

Dr. Walsh's agitation went so far as to cause a Board of Trustees to be organized October 3, 1854. The officers of this Board were: John P. Dunn, President; Winsor Dixon, Vice President, George Joyner, Sec'y; and William Dixon, Assistant Sec'y.

Thus the Disciples in North Carolina had made their first attempt to acquire a school of their own. The convention had previously endorsed Kinston as the site for the institution, but the funds were slow to be realized, and the effort continued through several years without materializing.

In 1857 there was agitation for a school of the Disciples to be established in Farmville or its vicinity. There was

much difference of opinion as to where it should be located, and even though about \$3,000 had been raised by subscription, the school was not established. Dr. Walsh, who was then in Kinston, commended their efforts but recognized their opposition. He went on to say that "we had about \$9,000 subscribed for a school here, and its failure is a monument to our folly as lasting as the hills, or the pyramids of Egypt." However, his Kinston school was later revived, and in 1860 Dr. Walsh was made the principal, with Miss Alice Mallard as his assistant. The school was called the Kinston Female Seminary. This school conducted by Dr. Walsh, and also a school in Wilson conducted by Mrs. Hughart, were the first schools of general importance to be conducted by individual Disciples in North Carolina. Very shortly, however, the War started, and Dr. Walsh moved out of the State.

Several attempts were made later to organize school, but none materialized to any degree of satisfaction except the Kinsey Seminary, founded by Joseph Kinsey in 1897, out of which grew Atlantic Christian College in 1902.

Not only did Dr. Walsh take part in the practical and organizational side of education, but he also had much to say about the philosophy and underlying principles of education. The following article was written by him in his periodical in 1884:

Education is a very comprehensive word. It is derived from the Latin *educare* from *e*, out, and *ducere*, to lead. I am defining the word *educate*, to bring up, as a child; to cultivate and discipline the various powers of the body, soul, spirit or mind. . . . *Education is mental, moral, and physical growth.* . . . Education, therefore, embraces everything. It is not only world-wide, heaven-wide, but, alas, often hell-wide. . . . Every church and pulpit in the world, sound or unsound, orthodox or heterodox, exerts an educational influence for good or evil. . . .

Education should include the whole man, and then legitimately divide itself into the following themes:

1. The education of the mind.
2. The education of man's moral nature.
3. The education of man's physical nature.

All these may be conducted at the same time, and, indeed, they should go hand in hand from the start, and continue through life.

Educated men and women, in the full sense of the word, are few, if, indeed, there are any.¹⁹

This educational theory of Dr. Walsh contained many forward looking elements in it. It emphasized the fact that real education concerns the whole person, and that it is a life-long process. Furthermore, he emphasized the fact that everything which acts upon a human being is a part of his education. The result of the individual's response to these stimuli would determine whether that stimulus—or educational factor—made for good or evil.

Not only did Dr. Walsh make use of his own thoughts along the lines of the philosophy of education, but he was also quick to publish the ideas of the other leaders in the field of education of that day. He published an address made by Dr. Richard H. Lewis, President of Kinston College, and President of the North Carolina Teacher's Assembly. This address was entitled "The Moral Influence of the Teacher,"²⁰ in which the broad influence of the teacher—both in and out of the school room—was shown to be a great influential factor in the moral development of the child.

Probably the work of Dr. Walsh that is most noticeable today was his leadership in organizing the missionary society among the Disciples in North Carolina. The missionary spirit was strong in Walsh. As early as 1853 there were evidences of that interest. In his *Christian Friend* in December of that year he wrote, "There is no standing still in religion. We either go forward or backward. A church without a missionary spirit is like a body without a soul—dead."

In 1871 there was the beginning of a missionary movement among the women of the North Carolina Disciples of Christ. This beginning was made in the home of Dr. F. W. Dixon near Hookerton. His wife and a few other women saw the need of working cooperatively to relieve the poor in the community and to do other good work. This group enlarged, and met monthly as a sewing enterprise. The organization was named "The Sisters' Beneficent Society." In 1873 Mrs. Sue Helen Draughan first took active interest in the work, and organized a similar

group at Bethany. These societies continued their work for several years, and it was felt by all that it should be extended to the Disciple women throughout the State. J. L. Burns and Mr. Draughan urged through the press that some plan should be presented at the Wheat Swamp Convention in October, 1876. Accordingly, at that time and place, it was arranged to change the "Beneficent Society" into "The Sisters' Mission Workers of Disciples of Christ."

The *Watch Tower*, edited by Dr. Walsh, was a great promotional benefit for the women. In May, 1876, he added the sub-title of *Christian Woman's Worker* to the *Watch Tower*. Mrs. Draughan was the editor of the regular women's department. She was soon aided by Mrs. Winnie R. Tull in that work.

In that same year Dr. Walsh attended the General Missionary Convention at Richmond, Virginia. This was a national meeting, and this contact with outstanding leaders of the Disciples of Christ had its effect upon Dr. Walsh. The Virginia State Missionary program had started that year, and Walsh liked the plan so well that he determined to present a similar plan for adoption in North Carolina. Accordingly, he drew up a constitution, and presented it to the Disciples in North Carolina. On April 27, in Kinston, this constitution was adopted. Dr. F. W. Dixon was made President; Dr. Walsh was made the Corresponding Secretary.

The Society was to be composed of life directors, each paying twenty dollars per year; life members, each paying ten dollars per year for five years; and annual members, each paying five dollars per year. There were forty-eight names enrolled for this Society. These included two life directors, seventeen life members, and twenty-nine annual members.

This formation of a missionary society was not all smooth sailing for Dr. Walsh and his co-laborers. There was opposition from many on the basis that it was not Scriptural, and that it took away from the churches the work of spreading the Gospel. To these criticisms, Dr. Walsh wrote the following statements.

It is not proposed to take away from the churches the work of spreading the Gospel, but rather to bring out individual and congregational cooperation of a money basis . . . Surely no one will take the position that the Scriptures debar individual Christians from uniting their efforts to sustain the Gospel. Some may object to the effort as a Society; but what is a Society? It is simply a union of persons in one interest, companionship, association. The Church of God is a Society in this sense.²¹

The Society held its first annual meeting at the Salem Convention in October, 1877. Dr. Walsh reported that he had collected \$222.20. He recommended the employment of an evangelist and a field secretary for enlistment of all the churches. J. L. Burns was appointed State Evangelist at a salary of thirty-three and a third dollars per month with allowance for traveling expenses. He was also to do the field promotion work for the Society.

In 1878, the Executive Committee elected new officers. Among these, Walsh was made President, and J. J. Harper was the Corresponding Secretary.

There was persistent criticism about the Society and its methods of operation. Dr. Walsh made the following reply to one such criticism:

We have a Christian Missionary Society somewhat like the Virginia Society organized over twelve months ago; and we have had two evangelists in the field part of the time, but our "sad wail" is that we cannot induce our people to take hold of it and cooperate. Wherever a certain paper—the *American Christian Review*—published in Cincinnati exerts an influence among us, the very idea of organized cooperative effort seems to create alarm for the safety of the Church. But we pray and hope for better times.²²

It must be noticed that the Missionary Society had not yet been identified with the State Convention. They were two distinct groups, yet the Society was fast becoming identical with the Convention in organization and membership.

The name of the state organization of the Disciples of Christ changed its name many times during its history in North Carolina. In 1845 it was called the Bethel Conference and Union Meeting of the Disciples of Christ in North Carolina. In following years it was changed to an Annual Meeting, Annual Conference, and, in 1873, it was

known as the Annual Convention of the Disciples of Christ in North Carolina.

At the Annual Convention of 1878, Dr. Henry Harper introduced resolutions to convert the Convention into a Missionary Meeting. However, there were several steps yet to come before this dream would be realized.

In 1881, there was seen the need for better leadership in the Churches by having a system of resident ministers, or its equivalent in group evangelism. A resolution was adopted that all the churches should be arranged into Evangelical Districts. This "District" plan was put into effect, and many churches had better pastoral supervision.

The Missionary Society was quick to take advantage of this District plan, and to use it to a good advantage. In 1882 it was decided that the Evangelists in each field should "preach a discourse on home and foreign missions during the evangelical year, and collections be taken up for missionary purposes."

In the Convention of the next year, 1883, a committee was appointed by J. J. Harper, the Moderator, to draft a new constitution. Dr. Walsh headed the committee. The new constitution was given the name of the North Carolina Christian Missionary Convention; and that name has lasted to the present day. Dr. Walsh was elected the first president under this constitution.

There were several interesting features about this newly formed organization. Its membership consisted of delegates from the churches and also those contributing to the treasury, on the basis of two dollars per year for annual membership or twenty dollars for life membership. (In 1888 this financial basis was abolished). Also, the local "grouping" plan was to continue in force where there was no objection, and the Convention was to assign a pastor to each group annually. This practice of "assigning" a pastor to a group of churches brought about much dissatisfaction. The churches desired to choose their own ministers instead of accepting one "assigned" to them. Perhaps also there was not always the wisest decisions made in the "assignments." Dr. Walsh pointed out another weakness to this "District" plan. He showed,

among other things, that the Evangelical Committees were often "pressed by preachers and their friends for certain places of districts, deemed by them most desirable, and considerable partiality is shown, and no little log-rolling is mixed up with the whole matter. The best things we can do is to fall back upon the old plan, and let the churches select their own evangelists."²³ In the Convention that met later that same year the "District" plan was abolished, and it was stated that "each congregation belonging to this Convention may adopt such method of supplying itself with preaching as it may deem most practicable."

In the early years of this North Carolina Christian Missionary Convention, special attention was given to extensive evangelising. In 1884, Dr. Walsh was made an evangelist at large. Before his death in 1886 he covered the counties of Hyde, Tyrrell, and Pamlico on this mission.

These organizational advancements which were initiated or fostered by Walsh were probably the contributions which are most concretely noticed today. However, the Disciples of Christ in North Carolina are also benefitted—though perhaps in a more intangible way—by his labors in the fields for the promotion of education, Sunday schools, and the general improvement of the ministry. In all these ways, the betterment of the Disciples of Christ in North Carolina was stimulated more by Dr. John Tomline Walsh than by any other man during that period.

FOOTNOTES ON CHAPTER III

1. *Christian Friend*, June 1853. P. 1.
2. *Ibid.* P. 4.
3. *Disciples Advocate*, August 1858. P. 342.
4. *Christian Friend and Bible Unionist*, April 1855. P. 331.
5. *Christian Baptist*, March 1859. P. 89.
6. *Christian Friend*, September 1853. P. 64.
7. *The Living Age*, November 1884. P. 29.
8. *Christian Baptist*, January 1859. P. 8.
9. *The Living Age*, November, 1884. P. 31.
10. Minutes of 1872.
11. Minutes of 1873.
12. *Watch Tower*, January 1874. P. 127.
13. *Ibid.* P. 128.

14. *Christian Baptist*, June 1859. P. 185.
15. *The Carolina Christian Monthly*, April 1860. P. 93.
16. *Watch Tower*, October 1873. P. 8.
17. *Christian Friend*, January 1854. P. 121.
18. *Ibid.* March 1854. P. 152.
19. *The Living Age*, November 1884. P. 17.
20. *Ibid.* August-September, 1885. P. 170.
21. *Watch Tower*, June 1877. P. 321.
22. *Ibid.* October 1878. P. 233.
23. *The Living Age*, February 1885. P. 76.

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The Friend and Unionist

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The Christian Baptist

The Christian Visitor

The Watch Tower

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