

**THE UNIVERSITY OF CHICAGO.
THE EARLY RELATION AND
SEPARATION OF BAPTISTS AND
DISCIPLES. A DISSERTATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649525157

The University of Chicago. The Early Relation and Separation of Baptists and Disciples. A
Dissertation by Errett Gates

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ERRETT GATES

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THE UNIVERSITY OF CHICAGO
FOUNDED BY JOHN D. ROCKEFELLER

THE EARLY RELATION AND
SEPARATION
OF
BAPTISTS AND DISCIPLES

A DISSERTATION SUBMITTED TO THE FACULTY OF THE
GRADUATE DIVINITY SCHOOL IN CANDIDACY
FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY

(DEPARTMENT OF CHURCH HISTORY)

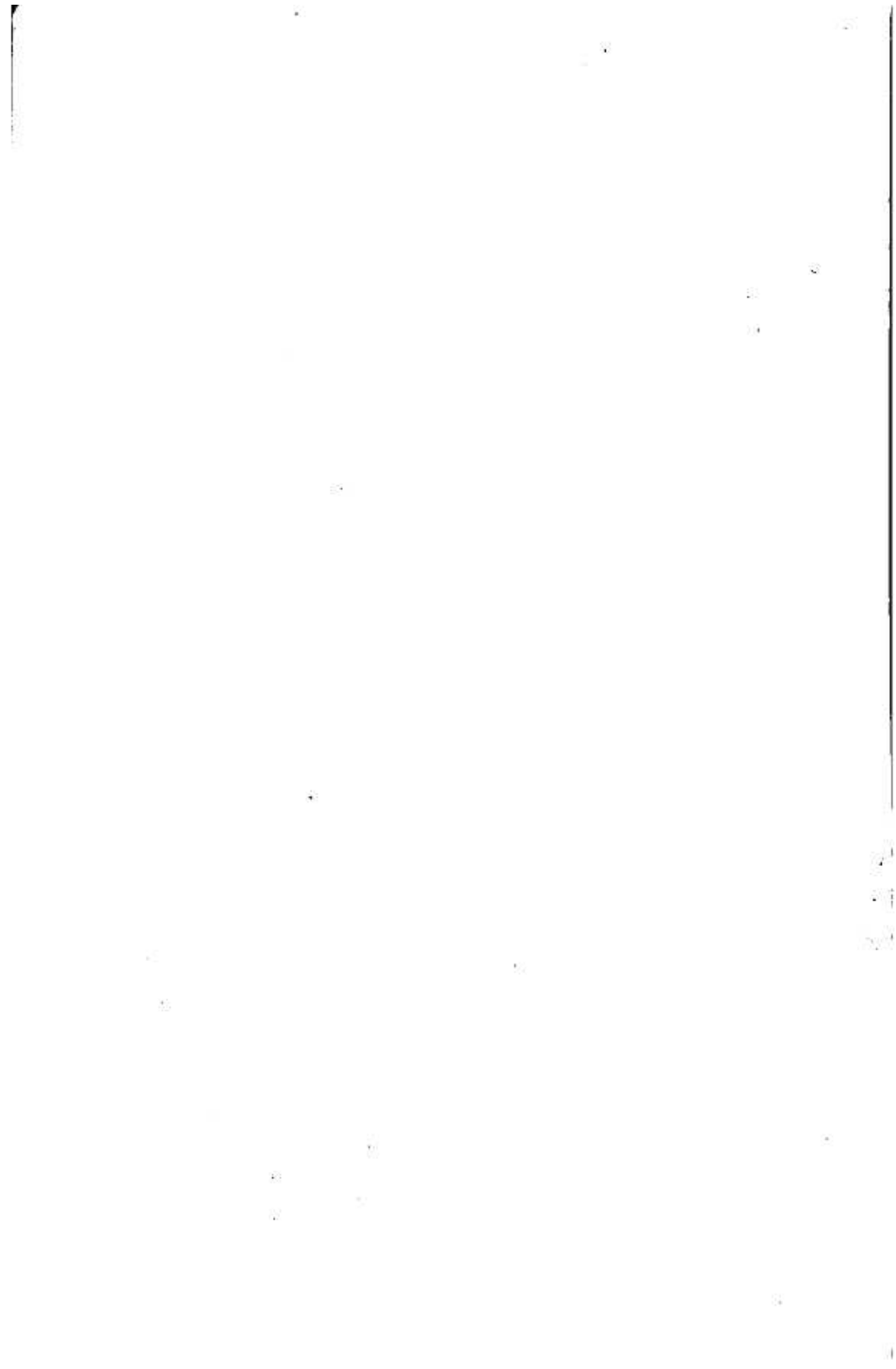
BY
ERRETT GATES

CHICAGO
R. R. DONNELLEY & SONS COMPANY
1904

The Webster Press
R. H. DONNELLY & SONS COMPANY, PRINTERS
CHICAGO

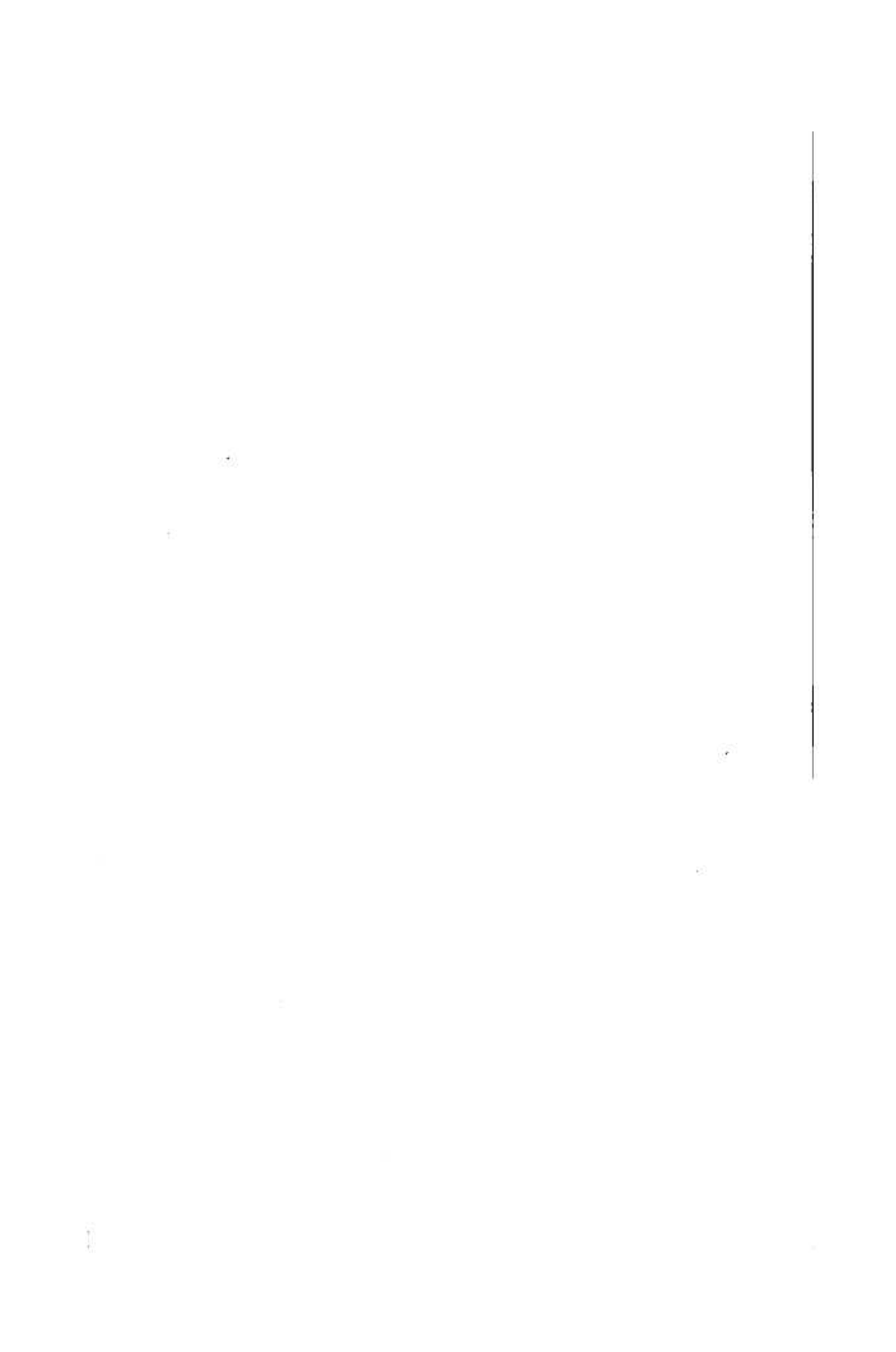
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CHAPTER I.

THE ORIGIN OF THE DISCIPLES OF CHRIST.

Every religious movement owes its origin to some leading person or persons; Protestantism to Luther and Zwingli, Methodism to Wesley. So the Disciples of Christ owe their origin to the joint thought and labors of two men, Thomas and Alexander Campbell, father and son. Various phases and tendencies of a religious movement may be traceable to conditions back of its accredited founder, as many phases of Protestantism to the reformers before the reformation, and many tendencies in Methodism to the Moravians and European Pietists. So there are discernible back of the Campbells, tendencies in religious thought which became dominant forces in their movement. No religious movement arises out of the earth or comes down from heaven regardless of past or present conditions. Single lives combine in themselves scattered tendencies, either hidden or apparent, and concentrate them into a historic movement. It takes then a distinct and traceable course and receives a distinguishing name.

Thomas Campbell was born in County Down, Ireland, February 1, 1763. His father had been in early life a Roman Catholic, but was won over later to the established church of England. In the atmosphere of that religious system Thomas was brought up. He never quite found satisfaction, however, "in serving God according to act of parliament," and soon sought the fellowship of a neighboring Seceder Presbyterian Church. He is said to have passed through a "deep religious experience," in which he found that inward peace and assurance of forgiveness, which he accepted as evidence of an "effectual calling." The moment of his conversion was the moment of his dedication to the ministry. He had received an excellent English education in a military regimental school and became a school teacher.

After his call to the ministry he was urged by some of his Seceder friends to enter the University of Glasgow. After completing his literary course at the University, he passed into the Anti-Burgher Seceder Theological Seminary for his special ministerial training.

¹"Memoirs of Alexander Campbell." Robert Richardson.