

# The Development of the New Apostolic Church From its beginnings



New Apostolic Church



# Preface

Dear Brothers and Sisters, dear Readers,

The roots of the New Apostolic Church date back to the 19th century. Around the year 1830 individuals and groups in England and Scotland prayed for an “outpouring of the Holy Spirit”. These prayers expressed their hope for a renewal of Christian life within the various denominations that they felt had become formal and uninspiring. An “apostolic movement” developed which gradually turned into an organised church after twelve Apostles had been called by prophetically gifted persons between 1832 and 1835. The distinctive feature of what became known as the Catholic Apostolic Church was that it was headed by Apostles who by the laying on of hands dispensed the gift of the Holy Spirit to prepare the believers for the return of Christ, which they expected soon.



In 1863 the congregation in Hamburg separated from the Apostles of the Catholic Apostolic Church. The reasons were fundamental differences of opinion concerning the role of the Apostle ministry in the preparation of believers for the return of Christ and on the possibility of completing the number of Apostles that had by then decreased from twelve to six. On 27 January 1863 Friedrich Wilhelm Schwartz, the bishop in charge of the Hamburg congregation, was excommunicated from the Catholic Apostolic Church. This date is considered the birth of the New Apostolic Church.

In the early years the Hamburg congregations approached the public under various names. More congregations were founded and to avoid confusion with those “apostolic congregations” they had separated from they eventually called themselves “New Apostolic Congregations” in their official correspondence. At the turn from the 19th to the 20th century the Church was called “New Apostolic Congregation” and from about 1930 “New Apostolic Church”. Today the New Apostolic Church has about ten million members worldwide. They meet in more than 60,000 congregations.

This booklet shows important developments in the Catholic Apostolic Church which led to the events in which the New Apostolic Church originated.

With heartfelt greetings yours



Jean-Luc Schneider

# Eschatological expectation and spiritual gifts

**In May 1830 the members of the various religious societies congregated in London as they had done in the years before. The annual conferences were attended by such large numbers of people that the hired hall with its 1,600 seats could often barely hold them. Those who attended were willing to donate considerable sums.**

There were three competing societies for converting the heathen, two for distributing Bibles, others for printing religious tracts, for

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**Cover:**  
Marc Dibowski

erecting schools for the children of the poor and many more. Henry Drummond, a wealthy banker and country gentleman, took a particular interest in three of those societies. One of them collected money to get Bibles printed, another one to propagate Christianity among the Jews. The third one was called the Continental Society.

## Calling out of “Babylon”

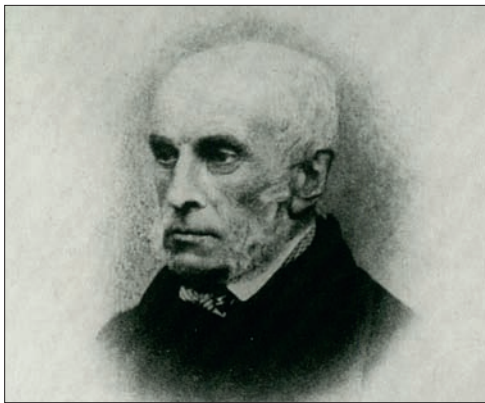
The Continental Society paid so-called agents who were expected to guide people on the European continent (especially in Switzerland, France and Germany) from the false to the true faith. At the annual gathering in May 1825 Drummond had already referred to “the sealed ones” mentioned in Revelation and explained that the agents had to call them out of “the mystical Babylon” (cf. Rev 18, 4). The Continental Society defined the mystical Babylon as Catholicism and new trends in Protestantism that read the Bible as an historical document rather than as divinely inspired in all its parts. The agents were told not to lead the newly converted into a “sect”, but to make them members of the true church. But where was the true church? And who were the “sealed ones”?

At the concourses in May Drummond also met about 50 Christians from various denominations who since 1826 had assembled for one-week conferences at his country house at Albury. They assembled to get ready for the Second Advent by studying biblical prophecies relating to it. This time, in spring 1830, a special theme had come to their attention. There were

reports from Scotland that God Himself spoke through prophets and confirmed their words by miraculous healings. They decided to take time to discuss this, but they considered the matter too important to delay this until their usual time in Advent. So they agreed to meet already in July.

### **An invisible church?**

The Albury circle as they became known was part of a larger “awakening” and those who had been drawn into it wanted to lead their lives by the principles of the gospel. That is why they referred to themselves as Evangelicals. They understood themselves as the truly pious Christians who were united in an invisible church. To become a member of this church they had to be converted which meant that you experienced a complete change of outlook. After this you were a “regenerate” person (or “born again”) and a “child of God”. To them leading a new life did not only mean that through faith they were saved through the merits of Christ, but they felt that deeds had to follow. In addition to daily reading the Bible and



**Henry Drummond (about 1835) – instigator of the Albury conferences and Apostle**

religious tracts they also felt it their duty to convert others and to abstain from sin. Ideally, they strove to lead a life completely without sin.

### **Can human means further the kingdom of Christ?**

Most Evangelicals believed that, through their various activities, the religious societies were in the process of gradually erecting the kingdom of Christ. Soon the missionary societies would convert all heathen nations; other societies would induce people to lead morally objectionable lives and thus the kingdoms of this world would gradually become the kingdom of Christ. At the close of that kingdom Christ would return for judgment.

Since 1820 James Haldane Stewart, a clergyman, who afterwards also attended the Albury conferences, had published various writings in which he pointed out that human means were not sufficient to convert mankind. As a consequence he appealed to the Evangelical believers to pray for a special “outpouring of the Spirit”. That would be the means by which God could make the activities of the religious societies more effective.

### **A special hope for the future**

The members of the Albury circle followed Stewart’s appeals for special prayers. But they went one step further. They taught that human means would remain ineffective and that only a minority would allow themselves to be guided by the Spirit of God. So Christ would soon appear in judgment and only afterwards erect His kingdom.

They believed that a spirit of unbelief had been manifested in the French Revolution when



**Albury Park. Contemporary plate based on a drawing by J. Fletcher**

churches were desecrated and closed and believers executed. Napoleon, they thought, had wanted to subject Britain like other nations to that antichristian rule. God, however, had preserved this “sealed nation” for a special task in His plan.

Like many other interpreters of Revelation since the Reformation, those who participated in the Albury conferences believed the Revelation of John to be an encoded description of the history of the world and the church. They felt they could now work out when the course of history would come to an end. The 1,260 days during which – according to Revelation 12 – the woman clothed with the sun took refuge in the wilderness were interpreted to mean 1,260 years which the true church had to spend in a wilderness condition. Like the Reformers they identified the Pope with the Antichrist who reigned during that period. His fall would not be brought about by the faithful, but by the

powers of this world. In their eyes the year 1793 was the key to the prophecies. In that year the French king Louis XVI. had been executed in the course of the Revolution. They taught that then a new antichristian power – in fidelity or modern unbelief – had begun its reign. On the basis of the seventh chapter of the book of Daniel some of them added another 70 years and hoped that in 1863 the fall of the mystical Babylon would be complete and the New Jerusalem built.

But when would “the voice of the bridegroom and the voice of the bride” (cf. Jeremiah 33:11 and Revelation 22:17) be audible again? Or had the Bridegroom already raised His voice through humble believers in Scotland?

### **Spiritual gifts as signs**

During the May meetings in London there were first reports of events that had happened in Port Glasgow in April 1830. Margareta Mac-

donald who seemed to suffer from a fatal illness had prophesied that there would be another outpouring of the Holy Spirit before the return of Christ. Some days later her brother James Macdonald had received power to heal her through a command to rise from her sickbed.

On the other shore of the river Clyde, at Fernicarry on the Gareloch, Mary Campbell seemed doomed to die of tuberculosis. Some time before she had felt impelled to speak in an unknown tongue. This encouraged her to hope that God would send her to a people to whom she could proclaim the gospel in that language. James Macdonald sent her a letter commanding her to rise from her sickbed. His command reached her (as she reported to her pastor) "with power that no words can describe". She stood upon her feet, leapt about, praised God and on the next morning boarded a paddle steamer for Port Glasgow to show herself to her benefactor.

### The Albury Circle disperses

In their July meeting the members of the Albury circle discussed the reports they had received. Drummond and some others held that the



**Fernicarry House, Mary Campbell's home**



**Apostles' chapel at Albury**

prophecies agreed with their own findings derived from a study of the Scriptures. Others thought the events were diabolical miracles meant to mislead the faithful.

The Albury circle dispersed in disagreement on what to think of the spiritual gifts. There were no more conferences. Henry Drummond had a former coach house next to his mansion converted into a provisional chapel. There he united with some others to pray for more manifestations of spiritual gifts while the rector preached against them in the old village church a few yards away. The same clergyman, Hugh McNeile, had led prayers for a special outpouring of the Spirit while he had been moderator of the Albury conferences. Did he mean to assert now, Drummond asked, that God had not fulfilled his prayers?

# Beginnings of a Catholic Apostolic movement

**The association of believers from different denominations dispersed just as they were starting to receive answers to their prayers for an increased activity of the Holy Spirit. However, the end of the Albury Circle was the beginning of a Catholic Apostolic movement.**

What was one to think of the reported healings in Scotland? Disagreement soon was ripe: Henry Drummond, who had hosted the Albury Conferences, prayed for more spiritual gifts. Hugh McNeile, the Anglican rector of Albury, eventually turned against him.

## Prayers answered

In this the rector was far from alone. A majority of his fellow ministers denied that there could be miracles after the age of the first Apostles. Soon there were suggestions that those who had been healed in Scotland had not really been ill.

Thomas Fancourt at first shared this view. He was a London minister whose daughter had been almost completely bedridden for years. Her spine was deformed and her muscles had weakened. A friend of the family kept praying for the young woman to be healed. One day in October 1830 he asked her whether she believed that God was able to heal her if it pleased Him? When she affirmed her faith in this she was able to stand up and all the visible physical deformations were gone.

## Theologians utter their doubts

Her father knew that this was a miracle. Full of joy he reported this in a letter to a religious periodical. Imagine his dismay when his fellow ministers denied the possibility of a miraculous answer to a prayer, although they did not doubt the facts. They felt sure that God did not interfere with the course of people's lives any more, whereas one of the doctors whom the father consulted testified that the healing "was the result of a peculiar interposition of divine favour and power".

## Irving's prayers left unanswered

But another man's prayers were left unanswered. At thirty Edward Irving had become the pastor of a congregation of Scots in London. His unusual preaching style had made him so popular that on the strength of this the presbytery commissioned a new church building for about 1,800 worshippers. Irving had assisted Drummond in organising the Albury Conferences and had also been delighted over the spiritual gifts.

His hopes for spiritual gifts in his congregation had not yet been fulfilled. When his two-year-old son, Samuel, had fallen seriously ill the congregation joined in prayer with him and his wife, pleading that the boy might live. The parents had already lost two children soon after they had been born. Alas! Samuel died.

## Without sin—like Christ

Irving blamed himself for Samuel's death, thinking that God refused to hear him because

of his sinfulness. How could Christians overcome sin? Referring to His relationship with His Father Christ said: “The Father has not left me alone, for I always do those things that please him” (John 8: 29). Irving wanted to reach the same state. He felt comforted by the fact that Christ was not only true God, but also true Man. He concluded that overcoming must have been as hard for Him as for any other man. But, Irving reasoned, since Christ was also the Son of God He also lived in the perfect power of the Holy Spirit. So He had been able to remain without sin. Now Irving hoped that he and many true Christians would receive the Holy Spirit in such power that they could pray to God without sin and work miracles.

### “Babylon” within Irving’s Church

Regardless of his worries about the bad state of Christendom as a whole, Irving had for many years believed that the Holy Spirit could better be active in his own denomination—the Church of Scotland—than in others. Meanwhile, however, he was deeply worried, wondering whether the Holy Spirit had ceased to guide the Church of Scotland.

His concern was motivated by proceedings against three ministers. While the General Assembly of the Church of Scotland considered the pleadings for and against three of his friends, Irving hoped to support them by prayer meetings he held in his church in London. Also



Albury Park today



these prayers were not answered as Irving had hoped for. The accused were forbidden to act as ministers of the Church of Scotland.

From this Irving concluded that the Church of Scotland had also left God's ways. So, if all Christians were in the spiritual Babylon (cf. Revelation 18: 2–4) every individual minister was responsible to Christ that his flock did not remain there. Referring to the first three chapters of the Revelation to John he interpreted his position as that of an Angel of the Church (meaning a local church or congregation) who was responsible to Christ alone. He was supported by some other ministers who also saw themselves as Angels of Churches and felt it their duty to guide their flocks out of Babylon.



Edward Irving

## Speaking in tongues

Words in an unknown language: what was one to make of the things that were happening in those prayer meetings led by Edward Irving, and even before that in Scotland?

At the start, the people involved believed that the unknown languages were to be assessed in a manner similar to the miracle of Pentecost, as recorded in Acts 2. With the outpouring of the Holy Spirit the listeners at that time were addressed in their respective mother tongues.

Soon it became clear, however, that no one could understand this “speaking in tongues”. Eventually they came to realise that Apostle Paul had also written about such languages in chapter 14 of his first epistle to the Corinthians. There Paul distinguished speaking in tongues (or glossolalia) from the kind of prophecy that was understandable to all in the congregation. But why would God speak to them in words they could not understand? The way they explained it was that those who had previously been proud of their reason and understanding would first have to learn that, in the eyes of God, they were like newborn babies, to whom God would speak “with stammering lips and another tongue” (Isaiah 28: 11).



**The Regent Square church built for Edward Irving**

### **Speaking in tongues and prophesying**

Irving continued his prayer meetings. Together his followers prayed for spiritual gifts. In the course of the summer some participants spoke in unknown tongues, but also in intelligible words. They sensed that those words were given to them and were convinced that they were inspired by the Holy Spirit. Irving did his best to make sure that it really was the case. At first Irving did not want to permit speaking in tongues and prophesying in the regular services, but he finally gave in. As was to be expected, there were negative reports in the newspapers and the curious came and disturbed the services.

### **Attracted by the spiritual gifts**

Not only the curious came, but also people who hoped that the spiritual gifts might be interpreted as signs pointing to a still more wonderful activity of the Holy Spirit, for many prophecies referred to Apostles. Some of those who came later served as Apostles and prophets. Before they could do so, they still had much to learn.

# God gives an Apostle

**He longed for the restoration of the Apostle ministry and finally became the first Apostle in modern times: John Bate Cardale. The course of events leading up to it was not always straightforward.**

In 1830 the solicitor Cardale had read the contradictory reports about miraculous healings, speaking in tongues and prophesying. Accompanied by two doctors and his sisters Mary Ann and Emily he had travelled to Scotland to find out for himself. As a result he felt convinced that the spiritual gifts were genuine and he said so in a report published with his name and address added. Cardale had not belonged to the Albury Circle or Edward Irving's congregation, but now he came into contact with the budding Catholic Apostolic movement. His wife Emma along with his two sisters began to prophesy.

The young husband and father felt sure: The gifted persons were moved by God's Spirit. Baptist Noel, his Anglican pastor, refused to believe so. Noel's answer to Cardale's pleas was: If there were prophets again one might also assume that Apostles, too, would become active, which he considered absurd. Cardale thought differently. When listening to the prophecies he gave special attention to any hints about Apostles. He felt less and less at home in his Anglican congregation and so he joined Irving's church in summer 1832.

## Confusion of Spirits

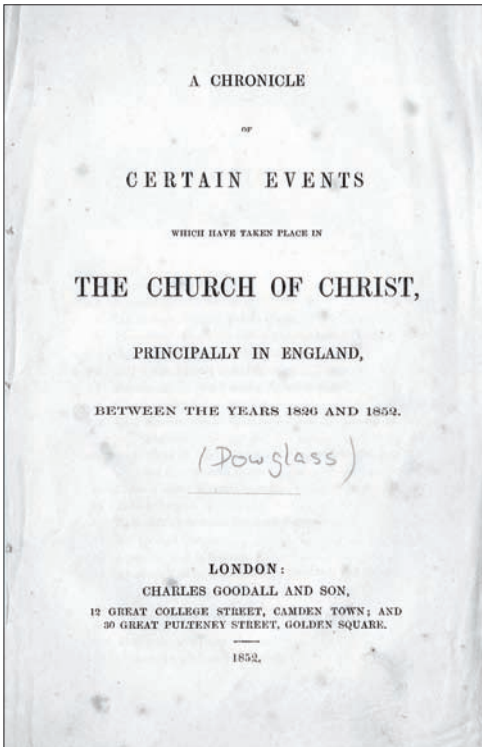
Irving relied much on prophecies uttered by Emily Cardale and Mary Campbell, who had



**John Bate Cardale (about 1870)**

been miraculously healed in Scotland and who had now come to London as the newly wed Mrs. Caird. Soon Edward Oliver Taplin, who in 1833 became the first ordained prophet, achieved prominence. Some others were forbidden to prophesy in the church because Irving realized that they were false prophets.

Irving was not sure, however, what to think of a certain Robert Baxter. Whenever the Doncaster based solicitor came down to London on business he joined the gatherings of the prophetically gifted persons. His prophecies were rather spectacular. Irving wondered if this was because Baxter was not an ordinary



**In 1852 the Angel Evangelist Thomas Douglas published a history of the work under Apos-tles in Britain**

prophet, but an Apostle. Who might have the gift to find this out? Irving was manifestly unable to do so. This became clear when Robert Baxter, who he had thought would be the expected Apostle, suddenly declared that all the spiritual manifestations were acted in error.

**An End and a new Beginning**

Irving was told of Baxter's change of mind when he was due to leave for proceedings in which an attempt at arbitration was made between his position and that taken by the trustees of the church that had been built for him. By now the congregation was split.

Tongues and prophecies had attracted many new members, but many members of the original congregation simply wanted to have quiet and peaceful services. So the trustees told Irving to choose between two alternatives: If he put an end to the activities of the prophets he would be allowed to stay. If not, he would have to leave. Cardale acted as Irving's solicitor – but in vain.

As a consequence, the doors of the church were locked against Irving and his followers when they arrived for service on 4 May 1832. Irving held open air services and then moved to the Horse Bazaar, a former auction hall for horses. 200 members of his former congregation left with him; soon the new congregation comprised 800 members. After their disappointments Irving and those who had stood by him hoped for an Apostle even more intensely. In August Cardale joined the exiled congregation.

The believers wanted to collect money to erect a simple chapel, but prophecies forbade them to do so. A hired hall would be sufficient until Christ's return, they said. Soon they found a former picture gallery in Newman Street, not far away from the place where they had formerly met. The congregation moved in on 19 October 1832.

**An Apostle finds his Position**

Several prophecies indicated that John Bate Cardale was an Apostle and they called on him to dispense the Holy Spirit. Cardale felt sure that above all he had to believe that he was an Apostle indeed. He also knew: Someone had to discern the spirits speaking through the prophets. And he realized: This was one of his tasks as an Apostle.

Note upon Page. 15. &c

I presume that any historical record of this work is rather  
the a dry Catalogue of facts - <sup>mostly for mended to inform of the chief incidents</sup> ~~rather~~ <sup>rather</sup> ~~should have the object of~~  
commendating the work to the Reader. In the latter point of view  
it has always appeared to me that the most striking proof that this  
work is from God is the wonderful connexion & relation which has  
been developed between parts isolated in time. That which is  
pounded out at the close of the 3<sup>d</sup> Part of the Readings <sup>in purity of the design</sup> ~~as respects the~~  
<sup>character of the</sup> ~~design~~ is equally observable in the development history of the work  
- viz the gradual development of one connected whole proving  
an unity of design - and yet the absence of design on the parts of the  
instruments employed -

The first called Apottle was called in 1832.. before  
Mr Irving got into Newman Street - at a Meeting for prayer in Mr  
Dowglass's house. ~~The first ordination was that of Mr Conrad~~  
~~Evangelist. At that time the necessity for ordinations had not been spoken~~  
of nor I believe thought of. It was the gift of the Holy Ghost for teaching,  
of the office of the Apottle as instrumental for that purpose which was  
present to the mind, when first the word "Apottle" found utterance & met  
with response in the mind of many who had not even formed a  
conception of the revival of the office. Still, whether for ordination  
or for healing the office was not brought into operation - until in

Extract from Cardale's comments on Dowglass's Church History

© Mark Cartwright

Cardale found that he could not simply do what Baxter and Irving had taught their followers to expect. They waited for him to lay hands upon them and thus enable them to speak in tongues, prophesy and heal the sick. To become free of sin like Jesus, perform miracles like him – that was what they hoped for. With those gifts of the Spirit they would go to the nations, preach and gather the church of the

latter days. Then, three and a half years later Christ could appear.

Cardale did not know what to expect before Christ's second coming. But he noticed that God did not lead him as Irving and his fellow worshippers expected. He did not even perform his first apostolic act in Irving's congregation, but at Albury where he had

been invited to spend the festive season with the Drummond family. On Christmas Eve 1832 he felt inwardly urged to ordain William Rennie Caird into the ministry of Evangelist by the laying on of hands. Two days later, acting on words spoken by the prophet Taplin, he ordained Henry Drummond as Angel (Bishop) of the church gathered by him at Albury

So there developed a church with a hierarchy of ministries before the apostolic laying on of hands for sealing took place for the first time in

1847. Before that, the church learnt: The ministries as God's gifts for His church were of greater importance than the gifts of the spirit given to some individuals. Apostles head to be heads of the church and maintain the right order therein.

All this was yet unknown to Cardale. Step by step he found his way led by prophecies. He trusted in God's plan and was sure: God wanted him to be His Apostle.

## When and how was Cardale called to the Apostleship?

The Answers to this question were written many years after the actual event. They do not agree on the actual date.

Mary Ann Cardale wrote in a much later letter that on 7 November 1832 her mother had been praying to God that He might give the Holy Spirit. When doing so he had been approached by Henry Drummond saying: "Convey it, convey it, for art thou not an Apostle?"

In 1851 Cardale wrote comments on Thomas Dowglass's manuscript for a short history of the Catholic Apostolic Church. This document was found in 2010 among the manuscripts preserved by one of his descendants. There Cardale states that he was called to be an Apostle before Irving's church moved into Newman Street (19 October 1832). He may possibly have thought of a prophecy in which it was said "that the Lord would use him as a minister to gather the people together and bring them under rule".

Cardale's notes of 1851 distinguish between a ministration of the Spirit for sealing and a ministration of the Spirit in ordination. In Irving's congregation they had only expected the "gift of the Holy Ghost for sealing", and the word "Apostle" had first been mentioned in that context. But Cardale also saw an Apostle as a ruler of the church who ordains into ministries. So one may suppose that he already understood the prophecy uttered in August as a call to the apostolic ministry

The author and Evangelist Thomas Dowglass concluded from Cardale's hints: The ministry of Apostle has gradually developed without human planning, but directed by God.

# A Church ruled by Apostles

**It is Sunday morning on 14 July 1835. In the Central Church in London a large congregation has gathered, waiting for the Lord to give them the twelfth Apostle. They feel sure that this is the day when it must happen. However, they are kept on tenterhooks for hours.**

The date had been appointed by prophecy three and a half years before and recently confirmed. For seven days they had gathered to offer up their prayers in anticipation of the great event. They could hardly wait for David Dow, the twelfth Apostle, to arrive.

## **Twelve: the perfect number**

In June Apostle Cardale had travelled to Scotland to summon David Dow and his brother William to come down to London and take up their places as Apostles. William had readily complied, David was riddled by doubt. He hid from the messengers sent to find him, but news had arrived that he was now in London. Would he overcome his doubt?

In the afternoon of 14 July 1835 the congregation reassembled. David Dow did not join them. Two proven Angels (Bishops of congregations) were called to stand before the congregation. One of them, David MacKenzie, was called to be the twelfth Apostle by a prophecy uttered through Edward Oliver Taplin. Many events had led up to this day

## **Cardale and Irving**

After Cardale had performed the first ordinations at Albury on Christmas 1832, he also

exercised his apostolic office in his home congregation in London. This was brought about by events in Scotland. In March 1833 Edward Irving was summoned to appear before the presbytery in his hometown Annan and they deposed him from his ministry in the Church of Scotland. In a prophecy he was told to wait for apostolic ordination, which he received through Cardale on 5 April. From then on until his death on 8 December 1834, he was the Angel (Bishop) in charge of the church in Newman Street, London.

## **Ruled by Apostles**

Even before Cardale ordained Irving as Angel of the church, he had laid hands on Taplin and ordained him a Prophet ranking as an Angel. If it had seemed until then that prophets were given directly by God it was now made clear that a prophet also received his ministry through an Apostle.

Cardale's sphere of action did not remain restricted to just two churches, and Drummond's call to the apostleship in September 1833 was the first step in creating an apostolic college. By 14 July 1835 there were 24 churches with Angels who had been ordained by Apostles and submitted to their authority

## **The "Seven Churches" as a model**

Special importance was attached to the churches in London. Prophecies urged that there should be seven churches in London. They were to be a model demonstrating the order in which people in all Christian nations would soon unite in a church fashioned by the Holy Spirit.



**Duncan MacKenzie, the twelfth Apostle (Drawing A.W.)**

Four ministers with their congregations joined the fellowship of the Apostles. Three churches were still missing, and for them Angels were called and ordained who then gathered members.

The ministers of the Seven Churches assembled as the “Council of Zion”. The Apostles jointly presided there. The ministers making up this council—and many more ministers and members from various places—had assembled when Duncan MacKenzie took up his position as the twelfth Apostle.

### **The “separation” of the Apostles**

Since David MacKenzie was Angel of Islington (just north of Central London) a successor was found and ordained at once. The Angels of the Seven Churches were to perform a special work: they had to “separate” the Apostles. In the evening of this eventful day they laid their hands on the twelve Apostles. By this deed,

acted on behalf of the whole Church, they witnessed that from then on the Apostles were “separated”, meaning that they did not owe any obedience to any other Christian authority

### **Waiting to be “sent forth”**

The Apostles were to be a blessing to all Christians and rule the “Church Universal”. However, after their “separation” they were still waiting to be “sent forth” to all Christians. They expected to receive special and miraculous power through this for what they were to do. They believed that they could not yet be sent forth because they were like a new-born child. They had to be nourished by the Church, symbolised by the Seven Churches of London. They thought that during that time of preparation they were to remain hidden to the world, residing at Albury.

What were they waiting for? To answer this question we must understand their particular view of the biblical Apostle ministry. They believed that Peter and the eleven Apostles had been given to the Jews. The Jews as a nation, however, had not accepted them. So God had set the Jewish nation aside and turned to the Gentiles.

### **Apostles must lead the Church to perfection**

As the British Apostles saw it, Paul had been sent to the Gentiles and had initially performed his office in full apostolic authority. They believed that he had encountered more and more resistance in the churches he had founded. According to their understanding, Paul’s office of Apostle had become “bound” so that he could not perform it to its full extent. As they saw it, after a time of decay God had



| Name              | Location    | Date            | Notes              |
|-------------------|-------------|-----------------|--------------------|
| Miler             | Protopopate | 13 May 1833     | JBC                |
| Tudor             | Brighton    | 29 Dec. "       | JBC H.D.           |
| Hoblich           | Chatham     | 2 Jan 34        | JBC                |
| Armstrong         | Southwark   | 21 Jan. "       | JBC or H.D.        |
| Farrar            | Chelsea     |                 |                    |
| Sitwell           | Lough       | 8 March         | JBC or H.D.        |
| Tait              | Edinburgh   | 21 -            | JBC - H.D. present |
| Mr Tait           | Greenwich   | 26 April 10 May | H.D. JBC (Chair)   |
| Wm Dow            | Kirkcaldy   | 1 June          |                    |
| Hunter            | Byford      | 19 June         | H.D. on his return |
| T. Thompson       | Southampton | 25 Sept.        | JBC or H.D. both   |
| T. Mackenzie      | Edinburgh   | 7 Oct.          | do -               |
| A. Bayford        | Lymington   | 17 Dec.         | do -               |
| H Dalton          | Birmingham  | 25 Feb 35.      | do -               |
| T. Gosser         | Wells       | 2 April         | S. Perceval        |
| J. Henderson      | Pastry      | 22.             | H Drummond         |
| J. Wells          | Cambridge   | 26.             | Armstrong          |
| W. Gambier        | Newport     | 8 May.          | JBC                |
| Wm Farrar         | Dumfries    | 12. -           | H Drummond         |
| Mr. Johnson       | Perth       | 14 -            | do                 |
| Mr. Stone         | Melksham    | 28.             | S. Perceval        |
| Heath             | }           | 3 June          | JBC - H.D. present |
| Horn              |             |                 |                    |
| Sutton            |             |                 |                    |
| Waller            | Dublin      | 22 June         | JBC                |
| Harrison          |             | 28. -           |                    |
| David Hoar        | Lough       | 1 July          | JBC                |
| John Buckley      | Lough       | 5. -            |                    |
| Richard & Douglas | Birmingham  |                 |                    |

In 1851 Apostle Cardale drafted a list for Thomas Dowglasse to help him with his chronicles. In it he noted when the first Angels had been ordained. He also noted, to the best of his knowledge, whether it had been he (JBC) or Henry Drummond (HD) who had ordained them. Two Angels were ordained by Apostle Sitwell and one other by Apostle Armstrong.

It is certain that Apostle Cardale (JBC) ordained thirteen Angels and that Drummond had ordained six. In six other cases where Drummond had also been present, Cardale was unable to recall which of them had performed the ordination. The ordinations on 3 July 1835 were performed by Cardale in the presence of some other Apostles.

The Apostles Armstrong, Dalton, Dow, Sitwell, and Tudor were first ordained as Angels, and were later succeeded by other Angels whose ordination dates also appear. In a few cases, there were ordinations of Angels who had yet to gather congregations.

given the church the full number of twelve Gentile Apostles on 14 July 1835 and they were now to lead the Church to its perfection, making her ready to meet her Bridegroom at Christ's Second Coming.

They believed that the expected sending forth of Apostles would put an end to the bondage and weakness that was still characteristic of the Gentile apostleship. The British Apostles expected a day to arrive when they would at

last act in the full power of their ministry and lead a large number of Christians to meet the Lord.

### The bonds must be broken

They were facing a formidable task. Would they succeed where Paul (as they saw it) had failed? This was possible, they thought, if at last the "bonds" were broken which had restricted the exercise of the apostolic office since the time of Paul.

# Apostles seeking further light on their mission

**Twelve men have had faith to accept their mission to serve as Apostles of the Lord. For the time being they minister to a comparatively small number of believers. While waiting to be sent out, they seek further light on God's will concerning the church's future course.**

The spiritual gifts in Scotland and England paved the way for a course of events starting in 1832 when the first Apostle took up his office. More Apostles were called and on 14 July 1832 the Twelve were "separated" as Apostles of the Lord. After that date they retired to Albury. In doing so they gave up their professions, left the accustomed surroundings and, together with their families, moved into vacant cottages originally built for agricultural labourers on Henry Drummond's estate.

## Prophets to open up the Bible

It was a time of preparation for their future task. Seven Prophets had been ordained to help them understand God's will, Edward Oliver Taplin holding a prominent place among them as their "Pillar". The Apostles believed that by these means God would reveal great secrets still hidden in the words of the Bible. So they met in Drummond's library on 1 January 1836 seeking "light" on the first chapter of Genesis and then turned their attention to the next chapter.

They were convinced that God acted according to a fixed pattern – in creation, in the way he revealed himself to the patriarchs and to the

people of Israel. And they felt sure that he would direct their activities according to the same pattern.

## Apostles to lead out of Babylon

In the course of this prophetic interpretation of the Bible they developed a magnificent image of the church as it would once be. All prophecies were founded on the idea that Babylon was a cipher standing for Christianity in a state of division and confusion. The Apostles were to lead Christians out of Babylon and lay the foundations for the rebuilding of Jerusalem. They interpreted this to mean that after the fall of spiritual Babylon large numbers of Christians would be gathered into a unified work headed by Apostles.

## Congregations containing 3,000 members expected

The candlestick with a stem and six branches prescribed to be placed in the Mosaic tabernacle was taken to symbolize the ministry of a local "church" or congregation. This meant that a fully developed local church was to have an Angel and six Elders, and each of them was to have a "Help". In addition there were to be 36 Priests – adding up to 50 ministers acting in a priestly capacity – one for at least 50 communicants or adult members. So a fully developed church was to consist of at least 2,500 communicants, but 3,000 were expected to be the normal number. In addition, each Angel of a church was to preside over four "homs". These were taken to



The photo—a retrospective collage—shows the Apostles of the Catholic Apostolic Church. From left to right: Henry Drummond, John Tudor, Henry King Church, Henry Dalton, Francis Sitwell, William Dow, Thomas Carlyle, Francis Valentine Woodhouse (at rear), John Bate Cardale (in front), Spencer Perceval, and Nicholas Armstrong. Duncan MacKenzie is missing from the photo.

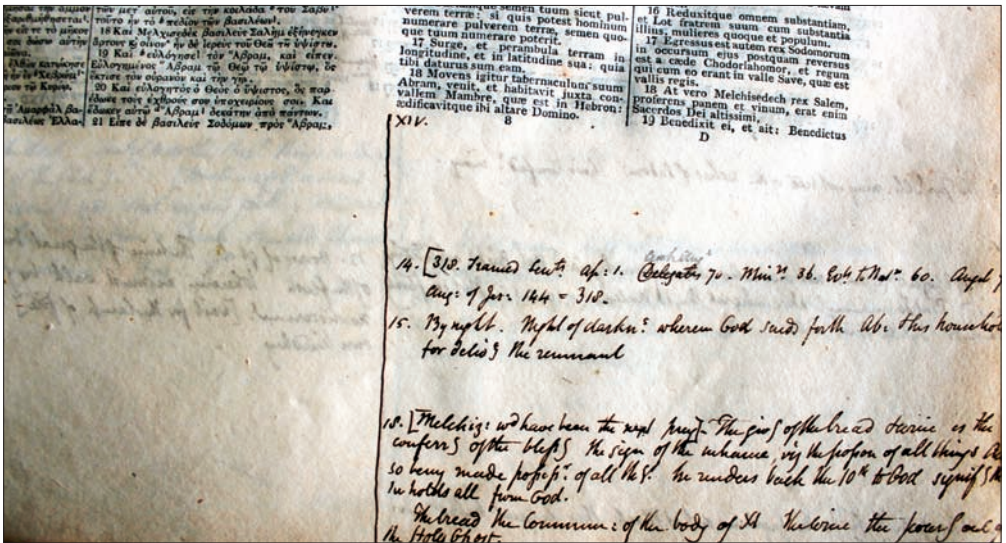
be congregations of a similar size as the mother churches.

A rough estimate of the expected membership of the Seven Churches of London and four “horns” each adds up to about 100,000 communicants. This was equal to about one tenth of London’s inhabitants at that time. Similar percentages were expected everywhere else in the country.

### One of ten Christians a follower of the Apostles

The huge dimensions of the future work corresponded with their interpretation of the eleventh chapter of the Revelation given to

John. The churches (meaning the various local congregations of the “universal church”) were understood to correspond to the Two Witnesses whose ministry is described there. As they saw it, those Two Witnesses had been “slain” after the first apostolic time and now, after 1260 years in which the true church had remained invisible, the time of their resurrection had arrived. Soon the day would come when (according to Revelation 11:13) a great earthquake would happen and the tenth part of the great city, the spiritual Babylon, would fall. At that time they understood this to mean that ten per cent of all Christians would unite in a church led by Apostles. They felt that they had to get ready for that time.



In this Bible Apostle Cardale noted prophetic interpretations of Old Testament texts in 1836.

### Twelve Apostles and their helpers

From the Table of Nations in Genesis 10 and the ensuing account of the confusion of languages as a consequence of building the Tower of Babel they concluded that there are twelve tribes and seventy nations among Christians. An Apostle was to be sent to each of those “tribes”. Since they expected the work to take large dimensions the Apostles (whose number was to be limited to twelve at a time) were to be assisted by 70 “Apostles’ delegates”. The Seventy were taken to mean men authorized by the Apostles. They considered Timothy and Titus such men exercising authority delegated to them by Paul who, they thought, had commissioned them to seal, ordain and “rule” the church. What they did was only valid because the Apostle had delegated those apostolic functions to them. In a way they were “apostle helpers” who could not act without specific instructions given by the Apostle in charge of the “tribe”.

In their ministry in the “universal church” the Apostles were to be assisted by sixty “Evangelists to the Nations”, twelve Prophets, twelve Evangelists and twelve Pastors (Shepherds). The Angels of the Seven Churches in London were also directly responsible to the college of Apostles. In future twelve Angels in each of the twelve “tribes” were to be added, and those 144 Angels, jointly with the apostles, were to form the “Council of Jerusalem”.

### Christians to make up their minds

For the time being, however, there were only very few ministers of the “universal church” to support the twelve Apostles in their work for the universal church. But this state of affairs was considered temporary since the Apostles saw themselves in a state of getting ready for the day when they would be sent out. When that day arrived all true Christians and the faithful clergy would have to answer the call to leave the spiritual Babylon.

They also stated this view in a long printed "Testimony" completed in 1836. This will be discussed more fully in the next article of this series.

### Translation or the fire of tribulation

The Apostles and those who supported their work held conservative views both in ecclesiastical affairs and in politics. They themselves did not want to destroy the ecclesiastical and social order, but they considered those "ordinances" once established by God as institutions that were doomed to perish as a consequence of the sins of the men in authority. In the great French Revolution of 1789 to 1815 the agents of revolution had already brought about the fall of many monarchs and ecclesiastical dignitaries. More or less parallel to the Apostles being sent in the full power of their ministry those agents of revolution would grow stronger and destroy everything that tied people to the old order of things. Then there would be a short period in which the faithful remnant of Christians would join with the Apostles. After that the Antichrist would rule the world in the time of the Great Tribulation.

Those sealed by Apostles would be the firstfruits of God's harvest, protected from that tribulation. Others, who had been unable to accept the Apostles, would be refined by the fire of tribulation. After the judgment on the



**The College of Apostles (without Duncan MacKenzie)**

Antichrist they would be gathered as the great harvest. By the Mosaic Law the firstfruits of the harvest were to be offered up to the Lord before it was permitted to reap the harvest of grain. In this they saw the distinction "foeshadowed" which they found in Revelation (chapters 7 and 14) where the 144,000 sealed firstfruits precede the uncountable number of those who have come out of the great tribulation.

# The Testimony – Admonition and invitation

**The Testimony of the British Apostles has often been mentioned. In 1871 the Catholic Apostolic theologian Ernst Adolf Rossteuscher called it “the most important piece of all the church documents that were produced after the last piece included in the New Testament.” However, in 1847 Apostle Woodhouse had written that he only considered it a document reflecting “the state of things” in 1836 “so far as God gave His servants discernment thereof”.**

## **A message to all Christian authorities**

The Testimony was published in 1837. It did not carry a title, but began with an address: “To the Patriarchs, Archbishops, Bishops, and others in places of chief rule over the Church of Christ throughout the earth, and to the Emperors, Kings, Sovereign Princes, and Chief Governors over the nations of the baptised”. It had come into existence because the prophets called for “a testimony against Babylon”. “Babylon”, that was the term used to describe a state of disorder which, as the authors thought, prevailed not only in the churches, but also in the states that were no longer ruled in conformity to Christian principles.

## **All ecclesiastical ministries approved?**

The Apostles had already addressed a “lesser” Testimony to the Anglican clergy before they wrote down the “catholic” or “great” Testimony. The “lesser” Testimony had already contained much that was later included in the “catholic” Testimony. The testimony ad-

ressed to the Anglican clergy had been officially approved on Christmas Day 1835, and from January 1836 the Evangelists knocked at the doors of the vicarages in London and other parts of England. They wanted to open the clerics’ minds to the idea that they and their flocks were to follow the Apostles. Many remained indifferent. One however, George Bellet, became angry. The same persons, he said, who were now knocking at his door, had only lately spread the message that he and his fellow pastors were not properly ordained because only Apostles, not Bishops, could ordain ministers. And now they declared that God did not want to pass him and his ordination by.

Bellet doubted the sincerity of what those messengers told him. Their message seemed too contradictory. But a close reading of the Testimonies will resolve the apparent contradiction. We find the explanation that Christians had sought for a substitute for apostolic ordination when the Apostle ministry had ceased. They had then decided that Bishops could ordain ministers. That had not really been God’s will, the British Apostles wrote in their Testimonies, but God had permitted it—and had also acted through those ministers, though in a reduced manner.

Now, they said, there were Apostles again, but they had not yet been sent and could therefore not act in the full power of their ministry and so prove their divine commission. Soon, however they would be sent, and then every minister

would have to make up his mind if he would follow the Apostles and thus protect his flock from the divine judgement in the end-time.

### **Impurity of the Church – healing or demolishing**

The Apostles did not really expect that their message to the Christian nations would avert the judgment over “Babylon”. Christendom was not the “One, Holy, Catholic and Apostolic Church” of the Nicene-Constantinopolitan Creed, but rather consisted of a variety of “sects”. The Apostles believed that the church structure formed by those “sects” was to be treated according to the rules found in Leviticus chapter 14 on the treatment of the leprous plague in a house. There it says that one must first try to heal the leprosy and save the building. That was the reason for publishing the Testimony. If one failed to heal the leprosy, the house had to be pulled down and the materials taken to “an unclean place”.

Apostle Cardale commented on this: “We would have healed Babylon, but she would not be healed” (cf. Jeremiah 51: 9). Apostle Woodhouse stressed Jeremiah’s conclusion: “Forsake her, and let us go every one into his own country!” Members of the Albury Circle had already linked this Scripture with the summons in Revelation: “Come out of her my people, lest you share in her sins, and lest you receive of her plagues” (Revelation 18: 4). The Apostles published their Testimony as an appeal to leave the ecclesiastical Babylon when the time was ripe. They had already come to the conclusion that the ecclesiastical “Babylon” would not be healed before they had written down the Catholic Testimony. They just had to prove that “this work [under

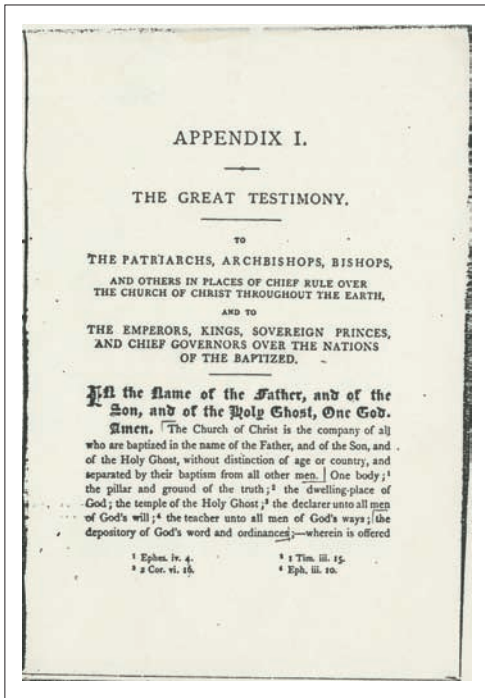
Apostles] has been hitherto no undermining ... of those in authority”, as Apostle Woodhouse wrote ten years later:

### **No new sect, but God’s own work**

The work led by Apostles, they declared, “is not a new sect; it is God’s work for imparting his blessing to the whole of Christendom, the baptised world.” (Section 113) They pointed out a difference between the apostolic congregations, whose ministers, they felt sure, had been given by God, and other fellowships whom they considered “synagogues of Antichrist, presided over by heads chosen of the people.” (Section 113)

One may feel this to be contrary to the definition of “church” which is given at the beginning of the Testimony: “The Church of Christ is the company of all who are baptised in the name of the Father and of the Son, and of the Holy Ghost, without distinction of age or country, and separated by their baptism from all other men.”

This apparent contradiction can be resolved if we see these words as defining the ideal view of “church”, which is in turn compared to the church as it had actually become in the course of its history—a church which is not one body but composed of “sects”. Under Apostles the true church had once again become visible, they thought. They did not expect that all the baptised would follow the Apostles. They thought that about ten per cent of the Christians living would make up a “faithful remnant” and join the work of deliverance from the latter day judgments, which was led by Apostles. Those people would be gathered not so much by miracles, but mainly through



### The Testimony

the word of God: “By the words of truth and life He is separating the spiritual ĩmnannt from the mass of profession throughout Christendom.” (Section 116)

### Baptism demands responsibility

The Apostles did not think of themselves as founders of a new denomination, but as restorers of the church as it was constituted at Pentecost. They called upon the members of all other denominations to enter into this reconstituted church. This is how they argued:

“To have poured out the Holy Ghost on any one of the various sects, would have been to vindicate that one, when all had failed; to have poured out the Holy Ghost on all, would have

been to confirm each in its separateness and self-complacency. But God’s purpose hath been to raise up Apostles and Pophets, laying again the ancient foundations; to ĩrebuild thereon His spiritual temple; from thence to send His messengers; thither to invite, and there to bless all His children.” (Section 118)

If one had been baptiz’d one was not permitted to remain neutral towards the Apostles’ call. “If the Lord be again sending forth Apostles and Prophets to His Church, and the baptiz’d ĩject and persecute them, they thereby proclaim themselves apostate. And thus the light shall make manifest the darkness.” (Section 120)

### Lasting or temporary importance?

Why was the Catholic Testimony considered the expression of a past state of affairs in 1847, but referred to as a declaration of lasting importance a quarter of a century later? Developments in the history of the Apostolic Work help to explain this change. The twelve-fold Apostle unity was lost in 1841 and could not be restored in the years that followed. So the Testimony was the only published document authorised by all twelve Apostles. By 1871 there had been controversies in which both sides referred to this document—and both had found passages to support their views.



# A crisis and a new beginning

**The Apostles were waiting to be sent out. Eight of them wanted to explore the countries they would be working in and travelled there. At their return they had to face diverging views of the Church's future course. Two Apostles went their separate ways. Did this mean that the work of Apostles had come to an end?**

## **The “tribes” and the Apostles' chapel**

In June 1836 a prophecy spoken by Apostle Drummond initiated the division of the European Christians into twelve “tribes”. Each Apostle was to be in charge of a “tribe” and his first task was to acquaint himself with it. They found this prefigured in the spies sent into Canaan. The Apostles and their travelling companions were to “look for gold” — meaning that they were to find out what elements of the original Christian teachings had been retained.

Eight Apostles went abroad to explore the countries assigned to them and four remained at Albury. In the meantime Apostle Drummond had an Apostles' chapel erected there at his own cost. In imitation of some cathedrals he had an octagonal chapter house added to it.

## **Who leads the church?**

The chapel was just reaching completion when the work that God wanted to do through Apostles entered a time of crisis. There was dissension regarding the relationship between the Apostles and the church council called the “Council of Zion”. A significant number of ministers thought that the Council of Zion was a kind of church parliament and that the

Apostles were church officers that had to implement the decisions made in that parliament. The Apostles, on the other hand, claimed to be called by God to make the rules. They acknowledged the Council as an advisory body helping them to find the right decisions.

As a consequence of these conflicting claims the meetings of the Council of Zion were adjourned indefinitely and never resumed. In looking back Cardale thought the conflict could have been avoided if the Apostles – before going on their travels – had drawn up definite rules defining the respective positions of the College of Apostles and the Council of Zion.



**The Council Room with the octagonal table. The seat across from the door was reserved for Christ. The side of the table next to the door could be opened so that the clerks could reach their seats in the centre. The six remaining sides were occupied by two Apostles each.**

### Loss of the twelve-fold Apostle unity

The Apostles succeeded in affirming their claims, but Apostle MacKenzie did not think the Apostles justified in claiming those high privileges before they were sent out. So he refused to put his signature to the collective statement drawn up by the Apostles. He stayed at Albury for further talks, but finally no

longer saw himself able to exercise his office of Apostle. Shortly before his death he spoke of himself as the weakest of the Lord's Apostles.

Apostle Dalton left Albury even before Apostle MacKenzie. We know from some later proceedings that he criticised conditions in the "work", but those documents do not give any



The Apostles met in council in the octagonal "Chapter House" (council chamber).

details. He returned to a position in the Church of England. However, at a later date (1859) he resumed his position in the College of Apostles. So his role in the conflict is rarely mentioned in the literature on the subject and one easily gets the impression that the crisis was caused solely by Apostle MacKenzie.

Early in February 1841 the Apostles ceased to work together. The ten remaining Apostles met a few times, but in 1844 they delegated the leadership of the Church to a committee of four, consisting of the Apostles King, Armstrong, Tudor, and Sitwell. There had been a similar arrangement between 1838 and 1840 when eight Apostles were away in their “tribes” and four remained at Albury. The Seven Churches in London had originally been entrusted to the care of all twelve Apostles collectively because they had been meant to be a model of the future Church. In 1844 Apostle Cardale, already in charge of England with the exception of London, was given the care of the Seven Churches in London until the Apostles decided to resume their collective leadership. All other Apostles were at liberty to use their time as they considered best.

### Will the work under Apostles end?

The remaining Apostles took different views of the new situation. There was a time when Apostle Drummond thought that God was revealing what kind of church He really wanted, but that it would be impossible to erect that kind of church. At best there would be a few model congregations showing what such a church might look like. This view was later to become the official Catholic Apostolic doctrine.



Henry Dalton



John Bate Cardale

Apostle Carlyle still trusted that the Apostles would be sent and that God’s plan for the Church would be fulfilled. He learnt to speak German and was actively laying the foundations for the future work in Germany. He closely cooperated with the Evangelists Boehm and Caird. As we shall see he pleaded for action to complete the number of Apostles. This was because he still hoped that then the Apostles would be sent out to work in the full power of their ministry and that the expectation of large numbers of Christians being gathered under Apostles would be fulfilled.

Apostle Cardale wrote a *Manual* for the ministers based on the *Testimony*. He also composed an extensive *Liturgy*. In order to concentrate on this kind of work he temporarily withdrew from active leadership of the Church.

Without their Apostle bitter conflicts developed amongst some ministers in England. They had to be solved without Cardale as the Apostle in charge. They debated the sequence of events at the return of Christ and differed on the question of a detailed Liturgy – which laid down the precise words of what the minister and the



**Texts to be read throughout the year (title page)**

congregation had to say in large parts of the divine service – and whether it enhanced or hindered the activity of the Holy Spirit.

There were also disagreements between the Apostles Cardale and Drummond regarding certain details in their Liturgies. In the end two different Liturgies were published: one for England served by Apostle Cardale and another one for Scotland where Apostle Drummond was in charge.

Apostle Cardale attached such importance to questions of right liturgical practice that smaller congregations were closed because the new liturgical forms could only be celebrated in

larger congregations. The Evangelists felt hindered in their work because the members they had gathered in the congregations that had been closed were then told to attend Anglican services again.

### **Continuation of the Apostleship**

In 1846 the Apostles abandoned one of their very own principles: to make all their decisions together. They ruled that each of them should decide what to do in his “tribe” and discontinued the committee of four at Albury. With this decision they also gave up the impression they had been creating that there was a committee governing the whole Church. They adjourned their official meetings indefinitely. Another meeting could be convened by Cardale either on his own initiative or if two other Apostles applied for it. The latter case happened in 1851.

Where there were congregations the Apostle in charge was to start with the sealings that had been expected for fifteen years. In May 1847 the first sealings took place in England. In Germany Apostle Carlyle held a sealing service in Frankfurt am Main on 17 October 1847 and another one in Berlin on 19 March 1848.

# New horizons in northern Germany

**While the crisis of the church gathered under Apostles lasted, the number of active members on the British Isles declined sharply. An upward trend began in 1847. In that year work started in other countries – and the greatest successes were visible in the north of Germany**

The crisis had started in 1841 when two Apostles refused to cooperate with the others. Conflicts among the remaining ten had intensified it. In 1846 the quarrels were patched up by a compromise: From then on each Apostle was to work in his “tribe” – the region he was responsible for – as he saw fit. Thus it became possible to start the work of sealing the faithful members.

## Revival after the crisis

The effects of the crisis were particularly obvious in England. In 1840 there had been thirty congregations there, fifteen were closed in 1843. Ten of those could be reopened after 1848, but 40 per cent of the former members of all congregations stayed away for good, and another 20 per cent gradually returned. From 1847 to 1852 Apostle Cadale sealed about 2,300 adult members.

In Scotland Apostle Drummond sealed 215 believers, Apostle Armstrong sealed 140 members in Ireland.

On the European continent there was some success in Switzerland where about 300 persons could be sealed between 1850 and 1852. In France there were nearly 250

sealings, in Belgium 20 and another 232 in Canada and the USA.

Against this background Apostle Carlyle was remarkably successful in northern Germany. He only started gathering congregations in 1848 and sealed 1,004 members during the first five years.

## Limited toleration by the state

Prussia was the largest German state, and there the formation of Catholic Apostolic congregations was favoured by a relatively tolerant religious policy. In a “Patent concerning the formation of new religious societies”, dated 30 March 1847, King Frederick William IV. asserted his resolve to “unabatedly uphold liberty of faith and conscience”. In the same document he permitted his subjects to resign their membership of the privileged Protestant and Catholic churches and to found new “religious societies”. The privileged churches had been plagued by rationalist “dissenters”. They disagreed with the accepted teachings and the king encouraged them to leave the established churches, hoping thereby to restore peace there.

The regulations of March 1847 seemed to guarantee a high degree of religious freedom, but their implementation was fraught with difficulties. The clergy acted as agents of the state when they baptised children, solemnised marriages or conducted funerals and entered those acts into the church registers. Only in 1874 the registration of births, marriages and deaths was delegated to the local authorities.

In 1847 the king had envisaged a system of registration for dissenters from the national church, but no provision had been made for its implementation. For the time being even persons who had declared their secession from the state church were expected to have “ecclesiastical acts” involving the civil sphere – such as baptisms, marriages and funerals – performed by a minister of the state church, “if such a one be willing to do so”. Those ministers did not only register the rite, but also performed it. Consequently a marriage was first solemnized in a Protestant church and after the Protestant blessing another blessing was performed by a Catholic Apostolic Priest.

### Practical problems

Carl Hennig was a former journeyman tailor “who called himself a Priest of the apostolic church”. In Buchwäldchen, a little place in Silesia (now belonging to Poland), he had founded an apostolic congregation. He wanted to get married towards the end of the summer of 1851, but was then told that a Protestant wedding ceremony was only possible – as he wrote – “if I renounce my error and my mission as an Irvingite Priest, or if I refuse I must also outwardly separate from the state church”. Hennig objected, arguing that he believed “in gathering, not in separation” and had consequently not renounced his membership of the Protestant state church because it also belonged to the “mystical body of Christ”.

Hennig’s marriage was delayed by one year but in the end the church authorities had to give in and the local pastor solemnized his marriage. When local ministers hesitated to baptize the children of apostolic parents the proceedings led to similar results.



**Apostle Thomas Carlyle (1803–1855)**



**Johann Heinrich Ernst Ludwig Geyer (1818–1896)**

### Friends and foes

Officials of the Protestant state church were divided in their attitudes towards Catholic Apostolic evangelisation, realising that the Evangelists hoped to gain “at least the pious and believing members” of their own church to join those who believed in the “more perfect apostolic constitution of the church”. Some of them made it obvious in their reports that they were as critical of the state of the established church as the Catholic Apostolics. In principle, however, they asserted “that the evangelical church possesses all means of grace which are needed for salvation and does not need to wait for new Apostles and Prophets”.

In February 1848 the ecclesiastical authorities planned to have assemblies of apostolic Christians prohibited by the police. Those plans were frustrated by a revolution. In the afternoon of Saturday 18 March heavy fighting erupted between citizens and soldiers in the centre of Berlin. The riots lasted into the early hours of Sunday 19 March. The Sunday services were cancelled – but there was one exception: In a

hotel assembly room Apostle Carlyle sealed 60 persons. Those who came had climbed across the barricades erected on the previous day. In the course of the revolution the police lost some of their powers.

Occasionally provincial authorities still tried to hinder the spread of the Catholic Apostolic faith by arresting and expelling the Evangelists from certain places, but they did not succeed. Some politically and socially important persons – like the journalist and politician Hermann Wegener – embraced the Catholic Apostolic faith, and there were no really effective measures against its propagation. In more and more places in Prussia even baptisms by Catholic Apostolic Priests – though still of doubtful legality – remained unpunished. Men in high places intervened and the laws were interpreted in favour of the offenders. Apostle Carlyle did not hesitate to encourage the Priests to baptise.

### At the Apostle's side

Apostle Carlyle had first arrived in northern Germany in 1837. During two prolonged stays

there he had learnt German. Two of his books had impressed members of the educated classes. Soon he worked in close cooperation with Charles J. T. Boehm who was the son of a German father and an English mother. He had been born in Copenhagen, but after his father's death he had gone to London with his mother in 1834. Now he toured the north of Germany as an Evangelist – at times together with the Apostle. In the course of those journeys contact was established with Heinrich W. J. Thiersch, a professor of theology at Marburg University. Thiersch was one of the first men sealed in Germany. After his sealing he gave up his theological chair to become rector of the newly founded Catholic Apostolic congregation at Marburg. In addition, he assisted Carlyle as “Apostle's Pastor”, which meant that through him the Apostle maintained contact with the Rectors and Priests of the various congregations.

In those days it was believed that ministers had to be “called” by Prophets. It was still up to the Apostle to decide if he actually ordained the persons thus called. On his first journeys Apostle Carlyle was accompanied by one or another Prophet from among the “Seven Prophets of the Universal Church”. Unlike the Apostle none of them spoke German. From 1850 Heinrich Geyer was a Prophet ranking as a Priest, from 1852 as a Bishop (or “Angel”), and since then accompanied the Apostle on his journeys. After he had embraced the Catholic Apostolic



**Johann Heinrich Ernst Ludwig Geyer (centre, seated) with ministers of Catholic Apostolic churches in North Germany**

faith he had had to give up his position as a village schoolmaster in the kingdom of Hanover. He had then moved to Berlin where he eked out an existence by doing various clerical jobs.

There were also two former Protestant ministers, Carl Rothe and Albert Koeppen, who held the rank of Bishop or Angel. They were in charge of congregations. As a former village schoolmaster Geyer's social position was lower than theirs. But he accompanied the Apostle on his journeys and prophetically called all new ministers, and so he was considered of central importance among the Catholic Apostolic ministers in North Germany.

### Pleading for faster progress

Apostle Carlyle clung to the original Catholic Apostolic hope of a great work among all Christians. He saw that even he could scarcely find access to Roman Catholic circles and he criticised the low level of activity among his fellow Apostles. He felt sure that he knew the reason: They had not yet been sent in the full power of their ministry. An Apostles' Conference at Pentecost 1851 was to prepare the way for the day when God would send his Apostles in great power.

## The Catholic Apostolic Sealing

The sealing (or "laying on of hands") was performed on adults over twenty years of age. It was taught that through the sealing believers received the fullness of the Spirit. From then on the Holy Spirit acts as a Spirit of power in the believers. This is to enable them not to live for themselves only, but serve the whole body of Christ (the Church). In addition it was taught that the sealing was a complement to baptism that was to be desired by all the baptised and that it was a prerequisite for being caught up with the hundred and forty-four thousand according to Revelation 7.

The persons who desired the sealing knelt before the altar. The Apostle then laid his hands on them and spoke the appropriate words. In preparation for that rite they had renewed their baptismal vows and given a special offering.

Only in later years an anointing was added to the laying on of hands. Some time after 1863 it became possible for the Apostle – who had become too weak in body to perform the rites – to delegate the sealing to ministers of episcopal rank.



# Apostles' Council 1851: Hope and disappointment

In the year 1846 the Apostles – ten in number – had found a compromise that enabled them to continue the work begun in 1835. However, it had become impossible to achieve the great goals they had at first hoped to reach. Apostle Carlyle felt sure that he knew the reason: The “sacred number twelve” was incomplete, so contrary to what had been expected the Apostles could not be sent out in the full power of their office. He hoped for a change at Pentecost 1851 – but did his fellow Apostles share this hope?

## Apostles' Council summoned

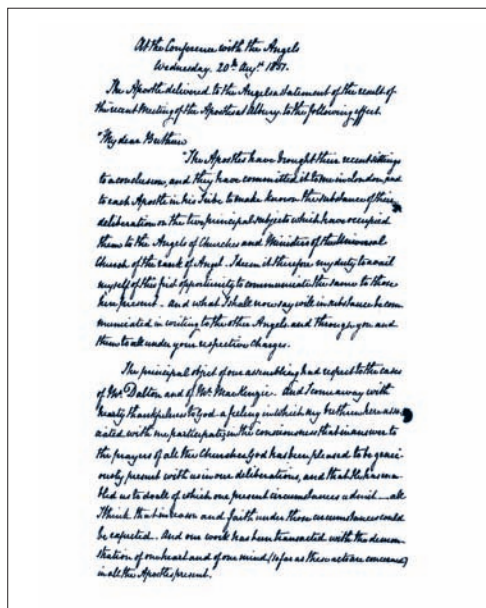
In 1846 it had been agreed that Cardale would re-convene the Apostles whenever he thought it right or two other Apostles requested it. In February 1851 he had received such a request from two Apostles. As agreed, Cardale summoned the Council, but did not want to bear responsibility for any negative consequences because the Apostles still differed in their opinions and so he prayed against “all possible evils” that might arise. “If good is produced,” he wrote to Drummond, “the two brethren taking on themselves the responsibility of causing us to be convened will deserve our gratitude.”

At present we do not know of any documents revealing the names of the two Apostles who asked for the Council to be summoned. It is very likely that Apostle Carlyle was one of them for he above all others urged the believers entrusted to his care to pray for a success of

the great venture. He expected much: The number of Apostles was to be completed, the other Apostles were to “become fully active” and “become of one mind in all things”. Thus the ground was to be laid for what was still missing – the sending out of the Apostles. Through this act the Apostles would “receive power and commission as they have not yet”.

## Great expectations raised

Thomas Carlyle, the Apostle for northern Germany, addressed this appeal to a small congregation in his working area. It was printed within days and “put into the hands of the rulers



Minutes of the meeting in which Apostle Cardale informed the Angel of the churches in London on the decisions of the Apostles' council at Pentecost 1851.

of the Churches in North Germany, for the use of the congregations under their care, and only in the congregations” so that all the faithful might be encouraged “at this important juncture in the history of the work that they may all with earnest prayer assist the Apostles”.

Apostle Carlyle stressed the importance of that event by a (typological) interpretation of the history of King David. David, he found, had been anointed king three times: At first secretly through the prophet Samuel (cf. 1 Samuel 16.13), next after Saul's death through the men of the tribe of Judah (cf. 2 Samuel 2.4) and finally through all Israel (cf. 2 Samuel 5.3). Carlyle considered the prophetic call of Apostles equivalent to the first anointing, the Separation on 14 July 1835 corresponded to the second anointing, and the third anointing would find a parallel when the Apostles were sent to the whole of Christendom. This meant that since their Separation the Apostles exercised their ministry towards “those who received them”. As soon as they were sent in their full power “those whose hearts strive for perfection” would “ask them to take up their due position as heads of the catholic [= general Christian] church”. Afterwards “they who do not wish to be perfect” would “end up in the terrible hour of temptation” whereas those who accepted the Apostles would be “translated to the throne of God”.

### **Intense consultation**

At Pentecost on 2 June 1851 the ten Apostles who were still active met in their nearly unused council chamber at Albury. Deputations of two Apostles each were sent to the Apostles Dalton and MacKenzie to urge them to return.

The Apostles then met from 1 to 7 June and again on 8 August only to learn that Apostle MacKenzie's attitude was unchanged and that Apostle Dalton had by then developed “serious doubts both as to any proof in Scripture of God's purpose to restore Apostles and also as to the Divine character of the Work itself”.

The ten Apostles who had assembled in conference testified in a letter to Apostle Dalton that they stood firm in their faith, having felt God's “presence and guidance” in the fulfilment of their duties in the five years since 1846. Once again, however, differences of opinion among the Apostles prevented firm action. Some thought inactive Apostles could be deposed and replaced. Others, Cardale included, demanded a special act of God for such a decision, but refused to give way to the thought that God might advise them to do so through prophecy.

### **Strengthen what has been achieved**

Apostle Carlyle held fast to his hope of a more rapid development of the work. He believed that he would still be alive to experience the sending of the Apostles to all Christians. His fellow Apostles, however, were resigning themselves to the apostleship remaining incomplete in number and unable to reach the goals they had once aimed at.

Cardale did not expect the influx of large numbers but sought to improve the outward beauty of the divine services, the discipline in the ministry and the spiritual life of the members. As a consequence of this change of perspective he was permanently given the care of the Seven Churches in London (that



**The Gordon Square church, seating 1000 persons, was the largest of the Seven Churches in London.**

had in fact been reduced to six after Westminster had been closed). Cardale also encouraged the building of an impressive new church building for the central church. This was built close to his residence and a richly decorated eastern chapel was added to it as the Apostle's Chapel for England.

Apostle Carlyle's lecture and other writings were published in German for the benefit of the members entrusted to him. English versions were published in Apostle Cardale's "tribe" or working area – but with a difference:

The references to a larger work to be done by Apostles were left out, and in a book entitled *Apostles Given, Lost and Restored* the paragraphs referring to the three anointings of David, that had been included in the German edition, did not appear. In England the believers were taught to cherish what had been achieved. The Apostles' authority as rulers of the "churches" or congregations already gathered was stressed and the time when the Apostles would be sent was relegated further and further into the future.



**Elevation of the Gordon Square church. The spire was never built.**

### Disappointment in Germany

Apostle Carlyle resigned himself to the decision his fellow Apostles had made, but his actions show how much he disapproved of their attitude. When they asked him in 1852 to contribute to a new edition of the Liturgy he wrote back suggesting that this was a fit task for those Apostles (like Dow, Perceval, Sitwell

and Tudor and in part Armstrong and King Church) who had no “churches” or congregations to look after or, in other words, who had achieved little or nothing in their working aëas.

Apostle Tudor had not even tried to address members of the Polish nation – whose former territory was at that time divided between Russia, Austria and Prussia. With Tudor’s assent Carlyle sent a Priest speaking Polish to the Poles in Prussia. Apostle Dow’s visit to Norway had been without result and Carlyle travelled to Norway and Sweden in the autumn of 1854. He taxed his body far too much, returned to Albury in a state of utter exhaustion and died there on the morning of 28 January 1855.

Carlyle’s death gave new urgency to pleas for complementing the number of Apostles, but once again the remaining Apostles refused to accept any new member to their circle. Northern Germany, formerly under the late Apostle Carlyle’s care, was now to be added to the regions under Apostle Woodhouse’s responsibility. Again the German ministers had to stomach a disappointment, but they did not give up the hope instilled into them by Apostle Carlyle. They continued to expect the Apostles to be sent to all Christians and then “to take up their due position as heads of the catholic church”.

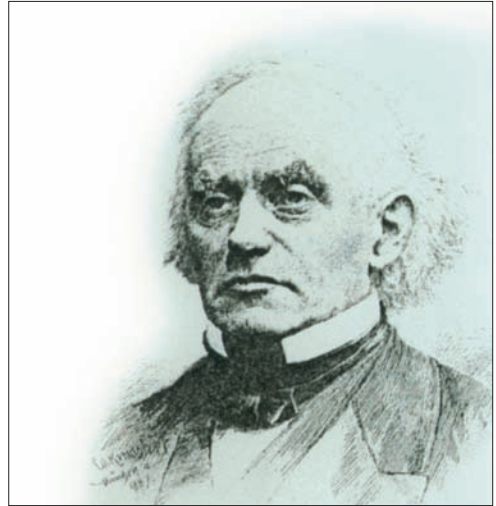
# Changes in Germany

Apostle Carlyle died on 28 January 1855. Heinrich Josias Thiersch of Marburg, a former professor of theology, had worked closely with Apostle Carlyle. Entries in Thiersch's diary show that he still felt close to Apostle Carlyle even years after his death. But now Thiersch had to adjust and become used to working with his new Apostle Francis Valentine Woodhouse.

Woodhouse's first visit to the small university town of Marburg (Germany) was rather dramatic. On Wednesday, 8 August 1855 the local policeman delivered a letter prohibiting the divine services—and Thiersch chose to ignore it. On Saturday the Apostle arrived by train, and on Sunday morning the apostolic congregation assembled for a sealing service. While Thiersch and the Apostle were still in the sacristy he was told that the policeman had arrived and was taking down the names of those assembled. Thiersch asked the Apostle to leave the building and went to meet the policeman to divert his attention from the fleeing Apostle.

## Changing circumstances

Thiersch and the other ministers had become used to having frequent contact with Apostle Carlyle. But with Apostle Woodhouse this all changed. Carlyle had had a flat in Berlin and had spent a greater part of the year there or in other congregations he visited. Woodhouse, on the other hand, wrote to the ministers that the Apostles had to reside at Albury to keep close contact with each other. Instead of coming in person they had to act mainly



**Heinrich Wilhelm Josias Thiersch**

through the ministers whom they had commissioned to perform the various tasks. Their meetings became quite formal. Instead of having the whole congregation assembled to have coffee and refreshments the Apostle invited selected ministers to have tea with him. On those occasions he did not discuss church matters. After his first invitation for tea with the Apostle and his family, Thiersch wrote in his diary that he had felt awfully bored. He preferred to discuss church matters with him.

## Changing regulations

Others may have found it even more difficult than Thiersch to accept the new Apostle's ways. In a circular written in his first year as a successor to Carlyle, Apostle Woodhouse addressed some resentments amongst ministers who thought that he was introducing

different principles from those that had governed Carlyle's actions. There were no two ways about it, the Angels (Bishops), who had been Apostle Carlyle's closest associates in the congregations, had to accept changes. Woodhouse wanted them to believe that he did not differ from Carlyle, but that he had to rectify matters where they had misunderstood his predecessor. Carlyle had permitted certain exceptions from the rule, he wrote, and they had taken the exceptions to be the rule. In the pioneering days, he explained, Carlyle had found it necessary to do things or permit things that were against the rules and which he himself would have rectified once things had developed to a stage when "order can and must be established".

### **A new liturgy**

In proof of his assertion Woodhouse correctly stated that Carlyle had already given orders to start work on a revised liturgy. In 1853 a committee headed by Apostle Armstrong had passed a liturgy for all churches under Apostles to replace the versions published by individual Apostles. The forms had become so elaborate that several Priests were needed to celebrate Holy Communion. The German version of that liturgy was finally printed in 1862. Until that time the Priests had to read the services from the old liturgies that made it possible to hold a full service with just one Priest and one Deacon, but as soon as the new Apostle had taken up the reins he declared this practice to be against the rules.

### **Larger congregations**

If more Priests were needed, did it mean that smaller congregations had to be closed? The Apostle did not go as far as that, but he did not

permit any more small congregations to be opened. In the past it had been normal for the founding members of new congregations to receive Holy Communion in the established churches until local apostolic ministers were locally found and congregations established. Now Apostle Woodhouse ruled that the future members had to attend services in the established church until at least 50 of them had been found. Of the 17 congregations that had been founded in Prussia while Apostle Carlyle was responsible we find that by December 1861 seven of them had less than 50 communicants. In other words, these congregations would never have been founded if the new rules had already applied. After Apostle Carlyle's death seven more congregations had been founded there by 1861 —and they had the required number of communicants.

### **Educated ministers**

In Apostle Carlyle's time many ministers continued to earn their living in their old trades because the income from tithes was not sufficient to secure a livelihood for them and their families. Apostle Woodhouse aimed at reducing the number of Priests and restricting the founding of new congregations. By these means he hoped to maintain all Priests from tithes to give them more time for reading the Bible, prayer, and meditation. Otherwise he considered them unfit for their ministry. In the past congregations had often been founded and raised by journeyman artisans, but by 1861 most Angels were men who had received some form of higher education. From the pioneering times there remained the former journeyman artisans Carl Hennig at Liegnitz (Silesia) and Eduard Schwarz in Königsberg (now Kaliningrad); their number was complemented in 1858



**Title page of a copy of the German liturgy owned by Apostle Cardale.**

by the former journeyman tailor Friedrich Wilhelm Schwarz, Eduard's brother, who was given charge of Hamburg. When the latter became an Apostle in the Netherlands he changed his surname to Schwartz.

### **Rothe's prominent position**

At that time there were 35 independent states in Germany; northern Germany was dominated by the kingdom of Prussia and that is where most Catholic Apostolic congregations were. Although Prussia was more tolerant than other German states local police sometimes obstructed the founding of new congregations. And when congregations had been established the church authorities urged the Catholic Apostolics to officially leave the established church, fearing that otherwise they might encourage others to join with the new faith. Here and there conflicts flared up over baptisms, marriages, and burials. Carl Rothe, a former Lutheran pastor, was the Angel (Bishop) of the congre-

gation in Berlin, the Prussian capital, and spokesman for the "apostolic congregations in Prussia" when negotiating with the authorities. The Apostle's Pastor, Heinrich J. Thiersch, was his nominal superior, but being a subject of the Prince Elector of Hesse-Cassel, the Prussian officials considered him a "foreigner" who could not negotiate with them.

### **Subject to the higher powers?**

In addition, political developments in his native Hesse made the going hard for Thiersch. There the divine services of the apostolic church at Marburg, founded in 1849, were forbidden between February 1852 and January 1855 and again from August 1855 to August 1858. A prophecy by Heinrich Geyer, the only German Prophet ranking as an Angel or Bishop, had shown them how to circumvent the decree. Apostle Carlyle had condoned those practices and Apostle Woodhouse, though full of misgivings, did not act against Carlyle's ruling.

### **A discontented Prophet**

But soon another problem arose. Prophet Geyer was a native of the Kingdom of Hanover and near his former home he had found people who believed his message. He had even called three Priests, schoolmasters like him. Apostle Woodhouse decided against ordaining them and putting them in charge of congregations because it was prohibited by the state and the Apostle insisted on strict obedience to the authorities.

The Prophet found it hard to accept that decision, but there were other developments as well with which he was dissatisfied. Others, too, thought that the Lord's work was not being done as Apostle Carlyle would have wished.

# Hopes raised and dashed

**On 20 May 1858, on the Thursday before Pentecost, some men gathered for a very special conference. After 22 years the Apostles had once again invited Prophets to Albury. Watched over by the Apostles the Prophets were to continue the prophetic interpretation of Scripture that had been abandoned in 1836.**

## **A conference of Prophets**

Chapter by chapter the books of Ezra and Nehemiah were read out in the course of the conference. They report how Jerusalem was rebuilt after God's people of old had been released from their captivity in Babylon. A prophetic interpretation of those reports were to give further light on the perfection of the Church after it left the spiritual Babylon—meaning the church in its state of confusion.

Eight of the twelve Apostles who had attended the prophetic interpretation in 1836 were still present. Apart from Edward Oliver Taplin, the so-called Pillar of Prophets, three more of the “Seven Prophets of the Universal Church” were alive and in attendance. In addition, nine more Prophets had been invited. They had on certain occasions prophesied as assistants to an Apostle in the Universal Church. Heinrich Geyer from Germany was prominent amongst them because unlike the other eight he held the rank of Angel and had regularly travelled with the Apostles Carlyle and Woodhouse to call the ministers for the Church in Germany.

## **“Perfection of the ordinances”**

The conference convened at Albury in 1858

was not simply meant to reveal more secret knowledge hidden in the Bible. The Apostles wanted to appraise the Prophets' gifts to find men who could later serve as “Prophets with the Apostles”. Since at least 1836 there had been plans for a large group of ministers to serve the Universal Church. At last they were to be found so that the “ordinances” could be perfected. Prophecies urging the “perfecting of the ordinances” in preparation for the return of Christ had been heard for some years—and the time around 1863 had long been thought to be of special significance.

Apostle Cardale declared that for the perfection of the Church “the ordinance for the prophetic ministry in the Universal Church, namely, the Twelve Prophets, to be associated with the Twelve Apostles” was needed. Thus the Apostles considered themselves obliged “to seek that the number of prophets may be completed”.

## **Will the great work begin?**

Heinrich Geyer had not given up the hopes raised by Apostle Carlyle. Like Carlyle had done Geyer still expected that the Lord's work amongst a small number of Christians would be succeeded by a great work amongst all Christians. Apostle Carlyle had taught so when he explained the three anointings of David (cf. article 9 in this series). David stood for the Apostle ministry and Geyer prophesied in Marburg in December 1857: “His servant David is not satisfied just to have Judah. The Lord has appointed him for the whole of Israel.”





**The Apostles' chapel at Albury was built in 1840, in forms inspired by the Gothic revival.**

When prophesying at Albury Geyer seems to have felt that in looking for twelve Prophets the Apostles wanted to initiate the “perfecting of the ordinances”. The Universal Church was lacking those ministries which in the original plan were needed to add large numbers of people to the Church: The 60 Evangelists to the Nations were to be Angels supervising Priests and Deacons engaged in the proclamation work. The “Seventy” were to be “apostolic delegates” fulfilling apostolic functions to support the Twelve. And if there were to be twelve Prophets associated with the Apostles—might one not infer from this that at last there were to be twelve Apostles again?

### “The Seventy”

Geyer’s prophetic interpretations of the biblical report show that he was expecting the Sixty and the Seventy to appear soon. He imagined that the Seventy would assist the Apostles as had originally been taught, when the Seventy were also called “delegates” to the Apostles—one might call them Apostle Helpers who would ordain and seal whenever commissioned to do so by the Twelve (cf. article 5 of this series, issue No. 02/2013). This is what Geyer meant when he told the Apostles: “He knows the burden laid upon the shoulders of the Twelve. ... That is why he is gathering such as shall work by your sides. ... He will give the

Seventy.” Geyer introduced the term “Archangel” as a synonym of “delegates” to refer to the Seventy “who appear with the Twelve”.

The Apostles held that they alone could pronounce valid interpretations of prophecy. To them the prophecies uttered during the 1858 conference seemed potentially divisive. So they agreed on an interpretation and sent it to the Angels before they received the actual words of prophecy. In their interpretation the Apostles pointed out that three groups had consecutively left Babylon and then completed different tasks in the rebuilding of Jerusalem. From their view of successive events in Old Testament history they concluded that the Christian church would also be rebuilt and perfected in three steps—and only the first of these would be taken in a Church governed by Apostles.

At first not all the possible consequences of this interpretation could be foreseen, but as early as 1859 Apostle Woodhouse took the view that the Seventy would not be delegates of the Apostles then active, but their successors in a future period of the work of God. The same view was taught by Apostle Cadale towards the end of 1860.

So Geyer had to accept that prophecies by which he had hoped to accelerate the great work under Apostles were used to justify another era without Apostles. He could not oppose this view because Prophets were duty bound to leave the interpretation of their pronouncements to the Apostles.

### **Preparations for a time without Apostles**

The Seventy, now defined as Archangels,

could be taken to be Archbishops if one applied the Catholic Apostolic identification of Angel and Bishop. It was now taught: As Bishops had taken over the government of the church after the first Apostles' death, so also before the return of Christ an episcopal church would follow the Apostolic Church. Before this happened, the Apostles and those sealed by them would be translated to stay with the Lamb on Mount Zion (as they interpreted Revelations 14: 1–5). Then provision would be made for those whose faith was insufficient to accept Apostles, but who could believe in a church governed by Bishops and the use of the liturgy laid down by the Apostles. Amongst them the long-expected great outpouring of the Spirit would at last happen. That group would also be translated or raptured before the Great Tribulation started. In the final phase of Antichrist's rule during the Great Tribulation those Christians who belonged to the “great multitude which no one could number” would become martyrs for confessing their faith in Christ (cf. Revelations 7: 9–17).

### **Dispensing the Spirit without Apostles**

The new doctrine had become so complicated that even its proponents differed in a number of details. It was easy to comprehend, however, why those who cherished the original expectations were critical of it: It was now laid down that the church was to be perfected without Apostles. The great work they had been longing for was to take place under the successors to the Apostles (the seventy Archbishops at the head of the Christian church!). Those sealed through the laying on of Apostles' hands would remain a very small number, but many would receive the Spirit—through an “outpouring” which did not involve

## Ministries of the Universal Church

In the Catholic Apostolic hierarchy a distinction was made between ministers of the *Universal Church* and ministers of *Particular Churches* (individual congregations)

The Apostles and the ministers of the Universal Church were in principle given for all Christians. For as long as the hope was upheld that the tenth part of all Christians would accept the Apostles it made sense to wait for a completion of the perfect number of ministers in the Universal Church. This was meant when prophecies pointed to the “perfection of the ordinances”.

The complete hierarchy for the Universal Church was arrived at in the conferences of 1836 (cf. article 5 in this series). The following numbers of ministers were envisaged:

- Twelve Apostles and 36 ministers with the Apostles – that is 12 Prophets, 12 Evangelists and 12 Pastors with the Apostle.
- Seventy delegates who were to support the Apostles in the fulfilment of their tasks, sealing and ordaining ministers by commission of an Apostle.
- Sixty Angel Evangelists who were to lead Christians into the Church Universal.
- Seven Angels as heads of the Seven Churches in London. They presided over “Zion”.
- 144 Angels in 12 “metropolitan churches” (main congregations) in each of the 12 spiritual “tribes”. Once the Apostles were sent out they were to form the “Council of Jerusalem”.

In the beginnings of the work some ministers had been given functions at both the universal and the particular levels. Thiersch was Pastor with the Apostle and actor of the congregation in Marburg. Geyer was a Prophet in the congregation in Berlin and also an Angel Prophet closely associated with the Apostles. Apostle Woodhouse aimed at a clear distinction between bearers of ministries in particular churches and ministers of the Universal Church.

the action of an Apostle. Nobody explained how the effect of that “outpouring” might differ from that of the dispensing of the Spirit through the laying on of hands by an Apostle.

The Prophets now faced quite a difficult problem. They had to obey the Apostles, but

did this also mean that they were only allowed to utter their prophecies – which they understood to be divinely inspired – if they agreed with the new teaching of an impending end to the Apostle ministry on earth? As they saw it, God Himself provided the answer for He made them call new Apostles.

# An unceasing urge to complement the College of Apostles

**The college of Apostles was getting smaller and smaller. In 1858 the eight remaining Apostles had agreed that God would once more take the Apostle ministry away. However, Taplin and Geyer, the two most remarkable Prophets of the apostolic church of their time, felt urged by the Spirit of God to call more Apostles to complement the college of Apostles.**

Apostle Carlyle's death on 28 January 1855 was experienced as a heavy blow. The Angel Evangelist Charles J. T. Boehm had worked in close alliance with him and both were joint authors of a book on *The Church in our time*, which they published in German in 1843. It was Boehm whom Taplin, the "Pillar" of Prophets, called at Albury on 17 July 1859 to take the place of Carlyle. The words of his call have been preserved – but their interpretation depends much on intonation and then on the punctuation agreed on. They can be rendered as follows:

*"Jesus calleth thee, apostolic messenger  
He would use thee, coadjutor, for him  
whom he hath gathered to himself. He  
shall recognize thee in the day when He  
shall appear. Seek to seal. Seek to gather  
and to bless the children of him who  
departed."*

That is how the Prophet Geyer understood those words, taking them as a call to the Apostleship. The Apostles hesitated for some time, wondering what to make of the prophe-

cy, and so the Prophets could take this as encouragement to persist in urging for a "perfection of the ordinances". As a consequence of Taplin's prophetic call the Apostle Woodhouse presented Boehm to the assembled north German Angels as his helper or coadjutor. But this was a far cry from Boehm laying on hands for sealing or ordination (as later coadjutors did) – this remained the exclusive right of the Apostle. Böhm continued to act first and foremost as an Evangelist with the Apostle who had to direct the work of other Evangelists. For several months each year he worked in Denmark instead of Germany.

## Fill the empty chairs again

In 1860 the Apostles and Prophets assembled at Albury for their third prophetic conference. By that time Taplin had also died. He was the first of the "four Pillars" (of the Apostles, Prophets, Evangelists and Pastors) who died. Now the Apostles decided that God would also give the "Pillars" only once, meaning they could have no successors but only "acting Pillars" who fulfilled the tasks assigned to that position.

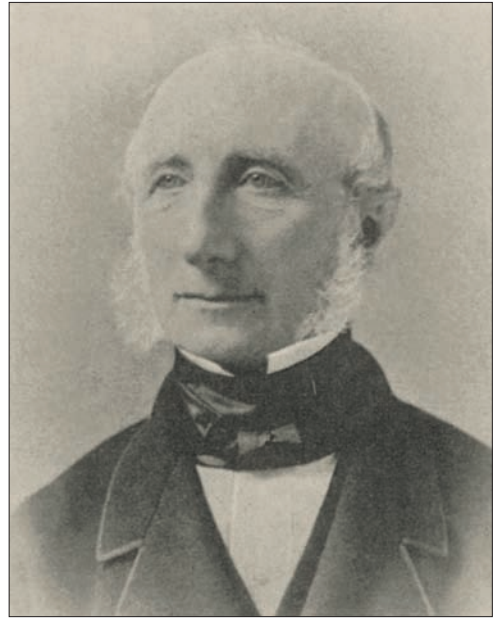
In retrospect Geyer wrote that he had called Boehm and Caird to be Apostles and fill some of the empty chairs reserved for Apostles in the council room where they assembled. The Apostles had after some hesitation rejected those calls. In the official minutes relating to that day – it was 30 May 1860 – such a call is not mentioned. The so-called record of prophe-



**Coadjutor William R. Caird**

cies only contains those prophecies which were officially sanctioned by the Apostles. And the Apostles had once again refused to accept an addition to their dwindling numbers.

Max von Pochhammer, who as an Evangelist had done a wonderful job in laying the foundations of several German congregations, confirmed in 1892 that Geyer had actually pronounced prophetic words on Boehm and Caird. He added, however: "This may sound as if those prophecies had contained an express call to the office of Apostle. But the wording was of such a kind that they were truly fulfilled when those two men were chosen as coadjutors or helpers of the Apostles." Pochhammer's explanation is hard to accept because Boehm took up the position of helper



**Coadjutor Charles J.T. Boehm**

to the Apostle Woodhouse before Geyer called him, and Caird was only made coadjutor five years after that call. The office of coadjutor only rose to prominence as of 1865. From then on the Apostles, further reduced in number and enfeebled through age, sent out the coadjutors to lay on hands for sealing and ordination in their stead.

### **Geyer reports to Schwarz**

But let us look at the events of 1860 again! When Geyer returned from Albury he disembarked in Hamburg and stayed at the home of Friedrich Wilhelm Schwarz, the Angel of the local congregation, before continuing his journey home. In 1891 the latter wrote down what he remembered of their conversation on that occasion. He wrote that Geyer had told

## Coadjutors in the place of Apostles?

Coadjutor means helper or assistant and is a word mainly used in canon law. In the Anglican and Roman Catholic Churches a bishop could be given an assistant or coadjutor who would in course of time become his successor. The British Apostles did not include a right of succession when they chose coadjutors to assist them in their duties.

Already in 1838 they had ruled that in principle every minister should have a “help” or “coadjutor”, and some Angels and Elders in large congregations in Britain were actually given such helps. Only on 2 August 1865 the Apostles took steps to find Apostle Coadjutors and laid down rules for them.

In a special gathering appointed for that purpose some of the assembled Angels were designated by the Prophets as men fit to be Coadjutors to the Apostles. They actually became Coadjutors once an Apostle appointed them for a specified “tribe”. Before that time there had been only one Coadjutor: Charles J.T. Boehm. This had been due to the prophecy quoted in the article.

In 1865 the first rules were made to define the tasks entrusted to Coadjutors. They were to perform all the duties reserved for Apostles including ordinations and sealings, but only as they were authorised by the Apostle in charge of the “tribe”.

In article 11 of this series the strange fact was mentioned that starting in 1858 twelve

Prophets with the Apostle were to be appointed as a step towards a “perfection of the ordinances” although there were only eight Apostles. Something similar happened in 1865 when the Apostles started to find twelve apostle coadjutors at a time when there were only five of the original twelve Apostles left. If an Apostle was still alive he was given a coadjutor for his original “tribe” or area of responsibility. However, the same Apostle was given one or more further coadjutors for the “tribe” or “tribes” he administered in the stead of a departed Apostle. Coadjutors of “tribes” whose Apostle was dead held even more authority than the other coadjutors, for they were admitted to the Apostles’ conferences to represent their “tribe”.

If a Coadjutor once appointed for a “tribe” died, no other Coadjutor could be called to replace him. When Francis Valentine Woodhouse, the last of the Apostles separated in 1835, died in 1901 the surviving Coadjutors were not allowed to fulfil any apostolic functions.

Thus we find that at a time when they felt sure that their ministry would cease, the Apostles took steps towards a “perfection of the ordinances” by appointing those ministers of the “Universal Church” that were still missing according to the original plan. They succeeded in finding twelve Coadjutors, but failed to find the “Seventy” from amongst the Angels, meaning the “archangels” who were to replace the Apostles as leaders of the Church.

him that God had called Boehm and Caid as Apostles. He had been happy at first, but then Geyer had told him that the six Apostles had rejected those calls and would probably make the two brothers coadjutors. Geyer had expressed his discontent because first some Apostles had accepted the call of the two brothers and after the Apostles had conferred together they had said that they would not admit any new Apostles to their ranks.

Schwarz had advised Geyer to remain quiet and willingly submit to the Apostles' decision, seeing that the responsibility was theirs, not his.

At the time, Schwarz reported, he felt that Geyer had gone to Berlin in peace. But that peace did not last long.

Geyer came to the conclusion that the British Apostles were resisting God's purpose. He inwardly ceased from obeying them and began to look around for allies among the ministers in the north of Germany. One gets the impression that they really hoped that Geyer might be right in insisting on the continuation of the Apostle ministry and that this was why they let Geyer have his way amongst them without reporting his activities to their ecclesiastical superiors.

# New Apostles called in Germany

**The British Apostles had come to believe that they would prepare a small number of “firstfruits” who would be taken away from this earth. After their rapture no more Apostles would be active, but archbishops bearing the title of Archangels would lead the Church. In 1860 they had once again vetoed the call of new Apostles by the Prophet Heinrich Geyer. Geyer nevertheless insisted that new Apostles should become active.**

## A party forming in Germany

When Geyer returned from Albury in 1860 he had not kept quiet about his disappointed hopes, but in December, when the Angels (Bishops) received the record containing the approved words of prophecy, they could not read anything about new Apostles having been called. There were those, however, who believed what Geyer had reported and who shared in his frustration. A group of insiders that included Friedrich Wilhelm Schwarz of Hamburg, his brother Gottlieb, who was an elder in Berlin, and the strikingly successful Evangelist Max von Pochhammer were still waiting and hoping for new Apostles. Members of the largest congregation, the one in Berlin, took part in meetings Geyer held without informing Carl Rothe, their Angel.

## Secret calls to the Apostleship

Things came to a head because in Geyer a conviction had formed that God had turned away from the British Apostles because they had refused to follow the prophecies and admit new Apostles to their ranks. So he believed

that God had turned away from them in order to have a completely new order of Apostles called in Germany.

When he wrote a letter expressing those convictions he had already called several Apostles from amongst Catholic Apostolic ministers. To this day their names have never been divulged but one may surmise that they were known to a small group of insiders. According to Geyer there were several brethren in Berlin and other places who had already joyfully received the newly called Apostles. And the men in question had accepted the call to the Apostle ministry

Only one of those Apostles, Rudolf Rosochacky has become known by name, for he publicly appeared as an Apostle in Hamburg in January 1863. He was called by Geyer on 10 October 1862 while Geyer accompanied the Apostle on one of his journeys. While staying in Königsberg in Prussia (now called Kaliningrad) he called the Elder Rosochacky, in whose house he was staying, an Apostle. He then continued his journey with Apostle Woodhouse as if nothing had happened. To justify his secret proceedings he claimed that it was best to avoid disturbing the members of the Church until the time had come for a public appearance of the first of the newly called Apostles.

## Rothe interferes

In the meantime Carl Rothe, the Angel in charge of the church in Berlin, had become wary of Geyer's intentions. Rothe wondered what Geyer was up to. In retrospect Rothe explained: “At last a prophecy gave me an opportunity to



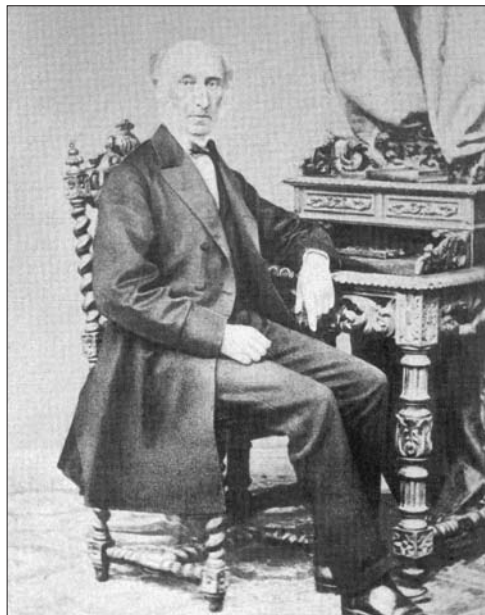
question him. The prophecy intimated that we would ... see the Antichrist appear We should not be afraid of this, for the Church would recognise him in his true character”

This prophecy accorded with what Apostle Carlyle had taught about future events, but it opposed the doctrine held since the changes of 1858. According to the new teaching the Antichrist would only appear after the rapture of the sealed ones and after the seventy Archangels had continued to lead the Church to perfection. Geyer uttered his controversial prophecy in a divine service in Berlin on 23 November 1862, which was the first Sunday in Advent. Rothe suspended the Prophet from his ministerial duties and privileges because he refused to acknowledge that his prophecy might be wrong. The congregation was informed of the suspension on the fourth Sunday in Advent, which was 21 December.

### **Will the bonds be broken?**

Two days after this Geyer wrote a letter to four men in the German kingdom of Hanover Close to where Geyer had formerly taught school there were four of his former colleagues, Ludwig Kenter, Friedrich Kenter, Wilhelm Kenter and Gottlob Schrader, who had been testifying of Apostles in the region for five years before Geyer had called them to the priesthood in August 1861. Apostle Woodhouse refused to ordain them because unlike Apostle Carlyle he felt absolutely bound by the law, which allowed divine services only within the state church.

In his letter Geyer referred to this for him highly objectionable state of affairs. He



**Apostle Woodhouse**

informed the four men that four new Apostles had been secretly called and explained that they were standing ready to be the reapers who would, together with their Angels, start to bring in the harvest so that at last the bonds might be broken that had long prevented the work of the Lord from making progress. The Evangelist would then joyfully stride through all lands without hindrance.

In these words Geyer refers to the view explained in article 4 that Paul's office as Apostle had been bound or limited and that those bonds would be broken by the Apostles being sent out. That was why Apostle Carlyle had urged that the "holy" number of twelve Apostles must be restored. Geyer had continued those efforts at restoring the full number of Apostles. After he had

finally failed in 1860 he felt urged by God to call a new group of twelve Apostles.

He assured these four men who had been called to the priesthood that the new Apostles would be the key to solve their problems in the kingdom of Hanover. Like others who knew of Geyer's activities, those men remained faithful followers of their Apostle Woodhouse. They were soon given responsible positions in the Church outside their native kingdom.

### **Apostle Rosochacky in Hamburg**

Events turned out differently in Hamburg. The Angel in charge there, Friedrich Wilhelm Schwarz, the Priest Carl Louis Peuss and

some Deacons invited the suspended Pophet Geyer and the secretly called Apostle Rosochacky to their congregation. Apostle Rosochacky appeared in service there on 4 January 1863 and the congregation with scarcely an exception, submitted to his authority as an Apostle.

One gets the impression that the men called by Geyer had expected that God would acknowledge their authority as Apostles in such a convincing manner that the other Apostles would accept their call to the Apostleship. That did not happen and only a few days after his return to his native Königsberg the Apostle Rosochacky submit



**One of the canals linking the harbour and the storehouses in Hamburg in 1863 (Source: Wikimedia)**

ted to his superiors in the Church and wrote a letter to his adherents in Hamburg asking them to follow his example. Rosochacky continued to serve not as an Apostle but as an Elder in Königsberg. He eventually received the ministry of Angel and was made assistant to the leader of the church at Königsberg. This Angel happened to be Eduard Schwarz, a brother to Friedrich Wilhelm Schwarz, the Angel in Hamburg who had accepted Rosochacky as an Apostle. In retrospect Geyer declared bitterly that many enticing embraces by his former brethren had weakened Rosochacky's resolve so that he turned apostate.

Like Rosochacky and the nameless brothers who had also believed in their call to the Apostleship the ministers in Hamburg were also offered the chance to repent on condition that they admitted that the call to the Apostleship had been of satanic origin. They refused to do so. The Angel Schwarz, the Priest Peuss and the Deacons except one held fast to their conviction that Rosochacky had really been called to be an Apostle. Nearly everyone in the congregation joined them in this conviction.



**Rudolf Rosochacky (1818–1884)**

Apostle Woodhouse felt that he did not have a choice. He excommunicated the whole congregation. This meant that there was an apostolic church without an Apostle in Hamburg.

# First steps under new Apostles

**In Hamburg there existed an apostolic congregation without an Apostle between January and March 1863 because Apostle Rudolf Rosochacky refused to act as an Apostle. But the members clung to their great expectation: God would send out another group of twelve Apostles and through them reveal the full power of the Apostle ministry.**

Their situation improved on 8 February 1863 when Priest Carl Wilhelm Louis Preuss was called to the Apostleship. Urged on by another prophecy he was solemnly separated to be an Apostle on 18 March. The prophetic calls came through prophetically gifted members of the congregation while the Geyer, who bore the ministry of Prophet, was absent. Geyer found it hard to accept those prophetic calls and to follow the Apostle Preuss.

## From Hamburg to Amsterdam

Preuss's former rector, Friedrich Wilhelm Schwarz, acted differently, although he was aware that "a young man, who had served as a Priest under me, became my Apostle." He accepted Preuss as his Apostle and served under him as a Bishop until he was sent to Amsterdam as an Apostle. On 27 May 1863 Schwarz was "called by the Lord, not only through Geyer's mouth, but through the mouths of many prophesying people, to be an Apostle of the Lord".

In 1891 Apostle Schwarz summed up his career in the Netherlands: "I was given Holland, Amsterdam, as my sphere of activity

and left Hamburg all on my own, arrived in Amsterdam towards the end of September and have since then done blessed work here." Apostle Schwarz – who spelt his name "Schwartz" in the Netherlands – laid the foundations for a congregation in Amsterdam in 1864. In 1869 a congregation in Enkhuizen was added, five more followed in the 1870s. In 1876 the congregations in the Netherlands had about 600 members.

## Twelve-fold Apostleship and Christ's coming

In 1862 Geyer had announced "a completely new group" of German Apostles. As our forbears saw it, twelve Apostles needed to become active. Only then the Apostles would receive their full authority. As a consequence four men were called to the Apostle ministry in Hamburg through the Prophet Geyer on 30 October 1864: Johann August Ludwig Boesecke (1821–1886), Johann Christoph Leonhard Hohl (1822–1887), Heinrich Ferdinand Hoppe (1830–ca. 1890), Peter Wilhelm Louis Stechmann (1837–1911).

The Apostles Hohl and Boesecke were able to found a few congregations in Germany whereas the work done by Stechmann and Hoppe in Hungary and North America left hardly any traces. For a short time Apostle Hoppe worked among emigrants in Chicago who had come from Hamburg (Germany); later his traces disappear in New York.

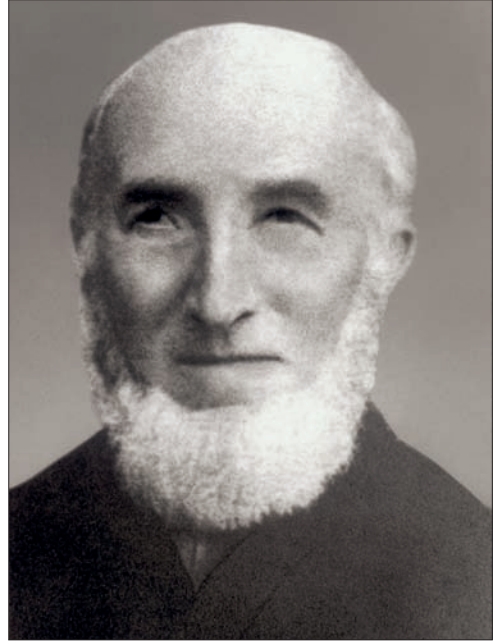
In the book *Het boek voor onzen tijd* (*The book for our time*), which was based on notes



**Friedrich Wilhelm Schwartz (1815–1895)**

written down by Apostle Schwarz, the editor makes a few remarks about Apostles being called in Amsterdam. There, he writes, another three men were called as Apostles in 1873, those being “a Deacon of this congregation as Apostle for Italy, the Overseer (rector or bishop) of the Enkhuizen congregation as Apostle for France and the Overseer of the Bielefeld congregation as Apostle for Germany”. Together with another Apostle called for Hungary in Hamburg, he wrote, there were already ten Apostles in the “second candlestick” (the first being made up by the British Apostles) which gave reason to hope that the number of Twelve would soon be complete.

For the members gathered by Apostle Schwarz the completion of the number twelve was linked to the hope that Christ would soon



**Friedrich Wilhelm Menkhoff (1826–1895)**

appear. Some prophetic utterances made Apostle Schwarz hope that he would be alive at Christ’s appearance. These hopes, though founded on prophecies, were expressly classed as the Apostle’s personal hopes which might or might not be fulfilled. As a consequence, Apostle Schwarz gave instructions on how a successor to him as Apostle for the Netherlands was to be found.

### **Two Apostles in one “tribe”**

Only one of the cited statements on further calls of Apostles can be linked to what we know about events at that time. The “Overseer of the Bielefeld congregation” was Apostle Friedrich Wilhelm Menkhoff, who was sealed through Apostle Schwarz in 1867 and sent to his home region Westphalia (in parts of

Germany bordering on the Netherlands). He made his home in the town of Bielefeld. After a prophetic call Apostle Schwarz entrusted him with the Apostle ministry in 1872. In reports about the event we read that Apostle Schwarz laid hands on him and “separated” him for that ministry. In the Catholic Apostolic Church the “separation” of the Apostles was distinct from an ordination (cf. article 4 of this series). At the “separation” of the Apostles on 14 July 1835 there was no minister whose ministry ranked above that of Apostle. The Angels of the Seven Churches (in London) laid hands on the Apostles to indicate that they and all the other Angels submitted to the authority of the Apostles. In 1872 it was an Apostle, Friedrich Wilhelm Schwarz, who “separated” a new Apostle, and thus in the New Apostolic Church gradually the “separation” of an Apostle came to mean the ordination of an Apostle by another bearer of the Apostle ministry or the Chief Apostle. Another new element can be seen in the fact that Menkhoff continued to cooperate with Apostle Schwarz and the congregations he presided over were still considered to belong to the same “tribe” as those under Schwarz.

Apostle Menkhoff also took charge of the Hamburg district after Apostle Preuss’ death in 1878. Geyer had called a successor to Preuss, but Apostle Schwarz and the Apostles who held contact to him rejected the validity of that call. Apostle Schwarz held that the ministers in Hamburg had rushed the matter and acted as if there had been no

Apostles who might have supervised the proceedings to find a new Apostle.

### **Apostle Schwarz founds the circle of Apostles**

Apostle Schwarz wanted the Apostles to cooperate and sought to unite them in a “circle of Apostles”. In 1880 he wrote to Bishop Hübner in Coswig in Saxony a man well known to him from the early days in Hamburg and Amsterdam: “Brother Hohl has joined us and Brother Boesecke is drawing closer to us, and our hope to be one may soon become reality.” When providing for his succession in 1891, Apostle Schwarz ruled that “not the call makes a man an Apostle, rather he must be sent out by other Apostles”. This did not prevent a split in the Netherlands after Apostle Schwarz’s death. In 1897 Martinus van Bommel had been prophetically called into the Apostle ministry and he and his followers kept at a distance from the circle of Apostles. Another section of the church under the care of Apostle Kofman emphatically maintained their links to the Apostle unity.

After Apostle Schwarz had died on 6 December 1895 the Apostle Friedrich Krebs was acknowledged by most other Apostles as taking precedence among them. “Father Krebs” was sometimes called “Stammapostel” (Chief Apostle) while still alive. Under Hermann Niehaus, the successor he had already nominated and ordained, Krebs was in retrospect always referred to by that term.

# From apostolic congregations to the New Apostolic Church

**After our church had begun in 1863, its leaders used a variety of names for it which reflected designations that had also been in use among the German “apostolic congregations” before 1863. So outsiders found it hard to decide if a congregation belonged to the “old” or the “new order”. Clarity was achieved through the designation “New Apostolic” which was first used in the German kingdom of Saxony.**

In 1862 there were 24 “apostolic congregations” in the kingdom of Prussia, which was the largest German state. There they had to conform to the “Ordinance to prevent all danger to the legal freedom and order by a misuse of the right of assembly and association” of 11 March 1850. To assemble legally, each congregation was considered an association and had to hand in its statutes and a list of members to the local police. In addition, the place and time of all meetings had to be reported in advance.

## **Confusion about “apostolic congregations”**

In the model statutes delivered to the central authorities in 1862, it said: “The members of the congregations only claim the name ‘Christians’ for themselves and all the baptised, but because of outward circumstances they make use of the name apostolic congregation.” Consequently, the number of places increased where associations known as apostolic congregations were registered. Some of those

congregations obeyed the Apostle Woodhouse, others followed the newly called Apostles. In Berlin in the 1890s apostolic congregations of both denominations even used stamps with an identical design. In the centre one could see the Lamb with a banner of victory, one was captioned “Apostolic congregation Berlin-Wedding”, another “First Apostolic congregation of Berlin” – in the first case the stamp belonged to the Catholic Apostolic congregation, in the second to the New Apostolic congregation.

## **The Catholic Apostolic Church**

The churches following the Apostles were regarded as one of a number of Christian denominations. According to contemporary opinion they had been founded by Edward Irving (who had, however, already died in December 1834) and so they were usually called “Irvingites”. To counter this designation, the Apostles asserted that those who had been gathered to follow their teaching were members of “the One Holy Catholic and Apostolic Church” as defined in the Creed of Nicaea-Constantinople (AD 381).

In 1847 the Apostles had decided that the central church in London was a church (or congregation) belonging to “the One, Holy Catholic and Apostolic church”. Beginning in 1849 a sign reading “Catholic Apostolic Church” was affixed to all places where the faithful assembled.

## The universal apostolic Church

In Germany the ministers hesitated to speak of their church as a “Catholic” Apostolic Church. Even the north German church leaders were unfamiliar with that term – as is demonstrated by the fact that even in an official document directed to Prussian state authorities in 1862 they sometimes called their communion “Catholic Apostolic” and sometimes “Apostolic Catholic”. The term “Catholic” was liable to arouse prejudice in Protestant surroundings. In 1850, the lawyer Wagener and the former Pastor Koeppen, two representatives of the Catholic Apostolic Church whose social standing made it possible to correspond with highly placed officials, tried to evade the problem by simply using the wording of the creed as it was used among German Protestants. They spoke of their community as the “Allgemeine apostolische Kirche” (Universal Apostolic Church) rather than the Catholic Apostolic Church.

In 1864 the congregation in Hamburg, from which the New Apostolic Church originated, took up this tradition in calling itself the „allgemeine apostolische Gemeinde“ (universal apostolic congregation).

## “Home mission” under Apostles

In the nineteenth century the population in Europe exploded and large numbers of people migrated to the big cities in hope of employment. Children grew up neglected, and the traditional churches failed to reach the slum population. Appalled, conscientious Christians founded asylums to save children from a dissolute life and teach them the gospel. In 1848 delegates met for a first all-German Protestant convention. There Johann Christian

Wichern, the founder of an asylum in Hamburg, managed to convince them to found a Central Committee for Home Missions to coordinate and intensify those efforts. Educated and wealthy sponsors of this project hoped to alleviate the social evils and simultaneously to teach the poor to obey the authorities and abstain from revolutionary activities. The poor were to be addressed by trained missionaries from the working classes who seemed better able to win them over than the upper middle class clergy.

Many pioneers of the Catholic Apostolic Church were familiar with the home missions and sympathised with them. Like the Protestant missionaries the Catholic Apostolic



**Borgfelde 1893**



ministers were recruited from the skilled workforce. The leaders of the Catholic Apostolic congregation in Frankfurt an der Oder referred to this in 1850 when they wrote in a letter to the Prussian minister of the interior that their outreach was that of a home mission whose central committee was composed of men they acknowledged as being sent by God.

This letter distinguishes between a gathered apostolic congregation and missionary activities to reach more people. In 1864 the congregation in Hamburg under the Apostle Preuss followed this pattern in calling itself a “universal apostolic congregation” which published a “Message to all Christians” signed by “the central committee of the universal Christian apostolic Mission in Hamburg”, which Geyer had composed. The “Basic principles of the Universal apostolic congregation in Hamburg”, published in 1864, were followed by the “Statutes of the Universal Christian apostolic mission” published in 1866.

### A confusing variety of names

As shown before, Geyer had lived in Berlin and gathered some like-minded persons there. The Apostle Ludwig Boesecke, called to the Apostleship in Hamburg in 1864, had probably belonged to that circle. Trained as a shoemaker, he had lived in Berlin since 1856 to trade with household goods before moving to the Prussian province of Silesia in 1872. There he founded a congregation in a place called Schoenau (now Świerzawa in Poland). Seeing that hardly a member of the Catholic Apostolic community in Berlin had followed the newly called Apostles, a new start was made there



**Apostle Johann  
August Ludwig Bösecke  
(1821 – 1886)**



**Apostle Ernst  
Traugott Hallmann  
(1854 – 1922)**

using the name of “Universal Christian apostolic mission”. In 1878 Boesecke came back to Berlin for some time to gather the members after the congregation had disbanded on account of Geyer choosing to go his own way. Soon Boesecke could entrust that congregation to Ernst Hallmann, a native of Schoenau, who became an Apostle in 1897.

At first Boesecke and Hallmann used the accustomed name “universal Christian apostolic mission”, but soon this name was used by some men who followed Geyer. So the “apostolic congregation” led by Ernst Hallmann also used the names “allgemeine christliche apostolische Missions-Gemeinde” (“universal Christian apostolic missionary congregation”, 1878, 1880), “allgemeine apostolische Gemeinde” (“universal apostolic congregation”, 1881, 1883, 1888), “apostolisch-christlicher Missions-Verein zu Berlin” (“apostolic Christian missionary association of Berlin”, 1892), “Apostolischer Verein zu Berlin” (“Apostolic association of Berlin”, 1895). In the divine services hymns were sung

which are still familiar to us, using a booklet published for the home mission movement.

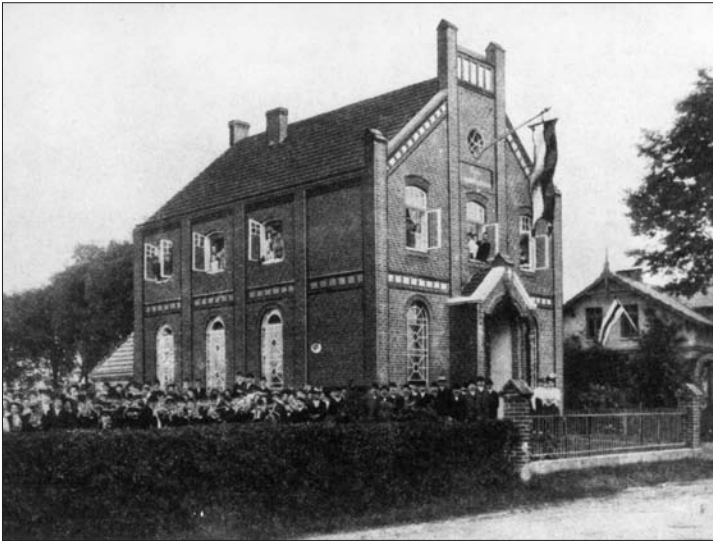
In 1886 a policeman in Berlin was given the task to tell the various “apostolic congregations” of the elder and the later foundation apart.

### New Apostolic in Saxony

In the German kingdom of Saxony the “apostolic congregations of the newer kind” were given the right to hold public divine services. This was linked to an entry in a register of “registered associations”. The Catholic Apostolic congregations had been allowed public worship from the 1870s. In the Saxon town of Dresden the rector of the older “apostolic congregation” objected to the newcomers using the same name. In negotiations with the authorities those later apostolic congregations offered to call themselves “altapostolische Gemeinde” (old apostolic congregation)

without achieving their end. In 1902 the “New Apostolic congregation Dresden” was at last officially registered – as were all other New Apostolic congregations in the kingdom of Saxony. The older “apostolic congregations” were now registered as “Catholic Apostolic” congregations.

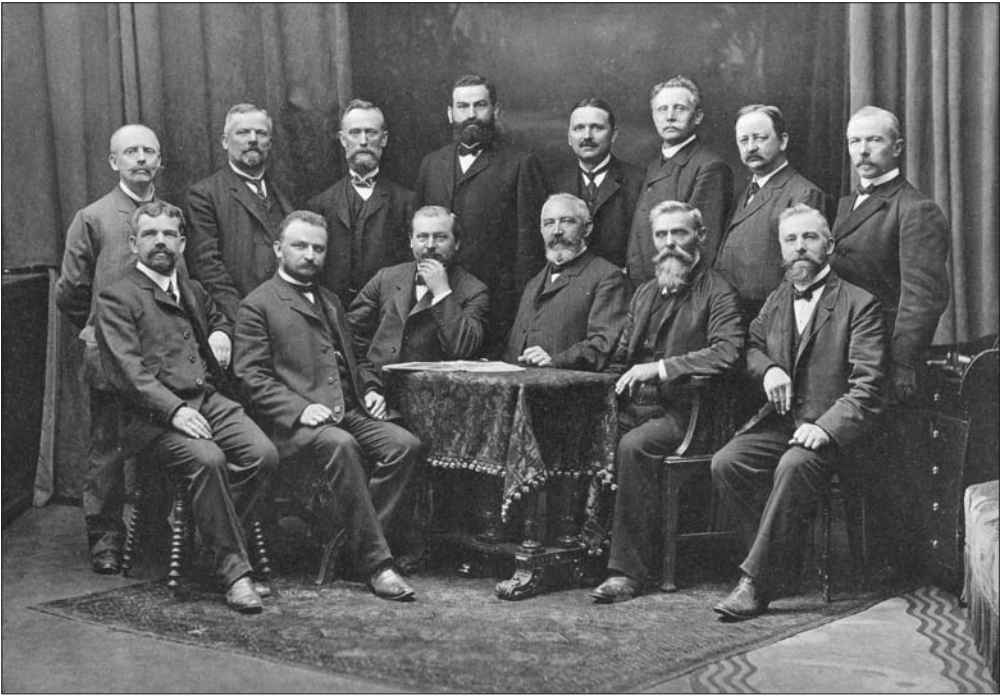
It took a few years before the name New Apostolic was generally accepted. One reason was legal. Where a congregation was already known to the authorities as “apostolic congregation” it did not seem wise to draw attention to it by reporting a change of name. But the members also liked their old name. In the book *Alte und neue Wege (Old and new Ways)* published in 1912 we read: “The name ‘New Apostolic’ is only meant for outsiders and to distinguish us from others we may be confused with. For the insiders who believe in living Apostles only the term ‘apostolic’ is acceptable.”



First church building in Hamburg-Lurup in 1909.

### Congregation or Church

When corresponding with the German authorities before 1918 it was not possible for the spokesmen of our church to refer to themselves as representatives of a church. The law only gave limited toleration to individual congregations. The term “church” had legal significance and was restricted to Protestants and



**Apostles' Council with Chief Apostle Niehaus in 1919.**

Catholics. Whoever separated from them was classed as a “dissenter” and entered into a special “register of dissenters”.

On a theological level the ministers of both apostolic churches testified again and again that they considered themselves as representatives of the apostolic church. In 1855 Traugott Geering, Angel of “a congregation of the One, holy, universal and apostolic Church assembling in Basle” addressed the “ministers of the various church parties” only to tell them that they were members of sects who only taught part of the truth – unlike the Catholic Apostolic Church which they ought to join.

In 1918 Germany became a republic and the constitution of 1919 opened up a way for “religious societies” and other societies with a common philosophy (e.g. atheism) to be incorporated. This should have given them the same legal status as the established churches. The New Apostolic Church managed to get that status in two German states – Baden in southwest Germany in 1921 and Hamburg in 1925. The statutes endowing them with that status spoke of a “New Apostolic Church” in both those states. In the years to come other denominations apart from the two established churches came gradually to be accepted as “churches”, but exceptions were still made regarding the New Apostolic Church.

But objections remained. They were stated in no uncertain terms in 1921 when Chief Apostle Niehaus and his advisers tried to get the corporate rights promised in the constitution for the New Apostolic Church in the whole of Germany. Representatives of various regional Protestant churches sent in statements objecting to the use of the term “church” by the New Apostolic Church. In spite of the provisions of the new constitution they still argued in terms of the old distinction between “churches” and “dissenters” or “dissenting associations”. All sorts of arguments were used to bolster up the claim that the “New Irvingites” were a sect. One well-meaning commentator was ready to concede “that sects can propagate the gospel more purely than the churches” and argued that he did not mean to use the term sect in a derogatory sense. “Only do not call them ‘church’ because they are not a church.”

### Names used outside Germany

Apostle Schwartz went to Amsterdam to found a congregation. He came as a missionary and so the church was called “Apostolische Zending” which can be translated “Apostolic Mission”. By the end of the nineteenth century the church was called “Herstel Apostolische Zendingkerk” (Restored apostolic missionary church). Some books also refer to it as “apostolische kerk” (apostolic church).

Outside Germany people were more willing to grant the name “church” to religious denominations. In the English Bible the term “church” is even used for individual congregations.

Before the term “New Apostolic” was coined our church appeared in North America as

“First General Apostolic Church” (which is one possible way of translating “Erste allgemeine apostolische Gemeinde”). According to a statement published in 1920 the church was registered in South Africa in 1911 as “New Apostolic Church”, that name is used in a brochure published in 1913. In Queensland in Australia in 1908 the church was called by the German name of “Apostolische Einheitskirche” (United Apostolic church).

The author is aware that the information given about the church outside Germany is rather scanty and appeals to readers in those countries to supply him with further information if they can.

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