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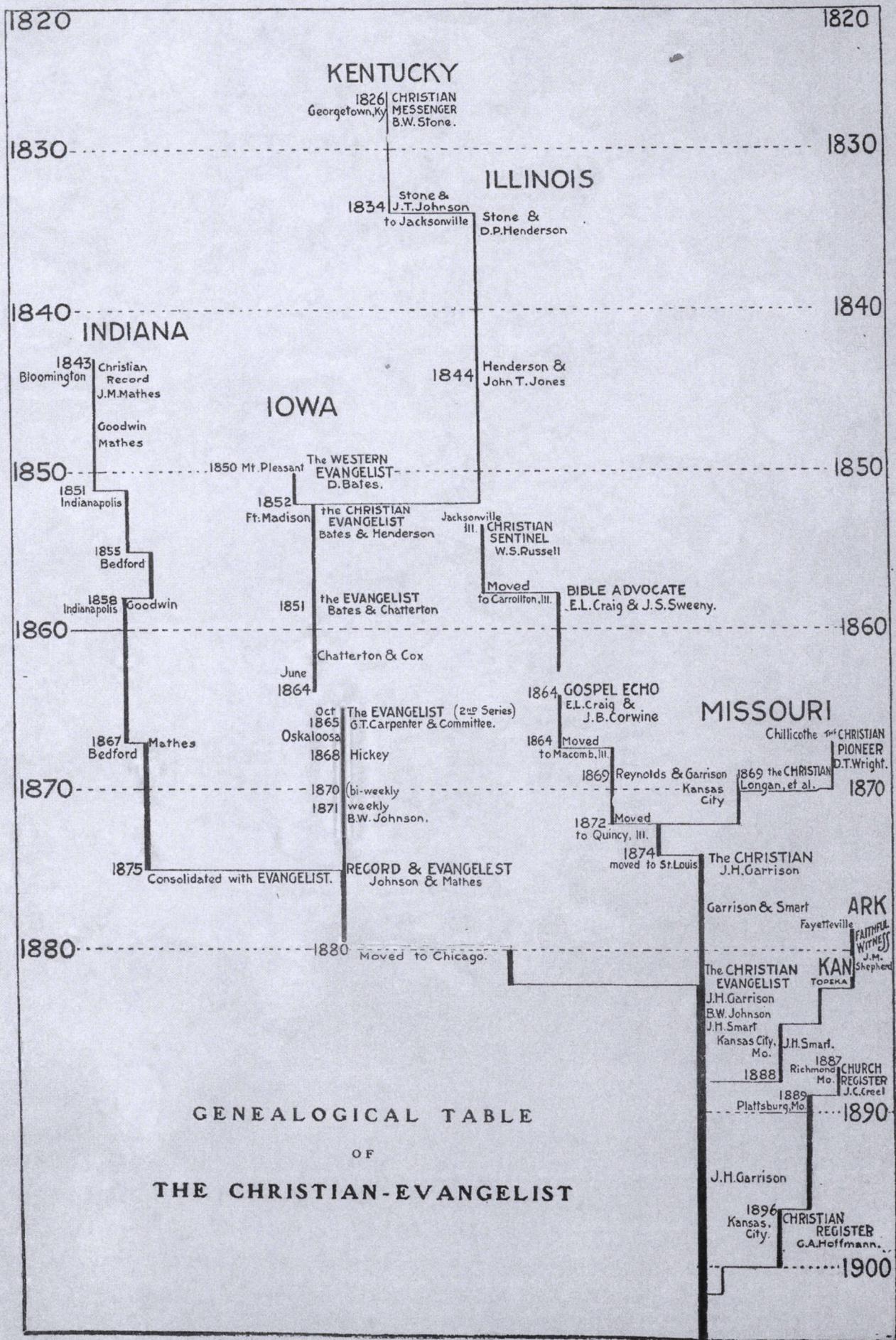
Stone-Campbell Movement Periodicals

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Genealogical Tables and History of the Christian-Evangelist

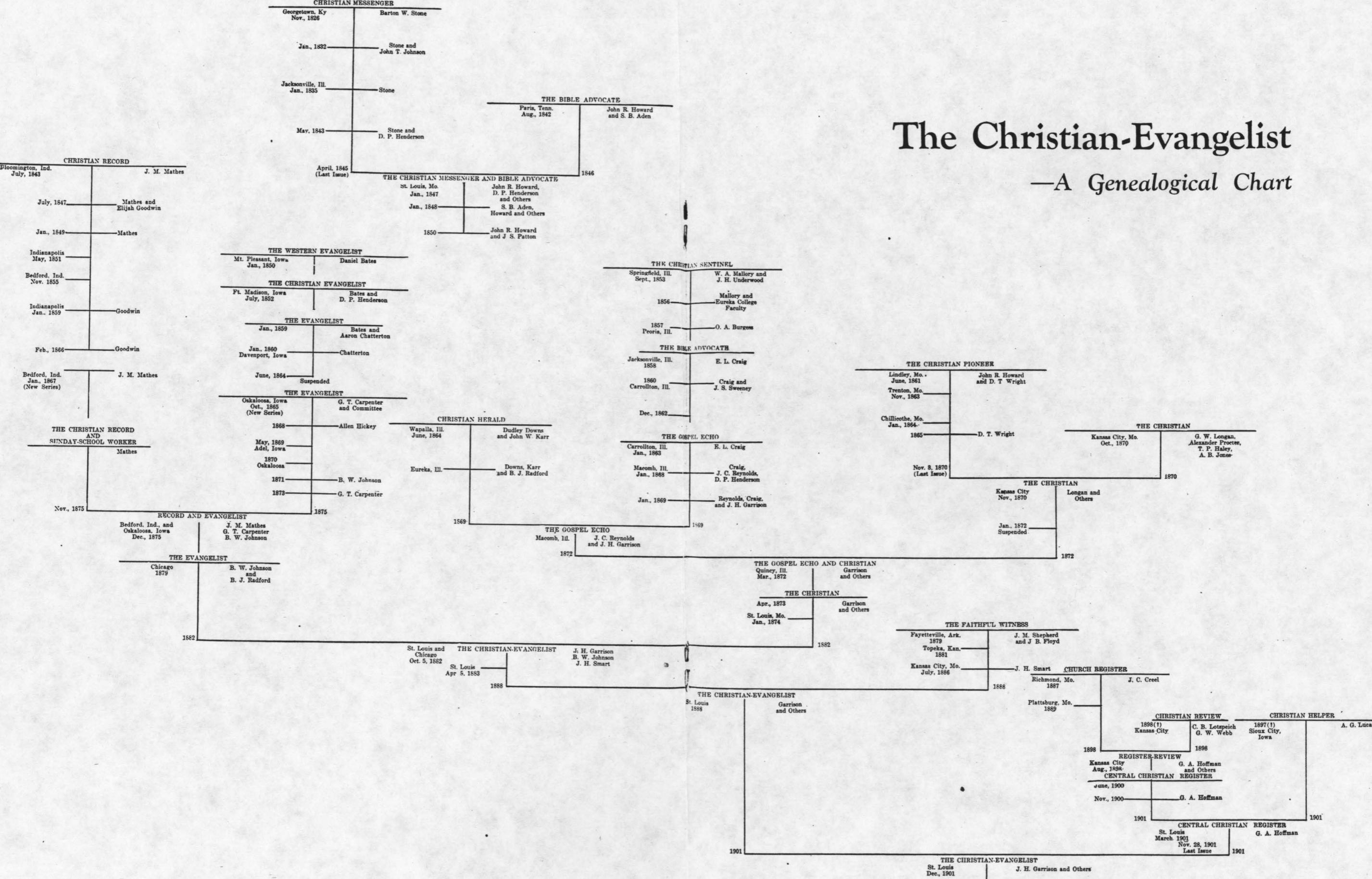
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The Christian-Evangelist

—A Genealogical Chart



The Story of The Christian-Evangelist

J. Edward Moseley

A RECORD of seventy-five years of uninterrupted publication is a commendable story of courage and tribulation for any journal or newspaper. But especially fascinating is the struggle of pioneer preachers, who were also editors, in issuing a religious journal in spite of the adversities of war, fire, and high water.

The seventy-five year record of *The Christian-Evangelist*, the oldest continuously published among any of the present-day journals of the Restoration Movement (either Disciples of Christ or Churches of Christ), shows a total of nearly seventy years of weekly publication. Next March will complete a sixty-six year record of continuous weekly publication for this paper; the nine-year period previous to 1872 shows both weekly and monthly issues.

An intriguing possibility, not only for the editors of *The Christian-Evangelist*, but for all Disciples interested in our history, is that eventually evidence will be secured to prove a direct connection between this paper and the *Christian Messenger*, started by Barton W. Stone at Georgetown, Kentucky, in November, 1826. There is sufficient evidence to show a succession of editors, but there is not proof to show actual organic merger or consolidation of certain old periodicals, predecessors of *The Christian-Evangelist*.

THE search to discover important dates of removals and other events in the history of the various periodicals which were eventually merged or consolidated to form the present *Christian-Evangelist* began in 1935. A brief account of this paper and its origins appeared in the January 3, 1935, issue, which commemorated the twenty-fifth anniversary of the establishment of the Christian Board of Publication. Following the publication of that story letters were received from Edgar C. Riley, W. Marion Rowlen, Charles Blanchard, and the late S. K. Hallam. These communications pointed out certain errors in our account of origins, notably the fact that *The Christian-Evangelist* was then dating its volume numbers from 1864, when it should have been 1863.

Accordingly, when sufficient proof was obtained, the volume number was changed at the beginning of 1936 from seventy-three to seventy-four. Thus *The Christian-Evangelist* last week completed its seventy-fifth year of uninterrupted publication. This issue celebrates that fact.

It is impossible in this brief space to give a detailed, documented account of the origin, development, and eventual merger, consolidation, or death of the many periodicals which form the family tree of *The Christian-Evangelist*. The editors at a later date expect to publish a pamphlet which will give the complete, documented material. At this time the reader who is especially interested in the genealogy will find it fruitful to study carefully the chart printed on the next pages. But there are several misconceptions of a

major nature which should be corrected at this time. No mention is made of many others. More accurate data have been obtained following painstaking research among old volumes.¹

FIRST: Change in Volume Number. Originally the volumes of *The Christian-Evangelist* were dated from 1863. How the change was made, many years ago, to 1864, is a recent discovery. We now know when the mistake was made, but there is no accounting for the why—except as a typographical error.

The 1880 volume of *The Christian*, two years before the historic merger of that paper with *The Evangelist*, began as Volume Eighteen, Number One. But the issue of November 11, 1880—not a full year later—was Volume Seventeen, Number Forty-six. The issue of December 23, 1880, was Volume Seventeen, Number Fifty-two. And the 1881 volume was numbered Volume Eighteen, not Volume Nineteen, as it should have been. Thus, in the middle of 1880, the volume number was set back—certainly incorrectly.

SECOND: Succession of Editors. The relationship between the present *Christian-Evangelist* and Stone's *Christian Messenger*, always considered with interest by those interested in this paper's genealogy, has been more definitely established than previously. The succession of editors places us in the "apostolic succession," traced to Stone through both D. Pat Henderson and John R. Howard.

Henderson was co-editor with Stone of the *Christian Messenger* from May, 1843, through its last issue of April, 1845. In January, 1847, the *Messenger* was merged with *The Bible Advocate* and published at St. Louis with John R. Howard as editor and Henderson an associate. In July, 1852, Henderson became joint editor with Daniel Bates of *The Christian Evangelist*,² serving until the end of 1858. Henderson also served with *The Gospel Echo* in 1868.³

¹Many old periodicals of the Restoration Movement are in historical collections in the libraries of The College of the Bible, Culver-Stockton College, Butler University, The Indiana School of Religion, the Disciples Divinity House of the University of Chicago, and Texas Christian University. However, many individuals have also been of much assistance in placing old journals at our disposal.

²Daniel Bates wrote in the March, 1854, number of *The Christian Evangelist*, that the name was changed from *The Western Evangelist* since its circulation had spread from that part of the Middle West "throughout the continent—the local adjective (*Western*) was deemed inappropriate. Since July, 1852, it has been known as *The Christian Evangelist*."

³A statement, presumably by J. C. Reynolds, then office editor, in *The Gospel Echo*, January, 1868, page 32, reads: "Brother [E. L.] Craig has been the controlling spirit in the *Echo* for the last five years. He is still editor. . . . In these labors I shall also have the assistance of our beloved brother, D. P. Henderson. . . ."

The Evangelist strain of our present journal comes from the western journal with which Henderson was associated. *The Christian* strain dates back to *The Gospel Echo*.

In August, 1842, the first issue of *The Bible Advocate*, edited by John R. Howard and S. B. Aden, was published at Paris, Tennessee. It was the 1847 volume, when the paper had merged with the *Christian Messenger* at St. Louis, that Henderson assisted in editing. Howard was also editor of the *Christian Reformer*, the *Christian Review*, the *Christian Banner*, and the *Christian Pioneer*. This latter journal, which he started at Lindley, Missouri, in June, 1861, consolidated with *The Christian*, of Kansas City, in 1870. This *Christian* merged in 1872 with *The Gospel Echo*.

THIRD: Certain Facts Concerning "The Gospel Echo and Christian." *The Gospel Echo* was first published at Carrollton, Illinois, in January, 1863, by E. L. Craig as editor. Early volume numbers prove this. In 1868, when J. C. Reynolds bought the journal, it was moved to Macomb, Illinois. In January, 1869, J. H. Garrison joined the editorial staff. It now seems accurate to state⁴—for these dates have been disputed—that *The Gospel Echo* was merged with *The Christian*, of Kansas City, becoming known as *The Gospel Echo and Christian*, was moved to Quincy, and became a weekly, all in March, 1872; and that the merged paper became simply *The Christian* in April, 1873. The first issue of *The Christian* in January, 1874, was published in St. Louis. It was on October 5, 1882, that the first issue of *The Christian-Evangelist* (a merger of *The Christian* and *The Evangelist*) appeared.

J. H. Garrison's memory, in later years, occasionally tricked him. He stated in the January 1, 1885, issue of *The Christian-Evangelist* that the paper moved to Quincy in March, 1872; in his *Memories and Experiences* (page 55), he stated "autumn of 1871."

FOURTH: The Genealogical Chart of 1904. Statements from many of the pioneer editors as to the origins of *The Christian-Evangelist* and its predecessors appear in the issues of January 1, 1885, October 9, 1902, and January 21, 1904. These statements, together with a genealogical chart published on page 80 of *The Christian-Evangelist* for January 21, 1904, generally have been taken as authoritative statements. But often the editors, in making such statements, did not refer to primary source materials. Consequently, by reference to many of the old periodicals, it has

⁴"New paper—A new weekly published in this city made its appearance upon our desk yesterday. . . . As its name would indicate—*The Gospel Echo and Christian*—it is a religious paper. . . . Mr. J. H. Garrison is its publisher and is also one of the editorial corps, J. C. Reynolds, G. Longan, and Alexander Procter completing the list." (Quincy, Ill., *Whig and Republican*, Vol. 20, No. 255, March 11, 1872).

⁵"*The Christian* is the new name of *The Gospel Echo and Christian*, published in this city by J. H. Garrison. . . ." (Quincy, Ill., *Daily Whig*, Vol. 21, No. 306, April 16, 1873).

⁶"*The Gospel Echo and Christian* is to be published hereafter at Quincy, by J. H. Garrison, who has been for some time one of its editors. . . ." (*The Evangelist*, March 13, 1872, page 82).

been possible to make certain corrections in the 1904 chart as follows:

(A). Added to the genealogical table have been the *Christian Review*, the *Christian Helper*, the *Christian Herald*, and John R. Howard's *Bible Advocate*.

(B). Corrections show the suspension of the *Christian Record* in February, 1866, when Elijah Goodwin, as editor and publisher, sold his subscription lists to Isaac Errett and the then-projected *Christian Standard*, which actually started in April, 1866. Our new chart also shows that James M. Mathes, who first started the *Record* in July, 1843, resumed its publication in January, 1867. It "has had an unprecedented career of prosperity and usefulness, extending through thirty-two years and six months," he stated in the November, 1875, issue of *The Christian Record and Sunday-School Worker*, pp. 694-696, the last number before merger in December, 1875, with *The Evangelist*. In his *Memories and Experiences* (page 78), J. H. Garrison stated that the merger of these two papers took place "soon after" January, 1874.

(C). The 1904 chart gives the date, as does W. E. Garrison in *Religion Follows the Frontier* (page 249), for the removal of *The Evangelist* to Chicago as 1880. It was in November, 1879, as stated in *The Christian* (Nov. 20, 1879, page one); and in *The Old Path Guide* (1879, pp. 440, 478).

(D). The 1904 chart shows the organic merger of the *Christian Messenger* with *The Western Evangelist*, but we have as yet located no materials to sustain this conclusion. On the other hand the chart does not show the merger of the *Christian Messenger* with Howard's *Bible Advocate*, which certainly took place. *The Bible Advocate* is not listed in the 1904 chart.

(E). The chart of 1904 does not show E. L. Craig's relationship with the *Christian Sentinel*, except when it moved to Carrollton entitled *Bible Advocate*.

(F). The chart does not show the consolidation of Wright's *Christian Pioneer* with the Kansas City *Christian* in November, 1870.

FIFTH: Additional Questions. New questions have arisen as a result of recent research concerning the genealogy of *The Christian-Evangelist*. For instance, "When did the combined *Messenger and Advocate* cease publication? Did this paper continue after 1850?" "Was the *Bible Advocate*, which was published in Illinois from 1858 through 1862, and which succeeded the *Christian Sentinel* (started in 1853) in any direct way connected with Howard's *Bible Advocate* or *Messenger and Advocate*?" When Henderson joined the staff of *The Western Evangelist* did he consider it a merger with the *Christian Messenger*?"

This, however, we now know: *The Christian-Evangelist* has continued uninterrupted publication for 75 years, and its last merger took place 36 years ago.

As the search for further verification of important dates in its amazing genealogy is continued, there always remains the fascinating possibility that eventually old papers will be found that will definitely show a merger or consolidation, thus linking the present paper with Stone's *Christian Messenger*.