



Apostle Cardale's Position within the College of Apostles

In a letter to the editor, published in the Daily Express of 24 July 1877, a strange anecdote was circulated. William Grant, who had left the Catholic Apostolic Church in anger after he had belonged to it for five years, had heard it and retold it in that letter: The apostles have assembled in council. Apostle Cardale has submitted a proposal, but his fellow apostles argue against it. He arises, takes his hat and says: "Well, gentlemen, I leave you; when you see your way to assent to my proposition you may send for me."¹

Six days before this letter appeared, Apostle John Bate Cardale had died. William Grant was not appeased and in his rancour he meant to demonstrate that the deceased leader had exercised authoritarian rule in the apostolic college and amongst members of the church. "Chief apostle" he was called by some contemporaries,² and one might equate this with the present Chief Apostle's position. This would be a mistake, we cannot equate Apostle Cardale's position with that of a New Apostolic Chief Apostle. What, then, was Cardale's position amongst his fellow apostles?

"Pillar of Apostles"

The first fact to mention is that Cardale was the "Pillar of Apostles". Among the prophets, evangelists and pastors, too, there was such a "pillar" of every ministry. We can describe the duties of the pillar of evangelists as follows: he receives the apostles' instructions and then hands them on to his fellow evangelists. In addition, he teaches other evangelists how to perform their duties. In reverse, he can forward the evangelists' questions and requests to the apostles. The apostles, however, did not receive directions or instruction through their "pillar".

Only when acting as a unity, could the apostles arrive at binding decisions. When the apostles met in council, there were two votes. In a first vote, they found out what the majority thought, but unanimity was required in the second voting. If the first vote showed that they would not agree, there was no second.³ Some of the liturgical practices Cardale proposed in 1846 could not be introduced because the apostles failed to arrive at a unanimous decision.⁴

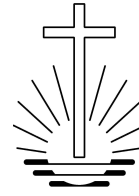
The anecdote handed down by William Grant of Cardale leaving the apostles' council, threatening not to return before the other apostles had accepted his position, does not seem convincing to us. We know from those parts of his correspondence that are accessible that Cardale was ready to fight for his convictions, but there is plenty of evidence that he stead-

¹ H. M. Prior, *My Experiences of the Catholic Apostolic Church*, Stratford 1880, p. 17, quoting Grant's letter to the editor published in *The Daily Express* of 2 July 1877 (also quoted in Plato Ernest Shaw, *The Catholic Apostolic Church Sometimes Called Irvingite. A Historical Study*, New York 1946, pp. 72 f.). - Once again, the authors would like to thank Dr. Tim Grass F.R.Hist.S. of Horsham, West Sussex, for his help in checking the English version of this article for linguistic and stylistic accuracy.

² Prior, *op. cit.*, p. 16.

³ Cf. [Manfred Henke and Walter Drave], "Apostles' Council 1851: No Agreement on Measures to Restore the Twelfold Unity of Apostles", p. 3, note 13, published on this website at http://www.nak.org/fileadmin/download/pdf/KeineEinigung1851_engl_ArtikelInternet.pdf,

⁴ Cf. *ibid.*, pp. 2 f.



fastly sought to convince his fellow apostles of his views. The solution found for the difficulties he encountered in 1846 shows just this; for the changes he could not effect at that time were implemented at a later date.⁵

Why have serious historians repeated this anecdote rather uncritically? Grant told it to give substance to his claim that Cardale, though “theoretically the *primus inter pares* [first among equals] in the Apostolic College ... had really been from the first, and ever continued, the chief *ruler* of the whole body”.⁶ And there are some facts to support this theory, for Cardale really did take the lead in many important questions.

Spokesman and determined protagonist of apostolic authority

In a very simple temporal sense Cardale was first among the apostles. Between November 1832 and September 1833 there was no other apostle apart from him. By means of the ordinations he performed from Christmas 1832 in the churches that gradually took shape, Cardale gave shape to the believers’ idea of what the apostolic office was. It was due to him that the ministry of apostle was perceived as the ministry in charge of leading the Church. This view was challenged in 1840 by the “Council of Zion” – we have already given an account of those events.⁷

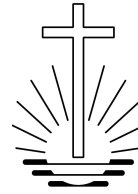
The “Council of Zion” took its origin from the ordinances of the Church of Scotland, of which Irving and his congregation had originally been a part. In the presbytery the minister together with the “Elders” decided matters pertaining to the congregation. After the gifts of the Spirit had been manifested in three more congregations, their office bearers joined in the deliberations in Irving’s congregation, and for some time Irving continued to preside. There was a decisive change on 28 December 1833, when four apostles, with Cardale as senior apostle presiding, took up the presidency of this council. By June 1835 the number of churches taking part had reached the symbolically important number of seven. From then on their synod which was convened every four weeks was considered the “Council of Zion”. A month after that, the number of apostles had reached the full number of twelve. In the council, they took counsel of the other ministers, but then retired to take counsel among themselves. After that, they made their decision known through their “Pillar”, the first-called apostle Cardale.⁸

⁵ Cf. Cardale’s letters to Drummond, Drummond Papers [Archives of the Duke of Northumberland, Alnwick Castle, Northumberland] C/11.

⁶ Prior, *op. cit.* p. 17; quoted in Shaw, *op. cit.*, pp. 72 f.

⁷ Cf. Walter Drave and Manfred Henke, “Vor 175 Jahren: Erste Amtshandlungen eines Apostels der Vollendungszeit”, *Unsere Familie* 24/2007 of 20 December 2007, pp. 32-34 and (in greater detail) Manfred Henke, “175 Years Ago: The Call of John Bate Cardale and the Contemporary Idea of Apostleship”, http://www.nak.org/fileadmin/download/pdf/Cardale_RufungApostel_engl_201207.pdf, pp. 1-21.

⁸ In December 1833 the call of Henry John King (later, King-Church) of 3 April 1833 was “confirmed” and the fourth apostle, Spencer Perceval, was called. An apostolic college began to develop. Thereafter, the four apostles appeared together in the council of the churches in London, which then represented four congregations. Copinger, “Annals of the Lord’s Work” [The manuscript used (in photocopy) is identical with the original as described by Seraphim Newman-Norton, *The Time of Silence*, London (The Albury Society), 4th 2005, pp. 4 f.], pp. 29, 31, 34 (*vide* “session”), 36 f., 43 (*vide* “council”), pp. 48 f. (based on Rossteuscher, *Der Aufbau der Kirche Christi auf den ursprünglichen Grundlagen*, Basel 1871, as translated by Miss Hewett, whose translation is now part of the Boase Collection at the British Library, 764n13), Edward Trimen, “The Rise and Progress of the Work of the Lord”, no place 1904 [undated mimeographed edition by Norman Priddle], pp. 39 f., 49 f.



When eventually the Council of Zion claimed authority to instruct the apostles, Apostle Cardale convened his fellow apostles. Together, they re-established the apostle ministry as the ministry in charge of leading the Church.⁹

Leading the way for the future development of the Catholic Apostolic Church

In 1840 the apostles could assert their claim to lead the Church, but Apostle MacKenzie stopped acting as an apostle. Thus the twelvefold unity of the apostles was lost, as they themselves saw, and there was a further loss when Apostle Dalton ceased to attend their meetings in 1841.¹⁰ Apostle Cardale urged his fellow apostles to act together again, though reduced in number. He did not urge them as intensely as Apostle Carlyle to restore a twelvefold apostleship. Seeing, however, that he made preparations for a future restoration of the “Council of Zion”,¹¹ we may assume that he still hoped for some time that God would intervene to restore and perfect all church ordinances.

It was Cardale who convinced his fellow apostles in 1847 to introduce the laying on of hands by apostles for sealing the faithful.¹² It is possible that two of the remaining apostles did not perform any sealings themselves, but without their assent the other apostles would not have been able to do so.¹³ So we get the impression that Apostle Cardale had a gift of motivating his fellow apostles to act together, although there were still some differences of opinion.

An authority in matters of worship and doctrine

The Testimony to the Anglican clergy, distributed early in 1836, had been compiled by Apostle Cardale from September 1835. According to Catholic Apostolic tradition he made use of written contributions from each of the apostles. The “Great Testimony” was compiled by him in a similar manner. Thus, this important document was fashioned by him to quite an extent.¹⁴

Cardale is generally considered to be the apostle who gave shape to the liturgy of 1842 in its essential parts. This liturgy was meant for use in Albury. After that Cardale designed a liturgy for England and suggested that the other apostles might adopt it in their spheres of action.

⁹ Cf. Walter Drave and Manfred Henke, “Apostles’ Council 1851”, op. cit. pp. 1-4.

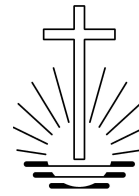
¹⁰ *Ibid.*

¹¹ Cf. “Notes of Conference” 20 August 1851, p. 9. As yet, we cannot tell for how long Cardale clung to the hope of seeing the “Council of Zion” restored.

¹² [Woodhouse], *A Narrative of Events affecting the Position and Prospects of the whole Christian Church*, 1885, pp. 117 f. Cf. Columba Graham Flegg, *Gathered Under Apostles. A Study of the Catholic Apostolic Church*, Oxford 1992, pp. 85-87.

¹³ Edward Miller, *The History and Doctrines of Irvingism, or of the So-called Catholic and Apostolic Church*, vol. 1, London 1878, p. 252 affirms that two apostles did not perform any sealings. We checked the information on sealings recorded in Copinger, “Annals” and found that no sealings are recorded for the apostles Tudor and Sitwell.

¹⁴ Cf. Walter Drave and Manfred Henke, „Vorläufer des ‚Großen Testimoniums‘ Die Zeugnisschriften an den englischen König und an die Führer der Anglikanischen Kirche“, *Unsere Familie* 16/2006 of 20 August 2006, pp. 36 ff. Cf. the annotated English version of this article published as “Precursors of the ‘Great Testimony’. The Testimonies to King William IV. and the heads of the Anglican Church” http://www.nak.org/fileadmin/download/pdf/Testimony_part1Precursors_140806.pdf, p. 3; and Walter Drave, Manfred Henke, “Das ‘Große Testimonium’ Ein zentrales Dokument der Katholisch-apostolischen Kirche (Teil 1)“, *Unsere Familie* 18/2006 of 20 September 2006, p. 30 and the English version of this article published as “The ‘Great Testimony’. A crucial document of the Catholic Apostolic Church (Part 1)”; http://www.nak.org/fileadmin/download/pdf/GreatTestimony1_engl_01.pdf, p. 1; Copinger, “Annals of the Lord’s Work”, p. 55, Charles William Boase, *The Elijah Ministry to the Christian Church [Supplement]*, Edinburgh 1868, p. 821.



Drummond and Carlyle adapted it, but each one of them felt free to depart from it in details. Following in Cardale's footsteps and urged on by him a committee of apostles, presided over by Apostle Armstrong, worked out a liturgy that was meant to be binding for all. It was approved in 1853 and gradually introduced in the various "tribes". After Cardale's death it was left unchanged.¹⁵

For quite some time Cardale remained somewhat sceptical towards the interpretations of the book of Revelation that were published by Catholic Apostolic authors. At last, however, in 1860, he interpreted parts of the book of Revelation in a series of lectures in which he commented on the meaning of words of prophecy that had been spoken on it. His interpretation of prophetic utterances differed from Apostle Woodhouse's views, published a year earlier, in one important matter, the question of who it was who made up the Bride of Christ.¹⁶ Quite obviously, Cardale's authority with the surviving apostles was such that Woodhouse laid aside his own interpretation to adopt Cardale's.¹⁷

Final observations

William Watson Andrews, Evangelist with the Apostle in North America, commented on the news of Cardale's decease in these words: "This is very painful tidings, and seems a summons to be ready for the instant coming of the Lord."¹⁸

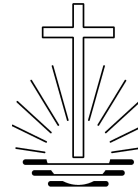
Why did Andrews attach such importance to the apostle? The answer is contained in his commemorative address: "Mr. Cardale was the senior Apostle, and it had been almost forty-five years since his call. His great soundness of judgment, firmness of character, and spiritual wisdom, joined to indefatigable industry, made him preeminent amongst the Apostles,

¹⁵ We have used a copy of the German Liturgy formerly owned by Apostle Woodhouse. Bound in one volume we find (*int. al.*): *Die Liturgie und andere Gottesdienste der Kirche. Erster Theil*, described as a new translation based on the English edition of 1853, and called the [German] third edition. Berlin (Hickethier) 1862. The second part, which continues the page numbers of the first, is entitled *Die Liturgie und andere Gottesdienste der Kirche. Zweiter Theil*, Berlin (Hickethier) 1861. A first and second edition of a Liturgy for North Germany were published in 1849 and 1850 respectively. Apostle Carlyle had compiled it without prior consultation with the other apostles, using elements taken from Cardale's English and Drummond's Scottish liturgies. We take it that the description of the 1862 edition as the "third edition" meant that the editions of 1849 and 1850 were treated as the first and second editions of what was basically presented as one North German liturgy. Information on the processes leading to a generally binding liturgy can be found among the "Drummond Papers" (originals in the archives of His Grace, the Duke of Northumberland at Alnwick Castle, microfilms at the Bodleian Library, Oxford, Photographic Order Number WM 4192) C/12. For earlier debates on liturgical questions cf. *ibid.*, C/11.

¹⁶ In his lectures on prophecies relating to the Apocalypse delivered in 1860 Cardale expressly rejects an application of former prophecies on the book of Esther to the Christian Church; cf. [J.B. Cardale], *Notes of Lectures Delivered in the Seven Churches in London in the Months of October, November, and December, 1860*, London [1861], p. 16. Woodhouse had done just that in 1859. Cardale's and Woodhouse's interpretations of future events differ in so far as Woodhouse defines the Bride of Christ as those gathered by apostles ([Francis V. Woodhouse], *The Book of Esther in its Typical Application to the Christian Church. With Remarks on the Inspiration of Holy Scripture*, London 1859, pp. 12 f.) whereas Cardale defines the Bride of Christ as all those Christians who were to be gathered in a series of three translations (those sealed by apostles, followers of the "Seventy", and Christians saved from the Great Tribulation); cf. Cardale, *Notes of Lectures*, pp. 10 f., 42 f., 46).

¹⁷ In 1863 Woodhouse taught German ministers to fortify them against Geyer's call of further apostles and against his eschatology. He then adopted Cardale's interpretation of future events and taught it by printing extracts translated into German, cf. [Woodhouse], *Belehrung über die Frage nach der Möglichkeit einer Berufung neuer Apostel und über die Hoffnung auf eine Errettung der Erstlinge vor der großen Trübsal*, Berlin 1863, pp. 17 ff.

¹⁸ Shaw, *op. cit.*, p. 73.



and to him more than to anyone else the bringing out the order of worship is to be ascribed.” He had lifted the apostolic office “into its true place of authority.”¹⁹

Thus it was not harsh, authoritarian leadership, as Grant had tried to suggest in the letter quoted at the beginning of this article, but “soundness of judgment, firmness of character, and spiritual wisdom, joined to indefatigable industry” that had enabled Cardale to lead the way for his fellow apostles and consequently the people of God of his time.

¹⁹ *Ibid.*