



## **The making of the New Apostolic Church (3)**

### **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 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 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.

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. Manfred Henke

Note upon Page 15. &c.

I presume that an historical record of this work is either to be a dry Catalogue of facts merely intended to inform or else should be calculated to effect the commending the work to the Readers- 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 facts isolated in time. That which is pointed out at the close of the 3<sup>rd</sup> part of the Readings in proof of the Divine character of the Liturgy is equally observable in the 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 part of the instruments employed\_

The first called Apostle was called in 1832. \_ before Mr Irving got into Newman Street at a Meeting for prayer in Mr Irving's house. At that time the necessity for ordinations had not been spoken of nor I believe thought of. It was of the gift of the Holy Ghost for sealing, & of the Office of the Apostle as instrumental for that purpose which was present to the mind, when first the word "Apostle" found utterance & met with an immediate response in the minds of many who had not even formed a conception of the revival of the Office. Still, whether for ordination or for sealing the Office was not brought into operation until in December 1832...

We wish to record our thanks to Mr. Mark Cardale, London, for permission to reproduce this document owned by him.

## INFOKASTEN

### **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 brother 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 Dowglasse’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.