

THE CAMBRIDGE CITY CHRISTIAN CHURCH

--steadfastly continuing for 150 years
as the fellowship of believers "in
the apostle's teaching and in the
breaking of bread and in prayers"
-- dedicated to the advancement
of New Testament Christianity

We thank you Our Father in Heaven, that in adversity, in diversity, and in prosperity, you have continued to bless this temple. Prayerfully we sing this song---

Sweet Holy Spirit, Sweet heavenly dove,
Stay right here with us. Filling us with
your love, And for those blessings we lift
our hearts in praise, without a doubt we'll
know that we have been revived when we shall
leave this place. (Sweet, Sweet Spirit)

I. BEGINNINGS -- 1842-1891

A. Coming to the New Land, Indiana

We can never realize how indebted we are to those men and women who came to Indiana in its formative years. They laid the foundations of political, social, religious, and educational structures, amid the struggle of just providing the simple needs of life. Among those early pioneers were the 'town fathers' who envisioned a 'village' becoming a city, Cambridge (later called Cambridge City), and developed the Articles of Incorporation on October 23, 1836. Thoughtfully, one of these men, William Conwell, donated one acre of ground to be used for the erection of a house for religious worship and a seminary for education. The location of that plat is now known as 15 South College Street.

Perhaps it was providential that the one to come to this frontier land, seeking a new life, had too, much like the Apostle Paul met on his 'road to Damascus' a radical change of his convictions. His name was SAMUEL K. HOSHOUR -- some called him Professor Hoshour, the teacher, others Elder Hoshour, the preacher; for he could wear 'two hats' with equal prowess.

He was recognized by his peers as a brilliant pastor of the Lutheran Church -- preaching with eloquence in both the German and English languages. In 1834 a

'protracted' preaching mission was held by two 'Campbellite Proclaimers', near the influential Lutheran Church at Hagerstown, Maryland. He was asked by his congregation and fellow colleagues to preach on baptism to refute them. After careful study of the New Testament in the Greek, he found that 'baptism in the Greek is called baptismos and in the Latin tongue mersio; as when a person dips something into the water until the water closes over it.' It meant that the person to be baptized should entirely be sunk into the water and again drawn out. His new conviction was further confirmed by reading from the works of Martin Luther and Romans 6:(1-4). On the last Lord's day of April 1835, he was immersed.

B. The Cost of Conviction

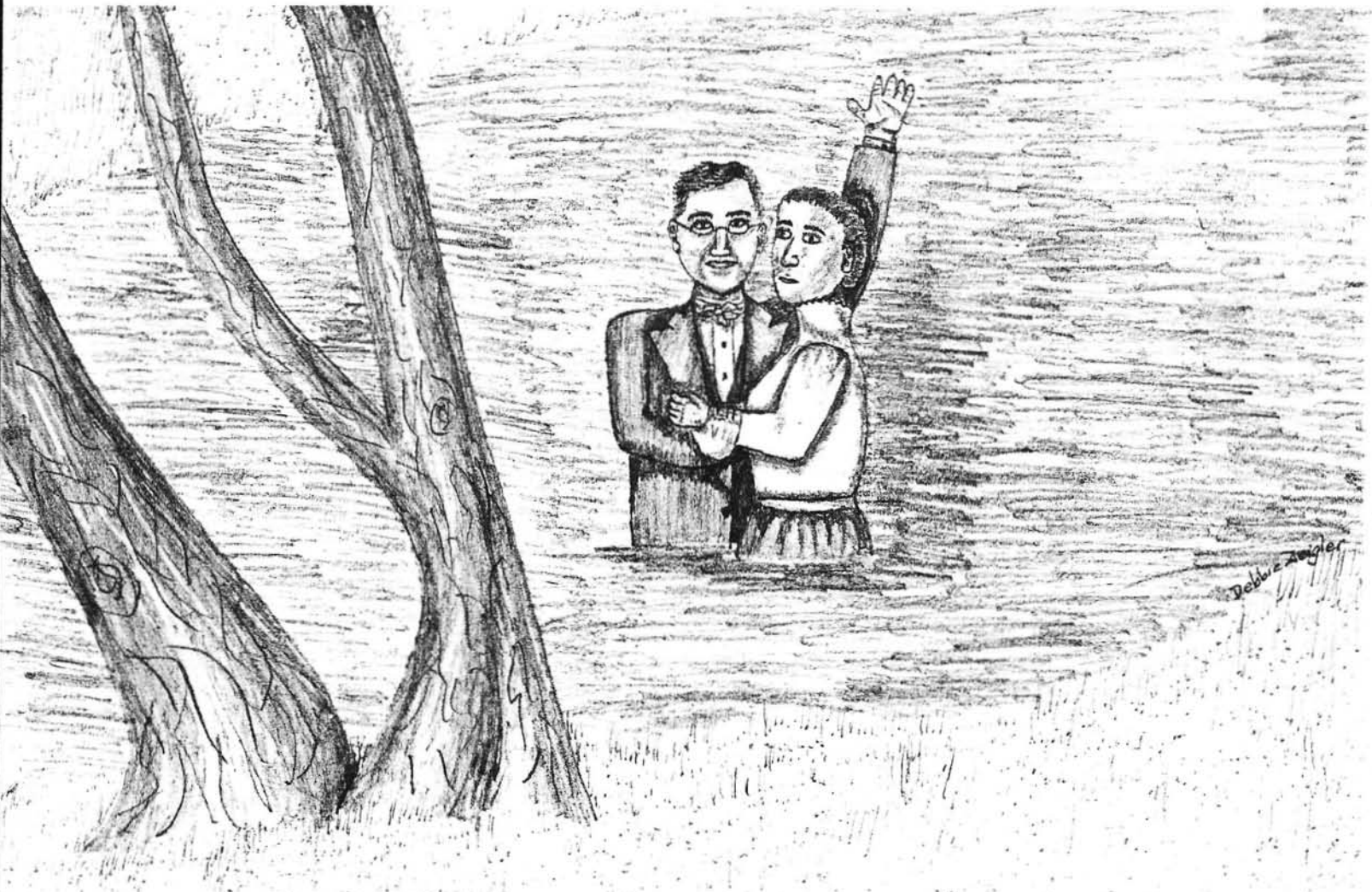
Immediately his honor had now become dishonor, cherished associates 'passed by on the opposite side of the street', the women of the church came to express their sympathies to his wife, Lucinda. He was expunged from the Lutheran Church. The families of Samuel K. Hoshour and his brother-in-law, Samuel Sevie, left Hagerstown, Maryland in a carriage and two covered wagons to arrive on October 16, 1835 for a new life. He called it 'the promised land', Centreville, the Capitol of Wayne County. Isaac Errett writes "...The strength of Prof. Hoshour's life was given to Western Society, Indiana...in the schoolroom, in the pulpit and in the social life, he brought to bear all the refining and sanctifying influences of an educated mind, a pure heart, and a righteous life...His influence for good will live for many generations..."

C. Arrival in Cambridge City

On the 16th of September 1839, he became a citizen of Cambridge City to 'superintend' the Cambridge Seminary. The seminary was opened for instruction to students at the beginning of November. From time to time, rumors surfaced that 'stringent sectarians' expressed great satisfaction with him as a teacher, but were suspicious of his religion and orthodoxy. Previously, a 'Presbyterian divine made a man of straw and called him Campbellism and dismembered him before his audience.' Fame had reported Samuel Hoshour as a representative of the 'mangled and dangerous entity'. He reports there was only one man in the place who belonged to the Disciples, Brother John Crum. Both of them agreed that their religious interest must be cautiously advocated, with dignity and discretion.

D. The 'Word' and Immersion

Elder Hoshour writes, "...I tried to approach the community gently, making it a main point to teach them the 'Word'. Some eyes were opened to the beauties, claims, and consolations, of the 'Word'..." He reported that he preached nearly six months, about every other Lord's day, before he gave an 'invitation'. "Indeed, the first person I immersed in the place, sent me a note, in which the inquiry was made, "Whether I would immerse the persons, if 'confessions' were made at my next preaching?" "Knowing well of the applicant, I replied, 'yes'. The confession was taken, and the announcement made, that on the Lord's day, which was a very mellow September day, at about sundown the candidate would be immersed in the stream that runs through the town. When the banks of the stream were lined with people to whom the sight was novel, I immersed a matronly form in the presence of a multitude, seemingly deeply impressed. The sight was so much like those detailed on the pages of the New Testament! It was the beginning of a series of baptisms that occurred at the same place. As sinners 'died to sin' I buried them and raised them unto a new life!"



E. Sowing the Seed of Christianity

Brother John L. Parsons in an article, titled INDIANA CHURCHES published by the Christian Standard, wrote these words about Elder Samuel K. Hoshour,..."The scanty support given to ministers in those pioneer times made it necessary for the Professor to supplement his salary by teaching school. Indeed, he made his living by teaching school, and he preached the gospel almost entirely gratis. He found time not only to conduct his school, and preach on the Lord's days, but he pushed out through the week, at night, into all the surrounding country. He sowed the seed all about here then, and the fruits of his labors are still visible..." Indeed, Elder Hoshour planted the seeds of New Testament Christianity in Cambridge City, Dublin, Milton, Bentonville, Centreville, Connersville, and perhaps Fairview.

F. "He Built A Fire, and Left It Burning"

He kindled a spark, the Holy Spirit started a fire, a fellowship of believers 'gathered together' to build a spiritual temple in Cambridge City. From the Church's first register, a copy of that organization, their statement of Faith, and the names of those first members are attached for your perusal.

Record of The Christian Congregation In Cambridge City.

In the month of February 1841.
a few Disciples of Christ residing
in and about Cambridge City.
United themselves into a Christian
Society, but not having among
a sufficient number of male
Members to create a proper elder-
ship, and appoint ^{a full organization} deacons, was
deferred from time to time until
Saturday the 12th of Nov. in the year
of our Lord 1842, when an election
was held by the members of
the Congregation and the following
brethren elected viz. Bro. Joel
Collins and S. H. Hoshour Elders
and John Crum and Ebenezer
Jimmy Deacons.

As a Congregation of Disciples
of Christ with our eldership
and Deacons, we profess to take
the New Testament as our only guide
in matters of faith and practice,
at the same time cheerfully believing
that the old Covenant was the
institution of God to the Jews, and
may be read by the Christian with
much edification. Holding the
New Testament as the "perfect law of
liberty," we repudiate all articles of
faith in matters of salvation which
are simply the opinions or speculations
of men. It shall be our constant
aim to regulate our faith and conduct
according to the facts and precepts
of the New Covenant; praying our
heavenly father to bestow upon us
that grace that can strengthen us in
the hardest man, and enable us to
walk worthy of our Christian
vocation.

Names of Members who constituted
 the congregation at the election of
~~elders~~ and deacons on the 12 day
 of Nov. 1842.

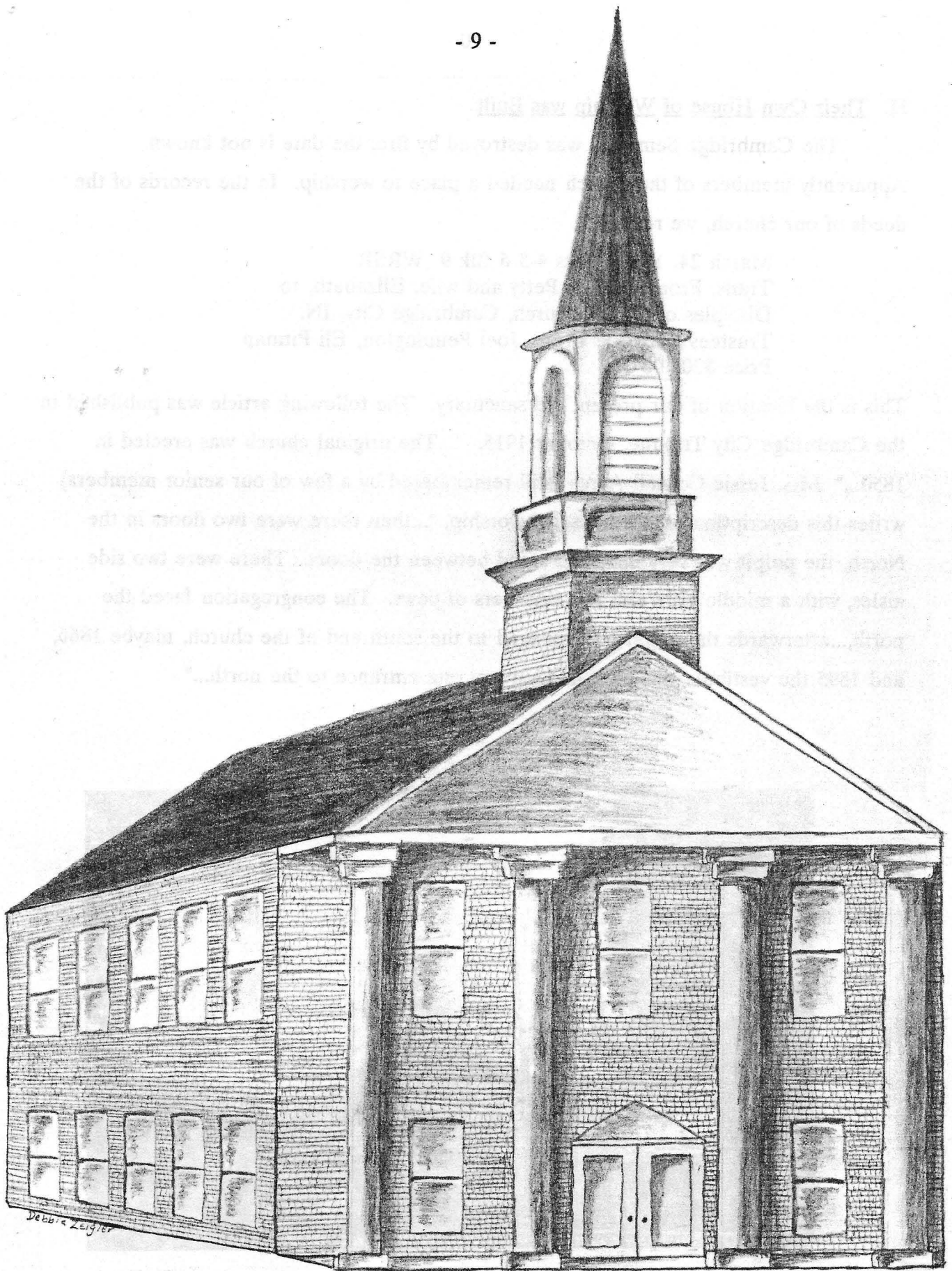
- Gordon Jackson Deceased
- ~~Quinn~~ Jackson dismissed by letter
- Sarah Crane Dismissed by letter
- Saul H. Hoshour Dismissed by letter
- Lucinda Hoshour do do
- Elizabeth Hoshour gone to Brookville
- Moses Powell Remained
- Nancy Powell Remained } the letters
- John Crum
- Mary Beeler Removed
- Duffanin Berry x
- Susanna Berry withdrawn
- Mariah Ritchie
- Cyrena Serio x
- Cath. Smith Removed
- Minerva Brookshank
- Jane. Hornow
- Eggs Young Dismissed by letter
- Elizabeth Young " do
- Mary Young " do

First Members continued

7 Phebe Luse Dismissed by letter
 Augusta Munday
 Levi Lakey Member
 Rachel Lakey do
 David Crull Dismissed by letter
 Ann Crull
 Joel Collins Removed
 Elizabeth Collins Removed
 Elizabeth Colbert
 Rebecca Gordon
~~Rachel~~ Shurtle (Shuttleworth) Dismissed by letter
 Ebenezer Timms Dismissed by letter
 Mary Willets
 Harriet Conklin Dismissed
 Lydia Knobe Dismissed by letter
 John Cox 1st. Lord's day of 1st June 1843

G. The First House of Worship

In the beginning, the meetings of the Cambridge City Christian Church were held in the CAMBRIDGE SEMINARY. In the Annual Report of 1878, Dr. Lee R. Johnson reporting concerning public schools writes, "...The Cambridge Seminary was erected during the summer of 1839. It was a substantial brick building of two stories covering an area of respectable dimensions. The portico of some ten feet depth and four Doric columns, gave to the east front quite an imposing appearance, though the cupola was never completed. The lower story was intended to subserve, and did subserve for several years, the triple purpose of a town hall, a primary schoolroom, and a church for religious denominations..." Debbie Zeigler has sketched a drawing of the CAMBRIDGE SEMINARY.

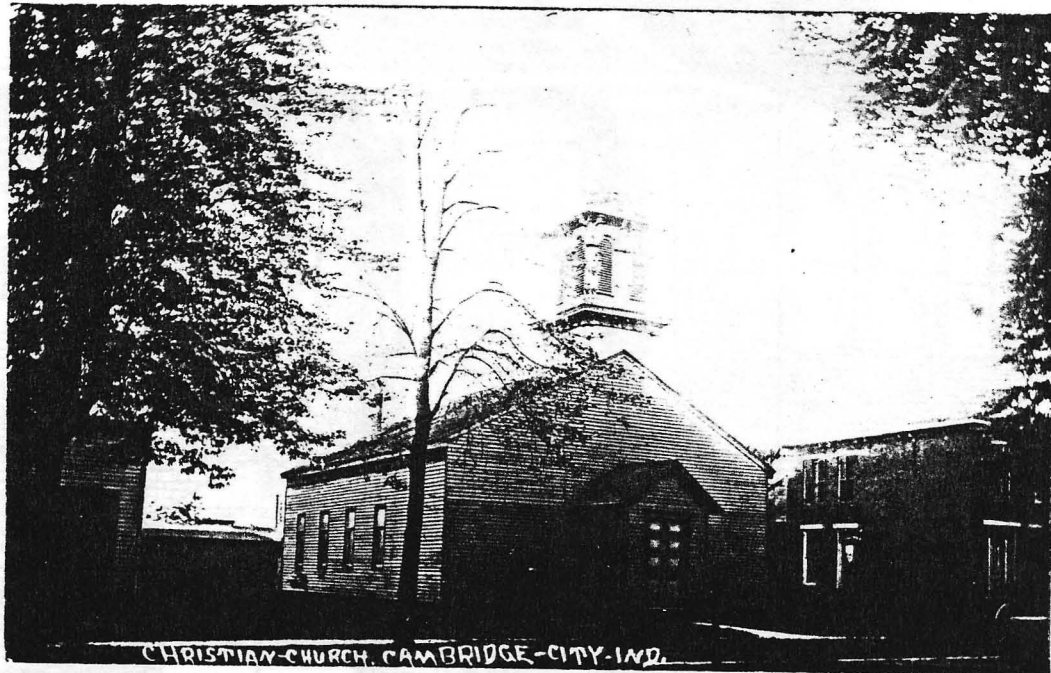


H. Their Own House of Worship was Built

The Cambridge Seminary was destroyed by fire; the date is not known. Apparently members of the church needed a place to worship. In the records of the deeds of our church, we read

March 24, 1847 Lots 4-5-6 Blk 9 WRSR
Trans. From William Petty and wife, Elizabeth, to
Disciples of Christ Church, Cambridge City, IN.
Trustees were Joe Crum, Joel Pennington, Eli Pitman
Price \$200.00

This is the location of our present old sanctuary. The following article was published in the Cambridge City Tribune, October 1915. "...The original church was erected in 1850..." Mrs. Jessie Cornell Ayres (still remembered by a few of our senior members) writes this description of this house of worship, "...then there were two doors in the North, the pulpit was very high and stood between the doors. There were two side aisles, with a middle aisle and two side tiers of pews. The congregation faced the north,...afterwards the pulpit was changed to the south end of the church, maybe 1866, and 1895 the vestibule was built making just one entrance to the north..."



In the October 16, 1852 The Cambridge City News, we read this announcement:

Christian Chapel

Situated on Rail Road Street between Foote and Green,
Elder S. K. Hoshour, Pastor, serves every other
Sabbath morning at 10 o'clock and 1 o'clock PM.
(Rail Road Street is now known as Church Street)

The names of the members of the Christian Church in the beginning of the year 1851 were counted to be 60.

I. A Good Friend Says Goodbye To His Friends In 'Wayne'

On the 13th of September 1858, Elder Hoshour accepted the presidency of North Western Christian University (now Butler University). The Church's Register reads, 'October 13th, 1858, having been called for the following, letters were granted and sent afterward on the 13th of Oct. 58

1st Samuel K. Hoshour,
2nd Lucinda Hoshour,
3rd Elenora Hoshour and
4th Lizzie Hoshour Price

These united at Central Christian Church, Indianapolis.'



The 'Journey of Samuel K. Hoshour' in Indiana begins at Centreville in Oct. 1835. He began as a teacher in the Wayne County Seminary, later elected to be its superintendent--but a pioneer preacher of New Testament Christianity for the rest of his life. In 1836 he was granted an A.M. Degree by Indiana University. Lew Wallace, author of BEN HUR and Oliver P. Morton, later to become governor of Indiana, were two of his students. He was elected to 'superintend' the Cambridge Seminary in 1839. While in this area he 'organized' churches in Centreville, Cambridge City, Dublin, Milton, and Bentonville; perhaps more. In an article, TOUR OF FORTY DAYS, we read, "...at the Fairview Academy, we first met with our esteemed and much beloved Bro. Hoshour whose praise is in all the churches of Indiana..." In 1858, he became President of Northwestern Christian University. In 1862, he was elected the State Superintendent of Public Instruction. The closing years of his life were spent in giving private lessons in German. He was numbered among a group of pioneer teachers who brought these schools to such a degree of efficiency as to set a standard for the whole educational system.

J. Those Ministers That Followed

As was true of those early pioneer churches, they struggled on with only occasional meetings, generally when a visiting minister was in the vicinity -- such was the case of the Cambridge City Christian Church. Elder Hoshour probably did come back and 'visited his old friends in Wayne' and preached when he had the opportunity.

From the Church Register, information furnished by the Disciples of Christ Historical Society, comments written by older members, and information published by Cambridge News papers, these brief comments about these early preachers is written: Cambridge City Newspaper --

Religious Notices -- Rev. S. S. Bennett will preach at the Christian Chapel next Sabbath morning at 10 1/2 o'clock. August 16, 1860

Millenial Harbinger -- February 1861

"Forwarded by Bro. Treadway, I had a cold ride to Cambridge City, and domiciled with Bro. L. L. Rains, the pastor, and was at once at home. Preached here in the morning, and at Centreville, ten miles east, in the evening, lodging with Bro. A. C. Shortridge."

In November 1864, Brother Ben Franklin held a protracted (revival) meeting.

There is no record of the ministers from this time until Brother Daniel R. Van Buskirk's ministry. His ministry was shared with then our sister church at Milton. He was from Fayette County. His academic work was done in Bethany College and N. W. C. University. He came in 1867 for a short time. In the Christian Standard, July 11, 1908, his obituary states that..."he was called a natural preacher...Churches were blessed

with his Christlike ministration in Rushville, Bloomington, Ill., New York City, The Third Christian Church in Indianapolis, and Greensburg."

Brother John Benjamin Marshall came in 1868 to minister to both churches. Information about him indicates that he was a Sunday-school evangelist -- his work seems to 'pay-off' in the ministry to follow.

Brother F. W. Parker was the first resident minister, after a period of years. The Church Register indicates a membership of 126 members. Mrs. Frances Ayres writes, "The church was at its zenith. The Sunday School was in a flourishing condition and numbered two hundred members."

From the Christian Standard, October 29, 1904, we read "Dr. G. W. Thompson was a successful physician and able minister of the word. He did valiant work for the Master at Union City, Muncie and many other places." He was the next resident minister. The Church Register seems to indicate the continued prospering of this fellowship.

Brother C. G. Bartholomew followed as a resident minister, probably from (1877-1879). During his ministry it is noted in the Church Register there were 34 additions. Perhaps in an effort to bring the congregation together, they added to the original statement of faith these words --

*We whose names are hereto subscribed,
having upon our faith in Jesus Christ
as the Son of the Living God,
and our Savior, and rightful Lord
and King, avowed our determination
to live Godly lives, His grace
helping us and, having thereupon
been buried with him in baptism,
wherein we have also risen with
Him to walk in newness of life,
Hereupon pledge ourselves to one
another, as his servants to walk
in all his commandments and*

ordinances without blame, as far as in us lies, His Spirit helping our infirmities, to maintain His worship among ourselves, and to labor to lead others to Christ, both by our example and the preaching the Word, and to these ends we will maintain and sustain, as far as possible, both our officers in the discharge of their duties, and such Pastors as we may be able to command, and strive to maintain peace among ourselves, and to this end we invoke the wisdom and grace of the Great head of the Church, We hereby make this additional declaration in connection with the original declaration of the Christian Church in this place adopted November 12th A.D. 1842 as witness our hands.

K. The Fire Dwindled To A Spark

Towards the end of the year 1879 and 1880, three supply ministers, apparently from Butler University, came to fill the pulpit. They were Brother John A. Roberts, Brother G. L. Harney, and Brother F. Armstrong.

On February 23, 1884, The Christian Standard published an article, written by Brother J. L. Parsons, titled INDIANA CHURCHES. "...Cambridge City has occasionally, for a short period at a time, supported a minister itself all the time. For the most part it has been compelled to depend on semi-monthly preaching. Several

excellent preachers have served this church. Several years ago there was a serious trouble between two of its leading men. Many of its members removed to other towns and cities to find employment. The preachers passed by on the other side, and left it wounded, and half-dead. Indeed, it was supposed to be dead, but life was still in it. It ran down to about thirty members. Most of them were poor. Nearly every man abandoned all effort to revive the church. In the year 1881 there was scarcely a meeting in the house of worship. The Sunday-school was given up, and the meetings of the church were entirely abandoned. The church was now dead, as was supposed. In 1882 the house was opened once or twice for a funeral. The preachers who thought they knew the facts in the case, advised that the dead church should be let rest in its peaceful grace; and the preachers did let it rest. But there were six or eight women who not quite let it rest. The house of worship had fallen into decay. It needed a new roof and other repairs. These women held weekly meetings through these years of deadness, for work in the interest of the dead church. Not a man attended them. The church was not dead. These women were the real church, and the liveliest kind of women. They put the roof on the house to preserve the property, paid for the improvement in the street, put carpet on the floors, blinds in the windows, paper on the walls, hung new chandeliers from the ceiling. They did all this during a period of two or three years. HERE WAS FAITH, LIVING FAITH, FAITH WITH WORKS."

"January 1, 1883, these women invited me (Brother John L. Parsons) to come over from Richmond and preach in the house thus saved by them, twice each month. I accepted it, but I had no faith in this church and was for some time ashamed to tell any of my old friends I was preaching for such a church. However, I had faith in the gospel and in these women. The gospel I had known and believed all my life, and some of these women I had known well for twenty years. They had encouraged, helped and supported me in my early ministry. I was still willing to trust them and God.

"I began with a small audience. It seemed I would never secure a full house. The public had lost confidence in the church. They cared nothing for it and would not come to the meetings.

"In September, 1883, I was invited by the Presbyterian minister to bring my congregation and preach in his church. I did so with pleasure. The Methodist minister and his congregation were also present. The house was full. Those union services were continued every Sunday night. I have taken my turn. This brought me before the

people...My own house filled."

"Remembering the counsel of an older great preacher, 'Please preach to us the same plain old gospel you preach to others, for it is God's power to salvation'...And so it is...What the gospel did for the people here when Prof. Hoshour preached it to them over forty years ago, it will do for the people now, when preached by His sons in the faith..."

L. A Fire Was Finally Kindled

In early February, 1884, a protracted meeting was held. "...The meeting still goes on, and from night to night the name of Christ is confessed...Among these are some good men..The outlook is now encouraging...Ministers must preach Jesus...The people want to hear of Jesus and His kingdom...By all means let the people have the 'bread of life'...Feed their hungry souls..."

Sixty-one additions whether by letter or immersion were added to The Church Register of names during his ministry.

In 1885, one writer reported, "We had a good Sunday School with Jennie Barnett as Superintendent.

In 1887, the Missionary Society was reorganized.

It was probably the women of the Dorcas Aid Society (established soon after the Civil War -- 1872) that kept the faith of the church during those years of adversity.

Brother John L. Parsons apparently discontinued his services in October 1888. Brother Henry R. Pritchard, 'the grand old man that everyone loves came as a part-time minister in 1889'. The Christian-Evangelist reports, "...He had come to Fairview in Rush County in 1846 and was an able and influential minister of the Word of God. A vigorous, logical mind, a tender heart, and a determined will were the characteristics of this man, one of the Lord's noblemen and most faithful servant..." The church continued to prosper during his ministry; 18 new members were committed to the fellowship of believers.