

AMERICAN CHRISTIAN CONTROVERSIES OF THE 1800's

1811 – The Washington Association re-established itself as the Brush Run Church. Thomas Campbell (48 yrs) was considered an elder & Alexander Campbell (23 yrs) served as preacher. Three persons (none of them having been previously sprinkled as infants) were immersed at the first meeting of this congregation.

1812 – The birth of Alexander's first child in March prompted him to reconsider the concept of infant sprinkling; his personal Bible study caused him to reject it as non-Scriptural and the child was not sprinkled. Shortly thereafter, Alexander asked a Baptist minister friend to immerse him, without forcing him to accept the Philadelphia Confession of Faith (a requirement in Baptist circles); his friend agreed. At the immersion ceremony in June, Thomas Campbell gave a 7-hour sermon on immersion before he, Alexander, their wives, and several others were immersed by the Baptist minister.

1812-1815 – War between United States & Britain (War of 1812)

1815 – The Brush Run Church was accepted into the Redstone Baptist Association, despite Thomas' & Alexander's insistence that "that we should be allowed to teach and preach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom," which violated the Baptist practice of requiring adherence to the Philadelphia Confession of Faith.

1816 – Alexander Campbell (28 yrs) aroused Baptist ire by preaching his "Sermon on the Law."

"1st. From what has been said, it follows that there is an essential difference between law and gospel--the Old Testament and the New..."

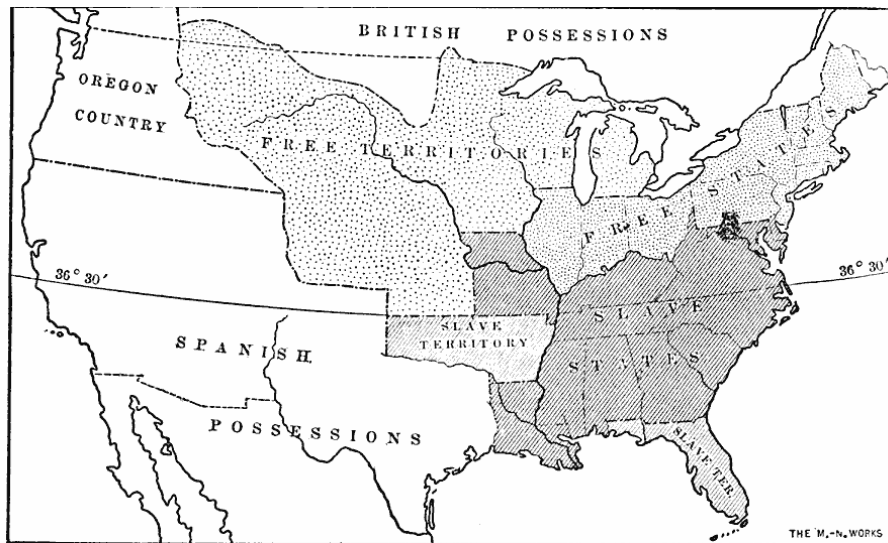
2d. In the second place, we learn from what has been said, that "there is no condemnation to them which are in Christ Jesus."--The premises from which the Apostle drew this conclusion are the same with those stated to you in this discourse. "Sin," says the Apostle, "shall not have dominion over you; for ye are not under the law but under grace..."

"3d. In the third place, we conclude from the above premises, that there is no necessity for preaching the law in order to prepare men for receiving the gospel..."

"4th. A fourth conclusion which is deducible from the above premises is, that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law:--and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ."

"5th. In the last place we are taught from all that has been said, to venerate in the highest degree the Lord Jesus Christ; to receive Him as the Great Prophet, of whom Moses in the law, and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. "If we continue in his word, then are we his disciples indeed, and we shall know the truth, and the truth shall make us free--if the Son shall make us free, we shall be free indeed."

1820 - The Missouri Compromise limited the expansion of slavery to the “South.”



1823 – Alexander Campbell (29 yrs) began publishing “The Christian Baptist.”

1824 - Charles Finney (33 yrs) began his unique revivalist preaching in New York State.

----- The Brush Run Church became part of the Mahoning Baptist Association.

----- The Redstone Baptist Association ended its association with the Brush Run Church.

1826 – Walter Scott (31 yrs), a Haldansian minister from Pittsburgh, began working with the Campbells.

----- Barton W. Stone (53 yrs) began publishing “The Christian Messenger.”

1827-1830 – Scott’s evangelist efforts was responsible for over 3,000 immersions. His “five-finger exercise” is quite famous: “Faith, Repentance, Baptism, Remission of Sins, Gift of the Holy Spirit.”

1830 – Continued conflict with Baptists regarding manmade rules & regulations resulted in the disbanding of the Mahoning Baptist Association & the cessation of “The Christian Baptist” publication.

- 1830 – Alexander Campbell (41 yrs) began publishing “The Millennial Harbinger.” There were a couple of articles in this premiere issue of particular historical interest:
- (1) One from the “Wheeling Compiler,” regarding the urgent need to end slavery.
 - (2) One by Campbell, condemning the impending removal of Cherokees from Georgia.
- Joseph Smith (24 yrs) published The Book of Mormon, which he claimed to have received in 1827 from the angel Moroni, who supposedly appeared to him first in 1823.
- President Andrew Jackson (63 yrs) signed into law “The Indian Removal Act,” which abrogated previous treaties made with native tribes & resulted in the forced relocation of tens of thousands of them, with many thousands of deaths during “The Trail of Tears.”
- In England, Charles Lyell (32 yrs) published his Principles of Geology, popularizing the “uniformitarianism” of James Hutton (first presented in 1785). Uniformitarianism rejected the Biblical idea of special creation & the Flood, insisting instead that the Earth was very old and that the “natural” processes by which the Earth came into existence can be ascertained by studying present processes. The Modern Era of Evolution began to take hold.
- In December, Sidney Rigdon (38 yrs), an associate of Alexander Campbell since 1821, who had been preaching in Mentor, Ohio, but who had converted to Mormonism, visited Joseph Smith in Palmyra, New York. He quickly became Smith’s right-hand man. He helped Smith begin work on a new translation of the Bible that would support Mormonism. He was also instrumental in relocating Smith & his followers to Kirtland, Ohio.

1831 – Alexander Campbell (42 yrs) presented a detailed critique of the Book of Mormon. He also offered a personal comment on the defection of Sidney Rigdon.

1832 – “We are happy to announce to our brethren and to the world, the union of Christians in fact in our country. A few months ago the Reforming Baptists, (known invidiously by the name of Campbellites,) and the Christians in Georgetown [OH] and the neighborhood, agreed to meet and worship together. We soon found that we were indeed in the same spirit, on the same foundation, the New Testament, and wore the same name, Christian. We saw no reason why we should not be the same family.” (“The Christian Messenger” JAN 1832)

“It was with mingled emotions of regret and surprize that we have learned that Sidney Rigdon has renounced the ancient gospel, and declared that he was not sincere in his profession of it: and that he has fallen into the snare of the Devil in joining the Mormonites. He has led away a number of disciples with him. His instability I was induced to ascribe to a peculiar mental and corporeal malady, to which he has been subject for some years. Fits of melancholy succeeded by fits of enthusiasm accompanied by some kind of nervous spasms and swoonings which he has, since his defection, interpreted into the agency of the Holy Spirit, or the recovery of spiritual gifts, produced a versatility in his genius and deportment which has been increasing for some time. I was willing to have ascribed his apostacy to this cause, and to a conceit which he cherished that within a few years, by some marvelous interposition, the long lost tribes of Israel were to be collected, had he not declared that he was hypocritical in his profession of the faith which he has for some time proclaimed. Perhaps this profession of hypocrisy may be attributed to the same cause. This is the only hope I have in his case.

“He acted in this instance more like one laboring under some morbid affection of mind, than like one compos mentis. He first believed in Smith's three witnesses, and then went to see Smith in pursuit of the evidence. He found ample evidence of Smith's honesty, and returned in the full assurance of faith that Smith is some prophet which was to come. 'Tis true he has not yet found that promise in the book of God which authorized the expectation of Joseph Smith the junior, as the restorer of the Jews and the founder of the New Jerusalem. Smith promised the Holy Spirit in its special gifts to all who have faith in his mission. He told them to pray to God and they should know whether he was divinely sent. While Sidney and Cowdery, the Magnus Apollo of Smith, were in conclave in this matter, Sidney yielded to the suggestion to pray. Whereupon one of his fits of swooning and sighing came upon him, he saw an angel and was converted.

“He who sets out to find signs and omens will soon find enough of them. He that expects visits from angels will find them as abundant as he who in the age of witchcraft found a witch in every unseemly old woman. I doubt not but that the irreverence and levity in speaking of the things of God, which have been too apparent in Sidney's public exhibitions for some time past, and which he has lately confessed, may yet be found to have been the cause of this abandonment to delusion. The Methodists, amongst whom it appeared so well to take, amongst whom it has recently so much prevailed, ought to be admonished against laying themselves open to such impressions in their swoonings, vociferous ejaculations, and notions about new visions and revelations of the Spirit. The Presbyterians, also, who are for physical operations, may learn the necessity of believing their own Confession of Faith which says that to the testimony of the Apostles and prophets "nothing is to be added, either by a new revelation from the Spirit, or the doctrines and commandments of men." The number of sceptics and nonprofessors which have believed in the delusions of Mormon, remind me of one of the sayings of Jesus -- "I have come in my Father's name, and you do not receive me: "if another come in his own name him you will receive."

“Most of the disciples of Jesus Christ are in much need of being taught the foundations on which their faith should rest in the sacred writings; and as we are all learning in the school of experience. I trust that the incidents of this year will be useful to all, both teachers and taught, in inducing them to examine with more attention the reason of their faith and hope in God's word. The Apostles had to complain of some whose word, like a cancer, consumed the body of Christ, of some who subverted the faith of others, and it will be well for those who preach that faith if they have not to complain of more than one Phygellus and Hermogenes, of more than one Hymeneus and Philetus.

“Mr. Sedwick of Zanesville, and Messrs. Noel and the Chronicle, club of Kentucky, represented this defection as the legitimate result of their phantom "Campbellism." I would ask each of these gentlemen if individually and collectively they would give themselves up in their moral character, as a full specimen of the tendency of Calvinism and Fullerism!! So soon as they do this, we may test their system; and may then show that every person who receives the book of Mormon is an apostate from all that he ever professed, if, indeed, he ever professed to receive or value any thing we have ever spoken or written on the subject of Christianity.”

- 1833 - William Miller (51 yrs), a newly licensed Baptist minister in New England, revealed his long-held conviction (since about 1818) that Jesus' Second Advent would take place in 1843. Many of the congregations affiliated with the "Christian Connexion" defected into "Millerism" under the leadership of their ministers.
- 1835 - Charles Finney (44 yrs) began teaching at Oberlin College in Ohio. He (like so many at Oberlin) was an ardent abolitionist.
----- The Doctrine & Covenants was published by the "Mormons."
- 1838/ Smith (32 yrs) & Rigdon (45 yrs) spent four month in jail at Liberty, Missouri, awaiting trial
1839 on charges of treason. Brigham Young (38 yrs) gained prominence during this time.
- 1839 - Joshua V. Himes (34 yrs), pastor of the First Christian Church in Boston since 1830, began supporting Miller by publishing "Signs of the Times."¹ [Himes eventually became a member of the Advent Christian Church (non-Sabbatarians) & moved to Buchanan, Michigan, where he published what became the "Advent Christian Times."]
- 1840's Immigration accounted for an almost 10 % population increase during this decade.² Most immigrants were Irish, German & Mexican Catholics. This greatly concerned the 95 % Protestant majority.
- 1843 - James White (22 yrs), a recently ordained minister with the Christian Connexion, became a follower of Miller, persuading over a hundred others to join him in doing so. [White became the husband of Ellen G. White, the well-known "prophetess" of Seventh Day Adventism. He was also responsible for relocating the Seventh Day Adventists to Battle Creek, Michigan, & the founding what is now Andrews University.]
----- Joseph Marsh (41 yrs), a Christian Connexion preacher since 1823, resigned his pastorate & began preaching Miller's doctrine. [Despite his renunciation of Millerism shortly before his death in 1863, his publications & work contributed to the development of several small Adventist groups.]

¹ In his "Signs of the Times," Himes heavily promoted the theories of Miller over against those of Campbell.

² During the 1820's it was around 2% & during the 1830's, 5%.

- 1844 Forced by his followers to make his teaching clear, Miller (62 yrs) said, “My principles in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, sometime between March 21, 1843 and March 21, 1844.”
- After March 21, upon re-evaluation, the date was adjusted to April 18.
- After April 18, Miller wrote, “I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door.”
- On June 27, Joseph Smith (38 yrs) was killed during a shoot-out at the Carthage, Illinois jail where he was being held on charges of treason.
- That summer, Samuel S. Snow presented a new calculation which terminated on October 22.
- After the October date, Henry Emmons wrote, “I waited all Tuesday [October 22] and dear Jesus did not come;— I waited all the forenoon of Wednesday, and was well in body as I ever was, but after 12 o’clock I began to feel faint, and before dark I needed someone to help me up to my chamber, as my natural strength was leaving me very fast, and I lay prostrate for 2 days without any pain— sick with disappointment.”
- “The American Republican Party” (Later, “The Native American Party,” and finally, “The American Party”) tried to inhibit the impact of Catholic immigration upon American politics. They pushed for a 21-year citizen-ship process & took steps to keep Catholics from gaining positions of leadership within the government and within the school system.
- The Methodist Episcopal Church, South basically “seceded” from the Methodist Episcopal Church over the issue of slavery.
- 1845 - The Southern Baptist Convention was also formed due to the issue of slavery.
- Sidney Rigdon (52 yrs) moved his “Latter Day Saints” to Pennsylvania.
- 1847 - Brigham Young (46 yrs) moved his “Latter Day Saints” to the Utah Territory.
- 1848 - Alexander Campbell (60 yrs) wrote, “Our brethren of the Second Advent, for many of whom I cherish a very tender affection, like other theorists find too many proofs of their doctrine. I do not, indeed, at all feel any prejudice against these brethren because of their preparation to meet the Lord, nor because they are looking for his immediate return; nor do I call them ‘Millerites,’ nor ‘Second Advent Folks,’ out of any disrespect. They are designated by these names in this age of nicknames, sects, and parties. I merely so designate them to save time, because they are so called, and so call one another. They are, however, unfortunately encumbering their views by a revival of the antiquated notions usually called ‘destructionism’ – a theory wholly inoperative of good, and prejudicial to their cause and to their influence with the community. At least so I think; but I allow others to differ from me, as I claim the privilege of differing from others. These theories, if not dogmatically propounded for schismatical purposes, are not to be causes of alienation of excommunication. On the contrary, a free and unreserved discussion of them, in a Christian spirit, if they are to be discussed at all, can do no harm.”

1849 - William Miller died at age 67, still believing the Second Advent was imminent.

1850's Catholic immigration continued to rise,³ as did "nativistic"⁴ opposition.⁵

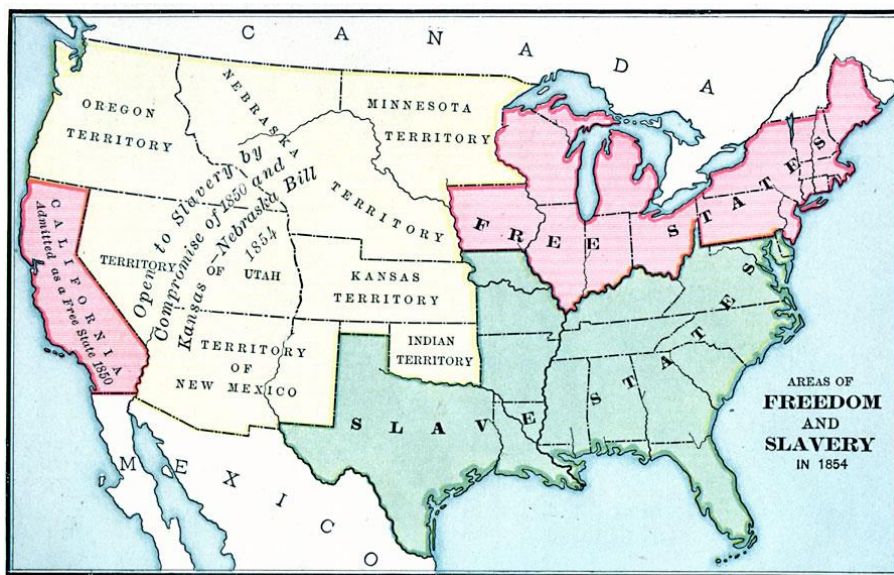
1851 - Charles Finney (60 yrs) became President of Oberlin College, from which position he continued his abolitionist efforts.

1852 - Harriet Beecher Stowe (41 yrs) published Uncle Tom's Cabin; Life Among the Lowly.

1854 - The Kansas-Nebraska Act repealed the Missouri Compromise of 1820.

----- The American Party (a.k.a., "The Know Nothings") did quite well in elections during this year by promoting their anti-Catholic immigrant "nativism."

----- The Republican Party was formed around the slogan: "free labor, free land, free men."



³ "Immigration during the first five years of the 1850s reached a level five times greater than a decade earlier. Most of the new arrivals were poor Catholic peasants or laborers from Ireland and Germany who crowded into the tenements of large cities. Crime and welfare costs soared. Cincinnati's crime rate, for example, tripled between 1846 and 1853 and its murder rate increased sevenfold. Boston's expenditures for poor relief rose threefold during the same period."

— *James M. McPherson, Battle Cry of Freedom, p. 131*

⁴ A word applied to the anti-immigrant sentiments held by native born inhabitants, who, during 1850's America, were still 90 % Protestant.

⁵ FYI: The current religious make-up of the United States is...

<u>GENERAL POPULATION</u>	<u>HOUSE</u>	<u>SENATE</u>	<u>SUPREME COURT</u>
51 % Protestant	57 % Protestant	56 % Protestant	22 % Protestant
24 % Catholic	30 % Catholic	24 % Catholic	56 % Catholic
16 % None			
2 % Mormon	2 % Mormon	5 % Mormon	
3 % Jewish	6 % Jewish	12 % Jewish	22 % Jewish
2 % Other Faiths	1 % Other Faiths	2 % Other Faiths	
1 % Not Stated	1 % Not Stated	1 % Not Stated	
0.7 % Buddhist	0.7 % Buddhist		
0.6 % Muslim	0.5 % Muslim		

1855 - Excerpts from a letter between Abraham Lincoln and his friend, Joshua Speed.

“You say if Kansas fairly votes herself a free state, as a Christian you will rather rejoice at it. All decent slaveholders talk that way; and I do not doubt their candor. But they never vote that way. Although in a private letter, or conversation, you will express your preference that Kansas shall be free, you would vote for no man for Congress who would say the same thing publicly. No such man could be elected from any district in a slave-state. You think Stringfellow & Co. ought to be hung; and yet, at the next presidential election you will vote for the exact type and representative of Stringfellow. The slave-breeders and slave-traders, are a small, odious and detested class, among you; and yet in politics, they dictate the course of all of you, and are as completely your masters, as you are the master of your own negroes. You inquire where I now stand. That is a disputed point -- I think I am a whig; but others say there are no whigs, and that I am an abolitionist. When I was in Washington I voted for the Wilmot Proviso as good as forty times, and I never heard of any one attempting to unwhig me for that. I now do no more than oppose the extension of slavery.

“I am not a Know-Nothing. That is certain. How could I be? How can any one who abhors the oppression of negroes, be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation, we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except negroes" When the Know-Nothings get control, it will read "all men are created equal, except negroes, and foreigners, and Catholics." When it comes to this I should prefer emigrating to some country where they make no pretence of loving liberty -- to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy [sic].”

1856 - November: This was a very heated election year, centered mainly upon the expansion of slavery via the Kansas-Nebraska Act of 1854. The American Party “nativistic” slogan of “I know nothing but my Country, my whole Country and nothing but my Country” could not overcome the fact that the party’s members were split over the issue of slavery.⁶

1857 - The Supreme Court majority (7-2) issued its Dred Scott decision that Africans were not & could never become “citizens.”

1859 – In England, Charles Darwin (50 yrs) published On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life.

⁶ By the 1860 Election, the anti-slavery members joined Lincoln’s Republican Party, while many of the pro-slavery members tried to support an unsuccessful candidate (Bell) who wanted to retain both the Union & slavery.

1860 - Lincoln was elected President, due in large part to the support of “negro” voters in Ohio.

----- 24 December: South Carolina seceded from the Union.

1861 – 2 February: Texas seceded from the Union.

----- 11 March: Constitution of the Confederate States of America adopted by South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas.

1861 - 21 March: Excerpts from the “Cornerstone Speech” of Confederate Vice President Alexander Stephens.

“The new constitution has put at rest, forever, all the agitating questions relating to our peculiar institution African slavery as it exists amongst us the proper status of the negro in our form of civilization...

“Our new government is founded upon exactly the opposite idea; its foundations are laid, its corner- stone rests, upon the great truth that the negro is not equal to the white man; that slavery subordination to the superior race is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth....

“...Many governments have been founded upon the principle of the subordination and serfdom of certain classes of the same race; such were and are in violation of the laws of nature. Our system commits no such violation of nature's laws. With us, all of the white race, however high or low, rich or poor, are equal in the eye of the law. Not so with the negro. Subordination is his place. He, by nature, or by the curse against Canaan, is fitted for that condition which he occupies in our system. The architect, in the construction of buildings, lays the foundation with the proper material-the granite; then comes the brick or the marble. The substratum of our society is made of the material fitted by nature for it, and by experience we know that it is best, not only for the superior, but for the inferior race, that it should be so. It is, indeed, in conformity with the ordinance of the Creator. It is not for us to inquire into the wisdom of His ordinances, or to question them. For His own purposes, He has made one race to differ from another, as He has made "one star to differ from another star in glory."...

“Thousands of people who begin to understand these truths are not yet completely out of the shell; they do not see them in their length and breadth. We hear much of the civilization and Christianization of the barbarous tribes of Africa. In my judgment, those ends will never be attained, but by first teaching them the lesson taught to Adam, that "in the sweat of his brow he should eat his bread," and teaching them to work, and feed, and clothe themselves.

1862 - September: Excerpts from a private meditation by Lincoln.

“The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party -- and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose. I am almost ready to say that this is probably true -- that God wills this contest, and wills that it shall not end yet. By his mere great power, on the minds of the now contestants, He could have either saved or destroyed the Union without a human contest. Yet the contest began. And, having begun He could give the final victory to either side any day. Yet the contest proceeds.”

1863 - 1-3 July: Battle of Gettysburg. A union victory, but at great cost. Casualty figures for both sides - 7,863 dead; 27,224 wounded.

----- 19 November: Gettysburg Address.

“Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

“Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

“But, in a larger sense, we can not dedicate-- we can not consecrate-- we can not hallow-- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us-- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion-- that we here highly resolve that these dead shall not have died in vain-- that this nation, under God, shall have a new birth of freedom-- and that government of the people, by the people, for the people, shall not perish from the earth.”

1865 - 4 March: 2nd Inaugural Address:

“Fellow-Countrymen: At this second appearing to take the [oath](#) of the Presidential office there is less occasion for an extended address than there was at the first. Then a statement somewhat in detail of a course to be pursued seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

“On the occasion corresponding to this four years ago all thoughts were anxiously directed to an impending civil war. All dreaded it, all sought to avert it. While the [inaugural address](#) was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war--seeking to dissolve the Union and divide effects by negotiation. Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish, and the war came.

“One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union even by war, while the Government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes. "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

“With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.”

- 1865 – 9 April: General Lee surrenders his Southern Army at Appomattox Courthouse, Virginia. The U. S. Army became responsible for administering the Southern States.
- 14/15 April: President Lincoln was shot at Ford’s Theater in D.C., dying the next morning.
- 6 December: The 13th Amendment outlaws slavery throughout the United States.
- 24 December: The Ku Klux Klan was birthed in Pulaski, Tennessee.
- 1866 - The “Radical Republican” gained control of Congress. “Reconstruction” began in earnest. Unfortunately, there was a lot of corruption which accompanied the re-establishment of post-slavery governmental order.
- 1868 - 9 July: The 14th Amendment basically reverses the Dred Scott decision of 1857, declaring any person born or naturalized in the United States to be a “citizen.”
- 1870 - 3 February: The 15th Amendment – “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.” - was adopted to close voting loopholes being used in the South.
- 1876 - As the “Radical Republicans” began losing control of the “Reconstruction,” the Southern States adopted “Segregation” (“separate but equal”) as their new paradigm.
- 1877 - With the election of Rutherford B. Hayes, who immediately relieved the U.S. Army of its responsibilities in the Southern States, “Reconstruction” ended.