Discipliana Vol-22-Nos-1-6-March-1962-January-1963

Claude E. Spencer

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The eloquence of symbolism and the elegance of simplicity are to be found in many of the communion pieces of the early days of the Disciples of Christ. Represented here from left to right: service used by Corner House Church, Trumbull County, Ohio, whose dates of existence are presumed to be from 1840-1904; cups of identical design used at Central Christian Church, Lexington, Ky.; and Main Street Christian Church, Lexington, Ky. These cups are on loan from Earl Ray Jones of Lexington. Turn to page six of this issue for the special article "Observations Concerning Practices of the Lord's Supper" by M. J. Votruba.
Dr. Charles E. Crouch, or "Dr. Charlie" as his students loved to call him, or just plain "Charlie" as his host of friends affectionately addressed him, was an encouraging and attractive example of goodness.

His goodness was encouraging because it emerged out of vigorous, competitive living. It was attractive because it had nothing to do with piety, social customs, or personal habits, although quietly he adhered to the strictest of self-disciplines. Charlie's goodness was in relationship to duty, to service, to attitude, to people.

Much of his life was marked by a jovial response and by an unfailing ability to detect the humorous side, but some of it was inescapably sober and sad. He mastered the latter and held it to himself. He enjoyed the former and it brought to those around him the freshness and the contagion of early springtime. It always appeared to me that Charlie gave back to life more than he received, but I suspect he would have taken issue with me on that statement.

Something of Charlie Crouch has come to stay in DCHS and in the T. W. Phillips Memorial. It is not alone because he brought to us a specialized knowledge and gave it with abundant joy that we hold to his memory; it is more because Charlie seemed always to know when a bit of laughter and brightness would make our tasks seem easier. His visits to our building often came at just such moments. They will never be forgotten by those who experienced them.

Charles E. Crouch had wholesome influences that played upon him all of his life. He came from a strong Christian home. He was the eldest of four brothers, each of whom became active in the church in which he held membership. Three of the brothers, including Charlie, served simultaneously as chairman of the board of the church in which he held membership. It was no mere happenstance that on the first Sunday after he enrolled as a graduate student in Vanderbilt University in 1925, Charlie Crouch joined the Vine Street Christian Church. It was no mere happenstance that the last service he rendered in life took place in his beloved Vine Street Christian Church where he introduced Dr. Roger T. Nooe (in a way only Charlie could do it) to a large audience at an annual brotherhood observance.

Charlie Crouch was at heart a teacher. He taught in the classroom and outside of it. I happened, just a few weeks before his death, to be near his office door when a few of his students came to complain about the grades they had received. I could not help overhearing his explanations. They formed a mighty good example of how a perceptive man of principles can cut through false claims, and yet can heal even as he must cut, by the use of kindness, good humor, and a basic love for his fellow man.

Charles E. Crouch earned a place as a salutary and beloved influence in the life of the Disciples of Christ Historical Society.
Dr. Charles E. Crouch
Treasurer, Disciples of Christ Historical Society
January 1, 1956 - February 28, 1962

Dr. Charles E. Crouch, trustee of the Disciples of Christ Historical Society since 1954, and for the past six years its treasurer, died February 28 of a heart attack. He had been ill three weeks.

Dr. Crouch was widely known in Nashville business circles where many of the leading businessmen of the city had been his students during a twenty-six year teaching career at Vanderbilt University. He was professor of economics and business administration. Dr. Crouch came to Vanderbilt in 1936 as an instructor and by 1952 had earned the rank of full professor. For the past seven years he served as commencement marshal and chairman of the University's committee on public exercises.

Active in Civic Affairs

A frequent speaker before Nashville civic and professional organizations, Dr. Crouch had taught courses for the American Institute of Banking and the Industrial Bankers Association. He was a past president of the Nashville Kiwanis Club.

Dr. Crouch was the eldest of four sons of Adam B. and Agnes Jones Crouch of Johnson City, Tennessee. His brother, Edwin Crouch, who died January 6, 1962, following a heart attack, was a member of the First Christian Church of Columbus, Indiana, and in 1960 was president of the North American Christian Convention. Another brother, Jordan Crouch, is a member of the First Christian Church, Reno, Nevada, and led in the establishment of the new Christian church in Sparks, Nevada. A third brother, Billy Joe Crouch of Johnson City, is a member of the First Christian Church of that city.

Mrs. Crouch Prominent

In 1928 Dr. Crouch married the former Gladys Payne of St. Louis. Five years later his brother Edwin married her sister Hazel. The Payne sisters were widely acclaimed for their distinguished careers in religious music. For the past three years Mrs. Crouch has served as chairman of the hostess committee of the Society. She and Dr. Crouch shared a mutual interest in the life and program of the Society and of the Vine Street Christian Church.
The Bogle portrait of Alexander Campbell, often mistaken as a likeness of Andrew Jackson, seems destined to appear in the most unusual places under the most extraordinary circumstances. A quarter century ago, to the hearty amusement of many folk in the Campbell tradition and to the shocked and unsuppressed horror of many others in the same tradition (depending on their sense of humor), this same portrait of Campbell, as a full-color miniature, was emblazoned on the band of a new two-for-a-nickel Alexander Campbell cigar. For some unknown reason this brand was subsequently withdrawn from the market, but not before a few lucky Campbellites had purchased some—as souvenirs.

Now, in a sense, history has repeated itself. The Campbell portrait has done it again! It showed up this time—not as a beautiful lithograph on a cheap cigar—but as part of the stage setting on a popular “western” television show. Which one? It would have to be Maverick. No other “western” could have quite so appropriate a name to be the vehicle for the reappearance of the Bethany reformer; no, not even Bonanza nor Wagon Train!

**Osborn’s Eagle Eye**

To Dean Ronald E. Osborn of the Christian Theological Seminary—an avid Maverick fan by the way—goes the credit for discovering the Campbell portrait as one of the important props on the Maverick show appropriately entitled, "A Technical Error," on Sunday evening, November 26, 1961. Acustomed as he was to seeing the “Bishop’s” likeness in church vestibules and pastors’ studies all over the land (thousands of $10 copies have been sold since the 1909 Pitts-burgh Centennial Convention and unwittingly exhibited as originals) the chance appearance of this favorite church patriarch looking down on three conniving “western” characters as they plotted some nefarious scheme in a banker’s office, both baffled the good Dean and challenged him to action.

Having taught courses in Disciples’ history and no mean historiographer himself, nevertheless, without researching the forty or so volumes of the Millennial Harbinger to pinpoint this specific incident, he wrote...
directly to the producer of *Maverick* (a short-cut practice highly irregular for top flight research scholars) asking how and why Campbell's portrait got on the set. The producer was kind but adamant. He responded that the Dean was surely in error, that it was not Campbell's portrait he had seen on the show but that of Reginald Owen acting the part of Major Sims. To support this contention he submitted a photograph of the scene which would have proved the point to any ordinary scholar. A hidden and subtle suggestion was implied, for pictures are supposed not to lie. Most investigators would have backed down in the face of such overwhelming evidence; but not the intrepid Dean of Christian Theological Seminary.

**The Dean Is Vindicated**

Again he wrote the producer, this time submitting a copy of the Bogle portrait of Campbell and insisting that this photo be compared with the film. The producer obliged with a photo enlargement of an actual single frame. And what did it show? It revealed none other than the genuine Bogle copy hanging on the wall just above the conniving triumvirate. This was it. The Dean was completely and forever vindicated in his original judgment. The producer even admitted it.

The question of how or why Alexander Campbell got on this particular television show is still a mystery. It will probably always be so. In fact, the whole *Maverick* incident will probably soon be forgotten—that is until the Campbell portrait at some future date reappears before the public in another unusual place and under some extraordinary circumstance. But that this will happen there can be little doubt. That is the charm—and the mystery—of this mid-nineteenth century portrait of Alexander Campbell, so adequately described by the poet Vachel Lindsay:

... the portrait of that most benign of men.
Looking down through the evening gleam
With a bit of Andrew Jackson's air,
More of Henry Clay
And the statesmen of Thomas Jefferson's day:
With the face of age,
And the flush of youth,
And that air of going on, forever free.

Mrs. Richard M. Cate, a native of Knoxville, Tennessee, began her work on February 5 as secretary to Dr. Willis R. Jones. Prior to her present assignment, Mrs. Cate was secretary to the Reverend James L. Hooten, minister of the First Christian Church, Savannah, Georgia.

Mrs. Cate, who is a graduate of the University of Tennessee, is the daughter of Dr. and Mrs. Thomas S. Cox of Powell, Tennessee. Her husband, Richard M. Cate, is with the Third National Bank of Nashville. Mr. Cate's mother, Mrs. John M. Cate, is hostess of the famed Upper Room Chapel of the Methodist Church, located just a block from the Thomas W. Phillips Memorial.
OBSERVATIONS CONCERNING PRACTICES OF THE LORD'S SUPPER

M. J. VOTRUBA

Editorial Note: The author is pastor of the First Christian Church, Vallejo, California. A graduate of The Disciples Divinity House, The University of Chicago, with the B.D. degree, Mr. Votruba is now doing further graduate work at The Pacific School of Religion, Berkeley, California. He is serving as chairman of The Commission on Christian Action and Community Service of The Christian Churches of North California and West Nevada.

Within the free church evangelical Protestant tradition, our movement has been one that has both restored and lifted up the weekly observance of the Lord's Supper. The spirit in which this has been done, on the whole, has challenged and redirected other religious bodies as we have sought together means of identifying and celebrating our common heritage.

The history of the Lord's Supper in terms of practices within our movement is one of experimentation, variation, and adaptation.

The Weekly Observance

One of our accepted practices is the observance of the Lord's Supper each first day of the week. Cultural heritage for this practice arose out of the free church movement in Scotland and England. Even John Calvin had desired the Lord's Supper to be observed every Christian Sabbath, but had to compromise on a quarterly basis. The movement started by John Glas (1695-1773) and continued by Robert Sandeman (1718-1771), numbering some thirty churches in 1768, practiced the observance of the Lord's Supper every Sunday. Of their observance it is said:

Long before the Catholic revival in the Anglican church had emphasized the Lord's Supper as the central act of worship, the Glasites in the Eighteenth century had done the same thing in their communities. They had renounced the over-emphasis on preaching, to which Presbyterianism had witnessed, and restored the Lord's Supper, with its quiet reverence, its accompaniments of prayer, praise, and reading the Sacred Word, to its primitive position as the centre of the Church's corporate worship.

Within the Haldanean movement (Independents, later Congregationalists) the Lord's Supper was observed weekly and served as a rallying point, a morale builder. In Glasgow in 1800 a handbill was issued for the regulations of the Haldanean church organized by Greville Ewing (1767-1841). It included the two items of the "ancient Order" of the mutual exhortation of the members of the church, and the weekly celebration of the Lord's Supper. Alexander Campbell became a friend of Ewing during the eight months of 1808-1809 that he was in Glasgow. It is important that recognition be given the small religious minority groups in England and Scotland that fed ideas and practices later expressed on the American scene.

The picture studies of historic communion ware housed in DCHS were taken especially for use in this issue of DISCIPLIANA by E. Clayton Gooden, pastor of the West Creighton Ave. Christian Church, Fort Wayne, Ind. This is the second assignment in which Mr. Gooden has served the Society through photographic studies.

3James Ross, A History of Congregational Independence in Scotland (Glasgow: James MacLehose & sons, 1900), p. 28.
5Ross, op. cit., p. 29.
Highlighting the thought and leadership of Alexander Campbell, the *Christian Baptist* (which he published from 1823 to 1830) is filled with articles and statements concerning the practices of the Lord's Supper. In a second article — "On Breaking of Bread" — Campbell argues for weekly observance from scripture and from logic. In the third article he answers various criticisms, one of which was "That the first church set in order in Jerusalem, continued as steadfastly in breaking of bread, as in any other act of social worship or edification. That the disciples statedly met on the first day of the week, primarily and emphatically for this purpose."

**Campbell and Stone**

As stated elsewhere, "In the early 1830s there was a brief and friendly discussion on the communion question between A. Campbell and Barton W. Stone. Stone’s more liberal practice of open communion was based on the fact that such practice was nowhere forbidden in the scriptures. . . . Through the forties Campbell insisted that the unimmersed were never invited to the table, but if they came on their own responsibility it could not be helped. Certainly they should not be prohibited."

In his *The Christian System*, Campbell states in the chapter on "Breaking of the Loaf":

> There is a house on earth, called the house of God. . . . In the house of God there is always the table of the Lord . . . On the Lord’s table there is of necessity but one loaf . . . All Christians are members of the house or family of God, are called and constituted a holy and royal priesthood, and may, therefore, bless God for the Lord’s table, its loaf, and cup—approach it without fear, and partake of it with joy as often as they may please, in remembrance of the death of their Lord and Saviour . . . The one loaf must be broken before the saints feed upon it . . . and the joint participation of the cup of the Lord, is an instituted part of worship and edification of all Christian congregations in all their stated meetings."

The reader will not only see Campbell’s Conviction as to weekly and open communion, but also some of the actual practices at the table such as the breaking of the loaf before partaking, and the "joint participation of the cup of the Lord."

This communion cup and a companion plate used at the Centennial Convention, Pittsburgh, Pa., 1909, was presented to DCHS by Mrs. James C. Cross, Washington, D. C.

After the generally accepted practice of "open communion" there arose the one cup issue. The rise of the use of many cups became an innovation. Conservative minded members objected to the introduction of many cups as contrary to the New Testament practice instituted by Jesus and the Apostles. The change to the individual cups was made in the larger cities first. It was not until 1917 that reference is made to the use of

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individual cups at the Sunday afternoon communion service of the International Convention. While modification and innovations are slow to take place it seems only natural that as the Restoration movement was confronted by the industrialization and urbanization of Twentieth century American society that such should happen. For a negative reaction and well-stated position J. D. Phillips' *The Cup of the Lord* is worth reading. The heritage of the Disciples calls for open and fair study, even though the issue of the one cup or many cups has been resolved.

**What Kind of Loaf?**

During the last half of the nineteenth century a number of questions concerning the practices of the Lord's Supper arose. What kind of loaf was used in the Lord's Supper instituted by Jesus? Isaac Errett answered in typical rational practical form.

> . . . the Scriptures give direction for no particular kind of loaf. But if any in the church insist on unleavened bread there should be no trouble in yielding where the word of God does not bind us. The "loaf" referred to in the Scriptures was a mere wafer. It is well to be very scrupulous where God binds us to anything—as, for instance, that it should be bread and wine, and not flesh and milk. But when we become scrupulous as the kind of bread—we are in danger of being "righteous overmuch." In all such things let us study the things that make for peace, and things wherewith one may edify another.12

A similar question about communion wine was asked. How can members who prepare the wine keep it from becoming strong, and as simple unfermented juice of the grape? Errett quotes an article from the *Northwestern Christian Advocate* communicated by William Allman, of Sturgis, Michigan.

Mrs. Allman prepares it in three ways. 1. By boiling her grapes, same as any other fruit, in the usual way. Strain out the liquid when wanted for use. 2. By boiling the grapes, strain out the liquid juice, and add an equal amount of sugar. Boil the mixture for a few moments until very thick, then can, same as by first method. 3. By making regular jelly, which all women know how to make. We use the first method during the earlier part of the year. The second is more sure and reliable. We have some on hand made years ago. When wanted for use, we have but to dilute with water and sweeten to suit the taste . . . Singularly enough, these methods are as old as Pliny and Columella. The ancients prevented fermentation by permanently depressing the grape pulp below forty-five degrees, by raising the temperature above seventy-five degrees, and by straining.13

Not only the making of the loaf and the wine concerned our people, but what of the disposal of the remainder of the emblems after the Lord's Supper? J. Durham, of Irvington, California suggested the following:

The loaf that is to be used for this solemn event, should be made from a small parcel of flour set apart for that especial purpose and made without leaven. After having been broken and distributed at the table it should

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13Ibid., pp. 316-317.
not be given to any one to eat, but carefully placed in fire and burned up.\(^4\)

He states that unused wine should be disposed of in the same way! Do our present day congregations need instruction in disposal practices? My experiences would indicate that they do!

Within local congregations various practices have been handed down decade by decade for the observance of the Lord's Supper. For our instruction G. L. Brokaw lists step by step procedures and full instructions.\(^5\)

The leader should come to the table while the deacon, or the one who is to wait on the people, takes a seat on the front bench. The leader should stand and read one of the Scriptures bearing on the Lord's Supper. He then removes the cloths, gives a table talk, asks the blessing for the loaf, breaks it and hands it to the deacon, whereupon the deacon serves. Similar instructions for the cup, followed by the offering, announcements and then the sermon are also outlined. Additional notes suggest that the song before the communion should be devotional and usually have reference to the death of Christ and the Last Supper.

**The Comments of William Robinson**

Most direct in describing actual procedures in the present generation are the contributions made by William Robinson, former principal of Overdale College, Birmingham, England. Robinson's contributions to this field of inquiry come out of his years of service to the British Churches of Christ. In his *A Companion to the Communion Service*\(^6\) printed in 1942 emphasis is laid upon preparation for communion. There are three steps: (1) Quiet and self-examination; (2) Bible reading; (3) Prayer. Selected sentences from scripture and church liturgies to put the person in the mood and open responsive-ness are given along with the more traditional passages and the Lord's Prayer. Also included is a section titled, "Preparation for those who assist at the Service." Those mentioned include the choir, the readers, the preacher, the servers and the president. Some of these titles and functions are not too familiar to state-side Disciples. But explicit function or practice is given for each. Robinson also includes a number of prayers for those who should meet in the vestry before the public worship. There are also four prayers for "After the Service." Each part of the Order of Service is described under the headings: intention for worship, posture, and procedure.

Mrs. Leslie R. Smith, Lexington, Ky., wife of the president of the International Convention of Christian Churches, and Mrs. Willis R. Jones, wife of the president of DCHS, look at the delicately beautiful silver communion cup used many years ago at Cane Ridge Meeting House. This cup, one of two of a kind known to be in existence, is on a semi-permanent loan from Mrs. W. B. Ardery of Paris, Ky., who received the cup from Mrs. Mary Stoner Clay, whose mother was a member of the famous Rogers family of Cane Ridge distinction.

Man, and no less the Christian man, is involved in the procedures of life, and especially in life's celebration, Worship! We see not only a rich heritage, but a continuing expansion and experimentation and adaptation as Christian man is confronted by the crisis of this particular time and in Worship, especially the Lord's Supper, attempts to lift up the Eternal Christ.

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SPREADING THE LORD’S TABLE

Editor’s Note: In the files of DCHS is a moving account of man’s innate yearning for meditative communion. It comes by way of an illustration and is taken from a mimeographed letter sent by J. Edward Moseley to classmates and friends of Chaplain Leslie F. Zimmerman during World War II. It is a graphic example of how the reverence and dignity present in even the crudest and most unlikely of circumstances can surmount any true experience of the Lord’s Supper. Alberta Lunger quotes from this same account in her book “Roadside Tables.” The quotation itself is in the words of Chaplain Zimmerman and relates to a communion service which took place in the Philippine Islands and within the confines of a prisoner of war camp where the men he served were all prisoners of war.

... The first communion service to be held in the camp [was] in my area, the dysentery section of the hospital. The wine was smuggled in by Filipinos, I made the bread myself by soaking rice, crushing it with a bottle and mixing it with coconut oil, then baking it in an oven constructed out of an old gas barrel, scraps of sheet-iron, and adobe bricks made from mud and rice straw. For a chalice we used a battered canteen; for a paten, a meat can lid; for an altar, a nail keg with an ammunition box lid across it. Our sanctuary was the open ground of the camp in full view of the exposed latrines, the morgue, and the hospital wards. The men brought their canteen cups with them and after distributing the bread I poured a little of the wine from the sacred vessel into each cup. A barbed-wire fence separated the diphtheria patients from the dysentery. Our service was held adjacent to this fence and I reached across the fence as I served the men in quarantine. My feet were bare except for wooden sandals; my own ceremonial robes included a pair of shorts from a cut down pair of khaki slacks, a torn army shirt. I had a two month’s beard on my face. But to me it was a beautiful and sacred service.

Hospital communion set issued by the Commission on Chaplains, Disciples of Christ. This set, along with a military field communion set, was presented to DCHS by Dr. James A. Crain, Williamsport, Ind., who served in France as an army chaplain during World War I.

Pioneers in Evangelism:—
Then and Now

Dr. Donald M. Salmon, executive secretary, Department of Evangelism, UCMS, paused a moment at the carved likeness of a famous forerunner, during a three-day visit in the T. W. Phillips Memorial, where he was a major participant in the Tennessee Christian Ministers’ Institute, January 29 through 31. Al Sullivan of Murfreesboro, Tenn., treasurer of the Tennessee Christian Convention, was attending another meeting held in the T. W. Phillips Memorial. He snapped this interesting and appropriate photograph.

Fifty Tennessee ministers attended the Institute. The other major participant was Dr. Hugh M. Riley, pastor of the Douglass Boulevard Christian Church, Louisville, Ky.
THE LORD’S SUPPER

The Lord’s Supper holds a pre-eminent place in the thought and practice of the Disciples of Christ or Christian Churches. Among the major religious bodies of today, the Christian Church is the only fellowship observing the Lord’s Supper weekly.

The history of this religious practice has been marked by various interpretations, which attest to its significance among the followers of Campbell, Stone, and Scott. A basic bibliography is presented, representative of the prevailing views and practices of the Lord’s Supper as held by the membership, past and present, of the Christian Churches.

The bibliography is selective; no attempt is made to present an extensive listing. Such material as periodicals, etc. is not included.

Books

ABBOTT, Byrdine Akers
At the Master’s Table, a Book for Those Who Participate in the Rite of the Eternal Atonement. St. Louis, Bethany Press, "1925. 224p.

“The Lord’s Supper, the Love Ordinance.” (In his The Disciples, an Interpretation, "1924, pp. 131-146.)

AYLESWORTH, Nicholas John

BRANDT, John Lincoln, comp.

BREWER, Grover Cleveland
“The Lord’s Supper.” (In his Contending for the Faith, "1941, pp. 308-320.)

BRUNER, Benjamin Harrison
This Sacred Hour, Communion Meditations and Prayers. St. Louis, Bethany Press, "1953. vi, 105p.

BUCK, Carlton C.
At the Lord’s Table. St. Louis, Bethany Press, "1956. 191p.

CAMPBELL, Alexander

“Breaking the Loaf.” (In his The Christian System . . ., 1839, 313-344.)

DINGER, J. E., comp.
The Lord’s Table, Containing Thoughts and Prayers for Use in the “Breaking of Bread” by One Hundred Ministers. [Ridgeway, Pa., Public Speakers Supply], n.d. 203p.

DUNGAN, David Roberts
“The Lord’s Supper.” (In Garrison, J. H., ed. The Old Faith Re-Stated, "1891, pp. 231-253.)

FEY, Harold Edward

FULLER, James Henry

GRESHAM, Perry Epler

LAPPIN, Samuel Strahl
Early communion cup, Gilboa Christian Church, Cuckoo, Va. The Gilboa Church was founded in 1834 and was the home church of the Pendleton family. The cup is presumed to have been used during the period when Alexander Campbell visited the church. It is the gift of Mrs. William M. Forrest, Cuckoo, Va., a direct descendant of the Pendleton family, who resides in the distinguished ancestral home of the Pendletons at Cuckoo.

LIPSCOMB, Alexander Bagby


LONEY, Roy

Meditations at the Lord's Table. Ottawa, Kans., Author, n.d. 64p.

LUNGER, Irvin E., et al

Communion Services. Chicago, University Church of the Disciples of Christ, n.d.

McCAY, G. E., et al

The Communion Cup: a Friendly Discussion of This Question by Two Men Who Want the Truth to Triumph. [Springfield, Ore., and Neosha, Mo., Authors], n.d. 46p.

ROBINSON, William


ROTHERHAM, Joseph Bryant

Let Us Keep the Feast; Being Plain Chapters on the Lord's Supper. Cincinnati, Standard Publishing Co., 1917. 82p.

SHARP, Cecil James


SHORT, Howard Elmo

"The Lord's Supper." (In his Doctrine and Thought of the Disciples of Christ, 1951, pp. 33-39.)

SPAYD, L. W.


THOMAS, David Owen

At the Lord's Table. New York, George H. Doran Co., 1927. 88p.

TOLER, Thomas Wilbert

The Elder at the Lord's Table. St. Louis, Bethany Press, 1954. 96p.

Pamphlets


Study pamphlet no. four, Doctrines of the Christian Faith.

Theses

VOTRUBA, Matt J.

Interpretations of the Lord's Supper Among the Disciples of Christ. B.D., University of Chicago, 1947.
What's New... in Our Library

DCHS Trustees, and seminary librarians, Roscoe M. Pierson, Lexington, Ky. (left), and Henry K. Shaw, Indianapolis, Ind., inspect items from the station-wagon load of materials Dr. Shaw delivered to DCHS headquarters.

Material of significance has been coming to the Society in quantity and quality during the past two months.

A shipment of 115 boxes reached the Society in late January from the United Christian Missionary Society. Earlier in the month seven boxes came from the Christian Churches of Georgia, and at least 15 are yet to come.

Car loads of material were delivered in person to the Society by Dr. Donad F. West, executive secretary, Department of East Asia, United Christian Missionary Society, and Dr. Henry K. Shaw, librarian, Christian Theological Seminary.

Personal papers from the libraries of S. S. Lappin, Mrs. A. J. Myhr, George L. Snively, Mrs. C. O. Pickett, and others are of such importance a detailed listing of these and other items which have come in recent weeks will be carried in a later issue of DISCIPLIANA.

Claude E. Spencer and Donald F. West review some of the material Dr. West brought from UCMS in a trip to Nashville in mid-January. It contains informative material bearing upon the work of the United Society in East Asia, containing specific items relating to the work of Dr. A. L. Shelton, of Tibet.

Harry J. Berry, executive secretary, Christian Churches of Georgia, and J. Edward Moseley, trustee of DCHS work together to prepare material for shipment from the offices of the Christian Churches of Georgia in Macon, to DCHS. The Society will serve as archivist for the Christian Churches of Georgia.
February 26 and 27 were history-making days for DCHS. The first midyear meeting of the Board of Trustees was held in the T. W. Phillips Memorial on those days. Thirteen of the Society's eighteen trustees were present, and eight brought their wives who were special guests of the Board.

In addition to the board members, five non-trustees who are members of DCHS committees attended. The total group attending business sessions were: trustees—Bebe Boswell, Jackson, Tenn.; Harry M. Davis, Hopkinsville, Ky.; W. E. Garrison, Houston, Texas; J. Edward Moseley, Indianapolis, Ind.; Roscoe M. Pierson, Lexington, Ky.; Forrest F. Reed, Nashville, Tenn.; Mrs. R. Richard Renner, Cleveland, Ohio; Hugh M. Riley, Louisville, Ky.; Henry K. Shaw, Indianapolis, Ind.; Howard E. Short, St. Louis, Mo.; James B. Washburn, LaBelle, Mo.; and Miss Eva Jean Wrather, Nashville, Tenn.

Committee members who are not trustees—Edward Edenfield, John Greene, A. J. Smith, and R. I. Wrather, all of Nashville, and Dr. J. Kenneth Kaufman of Murfreesboro, Tenn.

Mrs. R. Richard Renner, of Cleveland, Ohio, served as secretary of the Nominating Committee and made the report on February 27 for chairman Ronald Osborn, whose schedule required an early return to Indianapolis. Others on this committee included Bebe Boswell, J. Kenneth Kaufman, and Howard E. Short.

Wives of the trustees who came as special guests included Mrs. Boswell, Mrs. Davis, Mrs. Osborn, Mrs. Reed, Mrs. Riley, Mrs. Shaw, and Mrs. Washburn. Two programs of special significance were arranged in their behalf. During the committee meetings on the evening of February 26, a lecture by Dr. Wayne H. Bell, pastor of the Vine Street Christian Church, on Disciple poet Vachel Lindsay was given for all guests present, a total group of some twenty-five persons. The following morning the women visited Cheekwood, famous home of the Nashville family who founded Maxwell House Coffee, now an art museum.

**Special High Lights**

Included in the high lights of the two day meeting were: the dinner held in the large lecture room of the T. W. Phillips Memorial with fifty-one guests present; the program presented by the panel of trustees, W. E. Garrison, Ronald E. Osborn, and Howard E. Short; and the presentation of Life Patron Certificate Number Four to J. Edward Moseley.

The Hostess Committee included: Mrs. Wayne Bell, Miss Mate Graye Hunt, Mrs. Willis R. Jones, Mrs. Forrest F. Reed, and Mrs. Claude E. Spencer.

Wayne Bell and Howard Short look at a copy of Vachel Lindsay's famous "Map of the Universe" used by Dr. Bell in illustrating his lecture on Vachel Lindsay delivered to wives of trustees and guests of the Society during the committee sessions.
Mrs. Willis R. Jones represented 54 separate donors in presenting to J. Edward Moseley a certificate making him the fourth Life Patron of DCHS. Life Patron memberships represent a $1,000 contribution to the support of the work of the Society. Other Life Patrons: Forrest F. Reed, the late T. W. Phillips, Jr., and B. D. Phillips.

The honor was in recognition of Mr. Moseley's distinguished service to DCHS from the date of its inception to the present hour.

New Life Members

92. Dr. Perry E. Gresham, Bethany, West Virginia
93. J. Howard Helmick, Decatur, Illinois
94. Miss Mary H. Kreider, Springfield, Illinois
95. Dr. R. Richard Renner, Cleveland, Ohio

One hundred dollars (single payment) procures a Life Membership.

The Property Committee, one of four to meet during the two-day meetings, prepares its report for the general session. From left to right, going around the table: John Greene (building engineer), A. J. Smith, R. I. Wrather (chairman), Henry K. Shaw, and Edward Edenfield.

At the request of his physician, Dr. Claude E. Spencer is at home resting and recuperating from a recent illness. Whenever Dr. Spencer is away from his desk, the many useful services which he alone can perform for the brotherhood must await his attention. We are deeply grateful that his return is expected soon.

During his absence, Dr. Spencer's secretary is responding to letters of inquiry and letters seeking reference materials, explaining the delay which of necessity will occur before the requests are completed.
If the nineteenth century yielded an American trio of worthies whose intellectual achievements earned them the title of "the great triumvirate" (Clay—Webster—Calhoun), we think the twentieth century has done no less. DCHS makes this entry of three notables who took part in the first mid-year trustees meeting held in the T. W. Phillips Memorial February 26-27. The three formed a panel which illustrated the Society's role in recording and preserving current history. Ronald E. Osborn, center, served as moderator. Howard E. Short, left, discussed his trip as an observer at the recent meeting of the World Council of Churches at New Delhi, India. W. E. Garrison spoke of his experiences in connection with his assignment as Peter Ainslie lecturer at Rhodes University, Grahamstown, South Africa. The presentations were recorded and have been placed in the Society's archives as entry number four in the Society's oral history series.
A baptism by immersion, as traditionally administered in churches of the Disciples of Christ. The minister’s hand is raised in prayer of dedication; the recipient’s hands are uplifted toward the divine light of Father, Son, and Holy Spirit. (From History in Stone and Stained Glass for the Thomas W. Phillips Memorial, by Eva Jean Wrather.)

Please turn to page eighteen of this issue for guest editorial by W. B. Blakemore, and page twenty-two for article by Joseph Belcastro entitled The Disciples of Christ and Baptism.
Editorial

How Important Is Baptism for the Disciples of Christ?

By W. Barnett Blakemore

Editorial Note: Dr. W. Barnett Blakemore, distinguished Disciple educator, preacher, lecturer, and writer, is Dean of the Disciples Divinity House and Associate Dean, Rockefeller Chapel, University of Chicago. A long-time member of DCCHS, he has served on its Board of Trustees and its Long-Range Planning Committee. For three years, 1959-1962, Dr. Blakemore served as chairman of the Panel of Scholars. He was an official Disciple of Christ delegate to the Third Assembly of the World Council of Churches at New Delhi. We are deeply grateful to Dr. Blakemore for his scholarly and stimulating editorial written especially for DISCIPLIANA in the midst of an exacting and heavily committed schedule.

With what importance shall we treat the subject of baptism? This may seem a strange question, but for more than a century the Disciples of Christ have not given this great topic the concern it deserves, and there is question whether we are in a spiritual condition which will enable us now to do so. What is our situation?

Nominations would differ were the attempt made to determine the most prodigious and important single piece of work ever done by Mr. Alexander Campbell for his brotherhood, but very high on the list would be the debate with the Presbyterian, Reverend N. L. Rice, on the subject of Christian Baptism. The debate took place in 1843 in the old Main Street Christian Church in Lexington, Kentucky. It lasted eighteen days and its printing required six hundred closely printed pages. The magnitude of the enterprise indicates that both debaters considered the subject a majestic one of paramount importance.

It must be admitted that since that debate no Disciple of Christ has granted the subject of baptism such full respect, with the exception of Dr. Charles Clayton Morrison, who in 1914 (nearly fifty years ago), published The Meaning of Baptism. Except for that work most Disciple writing on baptism has been no more than an uninspired repetition of points made by our forefathers, and most of the writing has dealt only with the mode of baptism. Granted, the topic of the mode of baptism was dominant in the Campbell-Rice debate, but the greater proportion of the argument was given to other topics which dealt with such matters as the relation between baptism and faith, the role of baptism in salvation, the relation of baptism to the ministry and to the church, the relations between the Holy Spirit, the Bible, and baptism, etc. In other words, the concern with the topic had a full scale character we have not accorded it since 1843.

It is indeed salutary that the International Convention meeting in 1961 at Kansas City passed a resolution calling for a thorough study of baptism. The Council on Christian Unity has accepted the task, and it will, no doubt, seek to carry out its responsibility at a very high level. Certainly it will have the full cooperation of the Disciples of Christ Historical Society.

If we look beyond the Disciples of Christ and ask, "Is there today any full scale inquiry into baptism?" The answer is, "Yes."

(Continued on Page 25)
DR. WOODROW W. WASSON IS APPOINTED FIRST ARCHIVIST OF DCHS

Woodrow W. Wasson, engaged in special DCHS research projects since October 1, 1959, has been appointed the Society's first archivist. He begins his new duties July 1.

For the past two years Dr. Wasson has been a key member of the Christian-Evangelist Indexing project and for the past year has been its supervising indexer. The Index, which has been underwritten by the Christian Board of Publication, is now being printed and will be ready for distribution by late summer. Dr. Wasson's first DCHS assignment was editing the Alexander Campbell Travel Letters project which is in preparation for publication.

Singularly Qualified

Dr. Wasson's training and experience make him singularly qualified for his significant new task. A specialist in the field of American church history, he graduated from Vanderbilt University with the B.A. and M.A. degrees. Dr. Wasson received the B.D. (Disciples Divinity House) and Ph.D. degrees from the University of Chicago where he was a Research Fellow in church history. He engaged in specialized study and research in the life and career of James A. Garfield. In 1952, his book, "James A. Garfield, His Religion and Education," was published.

Dr. Wasson continued his academic studies following his work at the University of Chicago. He took post-doctoral studies at Mansfield College, Oxford University, Oxford, England, and George Peabody College, Nashville, Tennessee.

During a twelve-year career in higher education, Dr. Wasson's activities included teaching and research in the areas of church history, with particular attention to the American scene. Institutions served include Oklahoma State College, University of Houston, and the Christian College of the University of Georgia where he served as dean. Dr. Wasson has served as Lecturer in History at the University of Georgia, and as Visiting Professor of Church History, Vanderbilt University Divinity School.

Twenty-one Year Depository

As archivist at DCHS, Dr. Wasson will be responsible for the processing, researching, filing, evaluating, and arrangement of the records, manuscripts, and private papers placed in DCHS. Awaiting his attention is the massive accumulation of a twenty-one year depository of historically significant papers which have come to the Society since its establishment in 1941. Included in Dr. Wasson's preparation for his highly important responsibility is specialized study in the administration and preservation of archives.

In 1944, Dr. Wasson married the former Marie Tallmon. They have made their home in Nashville since 1959, and in late April moved into their delightfully new home beautifully renovated under the artistic skill and creative imagination of both Dr. and Mrs. Wasson.

New Life Members

96. Mrs. J. T. Ewing, Louisville, Ky., in memory of Dr. John T. Ewing.
97. John E. Hurt, Martinsville, Ind.

Frank A. Rose, distinguished president of the University of Alabama, and president of Transylvania College 1951-1957, joined DCHS as a participating member April 19.
III. The Rolling Memphis *Appeal* During the Civil War

While doing research in the history of Tennessee Discipledom, I have become familiar with the name of Stephen Cummings Toof (1834-1910), of Memphis. His name frequently appears in news reports of church papers following the Civil War.

On April 18, 1961, while in Memphis to address the Tennessee State Convention of Christian Churches, I took advantage of a few hours to do some additional research in the Goodwyn Institute Library.

I was casually scanning J. P. Young's *History of Memphis* (Knoxville, 1912), when I accidentally noticed a drawing of S. C. Toof. I read the accompanying text and thus learned, by way of serendipity, that Mr. Toof supervised the removal of the press and other equipment of the Memphis *Daily Appeal* from that city on the eve of the Battle of Memphis on June 6, 1862. This was an exciting discovery for me.

Long familiar with this famous newspaper-on-wheels incident, I had never known before that S. C. Toof was the central person involved in the dramatic episode.

Federal gunboats slowly descended the Mississippi River, a century ago, on June 5th. The impending battle meant the possible loss of Memphis to the Confederates. So the newspaper officials decided to move the paper to Grenada, Miss., before its valuable equipment could be captured.

The little paper's continued publication meant much to the Confederates: Army of Tennessee. (Some called it the "Voice of the Confederacy.") With Federal occupation of Memphis, the paper might have to suspend publication. (Union sympathizers called the paper "the hornet's nest of the rebellion.")

When night came on, rockets illuminated the sky. Mr. Toof learned that his wife and children were safe in their home, next door to the Linden Avenue Christian Church, near where the Chisca Hotel now stands. In the *Appeal's* plant, on S. Main St., and on the spur track of the Memphis & Tennessee R.R., Mr. Toof worked until four o'clock the morning of June 6th supervising the packing and shipment of the paper's vital printing equipment.

The decisive naval battle for possession of Memphis took about ninety minutes the morning of June 6. Most of the Confederate's defensive boats from a fleet of eight were sunk by the Federal flotilla of 30 gun-
boats before the fighting ended down the river from Memphis. Memphis and its 25,000 occupants, without any other defense, were surrendered by the Mayor the same day. Federal troops held Memphis until after the end of the war.

(There was a spectacular Confederate raid on the city by General Nathan Bedford Forrest and his notorious cavalrymen in August, 1864. My grandfather, Private John Robert Moseley [1843-1934] was one of the raiders in Captain William Forrest's Company who rode their horses into the lobby of the Gayoso Hotel in the surprise attempt to capture a Federal officer who escaped.)

Most of the Memphis populace watched the brief naval engagement from the Chickasaw Bluffs overlooking the river. Mrs. S. C. Toof and several neighbors were among the eyewitnesses. Her account of the encounter was first published in a 1960 pamphlet of the West Tennessee Historical Society by Barron Deaderick which is entitled Shiloh, Memphis and Vicksburg.

Mr. Toof, composing room foreman for the Appeal, as indicated, supervised the packing and loading of the press and other printing equipment into a freight car of the south-bound train. The paper thus moved to Grenada where it was published until the war forced another move to Jackson, Miss. Further moves were made to Meridian, Miss., Atlanta, Ga. (where it was printed on wallpaper), Montgomery, Ala., and finally to Columbus, Ga., before its capture and destruction three and one-half years later.

(Continued on Page 30)
THE DISCIPLES OF CHRIST AND BAPTISM

By JOSEPH BELCASTRO

Editorial Note: This article by Dr. Belcastro is a brief summary of a very recently published study entitled THE DISCIPLES OF CHRIST AND BAPTISM, AN HISTORICAL STUDY OF OPEN MEMBERSHIP. The study is a result of several years' research regarding baptism and its correlative, "open membership," as interpreted and practiced among the religious fellowship which calls itself Disciples of Christ, Christian Churches, and Churches of Christ. The study presents an extensive bibliography and thorough documentation.

The author is pastor of the East Columbus Christian Church, Columbus, Ohio. Born in Italy and reared in the Roman Catholic faith, Dr. Belcastro became a member of the Disciples of Christ in his early youth. He attended Phillips University where he received his B.A., M.A., and B.D. degrees. He received the S.T.M. from the Oberlin Graduate School of Theology, and the Th.D. degree from the Southern Baptist Theological Seminary. In addition, Dr. Belcastro has completed three years of graduate work in Philosophy at Ohio State University and has taken summer work at Christian Theological Seminary and the University of Chicago. He began his ministry of the East Columbus Christian Church in 1942 with eight members and serves now a congregation of 850 members.

The history of the formative period of the brotherhood reveals that there was not one official baptismal doctrine. There were at least five baptismal views with four attitudes toward the unimmersed believers and church membership. Dr. John Thomas and Moses E. Lard denied the unimmersed membership, because they did not consider them as Christians. Isaac Errett considered them as Christians, but denied them church membership unless they were immersed as a fulfillment of the formal requirement of the New Testament. Barton W. Stone acknowledged them as Christians and invited them into church membership, hoping that the truth of immersion, through love and forbearance, would eventually be accepted. Alexander Campbell accepted them as Christians and as church members without any mode of baptism, but presented immersion as the New Testament mode as a pledge and formal assurance that sins are forgiven. All five positions indicated different interpretations, with baptism in the plan of salvation. They were one in their aim to restore the New Testament church and to unite all Christians upon the basis of the New Testament.

During Formative Period

One of the interesting things during the formative period is that baptism did not become a divisive issue. It was held on a conversational level. There was no such doctrine as a brotherhood view of baptism, although in certain areas and periods, one view was stronger than the others. There are some reasons why baptism did not become a divisive issue. First, Alexander Campbell did not make baptism a dogmatic issue, especially after the union of 1832. At least, it was not explicit in his writings. Second, the movement had no formal creed by which people and churches could be measured and judged. Freedom within the New Testament study was allowed. Freedom allows differences on a conversational level. Third, the movement included the Stoneites, who had a tradition of accepting the unimmersed upon the basis of patience and forbearance, hoping that immersion would ultimately be accepted. Change demands time. Fourth, the dogmatic and narrow segment of the brotherhood was in the minority. The Reformers, under Alexander Campbell, and the Christians, under Barton W. Stone, were in the majority, determining the mood and spirit of the brotherhood. Isaac Errett's high statesmanship did much to maintain the con-

A fine example of the centrality of baptism as expressed in the teaching and the architecture of the Disciples is to be found in the First Christian Church of Marion, Illinois.
versational tone in the brotherhood. Finally, the groups within the movement had not been crystallized to the point that each felt to be the exclusive spokesman on the doctrine of baptism.

**Have Never Been United**

The Disciples must know that they have never been united in their understanding of New Testament baptism. Certain assumptions, which are held by a great number of Disciples, have made it difficult to avert the many baptismal controversies. First, it is assumed that the New Testament is an encyclopedic story of the Christian Faith, including Biblical baptism. Yet an understanding of the New Testament reveals that it is not basically an encyclopedia, but a testimony; not a treatise, but flashes and insights; not a systematic, but spontaneous and situational expression. Baptism is presented within this context. For example, Acts 2:38 reveals a definite view of baptism, if taken by itself. But if the text is taken in light of the total book of Acts, its simplicity vanishes and complexities arise. Second, it is assumed that the fathers of the movement were united in their discovery of Biblical baptism. They were so free from historical influences that they were able to make the discovery, which had been lost to Christendom for centuries. Yet history reveals that they were influenced by historical forces, including Deism, Calvinism, Roman Catholicism, and Lutheranism. There is a vast theological baptismal difference between Barton W. Stone, Alexander Campbell, Isaac Errett, Moses E. Lard, and Dr. John Thomas. Each one played an influential role in shaping the present baptismal confusion. Third, it is assumed that no newer baptismal truths can be found since the discovery of the fathers. A president of a prominent independent seminary said that it is a waste of time to look for newer baptismal truths. Alleged new insights from the New Testament are looked upon as distortions or false. Those who announced new insights are labeled as liberals, apostates, unbelievers, and deniers of the New Testament. Each one played a crucial role in shaping the present baptismal confusion. Fourth, it is assumed that the Errett type of closed membership is grounded in the New Testament. This position is seldom challenged on Biblical basis, even by many advocates of open membership. Yet this view can be and has been challenged in the light of recent Biblical, theological, and historical discoveries.

**Brotherhood Is Challenged**

The brotherhood is challenged to return to the restudy of the New Testament. The New Testament as an authoritative norm for Christendom is receiving greater attention and acceptance. During the rise of Biblical criticism and the new discoveries in science and philosophy, the New Testament as an authoritative norm lost much of its prestige. A "Thus saith the Lord" was used apologetically by many within the Christian Community. In recent years Biblical scholars, both liberals and conservatives, have emphasized the authority of the Bible. Views on the nature and extent of the authority of the New Testament may vary, but in principle its authority is accepted. It is the only Book around which Christians can unite. They may honor creeds, dogmas, and schol-

**Need To Be Aroused**

The Disciples of Christ need to be aroused from much of their dogmatic slumber and make a restudy of the New Testament and baptism. [They] cannot continue to ignore a subject that is attracting many scholars and leaders of Christendom. [Their] dedication to the New Testament Faith makes it imperative that the brotherhood make a restudy of the baptismal question. There is a need to discover the baptismal doctrine that was revelatory, confessional, and unifying in the New Testament Church. It was not a controversial or a divisive issue. This is the only period in church history in which baptism did not play a controversial-divisive role. This does not mean that the New Testament Christians were not confronted with alien baptismal views. Paul encountered the views of the Baptist movement at Ephesus (Acts 19: 1-7) and the sacramental baptismal views of the Mystery religions at Corinth (I Corinthians 10: 1-13). The writer of the Epistle to the Hebrews revealed that instructions were given to the early Christians concerning baptismal movements (Hebrews 6: 2). The church grew in the midst of alien baptismal movements in the Palestinian-Graeco-Roman world. Many entered
into the church from these baptismal movements. The New Testament was written in the midst of these alien baptismal positions. Yet the New Testament does not record any controversies over baptism. There was nothing in the baptismal doctrine that would make baptism a controversies-divisive issue. The brotherhood needs to re-examine the New Testament and discover how the early church was able to have a baptismal doctrine, in the midst of many baptismal movements with conflicting doctrines and modes, without controversies. Perhaps the reason why baptism has been a controversies-divisive issue among the Disciples was because the meaning and role of baptism in the New Testament church has been misunderstood.

How Important Is Baptism for the Disciples of Christ?
(Continued from Page 18)

The question of baptism, especially as it relates to church membership has moved to the fore in ecumenical discussions. During the Second World War the relation of baptism to faith and morals concerned Dr. Karl Barth. He finally decided that immersion of adult believers most adequately expresses the truth of the gospel. That decision by so eminent a theologian as Karl Barth started a stream of inquiry which has engaged a dozen and more of Europe’s best theologians, and has led to a variety of opinions. But the differences of view on this matter have not been allowed to break the fellowship within or between the churches represented by these theologians. The discussion goes on, but inside full Christian fellowship.

Is not this situation a profound lesson to us?

That brotherhood in which the mode of baptism has become a test of fellowship is no longer contributing significant study to this great theme. That kind of study is carried on by those who have not broken fellowship on this topic. The moral is clear: on any issue, there can be no resolution outside of fellowship, but only inside it. Fortunately, Disciples of Christ do have good fellowship within the ecumenical movement. Within that fellowship there can be a significant discussion which will teach us much. If we were to enter the discussion only to defend or defeat, it would be futile. If we enter, open-mindedly and in unity of spirit, God may use us, as he used our great founding leader, to participate in a grand study of one of Christianity’s major themes. Let us not go about our study alone. Let us do it within that fuller ecumenical context which this century provides.

The communion table and the baptistry form a well appointed unit at the West Creighton Avenue Christian Church, Fort Wayne, Indiana. The symbol of a dove in the baptistry calls attention to the congregation’s belief that the essential nature of baptism is the presence of the Holy Spirit.

The cover picture, THE SACRAMENT OF BAPTISM, taken by Bob Grannis, owner of the Grannis Studios, Nashville, shows one of fourteen studies comprising four panels of the West Window in the stairlanding of the Thomas W. Phillips Memorial.

Gus Baker, eminent Nashville artist, and Craig-Morris, Nashville glass firm (Lester L. Morris, owner and president), did the window. It was their special and personal gift to the Society.
BAPTISMAL VIGNETTES
Two Famous Preachers
Baptizing
James Abram Garfield

During the latter period of his ministry James A. Garfield preached somewhere on the Reserve every Sunday. . . . He frequently participated as the officiant at baptismal services. Describing such an occasion, one of his co-workers at the Eclectic Institute wrote:

I wish you could have been here yesterday for it was one of our blessed good days. . . . Three came forward for baptism and just as the shades of a most beautiful evening were closing around we walked down to the water. . . . A large assembly were gathered around that little sheet of water and yet all were so hushed, so still and motionless that the slight murmur among the leaves as they were stirred by the gentle wind could be distinctly heard. Then James's voice rose in tones so clear and melodious, his thoughts so perfectly adapted to the occasion that it seemed as if we had been suddenly transplanted away from earth to some tranquil, beautiful region of heaven.


Edgar DeWitt Jones

The place of the baptism was at a bend in the river [Ohio] where the pebbled beach sloped gently from the shore-line to the deeper water, an ideal place for such a service. To the rear of us were the precipitous bluffs on the Kentucky side, and across the stream were the fertile bottoms and the willow-lined shores of Indiana. A large crowd was present and there was no disorder or confusion. The candidates were led out into the water up to their waists, and then after the simple formula pronounced by the minister they were gently lowered beneath the water. As they emerged dripping from the stream, raised up by the strong arm of the minister, the throng on the shore sang one verse of,

Happy day, happy day,
When Jesus washed my sins away;
He taught me how to watch and pray,
And live rejoicing every day.

The service that day was scarcely half over when an excursion boat from Cincinnati swung around the bend. This boat carried a steam calliope on which the musician had been playing popular airs. Seeing the crowd, however, at the water's edge, and noting the baptismal service—not an uncommon sight even to this day along the river—the calliope began playing, Nearer, My God, to Thee. The excursionists ceased their merrymaking and very quietly and reverently watched the beautiful and impressive service until the boat had passed that point.


Baptism at Coquilhatville,
Belgian Congo, 1961

Mate Graye Hunt

Mate Graye Hunt, DCHS staff member from Kalamazoo, Michigan, who serves the Society as a volunteer professional worker in the winter months and resides in Michigan from May to November, completed her DCHS service this year on April 19. In her Society assignments this year she compiled a list of all local church histories in the DCHS library. During the absence of Dr. Spencer, Miss Hunt assumed the responsibility of recording, classifying, and filing the nearly one thousand newsletters and publications received each week from Disciple churches, institutions, and agencies.

Presently on exhibit in the DCHS museum is Miss Hunt's notable collection of crosses.
BAPTISM

Baptism, along with the Lord’s Supper, holds a foremost position as one of the two ordinances in the thought and practice of the Christian Churches. A basic bibliography of the Lord’s Supper was presented in the last issue of DISCIPLIANA. As was true of the Lord’s Supper, baptism has likewise undergone different interpretations by leaders of thought and activity of the Campbellian-Stone movement. The thesis of the author of the article on baptism in this issue of DISCIPLIANA is that the Christian Churches have never held to one interpretation or meaning of baptism.

A basic bibliography is presented which represents past and current views of baptism. As would be expected, the bibliographical materials are extensive. The bibliography presented here is selective, with no attempt to give what could be many listings of books, periodicals, pamphlets, etc. on the subject.

ABBOTT, Byrdine Akers
“Baptism, the Faith Ordinance.” (In his The Disciples, An Interpretation, ©1924, pp. 106-117.)

ADAMS, Hampton
“Believer’s Baptism.” (In his Why I Am A Disciple, ©1957, pp. 46-53.)

AMES, Edward Scribner
“The Ordinances.” (In his Whither Disciples?, 1939, n.p.)

AYLSWORTH, Nicholas John

BELCASTRO, Joseph
The Disciples of Christ and Baptism. Columbus, O., privately printed, n.d. 264p.

BRENTS, Thomas Wesley
“Baptism, What is It?” (In his The Gospel Plan of Salvation, 1881, pp. 264-392.)

BREWER, Grover Cleveland
“Denominational Baptism.” (In his Contending for the Faith, ©1941, pp. 165-181.)

BRINEY, John Benton
“Baptism,—Its Action, Subjects and Import” (In Garrison, James Harvey, ed. The Old Faith Restated; . . ., 1891, pp. 192-230.)


CAMPBELL, Alexander

With Rice, N. L.

With MacCalla, W. L.

Baptistry, First Christian Church, Honolulu, Hawaii

This lovely out-of-door baptistry is constructed of lava rock and has a hidden watering system which keeps the plants green. It contains anthurium, tree ferns, maiden hair, orchids, and Hawaiian flowers. It has a glass cover with screen ventilation below the glass. Plans are to use it as a focal point when the new church is built.
ENGLAND, Stephen Jackson

The One Baptism; ... St. Louis, Bethany Press, *1960. 95p.

ERRETT, Isaac

“What Must We Do To Be Saved? A New Institution.” (In his First Principles: or, The Elements of the Gospel, Analyzed and Discussed . . ., 1869, pp. 40-45.)

KERSHNER, Frederick Doyle


McGARVEY, John William


MOORE, William Thomas


MORRISON, Charles Clayton


RICHESON, Forrest L.

“What We Believe About Baptism.” (In Flanagan, James Martin, ed. What We Believe, *1956, pp. 63-71.)

ROBINSON, William

“Baptism and the Lord’s Supper.” (In his What Churches of Christ Stand For, 1946, pp. 81-87.)


SCOTT, Walter

“A Discourse of the True Gospel. Baptism.” In his The Gospel Restored, 1836, pp. 413-475.)

SHACKELEFORD, John, Jr.,

“Dr. Pinkerton’s Heresies.” (In his Life, Letters and Addresses of Dr. L. L. Pinkerton, 1876, pp. 108-112.)

SHORT, Howard Elmo


(Continued on Page 31)

A counterpart to the out-of-door baptism in Honolulu is the one at the South Dade Christian Church, Homestead, Florida. Among its several innovations is an arrangement which permits the officiating minister to perform the ordinance of baptism from a position outside the pool. The minister-designer, the Reverend George H. Holwager, is seen in the picture standing at the spot outside the baptism where he officiates. For a strong Campbellian authority for this practice see page fifteen of the Millennial Harbinger, January, 1834.

Friends of Charles E. Crouch

Establish Fund in His Honor

Friends who knew and admired the late Dr. Charles E. Crouch, DCHS Treasurer from January 1, 1956, until his death on February 28, 1962, have established a special memorial fund in his honor. Funds have been placed in the Disciples of Christ Historical Foundation, established by the trustees of the Society on September 29, 1961. Dr. Crouch signed the original papers which formally established the Foundation.

Contributions thus far have been received from Mr. and Mrs. John Rogers, Tulsa, Oklahoma, whose gift established the fund; J. Edward Moseley, Indianapolis, Ind.; Mr. and Mrs. Charles E. Walker, Miss Frances White, Miss Eva Jean Wrather, Mr. and Mrs. R. I. Wrather, and Dr. and Mrs. Willis R. Jones, all of Nashville, Tenn.
A Reed Family in America, by Forrest F. Reed, published by the Tennessee Book Company, Nashville, Tennessee, 1962. Bearing the subtitle, With Special Reference to the Family and Descendants of William Reed (1818-1895) Whose Ancestral Home Was in Itawamba County, Mississippi, this family history is 83 pages in length and contains 15 illustrations.

Dedicating his book in memory of his father, Charles Nathaniel Reed, the author, who is vice-chairman of the DCHS Board of Trustees, has written an interesting and informative preface and has arranged the comprehensive and documented material in a clear and readily accessible manner.

The Reeds and the Disciples

The relationship of the Reed family to the Disciples of Christ and related groups is strongly evident in the pages of the genealogy. Of particular interest is a reference to the author's great-grandfather Robert L. Wilson, pioneer Mississippi doctor who was also a minister. Of Robert Wilson, who was born in Tennessee in 1796 and moved to Itawamba County, Mississippi, around 1838, Mr. Reed makes the following statement:

"He was one of the farmer-preachers in the early years of the so-called 'Restoration Movement.' . . . Not much is known about Robert Wilson's activities in religious work but evidently he had a profound influence on his neighbors and his family since he started many small churches during his lifetime (some with large memberships today) and his descendants were strong believers in the faith he proclaimed. The first church he started was at Cotton Gin Port on the Tombigbee River near what is now Amory. A majority of the Reeds belong either to the Christian Church or the Church of Christ, both groups having stemmed from the same movement and the Reed connections go back to the influence of Robert L. Wilson and his energetic, enthusiastic daughter Elizabeth Wilson Reed."

DCHS and CTS in Joint Sponsorship of Second Traveling Seminar

Under the enchanting caption of Landmarks of Disciples' History, the Disciples of Christ Historical Society and Christian Theological Seminary are conducting a two-week guided tour June 26-July 6.

Designed to appeal to qualified seminar students, ministers, and lay persons interested in their Disciples of Christ heritage, the tour is an authentic and recognized course in church history. It carries one hour credit to eligible students who complete the academic requirements.

Dr. Lester G. McAllister, Professor of Modern Church History, Christian Theological Seminary, and Dr. Henry K. Shaw, C.T.S. Librarian, are tour directors.

Making a circle tour of 1,500 miles, the points of interest include: Bethany College, Cane Ridge, Kennedy Memorial Home, Hiram College, site of Brush Run Church, College of the Bible, Austintown Meeting House, Garfield's home, Disciples of Christ Historical Society, Hazel Green Academy, the Campbell mansion, Vanderbilt University, David Lipscomb College, Transylvania College, Agency Headquarters in Indianapolis, and many other points of major interest. The group will be in Nashville on July 4.


Travel is by Greyhound Bus, and the enrollment is limited to thirty-nine passengers. Tuition and transportation fee is $25 for seminary students and $35 for others. Dormitory lodging and meals on the tour are estimated not to exceed $40. Interested persons should contact Dr. Lester G. McAllister, Christian Theological Seminary, Indianapolis 8, Indiana.
By Way of Serendipity
(Continued from Page 21)

After the war the Appeal resumed publication in Memphis. It was a forerunner of today's Commercial Appeal.

Born on July 26, 1834, near Montreal, Quebec, Canada, Toof came to the United States at the age of three and settled with his parents, first in Loraine County, Ohio. Two years later they moved to land near Fort Madison, Territory of Iowa.

In 1849, when his father's health failed, young Toof accompanied his father on a trip south. (The father, S. C. Toof, Sr., died, near Memphis, on November 25, 1855, at the age of 57.) They visited St. Louis, Memphis, New Orleans, and Havana. In 1850, the younger man became a printer's apprentice on the Keokuk (Iowa) Weekly Dispatch. He worked there until October, 1852, when he settled in Memphis, then a town of about 6,000 inhabitants.

He went to work as a printer's assistant on the Memphis Daily Eagle and Enquirer. In September, 1855, he became the foreman of the Memphis Daily Appeal. After the wartime removal of the Appeal from Memphis, in June, 1862, Toof was employed by the Memphis Daily Evening Argus for about a year. In 1863 he became foreman of job printing for the Memphis Bulletin.

Before the Civil War ended, on April 24, 1864, he established S. C. Toof & Co, Printers. (An advertisement, on p. 62 of The Southern Christian Weekly, of Eutaw, Ala., for July 20, 1872, listed S. C. Toof as proprietor of the Franklin Book-Bindery & Job Printing House at 15 West Court St., Memphis.)

Mr. Toof married Miss Mary Bates, a daughter of Daniel Bates, in 1856. Bates was editor of the Christian Evangelist, published in Iowa, during 1850-1864. W. H. Bates, a son of Daniel Bates, joined the Toof printing establishment in 1874. (The firm was located in St. Louis, Mo., for a few months in 1879-1880, because of a yellow-fever epidemic, but part of the plant remained in Memphis.)

While residing in Iowa, at the age of sixteen, Toof became a member of the Christian Church. He was always "liberal in his charities and acts of benevolence." He gave generously for erection of the McLemore Avenue Christian Church building in Memphis where he served as a deacon. He died in Memphis on May 14, 1910.

An elusive pamphlet, published following his death, is entitled In Memorium, Stephen C. Toof, born July 26, 1834, died May 14, 1910. (It is needed for the Library of the Disciples of Christ Historical Society.)

The S. C. Toof Co., Printers, at 195 Madison Ave., in Memphis, is now managed by two grandsons, Richard Bates Brown and Stephen Toof Brown. Their prominent sister, Mrs. Ruth Brown Moore, is, with her influential brothers, actively identified with the Lindenwood Christian Church of Memphis.
The Honorable Matthew E. Welsh, governor of Indiana, is shown signing his DCHS membership card on April 12 at the North Side Christian Church, Chicago, Ill., where he gave the main address at the 75th NBA anniversary dinner for Illinois held on that date. Governor Welsh is a member of the First Christian Church of Vincennes, Ind., where he serves as trustee and elder. He is a member of the board of trustees of the Kennedy Memorial Home, Martinsville, Ind. Governor Welsh delivered the special NBA 75th anniversary address at the International Convention in Kansas City last October.

BASIC BIBLIOGRAPHIES . . .
(Continued from Page 28)

WEST, William Garrett

Pamphlets
McGARVEY, John William

DCHS Named in Will Of Mrs. Lois C. Hieronymus

Mrs. Lois C. Hieronymus, widow of the late Robert E. Hieronymus, president of Eureka College, 1900-1909, and a resident of Champaign, Illinois, at the time of her death, February 8, named the Disciples of Christ Historical Society a beneficiary in her will, along with Eureka College, The United Christian Missionary Society, the Illinois Disciples Foundation, and members of the Hieronymus family.

The DCHS will receive $1,000 which is given to the Society in memory of Mrs. Hieronymus’ parents, Clinton S. and Mary Ann Campbell. The Society is deeply moved by the stipulations of the will of Mrs. Hieronymus and accepts the bequest in the deepest sense of appreciation.

Making his first trip to the T. W. Phillips Memorial, Dr. Warner Muir, left, pastor of the University Christian Church, Des Moines, Iowa, a founding member of the Society and one of its most loyal friends, reviews materials of interest in the Society stacks. With him is Al Sullivan of Murfreesboro, who made a trip around the world in the same party with Dr. Muir two years ago.

Dr. Claude E. Spencer, buoyant in spirit and the picture of good health, returned to his desk April 11, after an absence of two months. His physician has pronounced him entirely recovered from his recent illness. His colleagues and many friends are deeply grateful for his splendid recovery.
TREASURES FROM THE ORIENT IN RECORDS AND REPORTS

Dr. Woodrow W. Wasson (left), newly appointed archivist of DCHS, and Dr. Claude E. Spencer, curator, open a well-worn steamer trunk ("parcel number 7") used by Dr. William Moore Hardy during his distinguished career as a Disciples of Christ missionary to Tibet. Items of great historical interest were packed on top and are in view, including the papers connected with the final settlement of Dr. A. R. Shelton's estate (Dr. Hardy was with Dr. Shelton at the time of his death); records dated 1922-1923; a publication entitled The Church in China Today, published under the imprint of the China Press, Shanghai, January, 1926.

The trunk, with the name Hardy clearly printed on the outside, and six parcels containing papers and books of the late Dr. Hardy were willed to the Society and came to DCHS at the time of his death last December. Dr. Hardy, who held many important posts of leadership, was a member of the original committee that brought DCHS to Nashville in 1952.
Forrest F. Reed, president of the Tennessee Book Company, Nashville, Tennessee, is the new chairman of the Board of Trustees of the Disciples of Christ Historical Society. Mr. Reed, who was chairman of the Nashville Planning Committee that brought the Society to Nashville in 1952, began his term of office July 1. (For full story of Mr. Reed’s election and that of other officers and trustees see story beginning on page 35.)
Editorial Members for Life

Editorial Note: To mark the occasion of the achievement of the one hundredth Life Member ($100) of the DCHS, and in honor of this special "inner family" of Society members we dedicate this issue of DISCIPLIANA to them and to our Life Patrons ($1,000). We list their names in the editorial columns of this paper with the awareness that their witness in our behalf speaks more eloquently than any words we could write.

LIFE PATRONS
1. Forrest F. Reed, Nashville, Tenn., 1952
2. Thomas W. Phillips, Jr. (deceased), 1953
4. J. Edward Moseley, Indianapolis, Ind., 1962

LIFE MEMBERS
1946
1. Oteon E. Scott (deceased)
2. Mrs. Ada Mosher (deceased)
4. J. Edward Moseley, Indianapolis, Ind.
5. Eva Jean Wrather, Nashville, Tenn.
6. Colby D. Hall, Fort Worth, Tex.

1947
7. Lester G. McAllister, Indianapolis, Ind.
8. Orval D. Peterson, Webster Groves, Mo.
9. Junior W. Everhard, Cleveland, Ohio
10. Lawrence C. Carty, Macon, Ill.
11. Mrs. Lawrence C. Carty, Macon, Ill.
12. Lois Anna Ely, Santa Monica, Calif.
13. Harriet-Louise H. Patterson, Cleveland, Ohio

1948
14. Emma A. Lyon (deceased)
15. Louis A. Warren, Fort Wayne, Ind.

1949
16. Spencer P. Austin, Indianapolis, Ind.
17. Lorene M. Scott, Palestine, Tex.

1950

1952
20. Thomas W. Phillips, Jr. (deceased)

1953
22. George P. Kuykendall, Lubbock, Tex.
24. Doris Autrey, Indianapolis, Ind.

1954

1955
27. Mrs. Lexie M. Bonner, Huntland, Tenn.
29. Comer D. Shacklet, Roselle, N. J.
31. Rice M. Tilley, Fort Worth, Tex.
32. C. L. Rowan, Fort Worth, Tex. (deceased)
33. Arch H. Rowan, Fort Worth, Tex.
34. Mayble M. Epp, Indianapolis, Ind.
35. John Camp, Jr., Waukomis, Okla.

1956
36. Mrs. Harry P. Johnson, Tampa, Fla.
37. Virginia Osborn, Indianapolis, Ind.
38. Harley C. Price, N. Canton, Ohio
40. Jennings Davis, Jr., Nashville, Tenn.
41. Mrs. Ronald E. Osborn, Indianapolis, Ind.

1957
42. Andrew P. Martin, Cleveland, Ohio
43. Ronald E. Osborn, Indianapolis, Ind.
44. Mrs. Hattie Plumb Williams, Lincoln, Neb.
45. T. F. A. Williams, Lincoln, Neb.

1958
47. Mrs. David M. Warren, Panhandle, Tex.
48. Miss Helen Reeve, Terre Haute, Ind.

1959
51. Miss Meribah Clark, Mt. Sterling, Ill.
52. Roscoe M. Pierson, Lexington, Ky.
53. Willis R. Jones, Nashville, Tenn.
54. Bebe Boswell, Jackson, Tenn.

1960
56. Mrs. E. H. Duncan, Nashville, Tenn.
57. R. I. Wrather, Nashville, Tenn.
58. Mrs. R. I. Wrather, Nashville, Tenn.
59. John Rogers, Tulsa, Okla.
60. Mrs. John Rogers, Tulsa, Okla.
(Continued on Page 39)
SOCIETY HOLDS ITS THIRD MAIL BALLOT
FORREST F. REED IS NEW CHAIRMAN

The Executive Committee of the Disciples of Christ Historical Society has announced the results of the Society's annual election, conducted again this year for the third time by way of a mailed vote. The balloting brought a forty-six per cent response. In 1961 it was fifty-seven per cent; and in 1960, forty-one per cent.

The New Officers

Forrest F. Reed, a trustee of the Society since 1952 and vice-chairman of the Board since 1956, was elected chairman of the Board of Trustees. As chairman of the Nashville Planning Committee, Mr. Reed was instrumental in bringing the Society to Nashville in 1952. His work as chairman of the Finance Committee contributed greatly towards the establishment of the Disciples of Christ Historical Foundation in 1961. A charter member of the Woodmont Christian Church in Nashville, Mr. Reed served for ten years (until his retirement this spring) as chairman of the Board of Trustees of the Disciples Divinity House of Vanderbilt University.

The vice-chairman of the DCHS Board is Hugh M. Riley, pastor of the Douglass Boulevard Christian Church, Louisville, Ky. Dr. Riley became a member of the Society in 1951; and since July 1, 1960, he has served as a member of the DCHS Executive Committee. During his ministry at the Oak Cliff Christian Church in Dallas, Texas, Dr. Riley was made chairman of the Texas Commission on Disciples History which reports annually to the State Convention of Christian Churches in Texas. During his chairmanship, the Commission sponsored a statewide project to encourage the writing of local church histories, introducing a project to record and preserve live interviews.

William F. Greenwood, vice-president of the First American National Bank in Nashville, is the new treasurer of the Society. He fills the vacancy created by the death, on February 28, of Dr. Charles E. Crouch, who had served the Society in that office for six years. A member of the Woodmont Christian Church in Nashville, Mr. Greenwood is a former director of the Woodmont Christian Church Sunday School and currently is the teacher of their College Class. He is vice-chairman of the Nashville United Givers Fund.

Roscoe M. Pierson, librarian at the College of the Bible, Lexington, Ky., and for the past two years secretary of the Board of Trustees of the Historical Society has been re-elected to that office. Mr. Pierson is a Founding Member of the Society, and his many services to the DCHS included membership on the Advisory Committee of The Christian Evangelist Project. He attended every session held by the Committee. Active in the affairs of the American Theological Library Association, Mr. Pierson has rendered special service to that organization through membership on the Microtext Committee and as chairman of the Reprint Committee.

The New Executive Committee

The Executive Committee of the Board of Trustees is composed of the four officers of the Board and three additional members. Those who have been elected in addition to the officers are: The Reverend Harry M. Davis, Hopkinsville, Ky.; J. Edward Moseley, Indianapolis, Ind.; and Howard E. Short, St. Louis, Mo.
ELEVEN MEMBERS ELECTED TO BOARD OF TRUSTEES:
FOUR PLACES ARE NEW; TWO VACANCIES REMAIN

On September 29, 1961, the Constitution of the Disciples of Christ Historical Society was amended, increasing the membership of the Board from eighteen to twenty-four. Four of the six vacancies thereby created were filled in the election this year. These four are listed below, with brief biographical data.

Robert W. Burns
Robert W. Burns, pastor of the Peachtree Christian Church, Atlanta, Ga., has been elected for a three-year term. This marks the fourth time Dr. Burns has been elected to the Board of Trustees. He served continuously from 1946 through 1955, and in 1952 he was a member of the Society's Executive Committee. A Founding Member of the Society, Dr. Burns was one of a group that inspired and encouraged the publication of a history of the Disciples of Christ in Georgia, written in 1954, by J. Edward Moseley. On June 23, 1961, Dr. Burns dedicated in the Thomas W. Phillips Memorial a handsome bronze plaque, a bas-relief of Walter Scott executed by W. E. Garrison and presented to the Society by the Peachtree Christian Church.

Wilbur H. Cramblet
Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis, Mo., since 1952, has been elected to a two-year term extending to June 30, 1964. This is the third time Dr. Cramblet has served on the Board, his last term ending in 1958. A member of the Society since 1947, Dr. Cramblet has been a leading figure in the Christian-Evangelist Index Project completed in early April by the DCHS and under-written by the Christian Board of Publication. A former president of Bethany College, Dr. Cramblet was chairman of the Council of Agencies of the Disciples of Christ, 1958-1960. He is chairman of the Board of Trustees of Culver-Stockton College, Canton, Mo., where the Society first began its operation.

Winfred A. Harbison
Winfred A. Harbison is vice-president of Wayne University, Detroit, Mich. A distinguished scholar in American history, Dr. Harbison taught history at Wayne from 1929 until 1952, when he was called into top administration by the University. Long active in Detroit church circles, Dr. Harbison has held every major post of leadership at Central Woodward Christian Church and has written a brief history of the church. Included in Dr. Harbison's wide range of historical interest is special study in the field of Abraham Lincoln. Dr. Harbison's son, Stanley L. Harbison, who received his B.D. degree in June from Yale University, has come to Nashville to work toward the Ph.D. degree from Vanderbilt University in the field of church history. He will do considerable research in the T. W. Phillips Memorial.
C. Allen Harlan

C. Allen Harlan, president of the Harlan Electric Company and a member of the Central Woodward Christian Church, Detroit, Mich., is a newcomer in his relationship with the Society. However, he is a man of long-time interest in the cause of history and in the activities of the brotherhood of the Disciples of Christ. A member of the Board of Trustees of Bethany College, Mr. Harlan also serves on the Board of Trustees of Michigan State University, Fisk University, Brandeis University and Hampton Institute. He has long been active in Detroit and Michigan library circles. Mr. Harlan is a native of Tennessee, coming from Columbia, only a short distance from Nashville. On February 23, 1962, he received the Nathan W. Dougherty Award for Distinguished service through the engineering profession awarded to him by the University of Tennessee.

Fills Unexpired Term

In addition to the four who fill new places on the Board of Trustees a fifth member, William F. Greenwood (see page 35), comes to the Board for the first time. Mr. Greenwood, the new treasurer of the Society fills the vacancy on the Board created by the death of Dr. Charles E. Crouch.

Six other persons were elected to the Board of Trustees, each for a three-year term, and each for re-election following the completion of their previous term, June 30, 1962. They are as follows: Bebe Boswell, Jackson, Tenn., for forty-seven years an active member of the First Christian Church of that city; J. Edward Moseley, member of the Central Christian Church, Indianapolis, Ind., who was the first Board chairman of the Society when it was organized in 1941; Ronald E. Osborn, dean of Christian Theological Seminary, Indianapolis, Ind., who is also a former Board chairman; Hugh M. Riley, pastor of the Douglass Boulevard Christian Church, Louisville, Ky., who is the new vice-chairman of the Board; Henry K. Shaw, librarian, Christian Theological Seminary, Indianapolis, Ind., whose informative and helpful booklet entitled "Writing the History of Your Local Church" has just been reprinted by the Society; and Howard E. Short, editor of The Christian, St. Louis, Mo., a Founding Member of the Society who served as secretary of the Board of Trustees in 1953.

Present Board of Trustees of the Disciples of Christ Historical Society

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International Convention Display

The Disciples of Christ Historical Society will feature a display announcing the completion of The Christian-Evangelist Index at the International Convention of Christian Churches to be held in Los Angeles, September 30-October 4. The Society has been assigned booth number 116 which is appropriately located adjacent to the Christian Board of Publication, through whose sponsorship The Christian-Evangelist Index Project was undertaken.

One of the features of the display will be a microfilm reader which will enable the visitor to discover the vast usage for historical research that can be made with The Christian-Evangelist Index.
SOCIETY REACHES AND PASSES ONE HUNDREDTH LIFE MEMBERSHIP MILESTONE

Dr. Roger T. Nooe Is Number 100; Mrs. Spencer P. Austin Is 101

On May 14, 1962, sixteen years and six days after the first DCHS Life Membership was issued to Oreon E. Scott, the Society reached its coveted mark of one hundred Life Members.

The achievement was a milestone heightened by the fact that the holder of the one hundredth membership is Dr. Roger T. Nooe, distinguished minister ecumenical of Vine Street Christian Church in Nashville, Tennessee. Dr. Nooe presided over the International Convention in Richmond, Virginia, in 1939 when the Convention appointed a Historical Commission which two years later brought into being under Convention action the Disciples of Christ Historical Society. Membership Number 100 is a gift to Dr. Nooe from Mr. and Mrs. R. I. Wrath and Miss Eva Jean Wrath.

Four days after reaching "the hundredth" the Society entered its "second century" of Life Memberships, and once again the milestone was reached under moving and memorable circumstances. For on May 18, Dr. Spencer P. Austin, Executive Secretary of Unified Promotion, and holder of Life Membership Number 16, presented Life Membership Number 101 to his wife on her birthday. It came to her as a complete surprise, and the announcement was made by a telegram which reached Mrs. Austin at the breakfast hour on the morning of her birthday.

Mrs. Austin

Back in the Good Old Days

When Dr. Austin became a Life Member on January 3, 1949, he did so at a cost of $25.00. Thirteen years and five months later he paid $100.00 to provide a similar status of Society membership for his wife. He graciously refrained from comparisons between the gentler costs of yesteryear and those of 1962, and his enthusiasm for the support of the Society through this method of witness was a source of encouragement to the DCHS leadership.

The Society marked the achievement of its one hundredth Life Membership by issuing and presenting Life Membership certificates to all holders of the Life Membership status, and this practice will be continued as each new Life Member is added. The hand lettering of the names on each of the certificates was done by Mrs. Richard Cate, secretary to Dr. Jones.

By Personal Delivery

Most of the certificates were mailed to Life Members with an accompanying letter. But Society president, Willis R. Jones, delivered in person certificate Number 3, dated August 7, 1945, and held by Paul B. Raines of High Ridge, Missouri. For in point of chronology this is the number one certificate now held by a living member of the Society. Mr. Raines is the son of the late F. M. Raines, eminent Disciple leader who served for twenty-five years as secretary of the Foreign Christian Missionary Society.

Taken as a whole the DCHS Life Membership list of one hundred and one holders looks like a "Directory of Directors," so eminent are those who comprise it. And circumstances surrounding the memberships are often filled with human interest stories.

The youngest person to take out a Life Membership was Virginia Osborn, daughter of Dr. and Mrs. Ronald E. Osborn, who was seven years old when on January 18, 1956, she became Life Member Number 37. A little later her father and mother joined the ranks.

Becomes Life Member at 91

Mrs. Vinona P. Wittig of Cleveland, Ohio, has the honored distinction of being the oldest person to become a Life Member. On May 24, 1961, at the age of ninety-one, she became Life Member Number 67. Her delightful and informative letter requesting this membership, typed by her own hand in...
excellent stenographic form, is a charming item for our permanent files.

Winfred E. Garrison, a Founding Member of the Society and holder of the first annual membership ever issued by the DCHS is Life Member Number 25. J. Edward Moseley, who on February 26, 1962, received through the generosity of friends, Life Patron Number 4, has the unique distinction of also holding Life Membership Number 4.

Two Life Memberships are in the form of memorials issued in honor and memory of loved ones. Mrs. W. M. Forrest placed her membership in memory of the late Dr. William Mentzel Forrest, an interested supporter of the Society over a period of many years; and Mrs. John T. Ewing likewise made her membership a memorial to the late Dr. Ewing, long active in Disciples circles in Louisville, Ky.

Out of Love and Generosity

Four memberships represent the special generosity of friends and loved ones. In addition to the action that resulted in the Life Membership for Dr. Nooe was the generosity of the three Nooe children who contributed the funds which made their mother Life Member Number 99. Dr. Claude E. Spencer received Life Membership Number 98 through the action of friends, and Mrs. Willis R. Jones was made Member Number 88 through a similar expression of kindness.

The Disciples of Christ Historical Society feels it has beneath it the strength of Gibraltar because of its ever widening, ever inspiring circle of Life Members. It gratefully acknowledges its first hundred members and proudly enters upon its climb toward another milestone—its "second century" of Life Members.

MEMBERS FOR LIFE

(Continued from Page 34)

1961

63. Mrs. Roy Waggener, Rushville, Ind.
64. M. J. Neeley, Fort Worth, Tex.
65. Mrs. Bebe Boswell, Jackson, Tenn.
66. Charles F. Russell, Cleveland, Ohio
67. Mrs. Vinona P. Wittig, Cleveland, Ohio
68. E. Louis Cochan, Santa Monica, Calif.
69. Mrs. William H. Smith, Nashville, Tenn.
70. Joe V. Boswell, Memphis, Tenn.
71. James H. Boswell, Jackson, Tenn.
72. H. B. McCormick, Indianapolis, Ind.
73. W. F. Mandrell, Mobile, Ala.
74. Mrs. Ruth Pratt Johnson, Indianapolis, Ind.

Dr. and Mrs. Roger T. Nooe receive their Life Membership certificates at a special ceremony at Vine Street Christian Church, Wednesday evening, June 24. Presentation was made by Eva Jean Wrather, DCHS trustee and holder of Life Membership certificate No. 5.

The Society’s annual Convention Dinner will be held on October 3 at 5:30 o’clock in the dining room of the Wilshire Boulevard Christian Church in Los Angeles.

The speaker will be the distinguished dean of Christian Theological Seminary, Dr. Ronald E. Osborn. His subject will bear upon religion and the fine arts.

75. Hal S. Moseley, Indianapolis, Ind.
76. James Washburn, La Belle, Mo.
77. Mrs. James Washburn, La Belle, Mo.
78. Mrs. Roy C. Jacobs, Seattle, Wash.
80. D. E. Harrell, Johnson City, Tenn.
81. Mrs. Albert E. Pierce, Tulsa, Okla.
82. Mrs. J. A. Schaef er, Bangor, Mich.
83. Edgar DeWitt Jones, Jr., Dallas, Tex.
84. Charles F. McElroy, Springfield, Ill.
86. Mrs. E. R. Larson, St. Paul, Minn.
87. Mrs. Ruth Brown Moore, Memphis, Tenn.
88. Mrs. Willis R. Jones, Nashville, Tenn.
89. Mrs. Forrest F. Reed, Nashville, Tenn.
90. Miss Mate Graye Hunt, Kalamazoo, Mich.
91. Mrs. R. Richard Renner, Cleveland Heights, Ohio
93. J. Howard Helmick, Decatur, Ill.
94. Miss Mary H. Kreider, Springfield, Ill.
95. R. Richard Renner, Cleveland Heights, Ohio
96. Mrs. J. T. Ewing, Louisville, Ky. (In memory of Dr. J. T. Ewing)
97. John E. Hurt, Martinsville, Ind.
98. Claude E. Spencer, Nashville, Tenn.
100. Roger T. Nooe, Nashville, Tenn.
101. Mrs. Spencer P. Austin, Indianapolis, Ind.
The State Board of the Tennessee Christian Missionary Society took official action at their meeting held May 9, to make all professional members of the staff of the Tennessee Christian Missionary Society annual members of the Disciples of Christ Historical Society. This brought to the Society three valuable and interested new members, and gave great encouragement to the Society.
Editorial...

Editorial Note: This editorial by Dr. Cramblet, president of the Christian Board of Publication, is based on his "Foreword" in The Christian-Evangelist Index.

Why An Index?
By WILBUR H. CRAMBLET

This three-volume Index is presented to the Christian Churches (Disciples of Christ) in an effort to provide serious students of the Restoration Movement with a guide to an important part of the printed record of the growth of this religious movement. The beliefs and practices of Disciples of Christ have been developed through free discussion and debate, using the periodical rather than the book form of presentation. Different opinions have been expressed and basic doctrines examined in these journals. Emerging institutional agencies and ways of carrying out the work of the church have been debated. This practice has been true from the very beginning of the Restoration Movement.

The Christian Messenger, 1826-1845, by Barton W. Stone; The Christian Baptist, 1823-1830; followed by The Millennial Harbinger, 1830-1870, by Alexander Campbell and his associates; and many other periodicals of varying influence were used as a public forum for discussing issues vital to such an undertaking. Lard's Quarterly, published by Moses E. Lard, is felt by many to have interpreted incisively and influentially points of view representative of a great many persons in the Christian Church. Through the years there have been numerous periodicals published by and for ministers and leaders of the churches. Many of these were concerned with a local constituency.

Almost one hundred of them aimed at wider circulation. Out of those which have survived, the Christian Standard and The Christian-Evangelist (now published under its earlier name, The Christian) wielded and continue to wield the largest influence upon the thinking of our people.

Though largely hidden, the history of the religious movement is contained in the volumes of these many publications.

No complete file of this basic historical material is available in any one place. A comprehensive collection is being assembled and catalogued by the Disciples of Christ Historical Society at Nashville, Tenn. None of this material is adequately indexed. Anyone seeking to do serious research in the growth of Disciple traditions in belief and practice must travel to many places and search through great quantities of extraneous material, as this writer knows from personal experience.

During the depression years, in cooperation with the late Dr. Irwin T. Green, formerly Professor of New Testament at Bethany College, a WPA project was set up for the indexing of The Millennial Harbinger. Fortunately for the country but unfortunately for the project, the depression eased and WPA funds were no longer available for college students. The project had to be aban-

(Continued on page 54)
An Index to the Disciples . . .

By CLAUDE E. SPENCER

The Christian-Evangelist Index to be shown first at the International Convention Assembly

On October 2, The Christian-Evangelist Index will be ready for distribution. On that day a copy will be presented to Dr. Gaines M. Cook, Executive Secretary, International Convention of Christian Churches, during the evening session at the Los Angeles Assembly. Making the presentation will be Wilbur H. Cramblet, president of the Christian Board of Publication, and Claude E. Spencer, curator of the Disciples of Christ Historical Society.

Although there have been several "red letter" days in the Society's comparatively short life, perhaps none has had more significance for church history scholars and research workers than the publication of a three-volume index to a periodical covering more than half (1866-1958) the life span of the Disciples of Christ. Truly this can be called "An Index to the Disciples."

In the past, using the periodicals of the Disciples for research was a time-consuming task. Since there were no general indexes for any of them and the annual indexes (if there were any) were little more than tables of contents, a researcher had to thumb through hundreds, and even thousands, of pages to gain desired information.

From the beginning our Society has advocated that general indexes should be made for the major periodicals of the Disciples of Christ. In 1954, a request was made by the Society to the Christian Board of Publication for a grant-in-aid for the microfilming and indexing of The Christian-Evangelist to be done under its direction. The microfilming part of the project was approved in November, 1954; and early in 1955, a subsidy was granted for the indexing.

Because the index would be used mainly in libraries and for research, a conference was called January 5, 1955, of seminary and college librarians, Historical Society and Christian Board officials, to discuss the scope of the proposed work, form of entries to be used, and style of references. Attending that meeting were: Wilbur H. Cramblet, president, Christian Board of Publication; Lin D. Cartwright, editor-in-chief, Christian Board of Publication; M. W. Jones, librarian, Butler School of Religion; Roscoe M. Pierson, librarian, The College of the Bible; C. G. Sparks, librarian, Texas Christian University; Enos E. Dowling, dean of the Graduate School, Lincoln Bible Institute; Robert N. Broadus, librarian, David Lipscomb College; Edward A. Henry, Joint University Libraries; Herman A. Norton, dean, Vanderbilt Disciples Foundation; Miss Eva Jean Wrather, treasurer, Disciples of Christ His-

The Cover Photo

E. Clayton Gooden is responsible for the montage showing Woodrow W. Wasson checking the work of one of the typists, Mrs. David B. Waldrop. Dr. Wasson, who worked over 3,000 hours on the project, did all phases of the work; indexing, filing, editorial work, and supervision of the typists.
torical Society; and Miss Christine Buder, assistant curator, Disciples of Christ Historical Society.

At this conference it was decided that not only would *The Christian-Evangelist*, 1882-1958 be indexed, but that *The Gospel Echo, The Christian* and *The Evangelist* would also be included. The committee recommended the listing of all authors and subjects of articles, obituaries, "headline" news, and letters to the editors. It was also suggested that entries under subject and author headings be arranged chronologically instead of alphabetically and that no entries should be made under title.

Because there was not a complete file of the predecessors of *The Christian-Evangelist* in existence, it was necessary to try to locate as many copies as possible before starting the project. However, very few additional years were discovered to supplement the holdings of the Christian Board of Publication and of the Historical Society; and on April 1, 1955, the late John Lipscomb began indexing with the 1904 year (where the Society file started) and continued for three months, after which he resigned.

**Personnel**

Work was stopped until October, 1955, when Mrs. Agnes Hunt Mills became the indexer; and with the exception of a four-month leave of absence in 1957, she continued indexing until September, 1958. Miss Nancy Melvin came in August, 1958, and left as Mrs. Joe Turner in August, 1960. Again the project was dormant until November, 1960, when Miss Mate Graye Hunt and Woodrow W. Wasson took over as indexers. Miss Hunt stayed through March, 1961, and Dr. Wasson completed the indexing in September, 1961. Marvin Dale Williams, periodicals librarian, Christian Theological Seminary, helped for more than two months during the summer of 1961.

In addition to the indexers, two file clerks were employed. Richard Kretzschmar worked in July and August, 1960; and David Goss came in January, 1961, and stayed until the completion of the project. Both were students in Vanderbilt Divinity School.

As the work on the indexing progressed, several additional conferences were held to check what had been done and to make suggestions for improvements. On May 23, 1956, Dr. Cramblet and Dr. Cartwright of the Christian Board of Publication, and Mr. Pierson of The College of the Bible met with Mrs. Mills and Dr. Spencer in regard to the work.

It was not until July 26, 1958, that serious consideration was given to the form that the index would take for distribution, and it was decided that some kind of printed copies would be more desirable than microfilm. Various ways of printing were discussed, and Dr. Cramblet and Dr. Spencer were asked to investigate costs. It was also decided that the terminal date would be 1958. At this meeting were Dr. Cramblet and Howard E. Short, new editor of *The Christian-Evangelist*; Miss Emily Garnett, reference librarian, Texas Christian University; Mr. Pierson of The College of the Bible; Henry K. Shaw, librarian of Christian Theological Seminary; and Mrs. Mills and Dr. Spencer.

At a conference May 22, 1961, several important decisions were reached. First, that the index would be printed at the Christian Board of Publication by photo offset. Second, that even though the files of the predecessors
of *The Christian-Evangelist* were incomplete, all known existing copies would be included in the index. Third, that since the Historical Society did not have enough indexers to index *The Gospel Echo, The Christian* and *The Evangelist* in a few months, the libraries of The College of the Bible, Christian Theological Seminary, and the Christian Board of Publication would be asked to do this indexing. Fourth, that arrangements be made with Manpower, Inc., to supply typists to prepare copy for the printer. Attending this conference were: Dr. Cramblet and Dr. Short of the Christian Board of Publication; Dr. Shaw of Christian Theological Seminary; Mr. Pierson of The College of the Bible; and Dr. Willis R. Jones, president of the Disciples of Christ Historical Society, and Dr. Spencer.

**Crash Program**

During the summer of 1961, the following persons worked at the Christian Theological Seminary preparing index slips for *The Evangelist*: Phyllis Inman, John Jordan, Paulson Kailasan, Jonathan Nyce, Dale Parish, Jane Wiatt, and Marvin Dale Williams. *The Christian* was being indexed by the following persons at The College of the Bible: Warren Brubaker, Carol Moore, Laverne Smith, and Harry Sterling. Christine Buder, librarian of the Christian Board of Publication, worked on *The Gospel Echo*.

By the middle of October, all of the 3 x 5 index slips had been received from the various libraries preparing them and had been filed with those done at Nashville. The slips took up the space of 110 trays of a standard library catalog case. There were approximately a quarter of a million entries.

Because so many different people worked on the index over such a long period of time—1955-1961—it is natural that much editorial work had to be done in order to get it ready for typing. This was carried on by Dr. Wasson and Mr. Goss, and actually was finished only a few days before the typing was completed.

Although some preliminary typing was done by Miss M. A. Grigsby of Manpower, Inc., in late September, the real typing program did not get under way until Novem-
of the Christian Board of Publication for their approval of the generous grant-in-aid which enabled the Society to carry to completion such a gigantic undertaking.

Also, special thanks go to Roscoe M. Pierson, librarian of The College of the Bible, for attending all of the conferences concerning the project, for many suggestions for improvement, and for supervising the persons who indexed *The Christian*; to Henry K. Shaw, librarian of the Christian Theological Seminary, for helpful suggestions, and for supervising the indexing of *The Evangelist*; to Culver-Stockton College for allowing the use of the first volume of *The Evangelist* from the Henry Barton Robinson collection; to Northwest Christian College for lending copies of *The Gospel Echo*; to Christian Theological Seminary library for allowing its files of *The Evangelist* to be microfilmed and for supervising the microfilming; to the McQuiddy Printing Company and Frank Brandon for the gift of a quarter of a million 3 x 5 slips; and to Manpower, Inc., for its qualitative selectivity in the personnel which was sent for the typing project.

The actual indexing, filing and editorial supervision required approximately 16,500 hours of work. The typing of copy on 7,000 feet of paper took up 2,425 hours. According to the Spring issue of *Across the Board*, employee magazine of the Christian Board of Publication, "840 hours of time were required for the paste-up pro-

Positive microfilm prints will be available for all of the volumes that have been indexed. Libraries and individuals who have already purchased the 75 volumes made available on film three years ago will be able to buy the remainder of the film and the *Index* at the special package rate which will be offered to present purchasers of film and *Index*.

The Society booth no. 116 in Exposition Hall at the Los Angeles International Convention Assembly will exhibit several sets of the *Index*, all of the microfilm, a tray showing the index slips from which the typing was done, a paste-up sheet, and a plate which was used for the printing.
The Christian-Evangelist Index Evaluated

By ROSCOE M. PIERSON

Seven is one of the numbers often associated with good fortune, and the seven here considered rightly so. Seven years ago the Disciples of Christ Historical Society with the financial support of the Christian Board of Publication embarked upon the most ambitious program ever undertaken by a publisher of a religious periodical. The program has borne fruit, and it is now before me. It is, of course, the massive index to The Christian-Evangelist.

Scope

In the more than 1,552 pages of this index can be found every significant fact, every signed article, every obituary, every ordination, and every church dedication reported in the Christian-Evangelist, or its forerunners, for the ninety-three years preceding 1958. Now at the fingertips of each pastor, each researcher, and every church administrator is a wealth of information previously entombed in the back numbers of the journal and accessible only with the greatest difficulty. Now by merely looking up the pertinent name, church, or subject in these mammoth volumes the user is supplied with more facts than he could have found previously through days of toilsome reading.

To the historian tracking the course of history for a congregation, college, seminary, agency, or individual; for the pulpit committee searching for information about a potential pastor; for a scholar wanting the thoughts and reactions of the Disciples of Christ to events or ideas; for an agency executive eager to learn of the past reception to organized efforts; and to countless others eager for knowledge of the Disciples of Christ this work is a magical open-sesame.

Problems

The writer of this review may seem to be overly fulsome with his praise, but he feels it is deserved. True he served on the committee which opened the project and has been in touch with it intimately since its inception, but also it is important to realize that he has been aware of more problems facing the Disciples of Christ Historical Society's indexers than the typical user will have occasion to imagine. That these problems have been solved at all is more important than that they may have in some instances been resolved imperfectly. But wait, can we say that the solutions are not absolutely perfect when there is nothing available against which to make our comparison? This reviewer has worked more closely with more files of more types of religious periodicals for a longer period than has any other known member of our Communion. He has sought diligently for other examples of the indexing of religious periodicals and has found none that even remotely compares in magnitude with this index. In fact the publication of this work is a landmark of almost unimaginable importance.

The problems of preparing any index are

E. Clayton Gooden

A contrast in quantity. Shown are ten years, 1932-1941, of The Christian-Evangelist in bound volumes. On top of each volume is a box containing a microfilm copy of the periodical for that year.

great; the problems facing these indexers, terrifying. The names given to ideas have a way of changing at least every decade, and here are the ideas of nine decades brought to harness; men, not to mention the problems facing us with women, often use their names variously: at one time an initial, or initials, used one way, and at another time in still a different manner, and in yet another time the appellation spelled in full. Many a father and his son and namesake, both leaders and writers in our fellowship, have found their way into print, and to distinguish between all these men and to resolve all the complications thereby compounded probably is not humanly possible. The difficulties caused by the ephemeral names of most of our corporate institutions are aggravating and difficult to solve. This index, however, comes as close to resolving them as can reasonably be expected. A transposed letter or number is inevitable in a work of this size, and some are here, but the user can undoubtedly unravel these minor errors without a second thought. This reviewer does not consider a few misprints as worthy of more than a fleeting notice.

Now that the entire known file of the Christian-Evangelist and its predecessors is readily available in microfilm—thanks to DCHS and CBP—this index is absolutely indispensable for any library, however humble, in the Brotherhood. Even without the microfilm, or past issues of the periodicals, it is a ready purveyor of thousands of dates and facts about every conceivable aspect of the life of our church. Any minister can make daily use of its contents, and many will soon be rewarded by having it placed between their Bibles and dictionaries on their desks. It is heartening to know that plans have been made to issue supplements which will keep the index as current as possible.

This invaluable index could not have been brought into existence without the vision of Claude E. Spencer, of this Society, and Wilbur H. Cramblet, President of the Christian Board of Publication; these men have seen their ideas take shape, have nourished them with time, talent, and resources, and have placed the Disciples of Christ forever in their debt. This review is my first installment on that indebtedness.

Ronald E. Osborn, dean of the Christian Theological Seminary, Indianapolis, Ind., will be the featured speaker at the Society Dinner, Wilshire Christian Church, Los Angeles, Calif., Wednesday evening, 5:30 P.M. Members and friends of the Society are invited. Price of tickets, $2.25.
A Battle Over the Book

By WILLIAM EDWARD TUCKER

HIGHER CRITICISM AND THE DISCIPLES

Editorial Note: Except for minor changes this article is taken from a chapter in the author's unpublished doctoral dissertation, "James Harvey Garrison (1842-1931) and the Disciples of Christ: an Ironic Editor in an Age of Controversy," Yale University, 1960. Among other sources the author uses the James Harvey Garrison Papers in the DCHS library. Dr. Tucker, Associate Professor of Religion, Atlantic Christian College, has an A. B. from that institution, a B. D. from Brite College of the Bible, Texas Christian University, and the A.M. and Ph.D. from Yale University.

Disciples have always thought of themselves as a people of the Book. From generation to generation they have proudly repeated the slogan: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." They sought to reform Protestantism by returning to the Bible as the fundamental source of inspiration and authority for the life of the Christian community. Because of the nature of their reformation, the Disciples of Christ were embroiled in the controversy precipitated by scholars who questioned the Church's traditional understanding of the Bible. Liberals within the Disciples welcomed the critical attitude toward the Scriptures and utilized the new insights made available by the historical critics. Conservatives, alarmed by the critics' disrespect for sacred literature, labored tirelessly to defend the Scriptures from what they termed recklessness of "destructive criticism." Liberals accused their conservative brethren of narrowmindedness, and conservatives labeled liberals as enemies of the Christian faith. During the 1890's this controversy reached the proportions of a major denominational battle in which The Christian-Evangelist and the Christian Standard were principal adversaries. For years the two journals had been business rivals. Now their differences became grounded in theology as well as in economics.

The Christian-Evangelist favored a qualified acceptance of Biblical criticism, but its witness was ambiguous until after the death of J. H. Garrison's editorial associate, Barton W. Johnson. Johnson was a conservative, though not a cantankerous one. At least he read the critics before censuring them. The more he acquainted himself with their works, however, the more he felt obliged to register his dissent. Julius

1. With characteristic denominational exuberance, Frederick D. Kershner argued that the Disciples "perhaps more than any other Protestants, have been a Scriptural people." See Frederick D. Kershner, "Stars," CS, LXXV, 31 (Aug. 3, 1940), p. 741. Stephen J. England has argued similarly that the Disciples suffered more from Biblical criticism than did other religious bodies because "their reliance upon the New Testament was the greater." Stephen J. England, We Disciples. A Brief View of History and Doctrine (St. Louis: Christian Board of Publication, 1946), p. 54. That the Disciples have actually ordered their corporate life around the Biblical witness more than any other religious body is highly doubtful, but it does seem clear that they have taken unusual pride in their distinctiveness as a people of the Book.

2. At first the Biblical critics directed their attention to the Old Testament, and for that Disciples could be grateful. While the Disciples did not discard the Old Testament, they refused to use it as a norm for the New Testament Church. Their preachers were so busy preaching on Pentecost that they had little time or energy to worry about the Mosaic Law. Indeed, the Biblical critics can be thanked for stimulating within the Disciples an interest in the Old Testament.

Wellhausen, a German Biblical critic, was an avowed enemy of supernaturalism. Although Samuel Rolles Driver, an English Biblical scholar, was less radical, his conclusions were no more acceptable. Notwithstanding the "conjectures" of these critics, Johnson was persuaded that Moses wrote the Pentateuch, that Daniel was responsible for the book ascribed to him, and that the Psalms were of Davidic origin. Even the Book of Jonah recorded actual history. (What person who accepted the resurrection of a crucified and buried Savior would dismiss as incredible "the entombment of Jonah in the fish"?)

**Johnson's Views**

According to Johnson, a denial of the above facts constituted a rejection of the Old Testament as a book of inspiration. And the New Testament could not stand if the Old Testament fell.Repeatedly the Old Testament is mentioned or quoted in the New Testament, "and every time it is referred to as the unimpeachable word of God. The two are bound together by a cord of life like the Siamese Twins so intimate that one cannot be destroyed without the death of the other." Without intending to, the critics had reduced the foundation of the Christian faith to a sham. Johnson therefore concluded that higher criticism "is an insidious foe, ten-fold more dangerous than the open and avowed enemies (of Christianity), like Hume, Tom Paine and Ingersoll."

In order to demonstrate the "baleful effects of rationalistic learning," Johnson cited the tragic plight of Christianity in Germany at the time. There "higher criticism" began and continued to thrive. Could it be coincidental that socialism and skepticism flourished in the same land, and that church attendance was woefully neglected by German Christians? Johnson did not think so.

In the city of Berlin with a million and a half inhabitants it is reported that the average attendance at the churches on Sunday is only ten or fifteen thousand, while in the city of London with about twice the population the attendance is fifty times greater. In other words twenty-five in London attend church to one in Berlin. . . . If such are the results evil will be the day when the principles of the "Higher Criticism" are generally accepted in Great Britain and America.

Here was conclusive evidence that Biblical criticism would destroy the vitality of the Church as well as the integrity of the Scriptures.

It is not surprising that the conservative, John W. McGarvey, recognized Johnson as a "stalwart defender of the Bible." When Johnson died in 1894, McGarvey commented:

> I cannot now recall a single position of importance taken by him in his editorial writing, in which I did not heartily agree with him. He has been one of the most consistent editorial writers in our ranks, and his place will, I think, be hard to fill. I especially feel his loss at the present time, because he was so strong a writer on Biblical criticism, and wrote so perfectly in harmony with my own views on the important theme.

McGarvey had reason to grieve. With Johnson gone, no one was left to offset the editorials of J. H. Garrison in *The Christian-Evangelist*.

**Garrison's Views**

Garrison did not so confidently equate Biblical criticism with infidelity. He saw no reason to disparage the scholarly investigation of the Bible. And for many of the critics' insight he was grateful. Still, he reserved the right to reject any theory which, to his mind, destroyed the authority of the Bible. When one conservative ac-
J. H. Garrison as Captain of Company G in the 8th Missouri Cavalry. This reproduction is from a photograph made by Griswold & White of Corinth, Miss., probably at the close of the Civil War. Original is owned by Dr. W. E. Garrison.

charged The Christian-Evangelist of supporting "higher criticism," Garrison replied:

To say that we have "championed the cause of the higher critics" is wide of the mark. This by no means expresses our real attitude toward higher criticism and the higher critics. . . . What, then, has been the attitude of The Christian-Evangelist toward the higher criticism? It has, indeed, championed the right of Christian scholars to discover every fact, historical, chronological or literary, that throws any light upon any book of the Bible and report the same. So far we may be set down, properly, as championing the cause of higher criticism. We have never, however, accepted, much less championed, many of the conclusions of the higher critics. Some of these conclusions seem to us hostile to the integrity, inspiration and authority of the Scriptures; others seem to us to be lacking in sufficient evidence; concerning many others, we have not taken the time from a busy and crowded life to investigate the evidence, pro and con, and arrive at any satisfactory conclusion. Finally, there are some results of recent biblical criticism sufficiently clear and apparent to commend themselves to our acceptance, and we have been greatly helped by them."

The Christian-Evangelist, under the guidance of Garrison, refused to pit itself against the world of scholarship. For that reason the relationship between Garrison and McGarvey was not always cordial.

The first unhappy encounter between the two men occurred in 1893. Criticising one of Garrison's editorials, McGarvey noted "an apparent disposition to minimize the objectionable features of advanced criticism." Garrison replied that a blind attack on the critics would give the real enemies of the Bible "a club with which to make war on Christianity." Within a short time Garrison was referring to McGarvey's feature on Biblical criticism in the Christian Standard as a "funny column." Garrison and McGarvey wrote about each other like "Dutch uncles."

Their antagonism became more pronounced when Herbert L. Willett was engaged in 1899 to write the weekly article on the Sunday school lesson in The Christian-Evangelist. The most prominent Biblical critic in the history of the Disciples, Willett had been introduced to the historical criticism of the Scriptures by William Rainey Harper at Yale. When Harper became the first president of the University of Chicago, Willett transferred to that institution and received the Ph.D. degree in 1896. At the time Garrison procured his services for The Christian-Evangelist, he was dean of Disciples' Divinity House of the University of Chicago.

In ensuing years Willett was to be an inspiring professor to scores of Disciples seminarians and also the author of numerous scholarly articles and books, including

15. William C. Morro, "Brother McGarvey" The Life of President J. W. McGarvey, President of the College of the Bible. (St. Louis: The Bethany Press, 1940), p. 34.
The Bible through the Centuries, The Jew Through the Centuries, and Our Bible. But his most significant contribution to the life of the Disciples was not in the seminary classroom. Throughout his life he tried to bridge the chasm between the Biblical critics and the layman in the pew. Two of his books, The Prophets of Israel and Life and Teachings of Jesus, were designed for use in Christian Endeavor Societies. Frequently he wrote expositions of the Scriptures for use in the church schools of the Disciples of Christ. In addition, he lectured to lay groups across the land. From the platform as well as on the printed page "he literally brought the Bible to life again for multitudes to whom its contents had been sealed by the inflexible literalism of its traditional handling." This is why Charles Clayton Morrison compared Willett's role in American Christianity to that of Henry Drummond in Great Britain. Willett's success as a popularizer of the best Biblical scholarship prompted Lyman Abbott to remark "that no man in America had done so much to open to public understanding the new Bible that historical criticism had illumined." 

Willett's Liberalism

Although Willett took no delight in shocking people, he stated his liberal conclusions with clarity and forcefulness. The "level" Bible he called a fetish, verbal inspiration an impossible doctrine, and Jewish history an adolescent stage of the human race. The Bible was inspired not because of its superhuman accuracy and infallible authority, but because it introduced both the profoundest truths of religion and those personalities in human history who were most worthy of reverence. Behind the Book stood a Person, Jesus Christ. Since the Bible "is our only authentic means of access to the historic Christ," its authority is supreme. In Willett's hands the Bible became not less divine, but more human. It was not so much the inspired record of a history as the record of an inspired history. 

As Willett matured his conclusions concerning Biblical literature became increasingly liberal, but even in his less radical days he was unacceptable to conservative Disciples. While writing the weekly commentary on the Sunday school lesson for Garrison, he denied the Mosaic authorship of the entire Pentateuch and questioned the traditional interpretation of the Book of Daniel. When conservatives protested, the editor of The Christian-Evangelist replied:

Some of our readers . . . are troubled about any difference of views which appear [sic] in our papers concerning any religious or biblical question. If the writers of our Sunday-school lessons write from different points of view and differ in their conclusions concerning questions of history or chronology, some are troubled by this fact and write to know what it means. The meaning is obvious enough. It means that we have writers who are independent enough to form their own judgments, based, of course, on the best data available to them, and that they do not always reach the same conclusions. This ought to alarm no one. Since these differences of view exist concerning any given question, is it not better that those who are seeking to know the truth should have both sides? Uniformity of opinion is not so desirable as to be purchased at the sacrifice of honest convictions. Let every one be true to the best light he can get on every question that comes before him, and let every one be magnanimous enough to accord to every other seeker after truth the same honesty of motive and love of truth which he claims for himself, and then we shall make real progress in our religious thinking and shall come to a fuller and clearer knowledge of truth.

Garrison, to be sure, did not accept every position taken by his associate, but he re-

17. Idem.
was directed by John W. McGarvey, who has been characterized as "the centre and brain of the opposition to higher criticism among the Disciples."25 A graduate of Bethany College, McGarvey served churches in Missouri and Kentucky before becoming a professor in the College of the Bible in 1865. For the rest of his life he taught in that institution, and from 1895 to his death in 1911 he was its president. In the classroom McGarvey trained his students to fear liberalism like a plague, and through his books and articles he indoctrinated many of his readers with a rabid conservatism. When liberals expressed themselves publicly, they expected a rebuttal from him, and rarely were disappointed. A self-appointed "mentor of the brotherhood," McGarvey's name was a household word with Disciples everywhere. Praised by many as a defender of the true faith, he was condemned by some as a bigot. However his contemporaries may have regarded his opinions, they did not minimize his influence.

McGarvey's Conservatism

McGarvey's conception of the Bible and its contents was not different from that of any other conservative. Since the Bible was the word of God, it was verbally inspired and absolutely inerrant. According to the infallible Scriptures, Moses wrote the Pentateuch as did David the Psalms, Jonah spent three days in the belly of the whale, and God literally created woman from Adam's rib.26 Describing McGarvey's point of view, one commentator wrote: "Isaiah was Isaiah, Daniel was Daniel, Job was Job, Jonah in particular was Jonah, the great fish and all, and Baalam's ass spake as good Hebrew as his master, and what else?"27 To say less, in McGarvey's opinion, impugned the veracity of the Scriptures. Consequently, he had no alternative but to protect the Bible from the evil consequences of destructive criticism.


McGarvey’s most sustained attack on the critics appeared in the Christian Standard. From 1893 to 1911 he harrassed the liberals in his regular feature on Biblical criticism. Written for the layman rather than the scholar, this column attracted a wide circle of readers. Through sarcasm, ridicule, and satire McGarvey disparaged the leading exponents of historical criticism. Not only the Disciple, Herbert L. Willett, but also William Rainey Harper, Charles A. Briggs, Lyman Abbott, and Washington Gladden were objects of his abuse. How his readers must have chuckled when, for example, McGarvey borrowed the principles of “higher criticism” to prove that Harper was not in fact the author of a series of lectures published under his name. The grammatical errors and misquotations of Scripture simply could not have been penned by the learned president of a major university. After suggesting a composite authorship, McGarvey concluded:

If now, after reading this critical view of the so-called Harper Lectures, any reader is so wedded to tradition as to still believe that they were by a Professor Harper, the President of a great and progressive university, I shall have to set him down as a fossil. The procession is moving on, and it will soon leave him ought of sight.

Many of McGarvey’s contributions were less witty and more caustic.

McGarvey and Willett

Because his war on the critics was so intensely personal, McGarvey was unusually successful in spreading animosity. He attacked the heretic as well as the heresy. For example, he called Willett everything from an “ill-informed writer” to an infidel. Defending his remarks, McGarvey argued: “A man’s personality and his teaching are so identified that it is next to an impossibility to keep them separate in thought.” Although he was gentle and hospitable by nature, McGarvey sometimes

WHY AN INDEX?

(Continued from page 42)

donned when about one-third of the work was completed. This may explain why this writer was so responsive to the request made by Dr. Claude E. Spencer for the microfilming and indexing of The Christian-Evangelist. At our suggestion Dr. Spencer prepared a proposal to the Christian Board of Publication requesting a grant-in-aid in an estimated amount of $20,000 over a five-year period. This was approved by the Directors in 1954, and work on this project was begun in 1955. The microfilming was done in 1955. The indexing was completed in the Fall of 1961. The typing and printing was completed in 1962.

Throughout this whole period the project was under the personal supervision of Dr. Spencer. Time and services of Dr. Spencer and the staff of the Historical Society and facilities for the project were provided by the Society.

Christian Board of Publication paid the out-of-pocket expenses for the microfilming of all available issues of The Christian-Evangelist and related publications, together with all costs having to do with the index and publishing of the same.

By action of the Board of Directors of Christian Board of Publication in 1962, the master microfilm and 250 bound copies of the Index became the property of the Disciples of Christ Historical Society, with the Society responsible for the distribution and sale of these materials.

The Society is prepared to sell designated parts or the entire microfilm together with the Index. Interested parties should write to the Society for prices.

Money received from the sale of these materials will help reimburse the Society for services and facilities it furnished in connection with the project. Thus receipts from the sale of these materials will provide needed support for the present programs of the Society.

We are indebted to many people for their help and cooperation in this undertaking. We wish the record to show that the credit for the completion of this task is due to the persistent and effective direction given to it

(Continued on page 59)
Christians Only, A New History

IMPRESSIONS OF JAMES DeFOREST MURCH'S BOOK

By FORREST F. REED

Editorial Note: Forrest F. Reed, chairman of the Board of Trustees and of the Executive Committee, briefly surveys Dr. Murch's Christians Only. Dr. Murch, a founding member of the Disciples of Christ Historical Society, has been a member of the Board of Trustees since the organization in 1941. Christians Only was published in June, 1962, by the Standard Publishing Company, Cincinnati, Ohio. The 400-page book has an excellent index.

Here is a comprehensive study of the largest and most influential religious movement that had its beginnings in America. The title was taken from an expression often used by members who asserted they were "not the only christians but Christians only." The sub-title is "A History of the Restoration Movement." The term "Restoration Movement" is not often used now, but was a common designation in the nineteenth century by this religious group. The expression represented one of its distinctive characteristics, a plea for the restoration of New Testament practice in religion rather than the "innovations" into which many denominations had drifted.

The author, James DeForest Murch, is a prominent religious leader, minister, lecturer, teacher and writer. Until recently he was managing editor of Christianity Today. He is identified with the more conservative leaders in the Disciples of Christ or Christian Churches.

Although not much new material is presented in the first chapters of his book, he does emphasize and identify the important elements in the thinking of the Campbells, Stone, Scott and other founders of the movement. Dr. Murch sees a trend among present-day leaders, which has been going on for 50 years or more, away from the thought of the founders, often in opposite directions. In church authority the early leaders believed in the supremacy of the local congregation. They believed the Bible was the only constitution and guide in faith and practice, the only way true unity could be attained.

Author's Emphasis

The most informative and valuable part of Christians Only is found in the author's discussion of the great issues that have divided the movement, showing the uncom-
Library Contributors, 1961-1962

For the past several years it has been our custom to publish in the September issue of DISCIPLIANA a list of all persons, churches, organizations, institutions, and publishers who have contributed materials to the Society during the preceding fiscal year.

From July 1, 1961, through June 30, 1962, the Society received 1,014 lots of material from 381 individuals, 119 churches, 47 organizations, institutions and publishers, and one unidentifiable source. (A "lot" is a package which may contain only one item or several hundred pieces; "material" includes books, periodicals, pictures, pamphlets, original records, manuscripts, correspondence, audio-visual materials, and museum items.)

All came as gifts or exchanges. There is not an item in the Society budget for the purchase of books and other library material. Society members and their friends have been most generous in the past year in locating valuable material and giving it to the Society.

INDIVIDUALS

At least one gift was received from each of the following persons; many made several gifts.

Acuff, Lea Earl, Knoxville, Tenn.
Adams, Robert L., Guthrie, Ky.
Adams, Mrs. J. C., Nashville, Tenn. (deceased)
Albright, Mrs. Alethea M., Graham, Tex. (deceased)
Alexander, David L., Wilmington, N. C.
Anthony, Elmer N., High Shoals, Ga.
Ardery, Mrs. William B., Paris, Ky.
Austen, Spencer P., Indianapolis, Ind.
Baab, Mrs. Florence, North Canton, Ohio
Bader, Jessie M., New York, N. Y.
Bailes, Ira J., Merriam, Kans.
Bainard, Miss Blanche O., Caldwell, Kans.
Bales, James D., Searcy, Ark.

Balf, E. Lee, Matthews, Mo.
Barger, George W., Boonville, Mo.
Barker, Jack E., Spokane, Wash.
Barnes, Jack L., Atlanta, Ind.
Bartlett, Mrs. Grace M., Honolulu 14, Hawaii
Bash, Gerald S., Santa Ana, Calif.
Beauchamp, Homer J., Buhl, Idaho
Beauchamp, Ray M., Twin Falls, Idaho
Beckelheimer, Hunter, Hiram, Ohio
Bedinger, Mrs. Samuel D., Dunnsville, Va.
Belcastro, Joe, Columbus, Ohio
Bell, R. Keith, Rockville, Mo.
Bell, Raymond H., Burlington, Iowa
Bellville, John Francis, Galion, Ohio
Bennett, Joseph R., College Park, Ga.

Staff personnel, Mrs. Richard M. Cate, Dr. Jones' secretary (on the left), and Miss Peggy Moore, Dr. Spencer's secretary, examine the model of Solomon's Temple, made by John G. Alber, former executive secretary of the Nebraska Christian Missionary Society, and purchased by the late Hugh Lomax of Portland, Oreg. The Temple, along with Mr. Lomax's personal papers and books, was given to the Society by his daughters, Mrs. E. D. Lawrence of Portland, Oreg., and Mrs. J. Edward Moseley of Indianapolis, Ind.
Callaway, Claude, Gastonia, N. C.
Carpenter, James A., Baltimore, Md.
Carrico, Charles F., Smithville, Mo.
Carrier, Jac R., Decatur, Ill.
Collins, Miss Lillian B., Bedford, Ohio
Coffey, Mrs. J. N., Des Moines, Iowa
Cole, Homer M., La Fontaine, Ind.
Collins, Miss Lilian B., Bedford, Ohio
Cook, William A., Carrollton, Ohio
Core, Earl C., Morgantown, W. Va.
Cousins, Lawrence E., Walla Walla, Wash.
Cowden, John B., Nashville, Tenn.
Cox, R. S., Memphis, Tenn.
Crandall, Mrs. Frank S., North Middletown, Ky.
Crain, James A., Williamsport, Ind.
Crane, Charles E. Jr., Canton, Mo.
Crawford, C. C., El Paso, Tex.
Creedson, Ira D., LaPorte, Ind.
Crouch, Charles E., Nashville, Tenn. (deceased)
Dabney, Vaughan, Boston, Mass.
Darby, Miss Anna E., McArthur, Ohio
Davis, Harry M., Hopkinsville, Ky.
Davis, Martin H., Jr., Oklahoma City, Okla.
Davis, Mrs. F. E., South Bend, Ind.
Deeck, Wyma P., Girard, Ill.
DeGroot, Alfred T., Fort Worth, Tex.
Delehoy, Mrs. W. Y., Lincoln, Nebr.
Dixon, Ben F., San Diego, Calif.
Dixon, Mrs. Ben F., San Diego, Calif.
Drane, R. S., Mayfield, Ky.
Drash, J. Wayne, St. Petersburg, Fla.
Drew, Mrs. Adella S., Plainview, Tex.
Duncan, Mrs. E. H., Nashville, Tenn.
Duncan, Paul C., Glensky, Ky.
Dunlap, Newell, Paris, Tenn.
Dunlap, Mrs. H. F., Nashville, Tenn.
Dunning, Gail B., Blair, Nebr.
Eckhoff, Andrew B., Baltimore, Md.
Elliot, D. Vaughn, New York, N. Y.
Emison, Mrs. William B., Odessa, Mo.
Ethington, Joseph W., Carrollton, Ill.
Eubank, W. T., Nashville, Tenn.
Eubank, Mrs. W. T., Nashville, Tenn.
Everhart, W. A., Sandburgsville, Ga.
Farmer, Garland, Texarkana, Tex.
Faust, Burton, Washington, D. C.
Faul, Floyd, Columbus, Ohio
Fish, Theodore O., Indianapolis, Ind.
Fitch, Joseph B., El Dorado, Ark.
Flanagan, James M., St. Louis, Mo.
Forebeller, Walter, Poestenkill, N. Y.
Forrest, Mrs. W. M., Pendleton, Va.
Fortney, Miss Mary, Centerville, Tenn.
Fortney, Harvey C., Worthington, W. Va.
Foster, Harry, Detroit, Mich.
Foster, Mrs. Harry, Detroit, Mich.
Frazier, Eugene N., Hutchinson, Kans.
Games, L. Coleman, Cincinnati, Ohio
Gardner, Mrs. B. R., Shreveport, La.
Garrison, W. E., Houston, Tex.
George, Herbert, Springfield, Ill.
Glasscock, Rodney D., Denver, Colo.
Gleason, Chester, Pueblo, Colo.
Goble, Mrs. Ira, Alice, Tex.
Goddard, Keith, Flippin, Ark.
Three shelves in one of the museum cases showing historical materials from the Evanston Christian Church, Cincinnati, Ohio. This church held its last service June 24, and the congregation disbanded to join other churches in the area. The final program included the receiving of the church records by Willis R. Jones, president of DCHS.
WHY AN INDEX?

(Continued from page 54)

by Dr. Claude E. Spencer, who insisted on checking on the work even when he was seriously ill, and to the enthusiastic way in which Dr. Willis Jones supported the undertaking to its completion after he became President of the Society.

It is the hope of all connected with this project that ways may be found for similar projects of indexing and microfilming the contents of other major publications related to Disciples of Christ. In the meantime, this Index will justify itself as it makes possible a better understanding of the position of Disciples of Christ on matters of policy, belief, and practice.

A BATTLE OVER A BOOK

(Continued from page 54)

dipped his pen "in gall rather than in ink."

Unfortunately, this prolonged the battle over the Book within the Disciples of Christ.

Parroting Stone and the Campbells, Disciples at the turn of the last century continued to plead for a return to the Bible. But their plea was lost in a welter of discordant notes. And this bickering over the Bible left its imprint on the continuing life of the Restoration Movement in America.


CHRISTIANS ONLY . . . .

(Continued from page 55)

Christian Churches or Churches of Christ, but not only to them. It is a challenge to the thinking of all Protestants. The kind of solution arrived at could mean the expansion or the extinction of the Protestant faith which has exerted such a powerful religious influence in Western civilization for the past 500 years.

The average member is not familiar with these stupendous problems that have risen to plague the church. They are not often discussed in the pulpit or church papers. This book brings out into the open many of the doctrinal differences that have developed which must be solved if the free church is to look forward to a future of achievement. One aspect of these problems points up the failure of leadership, so

New Life Members

102. F. G. Burdorf, Sr. (now deceased)
103. Mrs. F. G. Burdorf, Sr., Louisville, Ky.
104. Joseph Belcastro, Columbus, Ohio—the gift of the East Columbus Christian Church
105. Wayne H. Bell, Nashville, Tenn.—the gift of the Vine Street Christian Church C.W.F.
106. William V. O'Brien, Jacksonville, Ill.
107. Bruce Nay, Black Mountain, N. C.

A letter having to do with Life Memberships reached the Society on August 9. It was so moving in spirit and so meaningful in purpose, we asked permission of the sender, T.F.A. Williams of Lincoln, Nebr., to quote from it in DISCIPLIANA.

Mrs. Williams (Hattie Plum Williams) and I got our Life Membership in DCHS in 1957, each paying $50.00 for same. The amount payable on new Life Memberships is now, as we note, $100.00 each. Fifty dollars is a small sum to pay for Life Membership in such a worthy organization. Of our own free will—and without any implied criticism of anyone else—we are sending DCHS herewith our respective checks for $50.00, marking the same 'Further Pmt. on Life Membership (1957).'

Mr. and Mrs. Williams who have been friends of the Society for fifteen years have given much valuable material for its library and archives. This is just another example of their generosity.

characteristic of modern times, due probably to conditions rather than to the quality of leadership. We recommend the careful reading of this book, giving serious and frank consideration to the important issues Dr. Murch has presented, which have disturbed so many Disciples.
An entry from *The Christian-Evangelist Index* showing the first writing done by J. H. Garrison for *The Gospel Echo*. Garrison became co-editor, with J. C. McReynolds in 1869, and continued as editor, owner, and editor emeritus until 1928.

### Schedule of Prices for the Index

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All subscribers will receive a ten-year supplement, 1959-1968, without extra cost.
"WHAT DO THESE STONES MEAN TO YOU?"
Providing for the Future

By FORREST F. REED

The establishment of a permanent trust fund by the Disciples of Christ Historical Society provides an opportunity to recognize the great work that has been done by Disciples in former years and by so doing will contribute to the perpetual study and development of a religious movement in America which has contributed so much to Christian unity, the original motivation of those who began this work in the early years of our country's history.

This trust fund was authorized on September 29, 1961, by this Society's Board of Trustees and was named the Disciples of Christ Historical Foundation. Pursuant to the Board's instructions, the Executive Committee named the First American National Bank of Nashville, Tenn., as trustee.

In preparation of the trust fund agreement, the terms had been studied for many months by the finance committee and other members of the Executive Committee. Preliminary copies were sent to all members of the Board of Trustees for their approval and consideration before the motion was passed authorizing the establishment of the Foundation.

We believe this is one of the most important steps taken by the Society to achieve the ends for which it was organized. This fund or endowment is expected, in the future, to provide for a stable and regular income enabling the Society to perform its function without interruptions or delay. The purpose for which the income from the fund is to be used is the same as provided for in the Constitution of the Disciples of Christ Historical Society. In order that there would be no misunderstanding or conflict in interpretation, the trust agreement's provision outlining the purpose of the Foundation merely restates the Section that appears in the Constitution of the Society, as follows:

The purpose of this Society will be to maintain and further interest in the religious heritage, background, origin, development, and general history of the Disciples of Christ, Christian Churches, Churches of Christ and related groups.

The Board of Trustees is authorized to use only the income from this investment or corpus of the fund.

It is anticipated that many persons will wish to make contributions in memory of their forebears who had a part in the organization of Christian Churches throughout this country. This would be a worthy recognition of many thousands of individuals in the past, even those whose names otherwise would be unknown.

A suitable record will be kept in the Thomas W. Phillips Memorial Building of such contributions, together with the name and statements about those in whose memory the gifts are made.
Dear Members and Friends of DCHS:

I am addressing this letter to all members and friends of the Disciples of Christ Historical Society.

I do so in awareness that many of you are seeking ways in which to strengthen the work of the Society and to guarantee its services through all the years to come.

We have the instrument by which to do this in the Disciples of Christ Historical Foundation established by the Board of Trustees of the Society on September 29, 1961. The Foundation is a permanent trust. Money and securities contributed to the Foundation are never spent, but the interest which these gifts earn is used to help the Society carry out its program of services.

As you plan your final distribution in your program of giving for this calendar year, we earnestly hope you will include the Foundation. As you establish your giving program for the next calendar year, we urge you to add the Foundation to your philanthropies. We can supply you with the announcement brochure and a copy of the Trust Agreement under which the Foundation operates.

Please send your gifts or your letters of inquiry directly to the Society. Direct them to Dr. Willis R. Jones at the address on this letterhead.

Our Foundation Committee will be profoundly grateful for your assistance.

Cordially yours,

John Rogers, Chairman
The Disciples of Christ Historical Foundation

In November 1961, DISCIPLIANA featured the establishment of the Disciples of Christ Historical Foundation. Announcement was made of the initial gift of $1,000 presented by J. Edward Moseley, on behalf of himself, his wife, Louise, and other members of the Moseley family. The Disciples of Christ Historical Foundation had become a reality.

One year later DISCIPLIANA again underscores the Foundation, this time calling its November issue THE FOUNDATION ISSUE. The intervening year has been one of great importance to the life and future of the Foundation. It has been a year of solid planning, a year given to the establishment of procedures, the preparation of materials, the formulation of details for a wide-scale announcement and promotion of the Foundation under the leadership of the Foundation Committee.

Foundation Committee

Eight members of the Board of Trustees of DCHS make up the personnel of the Foundation Committee. John Rogers, attorney; Tulsa, Okla., is chairman; and Harry M. Davis, pastor of the First Christian Church, Hopkinsville, Ky., and immediate past chairman of the Board of Trustees of DCHS, is vice chairman.

Other members of the Committee are: Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis, Mo.; W. E. Garrison, professor of philosophy at the University of Houston, and Disciples historian, writer and lecturer, Houston, Tex.; William F. Greenwood, vice president First American National Bank, Nashville; Forrest F. Reed, president Tennessee Book Company, and chairman of the Board of Trustees, DCHS, Nashville; James B. Washburn, stock farmer, LaBelle, Mo.; and Miss Eva Jean Wrather, author and lecturer, Nashville.

At the present time the Foundation has a principal balance of $1,550. Represented within this total are three specific Funds which are being added to from time to time.

The Moseley gift of $1,000 which activated the Foundation was in memory of Mr. Moseley's parents, J. E. Moseley (1871-1925) and Addie F. Moseley (1874-1942). Mr. and Mrs. Moseley were long-time residents of Jackson, Tenn., where they were active in the First Christian Church. In addition to members of the Moseley family a gift to the Moseley Fund was made by Mrs. Helen Newlin Heine of Indianapolis, Ind.

Following the death of Charles E. Crouch, beloved treasurer of DCHS on February 28, 1962, a Memorial Fund in his honor was established through a contribution received from Mr. and Mrs. John Rogers of Tulsa, Okla. Other contributors to the Charles E. Crouch Memorial Fund are: J. Edward Moseley, Indianapolis, Ind.; Roscoe M. Pierson, Lexington, Ky.; Dr. and Mrs. Willis R. Jones, Mr. and Mrs. Roy C. Stone, Mr. and Mrs. Charles E. Walker, Miss Frances White, Miss Eva Jean Wrather, and Mr. and Mrs. R. I. Wrather, all of Nashville.
A life-long Disciple, Dr. Crouch was professor of business administration at Vanderbilt for 26 years. Chairman of the committee for the erection of the Thomas W. Phillips Memorial he signed the original trust agreement that established the Foundation.

Living Memorial

A new type of Fund was established to honor living friends of the Society in the creation last spring of the Roger T. and Nancy M. Nooe Fund. This Fund presently represents contributions to the Society through Life Memberships presented to Dr. and Mrs. Nooe and to Wayne Bell. Contributors to this Fund are as follows: Miss Eva Jean Wrather, and Mr. and Mrs. R. I. Wrather, who presented the Life Membership to Dr. Nooe; the Nooe children, Roger G. Nooe, Ft. Myers, Fla., Mrs. Thomas M. Holt, Nashville, and Mrs. I. W. Carmack, Decatur, Ga., who presented the Life Membership to Mrs. Nooe; and the Christian Women's Fellowship of the Vine Street Christian Church, who presented the Life Membership to Dr. Bell. In each instance the donors stipulated that the funds which purchased the Life Memberships be assigned to the Roger T. and Nancy M. Nooe Fund.

Dr. Nooe, distinguished minister ecumenical of Vine Street Christian Church, presided over the 1939 International Convention, in Richmond, Va., that established the Historical Commission, which in turn established DCHS in 1941.

Other Gifts

Three memorial gifts have been received by the Foundation as follows: from Byron Carlisle of Vincennes, Ind., in memory of William Moore Hardy; Miss Eva Jean Wrather in Nashville in memory of Mrs. C. O. Pickett; and Mrs. Ernest B. Bell of Paducah, Ky., in memory of Ernest B. Bell.

In addition to those whose contributions have been applied as noted above, gifts to the Foundation have been received by three other persons: Vance Kohl, Columbus, Ohio; Burton Faust, Washington, D.C.; and James V. Barker, Richmond, Va.

The living Memorial for Dr. and Mrs. Nooe was established June 27, 1962, in a special ceremony at Vine Street Christian Church. Nine years earlier on December 10, 1953, also at Vine Street. Dr. and Mrs. Nooe cut the cake celebrating their fiftieth wedding anniversary. DCHS has placed a copy of this charming picture in a special file entitled "Living Memorial — Roger T. and Nancy M. Nooe."

NEW LIFE MEMBERS

108. Wilbur H. Cramblet, St. Louis, Mo.
109. Mrs. Cleveland Kleihauer, Los Angeles, Calif., in memory of Dr. Cleveland Kleihauer.
110. Dean Mason, Martinsville, Ind., the gift of friends.
111. Mrs. Henry M. Johnson, Louisville, Ky.

Dear Dr. Jones:

Congratulations upon the establishment of the Disciples of Christ Historical Foundation. This should go a long way toward making members of our churches aware of our historical heritage. At the same time, it will give them opportunity to make provision in their wills or with sizable personal gifts for preserving and perpetuating our heritage.

A few persons have raised with me the question as to whether or not it is appropriate that various agencies should continue to maintain separate foundations or permanent funds now that our Brotherhood has established Christian Church Foundation. The answer, of course, is a resounding affirmative. By all means, it is appropriate that you should maintain and develop Disciples of Christ Historical Foundation, and that the other national agencies should continue their permanent funds.

These specific agency organizations provide channels of support for men and women who are primarily interested in the particular work being underwritten. On the other hand, Christian Church Foundation was created to provide a means for undergirding all of the corporate work of the Brotherhood through a single channel.

It is our hope that Christian Church Foundation will help create a concern among our church members to remember the various causes of Brotherhood life in terms of wills, bequests, and various legal provisions. Whenever an individual has a single agency in mind, it is immaterial to Christian Church Foundation whether the gift be made through Christian Church Foundation or direct to the permanent funds of the particular agency involved.

I sincerely hope that the development of the Disciples of Christ Historical Foundation will create an added impetus to the growing interest in our Brotherhood in providing for the causes of the Church in the wills of our church members.

Cordially yours,

SPENCER P. AUSTIN
The Third Eye

By RONALD E. OSBORN

My title, "The Third Eye," is intimated by a painting from Pablo Picasso entitled *The Studio*. An abstract work, making use of some cubist principles, it suggests a representation of an artist at his easel. Arms, legs, and torso are implied by interesting straight lines, the artist's head by a gray oval, his face by a white trapezoid whose only features are three clearly recognizable eyes.

I.

And what does it mean? One dare not speak dogmatically of Picasso's intention, but we may assume that the Third Eye is the genius of the artist. It is the gift which enables him to see, on his own, what other men do not see so vividly and to express that insight in painting or sculpture or song so that all who consider his work now see the vision too.

If men could only see! But we go through life with our eyes shut and our hearts hardened. Do we not speak of blindness as a malady of the spirit almost as often as we describe the affliction of the senses? When men really open their eyes, their hearts are changed. The stern monitor of holiness in the book of Deuteronomy knew this as he repeatedly warned the people against softness toward the advocates of idolatry, "Your eye shall have no pity." By contrast we are told of Jesus that "When he saw the crowds, he had compassion for them."

The artist's gift is the Third Eye. Out of the blur of abstraction, the mass of generality, he wounds or blesses by particularity. For more than a thousand years the peasants of Europe were just that—peasants, insignificant creatures working the fields, as necessary to the rural landscape as cattle and horses. But the Third Eye of Pieter Brueghel saw the humanity of the peasants—their gaiety, their terrors and sorrows, their dignity as men. In his paintings we discern not only 16th century children at play, or rustics at a wedding dance, or harvesters resting at noonday, but ourselves and our contemporaries with a throat-catch of reality we might not otherwise have felt. Likewise journalists and politicians have written of the issues at stake in war, of national glory and defeat; but the Third Eye of the artist has enabled us all really to see the bitterness and the tragedy—whether it was Francisco de Goya's etchings on the Disasters of War in the Napoleonic era or Ernie Pyle's simple moving dispatches from the fighting front during World War II. The same quality of compassionate insight characterizes Gus Baker's series of drawings on the Sorrows of Man—Gus Baker being our distinguished Nashville artist who did the stained glass windows for the Phillips Memorial Building.
Examples abound in profusion, for the entire history of the fine arts is illustration of our point. Consider the impersonal way in which a sociologist may take note of the problem of temporary "marriages" contracted by wealthy Westerners in the Orient; then contrast the scholarly detachment with the insight of Puccini in Madam Butterfly. Or just for sharpness of observation, with no necessary spiritual implication every time, recall the brightness of some of Dante's similes—the old tailor trying to thread his needle in the gathering dusk, the lucky gambler forcing his way through a crowd of beggars, a flock of doves suddenly scattered from their feeding. Once when a distraught nation was desperately trying to discern the meaning of the tragic crisis which had shattered the federal union, the insight of Julia Ward Howe became the vision of a marching people:

Mine eyes have seen the glory of the coming of the Lord.

The thousands of men and women who marched bravely toward their destiny singing "Glory, glory, hallelujah!" tramped with a steady tread because of the poet's Third Eye. It is the artist's gift.

II.

It is not the artist's alone. For other men also require the Third Eye, especially the masters of that interest to which this Society is dedicated. The great historian as well as the great artist possesses the eye of insight and the gift that enables other men to see.

The writing of history is not a simple matter. History is a generation's involvement with its own past, its cultural heritage, indeed its own self-understanding expressed in terms of the forces and influences which have made it what it is. The United States is a democracy. We are the inheritors of the great tradition of Western culture. Our spiritual legacy is Christianity. These are simple statements, catchwords of our present ideological conflict, symbols of what we cherish most in our common life as Americans, but abstractions every one. How do we bring these slogans down from the thin stratosphere of abstract principle to the meaningful level of concrete experience? This is the historian's task.

*The wording of the inscriptions are the work of the Fine Arts and Inscriptions Committee for the Phillips Memorial. Miss Eva Jean Wrather was chairman. Other members were Ronald E. Osborn and Howard E. Short. Basic authorship was by Miss Wrather.*
a space capsule in orbit—remember how John Glenn described seeing the outlines of the continents, the major features like mountain ranges and rivers, and sometimes even irrigation ditches? It must be exciting to whiz around the earth in ninety minutes, but how much understanding of humanity can one gain from that altitude?

The historian cannot recount everything about the past. He must suggest the view from space; he must fill in some details from the perspective of a DC-3, say at 5,000 feet; he must come down and cover part of the ground by automobile; and on occasion he must get out for a walk through the woods. And how does he know when to orbit, when to drive, when to stroll, and when to fall on his knees? He must depend not only upon research; he must rely upon the Third Eye. Most would-be historians are chroniclers and analysts, piling up footnotes; the great ones have the artist's insight and capacity to impart the vision to others.

Consider such a simple matter as periodizing the history of the United States, a relatively brief span of 173 years. That task was a standard question on the comprehensive written examinations for the doctorate in my graduate school; one of my contemporaries failed—not because he did not know details, but because he lacked the Third Eye. He outlined the entire history of our nation by presidential administrations, successive four-year chunks from George Washington to Harry Truman—chronicle, but not history. For brilliant contrast take up the masterful essay by Arthur M. Schlesinger, Sr. on "The Tides of National Politics," in which he sets forth the periodic ebb and flow between liberal supremacy and conservative supremacy through all our partisan struggles.

In the case of the historian, the gift of the Third Eye is, as with the artist, a matter of imagination; but the historian's imagination must be perceptive rather than original. He dare not make up pictures to intensify the drama of his story or combine discreet incidents like Cecil B. DeMille rolling all the Crusades into one. But the historian must have sufficient mastery of his material along with the ability to put himself into the situation he is describing so that it takes on life for his readers.

Consider the magnificent chapter with which J. Huizinga begins his book on *The Waning of the Middle Ages*:

The contrast between silence and sound, darkness and light, like that between summer and winter, was more strongly marked than it is in our lives. The modern town hardly knows silence or darkness in their purity, nor the effect of a solitary light or a single distant cry.

One sound rose ceaselessly above the noises of busy life and lifted all things into a sphere of order and serenity: the sound of bells. The bells were in daily life like good spirits which by their familiar voices, now called upon the citizens to mourn and now to rejoice, now warned them of danger, now exhorted them to piety. They were known by their names: big Jacqueline, or the bell Roland. Everyone knew the difference in meaning of the various ways of ringing. However continuous the ringing of the bells, people would seem not to have become blunted to the effect of their sound.

Sometimes a historian compresses the gist of a work into an inspired title, as W. E. Garrison did in *Religion Follows the Frontier*. Another may recreate a great movement in a single sentence, as did Kenneth Scott.
Latourette when he wrote: "In 1739 Whitefield ... began preaching in the open air to the miners and saw the tears make channels down their coal-begrimed faces" (A History of Christianity, p. 1025). Sometimes a whole book manifests such genius—Jacob Burckhardt's The Civilization of the Renaissance in Italy or Henry Adams' Mont-Saint-Michel and Chartres, or Will Durant's repeated achievements in his beautiful volumes on The Story of Civilization. One is tempted to use this occasion as the opportunity for reading aloud many a favorite passage, but enough has been said to emphasize the point. Great historiography requires both research and imagination, both discipline and insight, both science and art, which is another way of saying that while a good historian should have earned the third degree, the Ph.D., he must also possess the Third Eye.

III.

Nor are art and history the sole arenas for the exercise of this gift. For the supreme operation of the phenomenon we have been discussing—the insight of the one that leads to the vision of the many—is in the realm of faith. The artist has a Third Eye, to be sure, as has the historian. But above both of these it is the gift of prophet and evangelist.

"In the year that King Uzziah died I saw the Lord." "And the Word became flesh and dwelt among us, ... and we beheld his glory." Thus to the men chosen by God was given the grace to see what men had longed to behold, but could not for their blindness. The prophet has a Third Eye, to be sure, as has the historian. But above both of these it is the gift of prophet and evangelist.

"The Lord is my Shepherd." Jesus did not discuss the Ground of Being or the Source of Existence; he said, "I am the bread of life. I am the water of life." Poetry or art is a way both of knowing the truth and of concretizing abstract truth for those who have not the gift; hence the prophets are true poets.

Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool. (Isaiah 1:18).

It was in the very nature of Christianity as a religion of historical revelation that it should early look to the arts for authentic representation of the realities of the faith. Though Judaism had for the most part eschewed the visual arts, the early church soon began to make use of them. In the Middle Ages and the Renaissance the Third Eye of the painter or sculptor often served simultaneously as the Third Eye of the evangelist. And though Protestantism, especially in the tradition of Calvin, largely repudiated religious art in favor of the stark word, it still produced the genius of Rembrandt, perhaps the supreme painter whose brush has served the eye of faith. After tragedy struck his life, as W. A. Visser 't Hooft points out in a discerning book (Rembrandt and the Gospel), he painted the true mystery of the incarnation, a humble Christ among the lowly, recognized by faith and by no outward trappings of importance as truly Emmanuel, God with us.

It is one of the glories of Disciples of Christ that the Thomas W. Phillips Memorial Library at Nashville is not only a functional tool for our historical society, but also a work of Christian art. An exquisite example of Tudor Gothic, its beauty is not an end in itself; but with the integrity of that style, a witness to the Christian gospel. The building presupposes the Third Eye of faith, the faith of a religious movement, the conviction of a generous Christian whom it memorializes, the commitment of a family which bestowed this treasure upon a grateful brotherhood. It testifies to the Third Eye of historians—of Claude E. Spencer who saw by faith a Disciples of Christ Historical Society when the rest of us saw only a makeshift operation on some borrowed bookshelves, of Miss Eva Jean Wrather who as
chairman so discerningly guided the Fine Arts Committee in selecting the great themes of the faith and of our history for representation in stone and glass, of all the scholars great and small who by study in this building have gained new insight into the truth of our history. And always the building makes us grateful for the Third Eye of the artists—Puryear Mims who sculptured the cenotaph and the symbolic shields on the exterior of the building, and Gus Baker whose 59 medallions and great windows in stained glass constitute a symphony in color combining the heritage of Disciples with the proclamation of the gospel.

IV.

The Third Eye is another way of denoting the talent of the artist, the historian, the man of faith. And to speak of talent is, for all who remember the words of our Lord, to acknowledge a divine gift, a trust, a stewardship. It is right that we should thank God for all those upon whom he has bestowed this grace, for they are peculiar benefactors of our race. But it is not enough to give thanks; gratitude inevitably implies responsibility. It is ours to make sure that all who have been blessed with the gift of the Third Eye are granted the opportunity to sharpen their insight and their powers of expression so that our whole humanity may benefit by their labors. It is common to glorify our present "Way of Life" as though it were God, and this is idolatry. So much in our customs and our culture militates against all the values of which I have been speaking. In a recent article entitled, "We're Cheating our Children," an American mother protests the cruel whirl of constant activity to which even our little ones are subjected. She warns, "The talents of many a tender, sensitive, contemplative child—a fledgling poet, or a potential artist—will not survive the junior rat race" (The Saturday Evening Post). (Continued on page 75)
Library Contributors, 1961-1962

(Continued from page 58 the September issue)

Nance, Paul G., Ellensburg, Wash.
Perry, Miss Sadye H., Ridgeway, Va.
Peterson, Orval D., St. Louis, Mo.
Pickett, Mrs. C. O., Nashville, Tenn. (deceased)
Pierson, Roscoe M., Lexington, Ky.
Pifer, James W., Springport, Ind.
Pippin, James Clayton, Falls Church, Va.
Pitts, Mrs. Ray, Springfield, Mo.
Platt, Robert M., Lubbock, Tex.
Polmert, Mrs. C. H., Visalia, Calif.
Poulinard, Herbert L., Waco, Tex.
Pomment, John, Paintsville, Ky.
Porter, Paul M., Dennison, Ohio
Prather, Ralph A., Monroe, Tenn.
Pugh, Samuel P., Indianapolis, Ind.
Purnell, Frank L., Whittier, Calif.
Raines, C. M., Abingdon, Ill.
Rains, Paul B., High Ridge, Mo.
Reece, L. C., Jonesboro, Ark.
Reed, Forrest F., Nashville, Tenn.
Reid, Wilbur A., Atlanta, Ill.
Renner, Mrs. Richard R., Cleveland Heights, Ohio
Rice, Miss Montana, Palmyra, Mo.
Richey, Walter E., Hutchins, Tex.
Rider, Mrs. Glen, Kansas City, Mo.
Riley, Hugh M., Louisville, Ky.
Roadruck, Mrs. Roy K., Tijuana, Calif.
Rosenburg, Mrs. Paul, Bedford, Ohio
Russell, Charles F., Cleveland, Ohio
St. Clair, Mrs. Ruby, Indianapolis, Ind.
Salmon, Donald M., Indianapolis, Ind.
Sanders, Jack E., Indianapolis, Ind.
Sanger, J. E., Detroit, Mich.
Scholles, Robert V., Dexter, Mo.
Schultz, W. E., Bloomington, Ill.
Sechler, Earl T., Springfield, Mo.
Sharp, Mrs. C. M., Latham, N. Y.
Shaw, Henry K., Indianapolis, Ind.
Sherfield, Paul K., San Francisco, Calif.
Shockley, John A., San Leandro, Calif.
Short, Howard E., St. Louis, Mo.
Sillars, Chester A., Schenectady, N. Y.
Simmons, John R., Ashland, Ky.
Simpson, Herbert J., Paducah, Ky.
Slaughter, Mrs. Cecil, Moberly, Mo.
Slifer, Roy W., Terrace Hill, Ohio
Smith, Lel M., Decatur, Ill.
Snively, Miss Virginia, Lewistown, Ill.
Spainhower, James L., Marshall, Mo.
Spencer, Claude E., Nashville, Tenn.
Spencer, Mrs. Claude E., Nashville, Tenn.
Spencer, Lloyd H., Kahoka, Mo.
Spilker, Jim C., Oklahoma City, Okla.
Steinbeck, David, Canton, Mo.
Stiles, E. Lee, Indianapolis, Ind.
Stuart, Julian E., Oklahoma City, Ind.
Suggs, James C., Indianapolis, Ind.
Sutton, David Nelson, West Point, Va.
Tanner, Earl E., Cutchogue, L. I., N. Y.
Taylor, George Oliver, Indianapolis, Ind.
Thompson, Frazer A., Des Moines, Iowa
Tilley, James H., Denver, Colo.
Townsend, Miss Lula E., Franklin, Ind.
Tubbs, Mrs. Gordon, Janesville, Wis.
Tyler, Miss Florence, Tuscon, Ariz.
Underwood, C. A., Gosporn, Ind.
Underwood, Verl, Bonon Rouge, La.
Van Lear, James L., Decatur, Ill.
Votrub, Matt J., Oakland, Calif.
Walker, Miss Imogene, Paragould, Ark.
Walker, Robert C., Rantoul, Ill.
Wallace, Mrs. Frank T., Monmouth, Ill.
Ware, Charles C., Wilson, N. C.
Wasson, Woodrow W., Nashville, Tenn.
Watkins, H. E., Centralia, Ill.
Watkins, Keith, Indianapolis, Ind.
Watters, Mrs. Florence G., Black Mountain, N. C.
Watts, Mrs. Inez, Memphis, Tenn.
Webb, Henry E., Erwin, Tenn.
Webb, Maxwell James, Greenestack, Pa.
Weed, R. E., Muncie, Ind.
Weisser, Roland J., Sharon, Pa.
West, Donald F., Indianapolis, Ind.
White, Miss Ann M., Bowling Green, Va.
White, Miss Minnie, Hiram, Ohio.
Whitley, Mrs. Wade Hampton, Paris, Ky.
Whitlock, N. S., Buffalo, N. Y.
Whitt, Mrs. David G., Colonial Light Gardens, South Australia
Wilkfinger, Frank S., Memphis, Tenn.
Wilkes, Edmund Jr., Kansas City, Mo.
Williams, John Norton, New Castle, Ind.
Willis, Mrs. Albert, Bullittsville, Ky.
Willits, Virgil W., Fairbury, Nebr.
Wilson, Mrs. James, Knoxville, Tenn.
Wilson, Mrs. Thomas D., Louisville, Ky.
Wringfield, Mrs. Marshall, Memphis, Tenn.
Winkler, John Park, Shelbyville, Tenn.
Winters, Mrs. Guy, Washington, D. C.
Wolfe, Darrell K., St. Louis, Mo.
Wolfinger, Lawson H., Hagertown, Md.
Woods, Miss Eva, Arkansas City, Kans.
Wrench, Mrs. Clyde, Bement, Ill.
Wright, Miss Cora F., Edwardsport, Ind.
Wright, Miss Helen Jenison, Redfields, Iowa
Yancey, Mrs. Mattie, Owenton, Ky.
Yockey, Robert H., Bethany, W. Va.
Yocom, Mrs. Edith Eberle, Indianapolis, Ind.
Young, Miss Grace, Beloit, Kans.
Zendt, Mrs. Stephen, Peoria, Ill.
Zimmerman, Gordon, Stockton, Calif.
CHURCHES

Churches listed below sent at least one item—either an original record, an annual report, a picture, a special program, or a history. Not included are the 947 churches that have sent their newsletters, orders of worship, and periodicals regularly to the Society.

Alabama
Birmingham—Valley Christian Church
Tuscaloosa—First Christian Church

Arizona
Tucson—Broadway Christian Church

Arkansas
North Little Rock—First Christian Church

California
Hollywood—Hollywood-Beverly Christian Church
Lafayette—Lafayette Christian Church
San Diego—Central Christian Church
East San Diego Christian Church
South Gate—The Christian Chapel

Colorado
Denver—Mountaire Christian Church
Greeley—First Christian Church

Florida
Fort Lauderdale—First Christian Church
St. Petersburg—Palm Lake Christian Church
Tampa—First Christian Church
Hillsboro Christian Church
West Palm Beach—White Temple Christian Church

Georgia
Brunswick—First Christian Church
Monroe—First Christian Church

Idaho
Boise—Central Christian Church
First Christian Church

Illinois
Bloomington—First Christian Church
Blue Island—Orchard Street Christian Church
Carbondale—First Christian Church
Champaign—University Place Christian Church
Danville—Vermillion Heights Christian Church
Edwardsville—First Christian Church
Pittsfield—First Christian Church
Sandoval—The Christian Church
Waukegan—First Christian Church

Indiana
Bainbridge—Bainbridge Christian Church
Columbus—North Christian Church
Greencastle—First Christian Church
Indianapolis—Third Christian Church
Jeffersonville—First Christian Church
Rensselaer—Rensselaer Christian Church
Seymour—Central Christian Church
Zionsville—Zionsville Christian Church

The Society has recently received some valuable scrapbooks and other personal papers of L. N. D. Wells, for many years beloved minister of the East Dallas Tex., Christian Church, but not retired.

E. Clayton Gooden Photo

The George Snively Scrapbook containing newspaper clippings and programs concerning Mr. Snively, once executive secretary of the National Benevolent Association, and later known as a church dedicator. This was the gift of his daughter, Virginia, of Lewistown, Ill.
Poplar Bluff—First Christian Church
Princeton—First Christian Church
Richmond—First Christian Church

Montana
Kalispell—Central Christian Church

Nebraska
Lincoln—First Christian Church

Nevada
Sparks—First Christian Church

New Mexico
Albuquerque—Monte Vista Christian Church

New York
Buffalo—Richmond Avenue Christian Church

North Carolina
Greenville—Eighth Street Christian Church
Pfafftown—Pfafftown Christian Church

Ohio
Akron—East Market Street Church of Christ
Ashland—First Christian Church
Cincinnati—Evanson Christian Church
Cleveland Heights—Euclid Avenue Christian Church
Coralville—West Bazaar Church
Grafton—North Eaton Church of Christ
Mogadore—The Christian Church of Mogadore

Oklahoma
Stroud—First Christian Church

Pennsylvania
Levittown—First Christian Church of Lower Bucks County
Somerset—First Christian Church
Williamsport—First Church of Christ

Tennessee
Knoxville—Northside Christian Church
Memphis—McLemore Avenue Christian Church
Macon Christian Church
Merton Christian Church
Murfreesboro—Central Christian Church
Nashville—Woodmont Christian Church

Texas
Albany—First Christian Church
Beaumont—Washington Boulevard Christian Church
Carrollton—First Christian Church
College Station—A & M Christian Church
Dallas—Urbandale Christian Church
Fort Worth—Polytechnic Christian Church
Houston—Heights Christian Church
Woodland Christian Church
Lufkin—First Christian Church
Marshall—First Christian Church
San Antonio—Western Hills Christian Church
Waco—Central Christian Church

Virginia
Bristol—First Christian Church
Richmond—Seventh Street Christian Church

Washington
Bellevue—Bellevue Christian Church
Bremerton—First Christian Church
Chehalis—First Christian Church
Seattle—First Christian Church
Spokane—North Hill Christian Church

Wisconsin
Janesville—First Christian Church

ORGANIZATIONS . . . AND PUBLISHERS

The organizations, institutions, and publishers listed below gave or exchanged at least one gift of material to the Society; many gave more. Not included in this listing are the names of the publishers of over two hundred periodicals who send their publications regularly to the Society.

American Bible Society, New York, N. Y.
Bethany College, Bethany, W. Va.
The Bethany Press, St. Louis, Mo.
Board of Church Extension, Indianapolis, Ind.
Christian Board of Publication, St. Louis, Mo.
Christian Churches of Colorado, Denver, Colo.
Christian Churches of Georgia, Macon, Ga.
Christian Churches of Northern California—Western Nevada, Berkeley, Calif.
Christian Theological Seminary, Indianapolis, Ind.
Churches of Christ (Disciples) All Canada Office, Toronto, Ontario, Canada
Churches of Christ Evangelical Fellowship, Malvern, Australia
Churches of Christ in South Australia
The College of the Bible, Lexington, Ky.
Commission on Brotherhood Finance, Indianapolis, Ind.
Disciples Council of Greater St. Louis, St. Louis, Mo.
Footprints of Time Press, Iberia, Mo.
Harvey Harmon Fellowship Guild, Oklahoma City, Okla.
International Convention of Christian Churches, Indianapolis, Ind.
Iowa Society of Christian Churches, Des Moines, Iowa
Joint University Library, Nashville, Tenn.
Kansas Christian Missionary Society, Topeka, Kans.
Kentucky-Tennessee Book and Bible House, Nashville, Tenn.
Missouri Association of Christian Churches, Jefferson City, Mo.
National Benevolent Association, St. Louis, Mo.
Northeastern Association of Christian Churches
Scheneectady, N. Y.
Ohio Society of Christian Churches, Cleveland, Ohio
Oklahoma Association of Christian Churches, Oklahoma City, Okla.
Old Paths Book Club, Rosemead, Calif.
Philip Hail Memorial Library, First Christian Church, Frankfort, Ky.
Phillips University, Enid, Okla.
The Preceptor, Beaumont, Tex.
St. Louis Christian College, Florissant, Mo.
Southern California School of Theology, Claremont, Calif.
Standard Publishing Company, Cincinnati, Ohio
The Sunshine Press, Litchfield, Ill.
Texas Board of Christian Churches, Fort Worth, Tex.
Texas Convention of Christian Churches, Fort Worth, Tex.
Unified Promotion, Indianapolis, Ind.
United Campus Christian Fellowship, Publications Office, St. Louis, Mo.
United Christian Missionary Society, Indianapolis, Ind.
University of Virginia, Alderman Library, Charlottesville, Va.
Williams College Library, Williamsville, Mass.
Woolwich Bible College, Woolwich, N.S.W., Australia
World Call, Indianapolis, Ind.
World Convention of Churches of Christ, New York, N. Y.

The Society has recently received from Mrs. Vivian Aten Long, Abilene, Kans., some valuable personal papers of her father, Aaron Prince Aten, 1839-1932, preacher and educator.
Gift Received for
Student Work Program

A recent gift has established a significant new program at DCHS for the period from September 15 through June 30, 1963. It brings to the Society two competent graduate students, David Goss of Vanderbilt University, and Marvin Williams of Peabody College, for part-time work on the basis of twenty hours per week each. Both students have had considerable library experience and are able to perform needed assistance in cataloging and processing.

The student work program for the current academic year was made possible by a gift from Mr. and Mrs. Harley C. Price of North Canton, Ohio. Mr. and Mrs. Price are long-time and devoted members of the North Canton Christian Church.

THE THIRD EYE...

(Continued from page 71)

Post, August 29, 1962). How many of us here have been disobedient to the heavenly vision by our own failure to resist heroically enough the pressures of activism! Is this the heritage we shall impart to our children?

I speak not in despair, but in warning. And the call I would sound is not an alarm, but an alert. Ours is an era of rare potential for the cultural and spiritual life of the race, seldom paralleled in human history. The golden ages of culture in our past have been times of comparative wealth and widespread leisure. Heretofore the wealth usually came by conquest and the leisure of the few was provided by the forced labor of slaves. Now the productivity of our industry has given modern man both money and time at his free disposal. What will we do with this treasure? It can all be squandered on race tracks, night clubs, power boats, and trips to Bermuda—or the poor man's equivalent, watching these things on television. Or it can provide a mass base for an unprecedented flowering of culture.

So much depends on the faithfulness of the artist, the historian, the man of faith to their stewardship, on the readiness of their insight, on the willingness of the rest of us to contemplate the vision. All honor to the men with the Third Eye!
Two Hundred Attend Sixth Convention Dinner

Nearly two hundred people attended the Society's Sixth Annual International Convention Assembly Dinner held in the Wilshire Christian Church, Los Angeles, Calif., October 3, 1962. Those at the speaker's table from the left are: Mrs. Willis R. Jones, Robert W. Burns, Hugh M. Riley, presiding, Willis R. Jones, Mrs. Riley, Ronald E. Osborn, Mrs. Burns, Claude E. Spencer, and Mrs. Woodrow W. Wasson. At the special trustee table in the foreground are: Mrs. R. R. Renner, Wilbur H. Cramblet, Mrs. Cramblet, John Rogers, Mrs. Virginia Davis, W. E. Garrison, and Howard E. Short.

The Society announces that many books and items of personal significance have been received from the library of the late Cleveland Kleihauer, long-time minister of the Hollywood-Beverly Christian Church in Los Angeles, Calif., and 1954 International Convention president, through the generosity of Mrs. Kleihauer.
Women in the Church

For Cover Story see pages 83-84
Editorial . . .

Sixty years ago a young man named Garrison, the son of the editor of *The Christian-Evangelist*, wrote a poem for the new year, 1903, which was printed on the front cover of the January first issue. By means of serendipity, while looking through *The Christian-Evangelist Index* the poem was discovered and with the permission of its author, a member of the DCHS Board of Trustees and a life member of the Society, it is reprinted here.

It is appropriate that this poem be used as our editorial at this time for *The Christian* (the present name of *The Christian-Evangelist*) started its hundredth year of service January 1, 1963.

\[ \text{At The Gate} \]

Lift up your heads, unfold, ye doors;  
Be lifted up, ye gates!  
Before the New Year's portal now  
The King of Glory waits.

Nay! bar the threshold fast against  
This rebel spawn of Cain.  
The gates wide fling to hail the King  
Whose right it is to reign.

The gray dawn breaks; the new day wakes;  
The bells of New Year ring.  
Throw wide the gateway of the year  
And welcome in the King.

No pomp and pageantry of power,  
No glint of shield and lance,  
But hope and joy and righteousness  
Attend His meek advance.

The Hosts of Pride and Greed and Hate,  
The Lords of Shame and Sin,  
These all await the opening gate  
And haste to enter in.

Love is the banner over Him.  
Peace is His gift to men.  
Lift high your heads, ye New Year's gates,  
And let your King come in.

W. E. G.
NEWS NOTES ABOUT THE SOCIETY

Meetings Scheduled

The following meetings have been scheduled to be held in the Thomas W. Phillips Memorial during the winter and early spring:

January 28, 29, 30—Tennessee Christian Ministers’ Institute

February 1, 2—Commission on Cooperative Policy and Practice of the International Convention

February 10—Districts 3 and 4 of the CYF of Tennessee

February 18, 19—Board of Trustees of the Disciples of Christ Historical Society

March 11, 12, 13—Consultation on Internal Unity

April 3, 4, 5—Associated Church Press

Membership Dues

At the DCHS Executive Committee meeting, November 5, the Society was authorized to use a different schedule in the mailing of dues notices to members. When the Society was organized dues were collected for the calendar year, which was also the fiscal year. Later, when the fiscal year was changed to July 1—June 30, dues were placed on that basis.

Under the new arrangement memberships will terminate twelve months from the date of payment. When a person becomes a member in February, the membership will extend to and include the next January; the dues notice will be sent as of the next February 1st. In the case of persons already members notices will be sent approximately twelve months from the date of their last payment.

The Historical Foundation Grows

The Disciples of Christ Historical Foundation reached the $2,000 mark during the past holiday season. Recent contributions have been received from the following:

W. F. and Maude L. Mandrell, Mobile, Ala.

Miss Helen E. Reeve, Terre Haute, Ind.

Mrs. Edward Saxon, Nashville, Tenn. (In memory of Edward Saxon)

Raphael H. Miller, Martinsville, Ind.

Burton Faust, Washington, D.C.

E. Vance Kohl, Columbus, Ohio

Mr. and Mrs. Junior W. Everhard, Cleveland, Ohio

Mrs. W. B. Ardery, Paris, Ky.

Dr. A. T. DeGroot, Ft. Worth, Tex.

Jordan J. Crouch, Reno, Nev. (In memory of Charles E. Crouch)

Mr. and Mrs. Joseph E. Chastain, Dallas, Tex.

David N. Sutton, West Point, Va.

A total of thirty-eight persons have now contributed to the Foundation. The Foundation is a permanent trust and the income it earns is used to help support the operational costs of the Disciples of Christ Historical Society. It was established by the Board of Trustees, September 29, 1961.

Dr. Blakemore to be Dinner Speaker

The Society is honored to announce that W. Barnett Blakemore, Dean of the Disciples Divinity House of the University of Chicago, will deliver the address at the Annual Society Dinner held during the Assembly of the International Convention, Miami Beach, Fla., in October.
The C-E Index

To date, (January 14) sales of The Index have been made as follows:

J. Edward Mosely, Indianapolis, Ind.
Forrest F. Reed, Nashville
Willis R. Jones, Nashville
United Christian Missionary Society Library, Indianapolis, Ind.
Peachtree Christian Church, Atlanta, Ga.
Texas Christian University Library, Fort Worth, Tex.
Phillips University, Graduate Seminary Library, Enid, Okla.
Northwest Christian College Library, Eugene, Ore.
Philip Fall Memorial Library, First Christian Church, Frankfort, Ky.
Douglass Boulevard Christian Church, Louisville, Ky.
Christian Theological Seminary Library, Indianapolis, Ind.
The Carolina Discipliana Library, Wilson, N.C.
Lynchburg College Library, Lynchburg, Va.
First Christian Church, Amarillo, Texas.
Lincoln Christian College Library, Lincoln, Ill.

A nine page announcement concerning The Index and the microfilm with descriptions and prices has been prepared. Interested persons should write to the Office of the Curator for one of the brochures.

NEW ANNUAL MEMBERS
Hampton Adams, New York, N. Y.
Mrs. John Barchey, Minneapolis, Minn.
Joe R. Bennett, College Park, Ga.
Mrs. Lennie R. Berkey, Salem, Ind.
Mrs. Ben R. Biddy, Stratford, Tex.
Ray W. Bosh, Hiram, Ohio.
Paul C. Carpenter, Canton, Mo.
Mrs. Bess White Cochran, Santa Monica, Calif. (founding)
Mrs. Marion T. Collins, Jr., Murfreesboro, Tenn.
Bruce Cotton, Lexington, Ky.
Edward H. Cullum, Nashville.
Gail B. Dunning, Blair, Neb.
Carroll M. Gunderson, Clay Center, Neb.
George Hakansson, Santa Maria, Calif.
Henry G. Harmon, Des Moines, Ia.
Russell F. Harrison, Indianapolis, Ind.
Donald L. Jennerman, Madison, Wis.
John K. Jones, Heyworth, Ill.
Robert D. Jordan, Chillicothe, Ohio
Mrs. Chloe E. Kelly, Cleveland, Ohio
David I. McWhirter, Indianapolis, Ind.
George Earle Owen, Indianapolis, Ind.
David C. Pellett, Indianapolis, Ind.
Jo M. Riley, Decatur, Ill.
Mrs. Charles H. Scates, Union City, Tenn.
Ben E. Schiller, Joplin, Mo.
Miss Kathryn Schneider, Nashville, Tenn.
Mrs. Ray L. Small, Walla Walla, Wash.
Miss Helen F. Spaulding, Indianapolis, Ind.
Miss Margaret Steindorf, Kettering, Ohio.
T. T. Swearingen, Fort Worth, Tex.
John Trefzger, Bloomington, Ill.
D. G. Whyatt, Colonial Light Gardens, South Australia.
DCHS Staff Activities

First picture made, the president's journeys, and a wedding announced

Since returning from the International Convention in Los Angeles in October, Willis R. Jones, president, has been kept busy with the following speaking engagements:

October 21—Sermon, 125th Anniversary Service, First Christian Church, Bloomington, Ill.

October 22—Address, 125th Anniversary Banquet, First Christian Church, Bloomington, Ill.

October 24—Chairman, Post-Convention Panel, Vine Street Christian Church, Nashville.

November 4—Address, Mid-Week Church Night Dinner, Valley Christian Church, Birmingham, Ala.

November 18—Sermon, Madison Christian Church, Madison, Tenn.

December 13—Address, Mid-Week Church-Night Dinner, Central Christian Church, Indianapolis, Ind.

January 6—Sermon, West Creighton Christian Church, Fort Wayne, Ind., and address, Annual School of Missions.

During the same period of time Dr. Jones represented the Society at the Dedication of Cramblet Chapel, Christian Board of Publication, St. Louis, Mo., December 4; attended a special reception for Robert W. Burns, newly-elected president of the International Convention, given by Peachtree Christian Church, Atlanta, Ga., November 25; made the presentation of a Life Membership certificate to John Hurt, trustee of the Kennedy Memorial Home, Martinsville, Ind., October 23; attended a meeting of the Commission on Restructure, St. Louis, Mo., October 30-November 1; displayed The Christian-Evangelist Index and microfilm at the Annual Convention of Christian Churches of Georgia, at Savannah, November 9-11; at-

(See next page)

The first group picture ever made of the Society staff was taken December 14 by our newly acquired photographer who got into the picture by using a delayed action device on his camera. From left to right, seated: Mrs. Elizabeth DeWitt, bookkeeper; Mrs. Richard M. Cate, secretary; Marvin Williams, cataloging assistant; Mrs. Stanley L. Harbison, secretary; Miss Peggy Ann Moore, secretary; standing: Willis R. Jones, president; Claude E. Spencer, curator; David Goss periodicals assistant; Woodrow W. Wasson, archivist; and James Carpenter, photographer.
attended a Stat2 Promotional Committee meeting of the Tennessee Christian Missionary Society; attended a meeting of the Board of Trustees of Unified Promotion, December 3, and a special hearing of the Commission on Brotherhood Finance, December 5, both in St. Louis; and attended a meeting of the Goals and Promotion Committee of the Christian Churches of Kentucky, Lexington, December 17.

Woodrow W. Wasson, archivist, was in St. Louis, Mo., and Indianapolis, Ind., the week of January 7, attending the orientation for new staff members of brotherhood agencies sponsored by the Christian Board of Publication and Unified Promotion.

Miss Peggy Moore, secretary to the curator since 1959, was married to Ben R. Biddy on December 27 in Nashville's Vine Street Christian Church. Mr. and Mrs. Biddy are living in Stratford, Texas.

James Carpenter, a Vanderbilt Divinity School student, has moved his own photographic equipment in the Society's darkroom and is now serving the Society in meeting requests for copies of photographs in the Society's file. Mr. Carpenter is the son of Dr. Paul Carpenter, dean of Culver-Stockton College, Canton, Mo.

NEW LIFE MEMBERS
112. Forrest Allen Pruitt, Jr., Pittsburgh, Pa. (Given by Mrs. Julia Pruitt in memory of his father).
113. Burris Dickinson, Eureka, Ill.
114. Mrs. Edgar DeWitt Jones, Pleasant Ridge, Mich. (Given by friends)
116. R. Merl Hickman, Los Angeles, Calif.
117. Mrs. R. Merl Hickman, Los Angeles, Calif.

Claude E. Spencer, curator, attended the dedication of Shannon Hall, new men's dormitory at Culver-Stockton College, Canton, Mo., November 10. At a luncheon Dr. Spencer had the pleasure of presenting a set of The Christian-Evangelist Index to Dr. Fred Helsabeck, Culver-Stockton president, for the library. Dr. Spencer said, "this set is being given in recognition of the close relationship between the college and the Society during the years that the Society's headquarters were at Culver-Stockton and for the long-term loan of many books from the Henry Barton Robison Collection since the Society's removal to Nashville."
NOTES ABOUT A REMARKABLE ORGANIZATION

The Christian Woman's Board of Missions was organized October 22, 1874, in Cincinnati, Ohio, during the 26th annual General Christian Convention. As early as October, 1869, Thomas Munnell had urged the Convention meeting in Louisville, Ky., to take steps for enlisting the women in systematic missionary work. Nothing was done.

First Women's Society

Not until early 1874 did any local church have a women's society. The first was that of Central Church, Des Moines, Iowa, organized February 28. In May of 1874, Mrs. Caroline Neville Pearre (the wife of pastor Sterling Elwood Pearre) started a society in the church at Iowa City, Iowa. As early as April she had written to Thomas Munnell about the possibility of a women's meeting in connection with the Convention in October. Munnell assured her of his enthusiastic support, saying, "This is a flame of the Lord's kindling, and no man can extinguish it."

Mrs. Pearre wrote letters to women all over the country and found hearty and ready response in the hearts of many. The first active reply to Mrs. Pearre's letters was made by the women of the Central Church, Indianapolis, Ind., who met as an Aid Society in July, 1874.

Before the convention in October, societies had been established in the Eureka and Bloomington, Ill., churches. Without knowing about Mrs. Pearre's letters, a Self-Denial Society for the purpose of raising money for the preaching of the gospel had been started in the Ashley Church, Pike County, Missouri, by Mrs. Mary A. Bryant.

Editors Help

J. H. Garrison, editor of The Christian in St. Louis, published a letter written by Mrs. Pearre to Mrs. J. K. Rogers, together with a fervent editorial commending it to his readers. The editor of The Christian Standard, Isaac Errett, of Cincinnati, Ohio, visited the Iowa City church shortly after its women's society was organized and talked with Mrs. Pearre about her idea for a national organization. The result was Errett's famous editorial, "Help Those Women," which appeared in The Christian Standard, July 11, 1874.

Seventy-five women responded to Mrs. Pearre's call, a constitution was adopted, officers were elected, and Mrs. Pearre became the first corresponding secretary of what W. T. Moore, in his Comprehensive History of the Disciples of Christ, termed a "a somewhat remarkable organization."
From February 5, 1876, when W. H. Williams and family arrived in Kingston, Jamaica (to reactivate a mission project started years before by the American Christian Missionary Society), until the C.W.B.M. was merged into the United Christian Missionary Society in 1920, there was never a time when the work was not expanding. Work in other foreign fields proceeded rapidly. Missionaries and evangelists were sent to India, Mexico, Argentina, Liberia, and Canada.

Home missions also received attention with the sending of evangelists to Montana in 1882, and later to other states. Work with Negroes in Mississippi was started at Jackson and spread to other areas. Mission schools were founded for the underprivileged and the women pioneered in the establishing of Bible Chairs at state universities.

**Periodical Started**

A monthly magazine, *Missionary Tidings*, was started in 1883, which together with books and leaflets had a terrific educational impact upon the brotherhood’s churches. Not only were local congregation women organized into auxiliaries, but the children and young people also were formed into missionary bands. These younger groups had their own paper, *Little Builders at Work*, begun in 1890 and continued until 1931 as *The King’s Builders* when it was merged with *Junior World*.

In 1910 the Board began a Missionary Training School (later the College of Missions) in its own Sarah Davis Deterding building in the Irvington section of Indianapolis, Ind. This is the original part of the present United Christian Missionary Society’s Missions Building.

*The letter copybook kept by W. H. Williams during his term of service in Jamaica is a valuable research source in the archives of the Disciples of Christ Historical Society.*

With the growing sentiment among Disciples in the early twentieth century that there should be a unification of the various agencies serving the brotherhood, the women of the C.W.B.M. went along with the merger of the various boards that resulted in the formation of the United Christian Missionary Society of which one department today is the Christian Women’s Fellowship.

The Disciples of Christ Historical Society invites you to membership...

- Annual $5
- Participating $25
- Life $100
- Life Patron $1000

The cover shows a photograph of Marcia Melissa Bassett Goodwin, (Mrs. Elijah Goodwin) superimposed on a copy of the first issue of *The American Housewife* of which Mrs. Goodwin was co-author with her husband. Mrs. Goodwin, perhaps the first Disciple woman to be an editor, was later editor of *The Christian Monitor*, and still later the first editor of *The Missionary Tidings*. The first two years of *The American Housewife* was given to the Society by Spencer P. Austin.
Women Have Not Been Silent...

A study of women preachers among the Disciples

By MARY ELLEN LaRUE

Editorial Note: For this special issue of DISCIPLIANA Miss LaRue was asked to summarize very briefly her unpublished College of the Bible B.D. thesis, "Women in the Ministry of the Church: A Disciple History," 1960. Today's women ministers are not included in the study. Miss LaRue, a graduate of Butler University, is now an associate minister, responsible for the Christian Women’s Fellowship and Social Action, of the Iowa Society of Christian Churches, Des Moines.

Miss LaRue was ordained to the Christian ministry in June, 1952. She has had experience in various small and large businesses, church and social work in California, New York, Chicago, Michigan, and Indiana. She went to her present position by the Northwood Christian Church, Indianapolis, Ind., in June, 1952. She has had experience in various small and large businesses, church and social work in California, New York, Chicago, Michigan, and Indiana. From the pastorate of the Millburg Christian Church, Benton Harbor, Mich., she went to her present position in Iowa.

Although the Christian Church (Disciples) has always claimed to be a New Testament church, in the early days of the brotherhood there was no thought that this doctrine might mean women ministers. Yet an examination of the Scriptures—even Paul—discloses a concept of the ministry as "service" (diakonia) in which all Christians were ministers. A "minister" was first of all a diakonos, or servant; and it was in this sense that Paul spoke of "varieties of service" in I Corinthians 12. All Christians were thus ministers in the Early Church, with various functions.

Women ministers of the New Testament period include the four prophetess daughters of Philip; Phoebe, a deaconess; and Priscilla, a teaching minister. As the church grew, the tasks of deaconesses and widows became more sharply defined, and by the time a "clergy class" had emerged women were relegated to an inferior station.

Thus, although Christ raised women to a higher status than she had ever known before, by the end of the fourth century few women remained who were even permitted to teach.

By the beginning of the Middle Ages, women who desired to serve Christ had a choice of only two callings: the contemplative life secluded from the world, or a life of service in hospitals without pay. With the growth of monasteries, the offices of abbess appeared. The earliest known is Serena, in the fifth century. It is generally agreed that some abbesses wielded a great deal of power, but the "priestly functions" were reserved for the male orders. Hilda, a famous British abbess, was head of a large double monastery. It is said that "More than once the holy abbess assisted at the deliberation of the bishops assembled ... who wished to take advice of her whom they considered so especially enlightened by the Holy Spirit."

In a few instances we learn of priestesses and prophetesses during the Middle Ages, but they were very rare, and usually associated with "heretical" sects.

With the coming of the Reformation, the lot of women in the Church was not much improved. Both Luther and Calvin considered that woman’s place was in the home. Even teaching was forbidden a woman by Calvin, who declared, "If she teaches, she rules over all men."

The Quakers

The Society of Friends deserves great credit for its policy of complete equality between men and women. To quote Rufus Jones:

"About the last thing any self-respecting Englishman of the seventeenth century would have dreamed of would have been such a radical reconstruction of the Christian Church as to put women on precisely the same level as men, and to wipe out all sex-distinctions in matters of religion. Just this innovation the Quakers actually made."

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2 Miriam Y. Holden, "The Role of Women in the Church of the Middle Ages," The Woman’s Pulpit, XXXIV (April-May-June, 1956) p. 3.
Since the early Quakers did not believe in an educated ministry, it was as easy for women to become ministers as for men. But their lot in the world was a hard one. Elizabeth Hooten, the first woman Quaker preacher, tried twice to settle in Boston. The first time, in 1662, Governor John Endicott threw her in prison. The second time she was "whipped through three towns in winter."

Anne Hutchinson was not a minister, though she might have been in another age. Reared in a Puritan manse in England, she was well educated and extremely interested in religion. When she came to Boston in 1634 she joined John Cotton's church. Her trouble began when she encouraged friends to discuss the Sunday sermon at her home, and furthermore expressed opinions which were not in accord with those of the minister. Labeled an antinomian by her enemies, she was excommunicated from the Boston church and banished from the Massachusetts Colony.

Mary Dyer was a member of the Boston church as this time, and left it when Mrs. Hutchinson was expelled. Later Mrs. Dyer became a Quaker, and was subsequently hanged for preaching in Massachusetts.

**Shakers and Others**

One factor which has long worked against women in the ministry has been the association of women with "off-color" religious movements. Women like Ann Lee, founder of the Shaker movement who claimed to be a reincarnation of Christ; the Fox sisters, who later confessed their claims to Spiritualism were false; and Aimee Semple McPherson—these and others have contributed to the bad name of "lady preachers." Many of the truly great women of the past, who had the ability and religious devotion for the ministry, found expression in other areas of life. Among these were Harriet Beecher Stowe, whose *Uncle Tom's Cabin* so greatly influenced the course of the Civil War; Julia Ward Howe, author of "Battle Hymn of the Republic" who was, incidentally, a pacifist; and Susan B. Anthony, whose energies were channeled first into the abolition of slavery, and later to the cause of woman suffrage. Frances E. Willard wrote in her autobiography, "If I had been a man the pulpit and politics would have been my field."

Although we Disciples are proud that we ordain women, many other communions besides the Friends have done far better in actual practice. In the records the Congregational, Methodist and Baptist churches have been far ahead of us, not to mention the Universalist and Unitarian faiths.

Antoinette Brown Blackwell, Congregationalist, is thought to be the first woman ordained to the ministry in the United States. After completing her work at the theological school in Oberlin, Ohio, in 1850 with honors, she was denied a degree because of her sex. She was later ordained by a local congregation. Finally, in 1908, her Alma Mater granted her the Doctor of Divinity degree!

A fascinating autobiography of a woman preacher of the United Brethren in Christ

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is located in the Historical Society library: Lydia Sexton, whose adventures "through a period of over seventy-two years" are recorded in 655 pages. She was licensed to preach by her Quarterly Conference in 1851.

The "Christian Connection" church claims to have had women preachers almost from its inception. The earliest recorded is Nancy Gove Cram, born in 1776. She is credited with having converted "at least seven ministers." 6

Alexander Campbell's Views

Alexander Campbell preached "the priesthood of all believers," but this did not include women. When asked, "Have the sisters a right to deliver lectures, exhortations, and prayers in the public assembly of the church of God?" he replied by quoting Paul on women keeping silent in the church and added, "I submit to Paul, and teach the same lesson." 7

There was much heated argument in the brotherhood over even letting women hold their own meetings, and the idea of letting them preach was utterly unthinkable. It was not until 1916 that a woman—Ellen Moore Warren (Mrs. Louis A. Warren)—received her B.D. degree from The College of the Bible. Lack of official recognition could not stem the tide, however, and even while controversy raged, women Disciples were preaching.

The first woman Disciple minister was probably Clara Celeste Hale Babcock. According to The Christian-Evangelist of December 31, 1925, she was an "Effective Preacher Thirty-Seven Years." Mrs. Babcock was ordained in 1888. In addition to being an evangelistic preacher, she served pastorates in the following churches: Erie, Ill., fifteen years; Thomson, Ill., nine years; El lendale, N. D., three years; and Dixon, Ia. She baptized more than 1,500 converts. She organized the congregation at Rapid City, Ill. She died in 1925.

Ellen (Moore) Warren, Fort Wayne, Ind., the wife of Louis A. Warren, director emeritus of the Lincoln Life Foundation, was the first woman Disciple to receive a B.D. degree. Although Mrs. Warren received her degree in 1916, she was not ordained to the Christian ministry until June 17, 1923, at the Christian Church in Morganfield, Ky. Her certificate of ordination was signed by R. H. Crossfield, then president of William Woods College and formerly president of the College of the Bible.

Sadie McCoy Crank (Mrs. J. R. Crank) once referred to herself as "the second ordained woman preacher in the Christian Church." Earl T. Sechler of Springfield, Mo., has compiled a booklet of memoirs about her ministry by friends, relatives and herself. It tells the story of a most remarkable woman who would have been outstanding in any period.

Born on a farm near Brückenridg, Ill., on August 15, 1863, Sarah Catherine McCoy was a school teacher and Sunday School evangelist before entering the preaching ministry. Two years in the state Normal School was the extent of her formal education, but she was an avid reader and careful student of the Bible throughout her life. Mr. Crank, also a minister, was regarded as quite a scholar, and together they amassed an imposing library.
Sarah's ordination was at Marceline, Ill., on March 17, 1892. The service was conducted by J. S. Clements, General Evangelist for the American Christian Missionary Society. How she happened to start preaching is told by Sechler.

"The State Sunday School Society wanted to employ a Sunday School Evangelist to revive Sunday Schools. J. R. Crank recommended the school teacher, Sadie McCoy. . . At Marceline, Ill., she was holding an institute and answering Bible questions. One night as a closing hymn was sung a person came forward to make the good confession. Sadie asked herself, What shall I do? Then she remembered what her pastor had asked her a few years previous. She asked the same question . . . 96 came before the institute closed. The revival was unplanned. Sadie sent for a preacher to do the baptizing."

Baptized 5000

Eventually Sadie baptized more than 5,000; had 361 weddings and at least a thousand funerals. Her preaching was extensive—not only as a traveling evangelist, but as a pastor and builder of churches. She frequently assisted her husband in his ministry, and many times held pastorates a few miles from his. He was extremely proud of her preaching ability and popularity, but occasionally they came up against opposition, as related by Mr. Sechler:

"In 1910 the Crank family moved to Mount Vernon, Missouri. J. R. Crank preached there first. There was prejudice against women preachers. Some of the members refused to shake hands with Mrs. Crank when she first preached there but were soon won over by her forceful preaching. By the close of the year Mrs. Crank was the pastor." 

Sadie Crank's real genius, however, lay in her ability to establish new churches and erect church buildings. She remembered having organized fifteen churches, which she "held onto until I had them housed and well started." Eighteen churches were assisted in their building program by Mrs. Crank, including the raising of necessary funds; and she opened sixteen closed churches, raising funds for a program and pastor. In addition to all her ministerial labors, she found time to raise a family and entertain many house guests. All four of the Crank children received college degrees. A daughter recalls their family life as one of great happiness. Sadie Crank made countless friends among both sexes and many denominations during her ministry.

A Negro woman minister worthy of note is Sarah Lue Howard Bostick (Mrs. M. M. Bostick). Working her way through school, she was thirty-five years old before she completed two years in Shorter College in North Little Rock, Ark.—probably the equivalent of eleventh grade. But her thirst for knowledge never was satisfied, and she continued to read and study as long as she lived. Mrs. Bostick's outstanding service was in the field of missions. She served the Negro women of the Christian churches in Ark., then in 1901 became a national worker for the Christian Woman's Board of Missions. Although

Mrs. Clara H. (Espy) Hazelrigg was an author and historian as well as a minister. Her New History of Kansas, a 300 page book, was published at Topeka in 1895.

Earl T. Sechler, *Sadie McCoy Crank* (Hermitage, Mo., The Index, 1950) p. 35.

Ibid., p. 18.

Ibid., p. 48.
to our knowledge she never held a pastorate, she was a popular preacher in both white and Negro pulpits.\textsuperscript{13}

Jessie Coleman Monser (Mrs. Harold E. Monser) was ordained by the state secretary of Mo., T. A. Abbott, and took over her husband’s pulpit during his illness. In World War I she accepted a pastorate because of the minister shortage. She served churches at Decatur, Niantic and El Paso, Ill. Her work at Niantic was so outstanding that it drew a congratulatory letter from the Illinois state secretary.\textsuperscript{12}

**Mrs. Fuller**

Although Bertha Mason Fuller was probably best known as secretary of the Arkansas Woman’s Missionary Board\textsuperscript{1} 1922-42, she was ordained “as a minister, not as a missionary,”\textsuperscript{13} August 26, 1896, in Houston, Tex. Much time throughout her life was devoted to the pastorates of small, struggling churches. She once wrote the Pension Fund office, “I have held many small pastorates in both Texas and Arkansas, usually churches no one else would have.”\textsuperscript{14}

The year before her retirement, Mrs. Fuller organized a community church at the New Cinnabar Mines in Western Ark. Three years after her retirement, her pastoral work at Ivy Chapel, a little church about twelve miles from Little Rock, was featured in the *Arkansas Democrat*.

Another woman Disciple, Clara H. Hazelrigg, is said to have converted Dr. Jesse M. Bader.\textsuperscript{15} She served the West Side Christian Church, Topeka, Kans., for eighteen years.

Other pioneer women ministers of the brotherhood were: Alice West Cole (Mrs. Elmer Ward Cole), registrar of the International Convention for thirteen years, who ministered to the church in Lakeville, Ind.; Mrs. Bishop M. Hopkins, with pastorates in Kans.; Mrs. Samuel B. Waggoner, who served one church in Okla. thirty-five years; and Marjorie T. Haines, who before her death at thirty-four had served at least five part-time churches.

Between fifty and sixty other women have served in the pastoral ministry of Christian Churches. Many of them have served for little or nothing, more concerned with meeting a need than with receiving acclaim or financial reward. Some ministries have been brief, but others have been long and fruitful. Although we can be proud of the women who have served without fanfare as pastors of local churches through the years, we cannot help observing that the number is comparatively low. Disciples ordain women, it is true, but the great majority of them enter related fields such as missions, religious education and field work.

In 1952, for example, a survey by United Church Women reported 298 ordained Disciples women, of which number only 39 were pastors. The truth is that although we boast that we ordain women, the low number of women pastors in our brotherhood indicates that we do not welcome them enthusiastically into the pastorate.

Many women have prepared themselves academically, and have offered themselves willingly to the pastoral ministry, but have been diverted into other channels for economic and social reasons. No doubt they are glad to serve in other areas; but with many small churches pastorless, and many women able and willing to serve them, it would seem that this is a blind spot in the eyes of our brotherhood. It is ironic that many churches will call a poorly-educated and inexperienced man rather than a capable woman; and in many instances prefer to remain pastorless. Seminaries now accept women as B.D. candidates, but usually direct them away from the pastoral ministry. Perhaps here is a vast untapped resource which might well help to solve the problem of pastorless churches.

\textsuperscript{11} Bertha Mason Fuller, *The Story of Sarah Lue Bostick* (Little Rock: author, 1949).
\textsuperscript{13} Records of the Pension Fund of the Christian Churches, Indianapolis, Ind.
\textsuperscript{14} *Ibid.*
\textsuperscript{15} *World Call*, XIX (March, 1937) p. 29.

The photograph of Mrs. Tubman on page 92 and the accompanying caption were furnished by Joseph R. Bennett, Minister of the Columbia Avenue Christian Church, College Park, Ga. whose thesis concerning Mrs. Tubman is listed on page 92.
"An Unusual Book" Reviewed...

By HENRY K. SHAW


This book could have been sub-titled, "All the Ministers and Missionaries of Springfield, Illinois, Christian Church," for this is exactly what it is. Charles Foster McElroy, attorney, world traveler and exceptional layman, has written an unusual book. But then, author McElroy is a very unusual man. Our first acquaintance with him came about when he enrolled as a student in a traveling seminar at the age of 83, ready to embark on a grueling two-week bus tour visiting landmarks of Disciples' history in the Campbell-Stone country. As far as could be determined he did not miss a thing. The younger theological students were hard-pressed to keep up with him!

This book is a literary dish of pure Discipliana, blended with the lives of great preachers and the sacrifices of missionaries, seasoned with dashes of Vachel Lindsay, Abraham Lincoln and Alexander Campbell, and served on large platters of Americana.

Primarily a volume of biographies of the thirty-two ministers and several missionaries who have served the Springfield congregation—not ordinary religious workers either—it raises an envious question, "Why has the Springfield church deserved such a distinguished coterie of leaders?" Most of the Disciples' churches that have passed the century mark have had a few exceptional ministers but who can explain Springfield's attraction to such outstanding preachers as Harvey William Everest, J. M. Atwater, Ely Vaughn Zollars, J. B. Briney, Charles Clayton Morrison, F. W. Burnham, and W. F. Rothenburger, to mention just a few?

One minister made a convert of Edwin Markham the poet; one was such a close friend of Abraham Lincoln that Lincoln wrote several letters to him addressed, "Dear Hewitt"; one missionary was a sister of Vachel Lindsay the poet. Six of Springfield's ministers eventually became college presidents, many serving more than one college at various times and one served four colleges. Another minister was a college Dean and two others became college professors. Nine of these men authored one or more books and four became editors of religious journals, one especially well known as the long-time editor of the Christian Century. One minister and the wife of another became missionary executives; two entered the medical profession; one became a congressman, one became a lawyer and another went into the diplomatic service. Those who entered other professions served with distinction and never really gave up the ministry.

Mr. McElroy never intended to write a book on the Springfield ministers. He started out by collecting photographs of all former ministers, their wives, and living-link missionaries. These fifty-one portraits (they appear in the book) were assembled, framed and presented to the Springfield church in 1958 as a memorial to Mr. McElroy's wife. Once he had the portraits he took the next step, the writing of biographical material on each subject. This took a great deal of research but at the age of eighty-six he finished the task and published the work in book form. Dr. Beryl S. Kinser, present Springfield minister, wrote of him in the preface of the book, "No one else could have, or would have, written the book. We are all indebted to Mr. McElroy for the compilation and preservation of these historical materials." To this we say a hearty "amen."
DISCIPLE WOMEN AND THE CHURCH

In compiling a bibliography one hardly knows where to begin or where to stop. Since women became organizationally concerned with home and foreign missions in 1874, there have been thousands of books, pamphlets, leaflets, and periodicals produced through the national and state organizations. It would be impossible to list all of these. Yet all have value in a basic study of women’s work in the church.

We have decided to list as part one those books and pamphlets dealing in general with the work of women in the church, followed by a biographical section, then a listing of histories, national and state, and a few references to the “female colleges.” Part two lists national and regional periodicals. In part three we have used for the first time a new reference tool, The Christian-Evangelist Index.

Undoubtedly there are many books that we do not know about. Our information concerning the state auxiliaries of the C. W. B. M. is meager, and our collection of this type of material is pitiful. Perhaps someone reading this compilation will be able to help with information and material.

There has been no attempt to compile in this bibliography any of the present day C. W. F. publications. This must wait for an issue in the future.

Books and Pamphlets

THE COLLEGE of the Bible.


Contents include:
Hartsfield, E. A. “Shall the Sisters Speak.”
Short, H. E. “The Service and Status of Women Among the Disciples of Christ.”

Wyker, M. A. “The Church Women’s Opportunities.”

CREATH, Jacob, Jr.


DEXTER, Harriet Hartzell (Harmon) (Mrs. N. B. Dexter)


HAGGARD, Florence Mary (Johnson) (Mrs. Alfred Martin Haggard)

Woman in the Kingdom. [Indianapolis, Christian Woman's Board of Missions, n. d.] 12 p. folder.

HAYDEN, Morgan Parritt


MATHES, Abigail M. (Roll) Rickoff (Mrs. James M. Mathes)

Woman's Work in the Church of Christ. Osvaldoa, Ia., Central Book Concern, 1878. 48 p.

MIDDLETON, William H.


MOORE, William Thomas

Woman's Work in the Church. Cincinnati, Bosworth, Chase & Hall, 1870. 21 p.

NOVOTNY, Louise (Miller)

PHILLIPS, Charles Henry

RUSSELL, William J.
Woman's Indebtedness to Christ ... [Indianapolis?, Christian Woman's Board of Missions?, 1904]
An address delivered before the C. W. B. M. session of the state convention of Western Pennsylvania, held with the church at New Castle, May 3-5, 1904.

SEWELL, Daisy Elizabeth (McQuigg) (Mrs. J. P. Sewell)

SMITH, Candace (Lhamon) (Mrs. George T. Smith)
Whom We Serve ... St. Louis, Christian Publishing Co., 1897. 37 p.
An address delivered before the Christian Woman's Board of Missions, in National Convention, Springfield, Ill., October, 1896.

STEARNS, Josephine McDaniel (Mrs. Guy C. Stearns)
Many later manuals have been published for women's societies. This is listed because it is the first "book size" manual that was printed.

TAYLOR, George C.

TROUT, Jessie Mary

WYKER, Mossie (Allman) (Mrs. James D. Wyker)

Biographical

BADER, Golda (Elam) (Mrs. Jesse M. Bader) ed.

Emily Harvie (Thomas) Tubman, 1794-1885. Mrs. Tubman was the Disciples' first great philanthropist. She dedicated her fortune for the support of Bethany, Hiram, and Midway colleges; the First Christian Church of Augusta, Ga., and Frankfort, Ky.; the Foreign Christian Missionary Society and the Missionary Society of Georgia. In 1842 she liberated 69 slaves and colonized them at her own expense in Liberia. William V. S. Tubman, the grandson of her former slave, is President of Liberia today.

BENNETT, Joseph Richard

BURNETT, John Franklin

COCHRAN, Bess Robbins (White) (Mrs. Louis Cochran)

DEEN, Edith (Alderman) (Mrs. Edgar Deen)
Contents include two Disciple women: Emily H. Tubman and Jane Corneigle Campbell.
DEVER, Claudine Watts

DYE, Eva (Nichols) (Mrs. Royal J. Dye)
This was perhaps the most popular mission book ever written by a Disciple.

FULLER, Bertha (Mason) (Mrs. J. H. Fuller)

MOSES, Jasper Turney, ed.

PAGE, Emma, ed.

PAYNE, Mrs. Ellie K.

RIJNHARDT, Susie (Carson) (Mrs. Petrus Rijnhardt)

ROSS, Elizabeth (Williams) (Mrs. A. T. Ross)

SECHLER, Earl Truman


THOMAS, Meta (Newman) (Mrs. Leslie G. Thomas)

Mrs. Alexander Graham, an oil painting recently received by the Society from Mrs. Charles Greene of Columbus, Ga. The artist, Nicola Marschall, also painted a companion portrait of Mr. Graham which hangs in the Department of Archives and History of the State of Alabama at Montgomery. Marschall, the designer of the Confederate flag known as the "Stars and Bars," painted the portrait of Alexander Campbell now in the library of the Christian Theological Seminary in Indianapolis, Ind.

CARTER, Anna Scott

DICKINSON, Elmira Jane
Historical Sketch of the Christian Woman's Board of Missions, Compiled in 1897 and Revised in 1900 by Miss Dickinson; Revised and Enlarged, May 1905, and December, 1907, by Mrs. Helen E. Moses, and Revised April, 1911, by Mrs. Anna R. Atwater. Indianapolis, Christian Woman's Board of Missions, 1911. 96 p. Illus.

HARRISON, Ida (Withers) (Mrs. A. M. Harrison)
Forty Years of Service; a History of the Christian Woman's Board of Missions, 1874-

There was a second edition undated with 162 pages.

Historical Sketch of the Kentucky Christian Woman's Board of Missions, 1882-1904. 1904. 11 p.

An address delivered before the twenty-first annual convention, at Winchester, September 19, 1904.


A final revision of her Forty Years of Service.

HARTLEY, Mrs. Mary J.


HENRY, Alice (Mrs. Charles W. Henry) and MARVEL, Lena (Mrs. O. P. Marvel)


HOWLAND, Carrie M. (Mrs. H. R. Howland)

Colorado Through the Years, a Bit of History. 1957. 26 p. Mimeographed.

New Mexico Through the Years, a Bit of History. 1957. 14 p. Mimeographed.

Through the Years, Utah, 1929-1957. 1957. 7 p. Mimeographed

Wyoming Through the Years. 1957. 9 p. Mimeographed.

KANSAS Christian Women's Fellowship


LORIMER, Mrs. Claude H.


PAYNE, Ellie K.

Historical Sketch of the Young People's Department of the Christian Woman's Board of Missions. [Indianapolis, Christian Woman's Board of Missions, n. d.] 14 p.

EDUCATIONAL

DAVIS, E. C.

Female Education; the Anniversary Address Delivered Before the Faculty, Students, and Trustees of Christian College, Commencement, July 2, 1852, Also Addresses and Poems by Members of the Junior and Sophomore Classes. Columbia, Mo., Printed by Davis & Millan "Sentinel Office," 1852. 31 p.

BOURNE, A. S. and others


GIOVANNOLI, Harry


CARR, Oliver Anderson


HALE, Allean (Lemmon) (Mrs. Mark Hale)


Periodicals

General


The Christian Companion, Cincinnati, Indianapolis, Kansas City. 1863-1888? Title varies: Christian Monitor and Ladies Christian Monitor. For many years this periodical was edited by Mrs. M. M. B. Goodwin, who featured news of the women's mission work.

Christian Woman, Wichita, Kans., Austin and Abilene, Tex. Vol. 1, No. 1, October, 1933, to date.

A publication for women of the Churches of Christ.

Title varies: Junior Builders, May, 1896, to December, 1907; King's Builders, January, 1908, to December, 1931. The periodical's subscription list was taken over by Junior World, published by the Christian Board of Publication.


This was one of the five periodicals that merged to become World Call.

Regional

Arkansas Life Line.
We have seen only a single issue published in 1914. (Vol. 6.)


Indiana W. C. M. S. Quarterly, before 1928.

Indiana Tidings, Vol. 1, 1927 to date.

The Iowa Tidings.
Our library has only one issue published in 1919. (Vol. 17.)

Kansas C. W. F. Tidings, now in its 49th year. Title varies: The Missionary Council.

Kentucky Christian Women's Fellowship Messenger. Vol. 6 was published in 1958.

Kentucky Quarterly, 1917-1927.

The Missouri Christian Women's Fellowship Advance is in its 57th year. Title varies: Missouri Advance, Missionary Advance, and Missouri Missionary Council Advance.

Nebraska C. W. B. M. 1909. Only four numbers were published.

Nebraska Tidings, 1914 to 1936. Superseded by the Nebraska Christian.

The Ohio Counselor, 1904-1925. Merged with Ohio Work.

Texas Tidings, published annually.
In our library is a nearly complete file, 1921-22 to 1938-39.

This soon combined with The Christian Foundation.

The C-E Index

The recently-published three-volume set of The Christian-Evangelist Index has thousands of entries about women and their work under the following subject headings:

BUSINESS WOMEN'S ORGANIZATION

CHRISTIAN WOMAN'S BOARD OF MISSIONS
CHRISTIAN WOMEN'S FELLOWSHIP
ORDINATION OF WOMEN
WOMAN
WOMAN SUFFRAGE
WOMAN'S CHRISTIAN TEMPERANCE UNION
WOMAN'S DAY
WOMAN'S REALM (a column)
WOMEN
WOMEN AND RELIGION
WOMEN AS MINISTERS
WOMEN IN LITERATURE AND ART
WOMEN IN MISSIONARY WORK
WOMEN'S WORK IN THE CHURCH

The work of women in the various states is entered under the name of the state. Whenever a woman wrote an article for the periodical the title is entered under her name as are items about her. For example, there are seven references listed that were written by Mrs. Anna Robison Atwater (one-time president of the C. W. B. M.), and there are nine references about Mrs. Atwater, including her obituary. Also, five portraits of Mrs. Atwater are listed.
On November 26, a group of 21 people from the Douglass Boulevard Christian Church, Louisville, Ky., came for a tour of the Thomas W. Phillips Memorial. The trip was made by chartered bus which left Louisville in the early morning and returned in the late afternoon. The group had lunch at the cafeteria on the Peabody College campus, which is adjacent to the Phillips Memorial. Hugh M. Riley, vice chairman of the DCHS Board of Trustees, is minister of the Douglass Boulevard Church and conducted the tour.

A scarce periodical has been received from Maurice L. Marling, minister of Central Christian Church, Marietta, Ohio. It is *The Primitive Christian*, published at Auburn, N. Y., and edited by Silas E. Shepard. The bound volume contains the issues for two years, April, 1835, to March, 1837. (Vols. 1 and 2)