
Willis R. Jones

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Funds have been allocated by the brotherhood to enable the Society to employ an archivist whose full time will be devoted to the processing of materials such as those pictured here being inspected by Marvin D. Williams, Director of the DCHS Library. Funds will become available in the next fiscal year which begins July 1.
When the Disciples of Christ Historical Society entered the current decade of the nineteen sixties with 489 members it aspired to end the decades with 1000 members.

The goal which seemed so formidable in 1960 is well within our reach. By diligent effort it could be reached by June 30, 1967, two and one half years ahead of schedule.

The Society's forward march in memberships during the decade of the sixties is encouraging. Statistically the records are startlingly impressive. Memberships have virtually doubled. They have grown from 489 to 926. Life Memberships have increased by nearly five hundred percent, going from 56 to 266. Life Patron memberships have gained by more than 600 percent, going from 3 to 19.

Memberships are to DCHS what alumni are to a college. They are our family. Their expressions of interest are the most heart warming experiences we have. They sustain us. They inspire us. And as they increase in numbers they widen the circle of our influence.

DCHS will reach a major milestone on that day when its 1000th member joins the family circle. This day could be near at hand.
WILLIAM MARTIN SMITH 1967 REED LECTURER
DATES ARE NOVEMBER 6 AND 7

William Martin Smith, vice-president of the Pension Fund of Christian Churches, Indianapolis, will deliver the 1967 Forrest F. Reed Lectures. His subject is “The Emerging Concept of the Christian Ministry in the Stone-Campbell Movement.” The Lectures will be given in the Thomas W. Phillips Memorial, Nashville.

In announcing Dr. Smith’s selection, Harry M. Davis, chairman of the 1967 Forrest F. Reed Lectures committee made this statement:

“His wide experience as pastor, chaplain in World War II, general representative of the Pension Fund, working closely with pastors, and his intense interest in the ministry, place him in a unique position to bring an exciting and provocative series of lectures.”

Native of Oklahoma

A native of Oklahoma, Dr. Smith has been on the staff of the Pension Fund since 1951. He spent sixteen years in the pastorate. He was the organizing pastor of the Eastside Christian Church, Evansville, Indiana, and it was from that pastorate that he came to the Pension Fund. During World War II, Dr. Smith served as a chaplain in the Navy, receiving several decorations including the Purple Heart and an official Letter of Commendation.

Dr. Smith is author of the widely used book For the Support of the Ministry, and he has written many pamphlets and articles concerning the Church, the Ministry and Christian Stewardship.

Other lectureships delivered by Dr. Smith in the past several years include the following: Ministers’ Week Lectures, Northwest Christian College, 1958; West Virginia Ministers’ Institute, 1962; Koinonia Lectures, Lynchburg College, 1963; Southern California Ministers’ Institute, 1964; Arkansas Ministers’ Institute 1965; Bible Lecturer, Illinois Christian Men’s Fellowship, 1966.

Dr. Smith’s academic background includes both the A.B. and M.A. degrees from Phillips University, the Th.M. from Christian Theological Seminary, graduate studies at Teachers’ College, Columbia University and Union Theological Seminary in New York.

Members of Committee

Members of the 1967 Forrest F. Reed Lectures Committee include the following: Harry M. Davis, Hopkinsville, Kentucky, chairman; E. Louis Cochran, Nashville; Ronald E. Osborn, Indianapolis; Forrest F. Reed, Nashville; Hugh M. Riley, Louisville, Kentucky, ex officio; Willis R. Jones, Nashville, ex officio.
In philosophy, as in theology, Alexander Campbell unabashedly declared himself "an eclectic." Indeed—sometimes to irritate his critics, especially those seeking to label him with this or that "ism"—he often delighted in quoting a maxim he had borrowed from John Newton and made his own: "Whenever I saw a pretty feather in any bird,... I plucked it out, and plumed myself with it, until I became so speckled that not a single species would own me.

The jest contains so much truth that for three generations Campbell scholars have, with varying success, attempted to meet the challenge of delineating, disentangling, and tracing the historical antecedents of his philosophy. The trail was brilliantly blazed in 1900 with publication of the young Winfred Ernest Garrison's doctoral dissertation from the University of Chicago, Alexander Campbell's Theology, Its Sources and Historical Setting. As a result of the renascence of Campbell studies following World War II, more than a half dozen valuable works have appeared; and two of these explored in depth a particular facet of Campbell's philosophy—Frederick West's Alexander Campbell and Natural Religion, and Harold Lunger's Political Ethics of Alexander Campbell.

A contribution of a different order is made by the latest work in the field, The Philosophy of Alexander Campbell, by Morris Eames. The author earned his Ph.D. in philosophy from the University of Chicago and is at present Associate Professor of Philosophy at Southern Illinois University, where he is also engaged in helping edit the forthcoming Works of John Dewey. Dr. Eames takes on the heroic task of presenting a general survey of Campbell's thought and of the philosophical influences on that thought.

At the outset, he wisely disarms critics who might be tempted to term cursory a survey limited to ninety-five pages of text. For he states in the Preface that his presentation is intended as "introductory" only—a treatment dictated partly by the fact that three of the six chapters were originally given on the Oreon E. Scott Lecture Series at Bethany College. These were designed to cover the broad topics of: "Empirical Method and the Scriptures"; "Revelation, Reason and Faith"; "God, Nature, and Man." On being urged to publish the lectures, he added a chapter on "Ethics, Politics, and Education" and rounded out the presentation with an introductory chapter on "The Significance of Alexander Campbell" and a concluding one on his "Legacy."

**The First Chapter**

The first chapter is in part biographical, and—not to cavil unduly—it seems in order to correct two minor inaccuracies there. Dr. Eames states that County Antrim was "the home of Campbell's family." This is true of his mother's people, the Huguenot

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**By EVA JEAN WRATHER**

**VII. ALEXANDER CAMPBELL AND THE PHILOSOPHERS**

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Corneigles, but his Campbell forbears emigrated from Scotland to settle in County Down. Again, Dr. Eames states that Thomas Campbell, in his fateful first communion service on the American frontier, "extended the invitation to non-Presbyterians" and so heralded future "open communion" practices. The most one can accurately claim here is "not proven." More probably, the invitation extended only to various branches of Presbyterians present—which, considering the bitter rivalry among these factions, was quite sufficient to invite heresy charges from Thomas's Seceder fellow-clergymen.

Dr. Eames is to be congratulated for avoiding the easy stereotypes that all too often appear in Campbell studies. As a prime example, he indulges in no schizophrenic exercise positing "two Campbells," pre- and post-1830—though he is aware that development brought changes in some of Campbell's concepts and that some of the earlier concepts had unfortunate derivatives. He freely admits those areas of Campbell's writings which appear parochial, momentary, even trivial; he perceives the limitations deriving from Campbell's lack of "a sense of the tragic," a deficiency common to his optimistic century. At the same time, Dr. Eames comprehends the scholarly heritage and sophistication of mind which lifted Campbell from the ranks of Biblical literalists and enabled him to achieve a significant new synthesis from the philosophical and religious trends of his time and so play "a dynamic part in the shaping of the American mind."

Indeed, the portrait Dr. Eames presents is more balanced and well-rounded than might be expected from his limitations of space. He gives the primacy due Campbell's concern for unity. Yet he fully appreciates the enduring contribution of his concept of Restoration. He justly estimates the major influence of the great Enlightenment trio—Bacon, Newton, and Locke. Yet he does not ignore the counter-balance of Reid, Stewart, and their Scottish School of Common Sense. He also notes other influences—Leibnitz, the Utilitarians, the Dutch Covenant theologians. He mentions Descartes in passing but does not explore his influence, though Campbell at times spoke of himself as a Cartesian.

**Classifying Campbell**

Dr. Eames, though with certain reservation, makes a point in several contexts of classifying Campbell with the philosophical school of nominalism. The case appears valid, considering the historical progression of the idea from its Eleventh Century origins, through William of Occam and Francis Bacon, to modern empiricists. Indeed, this spectre from mediaeval metaphysical having been raised (and despite Campbell's professed scorn of such disquisition), it is tempting to carry the speculation a step further. In view of Dr. Eames's reservations and Campbell's own insistent dictum of the via media, one may ask: if Campbell were projected back to the great debate of Realism vs Nominalism, Universals vs Particles, would he not have found his most congenial company in the mediating position of Abelard and the Conceptionalists? (Not

(continued on page 16)
LOCAL CHURCH MICROFILMING PROJECT REPORT

The Disciples of Christ Historical Society’s dual responsibilities to preserve the record and yet wisely utilize its facilities can sometimes create problems. This is apparent in connection with the extensive collection of local church bulletins housed in the Thomas W. Phillips Memorial.

Of the six stack levels, two are currently set aside for local church materials. Included among these materials are between one and three-quarters and two million pages of local church newsletters and orders of worship. Each year another 40,650 items or more from over 1500 sources are added. All in all, the specter of serious space problems looms just over the horizon.

To prepare for this eventuality the Society’s Board of Trustees voted at its November 1966 sessions to explore the possibility of microfilming local church bulletins. The Executive Committee and staff were charged with the responsibility of working out the details of such a program.

At a December 1966 meeting of the Library Committee it was decided to run a small pilot project so that accurate projections could be made for the entire program. Answers were sought for questions about format, procedures, duration and cost of the program.

The Society’s regular microfilming program had been on 35 mm. film, but it was suggested that the feasibility of 16 mm. film should be considered. The pilot project included a trial run on 35 mm. film using planetary equipment and one on 16 mm. with a rotary microfilmer such as used in banks and stores. A comparison of these films pointed up the much higher quality of the 35 mm. microfilming.

**Procedures Worked Out**

After questions as to format had been resolved, some tentative procedure could be worked out. Bulletins before 1966 would be microfilmed first. Later issues would be filmed in three to five year units. In order to locate all the newsletters of a particular church quickly, some indexing system must be available. It was decided that the existing check in cards could be utilized to direct users to the needed microfilm reels. Should the film be inspected against the original materials item by item or would spot checking be enough? As a result of the pilot project, the latter alternative was accepted.

How long would it take to reduce the one and three-quarters million pages of local church bulletins to 411 spools of microfilm? Using student help for the make ready and having the microfilming done off premises would take approximately three years.

The financial outlay involved in such a project was a matter of real concern to all those involved in the study. The resulting economy was evident: two stack levels containing nearly two million pages of bulletins reduced to one cabinet of microfilm occupying about twenty-two cubic feet. Based on
Barbara Ann Coulson, DCHS student assistant, checks one of the microfilm reels included in the pilot project of filming local church bulletins.

The pilot project, the whole program would involve about $22,223.00. This includes salary for a student assistant, the actual cost of microfilming and one positive print for use at the Society.

At the March 13 meeting of the Executive Committee thorough consideration was given to these projections and it was voted unanimously that “DCHS should pursue the 35 mm. project with the staff having the authority to proceed when the funds are available.”

The Problem of Finance

Financing such a program is one of the obstacles to further progress along this line. The limited Society budget does not permit a program of such proportions, essential and immediate as the need is. Designated gifts from individuals and foundations are a possibility. Until financial support for the entire project is secured, local churches may have their bulletins and orders of worship microfilmed by the Society on a service basis.

When a church’s records are microfilmed they are not only preserved for five hundred years but are actually more readily available than before. The original materials are returned to the local church. Positive prints of the microfilm may be generated at any time and at small cost and may be deposited in libraries seeking to build a research collection. Electrostatic prints may be made and resemble Xerox copies of the original.

Churches wanting their newsletters microfilmed may do so for only five dollars a year. If both newsletters and orders of worship are involved, the cost will be ten dollars annually. The cost of filming back files may be estimated upon request.

The dimensions of the program of microfilming the Society’s collection of local church bulletins have been determined but the support has yet to be found.

As a result of the microfilm pilot project the stack of bulletins shown here was reduced to two reels of film. Over four hundred more reels would be involved in the total project. Included are printed, mimeographed, and duplicated newsletters and orders of worship.

Dr. Granville Walker, pastor of the University Christian Church, Fort Worth, Texas, will be the speaker at the Society’s Annual Convention Dinner to be held Monday evening, October 16, at 5:30 P.M. in the Gateway Hotel, St. Louis, Missouri. Further details about this event will appear in the July issue of DISCIPLIANA.
IV. THREE QUITE DIVERSE EXPERIENCES

It has been about fifteen years since I learned about the meaning of serendipity and how to spell it. The word has become increasingly essential to me for describing much historical research.

Serendipity means that one finds something valuable. The discovery occurs often by accident. This is what makes the experience fascinating, indeed exciting. It may also happen through a keen and inquiring mind determined to unearth a seemingly elusive fact or other historical material.

Three experiences of serendipity by which significant, but quite diverse historical data have been unearthed follow.

1. Alexander Campbell, Plaintiff in a Lawsuit.

A year ago I interviewed Buell McCash, 79, and his wife, Mary, in their retirement cottage on the campus of the Lenoir Memorial Home near Columbia, Mo. Our conversation began at eight o’clock in the morning. Collectors and connoisseurs, their home contains many lovely antique furnishings.

Son of the late I. N. McCash (1861-1961), longtime president of Phillips University, Buell McCash is modest but truly learned. A Phi Beta Kappa scholar, he holds the earned J. D. (Juris Doctor or Doctor of Law) degree from the University of Michigan. A Latin student, he owns a rare Vulgate edition of the Bible, in post-classical Latin, printed in Germany in 1863 from handset type. He reads it regularly. He is also an eager student of church history.

It was fascinating while in the McCash home to learn about a lawsuit of Alexander Campbell’s. The case is recorded in a Justice of the Peace docket which was kept by Buell McCash’s paternal great-grandfather, Isaac Sparks. The book, a rare treasure, was quickly produced by Buell McCash, a lawyer for many years. It covers the period from 1818 to 1830 in a township of Hamilton County, Ohio.

The holographic docket records that Campbell sued one Robert Williams to collect on an overdue note of $6.00. As plaintiff, Campbell won the judgment and collected.

Furthermore, there is a notation in the volume that Mr. Sparks once paid Barton W. Stone $1.75 for preaching. This and other receipts therein cover the years 1822-24 when Mr. Sparks represented a Christian Church in making payments on congregational obligations.

Ancestors of Buell McCash once owned Fountain Square in downtown Cincinnati near the Ohio River. They grew pumpkins and corn there. They decided the soil was not healthy, however, and sold the land. They then moved to Mount Healthy to improve their lot.

Mrs. Isaac Sparks McCash, grandmother of Buell McCash, was baptized by Barton W. Stone. The grandfather, I. S. McCash, plus four uncles and a cousin, as well as
Mr. and Mrs. Buell McCash. Mr. McCash is holding the Justice of the Peace docket containing data about a lawsuit of Alexander Campbell.

the distinguished father of Buell McCash, were all Christian Church ministers.

Ancestral facts of Mary McCash also captivate one. Orlando Micajah Johnson, her father, was a Christian minister. So, too, was her grandfather, Silas Johnson, who was also once an Indiana State Senator. Furthermore, four great uncles, on her father’s side of the family, were Christian ministers.

Obviously steeped in the heritage of Disciples of Christ, Buell and Mary McCash met while freshmen at Drake University. Both are now members of the Disciples of Christ Historical Society. They hope to visit the Thomas W. Phillips Memorial.

They are avid readers of current newspapers and magazines, religious and secular, as well as inspirational and stimulating books. It is no wonder there is no television set in their home!


John Chalfant New (1831-1906) was an important national political figure, long identified with Disciples. His father, John Bowman New (1793-1872), a Christian Church preaching elder for sixty years, migrated from North Carolina to Indiana in 1816.

Educated at Bethany College when Alexander Campbell taught there, John C. New was graduated in 1851. With his son, Harry S. New (1858-1937), he was editor and publisher from 1878 to 1903 of the Indianapolis Journal, forerunner of the present Indianapolis Star. Harry S. New was later a United States Senator and then U. S. Postmaster-General. Both were longtime members of the Central Christian Church, Indianapolis.

In 1875, John C. New was appointed Treasurer of the United States by President Grant. Appointed Assistant Secretary of the Treasury by President Arthur in 1882, he resigned that post in 1884.

Already aware of New’s important fiscal service to our nation, it was through serendipity that I learned he served as American Consul-General in London for four years, 1889-1893, by appointment of his friend, President Benjamin Harrison. While New held the best-paying London diplomatic post, he presided at a dinner that honored the famous newspaperman and African explorer, Henry Morton Stanley (1841-1904).

Born in Wales, Stanley was reared as a foster child in New Orleans. He was in the Confederate Army until captured at the Battle of Shiloh in 1862. He later changed his mind, and apparently his loyalty for he was in the Union Navy in 1864.

Stanley was sent to Africa in 1871 by James Gordon Bennett (1795-1872), founder and publisher of the New York Herald. The assignment for Stanley was to locate the famous missionary, David Livingstone (1813-1873). He found him at Ujiji, Tanganyika, in Central Africa, and greeted him thus: "Dr. Livingstone, I presume?"

Following that famous 1871 trip to Africa, Stanley later made several other trips to that continent. The London dinner in his honor was given by Americans there when he returned from one of those sojourns. The Vice-Consul reported he "never heard a better speech" than the one New made at that dinner.

Apparently, the reference was to New’s introduction of the famous explorer. Further investigation may determine this uncertain fact.

(continued on page 18)
THE DISCIPLES
OF CHRIST
HISTORICAL FOUNDATION

Report and Honor Roll
Through March 20, 1967

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(Numbers in Parentheses Indicate Number of Gifts)

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On March 20, 1967, principal assets in the Disciples of Christ Historical Foundation totaled $34,381.
There were 343 donors and 434 separate donations. Gifts ranged in size from $1.00 to $5,000. 9 were for $1,000 or more; 8 for $500 or more; 82 for $100 or more.
3 persons have made gifts of stock. 1 person has named the Foundation as recipient of profits from the sale of her book. The Foundation has received funds as the beneficiary of one estate. 19 named funds have been established. 14 persons have been honored by gifts sent in their name.
Since November 30, 1966, the date the Foundation prepared its Fifth Annual Report and Honor Roll, an additional $1,288 has been given. This represents 50 separate gifts. 31 of these gifts came from persons contributing to the Foundation for the first time.

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Clarence E. Lemmon
Lena J. Marvel
J. E. and Addie F. Moseley
Franklin S. and Stella Riegel
John W. and Marcia Rodgers
William H. and Jennie Knowles Trout
Hattie Plum Williams
The Wrather Fund

Living Memorials

Mrs. Frank K. Dunn
Dr. and Mrs. W. E. Garrison
Roger T. and Nancy M. Nooe

Gifts in Memory and Honor

Carter Abney
Ernest B. Bell
Mr. and Mrs. D. C. Brown
John W. Cowden
Mrs. Margaret Ewing
Dr. William Moore Hardy
Mrs. C. O. Pickett
Mr. and Mrs. J. F. Rosborough
J. Thomas Rutherford
Edward Saxon
Evelyn H. Spencer
Ely Rees Walker
The Disciples of Christ Historical Society will publish the 1966 Forrest F. Reed Lectures in a book entitled *Disciples and the Church Universal*. The lectures were delivered in the Thomas W. Phillips Memorial November 7 and 8, 1966. Three lecturers participated as follows: Robert O. Fife, Milligan College, representing churches associated with the North American Christian Convention; David Edwin Harrell, Jr., University of Oklahoma, representing the Church of Christ; and Ronald E. Osborn, Christian Theological Seminary, representing churches related to the International Convention of Christian Churches. Each lecturer examined the historic contribution of his group to the Church Universal. The book will be priced at $2.95. Advance orders are being received by the Society.
The following persons comprise the membership of the Disciples of Christ Historical Foundation Committee:

JOHN ROGERS, Attorney, Tulsa, Okla., Chair-
man

FORREST F. REED, President of Reed and Company, Nashville, Tenn., Vice Chair-
man

BEBE BOSWELL, President Boswell Enterprises, Jackson, Tenn.

WILBUR H. CRAMBLET, Distinguished Service Professor of Mathematics, Bethany, W. Va.

WINFRED E. GARRISON, Professor Emeritus, University of Houston, Tex.

WILLIAM F. GREENWOOD, Executive Vice-
President, First American National Bank, Nashville

HARVEY M. HARKER, Retired Official Mon-
santo Chemical Company, Houston, Tex.

JOHN E. HURT, Attorney, Martinsville and Indianoplis, Ind.

MRS. G. C. MAY, Church Historian, First Christian Church, Little Rock, Ark.

MRS. B. D. PHILLIPS, Author and Church Leader, Butler, Penn.

JAMES B. WASHBURN, Stock Farmer, La-
Belle, Mo.

MISS EVA JEAN WRATHER, Writer and Lect-
turer, Nashville

The Society has recently reproduced its series of color slides. There are some very interesting new slides added to the set. An exterior view of the President's wing of the building has been added along with new slides of the large lecture room and some exterior slides depicting the cenotaph and building in the snow. These slides sell for 35¢ each or 3 for $1.00.

Currently the staff is evaluating and selecting a series of slides that will offer a pictorial tour of the Historical Society. This set will be available June 1, 1967 for sale or loan. Included in this series will be an adequate slides coverage of the library, museum, work areas, and items of historical interest.

Anyone desiring additional information about the slides please address your requests to the Disciples of Christ Historical Society, 1101 19th Avenue South, Nashville, Tennessee 37212.
MRS. G. C. MAY TO BOARD OF TRUSTEES
IS RESIDENT OF LITTLE ROCK, ARKANSAS

Mrs. G. C. May of Little Rock has been appointed to the Board of Trustees of the Disciples of Christ Historical Society, Nashville, Tennessee. Mrs. May, who is a member of the First Christian Church of Little Rock, is one of twenty-four persons who hold membership on the Board. She fills the vacancy created last fall by the resignation of C. Allen Harlan of Detroit, Michigan.

Mrs. May has been active in all areas of church life. In her local church she has served as Superintendent of the Junior Department of the Church School, as President of the Christian Women's Fellowship, and as a member of the Official Board. At the present time she is the Church Historian.

In State-wide activities of the Disciples of Christ, Mrs. May has been a member of the Board of Managers of the Arkansas Christian Churches. At the national level she has served on the Board of Managers of the United Christian Missionary Society.

Mrs. May will attend her first Meeting of the Board of Trustees of the Disciples of Christ Historical Society when they meet in their headquarters building in Nashville, April 17 and 18.

ADVENTURES . . .

(continued from page 5)

forgetting it was Abelard who wrote, "By doubting we are led to inquiry, and from inquiry we perceive the truth.")

All of which is to say that Dr. Eames has written a provocative book—one well calculated to provoke a true Campbellian spirit of inquiry and free discussion. Moreover, now that Dr. Eames has drawn the "introductory" sketch, perhaps he himself may be inspired to fill in the luxuriant background and search out each "pretty feather" needed to complete the portrait of that fully plumed and brilliantly "speckled" bird which Campbell delighted to invoke as symbol of his eclectic philosophy.

The scholarly uses of the Eames study is greatly enhanced by inclusion of an eight-page bibliography of Campbell's writings which was compiled by Dr. Claude E. Spencer, curator emeritus of the Disciples of Christ Historical Society, and which first appeared in two issues of DISCIPLIANA, September, 1960, and January, 1961.

A Foreword to the volume was written by Bethany College president, Perry E. Gresham, quite fittingly, since Bethany published the book as part of its Regional American Studies Program supported by the Claude W. Benedum and Oreon E. Scott Foundations. In somewhat similar fashion, the Disciples Historical Society has been able to make possible the publication of similar work through the Reed Publication plan.

One can only hope that other Disciple colleges, seminaries, and learned societies may be inspired by these examples to heed Luke 10:37 and "Go and do likewise."
NEW LIFE MEMBERS
263. Hayes, Earl F., Dallas, Tex.
264. Love, Clifford, Jr., Nashville, Tenn.
265. Cure, W. J., Martinsville, Ind.
266. McAdams, Mrs. Cassie C., Nashville, Tenn.

NEW ANNUAL MEMBERS
Beardmore, Mrs. Harold R., McAllen, Tex.
Biddy, Ben O., Stratford, Tex.
Boatman, Mrs. A. N., Okmulgee, Okla.
Burlingame, Merrill G., Bozeman, Mont.
Carpenter, Mrs. Glenn C., Memphis, Tenn.
Craddock, Edward J., Nashville, Tenn.
Davis, O. J., Nashville, Tenn.
Easterwood, Miss Letha, Temple, Tex.
Estill, Dr. Allen S., Nashville, Tenn.
Freeman, Samuel F., Alliance, Ohio
Gettles, Mrs. Frank H., Jackson, Ohio
Greenspan, Walter, Signal Mountain, Tenn.
Hannah, Frank Charlie, Broomall, Pa.
Hayden, Edwin V., Cincinnati, Ohio
Higdon, Mrs. E. K., Indianapolis, Ind.
Hulen, Dr. Roy S., Cynthiana, Ky.
Hull, James M., Marion, Ind.
Hunter, Dr. Joseph B., Little Rock, Ark.
Jemison, W. D., Jr., Memphis, Tenn.

Jennaway, Mrs. Sadie E., Boise, Idaho
Leftwich, Dr. L. L., Canton, Mo.
Lewis, Mrs. Charles E., Jackson, Ohio
Luton, Mrs. W. H., London, Ont., Canada
Machlan, Mrs. Mary L., Fairhope, Ala.
Miller, Mrs. Anna Ruth, Urbana, Ill.
Miller, J. Frederick, Urbana, Ill.
Morrison, Mrs. Chloe D., Omaha, Neb.
Morse, Mrs. J. D., Lebanon, Oreg.
Pack, Dr. John Paul, Los Angeles, Calif.
Passano, James B., Kingston, R.I.
Payne, J. W. Jr., Dallas, Tex.
Quisenberry, J. O., Atlanta, Ga.
Ringham, Mrs. Lester A., Anderson, Ind.
Russell, Mrs. Ross L., Canyon, Tex.
Scott, Mrs. J. Haley, Columbia, Tenn.
Sillars, Dr. Chester A., Schenectady, N.Y.
Slusher, Mrs. Dean, Independence, Mo.
Smith, Dr. Wales E., Santa Monica, Calif.
Stults, Dr. Claude E., Baldwyn, Miss.
Warden, Mrs. R. A., Reno, Nev.
Wilson, Charles E., Jr., Louisville, Ky.

NEW STUDENT MEMBERS
Garris, C. Clifton, Lexington, Ky.
Murph, David R., Lexington, Ky.
Vick, Larry A., Abilene, Tex.

Forrest F. Reed To Speak at Assembly Breakfast

Forrest F. Reed, DCHS trustee from Nashville, and founder of the Reed Lectures will be the speaker at the Society’s Annual Tennessee Assembly Breakfast to be held at the Sheraton-Peabody Hotel in Memphis on Saturday morning, April 22 at 7:15 o’clock. Mr. Reed will speak on the subject “Background of Division—Disciples and the Church of Christ.”

This year will mark the eighth in the annual series of Society Breakfasts to be held during the sessions of the Tennessee Assembly. It was initiated in 1960 at Chattanooga with Dr. Frank F. Drowota, pastor of the Woodmont Christian Church, Nashville, as speaker.
BY WAY OF . . .

(continued from page 9)


When a student in Spokane University, of Spokane, Wash., I often read in local newspapers about a strange outdoorsman called Willie Willey (1884-1956). His real name was Willis Roy Willey. He was born, with a twin brother, at Mount Ayr, Iowa. He completed the eighth grade in school and went to Spokane in 1905. He became notorious in that area of the Pacific Northwest because he wore as little clothing as he could get by with, winter or summer.

I met Willey (I always heard the name pronounced Wiley) once at Felts Field, then Spokane's Municipal Airport. I had gone there to arrange with Nick Mamer to fly the Spokane U. Crusaders' football team to La Grande, Ore., for a tilt with the Eastern Oregon Normal eleven. (That flight on October 3, 1931, was thought to be the first time a Pacific Northwest football team traveled to a game by airplane.)

Willey was somewhat retiring yet seemed quite gruff in both manner and countenance. He did not have much to say. He wore only khaki shorts. His skin was hardened and he had a heavy, unkempt beard of black whiskers. I never saw the man after that one time.

Imagine my surprise, then, some months ago, to learn accidentally, by way of serendipity, that Willey, christened "Nature Boy" was once identified with a Christian Church in the Spokane vicinity! The Sunday magazine section of an issue of the Spokesman-Review in 1962 revealed the information to me. The article was written by Keith L. Yates. He is the son of Tom B. Yates, of Dishman, Wash., once director of men's work for Disciples in Washington-North Idaho.

While residing on a farm east of Hillyard, now part of Spokane, Willey became involved in a controversy with elders of the church. About the same time, the "Nature Boy" suffered a "severe disappointment in a love affair." When "false accusations were made against him," he decided to return to nature.

This was during World War I, when Willey, then 33 years old, admittedly was in poor health. He gradually started wearing fewer clothes and his body accustomed itself to any kind of weather. His health improved, he said, and he began to wear only his trunks when he went to the city.

Widespread publicity followed his frequent brushes with the law. An era of "Willecana" thus began when he was played up in newspapers and magazines throughout the United States.

In 1933, when I was a student in Chicago, I read in the papers that Willey had been arrested in connection with the Century of Progress Exposition. He claimed then to be the "original nudist" and responsible for "the nudist epidemic in this country."

That claim is questionable. In 1938-39 there were cries from the Dies Congressional Committee on Un-American Activities to investigate social nudism. Louis P. Clark, minister of the Disciples of Christ, was then president of the American Sunbathing Association, national nudist organization.

Eventually, heralded as "Spokane's Unofficial Ambassador of Goodwill," Willey joined and later became treasurer of a group called the Master Church of Faith and Nature.

There have been other notorious characters who were Disciples of Christ at one time or another. Perhaps, in the future, I will write about one or more of them. They, too, are a part of our varied and fascinating history even though some are ashamed to admit it.

On March 22 the Christian Standard index had been completed for the years 1866 through 1884 with 1885 more than half done and a beginning made in 1886. The index contains 90,800 entries housed in 142 card catalog trays. Work is progressing well with the two indexers turning out approximately 10,000 entries a month.
BEN BIDDY NAMED TO NEW ADMINISTRATIVE POST
IS ASSISTANT TO PRESIDENT-CURATOR

Ben R. Biddy, DCHS assistant librarian since January 1, 1966, has been named assistant to the president-curator. The appointment became effective January 1, 1967.

In his new duties Mr. Biddy has assumed additional administrative responsibilities and will represent the Society in certain of its local and out of town assignments.

Mr. Biddy first became a member of the DCHS staff as a student assistant during the period of his study for the Master's degree at George Peabody College for Teachers. He received his degree in June 1966. His field of emphasis was history.

Mr. Biddy is married to the former Peggy Ann Moore of Nashville. They are members of Vine Street Christian Church in Nashville where Mr. Biddy serves as a deacon and Mrs. Biddy is active in the CWF. They have one daughter, Kari Lee.

DISCIPLES OF CHRIST HISTORICAL SOCIETY MEMBERSHIPS

Membership in the Society provides a specific opportunity to contribute to its life and welfare. Here are the ways:

- **Annual** $5.00 Annually
- **Student** 2.50 Annually
- **Participating** 25.00 Annually
- **Cooperating** 50.00 Annually
- **Sustaining** 100.00 Annually
- **Patron** 1000.00 Annually
- **Life** 100.00 1 Payment
- **Life Patron** 1000.00 1 Payment

Name ___________________________ City ___________________________

Street __________________________ State ___________ Zip ___________
HONORING A DISTINGUISHED VISITOR

Over one hundred and fifty CWF women from churches across the state of Tennessee gathered in the Thomas W. Phillips Memorial March 10 to attend a coffee in honor of Mrs. E. V. Lawton of Adelaide, South Australia, World CWF president. Four state leaders are shown with Mrs. Lawton as follows: Mrs. Willis R. Jones, Nashville, wife of the president-curator of DCHS; Mrs. Lawrence C. Hay, associate executive secretary of the Tennessee Association of Christian Churches under whose auspices the coffee was held; Mrs. Lawton; Mrs. Henry Phillips, Waynesboro, Tennessee, state president of the Tennessee CWF; Mrs. William H. Smith, Nashville, chairman of the hospitality committee who put on the event. It was Mrs. Lawton who, with her husband, presented to DCHS the distinguished Campbell materials at the World Convention in Puerto Rico in 1965 (see Discipliana, November, 1965). A special display of these materials was one of the features of the March 10 event.
The Disciples of Christ Historical Society is privileged to honor the memory of one of the great men in the brotherhood's history. This issue of Discipliana is devoted to the life and thought of Peter Ainslie, born one hundred years ago this past June 3.
A great personality does not just happen. There is the matter of background, the legacy of generations of noble men and women who lived simply and thought grandly. Peter Ainslie, born in Dunnsville, Virginia, June 3, 1867, was of a long line of devout forebears who lived and died in the stout conviction that "God is, and that he is a rewarder of them who seek him diligently." He was reared in those ideals that are never out of date.

Nature was prodigal when Peter Ainslie came into this world. She showered him with blessings. She brought him gifts in both hands. He was good to look upon. A little above medium height and slender, he bore himself like a gallant knight of old. His voice was rich and of velvety smoothness, possessing deep organ tones. He spoke, when at his best, with a kind of mystic unction. There was passion, but almost always in restraint. There was sweet reasonableness in his arguments, and strains of prophecy ran through his utterances. His words were the authentic speech of one who has lived in intimacy with the Eternal Spirit and companied with those elect spirits who walk in white.

No man among us was stronger in the devotional life. Once I shared a room with him in a hotel in an eastern city. When we were about to retire he said to me: "Shall you lead in the devotions, or shall I?" "You lead" I urged. And he read a chapter from Great Souls at Prayer, and followed it with a prayer of his own so tender, so intimate, so powerful, that I thought of what Mark Twain said in describing a camping trip in the Maine woods when Horace Bushnell led the little company in prayer before they rolled into their blankets: "You could reach out your hand in the darkness anywhere and touch God." No man can pray as Peter Ainslie prayed whose life is not hid with Christ in God.

Peter Ainslie's passion for the re-united house of God began early and lasted until his latest breath. I do not wish to be extravagant in statement; I do not forget the noble men among us from the most conspicuous national leader to the humblest and most obscure preacher, but I state a plain truth when I aver that this is the man who kept ever to the foreground the mending of the road to unity, made the subject paramount, glorified it, lived for it, and died for it, a flaming apostle of Christian Unity.
AINSLIE'S CONTRIBUTION TO THE ECUMENICAL MOVEMENT

By GEORGE G. BEAZLEY, JR.

Editorial Note: Dr. Beazley is president of the Council on Christian Unity, the first full-time executive officer in the fifty year history of the Council. Before coming to the ecumenical post in 1960, Dr. Beazley was pastor of the First Christian Church in Bartlesville, Oklahoma. He is editor of the quarterly journal Mid-Stream.

Peter Ainslie was that kind of charismatic personality whose impact on his era mere analysis never seems to be able to reflect. When the facts have been carefully assembled and weighed, when the probable causes have been determined, there still remains an elusive extra which has not been trapped. I rather suspect it could be identified, only if one had a personal encounter with this charismatic person and felt the immediate impact of his dynamism.

It is one of the disappointments of my life that I never met Peter Ainslie. He died when I was twenty years of age and involved in a major in English literature in my undergraduate education at Centre College in Danville, Kentucky, so there was no inevitable contact with Baltimore.

Since he was the first president of what is now the Council on Christian Unity, I have always been intrigued with this remarkable man and have often wished that I might at least have met him. Now that I must write on his influence in the ecumenical movement, I feel this lack even more, as I am quite convinced that the importance of Peter Ainslie in this area cannot be accounted for by his books and articles. These are interesting reading, and they open up facets of Ainslie's mind which one might miss elsewhere. However, they have little of the vividness and charm to which everyone witnesses who knew Peter Ainslie personally. As far as time has permitted, I have tried to talk to everyone I can find who knew Peter Ainslie in the flesh. Madison Hart, who was my pastor from the time I was four years old until I completed my undergraduate work and departed for the seminary, was with Ainslie on a trip to Europe in 1925 and always admired him greatly. To those of us who were in that congregation, Dr. Hart gave a vivid impression of Ainslie and the causes in which he was involved. Among many more recent contacts, those which stand out for the most intimacy and the greatest bulk of material are Mrs. Peter Ainslie, Reverend H. C. Armstrong, Dr. George Walker Buckner, Dr. Willis Jones, Dr. George Earle Owen, and Reverend and Mrs. William A. Ryan.

From these accounts emerges the picture of a man who influenced the ecumenical movement by his writing and especially by his editorship. Far more important, how-
ever, was the impact of his personality, a personality far more powerful than that which the writings reflect. Even those who hated him most (and there were plenty who really and truly regarded him as a betrayer of "our plea") found it difficult to resist his charm, to doubt his integrity, and to break the inclusive circle which Ainslie was constantly drawing. This impact is difficult to document, and, to those who did not know Ainslie in life, it may be possible to sense it only through the anecdotes about him. Nevertheless, all those who knew him personally constantly bear witness to it. It was his dynamism, his joie de vivre, his dedication, his winsomeness, his love of people, and what we today would call his ability to dialogue which put over the force of his plea for unity, far more than closely reasoned argument or administrative ability to create sustaining structures. Indeed, I am convinced that this is why the deaths of those who knew him personally are continually reducing the awareness of Peter Ainslie's place in the history of the ecumenical movement. If a new definitive biography of him is not written soon, incorporating material from his letters and from the memories of those who knew him, we shall be dependent entirely on the fairly vivid but not very detailed biographical sketch which his friend, Finis Idleman, wrote shortly after Ainslie's death.

Peter Ainslie made five distinct contributions to the ecumenical movement. One of the greatest was the creation of the Council on Christian Unity. It is on this that I have been asked especially to comment, but it is difficult to separate it from the others, since it is the man, not some particular act of the man, which always emerges from any discussion of him.

I

Peter Ainslie was grounded in his own tradition. He understood it well and loved it deeply, even when he was most critical of it. This may sound like a strange contribution to the ecumenical movement, but I am convinced more and more that it is the foundation on which all other contributions are based.

Every so often some Disciple writes me telling me of his disillusionment with our own tradition and his disgust with the provincialism of the local congregation which he serves and asking if I do not know of some place in the ecumenical movement where a man of his outlook might find a place. I always have a hard time knowing how to answer such letters. I sympathize deeply with disillusionment with one's tradition and with impatience with provincialism. I doubt if any man is truly mature until he has passed through these experiences. However, I also doubt if one can escape these in the ecumenical movement, and I know that one ought not to come to the trying work of the union of Christ's church simply as an escape from his unhappy experiences with the portion of it into which he has been born and where he has received his first knowledge of the Christian Tradition.

Any of us who have worked very long in the ecumenical movement know it has its disillusionments too. We also know that there can be as much provincialism in New
York, Geneva, or Rome as there can in Pos- 
dunk Hollow, even though it may be of a 
somewhat different brand. One does not 
conquer disillusionment by fleeing the causes 
that have produced it. One does not learn 
how to combat provincialism by fleeing one’s 
first engagement with it. Beyond disillusion-
ment with one’s tradition should lie a more 
profound appreciation of it. When one has 
licked provincialism in his own place of 
residence, then he is prepared to attack it 
in high places. One has first to love enough 
to be “eager to believe the best.” Then he 
becomes a man, able to bear all things.

If there ever was a man who learned this 
through disillusionment and the confronta-
tion of provincialism, it was Peter Ainslie. 
Probably no Disciple ever received rougher 
treatment from his brethren than this 
apostle of Christian unity.” When he had 
poured his life’s blood into bringing to birth 
the Council on Christian Union (later named 
the Association for the Promotion of Chris-
tian Unity and now called the Council on 
Christian Unity) and had impoverished 
himself financially serving as its president 
for fifteen years, and finally because of 
pressures and contention refused to run for 
that office, this announcement was greeted 
by his brethren with thunderous applause. 
As will be detailed later, Ainslie was one 
of the three or four people most responsible 
for the founding of Faith and Order. Yet 
when the Disciples named their delegates to 
the First World Conference on Faith and 
Order, held in Lausanne in 1927, Ainslie 
was not among them. Faith and Order 
had to give him a special invitation to make 
sure he was there.

It must be remembered that this was the period 
when the Independents, having 
failed to capture the convention, were with-
drawing and forming their own conventions 
and organizations. Stephen Corey has de-
tailed in his book, Fifty Years of Attack 
and Controversy, what a rough period 1925-
1934, the last decade of Ainslie’s life, was 
for any leader whose first allegiance was to 
the “essentially one” church and not to 
“our plea,” as conceived by the Disciple 
scholastics. Mrs. Ainslie recounts that when 
the International Convention Assembly met 
in Washington in 1930, Peter Ainslie had 
absented himself from its floor for a num-
ber of years because of the vituperative at-
tacks that came when he was present. He 
did not go to the sessions, because he did 
not want to cause an uproar. He did go to 
the area of displays, however, to greet his 
friends, leaving a small pamphlet on unity 
in each hand as he shook it.

Despite all these attacks, Ainslie never 
lost his love for the Disciples. Nor did he 
lose his respect for the founding fathers and 
their permanent contribution, even though 
he castigated any shadow of sectarianism 
he found within them and the brotherhood 
which they founded. His Yale lectures are 
full of this love of the Disciples, and both 
his successes and his failures in ecumenical 
comprehension grow directly out of his 
rootage in Disciple tradition.

We have two strands in our history. One 
is a truly catholic comprehension, with an 
emphasis on Christian unity. The other is 
a strong taint of sectarianism. Ainslie never 
allowed his rage at the latter to dim his 
appreciation of the former. The real mark 
of any true ecumenist in any age is a 
thorough knowledge of his own tradition 
and a critical love for it. Of the great 
figures I have come to know in the last six 
and a half years, all are characterized by 
this. Certainly it was one of Ainslie’s con-
tributions to the ecumenical movement.

Dale Fiers has told me several times of 
his one personal encounter with Peter Ains-
lie. As a young preacher at the convention, 
Dale attended the Campbell Institute, feel-
ing a bit daring in going to this somewhat 
suspect organization. Peter Ainslie was 
there, seated on an ottoman. Dale was 
much impressed to hear him say that if the 
Disciples were to kick him out that night, 
he’d be back on the steps the next morning, 
begging to get in. Ainslie’s first great con-
tribution to the ecumenical movement was 
his love for the tradition which had led 
him to Christ.

II

Ainslie saw schism as sin and demolished 
all pretenses by which men sought to ex-
furnished much of the motive power of the early ecumenical movement. At his death, some of the most prominent leaders in the Christian world paid him tributes that even now sound extravagant. Almost all mention his singlemindedness and almost all testify that this call to repentance was always given from the most loving of men.

To Ainslie, division was not an unhappy accident in the life of the church. He never justified the preservation of these divisions on the ground of room for diversity. He branded them as sin and was sure that men who loved enough could unite the church of Christ. In every ecumenical meeting, this Disciple John the Baptist was calling Christians of all brands to repentance for their allegiance to lesser lords than Christ and insisting that no doctrine could be worth the division of the Lord’s body.

This sometimes made him a very prickly burr under everybody’s saddle. Floyd Tompkins tells of his pressing the point of intercommunion to the place where he objected that if Ainslie prevailed in his efforts, he could easily split the Episcopal Church. To this Ainslie calmly replied that that might be a good thing. That he did not confine such thinking to others is shown by the way in which he treated the Disciples.

While such a single-minded prophet is always an irritating gadfly, it may well be that this inflexible preacher of unity, with his refusal to accept any excuses, may have cuse their divisiveness. This was his second great contribution to the ecumenical movement. In this, he was certainly in the succession of Barton W. Stone and Thomas Campbell.

II

Peter Ainslie recalled the Disciples to their rootage in Christian unity. Other voices had their part, but it was Ainslie who was the chief reviver of this central element in the plea, an element so overlaid with Disciple scholasticism in 1910 that even those who heard his presidential address at the convention at Topeka did not fully understand the revolutionary nature of his proposal. Like many ecumenists since his time, Ainslie found himself changing under his own preaching and being swayed by his own pleading.

No one can begin to estimate what this founding of the Council did to Disciple life. Ainslie was not a man much taken by institutions. Indeed, much of his writing sounds as though it had been written by a pupil of Gibson Winter or Colin Williams. Between 1910 and 1934, he was trying almost every new form of the ministry known today. Yet it was the fact that he formed this institution and gave Disciple unity consciousness a center around which to crystallize, which is probably Ainslie’s greatest contribution.

Since 1960 almost every major church in America has created an ecumenical office and employed one or more ecumenical officers. Ainslie of the Disciples and Brent of the Episcopalians saw their churches had structures of this nature in 1910, and though the Council did not have a full-time executive until I came on December 1, 1960, always there was someone carrying these responsibilities in connection with some other job, first Ainslie, then H. C. Armstrong, and then George W. Buckner. It is no accident that the Christian Churches (Disciples of Christ) had the first full time ecumenical executive of any church in America.

This snapshot was taken on March 1, 1911, at the first meeting of a joint Commission of Disciples and Congregationalists at Brooklyn, New York. Pictured here are J. H. Garrison, Williston Walker, E. M. Bowman, I. J. Spencer, Newman Smyth, J. M. Philpott, Finis S. Idleman, and Peter Ainslie (front center).
Ainslie introduced the Disciples to the ecumenical movement and the ecumenical movement to the Disciples. Sometimes this introduction bore resemblance to a schoolmaster taking two wiggly boys by the scruff of their necks and forcing them to shake hands, but it was a valid introduction all the same.

Ainslie does not seem to have been at the International Missionary Conference in 1910, but he was in Geneva in 1920 when the Western world of Protestantism and Anglicanism met the Eastern world of Orthodoxy in dialogue for the first time in eight hundred and sixty-six years.

Ainslie was at Stockholm in 1925, too, and in many ways this was his favorite conference. This enthusiasm might have been influenced by the fact that he and his bride (he had married at the tender age of fifty-eight) made this their wedding trip and were entertained for two weeks as the guests of the Crown Prince of Sweden. According to Mrs. Ainslie, Peter treated this scion of royalty with the same friendly informality which he accorded to everyone else, much to the Crown Prince’s delight. Ainslie was also at Lausanne in 1927, though he seems to have been disappointed that no more progress was made toward the union of the churches. His devotion to unity made him impatient with long discussion, and he ignored magnificently, if sometimes naively, the complex problems which faced a divided church.

Probably his greatest contribution to Faith and Order was the Christian Union Quarterly, predecessor of the Ecumenical Review, through Christendom, which he edited from 1913 until his death in 1934. This was a kind of written Faith and Order dialogue, held during a period when communication was much more difficult than it is today.

In all of these meetings, Ainslie was busy interpreting his Disciples to the representatives of the many churches with whom he came into contact. In that period, even as today, Disciples were often classed as a kind of Baptist church, rather than as the unique combination of reformed and low catholic church which they are. Ainslie impressed many by our plea for unity, though the division which had taken place in 1906 and the one that was taking place even then made this plea seem less attractive than it might have done otherwise. As one reads Ainslie’s lectures, one is surprised to find him saying many of the same things we are saying today in the Consultation on Church Union, less naively than Ainslie, we hope, but with just as great appreciation for our own tradition.

Disciples needed the same kind of knowledge of others as the others needed of us, and Ainslie was equally busy with this. He had the same kind of joy in other portions of the body of Christ as he had in his own. He had a deep sensitivity to the permanent contributions of every tradition, and thereby enriched his love for the whole body of Christ. Often this did not include appreciation for their theological insights, for Ainslie was a “feeler” far more than he was a thinker. It was Morrison and Garrison who supplied this. Within the limits of his theological understanding, however, and within the fullness of his other great gifts, Ainslie began the task, not yet half done, of enabling the Disciples to appreciate traditions other than their own. The thrill of the ecumenical movement he made real with great power wherever he spoke.
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Finally, Peter Ainslie was one of a small group who were the real creators of the Faith and Order Movement. Greatest of these, by history’s judgment, was his very close friend, Bishop Charles Brent of the Protestant Episcopal Church. Mrs. Ainslie paints a charming picture of these two stalwarts of the ecumenical movement returning home from Stockholm on the same ship and walking her, the bride, around the ship’s promenade deck in weather which had sent most of the passengers to their bunks. She recounts how the wind blew her hat away one day, and how Ainslie and Brent rushed to the rail, only to return and assure her that they had seen a seal swim away with her hat on its head.

It is in the intimacies of friendships like this that many of the understandings of the ecumenical movement are born. Only when men have become so familiar with one another’s minds that they can predict with accuracy what each will say, can true consensus in Christ begin to be found. Union never comes by merely fitting propositional truths together. It comes only when such intimacy enables men to see beyond barriers to their true oneness in Christ, where in His oneness our separation is lost.

While the records of conferences rarely carry such overtones, one rather imagines that Ainslie’s great contribution to Faith and Order was not his theological or ecclesiological insights but his faith. George Earle Owen, who knew Ainslie briefly but intimately, says he has never known any man who so lived a rhythm of prayer. Many others testify to this. He seems to have been able to encompass even his enemies in his Christ-like love.

How much more in Faith and Order, where men were anxious to find one another, must this love have been felt. He not only founded the Council on Christian Unity. He was a kind of Council on Christian Unity in himself. Let us celebrate with thanksgiving this one hundredth anniversary of his birth.
PETER AINSLIE AND THE BEGINNINGS OF FAITH AND ORDER

By Paul A. Crow, Jr.

Editorial Note: Dr. Crow, Professor of Church History at Lexington Theological Seminary, will be spending the 1967-68 academic year on sabbatical leave at Oxford University. While in England, he will attend meetings of the Faith and Order Commission of the World Council of Churches in Bristol in August. Dr. Crow is author of The Ecumenical Movement in Bibliographical Outline.

A major gift of the Disciples of Christ to the Christian world has been a succession of charismatic persons who have forcefully recalled the churches to heal their divisions and become God’s reconciled and reconciling community in the world. No one on the American scene has made a more profound and fecund witness to the unity of the church than Peter Ainslie III. He was a rare person with a divinely motivated passion for a united church. His efforts were responsible for a strategic renaissance of the ecumenical spirit among the Disciples. His leadership in the wider developments earned him an honored place among the founding fathers of the modern ecumenical movement. As H. Paul Douglass declared, Ainslie’s ministry was “the most original, the most authentically American, and on the whole the most important expression of the trend toward unity of a half-century.”

What is not usually realized among Disciples and other Christians is the pivotal role Dr. Ainslie had in the origins of the Faith and Order movement. The interpreters are inclined to tell the story with Charles H. Brent, the Episcopal bishop, as the sole founder of Faith and Order. This is an inaccurate chronicle. The initial actions toward this important movement came from two diverse traditions, the Protestant Episcopal Church and the Disciples of Christ. Two men, Charles Brent and Peter Ainslie, who were close friends, shared a common vision of a conference to draw the churches out of centuries of isolation into conference.

Bishop Brent’s participation at the World Missionary Conference at Edinburgh in 1910 convinced him and others that “a similar conference on matters of Faith and Order might be productive of good.” As a result the General Convention of the Protestant Episcopal Church, meeting at Cincinnati in October, 1910, took action. A resolution was unanimously adopted which authorized a commission to work with all other churches “which confess our Lord Jesus Christ as God and Saviour” to set up a world conference to consider “questions touching faith and order.”

Simultaneous Calls

At this point one of the unexplained historical phenomenon of the Faith and Order movement happened. At the very time the Episcopalians were calling for a

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1 Christendom, VI (1941), p. 466.
world conference, the Disciples who were meeting the same days (October, 1910) at Topeka, Kansas, took a similar action, and Peter Ainslie was the architect. Dr. Ainslie was president of the National (now International) Convention at Topeka and delivered his presidential address as a daring challenge to the Disciples to reconsider their original plea for the unity of all Christians and to initiate actions for the realization of a united church. Specifically Dr. Ainslie proposed the formation of a permanent organization whose program would be geared to awaken the churches to the sin of disunity and promote the cause of "Christian union at home and throughout the world until the various Christian bodies are knit together in one organic life."

Following his address, a special session of the Topeka convention created the Council on Christian Union (which in 1916 was renamed the Association for the Promotion of Christian Unity and in 1954 assumed its present structure and title, Council on Christian Unity) with Peter Ainslie elected president. His first act in this office was to send a telegram to greet the Episcopalians in their action and to convey the Disciples' decision to their commission. Also an executive committee of nine men was immediately appointed to carry out the projected aims of the new Council. One of those aims, as Ainslie described them, was "to plan for a conference with other religious bodies relative to Christian union."

Dr. Ainslie later said this action by the Disciples was taken "without any knowledge of what the Episcopalians were doing." These simultaneous calls, however, are intriguing enough to lead us to want to know more about the beginnings of Faith and Order. A great idea was given separately to two great men, but undoubtedly the launching of the movement involved a touch of ieronic collusion between Brent and Ainslie.

Once the Faith and Order movement was in motion Bishop Brent assumed the primary place of leadership. Yet Peter Ainslie always carried major responsibilities. In the spring of 1914 he was one of three American church leaders (along with Congregationalist Newman Smyth and Presbyterian W. H. Roberts) to visit the Free Churches in Great Britain to secure their support for the Faith and Order cause. In 1916 a North American Preparatory Conference was convened at Garden City, Long Island, New York to begin the preliminary study and interpretation of the proposed world conference. Ainslie shared in the planning of the Garden City conference and carried a comprehensive coverage of the proceedings in his journal The Christian Union Quarterly. He also attended a larger preparatory meeting at Geneva in August, 1920, and afterwards represented the Disciples on the Continuation Committee which completed the plans for the world conference.

Ainslie at Lausanne

The First World Conference on Faith and Order gathered at Lausanne, Switzerland, in August, 1927. Peter Ainslie went as a member of the Continuation Committee, not as one of the eight appointed delegates of the Disciples. By this time the breadth of his catholic spirit was looked upon with distrust by many of his denominational brethren. Especially suspect were, on the one hand, his advocacy that different baptismal concepts and practices should be mutually recognized in the Christian fellowship and, on the other hand, the penetrating way he tried to bring the Disciples to see that they, as much as any communion, were a part of the ecumenical problem. But regardless of the status of appointments, Dr. Ainslie was the Disciples' most admired participant and articulate spokesman at Lausanne. In official capacities he led the devotions at an afternoon session, presented the report of the Continuation Committee, and read a paper on the conference's seventh subtheme "The Unity of Christendom and the Relation thereto of Existing Churches." Other prominent ecumenical leaders chosen to

*Ibid., p. 2.
speak on this issue were Archbishop Nathan Söderblom and Bishop A. C. Headlam.

Ainslie's address at Lausanne was one of his best, being prophetic and catholic as well as forceful and concrete. Speaking to issues which deeply reflected the conviction and content of the early Disciples heritage, he remarked how most churches were beginning to see the divisions as "artificial, abnormal, and unspiritual" when compared with the biblical witness, and to understand that "diversity in unity is the spiritual and normal possibility" towards which everyone must work. Then reminiscent of The Last Will and Testament of the Springfield Presbytery he affirmed, "That denomination is most prophetic that is willing to disappear for Christ's sake—to go to its disappearance as deliberately as Christ went to His crucifixion."

The heart of this address and a high mark in Peter Ainslie's ministry came when he made two dramatic proposals which caught many of the Lausanne delegates by surprise. First, he urged the conference to climax its final day with a common celebration of the Lord's Supper, to be presided over by Bishop Brent. This act, he believed, would signify "the equality of all Christians before God" and would symbolize their unity despite the apparent differences and divisions which marked the church's life.

Secondly, Ainslie proposed that "the Churches of the world should form a league or fellowship" in which the spirit of unity experienced at Lausanne could be continued and enlarged. This proposal anticipated not only the idea but several of the characteristics of the later World Council of Churches. In this league or fellowship the churches would have a covenant relation with "each Church holding to all that it has and seeking to contribute something to the divine life that has been released for the growth of mankind toward God." In such a fellowship the churches would have opportunity for greater understanding and cooperation, thereby allowing "the way for growth into unity." In both of these proposals Ainslie was ahead of what was possible ecumenically in his day, but in both instances he threw down the gauntlet at crucial issues that could not be avoided if the churches were sincere in their desire for full unity.

After Lausanne Ainslie served on the Faith and Order Continuation Committee, although he was thereafter disillusioned with the movement's accomplishments. He was particularly anxious that Faith and Order not become merely a theological

(continued on page 37)

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6 Ibid., p. 343.

Granville Walker
To Be Convention Dinner Speaker

Dr. Granville T. Walker, pastor of University Christian Church in Fort Worth, Texas, will speak at the ninth annual International Convention dinner meeting of the Disciples of Christ Historical Society during the St. Louis assembly. The title of his talk will be "Structuring Our Efforts to Serve."

The dinner will be held on Monday, October 16, at the Gateway Hotel at 5:30 P.M. Tickets may be ordered at $4.75 each from the Society.
PETER AINSLIE AND THE YOUNGER MINISTERS

By GEORGE WALKER BUCKNER

Editorial Note: Dr. Buckner, a former editor of World Call (1935-61), served for over nineteen years as Executive Secretary of the Council on Christian Unity, which Peter Ainslie founded as the Council on Christian Union in 1910. Dr. Buckner was a founding member of the National and World Councils of Churches and served on the World Council’s Central Committee for more than thirteen years.

A major contribution of Peter Ainslie’s life, in my opinion, was that made to the thinking of a generation of ministers most of whom were his juniors by some twenty to forty years. It is as one of these that I write.

Ainslie was fifty when I first met him in 1917 in a gathering which, after heated debate, took on the new name “International Convention of Disciples of Christ.” In my first non-student ministry in a small Missouri town, my trip to Kansas City was made possible by a “collection” of something under $30 from town and country members who thought the preacher ought to go to the convention.

From that experience I recall fifty years later much of the program and debates. It is the persons, however, who stand out most vividly. Some, like A. McLean, I had known in my preacher-father’s home and was strangely warmed as I met them again. Peter Ainslie I had not known, though his earlier books were in our home. To meet the man and hear him speak with dignity and conviction and to be touched by his spirit brought to one young minister something he never quite lost. Returning to a church whose giving “for others” had been limited to seasonal offerings, I shared the convention experience with the people and with them set up a unified missions budget including a modest amount for Christian unity.

Similar experiences were shared by other young ministers who were drawn to Ainslie in his prime. Men like Hampton Adams and the Bowen brothers, Kenneth and Hassell, have told me that this was true.

Two Kindred Convictions

Though Peter Ainslie’s life is associated primarily with his brooding, deepening concern for a united church, there were other and kindred convictions which marked him as one of the rare men of his time. Two of these—concern for a warless world and for racial brotherhood—were so linked up with his passion for church unity as to be of one piece. The unity of mankind was what he wanted.

I became aware of the extent of Ainslie’s uncompromising conviction about war when, early in 1922, I traveled along with him halfway across Nebraska in a day coach. As I look back I am amazed at the consideration he gave to a young minister yet in his twenties. He had spoken three times the day before and he must have been very tired, though he talked as if I were the one person he wanted to be with just then. Most of our talk dealt with war.

Ainslie was an original director of the Church Peace Union, founded by Andrew Carnegie. He recalled how this organization met in the early days of World War I to vote on a motion to support the war and
offer to speak in behalf of its moral aims. Only the great Unitarian, Jenkin Lloyd Jones of Chicago's Lincoln Center, and Ainslie spoke and voted against the resolution. At the meeting's end, Jones took his comrade's hand and said, "Well, Ainslie, we're brothers."

Ainslie told me that in his Baltimore church he condemned the war throughout its duration and prayed always for both Germany and America. Eighty Christian Temple boys, he said, were in the services. When they returned, he and the church leaders were troubled by their indifference. Getting a group of them together, he asked if his opposition to the conflict was responsible for their attitude. A spokesman, backed up by others, replied, "No, Mr. Ainslie. We know it was wrong—all that blood and killing. Yet the churches approved it. If it were not for you, we might not come to church at all."

Ainslie's stand on race was the more impressive because it was influenced by his beloved native state of Virginia. His heritage included affection for Negroes and a deep sense of the justice due them. He told me once the story of a trip through Virginia on a crowded Jim Crow car. Forgetting about the law of segregated travel, he motioned to a little Negro girl to take the seat by him. The uproar caused included threats to have this "damn Yankee" put off the train. As the furor grew, the conductor came to explain the law. Ainslie said he was sorry the state had such a law and, raising his voice, asked the conductor if he thought Virginia would honor the memory of Robert E. Lee if he sat there and refused a seat to a little colored girl. The conductor agreed and said he would lose his job before he did anything about it. When the tumult subsided, a passenger wondered aloud "who was the damn Virginian who talked about Robert E. Lee."

The Major Emphasis

The compelling need for the unity of the church was, of course, the major emphasis of Ainslie's ministry. This was his life's motif, the theme to which he kept returning and which gave him his deepest meaning. This is at the heart of the persisting influence he had on so many of the younger ministers of his day. He helped them see their brotherhood as a people with a mission and as untrue to their calling should they ever fail to see themselves as but a tragic fragment of the Church Universal.

To follow Peter Ainslie's career is to sense his tremendous capacity for change and growth. When he founded the Council on Christian Unity in 1910 he did not too much disturb his more legalistic brothers.

(continued on page 37)
Christian Temple of Baltimore observed the hundredth anniversary of Peter Ainslie's birth with a week of worship and fellowship services. Dr. Ainslie was pastor of the Temple from 1904 to 1934.

The celebration began on June 4, when Dwight E. Stevenson, Professor of Homiletics at Lexington Theological Seminary, preached at Sunday morning worship services on "A Man for All Peoples." The theme of that day was "Dr. Ainslie Widening the Horizon of the Disciples." The widow of Dr. Ainslie, Mrs. Mary Ainslie, was guest of honor at this gathering.

"At Home With His Parish"

On Wednesday, June 7, at a fellowship dinner, the congregation heard a message from Peter Ainslie IV (See next page.) Members of the church reminisced around the tables about Dr. Ainslie who founded the Christian Temple on July 24, 1904. The evening's motif was "Dr. Ainslie at Home with His Parish."

The weeklong observance was climaxed with an extraordinary event on June 11. James B. O'Hara, Assistant Pastor at the Roman Catholic Cathedral of Mary Our Queen, preached the sermon at the eleven o'clock service. According to a letter from Frederick W. Helfer, minister of the Temple, this was "the first time in the history of the Roman Catholic Church in the Archdiocese of Baltimore when a Catholic Priest delivered a sermon in a Protestant Pulpit at a regular Sunday stated hour of worship. The theme for the service was "Apostle of Christian Unity—Brother of the Races of Men."

This picture which was taken during the special midweek observance at the Christian Temple, Baltimore, Wednesday evening, June 7 includes from left to right: Dr. Frederick W. Helfer, pastor of Christian Temple since 1946, Mrs. Peter Ainslie III, Peter Ainslie IV, and Mrs. Helfer. Dr. Helfer and Peter IV are holding posters from the special exhibit on Dr. Ainslie's career, prepared by the Christian Temple.

"Peter Ainslie's Dream"

Speaking on "Peter Ainslie's Dream," Father O'Hara noted that Ainslie "dreamed a dream, and worked all his life long to make that dream a reality." The dream was of an ecumenical movement such as exists today.

In connection with the centennial, a booklet of Remembrances of Dr. Peter Ainslie was published by the Christian Temple. Included in the commemorative pamphlet are writings of friends who knew Ainslie personally and loved him greatly. Winfred E. Garrison and H. C. Armstrong contributed messages to the booklet along with others whose lives were greatly influenced by Ainslie.
"THAT YOU MAY GO BEYOND WHERE I HAVE GONE..."

By PETER AINSLIE IV

Editorial Note: The following is the text of the statement made by Peter Ainslie IV at the Christian Temple, June 7, 1967. Mr. Ainslie IV is pastor of the Mount Troy United Church of Christ, Pittsburgh. A graduate of Transylvania College, he holds the Master's degree in Religious Education from Union Theological Seminary, New York City, and the Bachelor of Divinity degree from Andover-Newton Theological School, Newton Centre, Massachusetts.

I am honored and pleased to be with you this evening. I remember well the Temple, when as a boy, I came here so often, and many of your faces are familiar. Also, as a chaplain with the Baltimore Goodwill Industries, I enjoyed speaking at this church. This all brings back fond memories.

You all knew my father in ways different than I. You have told things this evening about him, many of which I was unfamiliar. I was quite young when he died, but I have come to know him through my experiences with you, my mother, and my sister, and I had the advantage unknown to many boys, who lose their fathers, that I could read books he had written.

My father stressed some areas, which were very basic to his life. He believed in Christian unity, for which he was loved and hated. He spoke out for racial justice, which was not so revolutionary as today, but to which he was sensitive, since he was a Southerner and lived among Negroes. He was opposed to war, which he felt was irreconcilable with Christianity.

Rather than to deal with these issues with all their complexities, it might be more worthwhile for us to consider the underlying factors, which provide us common ground, upon which to build where my father left off.

He was alone, and yet not isolated. He wrote that "everybody should have a castle, built so high upon the mountain peaks of the mind that the meaner self cannot climb to its heights... There run occasionally for rest, out of the toil and vexations of life, as well as for a calm look upon the entangled problems of the world."

Often, he had said that every issue, which he faced, was ultimately between God and himself. And many times, he was not only alone, but lonely.

He had a spirit, which was adventurous, creative, and compassionate. He felt that things were accomplished, as Zachariah wrote, "not by might, nor by power, but by my Spirit, says the Lord." Upon this spirit, he wrote that he built the Christian Temple, and it is the same spirit that is shown this evening among you. Indeed, whether I talk with those at Goodwill Industries or Hutzler's, a dentist, or a seminary professor, who knew him, they remember not so much exactly what my father said, as they recall who he was.

The Roman god, Janus, had two faces—one looking backward into the past and the other, looking forward into the future. We may look back to yesterday, but we must go on, just as Dr. Helfer looked when the Temple was downtown, then moved it out here. He built upon the dreams of my father, and he created new dreams. The same challenges face us, as did my father. Perhaps, they differ in emphasis and complexity, but they are ever before us, such as, the Consultation on Church Union, a venture in Christian unity among Protestant denominations; the racial revolution; war in Vietnam and the Middle East; science and technological changes; urbanization; and we could list others.

In this regard, my father wrote on the flyleaf of one of his books, a note to me. It, also, is a legacy not only to me, as his son, but to all of us "that you may go beyond where I have gone in adventuring toward making the world a more decent place in which to live."
AISLIE OBSERVANCE AT BALTIMORE FIRST CHURCH
By HENRY F. SPEIGHT

Editorial Note: Dr. Speight is minister of the First Christian Church in Baltimore where this celebration of the centennial of the birth of Peter Ainslie was held. The author has recently published a paper in observance of the centennial of Dr. Ainslie’s birth.

The Maryland Council of Churches, interested Disciples and friends of Christian unity gathered in a special service of worship in the First Christian Church of Baltimore on June 3 to honor the one hundredth anniversary of the birth of the late Dr. Peter Ainslie.

Those participating in the service were: the Reverend John Walsh, Executive Director of the Commission of Church Unity of Baltimore’s Roman Catholic Archdiocese; the Very Reverend John N. Peabody, Dean of the Cathedral Church of the Incarnation (Episcopal) and President of the Maryland Council of Churches; the Reverend Warren E. Miller, Executive Director of the Brotherhood Pilot House and a minister of the Church of the Brethren; the Reverend Levi B. Miller, Jr., pastor of the Unity Methodist Church; and a group of Disciples ministers including Karey Gee, William Murdock, A. H. Tisdall, Robert Wilkerson, David Pointer, Joseph Porterfield, and Georg Kemp.

“As long ago as 1910, forty years before the modern movement toward church unity began to gather momentum, Dr. Ainslie was working vigorously to bring the different faiths closer together,” so stated Dean Peabody, guest speaker. He continued, “Ainslie understood unity to be the basic nature of God and of His church in Jesus Christ. The unity of the church is a reality and the living, dynamic, creative church of Christ the ultimate fact. The church is the whole body of all those whom the touch of Christ has drawn into the Christian community. I detect a deep sense of urgency in the writing of Dr. Ainslie in at least two major areas: in Christian unity and world peace. These were matters of deep conviction and Ainslie was a prophetic ‘Voice in the Wilderness’ years before there was widespread concern. His activities would be considered usual for a clergyman today but were well in advance of his time.”

Rev. John Walsh stood in the pulpit and spoke warmly and sincerely of the high quality of Dr. Ainslie’s contribution to the ecumenical movement. “He was a friend of our beloved Cardinal Gibbons and an editorial opinion of the time pictured him as exerting for Protestants a leadership comparable to that of Cardinal Gibbons in Catholicism. I note with no little interest that when Dr. Ainslie died, clergymen of different branches of the faith, including a rabbi, were present to share and to pay him tribute, but not a Roman Catholic. I cannot believe this would happen now nor at any point since Pope John XXIII.” He continued, “truth struggles to find her prophets and the free and unafraid make possible the advance of truth. Truth found in Dr. Ainslie a prophet, a servant, a seeker, a friend, long before it was an acceptable venture and it is proper and in very good taste that we gather this day to remember

Among the participants in the Ainslie anniversary observance were (left to right): Henry F. Speight, minister of the host church, Warren E. Miller, Executive Director of the Brotherhood Pilot House, and Father John Walsh, Executive Director of the Roman Catholic Commission of Church Unity in the Baltimore Archdiocese.
and pay tribute."

Rev. Levi Miller, Jr., leading Negro clergyman whose father was baptized by Dr. Ainslie, prayed, "... and may we prove ourselves worthy, O God, in our efforts to bring order out of chaos, peace to the world and a recognition of the unity of Thy Body. We give Thee our sincere gratitude for him, our friend, Dr. Ainslie, who in life and death left us a high and noble challenge."

At the close of the service of worship a reception was held in the Social Hall with Mrs. Gordon L. Bowles, President of the Christian Women's Fellowship and Mrs. Arlie K. Morgan, President of the United Church Women of Baltimore in charge. The Ainslie library on Christian unity was on display, as were articles and personal letters signed by Dr. Ainslie. Several pictures of world conferences in which Dr. Ainslie participated were on loan for the occasion. Mrs. Ainslie attended the service and reception. She was presented a corsage for the occasion by the members of the First Christian Church.

At the close of a Disciple meeting in which Dr. Ainslie tried vigorously to get greater support for cooperative efforts but was rebuffed, he wrote, "I do not know what my efforts are worth. Perhaps another generation may profit by my pain."

Peter Ainslie and the Younger Ministers
(continued from page 33)

But soon they sensed his threat to the narrow ways they prized. They feared the strange, new paths to which they felt he pointed.

He spoke of the scandal of disunity. That was well until he said our own fellowship shared the blame. This they did not like. They mistrusted his call for cooperation, as in the Federal Council of Churches, though this was never a central concern with him. He was after something more basic: recognition of "the equality of all Christians before God." He wanted all barriers down—closed communion, the historic episcopacy and rebaptism of Christians moving from one denomination to another. When, in 1924, his congregation opened its fellowship to all Christians regardless of the form of their earlier baptism, the storm descended upon him. It left him in his last years a leader rejected by many of the brotherhood he loved.

But Peter Ainslie had set in motion something none could stop. He had helped create an atmosphere which would usher in an age men would call "ecumenical." The younger men of his own and other communions whose lives he touched helped bring about changes he did not live to see. In some manner they drew strength from the qualities which made this man great. Among them were his complete commitment, his honesty and his ability to change course abruptly, his ready acceptance of criticism, his generous judgment of his fellows, his unsurpassed courage and his superb calm in the face of the storm.

Peter Ainslie and Faith and Order
(continued from page 31)

discussion forum, but press to bring new relationships among the churches. To this end he tried to influence the direction of Faith and Order until his death in 1934, three years before the Second World Conference at Edinburgh.

The place of Peter Ainslie is solidly etched in the annals of the ecumenical movement. His contribution to the beginnings of the Faith and Order movement are indicative of a life fully committed to the unity of Christ's body, and his willingness even at personal sacrifice to seek the goal of a united church. The vigor and conviction of his prophetic witness are still vitally needed by his communion, the Disciples of Christ, and by all communities of faith.
Peter Ainslie, 1867-1934 . . . Works by and about.

To even list the writings of Peter Ainslie is a monumental task. How one man could write all of the following works within an already crowded schedule and encompass such a variety of topics within his publications is astonishing. His primary concern, of course, was Christian unity.

Excluded from this basic bibliography are works where Ainslie was merely a contributor and magazine articles by and about him.

Works by Ainslie


Dios y yo. [Buenos Aires: 1914]


Another edition was published by the Association for the Promotion of Christian Unity.


Reprinted many times by various publishers.


Reprinted many times.

How to Train the Devotional Life. St. Louis: Christian Board of Publication [n. d.] (New Standard Teacher Training Course)


Another edition has 132 pages.

Introduction to the Study of the Bible; Being the Outline of a Full Course of Bible Study, including a System of Marking the Bible. Baltimore: Temple Seminary Press, ©1910. 71 p.


Reprinted many times.


Scourge of Militarism. New York: Church Peace Union, 1915. 10 p. (Church and International Peace, 3)


Works of Joint Authorship


Works Edited by Ainslie

Christian Tribune. v. 1-6; May 1894-May 3, 1900.

The Christian Union Quarterly. v. 1-24, no. 2; July 1911-April 1935.

Works about Ainslie


The one hundredth anniversary of the birth of Peter Ainslie was marked on June 3 with a special service of worship at the First Christian Church in Baltimore. Mrs. Ainslie is seen here looking at a picture of the Universal Christian Conference on Life and Work at Stockholm in 1925 which she attended with Dr. Ainslie. Dr. Henry F. Speight holds the picture as the Very Reverend John N. Peabody looks on. For stories of special observances see pages 34-37.

DCHS passed the one thousand mark in individual memberships in late June. A full story on the Society’s rapidly growing membership will appear in the October issue of DISCIPLIANA.
You are cordially invited to attend
the
Forrest F. Reed Lectures
of
THE DISCIPLES OF CHRIST HISTORICAL SOCIETY
NASHVILLE, TENNESSEE

Monday, November 6, and Tuesday, November 7, 1967

Three lectures on the subject

"SERVANTS NOT FOR HIRE—
Emerging Concepts of the Christian Ministry
in the Campbell-Stone Movement"

Lecturer

DR. WILLIAM MARTIN SMITH
Vice President, Pension Fund
of Christian Churches

The Forrest F. Reed Lectureship was established October 3, 1964. It is held annually in the
Thomas W. Phillips Memorial, Nashville. For a listing of Dr. Smith's three lectures and the
time of their delivery please turn to page 56.
A Response

By PETER AINSLIE IV

I would like to express my appreciation to you and the editorial staff of Discipliana for the very fine articles about my father.

The articles portrayed the signal marks of his career and related very well to the modern history of the Disciples and the larger ecumenical movement.

However, I was a little disturbed about one section by Dr. George G. Beazley, Jr., which stated that "one is surprised to find (Ainslie) saying many things we are saying today in the Consultation on Church Union, less naively than Ainslie, we hope..." He went on to say that my father "often... did not include appreciation for... theological insights, for Ainslie was a 'feeler' far more than a thinker." This leaves the general impression that he was a sentimentalist, a dreamer.

From reading my father's writings, I gather that he felt as many of my colleagues, and I that so much of what is taught as "theology" by institutional Christianity is foreign to the crying needs of mankind, both individually and collectively. His position against war, for racial justice, better housing, the ecumenical movement, The Christian Union Quarterly, anti-Nazism, the use of prayer and worship, and other areas of concern required deep and relevant thought, as well as feeling. Indeed, all men have a theology; his was alive and vital!

The challenge still remains before us to find the proper balance in Christianity toward what is necessary and what is irrelevant. My father's life and thought pointed in that direction.

(This comment comes in response to our July 1967 issue which was given entirely to the recognition of the centennial of the birth of Peter Ainslie.)
MEMORIAL FUND HONORING MRS. JOHN ROGERS ESTABLISHED IN THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

A major memorial fund in the Disciples of Christ Historical Foundation has been established in honor of Hazel Mallory Beattie Rogers by her husband, John Rogers of Tulsa, Oklahoma. Mrs. Rogers died in Tulsa August 8, 1966. Mr. Rogers established the fund with a contribution of $2500.

Hazel Mallory Beattie Rogers

Mrs. Rogers, who was widely known as a Disciples laywoman, was a member of the First Christian Church in Tulsa, where with her husband she shared an association of forty-five years. In addition to her numerous local activities, Mrs. Rogers took part in church, literary, and historical circles on a national level. She was a member of the National Program Planning Committee of the Christian Women’s Fellowship in 1951. Her report of the first Quadrennial Assembly of the Christian Women’s Fellowship held on the campus of Purdue University in 1957, was carried in the pages of the Christian Evangelist and is a primary entry in the Quadrennial’s historical record.

Following her husband’s presidency of the International Convention of Christian Churches which occurred in 1957, she was hostess at an annual convention dinner which she and Mr. Rogers gave in honor of all past presidents and their wives. The event became one of the famed traditions of the International Convention.

In an historic ceremony at the dinner held in Miami Beach in 1963, Mr. and Mrs. Rogers turned over to the Society the fascinating and heart warming correspondence dealing with invitations and responses which they received in connection with these annual dinners. The correspondence has been placed in the Society’s archives for permanent preservation.

Author of Note

An author of note, Mrs. Rogers wrote and published a scholarly history of her family dealing with the eight ancestral lines represented. The book is of unique significance to Disciple scholars for it traces the considerable contribution these families made in the establishment and early development of the Presbyterian and Christian Churches in Scotland, Ireland, Pennsylvania, Virginia and Missouri. Mrs. Rogers was a native of Dover, Missouri and a fifth generation Disciple.

In 1953, Mrs. Rogers wrote the book The Making of the Old and New Testaments—a Historical Study. A specially inscribed copy of this book bearing the signatures of all the persons attending the annual president’s dinner in Miami Beach, fifty-two persons in all, is a cherished item in the Society’s archives.

Mrs. Rogers received her undergraduate degree from the University of Oklahoma, where she earned membership in Phi Beta Kappa. She held the Master of Arts degree from the University of Arizona. The Rogers’ son, John Rogers, Jr., is a commercial artist. He and his wife reside in Dallas where they are members of the East Dallas Christian Church. Mrs. Rogers was DCHS Life Member Number Sixty.
PIONEER DISCIPLE: WILLIAM T. MAJOR

By JOHN D. TREFZGER

Editorial Note: Dr. Trefzger has been minister of the First Christian Church in Bloomington, Illinois since 1958. A graduate of Lexington Theological Seminary, he was president of the 1967 Illinois Disciples of Christ Convention. Eureka College honored him with an honorary Doctor of Divinity degree in 1965.

This year marks two anniversaries in the First Christian Church of Bloomington, Illinois, involving William Trabue Major, the congregation's founder and patriarch. It was in 1837 that this newcomer to Bloomington opened the living room of his home at the southwest corner of Front and East Streets to those who would establish a Christian Church. While the congregation is observing its 130th Birthday, it is also observing the centennial of the death of this pioneer Disciple.

I.

William T. Major came from rugged pioneer stock. His grandfather, John Major, Sr., had been a member of the patriot army in the Revolutionary War that had both suffered at Valley Forge as well as celebrated victory at Yorktown. Before leaving the Colony of Virginia, Governor Patrick Henry granted John Major a patent to 1,000 acres of land in Kentucky, near the "junction of north and south Elkhorn Creeks, on the waters of Dry Run." This area is now in Franklin County. Here John Major sought to develop a plantation similar to the one which he had left behind in Virginia.

It is not surprising, therefore, that from this hearty stock would come one, William T. Major, a man of firm conviction and decision. William was born on March 1, 1790, about three miles from Frankfort, Kentucky. He was the eldest of a family of six children. Early in his life he had begun the study of law and attended Georgetown College in Kentucky. For reasons of poor health, however, his physician advised him to seek another vocation.

On February 18, 1812, at the age of twenty-two years, he married Miss Margaret Shipp (1792-1882) in Bourbon County, Kentucky. Their nine children born between the years 1813 and 1831 all grew to adulthood. Three of their four sons became physicians.

As a young man, Major had been affiliated with the Baptist Church, but in 1830 he identified with the Christian Church movement under the leadership of Barton W. Stone. Throughout his life he maintained that "the Bible alone should be the rule of faith."

William Major and his three brothers, Benjamin, Joseph, and Chastine, had inherited plantations in Kentucky from their father, and were each large slave holders. In 1834 the four brothers decided to sell their plantations and to move to "free soil." Joseph freed all of his slaves, paid the passage for those who wished to go to Liberia, and supported his older slaves.
until they became self-sustaining. It is reputed that William sold his slaves to friends whom he knew would give them good homes. Chastine sold his slaves to the highest bidders!

In 1835 William T. Major sold his Kentucky inheritance, and journeyed to the new state of Illinois. He settled in Bloomington, whose population was less than 300, eight years before it was to be organized as a town. He brought with him three of his former slaves, Joe, Tip, and Rose, to work for his family. His granddaughter, Eugenia Jones Hunt, writing about the Major’s move to Bloomington said that “he bought the largest house in Bloomington—a two-room frame building” (at the southwest corner of Front and East Streets.) On his return to Kentucky, his family plied him with many questions. He would reply to their queries: “Girls, I bought the largest house in Bloomington!”

The Major’s exodus from Kentucky was remembered as being a spectacular one. All nine of their children, whose ages ranged from four years to twenty-two, made the trip with the liberated slaves in covered wagons carrying their household furniture, including a Chickering piano. The sons on horseback led the caravan, steering them over the unbroken prairies and wilderness. The parents and the daughters followed in their old-fashioned coaches with folding steps. Life in Illinois opened new doors of opportunity.

The Christian Church, organized in the Major parlor, began with a strong nucleus of thirteen charter members, and quickly outgrew their meeting facilities. In 1840, under his guiding hand and by his generous financial aid, a small, white frame church building was built on the lot directly behind his home on the west side of East Street between Front and Grove. William T. Major not only led the congregation in prayer meetings, but frequently filled the pulpit as preacher and baptized new converts to the faith. He contended for the unity of all Christians in the spirit of the church of New Testament times. He was well-known in the community simply as “Elder” Major.

II.

William T. Major was not only a faithful churchman and an ardent businessman, but he also made many contributions in the life of the Bloomington community as a

civic leader and as a proponent of universal education. In 1852, on the site of his original home in Bloomington, William Major constructed a three story building whose top floor, "Major's Hall" was the first public hall in Bloomington. The brick building, a fine building for its day, stood at the corner of Front and East Streets. It became a famous landmark because of the eloquent, but "lost speech" made by Abraham Lincoln on May 29, 1856, at the Anti-Nebraska Convention. A fire on the night of November 18, 1872, swept through the third story and completely destroyed the Hall. However, the remaining two-story building continued to be used and was known as "Major's Hall" until it was razed to make way for a public parking lot in 1959. A memorial has been erected at this corner noting that this was the site of Major’s Hall. It is interesting to note that in the Freeport Debate with Stephen Douglas on August 27, 1858, that Lincoln said: "I have supposed myself, since the organization of the Republican Party at Bloomington, in May, 1856, bound as a party man."

It is fascinating to read the account of the Anti-Nebraska Convention from the unpublished book by Major's granddaughter, Eugenia Jones Hunt:

The Anti-Nebraska State Convention (alias Republican State Convention) was held in Bloomington, Illinois, in my Grandfather William T. Major's Hall on May 29, 1856. The Republicans kept in abeyance their project to resolve the called convention into a Republican State Convention. . . . Abraham Lincoln was vociferously called to be their leader. The feature of the gathering was what is known as the "Lost Speech."

Mr. Lincoln spoke to a packed crowd from the stage. Some enthusiasts, eager to get in the Hall, scaled the wall, hoping to push through the third story windows. One young man, whom I knew, (I used to dance with him in that Hall) tried to get in by scaling the wall; and seeing a friend on a window-sill, called to him: 'Give me a leg.' He got in, and later
wrote a glowing account of Lincoln’s speech and the new-born party in Major’s Hall. This building passed from the possession of my family soon after the death of my Grandfather in 1867.

In memory of that “Lost Speech” of Lincoln’s, photographs and sketches of William T. Major’s Hall in Bloomington, Illinois, are filed in the Division of Fine Arts of the Library of Congress.

With a great influx of new settlers in the early 1850’s, William T. Major did very well in the real estate business. He was never labeled as a speculator, but his investments in rich McLean County farm land that he was able to buy at $1.25 to $5.00 per acre paid off handsomely. He was a good Christian steward, and shared his income generously. In 1856 he led the growing Christian Church congregation in purchasing a new site at Jefferson and West (Roosevelt) Streets for a boom price of $1,500 in gold! An $8,000 brick church was dedicated at this new location on January 1, 1857, with Professor Charles Louis Loos, then of Ohio, dedicating the new building. By now Bloomington boasted a population of five thousand people and claimed to be the third largest city in Illinois!

William T. Major was a strong believer in education. In 1855 he gave $1,000 to the newly-chartered co-educational Eureka College, enabling the first building to be erected on the campus—which by the way, is still standing today in excellent condition and in full use! He also supported Butler College in Indianapolis and Bethany College in West Virginia. Mindful of the fact that girls did not have the same educational opportunities as boys in that day, it is not surprising that William T. Major was instrumental in founding a preparatory school for young women in the Bloomington community. In 1856 he built, furnished, and staffed a four-story school at the north end of Madison Street at a cost estimated at $20,000. The school was called Major’s Seminary (or college). For a time the Christian Church in Bloomington endeavored to operate the school, but found the task financially impossible with the reorganization of the public high school for both boys and girls in the Bloomington community in July, 1858. The founder insisted that every girl be instructed in the Christian faith “according to the Scriptures”—and that no one be charged more than $4.00 per week! After the death of William T. Major, the Christian Church turned the building back to the heirs of the Major Family, who in turn gave the building to Illinois Wesleyan University. While the building was torn down many years ago, the street it was on still bears the name of Seminary.

III.

Between the years 1850 and 1858, Alexander Campbell records some six visits that he made to the Bloomington area. Mr. E. W. Bakewell, a brother-in-law of Alexander Campbell lived in the Bloomington area and was a member of the Christian Church. A deed in the historical records of the First Christian Church indicates that Mr. and Mrs. William T. Major sold eighty acres of farm land north of Bloomington to Alexander Campbell in 1840.

The Church founded and nurtured by Major was not without its problems. As early as 1851 there appears to have been dissension in the Christian Church of Bloomington. A “Circular” addressed to the sister congregations throughout the state from “the Congregation of Jesus Christ at Bloomington,” dated June 6, 1851, opens with the following sentence: “Dear Brethren: It becomes our painful duty to inform you that we have been under the disagreeable necessity of excluding two of the members of this church, vis: W. T. Major and E. W. Bakewell for insubordination and contempt of the authority of this congregation, and also for other charges preferred against them.” This circular was signed by W.F.M. Arny, Daniel J. Combs, and Joseph Short as a committee with P. G. Young as evangelist and elder.

As a result, Henry D. Palmer and John C. Jones mailed a letter from Washington, Illinois to twelve congregations:

“Washington, Ill., July 5th, 1861”

“Dear Brother: Having been advised by Elder Wm. T. Major of Bloomington McLean County Ill’s that difficulties of a very serious nature are now distracting and
dividing the disciples at that place making it necessary to call again a committee that met in Bloomington some three years since comprising delegates from ten different congregations in order to make another effort to adjust said difficulties.

“As chairman and secretary of said committee we have concluded to do so, and have issued notices to the original twelve (12) churches invited as aforesaid to meet at Bloomington on Saturday the 30th of August next in order to make the effort. We are anxious to have all the aid and advice that are available on said occasion. We apprehend that principles are involved if not settled at Bloomington may spread and disturb the peace and harmony of all the congregations in the state, more or less. We therefore earnestly solicit you to be present on said occasion. Your age, experience and standing in the Christian Church make it particularly desirable that you should be and in order to make it suit you and others we have fixed this time, the week previous to the State Meeting at Walnut Grove. A little trouble at the time aforesaid may by the blessing of God not only save the congregation at Bloomington; best prevent the long train of evils so much to be deprecated and so blighting to the cause of truth. Yours in the Bonds of Christian affection,

(S) Henry D. Palmer (S) John C. Jones

"NB.12 Churches were originally invited. Delegates from ten were in attendance 2 being prevented by high waters. The same 12 have again been invited. We would also say that owing to efforts that were being made by W. T. Major, Jr. that this letter has not sooner been mailed”.

So far no correspondence nor written records have been found indicating the exact nature of the problem in the Bloomington congregation. There is some evidence to indicate that the dissension in the congregation resulted in a split, one portion of the congregation under the continued leadership of William T. Major purchasing the land at West (now Roosevelt) and Jefferson Streets and erecting the new building in 1856. The rump group lasted no longer than six years, as in September 1862, the Christian Church building on East Street was rented to the German (now Trinity) Lutheran Church. In April of 1863, the German Lutheran Church purchased the original Christian Church building for $250, and moved it to the corner of Madison and Olive Streets in Bloomington. Additional evidence that the congregation may have suffered a split can be seen in an article in The Daily Pantagraph in 1890 at the time of the dedication of the second church building at West and Jefferson Streets in that it lists the “charter members” of the 1857 Congregation.

On the lighter side we note that the organ in the new church of 1856 caused its share of problems. Mrs. Hunt recalls that one woman tried to push the new organ out of the balcony “because the Lord should not be worshipped with ‘Hollow Sticks!’”

IV.

The Major Family knew the young prairie lawyer, Abraham Lincoln, who was only five years older than Judith, their second child. When asked what it was like to dance with Lincoln, she replied, “Mr. Lincoln wasn’t what you would call a graceful man on the floor, but when he took my arm I knew a real man had hold of me!”

Not much has been preserved for us about William T. Major’s personality. Perhaps the best description is found in Duis’ sketches of early McLean County settlers:

As to personal appearance Elder Major was a little above the medium height; his hair was gray, almost white. His countenance wore the expression of a saint. He was always ready with a kind word and a smile; and always willing to succor the distressed.

The public-spirited William Major never ceased to be a faithful steward and laborer for the Christian Church. The entire Bloom-

(continued on page 52)

1. From files of Disciples of Christ Historical Society, Nashville, Tenn.

1. From Interview by Edgar DeWitt Jones about 1908.

2. E. Duis, Good Old Times in McLean County, 1874, p. 290.
Hugh M. Riley Re-elected Chairman

DCHS Board of Trustees

Hugh M. Riley, pastor of the Douglass Boulevard Christian Church, Louisville, Kentucky, has been re-elected chairman of the Board of Trustees of the Disciples of Christ Historical Society. His selection, and that of other officers and members of the Executive Committee has been announced by Roscoe M. Pierson, chairman of the 1967 DCHS Nominating Committee, under whose supervision the Society’s mail ballot to its membership was conducted. Dr. Riley’s new term of office began July 1.

Other officers of the board are as follows: vice-chairman, Howard E. Short, St. Louis; secretary, Roscoe M. Pierson, Lexington, Kentucky; treasurer, William F. Greenwood, Nashville, Tennessee. Each has been returned to the office by vote of the Society membership.

The above officers and Harry M. Davis, Lexington, Kentucky; John E. Hurt, Martinsville, Indiana, and Forrest F. Reed, Nashville, comprise the newly elected Executive Committee.

Members of the Nominating Committee, besides Chairman Pierson, were John E. Hurt, Martinsville, Indiana and Eva Jean Wrather, Nashville.
DISCIPLES AND THE CHURCH UNIVERSAL—A REVIEW

By George Earle Owen

Editorial Note: Dr. Owen is chairman of the Commission on Cooperative Policy and Practice, which seeks to implement common concerns through coordination of all groups within the Brotherhood. He has served in the United Christian Missionary Society for over twenty-five years and is now Executive Chairman of its Division of General Departments.

Increasingly we are coming to appreciate the role of the Disciples of Christ Historical Society as interpreter as well as recorder of the life and history of our Brotherhood and the movement for Christian unity out of which it came. The Forrest F. Reed Lectures highlight this anew. Dr. Wm. Barnett Blakemore began the series with his most helpful review of Disciple ecclesiology in relation to the Church universal.

The second series of lectures continues this study, probing three concepts of the Church, which have resulted in three structured forms identified as: the Churches of Christ, the Christian Churches associated with the North American Christian Convention, and the Christian Church (Disciples of Christ.)

Path to a Dead End

In some respects the most interesting lecture and one of the clearest is the one by Dr. David Edwin Harrell, Jr. This is the "absolute" restorationist approach to Christian unity, namely, the duplication of the ancient order of the Church. The assumptions are—the Church was given a blueprint of what it was to be like, to be re-duplicated by every succeeding generation; that one can sweep away nineteen centuries of history and development and literally restore the model New Testament Church; and this model can be discerned clearly in the New Testament.

Dr. Harrell explains his point of view. He accepts the "double truth" concept, clearly separating reason from revelation and the pragmatic from the spiritual. There is a literal approach to the Bible:

I mean by that simply that I believe in a literal and narrow interpretation of the Bible as the Word of God. My aim is the exact restoration of the ancient order of things. It is an article of my faith that the Bible should be, can be, and is literally understandable and that it should lead all men to the same conclusions.

One appreciates the candor of Dr. Harrell, but certain questions arise. How can one who has been exposed to the historical research approach and to Biblical scholarship accept a literal interpretation of the Bible? How can one who claims objectivity in research study Church history and seemingly be oblivious to the historical nature and development of the Christian Church?

The writer speaks of the cult of humility central in the thought of the modern conservative. Most people find this cult exclusive, sectarian, insulated, literal, and arrogant—("I am right and you are wrong")

rather than humble. Lest the reviewer be misunderstood let Dr. Harrell speak:

I believe that the individual who rejects the truth which is clear to me will be lost. That is where my faith leads me and I would not try to avoid the conclusion.

There are a number of vulnerable aspects to this lecture. There is the fear of exposure to what others think. The peculiar people want to be "peculiar people." The way to Christian unity is to become peculiar like they are. In the quest for a United Church this is a dead end approach. The Churches of Christ are obviously separatists which say to all the rest of the Christian world—if you want Christian unity come and join us. Such an approach lacks the kind of love, tolerance, understanding, humility, brotherhood and mutuality which are essential elements in the quest for Christian unity, the unity of all Christians into the Body of Christ. The contribution of the Churches of Christ to the ecumenical movement and toward the Church universal, Dr. Harrell is frank to say, is nothing.

Path to Separation

The choice of Dr. Robert O. Fife for this series of lectures was a happy one. Dr. Fife represents a limited but growing number of the Christian Churches (Independents) and their ministry. The word Independents is not used in a pejorative but descriptive sense. While Dr. Fife still identifies himself with the restoration movement his lecture does not reflect arrogance, legalism, or literalism. There is a spirit of love, humility and a desire to understand the position of others.

Dr. Harrell has said reconciliation with the rest of the Christian world is impossible. Dr. Fife pleads for some reconciliation and mourns the separation of Christian brethren.

Dr. Fife rejects the old idea of restorationism in terms of a blueprint, and interprets restoration as fellowship and relationships apart from institutional manifestations. The unity Dr. Fife seeks does not lead to a United Church.

The basic weakness of the revised restoration approach is its limitation of the Church to its congregational manifestation. Dr. Fife, like most Christian Church (Independents) representatives, overlooks the Church’s historical, developmental manifestations which may find expression in congregations, parishes, national churches and at district, state, national and world levels. One can agree that the primary manifestation of the Church’s ecumenical nature is at the congregational level, but this unity cannot be limited to fellowships and congregations. Unity may manifest itself institutionally.

Dr. Fife’s suggested approach fears openness with other church bodies, a fear of anything that would lead to Church union. Coupled with this is a suspicion of the institutional church. This also leads to a separation, nonparticipation in the ecumenical life of the Church and to a modified kind of isolation.

The Path to a United Church

The path chosen by the Churches of Christ leads to a dead end so far as Christian unity is concerned. The path of the Christian Churches (Independents) leads to separation. The path the Disciples of Christ have chosen through consultation and cooperation with other communions leads to a United Church, or certainly in that direction.

Each path is characterized by an approach. The approach of the Churches of Christ is complete separation from the rest of the Christian world: join with no one. The Christian Church (Independents) approach is still a separation, albeit sad and
modified: come join us. The approach of the Christian Church (Disciples of Christ) is mutuality: let us join with others in finding and expressing our given unity in Christ.

Witness and receptivity, sharing and learning, mutual strengthening in not out of the larger Christian fellowship—what a different approach to the Church universal! How fortunate the Disciples of Christ are to have such an able and articulate representative of this approach. Dr. Ronald E. Osborn is recognized in the ecumenical world as well as among the Disciples of Christ as a competent Church historian, theologian, and churchman.

This lecture, grounded in the Scriptures, is a call to restore the apostolic principle and practice of mutuality—"that we may be mutually encouraged by each other's faith, both yours and mine"—Rom. 1:12. This approach moves from "my gift" to "our gifts," from isolation or separation to trust and cooperation, and hopefully to a United Church in the Body of Christ. It manifests the interdependent nature of the Church, the fact that in our mutual strengthening we recognize our mutual weaknesses. In the interacting fellowship of loving and tolerating one another there is little room for presumption, suspicion, or separation.

The apostolic principle of mutuality is lucidly expounded as a part of the ancient order. It goes beyond and supplements the evangelistic principle of witness. Mutuality requires, as Dr. Osborn points out, a high degree of spiritual maturity. The apostle Paul advocated and exemplified this spirit and approach. The exposition of this Biblical concept is a significant contribution that Dr. Osborn makes. He indicates that in our Disciple history we have moved from the evangelistic witness to apostolic mutuality, and are endeavoring to convey this spirit into our consultations for Church Union. The path of mutual strengthening leads toward the Church universal.

The lectures end on this hopeful, helpful note of mutual concern, dialogue, openness, acceptance of one another, giving and receiving from one another, brotherhood and Christian love. They deserve a wide reading especially among the three groups represented.

Pioneer Disciple:
William T. Major
(continued from page 48)

lincoln community mourned his passing on January 11, 1867. A century later his convictions relating to slavery have a prophetic ring: "I believe slavery the most terrible curse to America."

Through the earnest devotion and dedication of William T. Major the Christian Church continues to make a strong witness in Central Illinois. The bronze plaque in the new dining room of First Christian Church of Bloomington, known as Major Hall, says: "In memory of William Trabue Major (1790-1867) Pioneering businessman, active foe of slavery, dedicated builder for church, college, and community." The epitaph on the obelisk which marks his grave in Evergreen Cemetery in Bloomington states it more simply:

"Here lies a Christian."

SOUTH CAROLINA DISCIPLES OF CHRIST—A HISTORY
A REVIEW
By LOUIS COCHRAN

Editorial Note: Dr. Cochran is author of the popular The Fool of God and Raccoon John Smith. A trustee of the Society, he is currently at work on a comprehensive history of the Disciples of Christ.

Over twenty years ago I purchased a copy of that classic, and still the outstanding biography of Barton Warren Stone, by Charles Crossfield Ware, then as now residing in Wilson, North Carolina; and published in 1932 by the Bethany Press of St. Louis. Since that rewarding occasion, Dr. Ware has gone into the field of state church histories with equally happy results. His latest is a history of the Disciples of Christ in South Carolina which carries with it all the fascination of history; and the readability of a fine novel. The author warns us that “It was mine to know it [South Carolina] . . . from Parris Island to Pickens, and from Myrtle Beach to Mountain Rest;”* and he spares us nothing. And rightly so! Dr. Ware tells us in his “Foreword” that: “Some Disciples evangelists of high repute may look back upon South Carolina as a kind of Capernaum,” and as reference mentions Luke 10:15, which reads: “And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell” Dr. Ware completely, and justly, exonerates South Carolina from such opprobrium; and makes us eager to hear more of our Brotherhood in in the Palmetto State. As he so justly remarks: “Since when has the validity of any given cause rested merely upon quantitative numbers gained thereto?”

And it is a fascinating record extending from the origins of our Separate Baptist heritage, on which Dr. Ware is our great authority unto the present day. Since the establishment of the First Christian Church (Disciples) at Evergreen, South Carolina, with ten members on the Lord’s Day, April 3, 1831, the church has flourished as the green bay tree, and as the author so succinctly says . . . “these Palmetto Christians have done well their proportional part.”


Dr. C. C. Ware (left) became DCHS Life Member No. 279 on April 22. The certificate was presented by Dr. William O. Paulsell as a part of the General Assembly of the North Carolina Churches. The membership came as a gift from a number of friends.

Alexander Campbell first visited the state in the late 1830’s; and preached during an extended tour in 1838 at such places as Greenville, Anderson, Abbeville Courthouse, Antioch, Evergreen, and many other places. Wherever he spoke he commanded great crowds, and gave the church an impetus which has never been overestimated. The author gives us a compelling chapter on “Evangelism Escalated”; the State Conventions, the Press, etc., and a brief history of the state congregations. Dr. Ware was (continued on page 55)
NEW LIFE PATRONS
20. Rogers, John, Tulsa, Okla.
21. Garrison, Dr. W. E., Houston, Tex. (given in his honor)

NEW LIFE MEMBERS
267. Bennett, Miss Rexie E., Los Angeles, Calif.
268. Williams, Marvin D., Jr., Nashville, Tenn. (given in his honor)
269. Eubank, W. T., Nashville, Tenn.
270. Ware, Dr. C. C., Wilson, N. C. (given in his honor)
271. Pennybacker, Dr. Albert M., Shaker Heights, Ohio (given in his honor)
272. See, Dr. Frank Edmund, Tulsa, Okla. (given in his honor)
273. Marsh, Dr. Luman F., Tulsa, Okla. (given in his honor)
274. Kauffman, Dr. H. Myron, Richmond, Va. (given in his honor)
276. Willis, Miss Eunie B., Northville, Mich. (given in her honor)
278. Wolfe, Dr. Irving W., Nashville, Tenn.
279. Harker, Mrs. Christine, Houston, Tex. (given in her honor)
280. Moffett, Mrs. Janet McHale, Houston, Tex. (given in her honor)
281. Moffett, Dr. J. Robert, Houston, Tex. (given in his honor)
282. Paddock, Miss Margaret E., Greenwood, Ind.

NEW ANNUAL MEMBERS
Akins, Mrs. R. H., Austin, Tex.
Baggett, Jim, Nashville, Tenn.
Baker, Miss Mary Ruth, Houston, Tex.
Ball, Mrs. C. E., Naples, Fla.
Baltzell, Mrs. Victor, Louisville, Ky.
Baucom, Charles Van, New York, Neb.
Baxter, Dr. Batsell Barrett, Nashville, Tenn.
Boling, Benny C., Council Bluffs, Iowa
Bragg, Joseph H., Nashville, Tenn.
Brown, Tom J., Houston, Tex.
Bryant, Mrs. Elmer D., Salem, Wis.
Burruss, Lewis R., Nashville, Tenn.
Bush, Mrs. A. J., Dallas, Tex.
Butler, Mrs. Burt, Chillicothe, Mo.
Cardiff, Mrs. Irma, Dallas, Tex.
Carl, C. Alan, Nashville, Tenn.
Carroll, Thomas W., Malibu, Calif.
Chandler, Mrs. William T., Columbus, Ga.
Christmas, Mrs. Elizabeth, Nashville, Tenn.
Cole, O. Ivan, Arlington Heights, Ill.
Conner, Miss Lola B., Indianapolis, Ind.
Connor, W. M., Houston, Tex.
Corey, John P., Sacramento, Calif.
Couch, Robert L., Tullahoma, Tenn.
Cox, Miss Ann Spencer, Baldwin, Miss.
Cox, Mrs. Perry Mose, Bartlett, Tex.
Darlington, Mrs. Frank, Austin, Tex.
Douglas, Miss Erwin Ann, Nashville, Tenn.
Driskell, Miss Gwendolyn, Opelika, Ala.
Dye, Miss Ella A., Bloomfield, Conn.
Dye, Miss Polly C., Los Angeles, Calif.
Earwood, Donald R., Montgomery, Ala.
Edwards, Mrs. Winston, Austin, Tex.
Elsam, Miss Ruby, Kane, Ill.
Ferguson, Clifton, Houston, Tex.
Fowler, Mrs. Newton B., Decatur, Ga.
Garrett, M. Truett, Jr., Houston, Tex.
Glenn, Robert, Leesville, La.
Goldthwaite, Mrs. Howard, Houston, Tex.
Greenwood, Mrs. William F., Nashville, Tenn.
Grimm, Robert A., Nashville, Tenn.
Haile, Mrs. Elster, Belmont, Calif.
South Carolina Disciples

(continued from page 53)

requested by the State Executive Board of the South Carolina Missionary Convention to author this history in November 1965; and right well has he fulfilled his commission! The book is handsomely printed, and bound; published by the Christian Churches of South Carolina (Charleston, South Carolina) in 1967; and illustrated with many fine photographs of pioneer churches, and leaders; as well as of more current events and places!

This is a book which every student of church history, irrespective of denomination, should have upon his book shelves; and should read! Bravo, Dr. Ware!
1967 FORREST F. REED LECTURES
THOMAS W. PHILLIPS MEMORIAL

SERVANTS NOT FOR HIRE—
Emerging Concepts of the Christian Ministry
In the Campbell-Stone Movement

WILLIAM MARTIN SMITH, Lecturer

SCHEDULE

Monday Evening, November 6, at 7:30 p.m.

A NINETEENTH CENTURY REVOLUTION—
A Free Ministry in a Free Society

Tuesday Evening, November 7, at 7:30 p.m.

"PASTORS-EVANGELISTS-BISHOPS-AND SOMETIMES DEACONS"

Tuesday Morning, November 7, at 11:00 a.m.

"A CHANGING MINISTRY IN A CHANGING WORLD"

DISCIPLES OF CHRIST HISTORICAL SOCIETY MEMBERSHIPS

Membership in the Society provides a specific opportunity to contribute to its life and welfare. Here are the ways:

- □ Annual ................................................ $ 5.00 Annually
- □ Student ................................................. $ 2.50 Annually
- □ Participating ......................................... $ 25.00 Annually
- □ Cooperating ......................................... $ 50.00 Annually
- □ Sustaining ............................................. $ 100.00 Annually
- □ Patron ................................................. $ 1000.00 Annually
- □ Life ................................................... $ 100.00 1 Payment
- □ Life Patron ........................................... $ 1000.00 1 Payment

Name ____________________________ City ____________________________
Street ____________________________ State ____________________________ Zip ____________
What's New ... in Our Library

Library Contributors, 1966-67

Since 1960 it has been the practice to publish in DISCIPLIANA a list of all persons, churches, organizations, schools, and publishers who have contributed materials to the Society during the preceding fiscal year.

From July 1, 1966 through June 30, 1967 the Society received 1048 lots of materials from 975 sources: 398 individuals, 399 churches, and 178 organizations, colleges, and publishers.

In some cases the contribution was a single item such as a newspaper clipping. In other instances, as with the Walter W. Sikes library, over two hundred volumes may be involved. The time span covered is broad as well. All the way from issues of early periodicals by founders of the Christian Church to current issues of church newsletters. Books, magazines, manuscripts, correspondence, audio-visual materials, and museum items were all represented among the materials.

All came as gifts or exchanges. There is no specific item in the Society budget for the purchase of books. Society members and their friends have again been generous in locating valuable material and giving it to the Society.

Individuals

A
Acuff, Lea Earl, Knoxville, Tenn.
Adams, Ralph Q., San Antonio, Tex.
Allen, Durward E., Kearney, Neb.

B
Baird, G. B., Everett, Wash.
Baird, John E., Eud, Okla.
Baird, W. R., Modesto, Calif.
Bales, James D., Searcy, Ark.
Banks, Gabriel Conklyn, Morehead, Ky.
Barclay, John, Austin, Tex.
Barker, Jack E., Spokane, Wash.
Beard, W. O., Athens, Ala.
Bedford, Mary Ruth, Raleigh, N.C.
Beeman, Mrs. Thelma K., Stamford, Conn.

Belcaster, Joe, Columbus, Ohio
Bell, Mrs. Ernest B., Paducah, Ky.
Belleville, Mrs. Sarah, Gallatin, Tenn.
Bickford, Lester M., Little Rock, Ark.
Biddy, Ben R., Nashville, Tenn.
Blackburn, H. M., Decatur, Ill.
Blackman, Ralph R., Portsmouth, Va.
Blakemore, W. B., Chicago, Ill.
Blauvelt, Gordon, New London, Mo.
Bloss, John E., Tonkawa, Okla.
Bobo, Mrs. Lon A., Arcadia, Calif.
Bosh, Ray W., Hiram, Ohio
Boyd, Vernon, Chicago, Ill.
Brewer, Robert S., Baton Rouge, La.
Bridges, William R., Quicksand, Ky.
Brown, Sterling W., New York, N.Y.
Bryan, Ruth, Eads, Tenn.
Buck, John D., Carrollton, Mo.
Buckles, R. M., Stratford, Tex.
Bugg, Mrs. John, Paducah, Ky.
Burch, Mrs. Jessie, Dallas, Tex.
Burgess, Robert, Albany, N.Y.
Burnley, Mrs. Edwin R., Nashville, Tenn.
Burns, Robert W., Atlanta, Ga.
Byrd, R. Eugene, Memphis, Tenn.

C
Campbell, E. Ewood, Fredericksburg, Va.
Campbell, Mrs. Howard, Lead Hill, Ark.
Carey, J. W., Oceanside, Calif.
Carlson, J. Eric, St. Louis, Mo.
Carrico, Charles F., Vinita, Okla.
Carroll, Theophilus M., Van Buren, Ark.
Carty, James, Bethany, W.Va.
Castle, Leroy O., Memphis, Tenn.
Cate, Mrs. Carolyn, Nashville, Tenn.

The record book of the Blue River Christian Church in Washington County, Indiana was brought to the Society from Delbert A. Short by his brother and DCHS trustee Howard E. Short. The rural congregation was constituted in 1810 and this Church Book begun in 1836.
Over two hundred books were presented to the Society by Mrs. Walter W. Sikes from the library of her late husband. A bound set of the *Millennial Harbinger* was included in the gift. Dr. Sikes was professor of Christian ethics at Christian Theological Seminary for eleven years and was visiting Professor of Religion at Eureka College at the time of his death, November 15, 1966.
Mrs. John Paul Pack (left) and Mrs. Louis Cochran look over materials relating to their father, the late Dr. Walter M. White, preserved in the archives of the Disciples of Christ Historical Society.
On June 29, Miss Polly C. Dye of Temple City, California, became a member of the Disciples of Christ Historical Society bringing the total number of active members to the coveted one thousand number. Miss Dye is the daughter of the late and beloved Royal S. and Eva Nichols Dye. When Miss Dye came to the Society headquarters in August to do research on a manuscript she is preparing on her father she received her membership card from Miss Clara Jones (right), secretary to the president-curator, through whose kindness the membership had been established.

Records, correspondence, memorabilia of the late Robert Graham Frank, first Secretary of the International Convention of Christian Churches, 1913-1946 have come to the Society through arrangements made by his daughter, the late Evelyn Frank Moorehead. A full account of this distinguished collection will appear in a future issue of Discipliana.
Gaines M. Cook, retired executive secretary of the International Convention of Christian Churches (1946-1964) studies materials relating to the career of his predecessor the late R. Graham Frank, exhibited by DCHS at the 1967 Convention in St. Louis. The materials came to the Society through provisions made by Dr. Frank's daughter the late Evelyn Frank Moorehead. Portions of the exhibit are now on display at Society headquarters in Nashville. Dr. Cook placed materials relating to his administrative leadership of the Convention with the Society at the time of his retirement. For further details on the Frank materials and other historic papers received recently by the Society please turn to page 63.
Standing at the gateway to a New Year one experiences the compelling draw of a two-way look. The road ahead is appealing and fresh. The year behind is real and yet removed.

The road ahead, of course, is always conditioned by the road behind. At DCHS we have entered 1968 with anticipation and optimism because of what took place in 1967. For just a moment then we pause to comment on 1967.

We have entitled this editorial 1967—The Year of the Materials. We pondered the title and the point of emphasis. We could have elected to emphasize 1967 as The Year of the One Thousand Individual Members, or The Year of the Student Assistant Program Expansion, or The Eighth Straight Year of the Balanced Budget. Each was a milestone of importance affecting for good the present and the future status of DCHS. But in the long run and at its point of most enduring influence, 1967 was The Year of the Materials.

Materials came last year from everywhere. In sheer weight of poundage they topped by all odds any previous annual aggregate ever received. But most of all in quality and relevance they were superb—rich in correspondence and private papers at a high level of import; strong in books and periodicals, some with long runs, many already well bound. In display value they provide exciting new entries for our museum and for our convention booths. On the matter of materials our work prospered in 1967 as never before.

Therefore, this issue from its front page picture to its back page picture, and with a full length article in between, deals with these materials. The essential purpose of this editorial, however, is to point out and underscore that the coming of every new item is to us at DCHS a sobering and an enriching experience. The presentation of every item has inherent within it a commitment of trust and an expectation of hope—a trust that these materials will be safe, a hope that they will be servants of usefulness. All materials placed in our hands must be and are so received by DCHS.

1967—The Year of the Materials. We express our profound appreciation to the many donors of these materials. We pledge our faithful stewardship in their proper preservation. We promise our earliest and most competent approach to their proper handling for maximum use by scholars and researchers.

At DCHS we will remember 1967 with pleasure and pride on many counts, but most warmly and most proudly we will remember it as The Year of the Materials.
Many Significant Gifts of Personal Papers and Archives Reach DCHS in 1967

During the last twelve months the Disciples of Christ Historical Society has been receiving materials at an accelerated pace, including a number of personal papers and archives of great significance. It would be impossible to even delineate the bare outline of these gifts in a few pages of DISCIPLIANA. All that can be done here is to illustrate the type of materials included and some of the individuals represented.

Graham Frank Papers

The bulk of the Graham Frank (1873-1954) papers were received in late September, 1967, just in time to be featured in the Society's booth at the International Convention. Three broad activities are illustrated in the Frank materials.

First of all, Graham Frank was a pastor. When he retired in 1942, he had completed fifty years in the ministry, the last quarter century in one church, Central Christian Church at Dallas. Many of his sermons are included in the papers.

Dr. Frank was leader within the Disciples of Christ and also within the ecumenical movement. He is probably best remembered as the first general secretary of the International Convention, a post he held from 1913 when the Convention was organized until 1946 when a full-time headquarters was opened. Graham Frank not only represented the Disciples at their best in international relationships but labored to cultivate the ecumenical spirit within his own communion.

One key to the explanation of how he could serve so well as pastor, brotherhood leader, and ecumenist is Frank's systematic turn of mind. In the front of each scrapbook in the papers is a typed table of contents. The scrapbooks depict his many activities both within and beyond the Disciples. Included are preparatory materials for the various ecumenical assemblies he attended, such as a packet for the 1925 Universal Christian Conference on Life and Work at Stockholm. Also included in the materials were correspondence and books.

Arrangements to bring these papers to the Society were made by Dr. Frank's daughter, Mrs. Wingate Moorehead of Dallas and carried into effect by her son Parker Wilson after his mother’s death.

Peter Ainslie Materials

On November 9 the Society received another gift of great interest, the personal papers of Peter Ainslie.

Peter Ainslie a contemporary of Graham Frank is best known for his work in the cause of Christian Union. Indeed, Ainslie has been called the "Apostle of Christian Unity" among the Disciples of Christ. The first half of the Ainslie papers have reached the Society and one scholar has already indicated plans to use them in preparation of a definitive biography on Peter Ainslie. Since the July 1967 DISCIPLIANA was devoted in its entirety to the life and thought of Peter Ainslie these paragraphs will deal exclusively with the papers.
That was in 1894, and I have never been there since. My paternal forebearers for three generations were agnostics, but complete religious freedom has always prevailed in the family, and my father consented to my baptism and confirmation. What I am today, God alone knows."

One interesting part of the papers is the filing system for sermon materials, now alas broken up. Thanks to the fact that a complete list of subject headings was preserved, the processor can now re-form the file as it was when Peter Ainslie was alive and using it.

The Peter Ainslie papers are coming to the Disciples of Christ Historical Society through the generosity of Mrs. Peter Ainslie of Baltimore and through the interested participation of her son Peter Ainslie IV, pastor of the Mount Troy United Church of Christ, Pittsburgh.

Other Valuable Gifts

Several contemporary Disciples have also sent their personal papers to the Society for preservation in its fire proof stacks. Harlie L. Smith, who retired December 31, 1967 as President of the Board of Higher Education mailed ten boxes of materials to DCHS. Most of the items deal with various committee responsibilities of Dr. Smith and much has been filed in the Society's organizational files.

Harry M. Davis, Disciple minister and DCHS trustee, sent two boxes of personal papers, relating to his years as a chaplain in World War II and as a pastor since then. Included are letters to his wife written during the second World War, his reports to the official board of his churches and some tape recordings.

Additions to the personal papers of Charles Manford Sharpe have also been received. Dr. Sharpe, distinguished scholar, preacher, and educator died in 1953. The first part of his papers reached DCHS in 1966 and were presented by Mrs. C. M. Sharpe of Latham, New York who was responsible for sending the most recent accretion as well. Of particular interest is the photographic coverage here, including

A letter from Robert Graham, president of the College of the Bible to Graham Frank, dated May 13, 1892. Dr. Frank was named Robert Graham Frank in honor of the famous Disciple educator.
Grover Cleveland wrote this letter to Peter Ainslie on March 14, 1908. This was just a few months before Cleveland's death. Quotations from the letter were used in prefatory material in Ainslie's book Among the Gospel and the Acts. Note the handwritten corrections by the former President.

the photograph of Vachel Lindsay used in this issue of DISCIPLIANA.

Mrs. Barbara T. Earl of Ann Arbor, Michigan and her son David M. Earl of Ann Arbor, visited the Society on December 18 and brought with them more material to be added to the Henry S. Earl papers. The first installment of these papers reached DCHS in 1966.

Marion H. Duncan continued sending his papers to the Historical Society. In the last year correspondence of unusual significance has been received, including letters between Dr. Duncan and James C. Ogden concerning mission work in Tibet.

One of the richest sources of pictorial coverage ever known to the Society is the file of 2000 photographs presented by J. Eric Carlson. Especially well covered is the work of the National Benevolent Association which Dr. Carlson served for over twenty-five years.

Archival Materials

Archival materials have been sent to the Society from two agencies within recent months. The United Christian Missionary Society shipped twenty-five more boxes of ledgers and other financial records for deposit in the Society's stacks. These have been added to the hundreds already placed in the custody of the Society.

In October 1967 the First Christian Church of Oskaloosa, Iowa sent its early records. Included are a wide variety of materials, including financial records Sunday school class books and bulletins. Particularly interesting is the original "Record of the Church of God in Christ Jesus at Oskaloosa, Iowa, organized March 25th A.D. 1846." Clinton B. Meininger, pastor of the Oskaloosa church and his predecessor, Richard Goins, now of Ottumwa, were instrumental in having these historic records placed at the Society.

Vachel Lindsay and Charles M. Sharpe (left to right) pause for a moment on the trail. This picture is from the Sharpe papers.
Christmas morning fireman at the St. Louis Christian Home, one of the two thousand photographs presented by J. Eric Carlson.

Graham Frank carried this folder when he attended the University Christian Conference on Life and Work at Stockholm in 1925.

Dr. Granville T. Walker is pictured here at the lectern delivering his address entitled "Structuring our Efforts to Serve" before the capacity audience that attended the Tenth Annual Convention Dinner of the Disciples of Christ Historical Society held October 16 in the grand ballroom of the Gateway Hotel in St. Louis. The Society published Dr. Walker's address and has distributed over 7000 copies.
WILLIAM MARTIN SMITH DELIVERS THIRD ANNUAL SERIES OF FORREST F. REED LECTURES

William Martin Smith, Vice President of the Pension Fund of Christian Churches (Disciples of Christ), Indianapolis, delivered the third Annual Series of the Forrest F. Reed Lectures, November 6 and 7, in the Thomas W. Phillips Memorial in Nashville. His general theme was "Servants not for Hire—Emerging Concepts of the Christian Ministry in the Campbell-Stone Movement."

The main divisions in Dr. Smith's spirited and imaginative presentations were identified in the titles of the three lectures which were delivered in the order named: "A Nineteenth Century Revolution—A Free Ministry in a Free Society"; "Pastors—Evangelists—Bishops and Sometimes Deacons"; "Changing Ministries in Changing Times."

In Pioneer Days

In the early 19th century, when pioneer Disciples Alexander Campbell and Barton W. Stone were the men the "Christians" looked to for guidance in churchly matters, most members were against having a set-apart clergy, according to Dr. Smith.

Dr. Smith noted that Campbell realized belatedly that an "irresponsible ministry was as bad or worse" than the "status ministry" the frontier churches sought to escape. Christian Churches long have recognized the need for a "resident" pastor and ministers today are hit by environmental changes coming with greater force and rapidity than ever before, the authority on the support of the ministry reported.

In the Days of 'Farmer Smith'

The effort in the last century to operate congregations with ministers who earned a living through farming or other means apart from their clerical duties had a permanent adverse effect on financial commitment of Disciples, the Pension Fund executive reasoned.

"Not being able to devote sufficient time to their farms and fields, preachers often failed in business and in their occupational tasks," he said. "All through the years, down to this day, the ministerial relief rolls have been composed largely of men or their widows who 'supported themselves' in order to preach the gospel."

"The fact is they have largely encouraged the church in the practice of poor stewardship. Lack of commitment always leads to weakness. This weakness, which through the years has threatened the life of this movement and has been its number one enemy, has been this type of 'tent-making' stewardship."

Now, Dr. Smith pointed out, the Christian Churches are "developing a professional ministry with its own standards, its code of ethics, its tests and measurements."

"There was," he said, "the tendency (in the Nineteenth Century) to over-emphasize the right of the layman to perform the priestly functions of the church and at the same time to under-emphasize the responsibility of both layman and the ordained minister to carry forth the tasks of teaching and pastoral care."

Today's Minister

Today's minister, Dr. Smith observed, finds that shorter hours for his parishioners generally mean longer hours for him.
Much that the minister does as a servant to his congregation, he pointed out, does not appear in a pastoral report—such things as hours spent mediating a family quarrel, the light-hearted exchange with a constantly-complaining church officer, loneliness imposed by ministerial ethics and courage to stay with people who are beyond their depth in social change.

Yet these are part of the life of the Twentieth Century minister, Dr. Smith said.

Because they are committed to Christian unity, Disciples ministers today lead in local councils of churches and are encouraged by their congregations to participate in both ecumenical enterprises and interfaith projects, Dr. Smith declared.

Harry M. Davis, chairman of the 1967 Forrest F. Reed Lectures Committee, presided at the opening lecture and gave an interpretation of the Lectureship, which was named in honor of its donor, Forrest F. Reed, Nashville layman and Society trustee who gave $12,000 in 1964 to endow the project. Miss Eva Jean Wrather and Louis Cochran, both of Nashville, presided at the second and third lectures respectively.

Dr. Smith's lectures will be published in book form by the Disciples of Christ Historical Society. They should be available for purchase in the late spring or early summer.

A memorable feature of the Society's annual Fall Dinner for Board Members and special friends held November 7 in Nashville was the presentation of certificates to four new Life Members. Recipients were from left to right: Mrs. Ann Elder Kinser of Springfield, Illinois; Mrs. E. B. Elder, Mrs. Glady A. Wolfe, and Dr. Irving W. Wolfe all of Nashville. Mrs. Kinser, who is the wife of Dr. Berl S. Kinser, pastor of the First Christian Church in Springfield, Illinois, is the daughter of Mrs. Elder. Mrs. Elder and Dr. and Mrs. Wolfe are all members of the Vine Street Christian Church in Nashville.
The Disciples of Christ Historical Foundation

Report and Honor Roll Through December 31, 1967

List of Donors
(Number in Parentheses Indicates Number of Gifts)

Abrams, Dr. and Mrs. Arnold C., St. Louis, Mo.
Adams, Mr. and Mrs. Harold K., Normal, Ill.
Alexander, Mr. W. A., Nashville, Tenn.
Ardery, Mrs. William B. (3), Paris, Ky.
Austin, Dr. and Mrs. Spencer P., Indianapolis, Ind.

Bader, Mrs. Jesse M., New York, N.Y.
Baker, Mr. Gus (2), Nashville, Tenn.
Baker, Mr. and Mrs. T. M. (2), Winchester, Tenn.
Barbee, Mrs. Ruth (2), Ephrata, Wash.
Barclay, Dr. John (2), Austin, Texas
Barker, Mr. James V. (4), Chester, Va.
Barlow, Mr. M. M., N.Y., N.Y.
Barnes, Mr. W. Graham, Cambridge, Mass.
Beach, Mrs. Bess K., Pasadena, Calif.
Bell, Mrs. Ernest B. (3), Paducah, Ky.
Bell, Dr. and Mrs. Wayne H. (2), Nashville, Tenn.
Berkery, Mr. Jonas, Anchorage, Ky.
Bickel, Mr. and Mrs. Edwin H., Louisville, Ky.
Blakemore, Mr. and Mrs. Wm. Barnett, Chicago, Ill.
Board of Higher Education Disciples of Christ (2), Indianapolis, Ind.
Bolman, Dr. Paul M., St. Louis, Mo.
Bonner, Mrs. Lexie M., Huntland, Tenn.
Bosh, Mr. Ray W., Dearborn, Mich.
Boswell, Mr. and Mrs. Bebe, Jackson, Tenn.
Braxton, Mr. and Mrs. H. Galt, Kinston, N.C.
Brown, Ann Kathryn, Chilhowee, Mo.
Brown, Mr. and Mrs. Carl R., Lakewood, Ohio
Brown, Mr. Harlan R. (2), Ashland, Ky.
Buckner, Dr. and Mrs. George W. (2), Chapel Hill, N.C.
Buell, Mr. Franklin B., Hiram, Ohio
Burnley, Mr. and Mrs. Edwin R. (2), Nashville, Tenn.
Burns, Dr. Robert W. (3), Atlanta, Ga.
Burns, Mr. T. Lee, Knoxville, Tenn.
Bush, Mr. and Mrs. G. F. (3), Tulsa, Okla.

Cadwell, Dr. and Mrs. Merrill, Indianapolis, Ind.
Calvin, Mr. and Mrs. A. Edwin (2), Flint, Mich.
Carlisle, Mr. Byron, Indianapolis, Ind.
Carmack, Mrs. I. W., Decatur, Ga.
Cartwright, Dr. Lin D. (3), St. Louis, Mo.
Central Woodward Christian Church, Detroit, Mich.
Chamness, Mr. and Mrs. Earle, Quincy, Ill.
Chandler, Miss Bessie E., St. Louis, Mo.

Chaplin, Miss Clara (4), Indianapolis, Ind.
Chastain, Mr. and Mrs. Joseph E., Dallas, Texas


Since the Foundation was established November 22, 1961, there have been 491 separate donations. Gifts have ranged in size from $1.00 to $5000. Twenty named funds, open to additional gifts, have been established. Seventeen persons have been honored by gifts sent in their name.

The Foundation has received four donations of stock and has been the beneficiary of two estates. Two persons have named the Foundation as recipient of profits from the sale of their books.

The Foundation’s official report for distribution to Foundation donors and to Society members is prepared each year as of November 30. Since the distribution of that report in early December until the end of the calendar year, December 31, an additional $1,375 was received. All donors through that date are included in the Honor Roll listed herein.
Churches of Christ—Friends of R. I. Wrather, Nashville, Tenn.

Cochran, Dr. and Mrs. E. Louis (2), Nashville, Tenn.

Cole, Dr. Myron C., Hollywood, Calif.

Collins, Mrs. M. Thomas, Nashville, Tenn.

Crain, Dr. James A., Branson, Mo.

Cramblet, Dr. Wilbur H. (2), Bethany, W. Va.

Crouch, Mrs. Charles E. (5), Nashville, Tenn.

Crouch, Mrs. Edwin G. (2), Columbus, Ind.

Crouch, Mr. Jordan J. (3), Reno, Nev.

Crowe, Mr. and Mrs. L. E. (2), Louisville, Ky.

Damron, Mrs. Woodrow H. (2), Liberty, Ky.

Darling, Mrs. Edmund W., Detroit, Mich.

Davis, Mr. and Mrs. Harry M. (2), Lexington, Ky.

Decker, Mrs. Eugene, Ft. Worth, Ind.

DeGroot, Dr. A. T. (6), Ft. Worth, Tex.

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Dowland, Mrs. C. R., Nashville, Tenn.

Decker, Mrs. Eugene, Ft. Wayne, Ind.

Dimmitt, Miss LeNoir, Austin, Tex.

Doster, Mr. and Mrs. Harold C., Ann Arbor, Mich.

Dudley, Mrs. C. B., Nashville, Tenn.

Drowota, Dr. Frank F., Nashville, Tenn.

Drumwright, Miss Etta, Teague, Tex.

Duncan, Dr. and Mrs. Edgar H., Nashville, Tenn.

Dunn, Dr. (deceased) and Mrs. Frank K., Jackson-sonville, Fla.

Dunn, Mr. Ross V., Nashville, Tenn.

Elder, Mrs. E. B. (4), Nashville, Tenn.

Ellis, Mrs. Hayne, Lee’s Summit, Mo.

England, Dr. Stephen J. (2), Enid, Okla.

Everhard, Mr. and Mrs. Junior W. (2), Cleveland, Ohio

Ewing, Mrs. Margaret W. Estate

Eyres, Miss Jessie E., Nashville, Tenn.

Farish, Mrs. Hayes, Lexington, Ky.

Farriss, Mr. H. Bennett (3), Richmond, Ky.

Faust, Mr. Burton (7) (deceased)

Ferguson, Dr. and Mrs. Malcolm S., Bethesda, Maryland

Fiers, Dr. and Mrs. A. Dale, Indianapolis, Ind.

First Christian Church, Dowagiac, Mich.

Forrest, Mrs. William M., Pendleton, Va.

Forsythe, Mrs. Lettie G., Macomb, Ill.

Fisher, Mr. Hobart L., St. Louis, Mo.

Fox, Rev. William K., East Orange, N. J.

Garrett, Dr. Leroy (2), Denton, Texas

Garrison, Dr. and Mrs. W. E. (5), Houston, Texas

Gedeohn, Miss Olive (2), Painesville, Ohio

Glenn, Robert, Leesville, La.

Gooden, Mr. and Mrs. E. Clayton, Slidell, La.

Goodman, Miss Nancy, Indianapolis, Ind.

Gray, Mr. and Mrs. Frank (2), Harrisburg, Ill.

Greenspan, Mr. and Mrs. Walter, Signal Mountain, Tenn.

Greenwood, Mr. R. A., Nashville, Tenn.

Greenwood, Mr. and Mrs. William F., Nashville, Tenn.

Gresham, Dr. Perry E. (5), Bethany, W. Va.

Hadwiger, Mr. Loyd W., Cherokee, Okla.

Hammonds, Dr. R. Glenn (2), Nashville, Tenn.

Hanna, Miss Bertha M. (2), Lakewood, Ohio

Harbison, Dr. and Mrs. Winfred A. (2), Detroit, Mich.

Harker, Mr. and Mrs. Harvey M. (3), Houston, Texas

Harlen, Mr. C. Allen (2), Southfield, Mich.

Harper, Mrs. Amanda, Jacksonville, Ill.

Harrell, Dr. and Mrs. D. E., Jr., Athens, Ga.

Harrell, Mr. and Mrs. Fred E. (2), Cleveland, Ohio

Hay, Dr. and Mrs. Lawrence C., Nashville, Tenn.

Heaton, Mr. and Mrs. Chas. H., St. Louis, Mo.

Heine, Mrs. Helen Newlin (2), Indianapolis, Ind.

Helsabeck, Dr. Fred, Canton, Mo.

Henry, Mr. Charles A., Aurora, Ohio

Henry, Dr. Edward A. (deceased)

Hewes, Mr. and Mrs. Harold D. (2), Nashville, Tenn.

Houston, Mr. and Mrs. Leslie G., Indianapolis, Ind.

Hibbetts, Mrs. Sara, Nashville, Tenn.

Hickman, Mr. and Mrs. R. Merl (3), North Hollywood, Calif.

Hieronymus, Mr. and Mrs. Lynn (2), Cicero, Ind.

Holt, Mr. and Mrs. Thomas M. (2), Nashville, Tenn.

Huff, Mr. and Mrs. Roland K., Indianapolis, Ind.

Hughes, Mrs. William Henry, Paducah, Ky.

Hulsey, Mrs. John P., Edmond, Okla.

Hunt, Miss Mate Graye, Kalamaoo, Mich.

Hurt, Mr. John E. (5), Martinsville, Ind.

Hurt, Mr. and Mrs. W. V., Monrovia, Ind.

Irwin-Sweeney-Miller Foundation (2), Columbus, Ind.

Jacobs, Mrs. Roy C., Seattle, Wash.

James, Dr. and Mrs. Richard L., Jacksonville, Fla.

Johnson, Mrs. Henry M., Sr. (3), Louisville, Ky.

Johnson, Mrs. L. G. (2), Amarilla, Texas

Jones, Miss Clara A. (2), Nashville, Tenn.

Jones, Dr. and Mrs. G. Curtis (3), Des Moines, Iowa

Jones, Dr. and Mrs. George H., Nashville, Tenn.

Jones, Dr. and Mrs. Willis R. (8), Nashville, Tenn.

Kallenberg, Mr. Edwin F., Jr., St. Louis, Mo.

Kelker, Mr. Aaron H., Hiram, Ohio

Kenner, Dr. Dan C., Little Rock, Ark.

King, Miss Frances, Nashville, Tenn.

Kohl, Mr. E. Vance (4), Tullahoma, Tenn.

Koppin, Mr. and Mrs. Russell H., Lathrup Village, Mich.

Lacy, Miss Berdie May, Paris, Tenn.

Lair, Dr. and Mrs. Loren E. (2), Des Moines, Iowa

LaRue, Miss Mary Ellen, Des Moines, Iowa

Lawrence, Mr. and Mrs. Risley L., Nashville, Tenn.

Lee, Mr. Wayne C. (5), Lamar, Neb.

Lewis, Mr. and Mrs. John O., Alton, Ill.

Love, Mr. and Mrs. Clifford, Nashville, Tenn.

MacGowan, Dr. and Mrs. Walter F., St. Louis, Mo.

McAllister, Dr. Lester G. (3), Indianapolis, Ind.

McCart, Mr. and Mrs. D. L., Houston, Tex.

McCormick, Dr. Harry B., Martinsville, Ind.

McKoskey, Mr. and Mrs. J. B., Nashville, Tenn.

McLain, Dr. and Mrs. Raymond F., Tuscaloosa, Ala.

Mandrell, Mr. and Mrs. W. F., Mobile, Ala.

Martin, Mr. and Mrs. Albert H., Grand Rapids, Mich.

Martin, Mr. Andrew L., Cleveland, Ohio

Martin, Mrs. Chester E., Atlanta, Ga.

Marvel, Mrs. Lena J. Estate

Mason, Mr. Walter G., Lynchburg, Va.

Mason, Dr. W. Dean (3), Martinsville, Ind.

Maus, Dr. Cynthia Pearl (2), Los Angeles, Calif.

May, Mr. Meril A., Garrettsville, Ohio
Permanent Named Funds
(Each is a developing fund and open to additional gifts)

Gifts in total from $2,500 to $5,000
Edgar DeWitt and Frances Willis Jones
Roger T. and Nancy M. Nooe
Hazel Mallory Beatie Rogers

Gifts in total from $1,000 to $2,499
Mr. and Mrs. Arthur A. Everts
Dr. and Mrs. W. E. Garrison

Gifts in total from $500 to $999
Mr. and Mrs. J. Melvin Harker

Gifts in total up to $499
Verne J. Barbre
Dr. Charles E. Crouch
Clifford Reid Dowland
Dr. and Mrs. Frank K. Dunn
Mayble Marie Epp

Gifts in Memory and Honor
Carter Abney
Ernest B. Bell
Mr. and Mrs. D. C. Brown
John W. Cowden
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Pierce, Mrs. R. F., Herington, Kansas
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Saxon, Mrs. Edward (deceased)

Gifts in Memory and Honor

(Effective January 1, 1968 gifts to establish a new Permanent Named Fund shall start at not less than $500, but gifts in any amount may be designated in Memory and Honor.)
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Transylvania College-Friends of, Lexington, Ky.
Trewolla, Mr. and Mrs. James A., Libertyville, Ill.
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Trout, Mr. W. W., Lufkin, Texas
Tucker, Dr. William E., Ft. Worth, Texas

Veatch, Mr. and Mrs. Wesley (2), Protection, Kan.
Vine Street Christian Church—John Aust Class (2), Nashville, Tenn.
Vine Street Christian Church—C.W.F. (2), Nashville, Tenn.

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Wraith, Mr. (deceased) and Mrs. R. I. (8), Nashville, Tenn.
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J. Edward Moseley and Ronald E. Osborn, both of Indianapolis; Hugh M. Riley, Louisville, Kentucky; Henry K. Shaw, Indianapolis; Howard E. Short, St. Louis and Mrs. William H. Smith, Nashville.

The terms of all officers (elected annually) also expire. Present officers are Hugh M. Riley, chairman; Howard E. Short, vice-chairman; William F. Greenwood, treasurer; and Roscoe M. Pierson, secretary. The Executive Committee is composed of the officers and three other members. The additional members are Harry M. Davis, John E. Hurt, and Forrest F. Reed.

All trustees, officers, and members of the Executive Committee are eligible to succeed themselves.

Reviewed by Bess White Cochran*

One of the many merits of the small book entitled Addresses by Mildred Welshimer Phillips is the honesty with which it refuses to camouflage itself as something else. The volume contains a series of six lectures delivered in recent years. Since the lectures make no attempt to disguise themselves, each one carries the reader into a sense of personal contact with the speaker. "I certainly am happy to be here," Mrs. Phillips remarks, and we can almost see her smile. When she says, "I appreciate that gracious and kind introduction," we find ourselves looking for the presiding person lurking somewhere off the edge of the page.

But it is not alone this quality of carrying the reader into the atmosphere of another time and place that gives value to this small book. Although the lectures carry no titles, each is appropriate to the group being addressed and carries guidelines and nuggets of distilled wisdom for that particular occasion. All but one of the lectures were delivered before student assemblies, but the admonition that runs through them all is the same. "Be sure," Mrs. Phillips says in effect time and again, "that you know not only the Psalm but that you know the Shepherd."

There are no fancy frills or sugar-coating eloquence in Mrs. Phillips' addresses. She is too experienced a teacher and too wise a counselor to offer that lean diet to a hungry audience. Honesty, unadorned, marks every discourse; plain-spoken challenges to her hearers and to her readers. She retells the same anecdotes as her audience changes, but somehow each time they seem curiously pertinent and strike home with fresh force.


Reviewed by Joseph R. Bennett*

One of the finest examples of local church history was published by Central Christian Church of Danville, Illinois in 1965. From the very first page of the book to the last, their history is told in a delightful well-documented manner; interwoven with clear, sharp historical photographs. Over six years of consecrated work by the Historical Committee made possible the production of the book. Their goal, according to the preface, was to produce a history that would enhance present-day understanding and appreciation for the heritage of their church, and to preserve for future generations a hundred years of rich history, which is a total part of the history of the Disciples of Christ. The committee contended that:

No pictures of our history, no dates, names, or events by themselves, relate

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*Mrs. Cochran is not only the wife of the famous Disciple author Louis Cochran, she is an able writer in her own right. Mrs. Cochran's autobiographical account of life in the Walter M. White parsonage has been published by Bethany Press under the title Without Haloes. She is a former editor of World Call.

*Mr. Bennett is pastor of Frayser Christian Church in Memphis. His articles have appeared in various periodicals, including a column in the Tennessee Christian concerning interesting topics of Disciple history.
the story of a church. They form only the skeletal framework that gives it shape. What we are as a living witness to Jesus Christ is far more important. The personality of leaders, the impact of the times, the influence from within and without, far-reaching decisions and even the caprice of fortune, all play a role in the continuing drama that brought us where we are.

Our history then, is more than a sketchy road map replete with dim and half-forgotten sign posts to mark the way we've come. It is a summary of experiences gathered from the ideals and aspirations, the struggles and the doubts, of men and women who share some of their feelings through the heritage they left us.

To write local church history is not an easy task. The temptation is ever present to make of it a "scrapbook" which is filled with photographs, newspaper clippings, "old wise sayings," sermons, and statistical facts, which provide something for everybody of the local church, but loses the wider reading audience of historians. This approach fails to relate the important role a local church played in the development and growth of the mainstream of the brotherhood. Therefore, it cannot serve as a source book for serious historical research.

The "Pictorial History Book of Woodlawn Christian Church" numbers 192 pages in length. It is well printed on a good grade of glossy paper and is attractively bound in a red cover; engraved with bold, white letters. The book is filled with photographs relating the stories of the people and events which made the first hundred years of history of the church. The style of presentation is similar to that of a high school annual and will provide many happy hours of inspiration and entertainment for the local church membership, as they refer to its pages throughout the years. The book fulfills a need by preserving in handy form the history of the church as a ready reference for the generations who will form the congregation of the second hundred years.

The Bibliography of this well-printed, and attractively bound history reveals that long hours were spent by individuals in meticulous research of primary sources to produce an accurate account of the facts and events which made church history.

This book can readily serve as a guide for local church historical commissions who desire to publish a history of their own churches.


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DISCIPLIANA, January, 1968

DISCIPLES AND THE CHURCH UNIVERSAL—A POSTSCRIPT

TO THE EDITORS OF DISCIPLIANA—FROM DAVID EDWIN HARRELL, JR.

With considerable reluctance I enter the bloody arena of reviewing the reviewer. I do so only because of the studied conviction that Dr. George Earle Owen's "review" of the 1966 Reed lectures in the last issue of DISCIPLIANA is much more rebuttal than review. Dr. Owen does not tell the content of my lecture (which is an explanation of why I hold the convictions that I do); his review is simply an attack on what I believe.

Aside from the intimation that my lecture is simply a bigoted statement of exclusiveness, Dr. Owen misrepresents my presentation at several points. He writes: "There are a number of vulnerable aspects to this lecture. There is the fear of exposure to what others think." (p. 51). I deny that I am afraid of what "others think," and I affirm that both my presence on the Reed lecture program and the content of my lecture prove that I am neither "afraid" of nor unaware of what "others think.

Dr. Owen further states: "The peculiar people want to be 'peculiar people.' The way to Christian unity is to become peculiar like they are." (p. 51). This is Dr. Owen's opinion; it is not mine. I state precisely the opposite. I do not believe that most people will accept the "peculiar" views that I hold. I do not believe that all men will ever unite on one form of religious expression. My study has convinced me that people's religious needs are individual and that diversity is the natural religious condition; I believe that the Bible sustains this view.

Dr. Owen simply cannot conceive that a rational person would disagree with his world view. He asks: "How can one who claims objectivity in research study church history and seemingly be oblivious to the historical nature and development of the Christian Church?" A great deal of my lecture deals with the "historical nature and development of the Christian Church;" am I really "seemingly oblivious" to history? I believe that the experience of the past shows the futility of the modern ecumenical movement, but does that mean I am ignorant of the past? But, in truth, this is the crux of Dr. Owen's inability to fairly present my position. He does not understand how an intelligent person can believe something contrary to his deep convictions on the subject of Christian unity, which means, of course, that Dr. Owen must not only have difficulty understanding me but also millions of other religious conservatives of assorted varieties.

I must add that I believe that I "understand" Dr. Owen's point of view. I appreciate his warmth, his love for mankind, and his noble aspirations; I think I understand the sociological and historical roots of such a mind. I regard Ronald Osborn as highly as does Dr. Owen, both as a scholar and a man of conviction and honor. Nor does this diminish my own literalistic faith and exclusive view of salvation in the least. If some reader wonders how I could reconcile these two points of view, my contribution to the 1966 Reed lectures is an attempt to answer just that question.

NEW LIFE MEMBERS
283. Elder, Mrs. E. B., Nashville, Tenn. in her honor
284. Moseley, Mrs. Lawrence C., Sherman Oaks, Calif.
286. Walker, Granville T., Fort Worth, Tex. in his honor
287. Sweeney, Miss Elsie I., Columbus, Ind.
288. Norris, Mrs. Frederick Walters, Austin, Tex.
289. Kinser, Mrs. Ann Elder, Springfield, Ill. in her honor
290. Miles, Mrs. Ellen L., Martinsville, Ind.
291. Miles, John E., Sr., Martinsville, Ind.
A special committee of six members to handle the greatly accelerated inflow of museum materials has been appointed by DCHS Board chairman Hugh M. Riley. The committee members, all of whom are from Nashville, are pictured here at work in the museum. They are, from left to right: Mrs. Allen S. Estill, Mrs. C. H. Trimble, Mrs. R. Glenn Hammonds, Mrs. Willis R. Jones, Mrs. William H. Smith, chairman of the committee, and Mrs. Edwin R. Burnley.

On December 26, the Society had a notable visit from Mrs. Clifford H. Plopper of Santa Cruz, California, and seven members of her family (the Harsh J. Browns of St. Louis), at which time she brought two large boxes containing sermon notes and materials relating to the ministerial and missionary career of her late husband. Included was the Masonic apron Dr. Plopper wore as a member of Nanking Lodge Number 108, Nanking, China.