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Claude E. Spencer

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THE HARBINGER

and *Discipliana*

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

JANUARY, 1954

No. 1

Early Kentucky Records Found

DCHS Gets Green River Cooperation Minutes

Roy Hulan, minister of Ninth Street Christian Church, Hopkinsville, Ky., recently brought to the Society archives a mass of records of the Green River Christian Cooperation of Kentucky. These are very complete, from the minutes of the organization meeting, December 1, 1849, at Hopkinsville, to the records of a meeting, November 1, 1859.

The Green River Christian Cooperation was composed of churches in the counties of Todd, Muhlenburg, Hopkins, Christian and Trigg in Kentucky, and the Clarksville and Oikadelphia churches in Tennessee. Later some churches in Logan, Davies and Caldwell counties in Kentucky were admitted to the association.

Through the ten-year period 36 different churches were members all or part of the time. Today only twelve of these churches are in existence. They are: Bethlehem, Cadiz, Corinth, Elkton, Hopkinsville, Liberty, Madisonville, Princeton, Russellville, Wallonia, and Whitesville in Kentucky, and Clarksville in Tennessee.

The records include not only the hand-written minutes of the meetings of the cooperation, but the reports of the treasurer, special committees, and the evangelists supported by the cooperation. Even the informational and statistical letters sent in yearly by the member churches are a part of the many hundreds of pieces of the records.

Only four items are printed. These are the proceedings of the Cooperation for 1850

New Patron Member

B. D. Phillips Contribution Listed

On December 31, 1953, the Disciples of Christ Historical Society announced the receipt of a generous gift from Mr. B. D. Phillips, vice-president of the T. W. Phillips Gas and Oil Company of Butler, Pennsylvania. The donation, listed by the Society as a patron membership, was presented in the form of stocks, the sale value of which amounted to approximately \$2,195.00. The money has been placed in the current operating fund to assist in carrying on the expanded service program of the Society.

This is the second contribution to DCHS to be received from members of the Phillips family in recent months. In September, 1953, Mr. T. W. Phillips, Jr., became a patron member of the Society. Members of the Phillips family have given generously to brotherhood causes for many years.

In acknowledging receipt of the contribution from Mr. Phillips, Claude E. Spencer, DCHS curator, stated that the gift was indicative of the increasing concern for the fundamental value of the Historical Society on the part of individuals and groups interested in the preservation of the heritage of Disciples of Christ.

and 1857, a copy of the *Ecclesiastic Reformer* for November 15, 1852 (which contained the proceedings for 1852), and the Report of the *Proceedings of the Convention of Christian Churches of Kentucky, 1850*.

Mr. Hulan discovered this material in an old safe (which had once been broken into) in the Ninth Street Church. He placed it with the Society as the best location for its continued preservation, and where it would be available for use.

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Jim's Journeys . . .

Yes, Jim, there is a Santa Claus; in fact, quite a few of them . . . so we're off to locate one or two, after early month festivities.

NASHVILLE, Tuesday, December 1, thru Saturday, December 5—Hurried and harried activity preparing for, promoting and presenting first Annual President's Dinner. From a casual glance at this issue, you may know something unusual happened here December 4. Thanks to everyone concerned; particularly fine turn-out of top brass highly impressive. Appreciated, too, the splendid co-operation of Nashvillians, especially the gals at the Disciples House for taking over Garrison reception so wonderfully.

No rest for the weary, so *Monday, December 7*, it's CLEVELAND, OHIO, for meeting set up by Board member Andrew Martin, with Greater Cleveland area disciple preachers. Then inspection trip hosted by Henry Shaw to new ELYRIA church. On to AKRON for preacher visits with F. H. Minck, C. E. Fairman, on *Tuesday, December 8*. Then, via Greyhound's finest, to YOUNGSTOWN where good friend Beryl Kinser and family extend warm hospitality, with good food and basketball on the menu and intro to other Ohio ministers. Sincerest thanks.

Wednesday, December 9—Looking over new plant Central Christian Church, YOUNGSTOWN, sight-seeing, then on to NEWCASTLE, PENNA., with Kinser for lunch with Tom Fletcher. Afternoon bus ride in rain to BUTLER, PENNA. (There really is a place called Slippery Rock; college there, too.)

Thursday, December 10—Pleasant visit with Society friends T. W., B. D. Phillips, BUTLER, PENNA. On the move again to PITTSBURGH and WHEELING, W. VA., for appointment with new Bethany prexy Perry Gresham.

How do you adequately thank such fine folks for being so nice? Wonderful hospitality at THE HEIGHTS as guest of the Greshams.

Friday, December 11—Early morning flight to CHARLESTON, W. VA., and so home, at least for one night.

Saturday, December 12—Clean up some debris at NASHVILLE, then on to HICK-

MAN, KY., for next day's preaching appointment on banks of the Mississippi. Hospitality wonderful. Thanks.

Monday, December 14—DCHS gets in the act at autograph party for Vine Streeter G. Curtis Jones, hosted by Cokesbury Book Store in NASHVILLE. (This boy shows promise.)

Tuesday, December 15, thru Saturday, December 19—NASHVILLE routine.

Sunday, December 20—Repeat performance at HICKMAN, KY., Christian Church.

Monday, December 21, thru Wednesday, December 23—NASHVILLE and pre-Christmas rush to tie up loose ends.

Thursday and Friday, December 24, 25—Enforced vacation; office is locked.

Saturday, December 26—By way of CHATTANOOGA to CLEVELAND, TENN., for preaching appointment on 27th; then the long trek east to LYNCHBURG, VA., for visit with in-laws on *Monday, December 28*.

Tuesday, December 29—DANVILLE, VA., preachers visit with Harry Wilson, Ben Holroyd; on to REIDSVILLE, GREENSBORO, DURHAM, RALEIGH, and WILSON, N. C.

Wednesday, December 30—Pleasant morning with C. C. Ware in Carolina Disciplina Library at A.C.C., WILSON, N. C. Chats with Cecil Jarman (congrats on beautiful new sanctuary) and Ross Allen. On to KINSTON, N. C., for fine visit with J. C. Bradshaw. Reverse the field and by way of AYDEN to GREENVILLE for conversation with H. G. Haney. Supper-time visit with Z. B. T. Cox in beautiful new parsonage at FARMVILLE, N. C., then back to WILSON.

Thursday, December 31—Look over A.C.C. set-up with new president Travis White. On to ROCKY MOUNT, N. C., for conversation with new minister Ira Kirk. Stop off briefly in DUNDAS, KENBRIDGE, VICTORIA, VA., then late (very late) supper in LYNCHBURG.

Look in again next month at this same space! Will he make it back to Nashville? Did he meet a Santa Claus? Don't miss it—next month, the next installment of the wearisome, but always interesting adventures of

Jim McKinney.

Second Footnote Issued

Lunenburg Letter Reprinted

On December 19 *The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell, was released by the Society as the second number of *Footnotes to Disciple History*. It is a photo-lithoprint of "Any Christians Among Protestant Parties" published originally in the *Millemial Harbinger*, September, 1837, and includes further comments made by Mr. Campbell in the November and December issues the same year.

July 8, 1837, a "conscientious sister," to use Mr. Campbell's own words, wrote a letter from Lunenburg, Va., making inquiry concerning Mr. Campbell's previous statement that he did "find in all Protestant parties Christians." The reply, with the later comments in answer to other letters, took up thirteen pages of *The Millemial Harbinger* in three different numbers.

The letter, popularly known as the Lunenburg Letter, with Mr. Campbell's reply, has been much quoted, both correctly and incorrectly, but has not been easily available for general use. The later comments have usually been overlooked or ignored.

Footnotes, No. 1, *Alexander Campbell and His Relevance for Today*, by Eva Jean Wrathner, which was issued in July, has had an excellent sale and is still in print.

Single copies of both numbers may be had by sending a quarter for each copy wanted to the Society headquarters. For quantity rates, see page 15 of this issue.

Adder Added

The staff of the Society was pleasantly surprised December 29 when William T. Eubank, Crestridge Drive, brought an adding machine to DCHS headquarters for our use.

Mr. Eubank, a member of the Woodmont Christian Church, is manager of the adding machine division of the Nashville Underwood Corporation.

Our thanks to Mr. Eubank for filling our need for additional equipment. By the way, —anybody have some extra filing cabinets, or a safe? (Other suggestions available on request.)

Autograph Party

On Monday, December 14, DCHS participated in an autograph party at the Cokesbury Book Store in Nashville for Dr. G. Curtis Jones, minister of the Vine Street Christian Church, Nashville, and author of the new book, *Which Way Is Progress?* Through the courtesy of Mr. D. B. James, manager of the Nashville branch of the Methodist Publishing House, the first autographed copy of the new book was presented to James E. McKinney, DCHS executive director, for inclusion in the Historical Society Library.

Which Way Is Progress? is Dr. Jones' third published work and is a volume of sermons preached from the pulpit of historic Vine Street Church where Dr. Jones has ministered for the past three years. Many of the messages were given over radio station WSIX during the time when Mr. McKinney was program manager of the Nashville station prior to his association with the Society.

The Society expresses appreciation to Mr. James and Dr. Jones for this gift. Other Disciple authors are invited to place autographed copies of books and other published material in the DCHS Library.

Brotherhood Education Caravan

George D. West, secretary, Tennessee Christian Missionary Society, has named James E. McKinney, DCHS executive director, as captain of one of the four teams to tour the Volunteer state for a week of church visitation, February 15-19, 1954. Mr. McKinney will head a group of speakers to visit churches in Middle Tennessee with a program of stewardship information about the missionary and education outreach of national and state Disciple agencies.

Assisting Mr. McKinney in the brotherhood education caravan will be William J. Hadden, Jr., Clarksville, Tenn.; Roy S. Hulan, Hopkinsville, Ky.; T. O. Slaughter, Memphis; Frank F. Drowota, Nashville; and H. T. Wood, Memphis. Cities to be visited by the Middle Tennessee Team include: Shelbyville, Clarksville, Columbia, Murfreesboro and Nashville.

Other teams will cover the remainder of Tennessee. These will be headed by George D. West, Alex Mooty, and Herman A. Norton of the Tennessee state staff.

Public Relations Committee

Three Disciples closely associated with DCHS have been named to the Public Relations Committee of the International Convention of Disciples of Christ by Cleveland S. Kleihauer, Convention president. They

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THE HARBINGER AND DISCIPLIANA

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Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*
Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society. The price of an annual subscription to non-members is \$2.00.

Vol. 14

January, 1954

No. 1

In 1954

During 1954 we hope to publish a much improved HARBINGER AND DISCIPLIANA. The periodical will be continued as a monthly as it has been since July, 1953.

Your attention is called to the fact that this issue contains 16 pages instead of the usual eight. It is hoped that finances will permit the printing of 16 pages in many of the coming months.

By having more pages, we will be able to give a more complete coverage of news items and accessions. Feature articles, editorials, and letters to the editor, all by our members, will make interesting and informational reading.

Jim's Journeys, our most popular column (according to letters received), will continue to give the highlights of Jim McKinney's travels around the brotherhood in his efforts to tell of the services offered by the Society. Various bibliographical features will be printed, including lists of new books and descriptions of unusual ones.

What do you want in THE HARBINGER AND DISCIPLIANA? Your letters with suggestions will be welcomed.

Claude E. Spencer.

Optimism Justified

Friday, December 4, 1953, will long be remembered by those who participated in the activities attendant to the first Annual President's Dinner, at Nashville, Tennessee, sponsored by the Disciples of Christ Historical Society to honor one of our greatest Christian scholars and churchmen, Dr. Winfred Ernest Garrison of Houston, Texas.

The occasion afforded the Society two excellent opportunities: to pay due tribute to a distinguished Christian leader and to express gratitude of the highest degree to those interested persons, especially in the

Nashville area, whose generous support has enabled the Society to begin the realization of long-cherished dreams.

A few adjectives might be in order. The affair was tremendously successful. On the one hand, the people of Nashville, not alone the Disciples, extended a warm and sincere welcome to those who had journeyed far to join in the day's events. And, similarly, all present at the various functions were captivated by the charm and wit and vision of our honor guest, not to mention the great impression made on the Society's new neighbors by the presence of so many prominent personages from throughout the brotherhood and beyond.

Yes, we were optimistic in prefixing those two words: *the first*. But, if a historical society is also permitted to anticipate the future, we would join with Dr. Garrison in looking forward to *the second* Annual President's Dinner.

Jim McKinney.

Savers and Attics

The announcement in this issue of the securing of the Green River Christian Cooperation records, and in the October number of the receipt of Rice Haggard's *Address to the Different Religious Societies on the Sacred Import of the Christian Name* calls to our attention that discoveries of valuable historical materials are being made today.

Our members are urged to help us locate and secure additional similar materials. In nearly every church there are some families whose members have been active in the affairs of the church since its beginning. Some families have lived in the same house for several generations.

In most of these families there has been at least one individual who saved things: books, newspapers, periodicals, pictures, letters, post cards, and all the other minutiae of daily living. Eventually cupboards, shelves and closets were filled to overflowing, and the overflow, what sometimes seemed like junk to others, was moved to the attic. There, on the death of the saver, it was forgotten, and so remains to the present day.

It is in these attics that much new desirable material can be found. DCHS members in local churches are in a position to know the older families in their churches. A survey of these families may result in the discovery of extremely rare items.

An exact knowledge of historical material is not necessary on the part of our members. Only a realization is needed that such attic accumulations may have articles of value for the Society.

(Continued on page 5)

LETTERS TO THE EDITOR...

Dear Sir:

I just received my current issue of THE HARBINGER AND DISCIPLIANA in which I note you are asking for letters to the Editor, so I intend to bother you with one.

I want you to know I feel the work that your Society is doing is meeting a vital need in our world today, at least to those of us who persist in believing we of this generation have a lot to measure up to in order to continue and further the conscientious and consecrated convictions of a considerable number of our own early American forefathers. This passing on of the faith should have documented, historical, and accurate background, which is what it strikes me you are accomplishing.

I have had perhaps three mailing addresses since I discovered your organization about a year ago, and I believe I have received about four copies of the periodical to date; but do not complain, since a sailor does get around, and it can be expected,—but missed by me.

I do want to pass on the interest and explanations it has been necessary to cope with at each new address. First, I was stationed at the Pentagon, Washington, D. C. You can't imagine the surprise and curiosity displayed by generally disinterested people I was associated with when they saw the name "Disciples of Christ Historical Society."—The general remark was, "I was brought up in the Church of Christ, or Christian Church, out home, and I never knew *it* ever produced men of civic, local, national or international significance; much less have any influence as a group outside of my own local community." Well, to me, those comments have no substance; however, I am aware that our Brotherhood has *not* recorded (at least for all to see) just who, and how, men did, back through the years and also do now, voluntarily allow themselves to be witnesses and students (Disciples) of Christ.

I especially appreciate the merit dinner being given for Dr. Garrison.—That to me is on the right path.—Could we also direct current merit awards to a layman with outstanding Disciples of Christ achievements in any endeavor or station of life today? I have become amazed at the many who are delighted and interested in the discovery of American men in former years while this nation was still forming who came directly into the influence of the Restoration

Movement, and gave it momentum as well as substance.

What I further want to suggest is—could there be a column which gives background material of men (and women) in any or all walks of current life who are willing to witness to what being a Disciple of Christ is, does and demands, and how that affirmation and conviction has influenced them personally—along the line of Layman of the Year.—This is asked because from my own study and research, it was Alexander Campbell who put the accent on laymen leadership in the Church of Christ; and many of us know today that thousands of groups are held together solely by laymen leadership and their insistence on weekly communion, even if it be necessary to be held in one's home.—This was especially true in depression days if I can remember correctly, and even so today, in rural, mountain, island, and similar isolated communities.

And in closing I wish to state one more reason for saying you are filling a vital need. I have talked to people who have chosen a church other than those represented in our Brotherhood and so often I have heard them say: "No one of stature holds membership with *you*."—This myth, accurately and factually, can be exploded, and the above seems a step in that direction.

Very truly yours,
Vernon W. Rice,
U. S. Navy.

Savers and Attics

(Continued from page 4)

A prompt notification to the Society about families who have materials will be appreciated. And a word to the families concerning the Society and its work will then be in order.

Claude E. Spencer.

Public Relations Committee

(Continued from page 3)

are: Miss Eva Jean Wrather, Nashville historian and DCHS director; J. Edward Moseley, Indianapolis, DCHS director and the first president of the Board when the Society was organized in 1941; and James E. McKinney, DCHS executive director.

Chairman of the committee, which will consider publicity and public relations matters for the annual assembly of Disciples at Miami, October 26-31, 1954, is Doyle Zaring, Indianapolis.

PHILIP SLATER FALL: THE FATHER OF SOUTHERN DISCIPLES

BY HERMAN A. NORTON

The author is Director of the Disciples Divinity House, Nashville, and an instructor in church history in the School of Religion, Vanderbilt University. He has an A.B. from Lynchburg College and an M.A. and B.D. from Vanderbilt. This article is an abstract of his master's thesis, *The Life and Work of Philip Slater Fall, 1798-1890*.

The men who embraced the views of Alexander Campbell, and gave impetus to the Restoration Movement, were of varied and marked ability. There were those like John Smith of Kentucky who cried out with loud voices reflective of their inner feelings. There were those like Walter Scott who boisterously and intensely debated for their convictions. There were others; among whom were those who labored in a quiet and unassuming way and whose humility hampered them from being readily recognized. It is this last group which is so little appreciated and so greatly neglected in our historical studies. The lack of appreciation probably results more from our misunderstanding and from our search for significance in noise and notoriety than in the honesty and mindfulness of the humble. Perhaps neglect results from the failure of these quiet and unassuming men to be controversial figures, as they did not attempt to please men but chose always a course which they felt as right and of which their consciences approved.

One of these quiet and reserved men, Philip Slater Fall, was instrumental in establishing the first units of the Restoration Movement in Kentucky and Tennessee, and in guarding the process of their development. In this respect, he has been casually called the father of the Disciples of Christ in the South. Among the personalities connected with and a vital part of the early efforts of the Restoration Movement in the South, no one did more to shape its policy and mould its spirit than Philip Fall. No history of the Disciples of Christ, and related movements, in Tennessee and Kentucky could ever be complete without a study of his labors. Fall was so prominently identified with the establishment of the Kentucky and Tennessee Christian churches that to recite the events of his life would necessarily be to sketch the birth and growth of the churches of the Restoration Movement in that area.

Born in Keleodon, England, September, 1798, the first of twelve children of James Fall, a Colonel in the British Army, Philip Fall came to the United States in 1817 when the entire Fall family settled in Adair County, Kentucky. Within a year both the mother and father of Philip Fall died, leaving him, at the age of nineteen, head of a large family.

Fall's first activities were in the realm of education. He began his career as an ed-

ucator in 1818 when he accepted the responsibility for operating an academy in Franklin County, Kentucky. He engaged in occasional preaching among the Baptist churches of Kentucky. In 1820 he was ordained as a Baptist minister.

In 1823, Fall moved to Louisville, Kentucky, to open a school and to serve as minister of the Baptist church there. In 1824, after much study of the writings of Alexander Campbell, Fall became the first resident Baptist minister in Kentucky to take his stand openly in favor of the principles of the Restoration Movement, and his church in Louisville became the fourth in which the program of the Restoration Movement was introduced. Early in 1826 Fall moved to Nashville, Tennessee, and the procedure of Louisville was virtually repeated there.

In 1831, Fall left Nashville and returned to Kentucky. Near Frankfort, Kentucky, he established a girls school, Poplar Hill Academy, that soon commanded public attention and gathered young ladies from all parts of the United States. To the school came the daughters of most of the pioneer preachers of the Restoration Movement, including the daughter of Walter Scott and one of the daughters of Alexander Campbell. Fall, in 1833, while still giving most of his time to the school, along with J. T. Johnson, organized a church at Frankfort. Fall had gone to Louisville and Nashville as a Baptist minister, and while serving in Baptist churches located in each of these two cities had, upon becoming convinced of the rightfulness of the Restoration Movement, converted the churches to the restoration cause. In organizing the church at Frankfort, Fall, for the first time, became affiliated with a church he did not have to redirect.

While Fall was in Frankfort, the church at Nashville was torn by dissension and was reduced to a feeble remnant of about twenty-five members. This small group felt that only Fall, owing to his previous residence and the high esteem in which he was held, would have a chance with a program of reconstruction. In 1858, Fall moved to Nashville to undertake to save the restoration cause in that city, and when he resigned in 1877 the church, with a membership of over six hundred, was well on the way to becoming one of the strongest congregations

among the Disciples of Christ. The church is known today as Vine Street Christian.

With success as educator for forty years and as preacher for seventy years, Fall died December 13, 1890, aged ninety-two, at Frankfort, Kentucky. More than any other individual he had been responsible for the organization and growth of the Restoration Movement in Kentucky and Tennessee.

A Campbellite Story

From an unidentified newspaper of many years ago is reprinted the following "Campbellite" story. The name of the author is unknown.

"One day not long ago I was out in the county and stopped at a place where some farmers were busy pulling big logs out of a patch of woods. One farmer was plowing through the woods with four big mules, to which he was shouting vociferously: 'Hi, thar, you Methodis'—Baptis'—Campbellite—Presbyterian, g'lang thar.'

"Much astonished I called the farmer over and inquired, 'Why do you call your mules by such peculiar names?'

"'Why, Fats,' said the farmer, 'them was the fittest names I c'd git. This yer Methodis' now is a good critter an' a willin' worker, but ever' onst in a while he has to jump up and down an' bawl. That ar Baptis' is a powerful strong beast, and whenever he comes to a pool o' water he alers wants to lay down in it. That ar Campbellite is A-number-one feller, an' does an honest day's work, but he's the stubbornest, contrariest critter that ever lived. An' this Presbyterian, he's the stiddest one in the hull lot. I can depend on him to keep them all together but he's so stuck on himself that all the rest of 'em jes' naterally despises him.'"

Model of Jerusalem

Recently we discovered in the *Millennial Harbinger* for 1858 a letter from Isaac Errett, corresponding secretary of the American Christian Missionary Society, about James T. Barclay and his work. A portion of it is printed below:

"We are very happy to inform the brethren that Dr. Barclay's Map and Model of Jerusalem have been purchased by the American Sunday School Union. The latter will be brought out full size (three feet square) in the best style of

DATES AND DATA

Under this heading will appear regularly a list of dates month by month, of significant and interesting events connected with Disciple history. Brief comments will be made concerning each event.

Suggestions of dates for inclusion will be welcomed. Especially wanted are the dates of the establishment of local churches, institutions, and organizations, dates of special happenings.

Upon application, the Society will furnish further information concerning any of the items listed.

February

February 1, 1763. Thomas Campbell was born in County Down, near Dyerlake, Ireland.

February 2, 1842. James Harvey Garrison was born near the village of Ozark, Christian County, Mo.

February 8, 1851. James T. Barclay and family arrived, near sunset on Saturday evening, in Jerusalem, where the party stayed at the Latin Convent. Barclay signed the register as being a Disciple of Christ.

February 13, 1830. Robert Richardson made his first professional medical call in Wellsburg, Va.

February 16, 1864. The main building of Kentucky University was destroyed by fire. This was a contributing factor in the institution's removal to Lexington and the merger with Transylvania University.

February 17, 1922. Albert Leroy Shelton died from a bullet wound received the day before from bandits on the Tibetan border near Batang.

February 19, 1793. Sidney Rigdon was born at Piney Fork, Pa.

February 23, 1835. Thomas Wharton Phillips was born at Mt. Jackson, Pa.

February 25, 1859. James Shannon died at Canton, Mo.

papier mache manufacture, for the use of Sunday Schools, Bible Classes, Libraries, etc. These, together with the City of the Great King, by Dr. B., and the Hadji in Syria, by Mrs. Sarah Barclay Johnson, are some of the fruits of the Jerusalem mission, which have given it character before the country, and are indirectly aiding to give us character as a people.

"Lest any should think that Dr. B. has been makin^g money out of the mission by these publications, we take this
(Continued on page 13)

NOTES ON THE GARRISON DINNER

Review of Activities of December 4th

"Outstanding" was the word generally used to describe the events of Friday, December 4th, when the Disciples of Christ Historical Society, on behalf of the brotherhood, paid deserved tribute to Dr. Winfred Ernest Garrison, Houston, Texas, for his distinguished service as teacher, author, and Christian scholar. Joining with more than 200 Disciples, civic leaders, and members of other communions in the Nashville area at the First Annual President's Dinner at Woodmont Christian Church in Nashville were many prominent Disciple leaders, as well as representatives of other religious and educational organizations.

Present to share in the occasion were twelve members of the Board of Directors of the Society, some of whom were representing brotherhood institutions. The Directors present included: William G. West, Chattanooga; Ronald E. Osborn, Indianapolis; Howard E. Short, Lexington; W. E. Garrison, Houston; Rhodes M. Thompson, Paris, Ky.; Miss Goldie Crossfield, Gadsden, Ala.; Miss Mayble Epp, Indianapolis; Miss Eva Jean Wrather, Nashville; W. B. Blakemore, Chicago; Forrest F. Reed, Nashville; Herman A. Norton, Nashville; and G. Curtis Jones, Nashville.

Special guests of the Society included representatives of many brotherhood agencies and institutions, Nashville educational institutions and publishing firms, and ecumenical councils. Organizations represented, and their spokesmen, included:

- International Convention of Disciples of Christ—Gaines M. Cook
- Association for the Promotion of Christian Unity—Irvin E. Lunger
- Board of Church Extension—John C. Updegraff
- World Council of Churches—Ronald E. Osborn
- Board of Higher Education—Herman Norton
- Cane Ridge Preservation Project—Robert M. Hopkins
- Christian Board of Publication—W. H. Cramblet
- National Benevolent Association—J. Eric Carlson
- Pension Fund of Disciples of Christ—D. Ervin Sheets
- United Christian Missionary Society—Miss Mayble M. Epp
- World Convention of Churches of Christ—G. Curtis Jones

- Butler School of Religion—Myrddyn W. Jones
- Disciples Divinity House, Chicago—W. Barnett Blakemore
- Texas Christian University—Colby D. Hall
- Vanderbilt Disciples Foundation—J. Philip Hyatt
- Vanderbilt School of Religion—George N. Mayhew
- Abingdon-Cokesbury Press—J. V. Pilkington
- Vanderbilt School of Religion Library—Frank Grisham
- Joint University Libraries—A. F. Kuhlman
- Tennessee Christian Missionary Society—Alex Mooty
- David Lipscomb College—Robert N. Broadus
- Methodist Board of Education—John O. Gross
- Fisk University—Oswald O. Schrag

Other out-of-town DCHS members who were present for the dinner included: Roy S. Hulan, Hopkinsville, Ky.; Mrs. L. W. McCown, Johnson City, Tenn.; William J. Hadden, Clarksville, Tenn.; Roscoe M. Pierson, Lexington, Ky.; Charles Mathias, Dawson Springs, Ky.

Highlight of the President's Dinner was the presentation to Dr. Garrison of a handsomely hand-lettered scroll-citation calling attention to his contributions to the understanding of the Disciples of Christ. The presentation was made by Ronald E. Osborn, Indianapolis, former President of the Board of DCHS. The citation reads:

DISCIPLES OF CHRIST HISTORICAL SOCIETY

TO

WINFRED ERNEST GARRISON,

man of God and man of letters, eminent educator and historian, distinguished author and beloved friend of many—our honored president, 1953-1954:

This citation is presented in recognition of long and outstanding service to the brotherhood of Disciples of Christ and in the larger field of the ecumenical church. Through your scholarly inquiry and historical interpretations you have greatly enriched the world understanding of this uniquely American religious movement. Your contributions as editor and author, scholar and sculptor, will, in the years to come, become increasingly significant.

Disciples Of Christ Historical Society

to

Winfred Ernest Garrison

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This citation is presented in recognition of long and outstanding service to the brotherhood of Disciples of Christ and in the larger field of the ecumenical church. Through your scholarly inquiry and historical interpretations you have greatly enriched the world understanding of this uniquely American religious movement. Your contributions as editor and author, scholar and sculptor, will, in the years to come, become increasingly significant.

Presented at Nashville, Tennessee

December 4, 1953

William G. West

Chairman of the Board

Claude E. Spencer

Curator



A Facsimile of the Citation

Presented at Nashville, Tennessee, December 4, 1953.

William G. West,
Chairman of the Board,
Claude E. Spencer, Curator.

After the Dinner, the following statement was released by Claude E. Spencer, curator, and James E. McKinney, executive director:

"The Society staff wishes to take this opportunity to express our appreciation to the Harbinger and Disciplina staff for their generous contribution of space for this dinner. (Continued on page 11)"

THEY SAY . . .

ABOUT THE FIRST ANNUAL PRESIDENT'S DINNER

Here are quotations from the note book of an inquiring reporter [Miss Eva Jean Wrather, Nashville historical writer] at the Garrison Dinner who talked with out-of-town brotherhood leaders, present in Nashville as representatives of various colleges and national agencies, and found that they had this to say:

"One of the highlights of 1953 among the Disciples of Christ was the first Annual President's Dinner of the Disciples of Christ Historical Society honoring Dr. W. E. Garrison. This occasion served first of all to remind a very representative group of Disciple leaders of the Fellowship of History which is so much an integral part of our unique spirit as a Brotherhood. It marked a milestone in the maturity of our movement. Dr. Garrison himself epitomizes both the genius of the Disciples of Christ and of the Historical Society. May this be the first of an annual series of equally significant annual dinners. We need to focus attention upon our heritage and at the same time honor those choice souls who have expressed concern and invested labor that we might preserve our history. I can already think of at least fifty who ought to be so honored. I hope they will all live long enough to be thus recognized. . . . Count me in with a standing reservation for these Annual Dinners."—GAINES M. COOK, Indianapolis; International Convention of Disciples of Christ.

"The Historical Society *made* history December 4th with its First Annual President's Dinner—honoring Dr. Garrison, dean of Disciple historians. This was a notable event—gracious fellowship, wonderful food, stimulating addresses. It was a privilege and honor to share in this kind of history-making. Congratulations to the Historical Society, and to its honored President, Dr. Garrison, whose contribution to the interpretation of our Christian heritage has been both rich and creative."—IRVIN E. LUNGER, Chicago; Association for the Promotion of Christian Unity.

"A well deserved honor for a great personality of the brotherhood. We were honored to have shared in the experience and trust that the DCHS dinner will become an established brotherhood tradition."—JOHN C. UPDEGRAFF, New Albany, Indiana; Board of Church Extension.

"The First Annual President's Dinner calls for a second and a third and. . . Congratulations to the Historical Society for this, the beginning of a great and significant tradition."—W. H. CRAMBLET, St. Louis; Christian Board of Publication.

"A wonderful evening, a most auspicious beginning of what will no doubt be a significant annual event in the life of our Brotherhood."—J. ERIC CARLSON, St. Louis; National Benevolent Association.

"I thought the President's Dinner a most happy occasion. It spoke well of Nashville's charm. The arrangements were excellent. It was a privilege to share an evening with forward-looking people who realize that a knowledge of the past can provide guidance for today. If the dinner was designed to honor Dr. Garrison, then the good doctor honored those present even more with his sharing of his life and thought. It will be good to become better acquainted with others among us who may be honored in the future, for surely such a worth-while event is destined to become an annual affair."—D. ERVIN SHEETS, Indianapolis; Pension Fund.

"It was indeed a pleasure to be present at the first Annual President's Dinner of the DCHS. As one making his first visit to Nashville, I was deeply impressed with the gracious hospitality of Woodmont Church, and with the warm interest of University and community organizations in the Disciples Historical Society. It was an inspiration to hear cited the many achievements of Dr. W. E. Garrison and his message challenged Disciples to an awareness of the value of history already made and in the making. This was an event indeed worthy of its historical setting."—MAYBLE M. EPP, Indianapolis; United Christian Missionary Society.

"The idea of an annual President's Dinner is one which should be carried on. The occasion and dinner are well-deserved tributes for one who, among Disciples, is unique. It was fitting that this first President's Dinner should honor the one who has earned the title of 'dean of Disciple historians.' My hope is that future occasions like this can awaken all of us to the greatness of Disciple history."—MYRDDYN W. JONES, Indianapolis; Butler School of Religion.

"Among the many joys of this occasion has been the opportunity to see the wonderful Christian fellowship which exists between DCHS and the various educational and religious groups in Nashville."—HOWARD E. SHORT, Lexington, Ky.; College of the Bible.

"Nashville is to be commended and congratulated for creating this opportunity for Disciples of Christ to honor and celebrate the life and work of one of its greatest leaders and the greatest historian that has arisen within the communion."—W. B. BLAKEMORE, Chicago; Disciples Divinity House.

"Where could one possibly meet in such close fellowship, so many outstanding leaders of Disciplesdom as we were privileged to enjoy on the occasion of the honoring of the most worthy 1953 President of the Disciples of Christ Historical Society in Nashville on December 4. The occasion dramatically draws deserved attention of the Brotherhood to the new, convenient, promising location of this exceedingly important Society."—COLBY D. HALL, Fort Worth; Texas Christian University.

"The Reception and Dinner given by the Disciples of Christ Historical Society in Nashville, December 4, honoring Dr. Winfred Ernest Garrison, an outstanding man of our brotherhood, was a lovely occasion long to be remembered. Few men have rendered such distinguished and notable service. The citation presented him was received graciously and humbly."—GOLDIE CROSSFIELD, Gadsden, Alabama.

"The First Annual President's Dinner honored a notable historian and brought together a delightful and distinguished company in the name of the Disciples of Christ Historical Society. There is no other event quite like this in the life of our brotherhood. It should be a high event every year."—RONALD E. OSBORN, Indianapolis; World Council of Churches.

"Our brotherhood may well be proud of the way in which the Disciples of Christ Historical Society is developing. The recent annual dinner in which the President, Dr. W. E. Garrison, was honored was a brilliant occasion. Claude E. Spencer, Curator, and James E. McKinney, Executive Director, are providing exceptionally efficient staff leadership deserving of hearty support."—ROBERT M. HOPKINS, Lexington, Ky.; Cane Ridge Preservation Project.

WANTED: "The tract on demonology written by Alexander Campbell, and now published by C. G. Berry, at Bloomington, Ind., is ready for delivery," according to the *Christian Record* in 1851. DCHS is ready to receive a copy!

Notes on the Garrison Dinner

(Continued from page 9)

portunity to thank all those who made possible the success of the First Annual President's Dinner and the attendant events of December 4th. We gratefully acknowledge the assistance of:

"The special guests of the Society, many of whom came long distances to join in this brotherhood tribute to Dr. Garrison.

"The host church, Woodmont Christian, Frank F. Drowota, Minister.

"The Woodmont Christian Women's Fellowship, Mrs. Gus Tenner, president, Mrs. Paul Cunningham, service chairman.

"The Nashville Planning and Finance Committees, Forrest F. Reed, chairman.

"The Disciples Divinity House, Vanderbilt, Herman A. Norton, director.

"The Vanderbilt School of Religion, John K. Benton, dean.

"The Joint Universities Library, A. F. Kuhlman, director.

"The various committees which helped plan and promote the Dinner, especially the Ticket committee, Burton Huffman, chairman, and the Decorations committee, Mrs. Gilbert Marshall and Mrs. Currey Turner, co-chairmen.

"Those who participated in the Dinner program, especially Mrs. Myrtle Koch Moonsey and Mr. Harry Draper, who supplied the beautiful dinner music, and the Hon. J. Percy Priest, United States Representative from Nashville, who delighted all those present with his address of welcome.

"Our honor guest, Dr. Garrison, who greatly inspired us in our task of guiding the Historical Society to its rightful place of leadership in the brotherhood."

Books in the Making

Several authors are working on books or special features in the historical field. We know of progress being made by the following persons:

Hensley, Mrs. E. B. A fictional life of Garfield.

Higdon, Mrs. E. K. A history of the Disciples of Christ in the Philippines.

Helm, Lola M. A history of Kappa Beta.

Long, Mr. and Mrs. J. G. A pageant in celebration of the 50th anniversary of Hazel Green Academy.

Shacklett, Mrs. J. B. A novel of Mid-Tennessee, 1870-1900, with brotherhood characters.

White, Joseph Wells. A biography of Sidney Rigdon.

West, W. G. A life and work of Barton W. Stone.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts

During December materials were received from:

- Bob Bell, Nashville, Tenn.
 Lloyd D. Bensmiller, Leon, Iowa
 W. B. Blakemore, Chicago, Ill.
 Broadmoor Christian Church, Houston, Texas
 James W. Carty, Jr., Nashville, Tenn.
 Central Christian Church, Indianapolis, Ind.
 R. D. Chambless, Jacksonville, Fla.
 Christian Board of Publication, St. Louis, Mo.
 Cokesbury Book Store, Nashville, Tenn.
 Frances Cook, Midway, Ky.
 John B. Cowden, Nashville, Tenn.
 W. E. Garrison, Houston, Texas
 B. C. Goodpasture, Nashville, Tenn.
 A. L. Haddon, Dunedin, New Zealand
 Colby D. Hall, Fort Worth, Texas
 Kenneth C. Hanson, Redwood Falls, Minn.
 Alden Lee Hill, Los Angeles, Calif.
 Wilbur S. Hogevoel, Alexandria, Va.
 B. R. Hollis, Bedford, Iowa
 Robert M. Hopkins, Lexington, Ky.
 Mrs. J. R. Hughes, Nashville, Tenn.
 Roy S. Hulan, Hopkinsville, Ky.
 Miss Jeanette Moore King, Ft. Lauderdale, Fla.
 Beryl S. Kinser, Youngstown, Ohio
 Elmer Lewis, Milligan College, Tenn.
 Bruce Nay, Glennville, Ga.
 Robert G. Nelson, Cross Roads P. O., Jamaica
 John W. Neth, Jr., Milligan College, Tenn.
 Delf Norona, Moundsville, W. Va.
 Ronald E. Osborn, Indianapolis, Ind.
 R. J. Peterson, Lincoln, Nebr.
 J. D. Phillips, Austin, Texas
 Roscoe M. Pierson, Lexington, Ky.
 Robert Platt, Boston, Ky.
 W. E. Schultz, Bloomington, Ill.
 Henry K. Shaw, Elyria, Ohio
 Frank Smith, Aurora, Ill.
 Eugene A. Tilleux, Arlington, Va.
 United Christian Missionary Society, Indianapolis, Ind.
 John C. Updegraff, New Albany, Ind.
 Charles C. Ware, Wilson, N. C.
 M. Watterworth, New Glasgow, P. E. I.
 Ernest T. Weir, Pittsburgh, Pa.
 Mrs. Guy Withers, Washington, D. C.

Letters and Manuscripts

Some letters, manuscripts, and other similar materials recently received include:

The letter granted to Dr. and Mrs. W. T. Moore by the Church of Christ worshipping in the West London Tabernacle, dated February 22, 1896.

A Charles Louis Loos letter, Bethany, W. Va., April 17, 1863, to "My dear friend."

A B. W. Johnson letter, Bethany, W. Va., December 12, 1864, to "Bro. Callender."

A certified copy of an entry in a register of marriages, Spanish Town, Jamaica, showing the marriage of Julius Oliver Beardslee and Eliza Forbes Maddix, May 9, 1848.

Typescript minutes and reports of the College of Missions, 1924-1927, together with eight letters concerning the administration of the college.

A letter certifying "that Thomas J. Campbell is a member of the Church of Jesus Christ at Bethany, Va., of good standing and in full fellowship," dated September 22, 1856, and signed by J. A. Campbell, clerk.

A typescript copy of *Hills of Destiny*, the history of the Christian Assembly of Black Mountain, N. C., in pageant and person, by Mrs. L. T. New and Mrs. Mary Aleshire.

A copy of *Vision*, made as a project by the intermediates of the Egyptian Chi Rho Camp, Duquoin, Ill., 1952, size 18 x 24 inches.

A letter of the acknowledgment of an order for books sold to R. H. Lambert by Alexander Campbell, signed per T. J. Campbell, Bethany, Va., December 5, 1853.

An autobiographical sketch written by William Harvey Eastman, typescript.

A letter from Jerome Yates to his sister Maria, May 4, 1864, photostat. (Yates was a Confederate soldier who refers in his letter to "the boys taking fast with the Camelie persuasion.")

Religious Poetry

Dr. A. T. DeGroot, dean of the graduate school of Texas Christian University, Fort Worth, Texas, teaches a class in the art of research. Last winter J. E. Matrow, as a part of the required work of the course, wrote a miniature 64-page thesis, *A Study of the Contributions of the Disciples of Christ to Religious Poetry*. A copy has been given to our library by Mr. Matrow.

Raccoon John Smith in Plaster

A recent acquisition is a plaster cast, approximately 22 x 30 inches in size, of a relief portrait of Raccoon John Smith, done by W. E. Garrison, who presented it to the Society.

It was executed just before World War II as one of a proposed series of four plaques intended to be placed in the School of Religion building at Butler University. However, with the coming of the war and the scarcity of materials, together with a change of plans, the model was not cast in bronze as planned.

John Smith, 1784-1868, one of the early church fathers in Kentucky, had the nickname of Raccoon. There seems to be no documentation for the origin of its use. The term may have been given him as a result of his own introduction as having come from a place where "raccoons make their homes." Because of the nickname, Dr. Garrison modeled a small raccoon in front of Smith's name at the base of the plaque.

Other plaques by Dr. Garrison have been cast in bronze. Four, Alexander and Thomas Campbell, Walter Scott, and Barton Stone, are at the School of Religion, Butler University. That of Edward Scribner Ames is in the University Church at Chicago. There is an Alexander Campbell plaque at Bethany College and one of Thomas Campbell at Ahorey, Ireland. One of Dr. Garrison's father, James Harvey Garrison, is at the Bible College of Missouri, Columbia.

Alexander Campbell and the Virginia Constitutional Convention

The *Virginia Cavalcade* for the summer of 1953 has a double-page color reproduction of George Catlin's composite portrait of the Virginia Constitutional Convention of 1829-1830. The picture has special significance for Disciples because Alexander Campbell was a member of the Convention and is shown, according to the accompanying key, as occupying the seventh seat from the right in the rear row.

The same magazine has an article by William H. Gaines, Jr., descriptive of the Convention. Campbell is characterized as being one of the controversial figures of the convention. In addition to taking an active part in the debates, he preached to large congregations every Sunday.

Mr. Campbell's life while attending the convention is described in a series of eight letters written to his wife. Carefully kept by Mrs. Campbell, these letters passed on to her daughter, Decima, who in turn gave them to her son, Julian Barclay. They were finally sold to Oram J. Swinney, a Church of Christ minister, who has had them laminated for preservation. Copies were made of the letters while they were owned by the Barclays, and we have typewritten copies of these in our archives.

The Ministry of the Word

We recently received from the office of the National director of Town and Country Church, United Christian Missionary Society, Indianapolis, Ind., several numbers of *The Ministry of the Word*. This was prepared monthly for "pastorless and part-time churches to use on Sundays when no minister is present to conduct the service."

Every issue contained weekly programs that included a sermon and a suggested order of worship. Each program, mimeographed on 8½ x 11 size paper, was stapled together as a unit. The units for the month were placed in a printed folder and dated.

The first number was dated September, 1947. There were no more issues until September, 1948, after which it was issued monthly until February, 1951, when it was discontinued.

Edwin L. Becker was responsible for the issues of September, 1947, through December, 1950. Dale W. Medearis issued the last two.

Our library needs these numbers: September, 1947; all of 1948 except December; and all of 1949 except November and December.

Model of Jerusalem

(Continued from page 7)

opportunity to say that he returned from Jerusalem a poor man, and has received nothing from the Missionary Society towards his support since his return.—The labor he has performed, therefore, has been to maintain and educate his family."

What a museum piece that model of Jerusalem would make for the museum section of our library!

Microfilms for Everyone

The use of microfilm has been widely accepted by graduate students and research workers. Through its unusual materials are available, in original format, at a nominal price. Readers for the viewing of the film are generally a part of the equipment

For the first time we are listing the microfilm negatives in the possession of the Society library. Correspondence is invited concerning the ordering of positive copies of any on the list. This is not a catalog of our holdings of microfilm; it is a listing of negatives.

Books and Pamphlets

- Campbell, Alexander, and Walker, John. *Infant Sprinkling Proved to Be a Human Tradition; Being the Substance of a Debate on Christian Baptism*. Steubenville, O., 1820. 220p. (The rare first edition. The second edition, published in 1822, has recently been reprinted by both The Old Paths Book Club and The Religious Book Service.)
- Church, S. H. *Religious Progress in America*. Pittsburgh, Pa., 1910. 42p.
- Homan, W. K. *The Church on Trial . . .* Dallas, Texas, 1900. 148p.
- Stone, Barton W., and others. *An Apology for Renouncing the Jurisdiction of the Synod of Kentucky . . .* Lexington, Ky., 1804. 145p.
- Udell, John. *Incidents of Travel to California . . . to which are added Sketches of the Author's Life*. Jefferson, O., 1856. 302p.
- Year-Book of the Disciples of Christ*. Cincinnati, O., 1888. 82p. (The second year-book published. There are no known copies of the first one issued in 1885.)
- Lamar College, Clarkston, Ga. *Prospectus, 1913-1914*. 15p.
- Southeastern Christian College, Auburn, Ga. *First Announcement. Prospectus, 1915-1916*. 19p.
- Southeastern Christian College, Auburn, Ga. *Bulletin*, vol. 2, no. 2, January-February-March, 1919. 16p. (View booklet)
- Southeastern Christian College, Auburn, Ga. *The Cherokee*, vol. 1, 1920. 90p. (Student year book)

Church Minutes

Original Minutes of the Barney's Prairie Christian Church, July 17, 1819-January 21, 1860. (The first Christian Church in Illinois)

Periodicals

- Christian Evidences*, vol. 1, 1829-1830. Cincinnati, O. Ed. by Aylette Raines.
- The Christian Publisher*, new series, vol. 1, 1839. Richmond, Va. Ed. by James Henshell.

Evangelical Inquirer, vol. 1, 1830-1831. Dayton, O. Ed. by D. S. Burnet.

Through an exchange arrangement with the Bosworth Memorial Library, College of the Bible, Lexington, Ky., we have added to our library the negatives of the following early pamphlets from which we can supply positive prints:

- Campbell, John Poage. *The Pelagian Detected . . .* Lexington, Ky., 1811. 80p.
- Campbell, John Poage. *A Portrait of the Times . . .* Lexington, Ky. 8p.
- Campbell, John Poage. *Strictures on Two Letters*, Published by Barton W. Stone, Entitled Atonement. Lexington, Ky., 1805. 79p.
- Cleland, Thomas. *Letters to Barton W. Stone . . .* Lexington, Ky., 1822. 172p.
- Cleland, Thomas. *The Socini-Arian Detected; a Series of Letters to Barton W. Stone . . .* Lexington, Ky., 1815. 101p.
- Cleland, Thomas. *Unitarianism Unmasked . . .* Lexington, Ky., 1825. 184p.
- Craighead, Thomas B. *A Sermon on Regeneration, with An Apology and An Address to the Synod of Kentucky . . .* Lexington, Ky., 1809. 93p.
- Hendrick, John Hilman. *Letters to the Self-Styled Reformers*. Millersburg, Ky., 1838. 120p.
- Miles, Barzillia H. *A Sermon &c.* Lexington? 1825? 16p.
- Moreland, John P. *To the Members of the Mount-Pleasant Church*. 1821. 12p.
- Raines, Aylette. *Gospel Advocate Extra: Discourse on Sin and Its Cure*. Lexington, Ky., 1835. 32p.
- Raines, Aylette, and Irwin, J. *A Reply to J. T. Hendrick's Pamphlet Entitled "Letters to the Self-Styled Reformers."* Lexington, Ky., 1838. 85p.
- Stiles, Joseph Clay. *A letter to Alexander Campbell . . .* Lexington, Ky., 1838. 57p.
- Stiles, Joseph Clay. *Reply to An Article in the June Number of the Millennial Harbinger*. Frankfort, Ky., 1838. 56p.
- Stone, Barton Warren. *Atonement . . .* Lexington, Ky., 1805. 36p.
- Stone, Barton Warren. *A Letter to Mr. John R. Moreland, in Reply to His Pamphlet*. Lexington, Ky., 1821. 14p.
- Stone, Barton Warren. *A Reply to John P. Campbell's Strictures on Atonement*. Lexington, Ky., 1805. 67p.
- Thomas, David. *The Observer Trying the Great Reformation in This State . . .* Lexington, Ky., 1802.
- Two Letters Written by a Gentleman to His Friend in Kentucky: containing a Few Remarks, Tending to Develop the Causes Which Gave Rise to the Late Division in the Synod of Kentucky . . .* Lexington, Ky., 1804. 68p.

Exchanges

From Lynchburg College Library, Lynchburg, Va., we received the following: Ainslie—*Life and Writings of George W. Abell*; Athearn—*Character Building in a Democracy*; Barrett—*Centennial of Religious Journalism*; Barnett—*The Evidence of the Resurrection of Jesus Christ*; Brandt—*Anglo-Saxon Supremacy*; Briney—*The Lamentation of Christ*; Bryan—*How to Use and Understand the Bible*; Cole—*Classified Bible Studies*; Davis—*The Restoration Movement of the Nineteenth Century*; Fairhurst—*Atheism in Our University*; Hinsdale—*President Garfield and Education*; Hodge—*The Plea and the Pioneers in Virginia*; Kershner—*How to Promote Christian Union*; Hughes—*The Revelation*; Lamar—*The Organon of Scripture*; Lanham—*Thrilling Themes in Theology*; Lemon—*The Art of Church Management*; Lewis—*The Voice of the Pioneers on Instrumental Music and Worship*; McConnell—*Negroes and Their Treatment in Virginia, 1865-1867*; McKeever—*Industrial Training of the Boy*; Marshall—*Judaizing Factor at Corinth*; Painter—*The Iowa Pulpit of the Church of Christ*; Ragland—*Leaves from the Mission Fields*; Rutledge—*The Miracle of the Ages*; Sharp—*Personal Evangelism*; Smith—*Alexander Campbell*; Smith—*Critique on Higher Criticism*; Updike and Hawes—*Sermons and Songs*; and Robinson—*Three Recent Movements in the Field of Theology*.

Wanted

These are yet wanted from our previous list:

Chalmers, Thomas—*Alexander Campbell's Tour in Scotland, 1892*.

Davis, W. E.—*Ten Years in the Congo, 1940*.

DeGroot, A. T.—*The Grounds of Division Among the Disciples of Christ, 1940*.

Dodd, S. T.—*History of the Christian Church in Kansas, 1882*.

Ellis, J. B.—*The Adventure of Living, 1933*.

Henry, F. A.—*Captain Henry of Geauga, 1942*.

Jenkins, B. A.—*Where My Caravan Has Rested, 1939*.

Kemper, G. W.—*Kentucky University Alumni Book, 1896*.

Kennedy, S. L.—*H. S. Lebr and His School, 1938*.

Masters, E. L.—*Vachel Lindsay, 1935*.

Milburn, J. H.—*Origin of Campbellism*.

Mitchell, N. J.—*Reminiscences and Incidents, 1877*.

Monser, J. W.—*The Literature of the Disciples, 1906*.

Morrill, M. T.—*History of the Christian Denomination in America, 1912*.

Nichol, Mrs. C.—*Gospel Preachers in Texas and Oklahoma, 1911*.

Patterson, H. C.—*Our Living Evangelists of the Church of Christ, 1894*.

Roberts, Robert—*Dr. Thomas, His Life and Work, 1925*.

Thornton, E. W.—*Bethany College Sermons, 1930*.

Thornton, E. W.—*Phillips University Sermons, 1929*.

Wilcox, Alanson—*Autobiography, 1912*.

* * *

WANTED: *Adventures While Preaching the Gospel of Beauty, 1913; The Daniel Jazz, 1920; A Handy Guide for Beggars, 1916*; and other books by Vachel Lindsay.

* * *

WANTED: *At the Lord's Table, 1927*, by D. O. Thomas; *Preacher by Proxy, 1933*, by F. M. Lowe; and *Sacred Poetry, 1851*, by S. E. Shepard.

* * *

WANTED: *Transactions of the sixth and seventh annual meetings of the Western Literary Institute and College of Professional Teachers, Cincinnati, Ohio, 1837 and 1838*.

* * *

WANTED: Several of the Pittsburgh 1909 Centennial plates with a picture of the Campbell Home in the center and with portraits of Alexander and Thomas Campbell, Walter Scott and Barton Stone around the rim. Also wanted are memorial and souvenir plates of local churches and colleges.

Footnotes to Disciple History, 16 Pages Each

- No. 1 *Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
No. 2 *The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.

Single copies, post paid	\$.25
10 copies, post paid	2.00
25 copies post paid	4.50
50 copies post paid	8.00
100 copies, post paid	15.00

Send orders to: The Disciples of Christ Historical Society
Joint University Library
Nashville, Tennessee

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose sole purpose is the locating, collecting,

cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment		
Patron Member	1,000.00 annually		

<i>Institutions and Organizations</i>	
Annual membership	\$ 15.00 annually
Sustaining membership	100.00 annually

- Publications of the Society are:
- Theses Concerning the Disciples of Christ*, 1941. Out of print.
 - Periodicals of the Disciples of Christ and Related Religious Groups*, 1943. \$1.00.
 - An Author Catalog of Disciples of Christ and Related Religious Groups*, 1946. \$7.50 (\$6.00 to members).
 - What Is Disciple Historical Material?* by Dwight E. Stevenson, 1948. (Out of print)
 - The Jerusalem Mission*, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50
 - Footnotes to Disciple History*, no. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather \$.25

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board Forrest F. Reed, Vice-Chairman
Howard E. Short, Secretary Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator
James E. McKinney, Executive Director
Miss Christine Buder, Secretarial Assistant

THE HARBINGER

and *Disciplina*

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

FEBRUARY, 1954

NO. 2

AND IN 1953 WE DID THIS . . .

A RESUME OF THE YEAR'S WORK

The work of the Society progressed very favorably during the year. The staff was composed of Claude E. Spencer, curator, James E. McKinney, executive director (commenced work February 9), and Miss Christine Buder, secretarial assistant.

Very definitely 1953 stands out as much the best year in all respects that the Society has had. Especially is this true in the quantity and quality of our acquisitions, in the number of services rendered, and in the presentation of our work to the brotherhood.

Some outstanding achievements have been made during the year. The official publication of the Society has been issued since July as a monthly instead of a quarterly. Two numbers of a new series of pamphlets were published. Congregational and individual memberships were increased. The Annual President's Dinner inaugurated during the year was a brilliant success.

The Board of Directors meeting in Portland, Oregon, in July amended the Constitution and By-Laws to provide for the office of Society president to be an honorary one, with a changing president each year, and to make the chairman of the Board of Directors the active presiding officer over Society affairs.

Annual individual dues were increased from one dollar to two dollars a year.

The management of the Society between regular annual meetings is vested in the Executive Committee. During the year meetings were held as follows:

Nashville, April 10
Nashville, May 29
Nashville, September 11
Nashville, December 4

Acquisitions

During the past two years receipts have been issued to every person, church, organization, or institution that has contributed materials to the library and archives. This year 588 receipts were issued to 332 different individuals, churches, organizations and institutions, as compared with 410 issued in 1952 to 244 persons, etc. This includes exchanges.

A study of the geographical distribution of contributors shows that gifts and exchanges were received from 32 states, Alaska and the District of Columbia, and 4 foreign countries. Following is the list of states, with the number of contributors in each state:

Alaska	1	Georgia	8
Alabama	5	Idaho	2
Arizona	1	Illinois	20
Arkansas	3	Indiana	38
California	19	Iowa	18
Colorado	4	Kansas	4
District of Columbia	3	Kentucky	19
Florida	5		

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Jim's Journeys . . .

January . . . starts slowly, but what a finish!

LYNCHBURG, VA., *Friday, Saturday, Sunday, January 1, 2, 3*—Loafing with in-laws after Carolina expedition, then back to NASHVILLE for office routine week of *January 4 thru 9*.

Sunday, January 10—Visiting with friend Barton Dowdy at 17th Street Church, NASHVILLE, where missions-man Spencer Austin inspires at p.m. service.

Monday, January 11, thru Wednesday, January 13—Attending Tennessee Ministers' Institute, Vanderbilt School of Religion, NASHVILLE; resource leader in evangelism, Paul McBride, Tulsa. Oklahoma Plan comes to the Volunteer State.

Thursday, January 14—Church editor Jim Carty spearheads seminar on religious journalism sponsored by THE NASHVILLE TENNESSEAN. Excellent info for publicity-conscious groups, individuals.

Friday, Saturday, January 15-16—Planning trips, convention-coverage, details at NASHVILLE, then off for preaching appointment at CLEVELAND, TENN., for *Sunday, January 17*.

Leave CLEVELAND, TENN., early afternoon, back to NASHVILLE, grab plane out for INDIANAPOLIS for *Monday, January 18* session of Publicity-Public Relations Committee of International Convention. National Council spokesman Don Bolles gives expert testimony, guidance. Big things in the production stage.

Late-night flight back to NASHVILLE for pressing DCHS matters of *Tuesday, January 19*, then polish the office chair remainder of week.

Saturday, Sunday, January 23, 24—Repeat preaching assignment, CLEVELAND, TENN. East Tennessee hospitality supreme.

Monday, January 25—Gathering loose ends at NASHVILLE office, then we're off! First stop: MEMPHIS.

Tuesday, January 26—MEMPHIS in the rain. Interview with Leo Pysher, Central Church. Westward, ho! Lunch with Jane, Ed Rountree, FORREST CITY, ARK., talk with Kent Dale, on to LITTLE ROCK for soaking visit with Eulis Hill, Colbert Cartwright. Quick conversations with Jim Rainwater (how appropriate for this visit), Clar-

ence Pruitt, others. Pleasant evening drive (rain, snow, sleet) to FT. SMITH.

Wednesday, January 27—Visit to 100-year-old First Church, FT. SMITH, Ray Wallace new pastor. Brief stop by MUSKOGEE, OKLA., for greeting to Ralph Dornette, First Church. Hit TULSA in time for premiere new Will Rogers, Jr., picture. It's my evening out.

Thursday, January 28—Breakfast session with TULSA preachers, set up by friend Paul McBride, followed by tour of TULSA's new churches. When Disciples really want to do things, we take back seat to none. Expensive trip: turnpike to OKLAHOMA CITY.

Friday, January 29—OKLAHOMA CITY visits with Don Sheridan, Bill Alexander (First Church), Clyde Wheeler (Crown Heights), Truce Lewellyn (Univ. Place), others, in one of our fastest developing areas. Terrific building programs. Later afternoon, evening, trip thru CHICKASHA, OKLA. to VERNON, TEXAS.

Saturday, Sunday, January 30-31—On to QUANAH, TEXAS, for double preaching appointment. North Texas folks friendly to us Easterners; we should visit more often. Evening trip to WICHITA FALLS, TEXAS, where you can pick me up next month, same publication. Adios,

Jim McKinney.

Christian-Evangelists Wanted

There are no complete files available of THE CHRISTIAN-EVANGELIST, its immediate predecessors, *The Christian* and *The Gospel Echo*, or of *The Evangelist* with which *The Christian* merged to become *The Christian-Evangelist*.

In order to carry out a proposed micro-filming project that would make the 91-year files of this periodical available for general use, it will be necessary to locate the issues now missing from the most complete file, that in the office of the Christian Board of Publication.

Needed are many issues of *The Gospel Echo*, 1863-1872; *The Gospel Echo and Christian*, 1872-1873; *The Christian*, 1873, 1876, and 1882. Also wanted are the years of *The Evangelist*, 1865-1871, 1875, 1876, 1877, 1879, 1880, 1881 and 1882.

Anyone having or knowing the whereabouts of single numbers or complete volumes of the above-mentioned years should contact us immediately.

THE HARBINGER AND DISCIPLIANA

published monthly by the Disciples of Christ Historical Society, Joint University Library, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*
Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society. The price of an annual subscription to non-members is \$2.00.

Vol. 14

February, 1954

No. 2

And in 1953 . . .

In this number of THE HARBINGER AND DISCIPLIANA will be found the annual report of the Society for 1953. Like all reports, it gives the truth, but not all the truths concerning the work of the year.

Much could have been added about the many items received, individuals who gave material could have been listed, and certain pieces could have been described, but that would have been repetition since our regular issues have given that information.

The services we have rendered could have been elaborated upon. Names could have been given and a geographical distribution could have been made. But space did not permit that inclusion.

And so with all our activities, much has been left out. However, through the statistics used we hope that we have indicated that 1953 has been a busy year.

Although our successes have been many, we have had some failures. We have not mentioned the many things we planned to do during the year but did not get done. Because of a lack of time, sufficient staff, proper equipment, and sometimes proper planning, we have not progressed as far as necessary to be able to give the service we want to give.

But we are proud of our accomplishments in 1953.

Claude E. Spencer

No Records Kept!

Seventy-eight years ago, February 19, Fred Hoffman, Shreve, Wayne County, Ohio, wrote to the editor of *The Christian Standard* asking for help in finding information about the early history of the Shreve Church. His letter as published follows:

"We are trying to get at the early history of the congregation here. Will you please

call the attention of the preachers who have labored here, to it? They may write to me, when they preached, how long, what success, etc. We have now but one of the original members of the church (as far as we know), an old sister, almost entirely deaf, and can find out but little in regard to the church here. There has never been a record kept, and hence nothing to refer to. By giving notice in your paper, you will do us a great favor; and if the brethren who have worked here will put us in possession of any facts connected with the church here we will be obliged."

What a sad story. No records kept! Yet the plight of the Shreve church is not very different from many churches today. Quite frequently, when a church wants to celebrate some anniversary and decides to have a history written, it finds that sources for the necessary research are not available.

Our people have not been a record-keeping people. When records were kept, they were generally considered by their keepers, the church clerks, to be the property of the clerk and not of the church.

Even the saving of the ordinary everyday productions of the church—bulletins, orders of worship, annual reports, programs and like material—has often been considered a function of the minister and not a part of the program of the church. And when the minister moved, as he frequently did, this material was carried away with him, or was destroyed. We have heard of cases where the incoming preacher destroyed the records of his predecessor in order to have a clean start!

Yes, we know there are churches that have offices with efficient secretaries who keep excellent records. And we know that an increasing number of churches are adding church historians to their officary to take care of present records and to dig out those of the past. But these churches have not always had efficient secretaries and historians. The time may again come when changes in officers and personnel make for less efficient secretaries and no historians.

Not only should a church make provision for the making and safe-keeping of accurate present-day records, but it should see that duplicates of those records are sent to the Disciples of Christ Historical Society. Also, valuable old original records should be sent to the Society for preservation.

Every church should place the Society on its mailing list to receive all printed and mimeographed material issued by the church, its Sunday school, CWF, and various other groups. By so doing, historians of the future will have available the sources from which to write the histories of local churches.

Claude E. Spencer.

A HISTORIAN'S CHALLENGE

BY COLBY D. HALL

These excerpts from the "Foreword" of *Texas Disciples* by Colby D. Hall are reprinted by special permission of the author. *Texas Disciples* has just been published by the Texas Christian University Press, Fort Worth, Texas. Dr. Hall, long time dean of Brite College of the Bible and now dean emeritus, has given here in delightful form the reasons for writing the book, and at the same time, challenges us to a finer appreciation for the history of the Disciples.

The Disciples of Christ, being the largest religious body of American origin and development, came into being during the frontier period. The Movement bears many of the marks of the frontier. One of these marks is the neglect of record keeping, which makes the writing of its history doubly difficult. Another is the lack of appreciation of history, and that lends scant encouragement to those who are inclined to undertake the writing of its history.

Nobody asked me to write this history. No convention resolved to have it done. When I hinted to several colleagues that I might undertake it, no one objected. That was my permit.

Certainly I was not encouraged toward it by my professors in College days. For three years, I sat at the feet of Addison Clark, J. B. Sweeney and other outstanding leaders in Texas. From them I imbibed "much every way"—but not history. For the next three years I studied under J. W. McGarvey, Charles Louis Loos, and others whose careers overlapped with Campbell and Stone. The College of the Bible at Lexington was within some twenty miles of old Cane Ridge Meeting House; I passed within a few miles of it several times on the way to Paris, Kentucky. Yet, during those three years I never heard of Cane Ridge. In classes, I was never referred to any volume by or about Campbell or Stone. Of this vacuum I was unaware until later years. Those teachers were pioneers; too busy making history to stop and talk about it.

Nobody even asked me to teach Church History. I was Dean, and I appointed myself to that assignment, immediately after the passing of Chalmers McPherson in 1927.

The impulse to write this Texas story came to me while preparing my *History of T. C. U.*, teaching the history of Disciples and accumulating the literature of the Movement for the Disciples Room. I began to realize that the actors in the drama of Texas Disciple history were slipping away from the stage of the human scene. That story must be recorded soon, or never so completely!

The reader should have some sympathy with my problem of holding to a reasonable size the vast amount of material available, without too many unfortunate omissions. This involved the matter of arrangement of material. The tracing of all events, year by year, as was so well done in Henry Shaw's

Buckeye Disciples, was not feasible. That was in celebration of the Centennial of the Ohio Convention, and the Minutes were available. But in the case of Texas, the Convention was a much later development. Only recently has it become the coordinator of the whole state program if it is so, even now. So, after using the early chapters for the stories of the initial pioneer groups moving into the state (Chapters III-VIII), I chose the several departmental organizations as the string on which to hang the sequence of events.

After that was completed, the life in the many local congregations challenged me. For surely, there lies the strength of a democratically-minded people such as ours. Choices had to be made—and omissions. Some congregational stories were unique: "Mother Churches" for instance. The tales of churches in the cities were found to be most available. The rest of them, towns and regions, I tried to gather up in Chapter XXV—and compressed it, unmercifully.

At first, I planned a chapter on Biographies—such a rich mine. Too rich, indeed; I might play up *my* favorite and miss *yours*. So, I decided to insert a brief biographical sketch in the running story at the point of each person's most vital contribution.

The field of Education has been touched lightly in this volume. It deserves a story of its own—and has it, in my *History of T. C. U.*, to which many references are made, for that reason.

There are two ways of writing history. One is as a *story*; popular, easy to read, racing along, careful never to lose the reader's interest, undeterred by footnotes, or reference to sources, and seldom burdened by dates. The other way is that of permanent, authoritative *history*. This approach, while desirous of reader's interest, still depends on the *story* rather than the style for sustaining that interest. It compliments the readers by assuming that they will be interested in accurate facts, even some statistics, judiciously condensed.

I have endeavored to make a combination of these two types, the "story" and the "history," retaining the strength and avoiding the weaknesses of both extremes. Bold, am I not! But that is the way of all ideals. There is advantage, however. If you as a reader become bored with too much detailed history, just remind yourselves that the rec-

ord must be complete. On the other hand, if you miss some good stories of which you have heard rumors, or fail to find mention of some favorite person, or church, or occasion, just comfort yourself by concluding that a story that covered all would be too lengthy and tedious to be popular.

In harmony with this medium way style, I have placed in the body of the text many a reference to sources, as being a part of the story; but have reserved for footnotes, longer comments that might deflect the reader's flow of interest.

This "story-history" aims not to be touched with propaganda. Yet, it includes some interpretation. And that involves a personal viewpoint. My observation is that history that strives to eschew all interpretation is as flat as bread without salt.

Although no reader will be in doubt as to the convictions of the author in any disputable questions, I have striven to be fair, ever recognizing the sincerity of those of different views, trying always to do the interpreting in the light of historical, social, and psychological backgrounds.

I have lived long enough and studied history deeply enough, I trust, to know full well that no one group has a monopoly on the truth. I am free to differ with my own closest brethren. And—and this is the aspect much needed—they are still my brethren. And so would be many others, if they would allow.

The reader will discover that occasionally the narrative breaks out into the first person. The precisionist may reject this style, as being unscholarly. Well, I have been around scholars many a year, I respect scholarship—and delight in its freedom. I choose this style deliberately. Often have I been wearied with the circumlocutions by which modest authors strive to hide their individualities, and by their very dragging, draw attention to themselves. They remind me of the senior at graduation time, refusing to don cap and gown in order to avoid conspicuity, and thereby becoming the one conspicuous person in the line.

The Raleigh (N. C.) News and Observer, Sunday, January 3, 1954, had a fine story about the work of Charles C. Ware, entitled "Wilson Man Pioneer for Tar Heel Disciples of Christ." Mr. Ware, formerly secretary of the North Carolina Christian Missionary Society, is curator of the Carolina Discipliana Library, Wilson, N. C.

"I Found John Boggs in a Closet"

John Boggs was a man of determination and vision. He was born in a Baptist parsonage in Hopewell, New Jersey, in 1810. He taught school and became acquainted with such men as Alexander Campbell and Lyman Beecher at the Teacher's College in Cincinnati. He left the Baptist Church and became a preacher among the Disciples as a result of hearing Alexander Campbell preach. For two years he travelled as an agent of the General Christian Missionary Society and for Alexander Campbell as a representative of Bethany College. He was associated with Benjamin Franklin on the staff of the *Christian Age*. He edited his own *Northwestern Christian Magazine* from 1854 to 1858. He continued his editorial work with the *Christian Luminary* until 1863. He was associated with Isaac Errett in the early years of the *Christian Standard*. He was a strong opponent of slavery and was a temperance advocate. Later he moved to Kansas where he continued his work by evangelizing and establishing churches. It is entirely possible that a study of the life and writing of John Boggs would show him to have been a man of considerable influence and one of the earliest advocates of social action among the Disciples.

I first learned about John Boggs by accident. During a "week-end" ministry for the church at Clyde, Kansas, I became acquainted with the Hakes family. Miss Mabel Hakes, the granddaughter of John Boggs, told me one day that she had some old books in which I might be interested. I was! These books proved to be the office copies of the *Northwestern Christian Magazine* complete, and one year of the *Christian Luminary*.

After studying these for some time, I inquired about the possibility of other material related to John Boggs. The result was that, over a period of three years, Miss Hakes and I recovered from bookshelves, closets, and attic, a sizeable file. One volume of the *Christian Luminary* was discovered in the attic where it had been for probably forty years. There was also a manuscript in Boggs' own handwriting, which he had entitled "Reminiscences of an Octogenarian". It is a fascinating autobiography. In an edited form it was published in the *Christian Standard* in the late 1890's. There were also many articles, addresses, and essays on such subjects as temperance, slavery, Sunday Schools, church music, church finance, and the ministry. The final discovery was a packet of letters tied with a ribbon, apparently by John Boggs himself. The letters were congratulatory messages to Elder and Mrs. John Boggs on their golden wedding anniversary. There were letters from such personages as O. A. Burgess, J. M.

(Continued on page 31) *

And in 1953 We Did This . . .

(Continued from page 17)

Louisiana	3	Pennsylvania	7
Maryland	1	Tennessee	39
Michigan	1	Texas	20
Minnesota	4	Virginia	12
Mississippi	2	Washington	5
Missouri	28	West Virginia	2
New York	1	Wisconsin	1
North Carolina	6	Canada	2
Ohio	19	Jamaica	1
Oklahoma	9	South Africa	1
Oregon	10	New Zealand	2

Last year our receipts show that we received 9,683 pieces of material in 1952 as compared with 14,913 pieces in 1953. Not included are 4 cartons received during the year for which receipts were not issued until 1954. Nor included are the many periodicals received regularly as exchanges.

Here is a break down of receipts by types of materials:

	<i>Gifts</i>	<i>Exchanges</i>	<i>Long Term Loan</i>	<i>SCI*</i>
Books	393	159	2	308
Periodicals (unbound)	5,014	4,061		
Bound periodicals	23	27		102
Pamphlets	721	62		161
Pictures	105			
Manuscripts	74			
Minutes	22**	27		
Clippings	1,516			
Programs	791	4	1	
Museum materials	115			7
Letters	110	8		
Theses	37			
Microfilm negative	1			
Microfilm positive	1			
Phonograph records	2		1	
Photostat negatives	2			
Miscellaneous	783	2		271
	9,710	4,350	4	849

*These 849 items from Southern Christian Institute were deposited with the Society for safe keeping by the United Christian Missionary Society in June 1953.

**The totals for minutes received do not include 11 packets containing the original records of the Green River (Ky.) Christian Cooperation.

Exchanges were made with 279 periodicals. These can be arranged by the following types:

Disciples of Christ periodicals:

National	8
Regional	37
Educational	29
Organizational	14
Local Church	117
Missionary	16
Foreign	8
Sunday School	18
Churches of Christ periodicals	22
Denominational and interdenominational	10

279

These weekly, monthly, and quarterly publications added hundreds of pieces of materials to the total received and processed during the year.

Services Rendered

For the first time since the Society was formed in 1941, an attempt was made to keep an accurate record of the varied services rendered. We do know that sometimes a telephone call was forgotten and occasionally a letter was mailed without making a record. However, the following table is reasonably correct:

Loans of materials (books, pamphlets, periodicals, pictures):	
To individuals	48
To churches	28
To libraries, organizations, etc.	6
Gifts and Exchanges of materials	36
Microfilms and photostats furnished	8
Information furnished (questions answered by personal visit, telephone, or mail)	203
Thesis counselling	19
Help to authors	5
	353

The total of 353 represents separate transactions. For instance, information was given 203 times. Some of these transactions required answers to several separate questions. A single packet loaned to a church might contain ten pieces of material.

Publications

With the July issue, the quarterly DISCIPLIANA became THE HARBINGER AND DISCIPLIANA, a monthly publication of eight pages. Some regularity was attained in mailing each issue about the 20th of the month it was dated. New features were added, and the format has been made more attractive.

In July the first FOOTNOTE TO DISCIPLE HISTORY was published. This was *Alexander Campbell and His Relevance for Today* by Miss Eva Jean Wrather. Fifteen hundred copies were printed, to be sold at 25 cents each, with special rates for quantity orders. Sales have been excellent.

The Lunenburg Letter, by Alexander Campbell, a reprint from the *Millennial Harbinger*, was issued in December as the second FOOTNOTE. This, too, was printed in an edition of 1,500 copies to be sold at the same price as the first number. Over 400 copies were distributed as a Christmas greeting from the Society to brotherhood leaders and friends.

The FOOTNOTE series is designed as a public service to the brotherhood.

SPECIAL SERVICES BULLETIN NO. 2, *The Research Student and The Disciples of Christ Historical Society*, a mimeographed brochure descriptive of Society services available to research students, was issued in November.

The Board of Directors accepted the proposal of Mr. Forrest F. Reed that he finance the publication of books of a historical nature under the Society imprint. An editorial committee was appointed to consider manuscripts for publication, but as yet no manuscripts have been recommended.

Memberships

Individual memberships for the year totaled 1,585. Tennessee headed the list with 482. Other states follow in order of number of members:

Tennessee	482	North Carolina	19
Iowa	133	Washington	16
Indiana	116	Florida	13
Missouri	95	Georgia	13
California	87	Nebraska	13
Virginia	83	Arkansas	12
Kentucky	73	New York	12
Texas	71	Mississippi	11
Ohio	63	Pennsylvania	11
Illinois	48	Minnesota	9
Oklahoma	40	Alabama	8
Oregon	30	Louisiana	8
West Virginia	30	Colorado	5
Kansas	21	Maryland	5

Michigan	5	Maine	1
Montana	5	Massachusetts	1
New Jersey	5	North Dakota	1
Arizona	4	Rhode Island	1
District of Columbia	4	Wyoming	1
Idaho	3	Hawaii	1
South Dakota	3	Foreign (10 countries)	17
Connecticut	2		
New Mexico	2		
South Carolina	2	Total	1,585

Of the individual memberships, 24 are life members and 52 are subscribing members.

Executive Director's Activities

The first 10 months of employment by the Disciples of Christ Historical Society have been spent largely in surveying the public relations needs of the agency, assembling information, planning and preparing promotion materials, making contact with the brotherhood through personal visits, covering conventions, and writing letters. The following statistical report indicates the scope of these activities:

Personal contacts:

States visited	18
Miles traveled (approximately)	29,000
Visits to local churches	113
State conventions	8
District conventions	5
International Convention	1
Colleges and Seminaries visited	10
Brotherhood committee meetings attended (including DCHS)	19

Speaking engagements:

Sermons	37
Promotion speeches	22
Lectures to seminary classes	3
Teaching in summer conferences (weeks) (high school, adult, advanced regional)	3
Workshops participated in	2
Commencement addresses	1
Civic club addresses	1

Materials prepared:

Calling cards	
Postage-paid return envelopes	
Promotion folders	
Regular and special news releases	
Publicity pictures released	
DCHS news bulletins	
Display signs	

Assistance in preparing:

FOOTNOTES TO DISCIPLE HISTORY
THE HARBINGER AND DISCIPLIANA

Personal letters written: more than	1,200

DCHS publicity received (stories and pictures):

Brotherhood papers (items)	110
Metropolitan press (items)	30

Curator's Outside Activities

The curator was away from Nashville on Society business 40 days during the year. He made trips to:

Attend committee meetings	5
Attend anniversary celebration	1
Attend conventions	4
Gather materials	1
Miles traveled	11,000

Support from Churches, Institutions, and Organizations

During the year money was received from 35 churches. These congregational members were:

Wilshire Christian Church, Los Angeles, Calif.	\$ 12.00
First Christian Church, Stockton, Calif.	10.00
Peachtree Christian Church, Atlanta, Ga.	300.00
University Place Christian Church, Champaign, Ill.	12.00
First Christian Church, Quincy, Ill.	12.00
Central Christian Church, Anderson, Ind.	50.00
Downey Avenue Christian Church, Indianapolis, Ind.	25.00
Olive Branch Christian Church, Indianapolis, Ind.	15.00
University Park Church, Indianapolis, Ind.	12.00
Christian Church, Corydon, Iowa	10.00
First Christian Church, Creston, Iowa	5.00
First Christian Church, Atchison, Kansas	25.00
Central Christian Church, Kansas City, Kans.	5.00
Portland Avenue Church of Christ, Minneapolis, Minn.	25.00
First Christian Church, Hannibal, Mo.	12.00
First Christian Church, Jefferson City, Mo.	12.60
Jackson Avenue Christian Church, Kansas City, Mo.	12.00
Budd Park Christian Church, Kansas City, Mo.	12.00
King Hill Christian Church, St. Joseph, Mo.	10.00
Webster Groves Christian Church, Webster Groves, Mo.	100.00
First Christian Church, Windsor, Mo.	5.00
Washington Avenue Church of Christ, Elyria, Ohio	50.00
First Church of Christ, Medina, Ohio	25.00
Central Christian Church, Youngstown, Ohio	100.00
Putnam Christian Church, Oklahoma City, Okla.	5.00
First Christian Church, Portland, Ore.	12.00
First Christian Church, Chattanooga, Tenn.	110.00
First Christian Church, Clarksville, Tenn.	50.00
Lindenwood Christian Church, Memphis, Tenn.	100.00
McLemore Avenue Christian Church, Memphis, Tenn.	50.00
Woodmont Christian Church, Nashville, Tenn.	100.00
First Christian Church, Beaumont, Texas	12.00
University Christian Church, Fort Worth, Texas	100.00
First Christian Church, Yakima, Wash.	25.00
Christian Church, Beckley, W. Va.	10.00

Institution members were:

Regular (\$15.00):

- Brite College of the Bible, T. C. U.
- Disciples Divinity House, University of Chicago
- Drake College of the Bible
- Phillips University Graduate Seminary

Sustaining (\$100.00):

- Butler School of Religion
- The College of the Bible, Lexington, Ky.
- Northwest Christian College

Organizational members were:

Regular (\$15.00):

- Board of Higher Education (paid \$25.00)
- Carolina Discipliana Library
- Illinois Christian Missionary Society
- Iowa Christian Missionary Society (paid \$25.00)

Sustaining (\$100.00):

- Christian Board of Publication
- United Christian Missionary Society

FINANCIAL STATEMENT

January 1-December 31, 1953

Balance on hand, January 1, 1953:

Bank balance plus undeposited cash	\$ 557.45	
Petty cash balance	10.66	\$ 568.11

Receipts:

Memberships:

Individual, new	\$ 424.00	
Individual, old	905.99	
Life	150.00	
Institutional, Organizational	135.00	
Congregational	655.10	
Sustaining	1,100.00	
Contributing	500.00	
Patron	3,470.99	7,341.08

Nashville Committee	15,450.00	
Gifts	377.00	
Sale of publications	446.43	
Sale of duplicate books	33.80	
Loan from Tennessee Book Company	1,250.00	
Loan from First American National Bank	987.50	
Return from Convention expense advanced	93.81	
Annual President's Dinner	312.00	
Miscellaneous	48.09	26,339.71
		\$26,907.82

Expenditures:

Salaries and Pensions	\$12,107.46	
Withholding Tax	1,503.50	
Telephone, Postage, Express	643.34	
Books	51.48	
Supplies	431.81	
Equipment	172.12	
THE HARBINGER AND DISCIPLIANA	1,389.35	
Publishing	202.40	
Travel and Conventions	3,171.07	
Promotion	640.28	
Annual President's Dinner	526.97	
Repayment of loan to Tennessee Book Company	1,250.00	
Repayment of loan to First American (plus interest)	1,000.00	
Miscellaneous	41.75	23,131.53

Balance on hand, December 31, 1953:

Bank balance plus undeposited cash	\$ 3,767.06	
Petty cash balance	9.23	

\$ 3,776.29

Disciples and the American Bible Union

One of the few excursions of the early Disciple leaders into working relationships with the denominations was that of whole-hearted cooperation with the Baptists in the American Bible Union of the 1850's.

Edward C. Starr, corresponding secretary and curator of the library of The American Baptist Historical Society, tells the story of the American Bible Union in "A Sectarian Bible," in the January number of *The Chronicle, A Baptist Historical Quarterly*.

However, Dr. Starr gives no indication of any participation by Disciples in the venture of publishing a revised version of the Bible except through the mention of T. S. Bell and S. E. Shepard, for whom no religious affiliation is given.

The American Bible Union was an outgrowth from The American and Foreign Bible Society which had been organized by Baptists in 1836 as a result of dissatisfaction with the interdenominational American Bible Society with which they had formerly worked. By 1850 differing opinions within the AFBS caused the formation of the ABU that year. The purpose was "to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world."

Dr. Starr sketches well the conflicts which resulted in the organization of the ABU and continues the story through the stormy 1850's, when the Union was accused of wanting to publish a "Baptist Bible," until its absorption back into the parent organization, the AFBS, in 1881.

From its beginning the American Bible Union had Disciple support. As early as 1850 the Convention of the Christian Churches of Kentucky passed a resolution endorsing in principle "the efforts made by our Baptist brethren in having a new version of the Holy Scriptures, and would be happy to concur with them in this great and important undertaking." The American Christian Bible Society, of Cincinnati, organized by Disciples in 1845, contributed funds to the ABU and some of the publications of the ABU carried the name of the American Christian Bible Society as a part of their imprint.

Many individuals from Christian churches took a decided interest in the work of the ABU. Alexander Campbell was a vice-president and life director of the Union. In 1850 at the First Annual Meeting, Mr. Campbell gave an address on "The History of the Bible." His translation of *The Acts of the Apostles* was published in 1858 by the Union.

Societies auxiliary to the ABU were organized in various centers. The Bible Revision Association, organized in Memphis, Tenn., in 1852, had headquarters in Louisville, Ky., but held its annual meetings in various Southern cities. Alexander Campbell attended the organization meeting and made an address on Bible revision. Seventeen vice-presidents were elected; Alexander Campbell, James Shannon, James Challen, and John T. Jones being included. At least ten of the 50 members of the Board of Managers of the Association are recognized as Disciples: Henry T. Anderson, Samuel Church, D. S. Burnet, T. Fanning, B. F. Hall, L. H. Jameson, D. P. Henderson, John O. Kane, T. S. Bell, and R. L. Coleman.

Other Disciples connected with the ABU in various capacities were: Eleazer Parmly, James Henshall, Daniel Bates, G. W. Elley, G. W. Abell, and Jacob Creath. Creath was especially active in talking Bible revision, canvassing for the sale of books, and collecting money for the ABU. He traveled thousands of miles presenting "primitive Christianity" and Bible revision.

Many, if not all, of the publications issued by the ABU were printed by Thomas Holman, Printer and Stereotyper of New York, and good Disciple purveyor of tracts.

The work of revision was published in parts as translators and revisers finished each book of the Bible. The books of the New Testament were brought together in three volumes published respectively in 1862, 1863, and 1864. One-volume editions were issued in 1864 and 1865, and a "Second revision" appeared in 1865.

Dr. Starr does not devote much space to the printing of the preliminary tentative revisions issued in the 1850's. He indicates that *The Book of Job*, 1856, was the first of the revisions published. Yet *The Bible Union Quarterly* for November, 1854, stated that "The Second Epistle of Peter, the three Epistles of John, the Epistle of Judas, and the Revelation, have been issued, and extensively circulated." These were evidently all in one volume as a statement is made that 4,000 copies were printed and that not 500 remained for sale.

We do know that, in addition to the books previously mentioned, Matthew, Mark, Ephesians, Thessalonians, and Hebrews were published between 1856 and 1860.

Disciples and Bible Revision would seem to be a field in which much research can be done, as only the surface has been scratched in this brief review.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts

During January 48 receipts were issued for gifts of materials from:

Charles Barr, Wellsville, Mo.
 William L. Blessing, Denver, Colo.
 R. L. Bond, Morocco, Ind.
 F. W. Burnham, Richmond, Va.
 Robert W. Burns, Atlanta, Ga.
 Reuben Butchart, Guelph, Canada
 Robert D. Chambless, Jacksonville, Fla.
 Miss Frances Cook, Midway, Ky.
 A. T. DeGroot, Fort Worth, Texas
 W. M. DePoister, Grinnell, Iowa
 Burrus Dickinson, Eureka, Ill.
 Disciples Council of Greater St. Louis, St. Louis, Mo.
 Mrs. R. A. Doan, Indianapolis, Ind.
 Mrs. K. W. Epply, Anderson, Ind.
 Clement Few, Paris, Texas
 First Christian Church, Alexandria, La.
 First Christian Church, Benton, Ill.
 James M. Flanagan, St. Louis, Mo.
 Mrs. J. H. Fuller, Little Rock, Ark.
 Perry E. Gresham, Bethany, W. Va.
 Glenn Grimm, Ashtabula, Ohio
 Kenneth C. Hanson, Redwood Falls, Minn.
 Clinton Henderson, Nashville, Tenn.
 Alden Lee Hill, Los Angeles, Calif.
 John Allen Hudson, Rosemead, Calif.
 Mrs. J. David Kidwell, Union City, Tenn.
 Miss Jeanette Moore King, Fort Lauderdale, Fla.
 Beryl S. Kinsler, Youngstown, Ohio
 S. Vernon McCasland, Charlottesville, Va.
 Neal K. MacGowan, San Francisco, Calif.
 Mrs. O. W. McRill, Centralia, Ill.
 Ellwood C. Nance, Tampa, Fla.
 Northwest Christian College, Eugene, Ore.
 Oak Park Christian Church, Kansas City, Mo.
 Orval D. Peterson, Yakima, Wash.
 Mrs. Carl F. Rose, Nashville, Tenn.
 T. C. U. Press, Fort Worth, Texas
 Frazier A. Thomason, Cedar Rapids, Iowa
 J. H. Walker, Berkeley, Calif.
 Mrs. Mae Yoho Ward, Indianapolis, Ind.
 C. C. Ware, Wilson, N. C.
 Mont Whitson, Lubbock, Texas
 A. E. Worthy, Bell, Calif.

LOCAL CHURCH HISTORIES recently received are:

Bladensburg, Iowa, Christian Church—*Glimpses into the Past*.

Chicago, Ill., Paxton Avenue Church of Christ—*Golden Jubilee, 1903-1953* (includes a chronological "Remember When").

Hiawatha, Kans., First Christian Church—*The First Christian Church in Story and Pictures, 1878-1953*.

Indianapolis, Ind., University Park Christian Church—*History of North Park Christian Church and University Place Christian Church and Their Merger into University Park Christian Church*.

Princeton, Ill., First Christian Church—*One Hundred Years, 1840-1940*.

Tonawanda, N. Y., First Church of Christ—*The One Hundredth Anniversary, 1853-1953*.

Valparaiso, Ind., First Christian Church—*Centennial Celebration, 1837-1937*.

CONSTITUTIONS AND BY-LAWS of local churches recently received are from:

Columbus, Ohio, Wilson Avenue Christian Church.

Houston, Texas, Broadmoor Christian Church.

Laurens, Iowa, Church of Christ.

Paris, Texas, First Christian Church.

Parsons, Kans., Central Avenue Christian Church.

Perry, Ohio, Christian Church.

Robersonville, N. C., First Christian Church.

St. Louis, Mo., Hamilton Avenue Christian Church.

Valparaiso, Ind., First Christian Church.

THESE BOOKS FROM OUR WANT LIST have been received recently:

1905. Bentley—*Illustrious Chinese Christians*.

1914. Briney—*Instrumental Music in Worship*.

Clemmitt—*Old Sycamore Church and Some Other Things*, 1932.

Cline—*The Centennial Hymnal*, 1911.

Cunningham—*Daniel's Prophecy of Five Universal Empires*, 1907.

Davis—*Campbellism in Christian Costume*, 1878.

Dies—*The Trojan Horse in America*, 1940.

Dowling—*The Lesson Helper*, 1887.

Evans—*History of All Christian Sects and Denominations*, 2d ed., 1844. (Includes Disciples of Christ and Christian Connection.)

Garrison—*The March of Faith*, 1933.

Green—*The Life and Times of John F. Rowe*, 1899.

Hall—*Universalism Against Itself*, rev. ed., 1883.

Hill—*Keeping the Faith*, 1929.

Jackson—*Christianity for Men*, 1948.

Jenkins—*World's Debt to Protestantism*, 1930.

Jordan—*Review of Alexander Hall Against Universalism*, 1847.

McCasland—*By the Finger of God*, 1951.

Patterson—*Our Living Evangelists of the Church of Christ*, 1894.

Scott—*The Paradox and Other Poems*, 1893.

Travers—*Sectarian Shackles*, 1926.

Tyrrell—*Brimstone Bargains*, 1904. (Solicitor's prospectus.)

Ware—*Barton W. Stone*, 1932. (Additional copies are needed.)

West—*Sketches of Our Mountain Preachers*, 1939, first ed.

Woolery—*Bethany Years*, 1941.

OLD PERIODICALS recently received include:

Advanced Gospel Quarterly, 1899-1917. 26 numbers.

Birds of Hope, Vol. 7, 1880.

The Christian Monitor, 1875, 1881, 1882.

Christian Quarterly, new series, 1897, 1898, 1899.

Christian Teacher, Vol. 2, 1843-1844; Vol. 5, 1846 (Ja-Je); Vol. 6, 1846 (Jl-D).

New Christian Quarterly, Vol. 4, 1895, and Vol. 5, 1896.

Christendom, Vol. 6, 1941; Vol. 7, 1942, Nos. 1, 2 and 3; Vol. 9, 1944; Vol. 10, 1945; Vol. 11, 1946; Vol. 12, 1947; and Vol. 13, 1948.

Photostats Available

A recent acquisition is a photostat reproduction of "Alexander Campbell and Walter Scott as Preachers" by William Baxter, from *The British Harbinger*, September 1, 1869, pages 289-294. The article was also reprinted in *The Gospel Advocate*, April 19, 1906, pages 247-248. A copy of *The British Harbinger* pages print can be had from the Society at cost.

Other photostat negatives in our library from which positives can be made are:

Views of Mr. Alexander Campbell Concerning the Doctrines of Election and Reprobation, as Embodied in the Circular Letter Addressed to the Churches in Connection with the Redstone Baptist Association, in 1817. Fulton, Mo.: Published by T. L. Stephens, 1856. 22 pages.

What Is the Christian Church, or Who Are the Disciples of Christ? by J. S. Lamar. [From "Frank Leslie's Sunday Magazine," by permission of Mrs. Frank Leslie] Cincinnati: Tract Committee of the General Christian Missionary Convention, 1883. 12 pages.

The Philosophy of Slavery, as Identified with the Philosophy of Human Happiness; An Essay, by James Shannon [2d ed.]. Frankfort, Ky.: A. G. Hodges & Co., 1849. 32 pages.

Facts Elicited by a Publication Entitled "Imposition Detected," &c.; or A Vindication of the Character of S. E. Shepard From the Aspersion of James Parsons. Tonawanda: Printed by H. A. Kerr, 1832. 12 pages.

A Statement of Facts in Connection with the History of the Church of Christ in the City of Detroit [by P. C. Gray, Alex Linn, and W. Sanderson, committee]. Detroit: Steenstra & Slawson, book and job printers, 1868. 19 pages.

United Society News, published by United Christian Missionary Society, St. Louis, Mo., W. W. Williams, editor. Vol. 1, No. 11, November 8, 1926, 2 pages; and No. 12, April 29, 1927, 2 pages.

Youth's Conference Call, published by the Christian Board of Publication under the auspices of the Department of Religious and Missionary Education of the United Christian Missionary Society. St. Louis, Mo.: T. T. Swearingen, editor. Vol. 9, No. 9, June, 1933. 15 pages.

Another Microfilm

Pea Ridge and Prairie Grove; or, Scenes and Incidents of the War in Arkansas, by William Baxter, Cincinnati, 1864, 262 pages, is a new microfilm negative acquisition from which we can supply positive prints.

BOOKS OF RECENT DATE

In this column will be found a bibliographical listing of books of recent date that have been received in our library the past few months.

Blessing, William Lester

Advanced Teaching on Divine Healing, 4th printing. Denver, Colo., House of Prayer for All People, 1953. 62 pages, paper covers.

Blessing, William Lester

The Broken Brotherhood. Denver, Colo., House of Prayer for All People, 1953. 83 pages, paper covers.

Blessing, William Lester

Restoration. Denver, Colo., House of Prayer for All People, 1953. 79 pages, paper covers.

Blessing, William Lester

Survival. Denver, Colo. House of Prayer for All People, 1953. 120 pages, paper covers.

Bruce, W. F.

Jesus and Youth: His Words, Their Ways. Light on the Pathway of Youth from the Words and Ways of Jesus. New York, Exposition Press, 1953. 184 pages.

Bruner, Benjamin Harrison

This Sacred Hour; Communion Meditations and Prayers. St. Louis, Mo., Bethany Press, 1953. 111 pages.

DeGroot, Alfred Thomas, ed.

You Can Live Forever; A Study in Genius and Immortality. Eversham, England, Arthur James, 1953. 110 pages.

Contents include chapters by Dr. DeGroot, Edgar DeWitt Jones, Frederick Doyle Kershner, and William Robinson.

DeWelt, Don

Acts Made Actual, A New Commentary, Workbook and Teaching Manual. Rosemead, Calif., Distributed by Old Paths Book Club, 1953. 277 pages.

Fiers, Alan Dale

This Is Missions; Our Christian Witness in an Unchristian World. St. Louis, Mo., Bethany Press, 1953. 256 pages.

Hadfield, F. L.

Christ and the Color Bar in South Africa. Central News Agency, 1953. 97 pages.

Hall, Colby Dixon

Texas Disciples, A Story of the Rise and Progress of That Protestant Movement Known as Disciples of Christ or Christian Churches, as It Developed in Texas; Including Through the Nineteenth Century Decades, A Story of the Kindred Movement, the

"Churches of Christ." Fort Worth, Texas Christian University Press, 1953. 436 pages.

Harrod, Samuel Glenn

The Speeches of Samuel Glenn Harrod. Eureka, Ill., Eureka College Bookstore, 1954. 48 pages, paper covers.

Jones, George Curtis

Which Way Is Progress? St. Louis, Mo., Bethany Press, 1953. 160 pages.

Nance, Ellwood Cecil, comp.

Singing Warriors; A Chaplain's Anthology on War and Peace. Tampa, Fla., Palma Ceia Press, n.d. 140 pages.

Pierson, Roscoe Mitchell

A Preliminary Checklist of Lexington, Ky., Imprints, 1821-1850. Charlottesville, Va., Bibliographical Society of the University of Virginia, 1953. 155 pages, paper covers.

Roy, Ralph Lord

Apostles of Discord, A Study of Organized Bigotry and Disruption on the Fringes of Protestantism. Boston, Mass., The Beacon Press, 1953. 449 pages. (Several pages deal with Disciples.)

Sechler, Earl Thomas

Brief History of Christian Churches (Disciples of Christ) in Cedar County and St. Clair County, Missouri, 1852-1952. Hermitage, Mo., Printed by The Index, 1953. 48 pages, paper covers.

Short, Howard Elmo

Christian Unity Is Our Business; Disciples of Christ Within the Ecumenical Fellowship. St. Louis, Mo., Published for the Association for the Promotion of Christian Unity by the Christian Board of Publication, 1953. 59 pages, paper covers.

Churches in the Buckeye Country, A History of Ohio's Religious Groups . . . [Columbus, Ohio, Religious Participation Committee of the Ohio Sesquicentennial Commission, 1953.] 72 pages, paper bound. (Includes "Disciples of Christ" by Henry K. Shaw, and "Churches of Christ" by D. L. Adams.)

The Standard Lesson Commentary, 1954, First Annual Volume. Cincinnati, Ohio, Standard Publishing Company, 1953. 452 pages.

Dr. A. T. DeGroot, dean of the graduate school, Texas Christian University, Fort Worth 4, Texas, offers free to any minister who will promise to frame for his study a copy of Alexander Campbell's reply to the Lunenburg letter. This does not include the letter itself or the attendant comments. The reprint, made in Des Moines, Iowa, about 1944, is 14" x 18".

"I Found John Boggs in a Closet"*(Continued from page 21)*

Mathes, B.A. Hinsdale, Ovid Butler, Isaac Errett and James A. Garfield.

This experience with John Boggs is presented to the readers of THE HARBINGER AND DISCIPLIANA for two reasons. The first is to call attention to the fact that there is much valuable history in the life and writings of many "obscure" men within the Restoration Movement. A real contribution can be made by those who will take the time to dig out the facts and clarify the obscure points in history and thought of the movement.

The second reason for this account is to encourage others to hunt for old material. There is much that has been lost. What is left must be discovered soon or the probability of its recovery will become less and less with each passing year. Who knows but that you have an important historical figure resting in your attic, only waiting for you to discover him and introduce him to an interested public!

C. K. Thomas
Phillips University
Enid, Oklahoma

Would Debate the Baptists!

Alexander Campbell, in a letter written to D. R. Campbell, Georgetown, Ky., and published in *The Millennial Harbinger* for January, 1859, said:

"Your mistakes or misunderstandings more and more confirm me in the conviction that no other than an oral, face to face, debate or discussion of the real issues between Baptists and us can meet the wants of the community and fully enlighten it on the merits of the true and real issues between you and us, between the Baptists and the Disciples of Christ, some times called, by the sects around us, 'Christians'."

Debates Wanted

Boswell and Hardeman—*Discussion on Instrumental Music*, 1924; Burgess and Thompson—*Debate on Total Depravity*, 1868; *The Burnett-Ray Debate*, 1884; Carpenter and Hughes—*Debate on the Destiny of the Wicked*, 1875; Conley and Field—*Debate on the State of the Dead*, 1853; Devoir and Adams—*Debate Upon Four Propositions*, 1854; and many others.

Footnotes to Disciple History, 16 Pages Each

- No. 1 *Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
No. 2 *The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.

Single copies, post paid	\$.25
10 copies, post paid	2.00
25 copies post paid	4.50
50 copies post paid	8.00
100 copies, post paid	15.00

Send orders to: The Disciples of Christ Historical Society
Joint University Library
Nashville, Tennessee

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting,

cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Publications of the Society are:

Theses Concerning the Disciples of Christ, 1941. Out of print.

Periodicals of the Disciples of Christ and Related Religious Groups, 1943. \$1.00.

An Author Catalog of Disciples of Christ and Related Religious Groups, 1946.

\$7.50 (\$6.00 to members).

What Is Disciple Historical Material? by Dwight E. Stevenson, 1948. (Out of print)

The Jerusalem Mission, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

Footnotes to Disciple History, no. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather \$2.25

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board Forrest F. Reed, Vice-Chairman

Howard E. Short, Secretary Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator

James E. McKinney, Executive Director

Miss Christine Buder, Secretarial Assistant

THE HARBINGER

and *Disciplina*

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

MARCH, 1954

NO. 3

NEW STONE BOOK TO BE PUBLISHED

West's Research on Barton W. Stone To Be Released in October

The first book to be published by the Disciples of Christ Historical Society under the "Reed plan of publication" has been approved in manuscript form by the Editorial Committee of the Society and will shortly be in the press for release in the fall of 1954, according to an announcement from Dr. Howard E. Short, Lexington, Ky., Editorial committee chairman.

The manuscript selected for the initial venture of the Historical Society into the book publishing field was written by Dr. William G. West, minister of the First Christian Church, Chattanooga, Tennessee. As yet untitled, the book is an analysis of Barton Warren Stone and his struggle for religious freedom and Christian unity. It is based on Dr. West's Yale University doctoral dissertation, the first such thesis written on Stone. Much of the material included in the manuscript was prepared by the author after extensive research in hitherto unused sources.

Other members of the DCHS Editorial Committee, which has been considering manuscripts for publication, are J. Edward Moseley and Ronald E. Osborn, Indianapolis. Final selection of the West manuscript on Stone was made at a recent meeting in Indianapolis attended by Claude E. Spencer, DCHS curator.

The "Reed plan of publication" advanced by Forrest F. Reed, Nashville businessman and DCHS Vice-Chairman of the Board, provides that Mr. Reed will personally underwrite the initial cost of publishing books selected by the Editorial Committee. Proceeds from book sales will be used to repay

(Continued on page 37)

Walker and Crain Gifts

Gifts of outstanding value have come to the Society from two sources during the past 15 days. J. H. Walker of Berkeley, Calif., sent the records of the Commission for the direction of Surveys of the Disciples of Christ; and James A. Crain, Indianapolis, Ind., gave books, personal papers and museum items.

The Commission for the direction of surveys was authorized by the International Convention of 1922. Its purpose was to assess the total work of the brotherhood organizations and make recommendations for changes looking toward more efficient services. The final result was published in 1928 by the Christian Board of Publication under the title *Survey of Service, Disciples of Christ*.

The records received from Mr. Walker, in binders and folders, include:

Foreign Surveys

- Home Survey of the College of Missions
- Foreign Survey of the College of Missions
- Cooperative and Union Work Survey
- Survey of Ministerial Relief and Pensions
- Phases of Home Mission Survey
- Survey of Benevolent Institutions
- Home Surveys (2 binders)
- New York and New Jersey Survey
- Church maintenance
- Negro schools survey
- Survey of religious education
- Survey of missionary education
- Survey filing system
- Survey Committee minute book, UCMS
- Minute book of Commission for direction of surveys

(Continued on page 39)

In This Issue:

Four Disciple Scholarly Quarterlies, by Claude E. Spencer, page 36.

Local Church Memberships, an Editorial, page 35. **FOOTNOTES to Come**, page 37.

Jim's Journeys, page 34.

What's New in Our Library, page 38.

Jim's Journeys . . .

Monday, February 1—WICHITA FALLS, TEXAS. Conversations with George Davis (First Church), Theo McElroy (Highland Heights). Address noon meeting CWF at latter; then off to FT. WORTH, via JACKSBORO, where C. T. Jones, Jr., leads expanding program. Afternoon-evening visits with state office staff in FT. WORTH; session with Dr. Colby Hall, always enjoyable.

Tuesday, February 2—Whirlwind visits with TCU personnel, especially new prof Bob Funk, Noel Keith, A. T. DeGroot, Thurman Morgan. Thanks for hospitality and inspection tour of new Brite College facilities. After conversations with FT. WORTH preachers John Reaves, Granville Walker, et al., off to DALLAS for evening visit with the Hugh Rileys (Oak Cliff). Best part of this job is opportunity to greet old friends.

Wednesday, February 3—Big operation: East Dallas visit with W. A. Welsh, staff. Wild ride cross-town to District 14 cabinet meeting for conversations with other DALLAS ministers, leaders. On to WACO for chat with C. S. Sherman (Central).

Thursday, February 4—AUSTIN, TEXAS, visits with John Barclay (Central) and Larry Bash (beautiful new University Church now building). Hot, dry ride to SAN ANTONIO.

Friday, February 5—Pleasant sessions with H. L. Owens (Woodlawn), W. E. Waldrop (Central), SAN ANTONIO, plus visit with DCHS member Gene Briscoe, others. Let's turn east.

Saturday, February 6—HOUSTON for another trip highlight: visit with Dr. and Mrs. W. E. Garrison, tour of University of Houston, talk with Dr. Carter Boren, look at Rice Institute, conversations with HOUSTON preachers—altogether a great day. Finish it off by fast trip thru BEAUMONT for telephone calls to W. W. Jones (First), P. F. Herndon (Washington Blvd.), then via LAKE CHARLES, LA., to CROWLEY, LA., for visit-to-all-hours with old friend Carnie Burcham, former classmate L. C., Vandy.

Sunday, February 7—Guest-speaking First Church, CROWLEY, LA., Burcham-guided tour of new LAFAYETTE, LA., church, meeting new minister Bert Reeder, others. Inspect new plans for Louisiana church expansion. Wonderful time renewing big friendships over small cups of hot, black, strong Louisiana "coffee."

Monday, February 8—Water too muddy, weather too cold for fishing. But we tried. Good-byes, then off to JACKSON, MISS., for evening visit with Lee Pierce (First), Maurice Grove. Turns into invite for night's lodging. Very grateful (money very low).

DCHS Staff Promotion Schedule . . .

March 3-8—Agency meetings, Indianapolis.

March 9-10—Convocations, The College of the Bible, Lexington.

March 23-25—Tennessee state convention, Chattanooga.

March 28-30—Mississippi state convention, Clarksdale.

April 27-30—Missouri state convention, Kansas City.

April 29-May 2—Oklahoma state convention, Enid.

May 8-11—Texas state convention, Ft. Worth.

May 13-16—Ohio state convention, Dayton.

May 16-18—Indiana state convention, Evansville.

June 13-19—Tennessee CYF conference, Bethany Hills.

June 26-28—Kentucky state convention, Paris.

June 29-July 1—Council of Agencies, Fulton, Mo.

July 25-30—Tennessee adult conference, Bethany Hills.

September 21-23—Virginia state convention, Norfolk.

September 26-28—Kansas state convention, Wichita.

October 26-31—International Convention Assembly, Miami.

November 9-11—North Carolina state convention, Wilson.

November 15-17—Georgia state convention, Savannah.

Tuesday, February 9—Take the Natchez Trace north. Lunch with H. C. Adcock (First), WEST POINT, MISS., lay leader R. C. Davis, others; then fast stop in TUPELO, and HOME! Whew!

Wednesday, February 10, thru Saturday, February 13—Now, exactly who did I see? Letters to write, routine. P. S. to trip: Yes, I did talk with some loaded individuals. "Don't call me, I'll call you."

Sunday, February 14—Always pleasant preaching visit CLEVELAND, TENN.

Monday, February 15—Inaugurate "Brotherhood Education Caravan" with Bill Hadden (Clarksville, Tenn.), Tom Slaughter (Memphis) at SHELBYVILLE, TENN., with TULLAHOMA, TENN., represented. New venture graciously received by host preachers Jim Kelly, Howard Stark, church folk. Remainder of week, more of same, to be reported in April issue as continuation of the day-to-day work and worry of

Jim McKinney.

THE HARBINGER AND DISCIPLIANA

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Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*
Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

March, 1954

No. 3

Change in Publication Date

Since July we have been sending copy for THE HARBINGER AND DISCIPLIANA to the printer about the first of the month. We have received the printed copies around the 15th and have had them in the mail not later than the 20th. Each issue has included Society activities for the month previous to the date of issue.

Starting with this issue copy will go to the printer on the 20th and the periodical will be mailed not later than the 10th of the next month. Our members should receive their copies about 10 days earlier than previously. Society affairs will be chronicled from the 16th of one month to the 15th of the next. Thus, this number contains the report for only a half a month, February 1-15, with eight pages instead of sixteen.

This new arrangement was necessary because we are having our printers, The McQuiddy Printing Company, take care of future mailings. In order for the company to give us the most efficient service it is desirable to make this change.

Next month we expect to return to printing 16 pages. Look for us shortly after the 10th.

Claude E. Spencer.

Local Church Membership

Premise: Many of our churches are in the midst of planning annual budget allocations for brotherhood causes.

It may be assumed that you who will read this editorial hold membership in the Disciples of Christ Historical Society. It may be further assumed that you also hold membership in a local congregation of our people.

DCHS would like to call your attention to the very great assistance you can render the Society during these next few months. As a minister or member of a local congregation, you have the opportunity to present various brotherhood causes for the consid-

eration of the stewardship committee of your local church as you plan for your annual budget. The Historical Society, being relatively new in our national brotherhood life, does not enjoy the same prestige as that of many of our larger agencies. Consequently, local church stewardship committees do not automatically think about the Historical Society when preparing their new budgets. It therefore remains with those who are familiar with the program and needs of the Society to call the attention of such committees to DCHS as a brotherhood cause deserving of support from the local church.

Leaders and rank-and-file members of Disciples of Christ have long endorsed the idea that the Historical Society should receive support from all our people and not from just a few individuals. Recognizing this need for a method of continuing support, the Society Board of Directors in 1952 set up a schedule of local church memberships in the Society, a means of permitting local congregations of Disciples of Christ to participate in the active financial support of this special service agency. This schedule of memberships, printed on the back page of this issue, sets forth the membership dues for local churches ranging from \$10 to \$50 annually, with a special provision for a sustaining membership of \$100 annually, specifically provided for our larger congregations.

No one has yet questioned that this asking is out of proportion to the need of the Historical Society for adequate and continuing support from our people. In no other way can the Society program be expanded to meet the needs for such a service agency. In no other way can the financial load be shared among so many.

We are encouraged by the number of churches that have joined in active membership with the Historical Society during 1953. We anticipate adding many other churches to our membership rolls in 1954. You can help in this critical expansion period by investigating the possibility of a local church membership for your congregation, to be included in your new budget. Any information you may need in making this request on our behalf will be sent immediately.

Throughout our history, Disciples of Christ have recognized existing needs and have moved to supply these needs through the establishment of agencies to render special services. The Historical Society is such an agency. But no agency, however valuable, can exist without the support of our people. The future of the Historical Society is with you.

Jim McKinney.

FOUR DISCIPLE SCHOLARLY QUARTERLIES . . .

BY CLAUDE E. SPENCER

Recent talk about the possible cooperative publishing of a scholarly quarterly of Disciple interest has caused the curator of the Society to briefly review those quarterlies published during the last half of the nineteenth century.

For thirty years during the last half of the nineteenth century Disciple leaders published quarterlies of a general nature, religious and literary. As periodicals, they were well edited successes; as self-sustaining financial ventures, they were failures.

J. H. Garrison summed up the purpose of the quarterly of those days in these words: "We have looked upon it as a free platform upon which men of Christian character and ability may freely express their own convictions upon questions which they have studied and concerning which they have come to certain conclusions. . . . We believe there should be a publication among us in which every man whose character and ability entitle him to a hearing should have free scope to express the truth as God has enabled him to see it. Nothing short of this can be called freedom of thought and investigation."

Educated Disciples contributed articles on nearly every conceivable subject, but with a preponderance of material in the field of religion. Leading ministers and educators reviewed the latest books in religion, philosophy, literature, and other fields.

The Christian Quarterly, 1869-1876

The first scholarly quarterly edited by Disciples was also the one to have the longest period of publication. *The Christian Quarterly* achieved an enviable rank among the periodicals of its day.

William Thomas Moore was the editor throughout the life of the publication, and from 1872 was the publisher also. Because the quarterly failed to make even publication costs, the original publishers, R. W. Carroll & Co., Cincinnati, Ohio, terminated their contract with Dr. Moore with the October, 1871, number.

Associated with Moore on the editorial staff were some of the leading Disciples of the time: W. K. Pendleton, Isaac Errett, Robert Graham, S. E. Shepard, Thomas Munnell, Alexander Procter, Charles Louis Loos, and B. A. Hinsdale.

A sampling of articles through the various volumes shows a wide range of subject coverage. These few titles and authors have been selected to illustrate this range: "Fifty Years of Religious Reformation" by Thomas Munnell; "Materialism" by J. Z. Tyler; "The Test of Christianity" by J. F. Rowe; "Foreign Missions" by Isaac Errett; "Col-

legiate Education for Girls" by D. G. Porter; "The Basis of Christian Union" by J. S. Lamar; and "Should Church Property Be Taxed?" by W. T. Moore.

Thirty-two numbers of the quarterly were issued, each one containing nearly 150 pages. The first was dated January, 1869, and the last was that for October, 1876. The size was an untrimmed 6 $\frac{1}{2}$ x9 $\frac{1}{2}$ inches with a gray-green cover. Subscription was \$3 a year.

Moore stated in the last number that "perhaps no magazine could boast of a more permanent list" of subscribers. But, he added, "The only trouble has been that this list has not been large enough." In the five years for which he had been responsible for the business management he had given "at least five thousand dollars to keep it going."

The combined task of editing, publishing, and financing the quarterly, along with his other duties, compelled Moore to stop publication, and no one offered to help him. No angel came forward to pay the bills, and *The Christian Quarterly* passed out of existence.

The Christian Quarterly Review, 1882-1889

E. W. Herndon, Columbia, Mo., edited and published *The Christian Quarterly Review* from January, 1882, until some time in 1889. No associates were listed.

Typical articles and authors showed a similar wide range of subject material to that of *The Christian Quarterly*. Some of them were: "Our Colleges" by G. T. Carpenter; "The Unity of the Church as the Body of Christ" by B. F. Manire; "The Strength and Weakness of Science" by W. J. Barbee; and "Pure Speech" by J. C. Reynolds.

Each issue had 160 pages, trimmed size 6 $\frac{1}{4}$ x9 $\frac{1}{4}$ inches, with various colored covers. The price was \$2 a year.

Since our holdings include only a few numbers, and not the last one, I am unable to give more details concerning the periodical and do not know the reason for its ending. However, one can surmise that perhaps, like the earlier venture, there were not enough subscribers.

The New Christian Quarterly, 1892-1896

The Christian Publishing Co., St. Louis, Mo., started *The New Christian Quarterly* in January, 1892, with J. H. Garrison and B. W. Johnson as editors. From April,

1894, to the end of the year Garrison was listed as the only editor.

The January number, 1895, named these men as associate editors: C. L. Loos, W. T. Moore, J. S. Lamar, B. B. Tyler, J. J. Haley, F. D. Power, and H. L. Willett; and they so remained until the October, 1896, issue, which was the last number published.

Like the two preceding quarterlies, there were articles on all subjects by leading Disciples. Some of these were: "The Crime Problem" by J. W. Lowber; "Progress in Religion" by H. W. Everest; "The Ministerial Training Now Needed" by Clinton Lockhart; "A Compromise Christian Union" by Thomas Munnell; "The Church and Organized Labor" by J. D. Forrest; and "Zwingli and Alexander Campbell" by J. J. Haley.

Each issue contained 128 pages, size $6\frac{1}{4} \times 9\frac{1}{2}$ inches. Numbers for 1892-1894 were untrimmed, while those for 1895 and 1896 were trimmed. Various colored covers were used, \$2 was the subscription price.

Editor Garrison in "A Final Word" in the October, 1896, number said, "In closing up the Fifth Volume of the *New Christian Quarterly*, and our connection with it as editor, we may be pardoned for saying that its publication has cost us several hundred dollars beyond its receipts."

An announcement was made that in the future the quarterly would be edited by W. T. Moore, and that G. A. Hoffman would assume the responsibility for its publication. Since both men lived in Columbia, Mo., the magazine would be published there.

Christian Quarterly, new series, 1897-1899

Instead of continuing *The New Christian Quarterly* under that title and numbering arrangement, Dr. Moore changed the name to *Christian Quarterly*, new series. The first number appeared under the date of January, 1897. In all, 12 numbers were issued, the last being October, 1899.

Associate editors were Charles Louis Loos, James H. Garrison, John W. McGarvey, Burke A. Hinsdale, Herbert L. Willett, J. S. Lamar, and J. W. Monser. H. W. Everest replaced Lamar in January, 1898.

Contributed articles covered varied subjects. Some typical ones were: "The Genius of Christianity" by B. A. Hinsdale; "Skeptical Science" by J. B. Briney; "The Literature of the Disciples of Christ" by W. W. Hopkins; "Alexander Campbell and Religious Controversy" by F. M. Green; "The Basis of Union" by M. P. Hayden; and "A New Vocation" by H. L. Willett.

There were 144 pages in each number, page size $6\frac{5}{8} \times 9\frac{5}{8}$ inches trimmed. Covers were light gray.

Probably lack of support caused the new series *Christian Quarterly* not to be published after October, 1899. In the last three issues there was a paragraph, "To the Friends of the Quarterly," in which a plea was made for a doubled subscription list. Evidently that was not achieved.

Footnotes to Come

Two new pamphlets in the FOOTNOTES TO DISCIPLE HISTORY series are in the making. *Barton Warren Stone and Christian Unity* by Dr. William G. West will be published about March 20 as the third number.

The fourth number, *An Address to the Different Religious Societies on the Sacred Import of the Christian Name* by Rice Haggard, with a preface by John W. Neth, Jr., will be released the last of June.

Both pamphlets are timely since this is the sesquicentennial year of the Last Will and Testament. The signing of that document by Stone and his associates, June 28, 1804, marked the rise of the Christian churches in Kentucky.

In *Barton Warren Stone and Christian Unity*, Dr. West gives briefly Stone's thinking and teaching about the unity of Christians.

The Haggard pamphlet is a reprint in modern type, but with no editorial changes, of the very rare item secured by the Society last Fall. Mr. Neth, who made discoveries concerning the pamphlet that enabled us to recognize the original, tells the story of his discovery and gives some new data concerning Haggard.

New Stone Book

(Continued from page 33)

this subsidy, and the profits to be derived from the sale of each title will go to the Society, which will be listed as publisher.

Manuscripts selected for publication will deal generally with some phase of Disciple history and influence.

Publication schedule for the West manuscript calls for release of the book at the time of the International Convention Assembly in Miami, Fla., October 26-31, 1954, at which time the Historical Society will arrange an autograph party for the author at the DCHS convention exhibit booth.

Dr. West has been minister of the Chattanooga First Church since 1948. He has held pastorates in Virginia and Connecticut and holds degrees from Lynchburg College and Yale University. He has served on various Disciple boards and committees and is at present Chairman of the Board of Directors of the Historical Society.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts

From February 1-15, 33 receipts for materials were issued to:

- James D. Bales, Searcy, Ark.
 William L. Blessing, Denver, Colo.
 Carl A. Burkhardt, Kansas City, Mo.
 James W. Carty, Jr., Nashville, Tenn.
 Christian Board of Publication, St. Louis, Mo.
 John B. Cowden, Nashville, Tenn.
 James A. Crain, Indianapolis, Ind.
 Disciples of Christ National Church Program Coordinating Council, Indianapolis, Ind.
 James M. Flanagan, St. Louis, Mo.
 Mrs. J. H. Fuller, Little Rock, Ark.
 B. C. Goodpasture, Nashville, Tenn.
 Miss O. V. Goodwin and Miss O. O. Goodwin, Seattle, Wash.
 Miss Doris Guiles, Nashville, Tenn.
 Kenneth C. Hanson, Redwood Falls, Minn.
 Wm. M. Hardy, Nashville, Tenn.
 E. K. Higdon, Indianapolis, Ind.
 Alden Lee Hill, Los Angeles, Calif.
 Miss Jeanette Moore King, Fort Lauderdale, Fla.
 Lewis H. McAdow, Indianapolis, Ind.
 Mrs. D. W. Morehouse, Des Moines, Iowa
 Mr. and Mrs. J. Edward Moseley, Indianapolis, Ind.
 Ronald E. Osborn, Indianapolis, Ind.
 Pension Fund of Disciples of Christ, Indianapolis, Ind.
 Galen Lee Rose, Cedar Rapids, Iowa
 Edward C. Rountree, Forrest City, Ark.
 St. Paul Christian Church, St. Paul, Ind.
 Henry K. Shaw, Elyria, Ohio
 Ernest Thompson, Macon, Ga.
 J. H. Walker, Berkeley, Calif.
- THESE BOOKS FROM OUR WANT LIST have been received during the past 15 days:
- Ainslie—*Some Experiments in Living*, 1933.
 Ainslie—*The Way of Prayer*, 1930.
 Anderson—*The Business of Living*, 1923.
 Baillie—*The Seven Last Words*, 1935.
 Bower, ed.—*The Church at Work in the Modern World*, 1935.
 Bruner—*Great Choices of the Last Week*, 1937.
 Buffum—*A Boquet of Kansas Sunflowers* [poems], n.d.
 Coffey—*The Scars of Calvary*, 1944.
 Cory, ed.—*Voices of the Sanctuary*, 1930.
 Davis—*Ten Years in the Congo*, 1940.
 DeGroot—*The Grounds of Divisions*
Among the Disciples of Christ, 1940.
 Dungan—*Outline Studies in the Life of Christ*, first ed., 1900.
 Gardner—*Good Neighbors*, 1951.
 Gebhard—*Enjoying the Bible at Home*, 1951.
 Gough—*Spur Jingles and Saddle Songs*, 1935.
 Haggard—*Problems of the Passion Week*, 1912.
 Hutton and Keith—*Worship Highways*, 1943.
 Inman—*Latin America*, 1937 ed.
 Jenkins—*Where My Caravan Has Rested*, 1939.
 Kershner—*A Twentieth Century Apocalypse*, 1951.
 Lane—*Evolution and Christian Faith*, 1923.
 Lyon—*Principles of Literary Interpretation*, 1912.
 MacFarlane—*The Centurion's Story*, 1910.
 McRae—*Old Testament Story*, rev. ed., 1940.
 Maines—*The Disciples of Christ in Morgan County, Ind.*, 1939?
 Miller—*The New Testament Church; Its Teaching and Its Scriptures*, 1926.
 Moore—*At Ninety and Other Poems*, 1922.
 Morrison—*What Is Christianity?* 1940.
 Nelson—*The Experimental Logic of Jesus*, 1936.
 Page—*Living Prayerfully*, 1941.
 Page—*Religious Resources for Personal Living and Social Action*, 1938.
 Page—*The Will of God for These Days*, 1945.
 Page, ed.—*Christianity and Economic Problems*, 1922.
 Page and Eddy—*Makers of Freedom*, 1926.
 Porterfield—*Youth in Trouble*, 1946.
 Robinson—*Christianity Is Pacifism*, 1933.
 Robinson—*The Devil and God*, 1945.
 Rogers—*Autobiography*, 4th ed.
 Russell—*Materialism Against Itself*, 1867.
 Stevenson—*Beginning at Jerusalem*, 1950.
 Vawter—*Prison Life in Dixie*, by Sergeant Oats, 1880.
 Watson—*Protestant Crusaders*, 1949.
 Wheeler—*The Psychology of the Spirit*, 1929.
 Willcockson—*Forty days with Jesus*, 1952.
 Williams—*Our Earnest Contention*, 1907.
 Williams—*Life of Elder John Smith*, CB of P ed.

Wilson—*The Plane of Worth* [poems], 1938.

Wilson—*Wilson's Poems*, 1942.

The Chieftain, year book, Livingston Academy, 1943.

The Horned Frog, yearbook, Texas Christian University, 1911; 1914; 1915; 1916.

More Microfilm

We have recently added to our stock of microfilm negatives, *Memoirs of the Life and Experience, Travels and Preaching of Abner Jones*. Exeter, 1807. 108 pages. John W. Neth, Jr., Milligan College, Tenn., loaned his personal copy to us for micro-filming. Positive prints can be had on order.

K. F. O. S. Bulletins

Our file of the Kentucky Female Orphan School *Bulletin* is now complete except for the following numbers:

Vol. 1, no. 3, December, 1926

Vol. 5, no. 4, December, 1930

Vol. 21, no. 2, August, 1946; and no. 11, May, 1947

Vol. 22, no. 2, August, 1947, and no. 12, June, 1948

Vol. 23, no. 2, August, 1948, and no. 10, April, 1949

Vol. 24, no. 3, September, 1949

Vol. 25, no. 4, October, 1950

Vol. 28, no. 4, October, 1953

Any or all of the above issues will be gratefully received from our readers.

Wanted:

Ames—*The Higher Individualism*, 1915.

Ames—*Letters to God and the Devil*, 1933.

Ames—*Religion*, 1929.

Anderson—*Perfected Into One*, 1928.

Archer—*Faiths Men Live By*, 1934.

Bader—*I Married a Minister*, 1942.

Ball—*A Layman's Handbook on the Kingdom of Heaven*, 1942.

Ballou—*The Patent Hat*, 1855.

Barrow—*Our Cause at Chicory*, 1885.

Bayne—*Blue Grass and Wattle*, 1909.

Beaty—*Paying the Pastor Unscriptural and Traditional*, 1885.

Bennett—*The Christian Denomination and Christian Doctrine*.

Bentley—*Where Fountains Play*, 1938.

Bishop—*Autobiography and Fundamentals*, 1922.

Black—*Essays and Speeches*, 1885.

Bogarte—*A Manual of Elocution*, 1888.

Book—*Sermons for the People*, 1918.

Borden—*Church History*, 1939.

Borders—*Village Life Under the Soviets*, 1927.

Bower—*Character Through Creative Experience*, 1930.

Bower—*Religion and the Good Life*, 1933.

Bower—*A Survey of Religion in the Local Church*, 1919.

Brandt—*Marriage and the Home*, 1892.

Brents—*Gospel Sermons*, 1891.

Bridwell—*The Michigan Pulpit*, 1924.

Briney—*Sermons and Addresses*, 1922.

Bro—*Every Day a Prayer*, 1943.

Bro—*Let's Talk About You*, 1945.

Bro—*Thursday at Ten*, 1942.

Brokaw—*The Lord's Supper*, 1903.

Browder—*Browder's Pulpit*, 1888.

Brown—*Our Lord's Most Sublime Words*, 1930.

Brown—*Letters and Verses*, 1920.

Brown—*Bruce Norman*, 1902.

Brown—*A Campus Decade*, 1940.

Brown—*Memoir of Elder Elijah Shaw*, 1852.

Brown—*Pure Christianity*, 1916.

Brown—*The Legacy of the Golden Key*, 1914.

Brown—*Wit and Humor for Public Speakers*, 1916.

Bruner—*Evenings with the Master*, 1921.

Bruner—*Toward the Sunrise*, 1935.

Bryan—*The Organized Adult Bible Class*, 1909.

Burns—*The Church of Christ Identified*, 1878.

Walker and Crain Gifts

(Continued from page 33)

Minute book of Editorial Council for publication of the complete report

Minute book of survey editorial committee Reports of the Survey Committee, UCMS

Summary of financial and property statements of survey

Twenty-one chapters of the original manuscript of *Survey of Service*.

Mr. Walker was the secretary of the Commission.

More than 50 books were received from Dr. James A. Crain, Executive Secretary, Department of Social Welfare, UCMS, who is retiring this year. In addition, there were many pamphlets and periodicals.

During World War I Dr. Crain was an Army chaplain and many personal papers connected with his duties were secured. The chaplain's flag and the Corona portable typewriter he used during the war are now in the museum section of our library.

Nearly 50 pictures of churches, church groups, colleges, and individuals were also received, as was the ledger in which Dr. Crain kept a record of his work as a pastor during the early years of his ministry.

Another interesting museum item is the Bible "presented to Bethany Assembly by John Burns Pub. Co., St. Louis, Aug. 10, 1884," which was deposited with the Society for safe-keeping.

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board

Forrest F. Reed, Vice-Chairman

Howard E. Short, Secretary

Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator

James E. McKinney, Executive Director

Miss Christine Buder, Secretarial Assistant

THE HARBINGER

and *Discipliana*

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

APRIL, 1954

NO. 4

Footnote No. 3 Issued

Barton Warren Stone and Christian Unity, by William G. West, Number 3 in the series FOOTNOTES TO DISCIPLE HISTORY, was released by the Disciples of Christ Historical Society at an autograph party for the author following the first session of the Tennessee state convention March 23 at the First Christian Church in Chattanooga, where Dr. West has served as minister since 1948.

The FOOTNOTE, third in a series of pamphlets published by the Society on events and personalities in Disciple history, is a brief analysis of Stone's teaching and writing about the unity of Christians. Dr. West sketches the Disciple pioneer's contribution to the beginnings of the ecumenical movement, citing Stone's conviction that Christian unity could only result from the manifestation of the fruits of the spirit—love, peace and trust—in the lives of Christians.

Publication of the Stone FOOTNOTE is timely due to the brotherhood emphasis in 1954 as the sesquicentennial of the signing of the Last Will and Testament by Stone and his associates. This document, dating from June 28, 1804, marked the rise of the Christian churches in Kentucky.

Barton Warren Stone and Christian Unity should have wide circulation among present-day Disciples because of the new light it throws on one of the "big four" leaders of the 19th century Restoration-Unity movement. Ministers, students and church school leaders should obtain copies not only for personal reading, but for resource material in training classes and study groups. The FOOTNOTE may be ordered from the Society. For prices see page 55.

Robison Memorial Microfilms

A project to secure microfilm negatives and positives of rare historical materials has been launched by the Historical Society with an inaugural gift of \$100.00 from Mrs. Howard Kennedy Beale, Madison, Wisconsin. Mrs. Beale's gift came to the Society recently with the request that it be used for needed equipment or materials as determined by the curator.

Mrs. Beale is the former Georgia Robison, daughter of the late Dr. Henry Barton Robison, beloved Disciple educator, who for many years was head of the Department of Religion at Culver-Stockton College, Canton, Missouri. Mrs. Beale has continued her father's interest in the field of Disciple history and in the work of the Society. Dr. Robison was voted the first honorary life member of the Society at a meeting of the Board of Directors in Chicago in 1952.

In announcing disposition of the contribution, Claude E. Spencer, DCHS curator, stated that the Society had long hoped to establish a fund to be used in microfilming rare historical books and pamphlets of which only a few copies are known to exist. "It is fitting that this Society project can be launched in the name of a Disciple figure who shared so much enthusiasm for our work," the curator added. Microfilm prints secured with this initial contribution will be known as the Henry Barton Robison Memorial Microfilms.

The Historical Society welcomes additional contributions to be placed in this fund from Dr. Robison's many friends and former students. Microfilms made available through the fund will be used in research study and will permit the Society to add many rare items to the fast-growing collection of Disciple materials. Contributions forwarded for this fund should be clearly marked to be used in this special microfilm project.

In This Issue:

Confusing! The Name, by Claude E. Spencer, page 46. **John Rogers Ms. Found**, page 43. **Unpublished Manuscripts**, page 48.

Books of Recent Date, page 52.

Editorials, page 44.

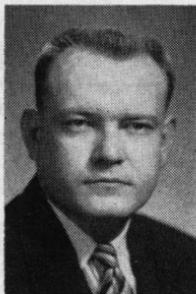
From Earlier Days, page 47.

Jim's Journeys, page 42.

New Members, page 45.

What's New in Our Library, page 50.

Jim's Journeys . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Tuesday, February 16—CLARKSVILLE, TENN., for second day of "Brotherhood Education Caravan" with host pastor Bill Hadden, guest Roy Hulan. Same arrangements for remainder of week with sessions at COLUMBIA, MURFREESBORO, and NASHVILLE. Guest speakers Frank Drowota, H. T. Wood live it up with fast talk, fine food, fellowship with hosts Jonas Berkey, Ivan Shelburne, Curtis Jones, et al.

Saturday, February 20—Seining fish at Bethany Hills. Quite legal.

Sunday, February 21—Guesting at pastorless First Christian Church, ROCKWOOD, TENN.

Week of February 22—Polishing typewriter keys, NASHVILLE.

Sunday, February 28—Pinch-hitting (?) again. HUMBOLDT, TENN., Central Christian Church.

Monday, Tuesday, March 1, 2—NASHVILLE. Nothing.

Wednesday, March 3, thru Saturday, March 6—INDIANAPOLIS and environs. Annual agency report meetings. Hot sessions tempered by ice show visit. Too much top brass to list. Load up for return trip with surplus discipliana from Ed Moseley, UCMS Library, Jim Crain's attic.

Sunday, Monday, March 7-8—CINCINNATI, conversations with DCHS director James DeForest Murch, editor Burris Butler, Cinncy preachers.

Tuesday, Wednesday, March 9-10—Campus visit, The College of the Bible, LEXINGTON, KY. Speeches (Spencer, too), ping-pong, talk with faculty, students, trustees. Cane Ridge coverage with R. M. Hopkins, Rhodes Thompson. Standing where Stone stood.

Thursday, March 11—Home again with tortured springs. The old Plymouth will never again be the same. Anybody want to give us a lil ole station wagon?

Sunday, March 14—Subbing for Vandy student Gene Prater at First Congregational Church, SODDY, TENN. Ecumenicity exercise.

Monday, March 15 (and probably several more days)—The well-known practice of catching-up (almost). Have you ever tried to build a house with a schedule like this?

Jim McKinney.

Education and History

Educational Institutions and the Disciples of Christ Historical Society is the title of SERVICES BULLETIN NO. 3, issued March 2 by the Society. The two-page mimeographed brochure is aimed to acquaint administrators with the relationship which should exist between their institutions and the Society.

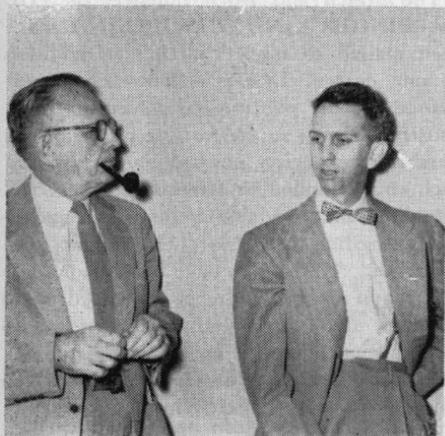
The bulletin points out that more than 400 educational institutions of all kinds have been established by members of the Disciples of Christ. More than 80 per cent have ceased to exist. It is the Society's purpose to collect not only the historical and literary materials of these past institutions, but also the bulletins, periodicals, catalogs, yearbooks, programs, reports, promotional materials, and pictures of existing ones. Ways in which present institutions can help the Society in preserving this mass of current materials are listed. Services of value to the institutions are outlined.

The curator gave copies of the bulletin to all those attending the meeting of the Board of Higher Education in Indianapolis the first week in March. In a brief talk he solicited the cooperation of those present in building adequate files of the publications of the colleges, seminaries and foundations they represented.

Copies of the bulletin will be mailed to the heads of institutions not affiliated with the Board of Higher Education and to Churches of Christ college presidents.

Other bulletins in the series are *Local Churches and the Disciples of Christ Historical Society* (No. 1) and *Research Students and the Disciples of Christ Historical Society* (No. 2). These may be had free upon request.

Librarians Visit



Claude E. Spencer, curator, DCHS, and Roscoe Pierson, librarian, The College of the Bible, discuss Disciple materials during a recent visit of Historical Society officials to the Lexington, Ky., seminary. Spencer and James E. McKinney, DCHS executive director, conducted convocations, spoke to classes, and counselled with students on thesis writing. The DCHS staffers attended annual agency meetings in Indianapolis during the week of March 3, and visited in Cincinnati before stopping over at the campus of The College of the Bible at the invitation of Dr. Howard E. Short, professor of church history and the secretary of the Historical Society.

Practically Free!

Some time ago the Society acquired a considerable stock of unbound copies of *The New Christian Quarterly* for 1895 and 1896. This was a periodical of a scholarly nature edited by J. H. Garrison in St. Louis, Mo.

In line with our usual policy of sharing duplicate materials with libraries, collectors and interested persons, we are offering complete volumes at 50 cents per year. This will pay the postage and cost of handling and is a very cheap price for numbers with original covers.

John Rogers MS. Found

The indefatigable Charles C. Ware, curator of the Carolina Discipliana Library, Wilson, N. C., has recently located a long-lost manuscript of great Disciple interest.

Mr. Ware has this to say concerning his find:

"Three sections of a MS. Journal of John Rogers have been located in The Southern Historical Collection at the University of North Carolina, at Chapel Hill.

"John Rogers, a pioneer Disciple preacher and evangelist, was born in Clark county, Kentucky, January 6, 1800. He was a student of Barton W. Stone at Georgetown, Kentucky, and traveled with Stone in 1832, 1833, and 1834, helping to perfect the union of Christians and Reformers. His association with Stone, 'Raccoon' John Smith, John T. Johnson, and other leaders was a potent factor in the establishment of churches in Kentucky. He preached for 47 years for the church at Carlisle and died while holding a meeting at Dover, Kentucky, January 4, 1867.

"W. C. Rogers, of Cameron, Mo., a nephew of John Rogers, used a small portion of this manuscript in his book, *Recollections of Men of Faith*, published by the Christian Publishing Company, St. Louis, 1889. In 56 printed pages, without quotation marks, and with no introduction or footnotes to indicate his source, he cites the first 38 pages of John Rogers' Journal, concluding as follows (p. 195):

"'Elder John Rogers, of Carlisle, Ky., left with his family a sketch of his labors in the ministry, extending from the time he was ordained to preach, April 10, 1820, to the year, 1834, comprising a period of only fourteen years; and yet he had preached nearly fifty years! Why he failed to give his brethren a full account of his work in the ministry, I know not. His life should have been written years ago, but of the causes that hindered, I know nothing whatever.'

"Now, three volumes of Rogers' manuscript, a total of 310 pages, are available for research. Volume 1 has 186 pages, 17 chapters, presenting his life to 1834. Volume 2 has 82 pages, not arranged by chapters, covering the period from June 1850 to November 1851. Volume 3 contains 42 pages, covering the period October-December 1859. The pages are smaller in volumes 2 and 3, and are consecutively numbered for these last two volumes.

(Continued on page 45)

THE HARBINGER AND DISCIPLIANA

published monthly by the Disciples of Christ Historical Society, Joint University Library, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*
Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

April, 1954

No. 4

We Serve

The Disciples of Christ Historical Society is a non-profit organization incorporated in the state of Tennessee for the collection, preservation, and use of the historical materials of an American religious movement. That movement and its churches have been known by various names (see feature story, page 46).

The name Disciples of Christ was used to designate the Society when it was formed in 1941 because it seemed to be the name most representative of historical usage. The charter members did realize that no one name would be satisfactory to all groups.

An historical society must be impartial in its collection of materials. The sources for the study of any one group must not be built up while those of other groups are neglected. Materials for research should have no limitations.

There must be no partiality toward favored groups in the use of materials. And every research student must be allowed to form his own interpretation about what he reads.

We have tried to follow in our collecting of materials and in our giving of service these principles of impartiality, and we believe that we have succeeded. We do know that members of Churches of Christ and "independents" have used our facilities equally with "cooperatives," and our treatment of each has been the same. Everyone has been welcome.

To now, 90 per cent of the financial support for our work has come from "cooperative" churches and their members. We hope the time will come when all groups will support us because of our adherence to the principles of impartial service as outlined above.

Claude E. Spencer.

Exchange Program

The March and April numbers of THE HARBINGER AND DISCIPLIANA have been mailed to many churches in addition to our current DCHS membership in exchange for the publications issued by those churches. Prior to the mailing of the March number, the Society notified the minister of each church added to our exchange list and requested that the church place the Society on the mailing list for local church published materials. To date we have heard from only a fraction of the churches contacted as to whether the church will cooperate in this exchange program. This is not unusual. Ministers—at least, Disciple ministers—do not always answer their mail.

In this instance, it is necessary that we have a notification from the churches involved. A postal card will do. An indication of willingness to exchange publications with the Historical Society will be sufficient.

The exchange program has a twofold purpose:

(1) The Society is now in a position to process and add to our files many additional publications (newsletters, bulletins, programs, etc.). This is in line with the stated purpose of the Society; i.e., to collect materials relating to Disciples of Christ. Your church publications should be on file with the Society.

(2) DCHS wants to keep the brotherhood informed about the progress made by the Society under its new, full-time, service status. Our monthly publication, THE HARBINGER, is designed to keep our people aware of the program of this brotherhood service agency.

It will cost you nothing to enter this exchange arrangement with the Society. Just place us on your mailing list. We'll continue to send our publications to you. BUT we need a card from you indicating that you WANT TO EXCHANGE PUBLICATIONS. Will you check into the matter, please?

James E. McKinney.

New Members

(November 1, 1953-March 15, 1954)

Annual Members

Mrs. Wm. B. Ardery, Paris, Ky.
 Roy B. Barham, Wilson, N. C.
 Robert E. Barnes, Waukegan, Ill.
 Mrs. Lucy Brandon, Herndon, Ky.
 M. L. Breakenridge, Calgary, Alberta, Canada
 Robert N. Broadus, Nashville, Tenn.
 E. Emerson Brokaw, Lakeland, Fla.
 Dale Wallis Brown, Nashville, Tenn.
 Miss Ellen Chew, Maywood, Ill.
 Miss Meribah Clark, Terre Haute, Ind.
 Walter H. Coburn, Boone Grove, Ind.
 Laurence G. Crane, Nashville, Tenn.
 David B. Earnest, Shaker Heights, Ohio
 Stephen J. Eckstein, Portales, N. M.
 Stephen J. Epler, Brooklyn, Iowa
 Mrs. Charles H. Ferguson, Jackson, Miss.
 Mrs. J. L. Gardner, Alice, Texas
 Jas. B. Gibbs, Medina, Ohio.
 Jas. F. Gibbs, Medina, Ohio
 Mrs. Ira Gobble, Alice, Texas
 Lewis E. Hubbard, Oklahoma City, Okla.
 Robert E. Kleesattel, Mentor, Ohio
 Mrs. Jeannette H. Kremer, Alice, Texas
 Mrs. Huel Miller, Cadiz, Ky.
 Paul W. Murphey, Nashville, Tenn.
 Mrs. Paul W. Murphey, Nashville, Tenn.
 Robert G. Neil, Nashville, Tenn.
 Park H. Netting, Owosso, Mich.
 Delf Norona, Moundsville, W. Va.
 Mrs. Reuben E. Ramsey, Arlington, Va.
 Jack E. Sanders, Alva, Okla.
 Mrs. N. W. Swank, Vancouver, Wash.
 Jack T. Vaughn, Sandoval, Ill.
 Mrs. A. W. Vestal, St. Louis, Mo.
 Mrs. Joseph Warren, Nashville, Tenn.
 M. Watterworth, New Glasgow, P. E. I.
 Hilton A. Windley, Eureka, Ill.

Subscribing Members

W. H. Alexander, Oklahoma City, Okla.
 Miss Mary H. Bassett, Lynchburg, Va.
 R. C. Cannon, Searcy, Ark.
 E. Louis Cochran, Santa Monica, Calif.
 Fred E. Harrell, Cleveland, Ohio
 Roy Key, Harvey, Ill.
 John Rogers, Tulsa, Okla.
 Mrs. John Rogers, Tulsa, Okla.
 Comer D. Shacklett, Roselle, N. J.
 O. H. Tallman, Oradell, N. J.
 Miss Mary Ellen White, Memphis, Tenn.
 Mrs. Walter M. White, Nashville, Tenn.

Congregational Members

Cedar Christian Church, Cedar Rapids, Iowa
 Central Christian Church, Anderson, Ind.
 First Christian Church, Dawson Springs, Ky.
 Macon Christian Church, Memphis, Tenn.
 Third Christian Church, Indianapolis, Ind.

Sustaining Members

Central Christian Church, Youngstown, Ohio (formerly Congregational member)
 Eastwood Christian Church, Nashville, Tenn.
 First Christian Church, Canton, Ohio

Disciplinians Wanted:

Have you any old copies of DISCIPLIANA around your house? If so, you may have some which we need. Our stock is running low or is completely out of these issues: April 1944, October 1945, January, April and July 1946, July 1949, July and October 1950, January and April 1951, and April 1952.

Quite frequently we receive requests from individuals and libraries for back numbers. You will be helping us answer these requests if you will send us any of the above issues.

John Rogers MS. Found

(Continued from page 43)

"There is also a competent typescript of this journal in 318 pages, which is much easier to read than the manuscript itself. The typescript copy includes photostats of pages 57 and 141 from volume 1; page 50 from volume 2; and page 109 from volume 3.

"A study of the typescript reveals among other things that a considerable portion of it is a reproduction of Rogers' writings in Stone's *Christian Messenger* and elsewhere. However, there remains an intriguing body of material, including vivid insights into the union efforts with some branches of the Christian Connection, which invites research.

"For a student of the Kentucky scene in the early development of the Disciples of Christ, this journal is invaluable as primary source material."

CONFUSING! THE NAME

BY CLAUDE E. SPENCER

The curator of the Society presents this brief historical study of the various names used by churches of the restoration movement as an apology for his editorial on page 44.

Ever since 1832 there has been considerable, and at times, heated discussion concerning just what should be the proper name by which churches and members of our religious movement should be known. Until that date the followers of the Campbells had been called "Reforming Baptists," "Reformers," and "Campbellites." Stone and his group were "Christians," "New Lights," and "Stoneites." "Campbellite," "Stoneite," and "New Light" were terms used by people outside the movements; they were never sanctioned by the members of the two groups.

When the Campbell and Stone forces joined in Lexington, Ky., in 1832, and immediately set about unifying the two groups of local churches in Kentucky and in other states, there arose a question of a name for the united churches. Stone's choice was "Christians" and "Christian church" because of a belief that the name was divinely given for the church universal. Campbell argued that to use the names "Christians" and "Christian church" would be confusing. There was already a denominational group using these names,¹ and more important, he questioned the right of any one group to adopt the name that belonged to the church universal. He suggested the use of "Disciples of Christ" as both scriptural and expedient.

Since there was no overhead ecclesiastical organization to decide the question, each individual church settled the matter for itself. In some localities churches became "Christian churches"; in others they became "Churches of Disciples of Christ"; and in still others, "Churches of Christ." Yet, in spite of the difference in name, they were all a part of the same movement to achieve Christian unity through a restoration of the principles of the New Testament church.

However local churches were known during the last half of the nineteenth century, the movement as a whole was generally designated as "Disciples of Christ" or "disciples of Christ" in the periodical literature of the day. The Federal census of 1870 noted that, since many of the local churches of the Disciples of Christ used the name Christian Church it became necessary to combine the statistics of The Christian Church² and the Disciples of Christ as had been done in the census of 1850 and 1860. By 1890 the Bureau of the Census was able to differentiate between the two communions and listed the Disciples of Christ separately.

As the movement grew, certain patterns of thought began to emerge. These differences, largely in the realm of Biblical interpretation, resulted in a slow, but seemingly inevitable division. The *Census of Religious Bodies* in 1906 listed both "Disciples of Christ" and "Churches of Christ." The latter, as officials of the census requested, furnished information concerning their preachers and churches. They were one of three groups whose statistics were solely gathered by themselves. The other two were the Roman Catholics and the Jewish congregations.

The "Churches of Christ" today, believing in no organization larger than the local congregation, in the sponsoring of missions by those congregations, and in the non-use of musical instruments in worship, have thousands of churches and over a million members.

But naturally the use of any one term in the census reports did not commit the movement as a whole to the acceptance of the name. In 1904 the Committee on Recommendations of the General Convention asked "the adoption of 'the Church of Christ' as a uniform name for our congregation in deeds to property" and 'Christian' as a uniform appellation for our members." The resolution did not pass the convention, although the official name of the convention itself, as stated in its constitution was the "General Convention of Churches of Christ." The preamble to the constitution did use the term "Disciples of Christ" as descriptive of individual members of churches.

At the General Convention held in Kansas City in 1917 the report of a constitutional revision committee was accepted which made "International Convention of Disciples of Christ" the official name of the convention.

Many persons and churches were dissatisfied over the growing tendency toward the centralization of agencies. With the formation in 1920 of the United Christian Missionary Society through a merger of older organizations these dissident groups withheld support from the so-called "cooperative" causes. The result has been the rise of "independent" missions, colleges, and benevolent homes. Locally, churches favoring these "direct-support" causes are known as "Church of Christ" or "Christian."

So, name-wise, there is a confusing situation. There are churches known as "Christian Churches," "Churches of Christ," and "Churches of Disciples of Christ" which support the International Convention and the various agencies reporting to it. Many times, these churches add the word Disciples after the name; i.e., Christian Church (Disciples) and Church of Christ (Disciples).

There are "Christian Churches" and "Churches of Christ" that have nothing to do with the International Convention and the cooperative agencies, supporting only "independent" work. (A very few give support to both "independent" and "cooperative" groups.) Most of the churches and preachers, both "cooperative" and "independent," appear in the *Year-book of Disciples of Christ*.

And then there are the "Churches of Christ," as described above, which have been listed separately from the "Disciples" in the census reports since 1906.

Before one can know just what kind of church this or that "Christian Church" or "Church of Christ" is, one must know his church history in order to ask intelligent questions about the church. But one thing all share in common is the same historical heritage!

¹The Christian Church, or better known as Christian Connection.

²The Christian Church or Christian Connection, now merged since 1931 with the Congregationalists as The Congregational-Christian Church. Stone's Christians were affiliated with this group prior to the union with the Reformers.

³Alexander Campbell in 1856 urged that The Disciples of Christ be used in deeds.

FROM EARLIER DAYS

Under this heading we will occasionally reprint interesting and unusual items from brotherhood periodicals over the past hundred and twenty-five years.

A Hard Life

Barton W. Stone wrote in the *Christian Messenger*, v. 9, 1835, page 285:

"For nine years I have edited the *Christian Messenger*, and this is the ninth volume. For thirty-two years of my ministry I have kept in view the unity of Christians as my polar star. For this I have labored, for this suffered reproach, persecution and privation of ease, the loss of friendship, wealth, and honor from men."

The Hazards of Railroad Travel

From *The Christian Standard*, October 20, 1875, page 317:

"We very much regret to learn that J. C. Tully, when returning home on the cars from the dedication of the new university building [Butler] at Irvington, received a serious injury. Some wicked fellow threw a stone at the train, which hit Bro. Tully in the face, knocking out three of his front teeth and otherwise badly wounding him. We are glad

to know that he is rapidly recovering from his injuries."

We Modernists!

From a letter written January 13, 1844, and reprinted in *The Christian Standard*, April 7, 1877, page 107:

"Dear brother and sister:—I have lately been informed that you intend, on Sunday next, to be immersed by the Camelites. . . . But I would entreat you not to join any of these modern man-made churches, especially the Camelite or Mormon churches."

No Air Conditioning

From *The Christian*, August 1, 1878, page 4:

"We did not issue last week [July 25] on account of the hot weather. By issuing we could not do justice to ourselves nor to our readers. It was absolutely too warm to attempt any mental labor of value. . . . We do not want to get into a hotter place than St. Louis was a few days ago; therefore, we are striving for the 'Better Land.'"

(Continued on page 49)

Unpublished Manuscripts

Quite frequently, in reading the news notes and obituaries in past and current periodicals, one notices that some individual has prepared a manuscript for publication. Sometimes a note is given to the effect that a diary or journal has been kept over a long period of years. And generally a check of published books does not locate the manuscript or journal as ever having been printed.

These unprinted materials should be located, and if not already permanently preserved in some historical archives, secured for the Society. When located, such materials should be recorded with us as part of a manuscript union catalog. (The locating of a John Rogers' journal is described on page 43.)

More often diaries and book manuscripts are held by relatives of the author, and are recognized as having only some sentimental value. With the passage of time they are likely to become lost or destroyed; many have become so now.

Here are the names of some persons who we know left unpublished materials, together with a brief description of the manuscripts:

Alkire, George. An autobiography. circa 1853. Alkire lived at Barry, Ill.

Allen, Frank Waller. Two book manuscripts: *Brothers of Bagdad* and *The Religion of a Modern Man*. circa 1916.

Allen, Frank Wisdom. Book manuscript, *Kentucky—Her Golden Days*. "Practically completed at time of death" in 1927.

Ally, N. B. Proposed to publish a book, *The Nebraska Pulpit*, 1888.

Baird, P. H. A manuscript autobiography, 1912.

Barnes, Ellis B. "A forthcoming book," 1918.

Barrow, R. C. The state convention in Nebraska authorized him to write a history of the church in that state. Material was collected in 1883 and the book was announced to be a small cloth-bound one.

Blanchard, Charles. Manuscript of a book, *Pioneers of a Great Cause; History of the Church of Christ in Iowa*.

Briney, John Benton. Was preparing manuscript for a book, *Criticism for Uncritical People*, 1922.

Brooks, H. M. Book to be published, *John Green and the Preacher; or, What Is the Matter with the Church*, 1899.

Burgess, O. A., and Curry, W. W. A debate held in Noblesville, Ind., 1867. W. R. Jewell expected to publish in book form.

Dowling, William Worth. "Left a diary and manuscript" when he died in 1920.

Fillmore, Charles Millard. Completed an autobiography, *Memoirs of a Common Man*. 1946.

Gregg, Samuel K. Wrote an autobiography. He died in 1930.

Hall, Preston Bell. Wrote an autobiography.

Jones, John Hanly. Manuscript for a book, *Day Is Breaking, A Tale of Some Rural Churches*. 1938.

Kincaid, T. N. "Has just finished writing a book." 1945.

McComb, James. Wrote an autobiography. 1925.

McIntire, James R. *The Prayer Life of the Bible* was in manuscript form at the time of his death. 1938.

McLean, Archibald. "Was writing a biography of Isaac Errett just before he died." 1920.

Matlock, W. H. Had the manuscript prepared for a book, *Religion and the State University*. 1904.

Mellen, F. H. Proposed to publish a history of the Disciples in Minnesota. 1898.

Minnick, Harry. Manuscript for a book, *Five Dauntless Preachers*.

Neal, Robert B. *From Cumorah to Carthage* was announced for publication, 1908.

Osgood, Elliott Irving. *Building Up Chinese Walls* was announced for publication, 1919.

Pritchard, Henry Russell. A series of lectures were in manuscript form at the time of his death in 1900.

Richardson, Robert. Kept a diary.

Risk, John Calien. "Is preparing a life of Christ for Sunday Schools, to be sold at 20 cents." 1875.

Shackleford, John. "Was writing a book," 1902.

Sweeney, John Steele and Hughey, G. W. A debate between them was announced for publication, 1865.

Thornberry, James L. "Elder Thornberry is preparing a kind of 'autobiography' for the press." 1876.

Walsh, John T. Proposed to publish *Evangelistary; An Analytical Concordance of the New Testament*, 1866.

Williams, John Augustus. At the time of death in 1903 had a manuscript for publication, *Priscilla; or, A Christian Wife's Method with a Skeptical Husband*.

Campbell Exchanged Periodicals

"In reply to certain interrogatories on the subject of *exchanges*, we remark:—The Millennial Harbinger exchanges with all our periodicals, of whatever price, on equal terms. We receive and send one for the other. We desire to exchange with them all, and have always so done, unless by accident or neglect on the part of new periodicals in sending to us their first numbers. I have only seen a few straggling numbers of brother Mathes and some others. The Millennial Harbinger exchanges with Baptist, Methodist, Presbyterian, Roman Catholic, and all others who will exchange with us. I should be glad to have a perfect list of all our periodicals. We especially desire to exchange with Baptist papers—who are substantially and in the main points of reformation pleading with us the same cause. We are happy to know some two or three of this sort."

A. C.

The Millennial Harbinger
Third series, vol. 1, no. 7,
July 1844, p. 336.

He Says:

"A history that is worth making is worth preserving. The Disciples of Christ Historical Society is a service agency that is dedicated to the collection and preservation of the pertinent data relating to the history of the Disciples of Christ and Churches of Christ. As such, it is worthy of the interest and support of all of our people. Already too many of our priceless historical items have perished because of neglect. This wasteful practice of sacrificing such items as will have real meaning and usefulness for the next generation should be halted. The Historical Society is working hard to prevent this tragic waste."

Henry E. Webb, minister
First Christian Church
Erwin, Tennessee

Scientific Venture

"Dr. (James T.) Barclay, you know, is prosecuting, under the auspices of the General Government, and in rooms furnished him in the Mint in Philadelphia, some hopeful experiments in reference to his proposed discoveries and inventions in metallurgy. He feels the fullest confidence in the success of his theory,—and hopes to produce results that will prove an immense saving to the Government in protecting its coin from loss and depreciation, both by natural friction

and the villainy of counterfeiters. His experiments are conducted under the criticism of a competent committee of scientific Chemists, and will, if satisfactory to them, no doubt, prove so also to the Government;—and, in that case, there is every reason to hope that he will be largely and generously remunerated. I trust it may be so, for I know of no one, who would be more likely to employ a fortune in good works and for the glory of God, than Dr. Barclay."

Letter from W. K. Pendleton,
The Millennial Harbinger, series 5,
Vol. 1, no. 5, May 1858, p. 245.

Visitors

A number of people from out of town have visited the Society archives in the past few months. Among our guests were:

Mr. and Mrs. J. Sydney Carnes, Memphis, Tenn.

E. Oran Coble, Texarkana, Texas

Mrs. Burton Durkee, Detroit, Mich.

Miss Betty Erlewine, Overland, Mo.

Paul W. McBride, Tulsa, Okla.

Miss Esther L. McCandless, Memphis, Tenn.

Amos W. Myers, Fort Worth, Texas

Miss Alice Verniel, Pontiac, Mich.

Mont Whitson, Lubbock, Texas

H. T. Wood, Memphis, Tenn.

Dr. Colby D. Hall, Fort Worth, Texas, comments on FOOTNOTE No. 3, *Barton Warren Stone and Christian Unity*:

"Thank you Dr. West, for this fresh view of the broadminded side of our early Disciple leadership. So Barton W. Stone held *no* debate. (Alexander Campbell held only five.) What a slim base for so large a reputation—and practice—of their followers. If debates were outmoded over a hundred years ago, how much more so today. That picture of the "bandy-ball" game is a gem. It belongs in the class with A. Campbell's 'Iron Bedstead.'

"This entire document should be thrown on the screen at Evanston!"

From Earlier Days

(Continued from page 47)

IS THAT ALL?

From *The Christian Standard*, January 6, 1877, page 8:

"Wanted: Labor by a brother who can preach, sing, do church and Sunday school, and if necessary, teach school for a living. Experience in all."

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts

From February 17 to March 15, 49 receipts for materials were issued to:
 Cecil E. Barber, St. Louis, Mo.
 Bethany College, Bethany, W. Va.
 Herbert J. Buchanan, Brooklyn, Ind.
 Mrs. Albert Buder, St. Louis, Mo.
 Butler School of Religion, The Library, Indianapolis, Ind.
 James W. Carty, Jr., Nashville, Tenn.
 Christian Board of Publication, St. Louis, Mo.
 A. J. Coffey, Logan, W. Va.
 The College of the Bible, Bosworth Memorial Library, Lexington, Ky.
 Country Club Christian Church, Kansas City, Mo.
 James A. Crain, Indianapolis, Ind.
 Larry G. Crane, Nashville, Tenn.
 Mrs. Harry S. Davis, Kansas City, Mo.
 A. T. DeGroot, Fort Worth, Texas
 First Christian Church, Greensburg, Ind.
 First Christian Church, Trenton, Mo.
 Mrs. Mary Graves, Nashville, Tenn.
 Edward D. Hamner, Enid, Okla.
 Kenneth C. Hanson, Redwood Falls, Minn.
 Alden Lee Hill, Los Angeles, Calif.
 Basil F. Holt, Johannesburg, South Africa
 Iowa Christian Missionary Society, Des Moines, Iowa
 M. W. Jones, Indianapolis, Ind.
 Rex Lawson, Rupert, Idaho
 J. E. McCoy, Elwood, Ind.
 S. S. McWilliams, Buenos Aires, Argentina
 Mrs. O. R. Meacham, Palo Alto, Calif.
 Clinton B. Meininger, Versailles, Ky.
 J. Edward Moseley, Indianapolis, Ind.
 W. G. Moseley, Spokane, Wash.
 J. D. Phillips, Austin, Texas
 Robert M. Platt, Boston, Ky.
 D. E. Richmond, Maplewood, Mo.
 Riverside Avenue Christian Church, Jacksonville, Fla.
 W. E. Schultz, Bloomington, Ill.
 Harvey Baker Smith, Marshall, Mo.
 Claude E. Spencer, Nashville, Tenn.
 John O. Spencer, Bossier City, La.
 John D. Trefzger, Waukegan, Ill.
 United Christian Missionary Society, The Library, Indianapolis, Ind.
 Charles C. Ware, Wilson, N. C.
 Chester R. Weber, San Francisco, Calif.
 Webster Groves Christian Church, Webster Groves, Mo.
 World Call, Indianapolis, Ind.
 John D. Zimmerman, Topeka, Kans.

Local Church Publications

Our annual report for 1953 showed that we received 117 periodicals and bulletins from local churches. A month ago we offered as an inducement to be placed on the mailing lists of more churches to exchange with them THE HARBINGER AND DISCIPLIANA. Since then, we have received the following publications in reply to that request:

Action Outreach News-sheet, Bethany Christian Church, Aberdeen, S. D.
Alameda Christian Church News, First Christian Church, Alameda, Calif.
The Billings Christian, First Christian Church, Billings, Mont.
The Bluff City Christian, First Christian Church, Poplar Bluff, Mo.
The Boyd Booster, Boyd Memorial Christian Church, Charleston, W. Va.
The Broadway Christian, Broadway Christian Church, Princeton, Ind.
The Central Christian, Central Christian Church, Grand Rapids, Mich.
The Central Christian, Central Christian Church, Texarkana, Texas
Central Christian Call, Central Christian Church, Hattiesburg, Miss.
The Central Christian Call, Central Christian Church, Springfield, Mo.
Central Christian Church Crusader, Central Christian Church, Indianapolis, Ind.
Central Christian Messenger, Central Christian Church, Denver, Colo.
Central Christian Messenger, Central Christian Church, Orlando, Fla.
Central Christian Mirror, Central Christian Church, Flint, Mich.
Central Christian News, Central Christian Church, Austin, Texas
Central Church Visitor, Central Christian Church, Toledo, Ohio
The Cheyenne Church Bell, First Christian Church, Cheyenne, Wyoming
Christian Church News, First Christian Church, Emporia, Kans.
The Christian Church Newsletter, Christian Church, Clarinda, Iowa
The Christian Edifier, First Christian Church, Traverse City, Mich.
The Christian Mirror, Mirror Lake Christian Church, St. Petersburg, Fla.
Church Visitor, First Christian Church, Butler, Mo.
The Clarion, Central Christian Church, Shreveport, La.

The Coquille Christian, First Christian Church, Coquille, Ore.

The Crusader, First Christian Church, Galesburg, Ill.

The East Main Street Christian Church Bulletin, East Main Street Christian Church, Elwood, Ind.

The Fairfax Christian, Fairfax Christian Church, Indianapolis, Ind.

The Fellowship News, First Christian Church, Greeley, Colo.

The Figueroa-Crenshaw Christian, Figueroa Blvd. Christian Church, Los Angeles, Calif.

First Christian News, First Christian Church, North Hollywood, Calif.

First Church News, First Christian Church, Monongahela, Pa.

Forward, Park Avenue Christian Church, New York, N. Y.

The Friendly Visitor, Second Christian Church, Warren, Ohio

The Gleam from the Broadway Christian Church, Wichita, Kans.

The Graham Christian, First Christian Church, Graham, Texas

Harbinger, First Christian Church, Union City, Ind.

Highland Highlights, Highland Park Christian Church, Los Angeles, Calif.

The Iola Christian, First Christian Church, Iola, Kans.

The Jackson Christian, Christian Church, Jackson, Ohio

Kern Park Christian, Kern Park Christian Church, Portland, Ore.

The Leavenworth Christian of First Christian Church, Leavenworth, Kans.

The Little Messenger, Central Christian Church, Wooster, Ohio

The Lockland Christian, Lockland Christian Church, Cincinnati, Ohio

The Marysville Christian Reporter, First Christian Church, Marysville, Calif.

The Maywood Disciple, First Christian Church, Maywood, Ill.

Mid-week Reminder, First Christian Church, Carrollton, Texas

The Nampa Christian, First Christian Church, Nampa, Idaho

News Bulletin, Morganfield, Kentucky, Christian Church.

The Norman Christian, First Christian Church, Norman, Okla.

The North Street Church News, North Street Church of Christ, Butler, Pa.

Park View Christian, Park View Christian Church, Portsmouth, Va.

Pastoral Visitor, Central Christian Church, Kalispell, Mont.

The Quindaro Christian, Quindaro Christian Church, Kansas City, Kans.

The Reflector, Edgewater Christian Church, Denver, Colo.

The Roseburg Christian, First Christian Church, Roseburg, Ore.

The Sunday School Informer, Second Christian Church, Warren, Ohio

The Tulare Torch, First Christian Church, Tulare, Calif.

Walnut Hills Christian, Walnut Hills Christian Church, Cincinnati, Ohio

The Way, St. Johns Christian Church, Portland, Ore.

The Woodlawn Messenger, Woodlawn Church of Christ, Lake City, Iowa

Orders of worship from the following churches:

Bethany Christian Church, Aberdeen, S. D.

Central Christian Church, Murfreesboro, Tenn.

Central Park Christian Church, Topeka, Kans.

First Christian Church, Greeley, Colo.

First Christian Church, Greenwood, Miss.

First Christian Church, Monongahela, Pa.

First Church of Christ, Owosso, Mich.

North Street Church of Christ, Butler, Pa.

Quindaro Christian Church, Kansas City, Kans.

The Beacon, Christian Church of Beaverton, Ore.

The Booster, Central Christian Church, Marshalltown, Iowa

C C C Gazette, Central Christian Church, Marion, Ohio

The Centenary Christian, Centenary Christian Church, Indianapolis, Ind.

Central Christian Courier, Central Christian Church, Mangum, Okla.

Central's Call to Christian Life and Action, Central Christian Church, Moberly, Mo.

Chestnut Avenue Christian Church Edition, Fort Worth Tribune, Chestnut Avenue Christian Church, Fort Worth, Texas

Christian Builder, First Christian Church, New Castle, Ind.

The Christian Caller, First Christian Church, Cedar Falls, Iowa

Christian Church News, Christian Church, Corvallis, Ore.

The Christian Friend, Greensburg Christian Church, Greensburg, Ind.

The Christian Messenger, First Christian Church, Alliance, Ohio

The Christian Messenger, Sixth Avenue Christian Church, Havre, Mont.

The Christian Pilot, Raytown Christian Church, Raytown, Mo.

The Christian Visitor, First Christian Church, Madisonville, Ky.

The Church Bell, First Christian Church, Pratt, Kansas.

(Continued on page 52)

BOOKS OF RECENT DATE

In this column will be found a bibliographical listing of books of recent date that have been received in our library the past few months.

Blessing, William Lester

Faith, Hope, and Love. Denver, Colo., House of Prayer for All People, 1953. 50 pages.

Coffey, Aubrey Jackson

Where Jesus Walked; Impressions and Review of His 1952 Tour of the Holy Land. Logan, W. Va., Logan Banner, 1953? 34 pages.

Cuff, Roger P., ed.

Samuel Parker Pittman, A Biography. Nashville, Tenn., Gospel Advocate Co., 1954. 80 pages. front. (port.) illus.

Davison, Frank Elon

Let's Talk It Over. Questions on Church Work and Church Problems Asked by Ministers and Lay People, Answered with Brevity, Candor, Humor and Understanding. St. Louis, Mo., Bethany Press, 1953. 159 pages.

Demaree, Doris Clore

Bible Pioneers. St. Louis, Mo., Bethany Press, 1954. 95 pages. With accompanying pupil's work packet.

Jones, George Curtis

In Their Light We Walk. St. Louis, Mo., Bethany Press, 1954. 160 pages.

Lunger, Harold L.

A Pocketful of Seeds, and Other Sermons. St. Louis, Mo., Bethany Press, 1954. 160 pages.

Lyon, Bernice E.

Together in Our Church. St. Louis, Mo., Bethany Press, 1954. 95 pages. With student's booklet.

McCaw, Mabel Niedermeyer (Mrs. C. C. McCaw)

Bible Friends. St. Louis, Mo., Bethany Press, 1954. 96 pages. With accompanying pupil's work packet.

O'Neill, Kelly

I Have Called You Friends. St. Louis, Mo., Bethany Press, 1954. 160 pages.

Osborn, G. Edwin

Christian Worship, A Service Book. St. Louis, Mo., Christian Board of Publication, 1953. 614 pages.

Smith, Foy L.

Lord's Day Evening Sermons, vol. 2. Nashville, Tenn., Gospel Advocate Co., 1953. 157 pages.

Straton, Hillyer Hawthorne

Solving Life's Problems; Methods of the

Master. St. Louis, Mo., Bethany Press, 1954. 160 pages.

Toler, Thomas Wilbert

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

Toner, Helen L.

Little Prayers for Personal Poise. St. Louis, Mo., Bethany Press, 1953. 73 pages.

Wilmeth, Perry Davis

The King's Business—and Other Sermons. Nashville, Tenn., Gospel Advocate Co., 1954. 81 pages.

Wyker, Mossie (Allman) (Mrs. James Dwight Wyker)

Church Women in the Scheme of Things. St. Louis, Mo., Bethany Press, 1953. 127 pages.

Christian Worship, A Hymnal; Special Edition, using text of the revised standard version of the Bible. St. Louis, Mo., Christian Board of Publication, 1953. 554 pages.

Teacher's Annual Lesson Commentary on Uniform Bible Lessons for the Churches of Christ, 1954. 33rd Annual Volume. Nashville, Tenn., Gospel Advocate Co., 1953. 297 pages.

Local Church Publications

(Continued from page 51)

Church Chimes, First Christian Church, Ames, Iowa

Church Notes, First Christian Church, Lockhart, Texas

The Coffeyville Christian, First Christian Church, Coffeyville, Kans.

E. S. D. Christian Caller, East San Diego Christian Church, San Diego, Calif.

The East Ridge Christian, East Ridge Christian Church, Chattanooga, Tenn.

First Christian, First Christian Church, Amarillo, Texas

First Christian Caller, First Christian Church, Frankfort, Ind.

First Christian Caller, First Christian Church, Palestine, Texas

First Christian Messenger, First Christian Church, Chehalis, Wash.

First Christian News, First Christian Church, Janesville, Wis.

The Fourth Avenue Visitor, Fourth Avenue Christian Church, Columbus, Ohio

Fullerton Christian Caller, First Christian Church, Fullerton, Calif.

The Highland Christian Caller, Highland Christian Church, Denver, Colo.

Hillside Christian Church Edition, Wichita Light, Hillside Christian Church, Wichita, Kans.

Hillside Home Visitor, Hillside Christian Church, Indianapolis, Ind.

Indiana Avenue Visitor, Indiana Avenue Christian Church, South Bend, Ind.

Indianola Messenger, Indianola Church of Christ, Columbus, Ohio

The Lakeland Disciple, First Christian Church, Lakeland, Fla.

Lakeview Christian Church Edition, Dallas World, Lakeview Christian Church, Dallas, Texas

The Messenger, West Bluff Christian Church, Peoria, Ill.

Mid-week Reminder, Central Christian Church, New Castle, Penn.

Mid-week Reminder, Central Park Christian Church, Topeka, Kans.

Mid-week Reminder, First Christian Church, Corpus Christi, Texas

Mid-week Reminder, First Christian Church, Vancouver, Wash.

Moundsville Christian Messenger, First Christian Church, Moundsville, W. Va.

Odessa First Christian Church Edition, All-church Press, Fort Worth, Texas

Riverside Christian, First Christian Church, Riverside, Calif.

The Rockdale Christian, First Christian Church, Rockdale, Texas

San Jose Christian, First Christian Church, San Jose, Calif.

The Sberidan Christian, First Christian Church, Sheridan, Ind.

South Broadway Christian Church Messenger, South Broadway Christian Church, Denver, Colo.

The Spotlight, Official news rays, University Christian Church School, Seattle, Wash.

Steeple Notes, Bell Gardens Church of Christ, Bell Gardens, Calif.

University Christian Church News, University Christian Church, San Diego, Calif.

University Christian News, University Christian Church, Berkeley, Calif.

The University Christian Visitor, University Christian Church, Seattle, Wash.

The "Voice" of Eaton Church of Christ, Grafton, Ohio

West Side Christian News, West Side Christian Church, Topeka, Kans.

The Westchester Christian, Westchester Christian Church, Los Angeles, Calif.

'Words of Life,' Central Church of Christ, San Bernardino, Calif.

Orders of worship from the following churches:

First Christian Church, Alexandria, Ind.

First Christian Church, Fulton, Mo.

First Christian Church, Logan, W. Va.

First Christian Church, Maywood, Ill.

First Christian Church, Sioux Falls, S. D.

First Church of Christ, Mogadore, Ohio

Macedonia Christian Church, Kokomo, Ind.

Wanted

Bro—*Thursday At Ten*, 1942.

Brokaw—*The Lord's Supper*, 1903.

Browder—*Browder's Pulpit*, 1888.

Brown—*Our Lord's Most Sublime Words*, 1930.

Brown—*Letters and Verses*, 1920.

Brown—*Bruce Norman*, 1902.

Brown—*A Campus Decade*, 1940.

Brown—*Memoir of Elder Elijah Shaw*, 1852.

Brown—*Pure Christianity*, 1916.

Brown—*The Legacy of the Golden Key*, 1914.

Brown—*Wit and Humor for Public Speakers* 1916.

Bruner—*Evenings with the Master*, 1921.

Bruner—*Toward the Sunrising*, 1935.

Bryan—*The Organized Adult Bible Class*, 1909.

Burns—*The Church of Christ Identified*, 1878.

Burns—*A Short Refutation of Sabbatarianism*, 1877.

Butterfield—*A Book of Sermons*, 1905.

Cameron—*Revolution in Atlantis*, 1898.

Caskey—*Caskey's Last Book*, 1896.

Caton—*A Commentary and an Exposition of the Epistles of James, Peter, John, and Jude*, 1897.

Cave—*The Men in Gray*, 1911.

Challen—*Baptism in Spirit and in Fire*, 1859.

Challen—*The Cave of Machpelah and Other Poems*, 1854.

Cheverton—*When Kings and Prophets Held the Stage*, 1930.

Clark—*My Quarter Century of American Politics*, 1920, 2 vols.

Coan—*Gospel Sermons by Christian Ministers*, 1881.

Cochran—*Boss Man*, 1939.

Cochran—*Son of Haman*, 1937.

Cochran—*A Series of Sermons on Bible Topics*, 1894.

Coffey—*Challenge and Choice*, 1920.

Collins—*Bible Temperance*, 1882.

Combs—*I'd Take This Way Again*, 1944.

- Coppage—*Christian Science in the Light of Reason*, 1914.
- Cord—*A Knight Templar Abroad*, 1914.
- Crossfield—*Pilgrimages of a Parson*, 1901.
- Crutcher—*My Experience with the Liquor Traffic*, 1891.
- Daly—*Evangelistic Sermons*.
- Dampier—*Workbook on Christian Doctrine*, 1943.
- Daniel—*The Funeral Message*, 1937.
- Davis—*How to Read and Remember the Scriptures*, 1934.
- Dayton—*Pedobaptist and Campbellite Immersions*, 1858.
- Dean—*A History of the William Dean Family*, 1903.
- Dean—*A Syllabus of Apostolic History*, 1895.
- DeHoff—*Why We Believe the Bible*, 1940.
- DeMoss—*A Look Through the Lens of Prophecy*, 1903.
- DeMoss—*Medics*, 1931.
- Denton—*Under the Magnolias*, 1888.
- Depew—*The Cokesbury Game Book*, 1939.
- Depew—*The Cokesbury Party Book*, 1932.
- Depew—*The Cokesbury Stunt Book*, 1934.
- Detwiler—*Series of Sermons*, 1939?
- Deveny—*The Church and Its Elders*, 1941.
- Dickson—*Resurrection of the Dead*, 1914.
- Dinger—*The Lord's Table*.
- Dohoney—*Man*, 1885. Also other titles.
- Doyle—*Edna Carlisle*.
- Dudley—*Footprints on the Sands of Time*, 1943.
- Duncan—*Helpful Rules of Parliamentary Practice*.
- Dungan—*Books of the Bible*, 1908.
- Dungan—*Modern Revivalism*, 1877.
- Dungan—*Prohibition vs. License*, 1875.
- Dunlavy—*The Manifesto*, 1847.
- Eberle, Edith, and McGavran, G. W.—*Jewels the Giant Dropped*, 1929.
- Edmunds, E.—*Memoir of Elder Benjamin Taylor*, 1850.
- Egbert, James—*Forest Chimes*.
- Elam, E. A.—*The Bible Doctrine of Sanctification*, 1897.
- Ellis, John—*Autobiography and Poems*, 1895.
- Ellis, J. B.—*Adventure of Living*, 1933.
- Ellis, J. B.—*Agnes of the Badlands*, 1916.
- Ellis, J. B.—*Arkansas Cousins*, 1908.
- Ellis, J. B.—*Back Number*, 1933.
- Ellis, J. B.—*The Dread and Fear of Kings*, 1900.
- Ellis, J. B.—*Fated to Win*, 1910.
- Ellis, J. B.—*Garcilaso*, 1901.
- Ellis, J. B.—*His Dear Unintended*, 1917.
- Ellis, J. B.—*Holland Wolves*, 1902.
- Ellis, J. B.—*In the Days of Jehu*, 1898.
- Ellis, J. B.—*Laboma*, 1913.
- Ellis, J. B.—*Little Fiddler of the Ozarks*, 1913.
- Ellis, J. B.—*The Picture on the Wall*, 1920.
- Ellis, J. B.—*The Red Box Clue*, 1902.
- Ellis, J. B.—*Something Else*, 1911.
- Ellis, J. B.—*The Soul of a Serf*, 1910.
- Ellis, J. B.—*The Story of a Life*, 1910.
- Ellis, J. B.—*The Stork's Nest*, 1905.
- Ellis, J. B.—*The Third Diamond*, 1915.
- Ellis, J. B.—*Twin Stars*, 1908.
- Ellis, J. W.—*The Life Mission*, 1876.
- Ellmore, Alfred—*Maple Valley Poems*, 1892.
- Ellmore, Alfred—*Sermons and Sayings*, 1918.
- Ellmore, W. C. and Kessler, B. E.—*Debate*, 1916.
- Elmore, J. B.—*Autumn Roses*, 1907.
- Elmore, J. B.—*Love Among the Mistletoe*, 1899.
- Elmore, J. B.—*A Lover in Cuba*, 1901.
- Elmore, J. B.—*Twenty-Five Years in Jackville*, 1904.
- Elmore, R. E.—*Christian Unity*, 1924.
- Elsea, A. F.—*Our Missouri*, 1939.
- Elsea, M. M.—*Choice Poems for Elementary Grades*, 1943.
- Elsea, M. M.—*My Missouri*, 1944.
- Ely, Simpson—*Tragedy in High Life*, 1900.
- Emmons, F. W.—*The Afterclap*, 1839.
- Emmons, F. W.—*The Voice of One Crying in the Wilderness*, 1837.
- Eppse, M. R.—*An Elementary History of America*, 1939.
- Eppse, M. R.—*A Guide to the Study of the Negro in America*, 1937.
- Eppse, M. R.—*The Negro Too in American History*, 1938.
- Erb, B. O.—*American Family Tree*, 1929.
- Evans, C. P.—*A Series of Essays on the Evils of Intemperance*.
- Everest, H. W.—*Science and Pedagogy of Ethics*, 1899.

HAVE YOU PAID YOUR 1954 DUES?

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
Periodicals of the Disciples of Christ and Related Religious Groups, 1943. \$1.00.
An Author Catalog of Disciples of Christ and Related Religious Groups, 1946.
 \$7.50 (\$6.00 to members).
What Is Disciple Historical Material? by Dwight E. Stevenson, 1948. (Out of print)
The Jerusalem Mission, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
 No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
 No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.

Prices for FOOTNOTES are:

Single Copies, post paid	..... \$ .25	50 copies, post paid	..... 8.00
10 copies, post paid	..... 2.00	100 copies, post paid	..... 15.00
25 copies, post paid	..... 4.50		

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society*.
 No. 2—*The Research Student and the Disciples of Christ Historical Society*.
 No. 3—*Educational Institutions and the Disciples of Christ Historical Society*.

Send orders to:

The Disciples of Christ Historical Society
 Joint University Library
 419 21st Avenue, South
 Nashville 5, Tennessee

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	5.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment		
Patron Member	1,000.00 annually		
		<i>Institutions and Organizations</i>	
		Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board

Forrest F. Reed, Vice-Chairman

Howard E. Short, Secretary

Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator

James E. McKinney, Executive Director

Miss Christine Buder, Secretarial Assistant

THE HARBINGER

and Disciplina

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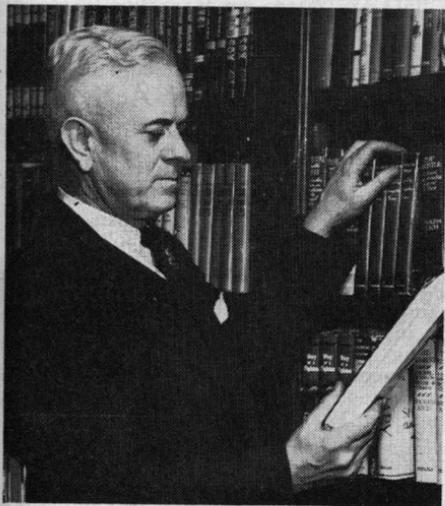
MAY, 1954

NO. 5

SOCIETY OFFICIAL CITED BY PENNSYLVANIA

FORREST F. REED HONORED

Forrest F. Reed, Nashville businessman and vice-chairman of the Board of Directors of the Historical Society, was cited for outstanding layman service to the Disciples of Christ on Sunday, April 25, at special convocation ceremonies marking the 175th anniversary observance at Transylvania College, Lexington, Kentucky, the oldest college west of the Alleghenies.



Mr. Reed, managing partner of the Tennessee Book Company, Nashville, was one of 30 Disciple laymen from the Mid-South area so honored by Pennsylvania. Individuals cited were nominated by churches in the

Nashville Committee Announces Completion of Subsidy Fund Drive

region. Mr. Reed was cited for his leadership of the Nashville Planning Committee which, two years ago, made it possible for the Historical Society to set up permanent headquarters in Nashville. This committee, under Mr. Reed's leadership, not only secured rent-free quarters for the Society archives and library for a five-year period, but also collected a subsidy of \$55,000.00 to underwrite the operating expenses of the Society during this expansion period.

At a meeting of the Nashville committee at the Maxwell House Hotel in Nashville Friday, April 23, it was announced that the full amount of the pledged subsidy had already been raised and that payments would continue monthly to the Historical Society from this subsidy fund as pledged. The Nashville committee voted to continue its existence as an advisory group to assist in furthering plans for a building to be erected in the Nashville University Center area to house the growing collection of Disciple historical materials in the Society archives and library. Preliminary plans and sketches for such an Archives-Library-Museum building for the Society have been prepared by Nashville architects, Hart, Freeland and Roberts.

Mr. Reed has long been active in Nashville civic and church affairs. He is a charter member of the Woodmont Christian Church and has served as an elder on the official board. He is a past president of the Nashville Civitan Club and has served on numerous civic committees, including the Nash-

(Continued on page 59)

In This Issue:

Anecdotes, Incidents, and Facts, by Alexander Campbell, page 62. **The Record of I. J. Spencer and Louise Pendleton Spencer**, page 65. **The Life and Work of I. J. Spencer** page 64. **Why DCHS Needs Local Church Publications**, an editorial, page 60.

From Earlier Days, page 61.

Jim's Journeys, page 58.

Preachers Lists on Microfilm, page 70.

What's New in Our Library, page 66.

Jim's Journeys . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Week of March 15-20—Nashville office routine.

Sunday, March 21—Fill-in preaching, HUMBOLDT, TENN.

Monday, March 22—Ready to hit the road, again.

Tuesday thru Thursday, March 23-25—Tennessee state convention sessions, First Christian Church, CHATTANOOGA; highlighted by autograph party for host pastor—DCHS board chairman Bill West.

Friday, March 26—Breather.

Saturday, March 27—Executive Committee meeting, Nashville.

Sunday, March 28—Back to HUMBOLDT, TENN., for repeat supply engagement. On to CLARKSDALE, MISS., for opening sessions Mississippi state convention in the Delta country.

Monday, March 29—Mississippi work growing under able leadership of Maurice Grove. Pleasant visits with Delta preachers, layman; back-to-Memphis conversations with Mrs. Jim Wyker, Riley Montgomery.

Tuesday, March 30—Drawing a big fat blank on fishing expedition to Midway Lake, Arkansas-Mississippi. Companions: George West, Leo Pysher. Most miserable weather imaginable. My one strike of the day; so, naturally, I was counting geese (that's right). . . . Good thing the others were pros.

Wednesday, March 31—If you don't mind, let's just forget this day.

Thursday, Friday, April 1, 2—INDIANAPOLIS for International Convention public relations committee sessions, most productive.

Saturday, April 3—Back to Nashville to pick up the mail.

Sunday, April 4—Guest-speaking for Herman Norton, CARTHAGE, TENN.

Monday, April 5—One of those days when you're busy, busy, busy; but it might have been better to loaf.

Tuesday, April 6—Meeting with Curtis Jones' study group on The Ministry for World Convention preparation; then 90-minute lecture on radio speech and sermonizing for Everett Tilson's Vandy School of Religion class in the Art of Preaching.

Wednesday, April 7—Missionary trip to KANSAS CITY on behalf of International Convention.

Thursday, Friday, April 8, 9—Assisting in noble experiment; expanded news coverage of up-coming Missouri state convention, KANSAS CITY. Wonderful host Wayne Testerman (Christian Church Commission of K. C.) extends gracious welcome. Making the rounds of K. C. radio, television, newspaper circles; running into old friends, making new ones.

Saturday, April 10—Return to NASHVILLE just in time to lead general session Kentucky-Tennessee DSF spring retreat, Bethany Hills.

Sunday, April 11—Supply preaching assignment, ROCKWOOD, TENN.

Week of April 12—Sweeping up the office details, sending news releases, fighting a cold, catching a few bream, building a house, selling another one (I hope), few other odds and ends . . . spring is such a peaceful season.

Jim McKinney.

Extra-Curricular Staff Activities

DCHS staffers have engaged in numerous civic and church activities recently.

Claude E. Spencer, DCHS curator, was the speaker at the Easter Youth Fellowship Breakfast at Vine Street Christian Church, Sunday, April 18. Spencer spoke on the subject, "Lenten Practices Among the Disciples."

Jim McKinney, DCHS executive director, was in charge of program arrangements and staging for one of Nashville's outstanding civic events, the annual High School Talent Finals, sponsored by the Nashville Civitan Club and *The Nashville Banner*, Thursday, April 22. Master-of-ceremonies for the Talent Finals was Ted Mack of the Original Amateur Hour. McKinney has been a member of the Nashville Civitan Club since 1949. He was recently selected as one of eight delegates from the Nashville club to the annual International Convention of Civitan Clubs, slated for St. Louis, June 21-24.

Both Spencer and McKinney have been selected as members of a study group to prepare a paper on "The Disciple Ministry" in connection with studies under way preparatory to the World Convention of Disciples at Toronto in 1955. G. Curtis Jones, minister, Vine Street Christian Church, Nashville, is the study group leader.

On Saturday, April 10, Jim McKinney served as a resource leader for a general session of the Kentucky-Tennessee DSF spring retreat at Bethany Hills, near Nashville.

West Autograph Party



Looking on as Dr. West (seated) performs his autographing chores are (left to right): Carey G. Mumford, Jr., minister of education, First Church, Chattanooga, and the J. M. Carsons, First Church members.

Dr. William G. West, DCHS Board chairman, was a busy man during the past few weeks, but nevertheless maintained his usual cheerful manner, as the above picture indicates.

In addition to playing host March 23-25 to the annual Tennessee state convention of Disciples and putting the finishing touches on his Barton W. Stone book manuscript, soon to be published by the Historical Society, Dr. West took time out for an autograph party and reception in his honor in the Fellowship Hall at First Christian Church, Chattanooga, Tennessee, after the opening session of the Tennessee convention, Tuesday, March 23. Dr. West autographed several hundred copies of his recent FOOTNOTE TO DISCIPLE HISTORY on Barton Warren Stone and Christian Unity, published by the Historical Society. The booklet by Dr. West is the third in a series of FOOTNOTES published by the Society.

P.S. Dr. West will continue to be busy, it appears. He was elected president of the Tennessee convention for 1955.

Circle Visits DCHS

Circle No. 8 of the CWF of Woodmont Christian Church, Nashville, came to DCHS headquarters Tuesday evening, April 13, for their regular meeting. The curator, Claude E. Spencer, explained the work of the Society and showed the group some of the many books, periodicals and museum items.

Executive Director on Loan to International Convention

Jim McKinney, DCHS executive director, assisted the International Convention of Disciples of Christ in an experiment in the field of public relations and news coverage in connection with the Missouri state convention of Disciples, April 27-30, in Kansas City.

McKinney was delegated to assist in the news promotion of the Missouri meeting, especially in the Kansas City area, as a means of demonstrating the value of public relations and informational services from church gatherings to the secular press, radio and television.

In carrying out the assignment, McKinney worked with Francis E. Barnes, El Dorado Springs, Missouri, convention publicity chairman, in setting up a newsroom at the convention site, the Independence Boulevard Christian Church, Kansas City; in securing expanded coverage of convention activities in the Kansas City newspapers; and in scheduling interviews with convention personalities over Kansas City television and radio stations.

McKinney was active in the commercial radio business before joining the staff of the Historical Society.

Society Official Cited By Transylvania

(Continued from page 57)

ville Chamber of Commerce, and as director of the T.B. seal campaign in Davidson County.

In addition to his Historical Society activities, Mr. Reed maintains an interest in other brotherhood causes. He is the chairman of the Board of Directors of the Disciples Foundation of the Vanderbilt School of Religion and a member of the Board of the Tennessee Christian Missionary Society. With all these activities in addition to managing one of the South's largest wholesale book businesses, Mr. Reed still finds time to edit *The Southern Observer*, a literary magazine of the South, and to speak to church groups on his favorite subject, the history of the Disciples.

Forrest Reed was born in Fulton, Mississippi, "red-neck hillbilly country," as he phrases it. He was educated in the schools of that section, later taking his law degree from Andrew Jackson University, Nashville. He organized the Tennessee Book Company in Nashville in 1935.

Mr. Reed is married to the former Katherine Mueller of Oklahoma City. The Reeds have two children. Martha, 13 is a student at Woodmont School, and John, 20, is a sophomore at Davidson College in North

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THE HARBINGER AND DISCIPLIANA,

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Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

May, 1954

No. 5

Why DCHS Needs Local Church Publications

In response to our proposal for exchanging THE HARBINGER AND DISCIPLIANA with local churches for their publications, we have frequently received letters from the minister or some other leader questioning the value of having local church periodicals in our library. In most cases of this kind there has been a willingness to place us on the mailing lists but the question has been asked, "Just what good are these papers to you? They haven't anything to do with history."

Local church periodicals are the sources from which history is written; the history of individual congregations of Disciples of Christ. These publications chronicle the week-by-week activities and work of the church. At present they are "current events" history. They picture what is going on at the "grass roots" of the brotherhood.

A complete file of the publications of any church, when extended over a long period of time, does become the source from which to write the history of that church. How easy would be the task of the present local church historian if he had access to all the periodicals, minutes, reports, etc., issued by his church. By collecting now these publications in the library of DCHS, the church historian of A.D. 2000 will have a much easier task than the one of 1954.

Not only does the Society need to be placed on mailing lists for current and future issues; it also needs back numbers in order to assemble as complete a file as possible. Those churches which have recently started sending their papers, periodicals, bulletins or orders of worship should make every attempt to collect as many former issues as can be located and forward them to us.

But some will say, "The collecting of these publications from local churches is such a big task! Think of the amount of

storage space needed." We know it is a big job, and we fully realize the amount of space needed as well as the necessary work involved in checking the publications and processing them for use. Our present plans call for ample storage space and for the clerical help needed.

However, should the time come that space will not be available, long runs of local church materials can be microfilmed and the originals can be discarded. Thus, ten or more years can be stored in the shelf room formerly given to one.

With the cooperation of local churches, there is no reason why our program of service for local churches and the total brotherhood cannot be realized. The historian of tomorrow will have a much easier task in locating sources than the one of yesterday and today.

Claude E. Spencer.

Correction, Please

In our story in the March issue concerning the gift of records of the Commission for the Direction of Surveys of the Disciples of Christ we erred in stating that "Mr. Walker was the secretary of the Commission" (page 39).

Mr. Walker writes: "I was just the acting secretary of the Commission, Dr. R. H. Miller, of Kansas City at that time, being the secretary. After I came to the United Christian Missionary Society as secretary of its Survey Committee, Dr. Miller, its chairman, insisted on my acting for him as secretary of the Commission whenever it met, and I was also the United Society representative on the Commission in his place whenever he was unable to attend any of its meetings."

We are happy to make this correction in order to keep the record accurate.

Executive Committee Meets

The Executive Committee of DCHS met Saturday morning, March 27, at Society headquarters. Present were William G. West, Chattanooga, Tenn., Howard E. Short, Lexington, Ky., and Miss Eva Jean Wrather, Forrest F. Reed, Claude E. Spencer and James E. McKinney, Nashville.

Routine reports were received from the curator and executive director. Plans concerning DCHS participation in the coming International Convention were made. Special projects were discussed, and some time was given to the consideration of various ideas in regard to our future building program.

The next meeting will be held Friday evening, May 28, at 6 o'clock.

FROM EARLIER DAYS

Under this heading we will occasionally reprint interesting and unusual items from brotherhood periodicals over the past hundred and twenty-five years.

Spirit Manifestation?

In *The Christian-Evangelist*, May 18, 1916, pages 116-117, J. H. McCullough wrote under the heading *B. W. Stone Visits Crawfordsville*:

"Another incident I want to relate after many years during which Brother Stone was often at our house. I was converted and joined the church at Crawfordsville at the age of 16. . . . The meeting was held in June 1846. . . . Shortly after this meeting Brother Stone came to see us. He stayed over Sunday and preached. . . . This was the last visit of Brother Stone to our house. In a few years he went home to heaven."

[Since Barton W. Stone died in 1844, it is evident that Mr. McCullough was mistaken. Perhaps the Stone who visited Crawfordsville in 1846 was Elias B. Stone, a pioneer Indiana preacher.]

Stewardship in 1863

Robert Milligan wrote in *The Evangelist*, March 1863, p. 97:

"If we continue to rob God, we only in effect rob ourselves. Famine and pestilence may succeed, or perhaps even accompany the war that is now raging among us. But let us do our whole duty; let us do it speedily, and God will bless us and cause his face to shine on us.

"My proposition is then, (1) That all Elders, and Evangelists, and Editors, shall at once unite with our Missionary Boards and Corresponding Secretaries, in simultaneously urging and pressing this matter home upon the understandings, and the hearts, and the consciences of our whole brotherhood. (2) That the members of each congregation be more liberal than they have been hitherto, in their contributions for home purposes; remembering that they are all only the stewards of the manifold grace of God. (3) That they all proceed forthwith to raise a liberal contribution for their own State Missionary Society; and another for the American Christian Missionary Society. And (4) that this whole matter be persevered in, and carried out regularly and systematically, from year to year, by our entire brotherhood."

Stewardship in 1836

Contrast Robert Milligan's statement with that of Robert Richardson printed in *The Millennium Harbinger*, July 1836, page 326:

"When disciples agree to meet regularly under the character of a church, there are certain expenses necessarily incurred in carrying their resolution into effect. A house to meet in must be procured—fuel is to be

laid in, and lights procured for night meetings, together with some other matters relating to the *comfort of the church alone*, and varying according to circumstances. My object in noticing these expenses is, to call attention to this point, viz., that these things are purely temporal and have nothing to do with the Christian religion, but solely with the bodily or social comfort of the members. A political society, a debating club, a literary association of any kind would be compelled to raise a fund for these purposes if they held regular and stated meetings. And the application I wish to make of it is this; that the fund or contribution to meet these expenses should be carefully distinguished from the contribution of the church on the Lord's day, as a religious ordinance, which is a giving to the Lord, and which is to be devoted to his service in relieving the poor. Now the contribution for light and fuel is not a giving to the Lord, but is for the personal comfort of the disciples and those who assemble with them, and is equally necessary when they are in their own houses. This distinction, then, should be carefully noticed, and every member should pay a certain equal sum annually or quarterly (12½ cents per quarter will generally suffice) to meet these current expenses—I say every member, for every member equally occasions these expenses and equally enjoys the light and warmth provided. The contribution for the poor, however, must of course be left to the liberality of the members. This matter, though it may appear small, has often produced confusion, and many have absurdly supposed they were giving to the Lord, when they were merely supplying their own wants, and have thus perverted the weekly contribution. Hence it is necessary that order should be taken in this matter, and that everything should have its due place."

Isolated Texas!

From *The Gospel Proclamation*, April 1848, pages 405-407, we reprint a letter from a slightly confused brother who had not kept in touch with the fast-moving events of the growing restoration movement:

"San Augustine County, Texas

"Dear Brother A. Hall: I have a few questions to ask, and wish you to answer them, if you please. I joined the Christian Church, in the year 1827, in Tennessee, and left there in 1831 for Texas, and have been endeavoring to advocate the cause of Christ since that time. While I lived in Tennessee, I read Brother Stone's *Messenger* and Brother Campbell's *Harbinger*, and about the time I left, I understood the Christians and Disciples were about to unite. Not having an opportunity of reading any more of their

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ANECDOTES, INCIDENTS AND FACTS

Connected with the origin and progress of the current reformation . . .

BY ALEXANDER CAMPBELL

The following is reprinted from *The Millennial Harbinger*, May, 1848, pages 279-283. It is part one of a series of six articles written by Mr. Campbell dealing with the beginnings of the religious reformation advocated by him and his father. The other articles will be printed later.

The greatest changes in nature and society are frequently not only the results of causes remote in themselves, but of instruments, agencies, and events exceedingly feeble and small compared with the magnitude, importance and grandeur of the results. The dreams of Joseph, and the exposure of Moses in an ark of bulrushes, were, in themselves, matters of trivial importance. Yet, constituted as the world is, the destinies of all mankind are more or less directly or indirectly connected with these events. Time, in its mighty career, and eternity, in its grand and awful developments, may yet show that in the mysterious schemes of Divine Providence and moral government, the whole human race may, in the epocha of time, be much affected by these very trifling and apparently contingent events.

Had Joseph not been sold a slave into Egypt, the Israelites had never sojourned there; the arts and learning of the Egyptians, together with their idolatry, would not have given character and destiny to the Jewish people. The Exodus and all its miracles had never occurred, human history would never have been what it now is, or what it will hereafter be. If Carthage had conquered Rome, and not Rome Carthage, who could now declare what might have been, or what might yet be, the condition of the world? If the elector of Saxony had not patronized Luther, or if a sale of indulgencies had not roused into action the mighty energies of his soul, what of Protestantism would there have been in its present forms?

Newton's observation of a falling apple, Franklin's reflections upon a thunder cloud, the Marquis of Worcester's speculations on steam, the conjectures of Columbus on a new continent, &c. &c. have changed the condition of mankind, and given new sciences and new arts to the world.

The beginnings of all things are both small and weak. Yes, the oak is in the acorn, the giant in the embryo, and the destinies of the world in the fortunes of an individual. The character of a nation sometimes takes its color from that of an individual. Hence the ambition of a Caesar, or a Napoleon, gives laws to nations, dissolves and reorganizes the kingdoms of the world. And so in a single great truth, placed in a proper attitude before the mind, may sometimes be found the cause of momentous changes, not only in a single individual, but in great masses of mankind—in deed, in nations and generations of men.

The question has been often propounded to me—how came you by your present views of the Christian religion? Are they original or derived? If original, by what process or reason? If derived from what authority or source? These are questions of but little consequence to any individual. The capital question is, *are they well founded?*

There are no new discoveries in Christianity. It is as old as the sacred writings of the apostles and evangelists of Jesus Christ. *Our whole religion, objectively and doctrinally considered, is found in a book.* Nothing discovered by any man, that has lived since John wrote the Apocalypse, is of any virtue in religion; nay, indeed, is no part or parcel of Christianity. All that can now be pretended or aimed at, by any sane mind, is the *proper interpretation of what is written in Hebrew and Greek* and translated into all the modern languages in the civilized world. Whatever in Christianity is new is not true. Whatever is true is contained in the commonly received and acknowledged books our Old and New Testaments; or covenants. Philology, and not philosophy; history, and not fable; reason, and not imagination; common sense, and not genius, are essential to the perception, and candor and honesty, to the reception of the gospel of Christ and its spiritual privileges and honors.

But how were you led to interpret the scriptures differently, and to teach and practise differently from what you once thought, believed and practised? Well, as these may be useful to others, I will answer the question by the narration of a few incidents, anecdotes and facts, some of which, never before published, may be of use to others, and lead them to a new mode of thinking and acting, as well as of enjoying the Christian religion.

I will go no farther back than my arrival in the United States in 1809, and note a few matters very trivial in appearance, but important in their bearing and results.

The first *proof sheet* that I ever read was a form of MY FATHER'S DECLARATION AND ADDRESS, in press in Washington, Pennsylvania, on my arrival there in October, 1809. There were in it the following sentences: "*Nothing ought to be received into the faith or worship of the Church, or be made a term of communion amongst Christians, that is not as old as the New Testament. Nor ought anything be admitted*

as of Divine obligation, in the church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church; EITHER IN EXPRESS TERMS OR BY APPROVED PRECEDENT." These last words "*express terms*" and "*approved precedent*" made a deep impression on my mind, then well furnished with the popular doctrines of the Presbyterian church in all its branches. While there was some ambiguity about this "approved precedent," there was none about "express terms." Still a precedent, I alleged, might be in "*express terms*," and a good precedent might not be clearly approved or expressly stated by apostles or evangelists with approbation.

While reasoning with myself and others, on these matters, I accidentally fell in with Doctor Riddle of the Presbyterian Union church, and introduced the matter to him. "Sir," said he, "these words, however plausible in appearance, are not sound. For if you follow these out you must become a Baptist." "Why, sir," said I, "*is there, in the scriptures, no express precept for, nor precedent of, infant baptism?*" "Not one, sir," responded the Doctor. I was startled, and mortified that I could not produce one. He withdrew. Turning round to Mr. Andrew Munroe, the principal bookseller of Jefferson College, Cannonsburgh, Pa., who heard the conversation;—send me sir, if you please, forthwith, all the treatises you have in favor of infant baptism. He did so. Disclaiming the Baptists as "an ignorant and uneducated population," as my notions were, I never inquired for any of their books or writings. I knew John Bunyan's Pilgrim's Progress, and had often read it; but I knew not at that time that he was a Baptist.

All the members of the "Washington Christian Association," whose "Declaration and Address" my father had then written, were not only all Pedobaptists, but the most leading and influential persons in it were hostile to the Baptist views and practice. So to work I went to maintain my positions in favor of infant baptism. I read much during one year on the subject. I was better pleased with Presbyterianism than with any thing else, and desired, if possible, to maintain it. But despite of my prejudices, partialities and prospects, the conviction deepened and strengthened that it was all a grand Papal imposition. I threw away the Pedobaptist volumes with indignation at their assumptions and fallacious reasonings, and fled, with some faint hope of finding something more convincing, to my Greek New Testament. But still worse. I found no resting place there: and entering into conversation with my father on the subject, he admitted there was neither express terms nor express precedent. But, strange to tell,

he took the ground that once in the church, and a participant of the Lord's supper, we could not "unchurch or paganize ourselves"; put off Christ and then make a new profession, and commence again as would a heathen man and a publican.

Having the highest esteem for his learning, and the deepest conviction of his piety and devotion to the truth, his authority over me then was paramount and almost irresistible. We went into discussion. He simply conceded, that we ought not to teach nor practise infant baptism without Divine authority; but, on the contrary, preach and administer the apostolic baptism. Still, however, we ought not to unchristianize ourselves and put on Christ, having not only professed and preached the Christian faith, but also participated in its solemn rites. We discussed this question, and all that family of questions, at sundry interviews, for many months. At length, I told him that, with great reluctance, I must dissent from all his reasonings upon that subject and be baptized. I now fully and conscientiously believed that I never had been baptized, and, consequently, I was then, in point of fact, an unbaptized person; and hence could not consistently preach a baptism to others, of which I had never been a subject myself.

His response was—"I have, then, no more to add. You must please yourself." On leaving, in the morning, he asked me *when, where and by whom* I intended to be immersed. As to the place, I preferred to be baptized near home, among those who were accustomed to attend my preaching; as to the time, just as soon as I could procure an acceptable Baptist minister. The nearest and, indeed, the only one known to me was Elder Matthias Luse, living some thirty miles from my residence. I promised to let my father know the time and place, as soon as I obtained the consent of Elder Luse.

Immediately I went in quest of an administrator, of one who practised what he preached. I spent the next evening with Elder Luse. During the evening I announced my errand. He heard me with pleasure. Having, on a former occasion, heard him preach, but not on that subject; I asked him, *into what formula of faith* he immersed. His answer was, that "*the Baptist church required candidates to appear before it, and on a narration of their experience, approved by the church, a time and place were appointed for the baptism.*"

To this I immediately demurred, saying:—That I knew no scriptural authority for bringing a candidate for baptism before the church to be examined, judged and approved by it, as prerequisite to his baptism. To which he simply responded:—"It was the Baptist custom." But was it, said I, the

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THE LIFE AND WORK OF I. J. SPENCER

Served Lexington Church Over 25 Years

I. J. Spencer was born in Belmont County, Ohio, November 10, 1851, and died at Peoria, Ill., March 1, 1922. In early life he joined the Methodist Episcopal Church, his mother's church. His father was a Quaker. Being unsatisfied with Methodist beliefs, especially on baptism, he united with the congregation of Disciples of Christ at Morristown, Ohio. In 1875 he graduated with honors from Bethany College. While in college he preached for the church at Bellaire, Ohio.

His first ministry after graduation was at the First Christian Church in Baltimore, Md., 1875-1879. For a few months in 1878 he served the church in Augusta, Ga., during an extended absence of J. S. Lamar, the pastor. In 1880-1881 he was with the church in Clarksville, Tenn.

For ten years, 1882-1891, Dr. Spencer was editor of the *Atlantic Missionary**, living first at Gordonsville, then Cuckoo, and finally in Richmond, Va. Most of these years he served rural churches along with his editorial duties.

From January 1, 1892, until the last of September 1893, he was minister of the church at Winchester, Ky., from which he removed to go to the Broadway Christian Church (now Douglass Boulevard Church), Louisville, Ky., where he stayed until the close of 1894.

In 1895 Dr. Spencer became minister of the Central Christian Church of Lexington, Ky. A new building had just been completed. The membership was 845 (increased to 2,096 on January 1, 1922); Sunday School enrollment went from 195 to more than 1,000. A new Religious education building with more than 40 classrooms was erected in 1915.

Along with his pastoral duties he was active in Lexington civic affairs; always pleading for a better city. Mrs. Arderly says: "He led the fight against picture shows, saloons and other places of business remaining open on the Lord's day; he worked for honest elections and to this end went to the polls at day-break on election days and stayed until they closed; he strongly advocated suffrage for women . . .; he took over the presidency of the Good Samaritan Hospital, when a mass meeting had been held to condemn it and brought it through to success . . .; he preached to large crowds in front of the Phoenix hotel during the racing season with unflinching courage in his zeal to carry the gospel message to many who would never have heard it otherwise."

In addition to his Lexington duties to church and community this busy man found

time to work long and well for the brotherhood on state and national levels. He was a member of two college boards, Hiram and Transylvania; and served in various capacities these agencies: The Foreign Christian Missionary Society, the Christian Board of Publication, the Board of Ministerial Relief, and the United Christian Missionary Society.



A main interest of Dr. Spencer was Christian unity. He was the chairman of the Disciple section of a Baptist-Disciple union committee in 1908 that drew up a statement of the doctrinal position of the Disciples showing the similarity of belief of the two groups. He was also active in the work of the Association for the Promotion of Christian Unity.

As a speaker he was in demand for addresses at district, state, and national conventions. Many churches tried to lure him away from Central, but none succeeded. However, he gave freely of his time to hold evangelistic services whenever possible; more than 100 such meetings were held for churches, both large and small, in many states.

Upon his retirement from Central Church, January 1, 1922, he was made pastor-emeritus, and entered on a period of writing and of ad-interim pastorates. However, his work was closed by death two months later while serving as supply minister of the Christian Church of Eureka, Ill.

THE RECORD OF I. J. SPENCER AND LOUISE PENDLETON SPENCER

An Amazing Compilation Received

A most competently assembled book of the life and work of one of the brotherhood's great leaders and his wife has just been received. It is *The Record of I. J. Spencer and Louise Pendleton Spencer* compiled by Mrs. William B. Ardery of Paris, Ky., and presented to the Society by Mrs. Ardery and Miss Evelyn H. Spencer of Ashland, Va. Both are daughters of Dr. and Mrs. Spencer.

The Record contains 241 pages, 10½ x 13, arranged in sections dealing with the various periods and areas of work of Dr. and Mrs. Spencer. There are many photographs, copies of letters, photostatic reproductions of documents and some original materials. One division contains pictures and biographical sketches of the descendants of the Spencers. The whole is woven into a unity by the articles and sketches written by Mrs. Ardery.

The book, two and a quarter inches thick, is well bound in red buckram and fits into a slip case. Sections are divided by excellently lettered special pages, the work of Mrs. Amelia Buckley of Lexington, Ky.

A second copy, slightly different, of *The Record* has been presented to the Central Christian Church of Lexington, Ky. A microfilm of this will be available in our archives.

Along with this remarkable compilation we received 30 of the day books kept by

Dr. Spencer. These are the result of his habit of recording the activities of each day. Mrs. Ardery writes in her biographical sketch: "In the little day books . . . he made notes of visits, conferences, duties to be performed, some marriages and deaths, beautiful thoughts and brief essays, outlines for sermons, and even his personal laundry lists." The earliest of these is January-June 1878, and the latest is July 15, 1920-January 15, 1921.

Other items sent at this time include: five manila folders containing newspaper clippings, letters, periodicals, etc.; the subscription list of a periodical edited by Dr. Spencer, *The Church Leaflet*; nine sermon note books; the record of the Central Christian Church, Lexington, Ky., Bible Training Class, 1913; three issues of *The Neotrophian Magazine*, publication of a literary society of Bethany College, 1859; and the *Proceedings of the North American Conference in Preparation for the World Conference on Faith and Order*, Garden City, Long Island, N. Y., January 4-6, 1916.

All these become a part of the I. J. Spencer collection of books and personal papers now in our library and archives. The receipt of this collection was announced in the October 1952, issue of DISCIPLIANA.

No man could have accomplished what I. J. Spencer did without the loyal help and support of his family. Dr. Spencer had that support from the time of his marriage to Sally Louise Pendleton, September 19, 1878, until his death.

Mrs. Spencer, born at Cuckoo, Va., February 4, 1853, was the daughter of Dr. Philip Barbour Pendleton and Jane Holliday Pendleton. Her uncle, William Kimbrough Pendleton, was president of Bethany College. It was during a visit to her cousin, Clarinda Pendleton, at Bethany, that she met the young college student whom she later married. According to many she was the ideal minister's wife. Her life was dedicated to her family and to the church. During her life at Lexington she organized and taught women's Bible classes; the Mission-

ary Bible class, 1895; the Worker's Bible class, 1908; and the Bethel Bible class, 1920. As many as 200 women would attend her class each Sunday.

After Dr. Spencer's death Mrs. Spencer moved to Virginia where she built "Sunshine Lodge" and lived with her daughter Jessie until her death in 1932.

Dr. and Mrs. Spencer had a family of four children: Jessie Pendleton, Howard Gale, Evelyn Holladay and Julia Hoge (Mrs. W. B. Ardery). There are four grandchildren and nine great-grandchildren.

All the above information and much more is to be found in *The Record of I. J. Spencer and Louise Pendleton Spencer*.

*Files of the *Atlantic Missionary* are in the University of Virginia Library.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts and Exchanges

From March 17 to April 17, 57 receipts for materials were issued to:

Afton Christian Church, Afton, Mo.
 Mrs. William B. Ardery and Miss Evelyn H. Spencer, Paris, Ky., and Ashland Va.
 Hunter Beckelhymer, Hiram, Ohio
 Bethany College, Bethany, W. Va.
 Mrs. L. F. Blaker, Chattanooga, Tenn.
 William L. Blessing, Denver, Colo.
 Robert Booth, Bellevue, Ky.
 Mrs. Hattie Brookbank, Bellevue, Ky.
 Church of Christ, Anacortes, Wash.
 The College of the Bible, Bosworth Memorial Library, Lexington, Ky.
 A. T. DeGroot, Fort Worth, Texas
 Fandon Christian Church, Scioto, Ill.
 First Christian Church, Corydon, Iowa
 First Christian Church, Tulare, Calif.
 James M. Flanagan, St. Louis, Mo.
 B. C. Goodpasture, Nashville, Tenn.
 Kenneth C. Hanson, Redwood Falls, Minn.
 Alden Lee Hill, Los Angeles, Calif.
 Basil F. Holt, Johannesburg, South Africa
 John Allen Hudson, Rosemead, Calif.
 IBC Church Supplies, Grand Junction, Colo.
 Inglewood Heights Church of Christ, Inglewood, Calif.
 Richard L. James, Jacksonville, Fla.
 Miss Helen Johann, Madison, Wis.
 Forrest L. King, Lexington, Ky.
 Miss Jeannette Moore King, Fort Lauderdale, Fla.
 Richard E. Lentz, Chicago, Ill.
 William J. Linebeck, Washington, D. C.
 Mrs. William J. Linebeck, Washington, D. C.
 David Owen Long, Marianna, Ark.
 Lynchburg College Library, Lynchburg, Va.
 Tibbs Maxey, Louisville, Ky.
 James W. Merricks, Charleston, W. Va.
 Mrs. Roy C. Nestor, Florence, Ky.
 Orval D. Peterson, Yakima, Wash.
 Riverside Avenue Christian Church, Jacksonville, Fla.
 Mrs. C. A. Rule, Highland, Calif.
 Santa Clara Christian Church, Dayton, Ohio
 Mrs. J. S. Semones, Seattle, Wash.
 Will A. Sessions, Jr., Kansas City, Mo.
 Mrs. Andrew W. Smith, Chattanooga, Tenn.
 Claude E. Spencer, Nashville, Tenn.
 George C. Stuart, Bloomington, Ill.
 Omar Throgmorton, Jr., Little Rock, Ark.
 Mrs. Wade Thompson, Nashville, Tenn.
 Charles B. Tupper, Des Moines, Iowa

University Christian Church, Seattle, Wash.

C. C. Ware, Wilson, N. C.

Webster Groves Christian Church, Webster Groves, Mo.

Local Church Publications

During the month we have been placed on the mailing list of these local church publications in exchange for THE HARBINGER AND DISCIPLIANA:

The Bedford Christian, Christian Church, Bedford, Ohio.

The Canton Christian, Christian Church, Canton, Mo.

The Central Clarion, Central Christian Church, Portland, Ore.

The Central Sentinel, Central Christian Church, Walla Walla, Wash.

The Christian Messenger, First Christian Church, Rogers, Ark.

Christian News, First Christian Church, Sheridan, Wyo.

The Christian Visitor, First Christian Church, Colorado Springs, Colo.

Church Chatter, First Christian Church, Mineral Wells, Texas.

Church of Christ Herald, Church of Christ, Stow, Ohio.

The Dale Hollow Reporter, Dale Hollow Larger Parish, Livingston, Tenn.

The Fayetteville Disciple, First Christian Church, Fayetteville, Ark.

First Christian Church News, First Christian Church, Gardena, Calif.

The First Christian Church Visitor, First Christian Church, Vallejo, Calif.

First Christian Visitor, First Christian Church, North Hollywood, Calif.

The Friday Caller, Church of Christ, Roodhouse, Ill.

Hobart Crusader, First Christian Church, Hobart, Okla.

The Lancaster Christian, Church of Christ (Disciples), Lancaster, Pa.

Poestenkill Epistle, Church of Christ, Poestenkill, N. Y.

R F D, First Christian Church, Sac City, Iowa.

Order of Worship, Wilson Avenue Christian Church, Columbus, Ohio.

Pamphlets

Pamphleteering has long been a quick and comparatively inexpensive method of disseminating new information and ideas, and reiterating old ones. Disciples have been ever sensitive to this way of presenting their plea. Early Disciple preachers were often colporteurs, knowing well the value of tracts.

During the past few months we have received the following pamphlets, old and new, for our library:

- Arnold, J. D.—*The Foolish Builder*, 1954.
 Azlein, A. A.—*Bethany Beach; Some Notes on Its History*, 1954.
 Book, W. H.—*The Ark a Type of Church*, n.d.
 Burnett, J. F.—*Early Women of the Christian Church*, 1926.
 Bythewood, R. M.—*An Effective Worker's Conference*, n.d.
 Cabill, I. J.—*Discovering and Developing Leaders*, n.d.
 Canright, D. M.—*The Jewish Sabbath Abolished*, 1887.
 Charlier, B. W.—*Old Testament Lessons*, 1-13 and 14-26, n.d.
 Dahlberg, E. T.—*The Disciples of Christ and the Church Universal*, 1952.
 Diehl, C. W.—*Is the Bible a Catholic Book?* n.d.
 Diehl, C. W.—*The Messiah*, 1946.
 Doan, R. A.—*Alcances del Mandato de Cristo*, 1925.
 Elston, B. J.—*Teaching the Bible; When? Where? By Whom?* 1953.
 Ely, L. A.—*We Have Been Going!* 1953.
 Finegan, Jack—*Baptism—The Teaching of the Disciples*, 1953, mimeographed.
 Gardner, G. B. A.—*The Story of Christian Missions in South Africa*, 1950.
 Goldner, J. H.—*After Fifty Years*, 1950.
 Haggard, A. M.—*Problems of the Passion Week*, 1912.
 Hall, C. D.—*The Fellowship Road of the Nineteenth Century Reformation*, 1951.
 Hall, C. D.—*Recruiting and Training for the Ministry*, n.d.
 Hayden, M. P.—*The Truth About Evolution Concisely and Accurately Expressed*, n.d.
 Higdon, E. K.—*Missionary Selection and Training*, 1953.
 Higdon, E. K.—*Now What Shall I Do?* 1953.
 Jones, M. W.—*The Function of the Gospel of Mark*, 1947.
 Keith, Noel—*D. S. Burnet; Logical Successor of Alexander Campbell*, 1954.
 Klingman, C. C.—*From Feud to Fraternity*, 1930.
 Medbury, C. S.—*The Gift of Every Life*, 1916.
 Millard, P. A.—*Lancelot of Louisiana; Story of Evariste Hebert*, 1954.

- Nooe, R. T.—*The Christmas That Could Be*, 1949, mimeographed.
 Novotny, S. F.—*Pentecost's Birthday Program*, 1953.
 Page, Kirby—*An American Peace Policy*, 1925.
 Page, Kirby—*The Monroe Doctrine and World Peace*, 1928.
 Page, Kirby—*Property*, 1936.
 Page, Kirby—*The Renunciation of War*, 1928.
 Phillips, J. D.—*The Supreme Sacrifice for Sin*, 1954.
 Power, F. D.—*College Attendance*, n.d.
 Power, F. D.—*History and Doctrines of the Disciples of Christ*, n.d.
 Reasoner, N. J.—*Christ's Conquering Challenge*, 1953.
 Smith, G. L. K.—*Mr. Smith Returns from Washington*, 1954.
 Stuart, G. C.—*Faith and Fact*, 1953.
 Stuart, G. C.—*The Place of Theology in the Life of the Church*, 1954, mimeographed.
 Tinsley, G. F.—*A Program for the Correlation of All Local Church Activities*, n.d.
 Updegraff, J. C.—*A Shepherd Remembers*, 1953.
 Watson, B. E.—*When the East and the West Meet*, 1933.
 Watterworth, Maitland—*Christian Unity with Ourselves*, 1953.
 Worthy, A. E.—*Handbook; Becoming a Christian*, 1953.
 Worthy, A. E.—*The True Church of Christ; Why It Cannot Be the Catholic Church*, 1953.

Robison Memorial Microfilms

The following negatives have been made for the Robison Memorial Microfilm Collection (see THE HARBINGER AND DISCIPLIANA, April 1954, p. 41):

The Christian Herald, Wavello, Ill., ed. by Dudley Downs and John W. Karr. Vol. 1, June-December 1864. The original volume is in the Christian Board of Publication Library, St. Louis, Mo.

Do the Holy Scriptures Teach the Endlessness of Future Punishment? by Moses E. Lard. Lexington, Ky., Transylvania Printing and Publishing Company, 1879. 50 pages. Original in DCHS library.

The Sabbath and the Lord's Day (or the First day of the Week). Davenport, Iowa. Printed at the Gazette Book and Job Office, 1860. 48 pages. The original pamphlet is in the Christian Board of Publication Library, St. Louis, Mo.

Positive prints of any of these may be had from us at the cost of the positive print plus a small handling and postage charge.

From Earlier Days

(Continued from page 61)

writings until 1845, I never was able to learn how the matter was settled. In reading the *Harbinger*, *Christian Review*, and *Gospel Proclamation*, I observe that all of them some times say 'Christians,' sometimes 'Disciples' and sometimes 'Reformers.' I notice in the December No. of the *Proclamation*, page 238, where Brother McComas reports 19 added from the 'Old Christian order,' and at another time they gave the right hand of fellowship to four more of the same order. Now, I wish to know the difference between these three names, if any material difference should exist. . . .

I remain,

As ever,

Your Brother and Fellow Laborer,
William Defee."

Editor Hall in replying said, in part: "We give Brother Defee's queries a place in our publication, from the fact that others may be puzzled with the same difficulties. In reference to the controversy [he evidently meant union] between the 'Disciples' and 'Christians' referred to, I have no recollection, as it was before my time. I have, however, understood from books and tradition, that at the time referred to by Brother Defee, there was a union formed between the Brethren wearing the two names spoken of above. What that union consisted of, we are not able to say, as, according to the best of our understanding, there was scarcely nothing between them, in point of difference, except a little hair-splitting about the divinity and atonement of Christ, which, perhaps, were distinctions without any difference.

"A number of Churches, however, who were called 'Christian,' dissented from the union. . . . There is now, and has been ever since the union referred to, a gradual falling off from the dissenters, and uniting with the Reformation. And this is what is meant by the 'old Christian order.' . . .

"In reference to the three names, 'Christians,' 'Disciples,' and 'Reformers,' I confess I never could see the propriety of the manner in which these names are employed. For example, in Ohio, the churches almost unanimously adopt the name 'Disciple.' In Indiana it is 'Christians,' and in Kentucky it is 'Reformers.' All we have to say, as regards our views, is this,—that as a CHURCH, we should always call ourselves the 'Christian Church,' or the 'Church of Christ,' and not the 'Disciple Church,' nor the 'Reformer Church.' . . . To Speak of individual members as the 'Disciples of Christ,' we believe to be perfectly scriptural. . . ."

Idealistic?

In 1836 Alexander Graham and J. A. Butler began the publication in Alabama of a monthly periodical called *The Disciple*. We quote a description of the Disciples as written in the Introduction of the first number which was reprinted in *The Millennial Harbinger*, April 1836, page 162:

"The Disciples, coming out of all the different clashing denominations of religion and different classes of society, now form a large portion of the professing community; and having no discipline but the Bible, seek through it 'the unity of the Spirit.' Composing one body, animated by one spirit, called unto one hope, acknowledging one Lord, contending for one faith, having put on Christ by one baptism, they worship one God, their common Father."

Public Relations, 1837

What was undoubtedly the first college press among Disciples of Christ is described in a news note in *The Christian Publisher*, June 1, 1837, page 187. The proposal to publish for all to read the progress, deportment, attendance and health of each student seems revolutionary. The boys had better be good, or else—

"A fine Printing Press, standing Press, and Book Bindery, have been purchased and presented to the Trustees and Faculty of Bacon College, for the use of the institution. A semi-monthly sheet will be published by the faculty, devoted to the cause of Education. It will also contain a statement of the progress, deportment, attendance and health of the students individually; so that each parent or guardian who patronizes the institution, will be advised officially, twice a month of the standing of his son or ward."

Strange Indeed!

B. U. Watkins said in 1854, according to *The Christian Standard*, August 12, 1876, page 257: "It would look strange indeed, to see our descendants, some hundred years hence, pouring over the rich tomes written by Bro. Campbell, in order to get his views by which to decide a knotty point in some religious controversy. Would such a sect be the representative of our current *reformation*?"

Any Progress?

B. A. Hinsdale deplored the lack of interest in good literature on the part of Disciples. In an article in *The Christian Standard*, February 1, 1879, page 34, he said:

"So far as the higher departments of literature are concerned we are not a reading people; and a demand for religious literature beyond books of polemics, can hardly be said to exist among us. As a consequence our scholars and thinkers receive no encouragement to write. . . . Where are our

books? So far as I know, no Disciple has ever written a book that booksellers pretend to keep in stock, or that is even generally known to the trade."

An Eye Witness Account

George W. Elley, Nicholasville, Ky., reported the union of Christians and Reformers in Lexington, Ky., to *The Evangelist*, February 5, 1832, as follows:

"Dear Brother Scott—Permit me to inform you of a mighty conquest which truth and the love of it, have lately obtained in Lexington, Ky., at a three days' meeting, held in the above place, by Brethren John Smith, John T. Johnson, B. W. Stone, Rogers T. Smith, J. Creath, sen. and others, in the Christian Brethren Meeting-House; when all seemed to be inspired with a wish to promote the good cause of Gospel truth: Brothers John Smith and Barton W. Stone, the first formerly a Calvinistic Baptist, the other, one of those denominated a Christian, arose on Saturday to address the people, when they both declared to the congregation that they had no doubt speculated much for the last ten or twenty years in relation to Gospel truth, as well upon the subject of the trinity, as upon other subjects, that they were not conscious of having effected any good by it, but some evil. That for the future, they now both determined to cease from all speculation upon the oracles of God; stop where they stopped; and go when they commanded; and in a word, to oppose everything else as the standard of Divine truth. It was then proposed that all who felt willing to unite upon these principles [faith and pardon], as the only infallible ones, in order to Christian fellowship, should do so by the mutual giving of the hand; when many brethren and sisters, both of the Christian and reforming order, joyfully did so; and, on Lord's day, broke the loaf together in commemoration of our Lord with much joy. When we see, Bro. Scott, old men who have been the leaders of a sect for years, cast their crown at the feet of Jesus and submit alone to him, we are bound to believe that it proceeds from the love of the truth, and not the aggrandizement of a party. Old Bro. Stone is a man of talent and much reputation for piety, and I rejoice at the prospect of seeing before long the mighty army which will be marshalled in the field upon these glorious principles. It is proposed to employ Brothers John Smith and Rogers, to labour for the next twelve months amongst the churches in order to promote this wished for union, and to convert the aliens."

Anecdotes, Incidents and Facts

(Continued from page 63)

apostolic custom? He did not contend that it was, admitting freely that such was not the case from the beginning. "But," added he, "if I were to depart from our usual custom they might hold me to account before the Association." "Sir," I replied, "there is but one confession of faith that I can make, and into that alone can I consent to be baptized." "What is that?" said he. "Into the belief that *Jesus is the Christ*, the confession into which the first converts were immersed. I have set out to follow the apostles of Christ and their Master, and I will be baptized only into the primitive Christian faith."

After a short silence he replied, saying—"I believe you are right, and I will risk the consequences; I will get, if possible, one of our Redstone preachers to accompany me. Where do you desire to be baptized?" "In Buffalo creek, on which I live, and on which I am accustomed to preach. My Presbyterian wife," I added, "and, perhaps, some others will accompany me."

On the day appointed Elder Henry Spears, from the Monongahela, and Matthias Luse, according to promise, met us at the place appointed. It was the 12th of June, 1812, a beautiful day, a large and attentive concourse was present, with Elder David Jones of Eastern Pennsylvania. My father made an elaborate address on the occasion. I followed him with a statement of the reasons of my change of views, and vindicated the primitive institution of baptism, and the necessity of personal obedience.

To my great satisfaction my father, mother, and eldest sister, my wife and three other persons besides myself were that same day immersed into the faith of that great proposition on which the Lord himself said he would *build his church*. The next Lord's day some twenty others made a similar confession, and so the work progressed, until in a short time almost a hundred persons were immersed. This company, as far as I am yet informed, was the first community in the country that was immersed into that primitive, simple, and most significant confession of faith in the divine person and mission of the Lord Jesus Christ, without being brought before a church to answer certain doctrinal questions, or to give a history of all their feelings and emotions, in those days falsely called "*Christian experience*"; as if a man could have Christian experience before he was a Christian!

A. C.

Preachers Lists on Microfilm

Since 1906 the preachers of that group of churches of the restoration movement known as Churches of Christ have been listed in printed booklets issued annually. These have had various titles, editors, and publishers.

Through the generosity of A. T. DeGroot, Dean of the Graduate School of Texas Christian University, Fort Worth, who allowed us to have a positive print made at cost, we have secured two microfilm reels containing 52 of these lists. The originals are the personal property of Dr. DeGroot, who got most of them from the estate of Fred L. Rowe, editor of the *Christian Leader*.

Because of the scarcity of these booklets, we are printing a check-list of the contents of this microfilm print:

List of Preachers of the Churches of Christ.

1906, 1907, and 1908, published by the McQuiddy Printing Company, Nashville, Tenn.

1909, 1910, 1911, 1912, published by the *Gospel Advocate*, Nashville, Tenn.

1912, published by the Firm Foundation Publishing Company, Austin, Texas.

1913, t-p missing, publisher unknown, probably Fred L. Rowe, Cincinnati, Ohio.

1914, published by the Firm Foundation Publishing House, Austin, Texas.

1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, published by Fred L. Rowe, Cincinnati, Ohio.

1927, 1928, and 1929, published by the Christian Leader Corporation, Cincinnati, Ohio.

1930, 1931, 1932, 1933, and 1934, published by Fred L. Rowe, Cincinnati, Ohio.

1935, 1936, 1937, 1938, 1939, and 1940, published by the Firm Foundation Publishing House, Austin, Texas.

Directory and List of the Preachers of the Churches of Christ.

1941, published by the Firm Foundation Publishing House, Austin, Texas.

Church Directory and List of Preachers of the Churches of Christ.

1943 and 1945 addenda, published by the Firm Foundation Publishing House, Austin, Texas.

A Yearbook Containing List of Preachers of Churches of Christ.

1925, published by the *Apostolic Way*, Dallas, Texas.

Yearbook of Churches of Christ.

1946-47, published by the Hicks Printing Company, Abilene, Texas.

Church Directory of the Churches of Christ of the United States and Canada.

1926, published by the Christian Leader Corporation, Cincinnati, Ohio.

1927, published by Fred L. Rowe, Cincinnati, Ohio.

Directory of the Churches of Christ in the Regions Around San Francisco Bay.

1938, published by Lloyd E. Ellis, Daly City, Calif.

Directory of the Churches of Christ of the Western States.

1940, published by Lloyd E. Ellis, San Francisco, Calif.

Directory of Some Western Churches of Christ.

1942, published by Woodrow C. Whitten, Berkeley, Calif.

Directory of Western Churches of Christ.

1946, Los Angeles area, published by Lloyd E. Ellis, Los Angeles, Calif.

1948, 1949, Central California, published by Lloyd E. Ellis, Upland, Calif.

1948, 1949, Southern California, published by Lloyd E. Ellis, Upland, Calif.

There is some question as to whether the first list issued was that for 1906. Daniel Sommer announced in 1899 that he was compiling an annual list to be used in securing clergy permits for railroad travel at reduced fares. We do not know if this list was printed.

Gifts of any additional books and later printings will be appreciated.

Society Official Cited

By Transylvania

(Continued from page 59)

Carolina. They reside on Woodmont Circle in Nashville.

Another Nashvillian and DCHS member also honored by Transylvania during the April 25 convocation is Dr. William Moore Hardy, former medical missionary to Tibet, now a practicing physician in Nashville. Dr. Hardy is the editor of the *Tennessee GP*, the journal of the Tennessee Academy of General Practice and is the former editor and secretary of the Tennessee State Medical Association. He is an elder at Vine Street Christian Church, a director of the Disciples Foundation, and has been active in community affairs in Nashville since returning from the mission field in 1927 after 16 years of service in Tibet and China.

A special feature of the Transylvania convocations was an address by President Dwight D. Eisenhower on Friday, April 23. Theme of the 175th anniversary convocations at the Disciple institution was "Priorities in This Confused World."

Wanted:

- Fairhurst—*My Good Poems*, 1899.
 Fairhurst—*Theistic Evolution*, 1919.
 Fanning—*G. W. Elley's Defense*.
 Farris, Lillie Anne—All titles.
 Fee—*Autobiography*, 1891.
 Ferguson—*Rhyming Thoughts*.
 Ferguson—*Idle Hours*, 1915.
 Ferguson—*How to Run a Little Sunday School*.
 Ferguson, J. B.—All titles.
 Ferrari—*Christian Girls and Their Problems*, 1942.
 Ferrari—*Life and Worship*, 1943.
 Fillmore, C. L.—*History of Sectarianville*, by Render A. Reason, pseud., 1869.
 Fillmore, C. M.—*Tobacco Taboo*, 1930.
 Finegan—*The Archaeology of World Religion*, 1952.
 Finegan—*Clear of the Brooding Cloud*, 1953.
 Finegan—*Rediscovering Jesus*, 1952.
 Finegan—*Youth Asks About Religion*, 1949.
- Finley—*Sketches of Western Methodism*, 1855.
 Fisher—*The Seventh Hill*, 1942.
 Fisher, Thomas Jefferson—*Life of*, by J. H. Spencer, 1866.
 Fitts and Minor debate—*First Day Adventism*, 1901.
 Flanders—*Review of Alexander Hall's "Universalism Against Itself,"* 1847.
 Fleming, Christopher Alexander—All titles.
 Flickinger, Roy Caston—All titles.
 Flippin—*Sketches from the Mountains of Mexico*, 1889.
 Flower, B. O.—All titles.
 Flower, George—*History of the English Settlement in Edwards County, Illinois*, 1882.
 Flynt—*Our Living Book*, 1945.
 Folk—*Mormon Monster*, 1900.
 Forrest—*Essays on Philosophy and Life*, 1904.
 Foster—*Class Notes on the Epistle to the Hebrews and the Epistle of James*, 1925.
 Foster—*Introduction to the Life of Christ*, 1938.

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
Periodicals of the Disciples of Christ and Related Religious Groups, 1943. \$1.00.
An Author Catalog of Disciples of Christ and Related Religious Groups, 1946.
 \$7.50 (\$6.00 to members).
What Is Disciple Historical Material? by Dwight E. Stevenson, 1948. (Out of print)
The Jerusalem Mission, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
 No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
 No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.

Prices for FOOTNOTES are:

Single Copies, post paid	\$.25	50 copies, post paid	8.00
10 copies, post paid	2.00	100 copies, post paid	15.00
25 copies, post paid	4.50		

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society*.
 No. 2—*The Research Student and the Disciples of Christ Historical Society*.
 No. 3—*Educational Institutions and the Disciples of Christ Historical Society*.

Send orders to:

The Disciples of Christ Historical Society
 419 21st Avenue, South
 Nashville 5, Tennessee

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment		
Patron Member	1,000.00 annually		
		<i>Institutions and Organizations</i>	
		Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board

Forrest F. Reed, Vice-Chairman

Howard E. Short, Secretary

Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator

James E. McKinney, Executive Director

Miss Christine Buder, Secretarial Assistant

Deep

THE HARBINGER

and Discipliana

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VOL. 14

JUNE, 1954

NO. 6



OSBORNE E OSBORNE

"LAST WILL AND TESTAMENT" SESQUICENTENNIAL

All Day Celebration at Cane Ridge
Monday, June 28

All Disciple roads will lead to the old Cane Ridge Meeting House near Paris, Kentucky, on Monday, June 28, when the brotherhood observes the 150th anniversary of the issuance of the "Last Will and Testament of the Springfield Presbytery" with an all-day celebration commemorating the event which gave rise to the Christian Churches in Kentucky and contributed to the formation of the 19th century Restoration-Unity Movement.

It was on June 28, 1804 (see news story on page 80, this issue), that Barton Warren Stone and five other pioneer preachers met at Cane Ridge to formally dissolve the "Springfield Presbytery" and release to the world the statement which has become a founding Disciple document. In the "Last Will and Testament," Stone and his compatriots urged that the Bible be taken "as the only sure guide to heaven," that the church re-assert her right to internal government, that "preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less," that all people "adopt the law of the Spirit of life in Christ Jesus."

A full program of activities has been arranged by the Cane Ridge Preservation Committee for the Sesquicentennial celebration which will come on the final day of the Kentucky state convention to be held in Paris June 25-28. Presiding for the activities will be Dr. Edgar DeWitt Jones, former minister, Central Woodward Christian Church, Detroit, and president of the Cane Ridge Committee. Principal speaker will be Dr. William G. West, minister, First Christian Church, Chattanooga, and chairman of the Board, Disciples of Christ Historical Society. Dr. West will speak on "Barton Warren Stone, Frontier Witness" at 3:00 p.m.

Dr. West is the author of a new book on Stone to be published in October by the Historical Society. Many other brotherhood leaders will be present to share in the occasion and to bring greetings from Disciple organizations and institutions.

Following is a complete program of the day's activities, as announced by Dr. Robert M. Hopkins, director of the Cane Ridge Preservation Project:

9:30 A.M.—Hymn and Prayer
Welcome—Rhodes Thompson, minister
Paris, Kentucky

9:45 A.M.—Christian Union:
"The Plea of the Pioneers"—P. H. Welshimer, minister, Canton, Ohio
"The Challenge from Afar"—A. Dale Fiers, president, UCMS
"Present Day Appraisal of Disciples Ideology"—C. C. Morrison
"The Dream of the Larger Church"—Bishop Ivan Lee Holt

12:00 N—Hymn and Closing Prayer
—Box Lunch

1:30 P.M.—Hymn and Prayer
The Cane Ridge Preservation Project:
Charles E. Dietze, secretary, board of trustees
Governor Myers Y. Cooper, vice-president, Cane Ridge Committee
Robert M. Hopkins, director, Cane Ridge Project

2:30 P.M.—Greetings from the Brotherhood Association for the Promotion of Christian Unity—Hampton Adams
Disciples of Christ Historical Society—Claude E. Spencer
Christian Board of Publication—Wilbur H. Cramblet

(Continued on page 76)

In This Issue:

Anecdotes, Incidents, and Facts, no. 2, by Alexander Campbell, page 78. **Springfield Presbytery Dissolved**, page 80. **Anniversaries, History, and Ears of the Soul**, an editorial by Eva Jean Wrather, page 77. **New Books on Old Subjects**, page 75.

Another Footnote, page 77.

Jim's Journeys, page 75.

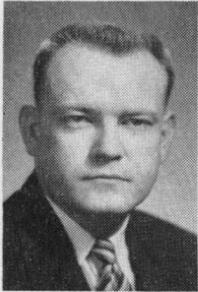
New Members, page 76.

What's New in Our Library, page 84.

Pictures: Cane Ridge Meeting House, page 81.

DCHS Executive Committee, page 83.

Jim's Journeys . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Week of April 15-21—Nashville. Pack-up time for spring conventions.

Wednesday, Thursday, April 21, 22—Rehearsing, staging Nashville High School Talent Finals. Emcee Ted Mack of Original Amateur Hour selects No. 1 act to represent Nashville . . . hillbillies, of course.

Friday, April 23—Last minute whirl, then off to KANSAS CITY.

Saturday, April 24, thru Thursday, April 29—Double-duty. Representing DCHS, assisting news promotion of KANSAS CITY convention of Missouri Christian Churches. One thousand registrations, approximately, but packed sessions at Independence Blvd. to hear Dr. Harold Bosley, Dr. Cleveland Kleihauer, Spencer Austin, et al. Mailing special delivery news releases at 1:00 a.m. Racing from radio to TV to newspaper. Never again. Time out for preaching *Sunday, April 25*, Westwood, Park Hill churches. Thanks to Wayne Testerman.

Friday, April 30, thru Sunday, May 2—ENID for Oklahoma Disciple meet. Registration: over 3,000. Central Church host R. E. Snodgrass, president Dyre Campbell very gracious. There's Kleihauer again. Dean England gives "pitch" for DCHS. Dr. Warner Muir accelerates Disciple thinking.

Monday, May 3—OKLAHOMA CITY for conversations with Don Sheridan (First). Shrimps and steaks and trains to Texas.

Tuesday, May 4, thru Tuesday, May 11—FT. WORTH, DALLAS, and miscellaneous points. Conversations, sermons, speeches, loafing, eating, raining. Arlington Heights for Mother's Day guesting, visiting with friend John Reaves and family. Everything's bigger in TEXAS . . . including conventions. This one registers 5,000 (or more) and they're HERE! Prexy W. A. Welsh sets pace after dedication of beautiful new TCU religion center. Congrats in order. My preacher (Curtis Jones) leaves sunny Tennessee for dampish southwest to show Texans caliber of Tennessee preaching. Gab-fest and coffee with Harrel Rea and TCU cronies,

1936 vintage. Were the good old days that good? Barbecued ribs with agency boys (?) at the Red Apple, tortillas and beans at Joe's with Bob Funk & co. Taxi-service from Hugh Riley. All-in-all, notwithstanding rain, very fine.

Wednesday, May 12—I don't fit into a roomette. They say you're supposed to sleep on these things. Can't prove it by me. Up the T&P and the NC&St.L to NASHVILLE. Check this, check that, check out.

Thursday, May 13—Off again, via air, for DAYTON.

Friday, May 14, thru Saturday, May 16—Ohio convention registers about 5,000. Where are they? Fine convention, anyway. Cartoonist-reporter Charles Wells takes the lid off. Merrill Cadwell runs a good show. Best part of convention: conversations with Dean Pyatt (COB). Friend Bob Lewis (Butler) offers transport and lodging . . . so off to Indianapolis for taste of home-cookin'. Six conventions down, one more to go, then . . . we start over again. What did they tell me the retirement age was for this job?

Jim McKinney.

New Books on Old Subjects

More books of historical interest to our brotherhood are being published than ever before in so short a time. The year of 1954 will be an epoch-making one for the collectors of the books of our heritage.

The Bethany Press, St. Louis, Mo., has announced *Voices of Cane Ridge*, ed. by Rhodes Thompson, Chairman of the Board of trustees of the Cane Ridge Meeting House. In addition to the story of the meeting house by Mr. Thompson, the book will have a reprint of the John Rogers' *The Biography of Elder Barton Warren Stone* . . . originally published in 1847; addresses given at the First National Laymen's Retreat at Cane Ridge in 1949; sermons from the annual Cane Ridge meetings, 1950-1953; and other features.

Also scheduled for 1954 publication by the Bethany Press are: *The Political Ethics of Alexander Campbell* by Harold L. Lunger; *Preaching in the Thought of Alexander Campbell* by Granville Walker; *Thomas Campbell; Man of the Book* by Lester G. McAllister; and *Undeserved Obscurity; A Story of D. S. Burnet* by Noel Keith.

The Gospel Advocate Book Club, Nashville, Tenn., plans to issue (1954-55) the following reprints of historic literature: *The Gospel Preacher*, vol. 2, by Benjamin Frank-

lin; *The Witness of the Spirits* by James W. Zachary; *Biographies and Sermons* by B. C. Goodpasture and W. T. Moore (a reprint of W. T. Moore's *Living Pulpit*, with deletions and additions by Mr. Goodpasture); Boles and Boll debate, *Unfulfilled Prophecy*; *Franklin College and Its Influences* by J. E. Scobey; *Larimore and His Boys* by F. D. Srygley; and *The Christian Baptist*, ed. by Alexander Campbell (a photo-lithoprint of the original seven volumes, 1823-1830).

The Disciples of Christ Historical Society announced in the March number of THE HARBINGER AND DISCIPLIANA that it would publish a new book about Barton W. Stone by William G. West. The manuscript for *Barton Warren Stone: Early American Advocate of Christian Unity* is now at the printers. Date of publication has been set as October 25, the first day of the International Convention at Miami. Arrangements are being made for Dr. West to autograph copies of his book during the convention. For further information see page 87 of this issue.

Last Will and Testament

(Continued from page 74)

Kentucky Historical Society—Bayless E. Hardin

Kentucky Convention of Christian Churches—Lee Davis Fisher

International Convention of Disciples of Christ—Gaines M. Cook

World Convention of Churches of Christ—Jesse M. Bader

3:00 P.M.—Address:

"Barton Warren Stone, Frontier Witness"
—Dr. William G. West

3:30 P.M.—Placing of Wreaths on the Grave of Barton Warren Stone—Led by College Students

3:50 P.M.—"Our Commitment to the Unfinished Task"—Dr. Edgar DeWitt Jones

4:00 P.M.—Closing Hymn

Following the program, visitors will be conducted on a tour of the Church Yard and will assemble in the Meeting House to hear a recorded message by the late Dr. A. W. Fortune.

Disciples from throughout the brotherhood are invited to attend the Cane Ridge ceremonies, which will emphasize the plans being promoted by the Cane Ridge Preservation Committee to erect a superstructure over the Meeting House to protect and preserve this "birthplace" of one of the main streams from which the Disciples of Christ have developed.

New Members

(March 18 through May 19, 1954)

Annual Members

B. L. Barnes, Afton, Mo.
Robert F. Beach, New York, N. Y.
Lloyd H. Burns, Jr., Fort Worth, Texas
Eugene Curtis, Enid, Okla.
Robert Gartman, Enid, Okla.
Marvin W. Gee, Enid, Okla.
Charles L. Graybeal, Dayton, Wash.
William Imhoff, Medford, Okla.
W. L. Kingen, Enid, Okla.
Lloyd Mardis, Enid, Okla.
J. P. Miller, Delta, Ohio
David Reese, Enid, Okla.
Peter Retchford, Enid, Okla.
William Robinson, Indianapolis, Ind.
Rex Thomas, Enid, Okla.
Verl Underwood, Bloomfield, Ind.
John Whitworth, Jr., Fowler, Colo.
Harvey O. Wilfred, Enid, Okla.

Subscribing Members

Mrs. Ruth Black Aten, Sciota, Ill.
W. Robert Lewis, Indianapolis, Ind.

Congregational Members

Crown Heights Christian Church, Oklahoma City, Okla.
First Christian Church, Birmingham, Ala.
First Christian Church, Cedar Falls, Ia.
First Christian Church, Crowley, La.
First Christian Church, Jackson, Tenn.
First Christian Church, Lockhart, Texas
First Christian Church, New Castle, Pa.
(Christian Men's Fellowship)
First Christian Church, Oak Ridge, Tenn.
First Christian Church, Paris, Ill.

Institutional Member

Bible College of Missouri, Columbia, Mo.

Directions to Cane Ridge

Cane Ridge is 8 miles from Paris, Ky. Take U. S. 460 east out of Paris, turn left on Ky. 537, watch for Cane Ridge signs.

THE HARBINGER AND DISCIPLIANA,

published monthly by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

June, 1954

No. 6

Anniversaries, History, and Ears of the Soul

"The powers usually styled perception, memory, reflection . . . are the eyes, and ears and hands of the soul. . . . By it [memory] we not only commune with the present and the past, but [also] . . . acquire both impulse and motive for future action. It holds up to our feet the torches of past observation and experience, . . . thereby furnishing us . . . those arguments and motives which constitute the very elements of wisdom and prudence. . . . It . . . converts into the currency of every moment the wealth acquired through years of labor and sorrow. It . . . furnishes us with the experience of others for our . . . further improvement. . . .

"It is just at this point that the philosophy of commemorative institutions rises above our horizon: To aid memory in her pious and benevolent efforts to profit from the example of the great and the good who have honored our nature and blessed our world. . . .

"Nature, religion and society have each their commemorative rites—in the form of eras, anniversaries, or symbolic institutions . . . designed to recall past events in their most lively forms, . . . and . . . to snatch from oblivion those whose names or whose deeds can contribute to the happiness of the world. . . ."

* * *

With such grandiloquence, accompanied by numerous historical examples, Alexander Campbell in the year 1841 urged the importance—historical, religious, and psychological—of anniversary observances, as he addressed a group of young men met to celebrate the founding of their college literary society.

And what he publicly preached he consistently practiced. All special family occasions—birthdays and wedding anniversaries—were joyfully observed at Bethany man-

sion, and Campbell would always join the family circle by a letter of remembrance if duty kept him at such times in some distant city. The little congregation of disciples at Bethany, we may be sure, were well instructed in those days of special significance to the church, historical or symbolical; and Campbell included an Easter anthem in his first hymnal. Bethany townspeople and college alike made much of such political anniversaries as Washington's birthday and the Fourth of July, Campbell himself suggesting that the latter should be observed as a religious festival as well since, like the Jewish Passover, it marked a deliverance from bondage into a new world of freedom.

* * *

So Alexander Campbell, by word and example, brings us to June, 1954, and the celebration of the 150th anniversary of one of the most significant milestones of our religious history: when a small group of men in a small Kentucky church in June, 1804, proclaimed "The Last Will and Testament of the Springfield Presbytery" and thereby wrote an immortal chapter in man's continuing struggle for human dignity and liberty.

As we observe this occasion—in our churches, our schools, and our periodicals—we Disciples have the opportunity to relive and so symbolically to participate in this exciting event of our past. And, by so doing, we may find incentive to restudy, to take a new and more penetrating look at the riches of our heritage, and, in turn, be inspired to seek out and discover a new and more forceful challenge to our future.

Eva Jean Wrather.

Another Footnote

As previously announced, FOOTNOTES TO DISCIPLE HISTORY No. 4 will be *An Address to the Different Religious Societies on the Sacred Import of the Christian Name* by Rice Haggard. Publication date is scheduled for early June.

This important Christian unity pamphlet only recently discovered (see THE HARBINGER AND DISCIPLIANA, October, 1953) pre-dates *The Declaration and Address* of Thomas Campbell by five years. It has not been quoted or used by any of our brotherhood historians.

The new printing will follow the original in content, spelling, capitalization, and punctuation, but in modern type. An added feature is a preface by John W. Neth, Jr., librarian of Milligan College.

Since this FOOTNOTE will be nearly double the size of the others, it is probable that the price will have to be increased unless a subsidy of \$125.00 can be arranged.

ANECDOTES, INCIDENTS AND FACTS

Connected with the origin and progress of the current reformation . . .

BY ALEXANDER CAMPBELL

The following is reprinted from *The Millennial Harbinger*, June, 1848, pp. 344-349. It is part two of a series of six articles written by Mr. Campbell dealing with the beginnings of the religious reformation advocated by him and his father. Part one was reprinted in *THE HARBINGER AND DISCIPLIANA*, May, 1954; the other articles will be printed later.

After my bapt'ism, and the consequent new constitution of our church at Brush Run, it became my duty to set forth the causes of this change in our position to the professing world, and also to justify them by an appeal to the oracles of God. But this was not all: the position of baptism itself to the other institutions of Christ became a new subject of examination, and a very absorbing one. A change of any one's views in any radical matter in all its practical bearings and effects upon all his views, not only in reference to that simple result, but also in reference to all its connexions with the whole system of which it is a part, is not to be computed, *a priori*, by himself or by any one else. The whole Christian doctrine is exhibited in three symbols—baptism, the Lord's supper, the Lord's day institution. Some—nay, very many—change their views in some one of these, without ever allowing themselves to trace its connexions with the whole institution of which it is either a part or a symbol. My mind, neither by nature nor by education, was one of that order. I must know now two things about every thing,—its *cause* and its *relations*. Hence my mind was, for a time, set loose from all its former moorings. It was not a simple change of views on baptism, which happens a thousand times without any thing more, but a new commencement. I was placed on a new eminence—a new peak of the mountain of God, from which the whole landscape of Christianity presented itself to my mind in a new attitude and position.

I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents. I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal, and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association at that day; and whether they are yet much improved, I am without satisfactory evidence.

The people, however, called Baptists, were much more highly appreciated by me than their ministry. Indeed, the ministry of some sects is generally in the aggregate the worse portion of them. It was certainly so in the Redstone Association thirty years ago. They were little men in a big office. The office did not fit them. They had a wrong idea, too, of what was wanting. They seemed

to think that a change of apparel—a black coat instead of a drab—a broad rim on their hat instead of a narrow one—a prolongation of the face, and a fictitious gravity—a longer and a more emphatic pronunciation of certain words, rather than scriptural knowledge, humility, spirituality, zeal, and Christian affection, with great devotion and great philanthropy, were the grand desiderata.

Along with all these drawbacks, they had as few means of acquiring Christian knowledge as they had either taste or leisure for. They had but one, two, or, at most, three sermons; and these were either delivered in one uniform style and order, or minced down into one medley by way of variety. Of course, then, unless they had an exuberant zeal for the truth as they understood it, they were not of the calibre, temper, or attainments to relish or seek after mental enlargement or independence. I, therefore, could not esteem them, nor court their favor by offering any incense at their shrine. I resolved to have nothing specially to do with them more than other preachers and teachers. The clergy of my acquaintance in other parties of that day, were, as they believed, educated men; and called the Baptists illiterate and uncouth men, without either learning or academic accomplishments, or polish. They trusted to a moderate portion of Latin, Greek, and metaphysics, together with a synopsis of divinity, ready made in suits for every man's stature, at a reasonable price. They were as proud of their classic lore and the marrow of modern divinity, as the Baptist was of his "mode of baptism" and his "proper subject," with sovereign grace, total depravity, and final perseverance.

I confess, however, that I was better pleased with the Baptist people than with any other community. They read the Bible, and seemed to care but little for any thing else in religion than "*conversion*" and "*Bible doctrine*." They often sent for us and pressed us to preach for them. We visited some of their churches; and, on acquaintance, liked the people more and the preachers less. Still I feared that I might be unreasonably and by education prejudiced against them; and thought that I must visit their Association at Uniontown, Pennsylvania, in the Autumn of 1812. I went there as an auditor and spectator, and returned more disgusted than I went. They invited me "to preach";

but I declined it altogether, except one evening in a private family, to some dozen preachers and twice as many laymen. I returned home, not intending ever to visit another Association.

On my way home, however, I learned that the Baptists themselves did not appreciate the preachers or the preaching of that meeting. They regarded the speakers as worse than usual, and their discourses as not edifying—as too much after the spirit and style of John Gill and Tucker's theory of predestination. They pressed me from every quarter to visit their churches, and, though not a member, to preach for them. I consented through much importunity, and during that year I often spoke to the Baptist congregations for sixty miles round. They all pressed us to join their Redstone Association.

We laid the matter before our church in the fall of 1813.* We discussed the propriety of the measure. After much discussion and earnest desire to be directed by the wisdom which cometh from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes, and determination on that subject. We did so. Some eight or ten pages of large dimensions, exhibiting our remonstrance against all human creeds as bonds of union or communion among Christian churches, and expressing a willingness, on certain conditions, to co-operate or to unite with that Association; provided only, and always, that we should be allowed to preach and teach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom. A copy of this document, we regret to say, was not preserved; and when solicited from the Clerk of the Association, was refused.

The proposition was discussed at the Association; and, after much debate, was decided by a considerable majority in favor of our being received. Thus a union was formed. But the party opposed, though small, began early to work, and continued with a perseverance worthy of a better cause. There was an Elder Pritchard, of Cross Creek, Virginia; an Elder Brownfield, of Uniontown, Fayette county, Pennsylvania; an Elder Stone, of Ohio; and his son, Elder Stone, of the Monongahela region, that seemed to have confederated to oppose our influence. But they, for three years, could do nothing. We boldly argued for the Bible, for the New Testament Christianity,

vex, harrass, or discompose whom it might. We felt the strength of our cause of reform on every indication of opposition, and constantly grew in favor with the people. Things passed along without any very prominent interest for some two or three years.

At the close of 1815 and beginning of 1816, the town of Wellsburg, the capital of our county, had not a meeting-house of any sort whatever. I had often spoken there in the court-house, and was favorably heard. A Baptist church, three miles above, on Cross Creek, under the pastoral care of Elder Pritchard, a Maryland minister, of very high Calvinistic views, was the only Baptist meeting-house in the county. We had two or three families in Wellsburg, with some five or six members; and so not only the Baptist cause, but all forms of Christianity in Brooke county, were very low.—I proposed the building of a meeting-house in Wellsburg, and volunteered my services for three or four months to raise a portion of the means. To these our few friends in time consented; and accordingly, by our conjoint labors—I raised 1000 dollars by solicitation—the house was reared. But this became the cause of my heterodoxy, and of a seven years' persecution. I soon ascertained that Elder Pritchard regarded his little church on Cross Creek, with its little frame building, enough for the Baptists in Wellsburg and Cross Creek also; and that my proposing to build a house in Wellsburg was done with intent to undermine and nullify his influence and church.

I could not at first assent to such a representation. I had, indeed, been repeatedly solicited to speak to his church; but on my second visit, being treated discourteously by Elder Pritchard, I was constrained to believe there was some fleshly principle at work. I never again visited them as a church. Reports of my heterodoxy began to radiate to Uniontown, Monongahela, and Ohio. A coalition was formed. The next Association convened at Cross Creek. On being nominated to preach on the Lord's day, I was objected to by Elder Pritchard on the ground that I was "living in the neighborhood, as it were, and that, according to Baptist custom in Maryland, the church at whose house the Association was held always had the privilege of selecting out of all the members present, any one whom they chose to speak on the Lord's day; and that custom decreed that those from a distance ought to be heard rather than those in the neighborhood—such as brother Campbell—whom the church could hear at any time." By this objection the Association substituted for my name that of Elder Stone, of Ohio. Thus I was disposed of from the same principle which inhibited the building of a meeting-

(Continued on page 82)

*Historians generally have accepted 1813 as the date of the admission of the Brush Run Church into the Redstone Association. However, W. H. Hanna in his article, "The Campbells and the Redstone Association" in the *Shane Quarterly*, V. 1, no. 4, October, 1940, pp. 347-348, calls attention to the Redstone Association minutes which give the date as 1815.

SPRINGFIELD PRESBYTERY DISSOLVED

*Preachers Denounce Partyism
"Last Will and Testament" Issued at Cane Ridge*

LEXINGTON, KENTUCKY, Saturday, June 30, 1804 (delayed)—

The Springfield Presbytery of the Presbyterian church was dissolved last Thursday at a meeting of its members at the Cane Ridge Meeting House 23 miles from here, scene of the great Kentucky revival almost three years ago.

This is the latest in a series of events centering in Bourbon County involving a group of dissenting Presbyterian preachers.

Climaxing the ten months' existence of the splinter group was the release of a statement entitled "The Last Will and Testament of the Springfield Presbytery." The statement was signed by the principals in a denominational dispute which has raged since last September when five preachers of the Presbyterian church renounced the jurisdiction of the Synod of Kentucky and organized the Springfield Presbytery.

Those signing the document included:

Robert Marshall, pastor of Bethel and Blue Springs churches,

John Dunlavy, pastor at Eagle Creek, Ohio,

Richard McNemar, supply pastor at Turtle Creek, Ohio,

B. W. Stone, pastor of the Cane Ridge and Concord churches,

John Thompson, pastor at Springfield, Ohio, and

David Purviance, former Kentucky legislator from the Cane Ridge community, recently ordained by the Springfield Presbytery.

Although the dissenters have for the past year been considered "suspended" by the Kentucky Synod, they have continued to serve their charges during the existence of the Springfield Presbytery as a separate organization.

Marshall was clerk of the Synod of Kentucky in 1802. Stone is listed as clerk of the Springfield Presbytery.

The "Last Will and Testament" states it is the desire of these separatist leaders to dissolve their organization and "sink into union with the Body of Christ at large," to renounce ecclesiastical authority over church internal affairs, do away with distinguishing names for clergymen, "take the Bible as the only sure guide to heaven," and to urge that "preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less."

They further declare that "the Synod of Kentucky [should] examine every member,

who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty."

The original controversy with the Presbyterian church arose last year over charges placed by the Washington Presbytery against two of its members. McNemar and Thompson were accused of teaching Arminian doctrines in contrast to the creedal position of their church.

"Arminianism" has been a chief point of theological contention in recent years. This position holds that Christ died for all and that salvation is possible for all who will follow Him. This is opposed by the traditional doctrine of predestination, or salvation for the elect, as taught by Calvinistic Presbyterianism.

Marshall, Stone and Dunlavy supported McNemar and Thompson in their appeal to the Scriptures as the ultimate authority in presenting the Gospel. This move led to the separation of the group from the Synod of Kentucky on September 10, 1803, at which time the Springfield Presbytery was formed.

The group defended their position several months ago in a published tract entitled *An Apology for Renouncing the Jurisdiction of the Synod of Kentucky*. This statement was published on January 31st, and has led to increased expression of differences between the disputants.

Neither the Rev. Samuel Shannon, moderator of the Kentucky Synod of 1803, nor the Rev. Samuel Findley, clerk of last year's Synod, were available for comment on today's action by the Springfield Presbytery.

However, informed sources said the Synod leadership was alarmed over this latest development, especially in the light of a proposed meeting called by the dissident Springfield group for Bethel in October. These sources quoted a statement by Stone, clerk of the separatist group, which said:

"We hereby inform you, that we made an appointment for a general meeting of Christians at Bethel, seven miles below Lexington, on Thursday before the second Sabbath of October next. The design of this meeting is, to celebrate the *feast of love*, and to unite in prayer to God for the outpouring of His spirit. The space of the meeting was chosen as a centre for the states of Ohio, Kentucky and Tennessee, that all who are engaged in the common cause of our Lord and Saviour Jesus Christ, may unite



*The Cane Ridge Meeting House
Where the "Last Will and Testament" Was Signed*

and swell the solemn cry, *Thy Kingdom Come. Even so come, Lord Jesus.* Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

"P. S. We will meet prepared to encamp on the ground, and continue for several days."

Sources close to the Springfield group said that the name "Christian" has been adopted by the dissenters. It is understood that this was the suggestion of one Rice Haggard, a former Virginia preacher who has lately joined the new movement. The same name was used first by the Republican Methodist sect 10 years ago in Virginia and North Carolina, as suggested by Haggard.

Observers said this latest development may be the result of the high religious fervor created during the Kentucky revival of 1801, centered at Cane Ridge. At that time, many thousands were attracted by the cooperative preaching of Methodist, Baptist and Presbyterian evangelists.

The current emphasis on simple gospel preaching, a return to the Bible and the denunciation of creedal positions may have resulted from these revival experiences. Leaders of the present dissenting Presbyterian group were active in the 1801 revival and have become popular leaders of the revival movement.

In an "Address" accompanying the "Last Will and Testament" the group also repudiated the organization of the church into "presbyteries," "synods," or "general assemblies" on grounds that there were no precepts or examples of such in the New Testament.

Sympathizers of the separatist group have noted that they are insistent on a plea for Christian union. It was pointed out that the statement released by the group last Thursday concluded with these words:

"We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodness in the glorious work he is carrying on in our Western country, which we hope will terminate in the universal spread of the gospel, and the unity of the Church."

NOTE: How would a modern church news writer report the events of June 28, 1804, at Cane Ridge, Kentucky? In an effort to recapture a "fresh" understanding of these events, THE HARBINGER presents here a feature news story prepared by Claude E. Spencer, James E. McKinney, and James W. Carty, Jr., religious news editor of THE NASHVILLE TENNESSEAN. Our objective has been to bring these events into focus as news of interest to the reading public of 1804, and perhaps of even more interest to the Disciples of 1954.

The Editors.

Anecdotes, Incidents, and Facts

(Continued from page 79)

house in Wellsburg—that is, I was too near Cross Creek meeting-house, living only ten miles distant.

But Elder Philips, of Peter's Creek, the oldest and best preacher in the Association, as I thought, called on me next morning and insisted on me to preach because of a multitude that had come from a distance, who had deputed him to have the decision reversed, and in whose behalf he spoke to me. I was constrained to refuse, as I would not violate the decision of the Association on the appeal of Elder Pritchard. He went away with much reluctance. Meanwhile, Elder Stone was suddenly taken sick, and Elder Philips came a second time to urge me to yield to their request. I still refused, unless a special and formal request was tendered to me by Elder Pritchard in person. He assured me it would be tendered me.—Accordingly, soon as I appeared on the ground, I was invited and enjoined to preach by the Elder Pritchard himself.

Not having a subject at my command, I asked to speak the second discourse. Elder Cox preceded me. At the impulse of the occasion, I was induced to draw a clear line between the Law and the Gospel, the Old Dispensation and the New, Moses and Christ. This was my theme. No sooner had I got on the way, than Elder Pritchard came up into the tent and called out two or three of the preachers to see a lady suddenly taken sick, and thus created much confusion amidst the audience. I could not understand it. Finally, they got composed, and I proceeded. The congregation became much engaged; we all seemed to forget the things around us and went into the merits of the subject. The result was, during the interval (as I learned long afterwards) the over-jealous Elder called a council of the preachers and proposed to them to have me forthwith condemned before the people by a formal declaration from the stand—repudiating my discourse as "not BAPTIST DOCTRINE." One of the Elders, still living and still a Baptist, said: "Elder Pritchard, I am not yet prepared to say whether it be or be not Bible doctrine; but one thing I can say, were we to make such an annunciation, it would sacrifice ourselves, and not Mr. Campbell."

Thus originated my *Sermon on the Law*, republished, a year or two since, in the *Millennial Harbinger*. It was forced into existence; and the hue and cry raised against it all over the country obliged me to publish it in print. It was first issued from the press in 1816, and became the theme of much discussion; and by a conspiracy of the Elders already named, it was brought up for trial and condemnation at the next Associa-

tion at Peter's Creek in 1817. I may, I presume, regard its existence as providential; and although long unwilling to believe it, I must now think that envy, or jealousy, or some fleshly principle, rather than pure zeal for divine truth, instituted the crusade which for seven successive years was carried on against my views as superlatively heterodox and dangerous to the whole community.

Till this time we had labored much amongst the Baptists with good effect—so far, at least, as to propitiate a very general hearing, and to lay a good foundation for, as we conceive, a more evangelical and scriptural dispensation of the gospel amongst them. Till this time, however, we had literally no coadjutors or counsellors without the precincts of our little community, amounting only to some hundred and fifty persons.

Sometime in 1814 or 1815, I have not a very certain recollection of the precise date, a certain Mr. Jones, from England, and a Mr. George Forrester, from Scotland, appeared in Pittsburgh—the former an English Baptist; the latter, rather a Haldanian than a Scotch Baptist. They were both much in advance of the Regular Baptists of Redstone Association, and I had hoped for assistance from them. But neither of them could found a community in Pittsburg. Elder Jones migrated westwardly, and Mr. Forrester went into secular business. Neither of them, however, had progressed beyond the limits of James Haldane or Andrew Fuller.

BOOKS OF RECENT DATE

In this column will be found a bibliographical listing of books of recent date that have been received in our library the past few months.

Belcher, Carl H.

What Disciples Believe About Christian Unity, Creeds, the Bible, the Church, Baptism, Communion, Salvation; a Series of Sermons . . . Delivered at Evanston Christian Church. Cincinnati, Evanston Christian Church, 1954. 24 pages. Mimeographed.

Blessing, William Lester

The Semitic Race, 3rd ed. Denver, Colo., House of Prayer for All People, 1954. 75 pages.

Brown, Alberta Z. (Mrs. Harold Glen Brown)

The Seven Teen Years. St. Louis, Bethany Press, 1954. 95 pages.

Campbell, Alexander

Memoirs of Elder Thomas Campbell, Together With a Brief Memoir of Mrs. Jane Campbell. Rosemead, Calif., Old Paths Book Club, 1954. 319 pages. A photo-lithoprint of the H. S. Bosworth, Cincinnati, 1861, first edition.



Picture by Jim McKinney

DCHS Executive Committee

From the left: Forrest F. Reed, Miss Eva Jean Wrather, William G. West, Howard E. Short, and Claude E. Spencer. Not in picture: Robert W. Burns and James E. McKinney.

Eynon, Jonnie

Standard Christmas Program Book, Number 13. Cincinnati, Standard Publishing Co., 1954. 47 pages.

Eynon, Jonnie

Standard Christmas Program Book, Number 14. Cincinnati, Standard Publishing Co., 1955. 46 pages.

Finegan, Jack

The Orbits of Life. St. Louis, Bethany Press, 1954. 160 pages.

Golden, John Richard

A Message From Calvary. Tampa, Fla., Printed by F. T. Riley, 1954. 32 pages.

Jones, George Curtis

Christian Stewardship: What Are You Worth? [With an Introduction by Riley B. Montgomery] St. Louis, Bethany Press, 1954. 159 pages.

Lentz, Richard E.

Making the Adult Class Vital. St. Louis, Published for the Cooperative Publication Association by the Bethany Press, 1954. 112 pages.

Lipscomb, David

Life and Sermons of Jesse L. Sewell; An Account of His Life, Labors and Character. Together With Sixteen of His Best Sermons on Conditions of Forgiveness. 4th ed. Nashville, Gospel Advocate Co., 1954. 318 pages. Sessions, Will A., Jr.

Greater Men and Women of the Bible: A Series of 52 Bible Studies for Adults. Kansas City, Mo., Independence Boulevard Christian Church, 1954. 158 pages. Mimeographed.

Short, Howard Elmo, ed.

Education for the Christian Ministry for

Tomorrow's Church. Report of a Conference Held at the College of the Bible, Lexington, Kentucky, September 15-16, 1953. Lexington, Ky., The College of the Bible, 1953. 84 pages.

Srygley, Fletcher Douglas

Seventy Years in Dixie. Recollections and Sayings of T. W. Caskey and Others. Nashville, Gospel Advocate Co., 1954. 400 pages. Photo-lithoprint of the first edition, 1891.

Thompson, Wade V.

Grassroots of Heaven; Poems, Narrative & Lyrical. New York, North River Press, 1954. vi, 105 pages.

Wanted:

Fowler—I preached in Those Hills, 1949.

Frances—Rose Carleton's Reward.

Franklin—Shorter Catechism, 1868.

Franklin and Hume, debate—*Debate on Total Hereditary Depravity*, 1854.

Franklin and Fisher, debate—*Distinctive Differences Between the Reformers and Baptists*, 1858.

Franklin and Matthews, debate—*Predestination*, 1852.

Franklin and Manfred, debate—*On the Coming of the Son of Man*.

Fraser—*Learning About Our Church*, 1934

Freed—*Sermons, Chapel Talks and Debates*, 1930.

Freese, Jacob R.—All titles.

Frost—*Pedobaptism*, 1900?

Frost and Tant—*Debate*, 1904.

Fuqua—*Romanism Inspected*, 1945.

Gabriel—*Dorothy Webb*, 1924.

Gammon—*The Canal Boy Who Became President*, 1882.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts and Exchanges

From April 17 to May 18, 56 receipts for materials were issued to:

Mrs. William B. Ardery, Paris, Ky.
 James D. Bales, Searcy, Ark.
 Carl H. Belcher, Cincinnati, Ohio
 Board of Church Extension, Indianapolis, Ind.
 Miss Genevieve Brown, Indianapolis, Ind.
 Mrs. Albert Buder, St. Louis, Mo.
 Butler School of Religion, the Library, Indianapolis, Ind.
 Central Christian Church, Vernon, Texas
 Christian Board of Publication, St. Louis, Mo.
 Mrs. R. A. Doan, Indianapolis, Ind.
 Weems S. Dykes, McCamey, Texas
 Fandon Christian Church, Fandon, Ill.
 First Christian Church, Sacramento, Calif.
 Mrs. Ira H. Gobble, Alice, Texas
 John R. Golden, Olive Branch, Miss.
 B. C. Goodpasture, Nashville, Tenn.
 Glenn Grimm, Ashtabula, Ohio
 Kenneth C. Hanson, Redwood Falls, Minn.
 LeRoy Hay, Emporia, Kans.
 High Street Christian Church, Hamilton, Ohio
 Alden Lee Hill, Los Angeles, Calif.
 International Convention, Indianapolis, Ind.
 Mrs. Harry Johnson, Tampa, Fla.
 Joint Universities Library, Religion Section, Nashville, Tenn.
 H. E. Jull, Mill City, Ore.
 H. E. Keltner, Brunswick, Mo.
 J. David Kidwell, Union City, Tenn.
 Miss Jeannette Moore King, Fort Lauderdale, Fla.
 Earl C. Lewis, Baton Rouge, La.
 Albert W. Luce, Colorado Springs, Colo.
 Lynchburg College Library, Lynchburg, Va.
 Lester G. McAllister, Bethany, W. Va.
 J. Edgar McDonald, Liberty, Mo.
 Mrs. Ethel McElwain, Hopkinsville, Ky.
 D. H. Matherly, Amory, Miss.
 Joe T. Maynard, Pittsfield, Ill.
 J. Edward Moseley, Indianapolis, Ind.
 Mrs. Louise Moseley, Indianapolis, Ind.
 Mountain Christian Church, Bel Air, Md.
 North Tacoma Christian Church, Indianapolis, Ind.
 Eugene S. Ogrod, Topeka, Kans.
 J. D. Phillips, Austin, Texas
 R. M. Platt, Boston, Ky.
 Forrest F. Reed, Nashville, Tenn.
 Riverside Avenue Christian Church, Jacksonville, Fla.

Mrs. David H. Shields, Grinnell, Ia.
 South Street Christian Church, Springfield, Mo.
 Miss Evelyn Spencer, Ashland, Va.
 The Standard Publishing Company, Cincinnati, Ohio
 Mrs. R. M. Thompson, New Castle, Ind.
 Charles C. Ware, Wilson, N. C.

These Are New in Our Library

Books

Ames—*Religion*, reprint ed., 1929.
 Ardery, co-editor—*Kentucky Retrospect, 1792-1942*, 1942.
 Bennett—*Memorials of Methodism in Virginia*, 1871.
 Blanchard—*Set Apart*, 1925.
 Book—*Sermons for the People*, 2d ed., 1918.
 Bower and Hayward—*Protestantism Faces Its Educational Task Together*, 1949.
 Bryan—*The Organized Bible Class*, 1909.
 Carpenter and Hughes, debate—*Destiny of the Wicked*, 1875.
 Cartwright, Peter—*The Backwoods Preacher*, English ed.
 Caskey—*Caskey's Last Book*, 1896.
 Cone—*Some Account of the Life of Spencer Houghton Cone*, 1856.
 Coppage—*Christian Science in the Light of Reason*, 1914.
 Cory—*Think Peace*, 1917.
 Crossfield—*Pilgrimages of a Parson*, 1901.
 Davies—*Sermons on Important Subjects*, 1816. Vol. 1 (Includes a sermon, "The Sacred Import of the Christian Name." Did Rice Haggard crib from this?).
 Douthitt—*My Journeys Abroad*, 1950.
 Elliott—*How to Advertise the Church*, 1920.
 Elliott—*The Problem of Lay Leadership*, 1914.
 Ellis—*Laboma*, 1913, reprint ed.
 Fairhurst—*Organic Evolution Considered*, 1897.
 Fairhurst—*Theistic Evolution*, 1919.
 Franklin and Thompson—*The Reynoldsburg Debate*, 1874.
 Gentry—*Private John Allen*, 1951.
 Griffith—*It Began Thus*, 1937.
 Hall—*Universalism Against Itself*, 1846.
 Hall's *Campbellite Catechism with Conflicting Answers of Two Distinguished Campbellites . . . A. McGary and T. R. Burnett*. Reviewed by Eld. Jno. T. Oakley, 1898. (Baptist anti-Campbellism)

- Howell—*History of Georgia*, 1926. 4 vols. *The Interseminary Series*: Vol. 1, 1946. (Includes "Christianity and Organized Education" by Frederick West, and "Christianity and the non-Christian Religions" by Hugh Vernon White)
- Jones—*The Royalty of the Pulpit*, 1951.
- Kellar—*Lessons in Soul Winning*, 1895.
- Knott—*How to Prepare an Expository Sermon*, 1930.
- Lamoreaux—*The Unfolding Life . . . with an Introduction by Marion Lawrence*, 1907.
- Larrimore—*Letters and Sermons*, 1900.
- Macarthur—*The Bible and Human Rights*, 1948.
- McGavran—*Where the Carp Banners Fly*, 1949.
- McQuiddy and others—*The College Question Discussed*.
- Mann—*A Few Thoughts for a Young Man*, 1890.
- Martin—*Observing National Holidays*, 1940.
- National Council of Churches of Christ in the U. S. A.—*Biennial Report*, 1952.
- Nations—*Constitution or Pope?* 1915.
- Newton—*The New Preaching*, 1930.
- Newton—*Some Living Masters of the Pulpit*, 1923. (Includes E. L. Powell)
- North American Assembly on African Affairs—*Africa Is Here*, 1952. (Includes foreword and an address by Emory Ross)
- Parker—*The People's Hand-book, with a chapter on the Campbellite*, 1885. (Methodist anti-Campbellism)
- Pemberton—*Reuben: His Book*, 1905.
- Phillips—*The Church of Christ by A Layman*, 5th ed., 1907.
- Rigdon—*The Art of Public Speaking*, 1932.
- Ross—*A Road of Remembrance*, 3d ptg., 1923.
- Satterthwaite and Bishop—*Hoosier Courtships in Horse and Buggy Days*, 1943. (Includes a chapter about the Christian Churches of Columbus, Ind.)
- Schug and Sewell—*The Harvest Field*, 1947.
- Smith—*School History of Kentucky*, 1889.
- Somner and Armstrong—*A Written Discussion on the Bible School*, 1908.
- Somner and Rhodes—*A Report of Skirmishes*, 1907.
- Todd—*Evangelism Exemplified*, 1914. (A Methodist author published by the Christian Board of Publication)
- United States Navy Chaplains, 1946-1952. (Vol. IV in a series on the history of the Chaplain Corps, United States Navy. 21 Disciples are listed with biographical sketches)
- Warren—*Lincoln's Parentage and Childhood*, 1926.
- World Conference on Faith and Order.—*Report of the Third Conference, Lund, Sweden*, 1952.
- Yearbook of the American Churches, 1920, 1923, 1927, 1933, 1945.

Local Church Histories

- Anacortes (Wash.) Church of Christ—*40th Anniversary*, 1912-1952.
- Antioch Community Church, Kansas City, Mo.—*Antioch's First Hundred Years, 1853-1953*.
- Cedar Christian Church, Cedar Rapids, Ia.—*Golden Jubilee, 1900-1950*.
- Central Christian Church, Crestwood, Ky.—*A Short History*, by Dungan.
- Central Christian Church, Indianapolis, Ind.—*One Hundred Years, 1833-1933*.
- Danville (Ind.) Christian Church—*1845 Centennial 1945*.
- Danville (Va.) Christian Church—*Historical Sketch*.
- East Main Street Christian Church, Elwood, Ind.—*One Hundred Years of Christian Service, 1852-1952*.
- Fandon (Ill.) Christian Church—*Steps and Strides in Struggles*, 1903-1953.
- First Christian Church, Alice, Tex.—*History of the Education Building*, by Mrs. Ira H. Gobble.
- First Christian Church, Stamford, Tex.—*History, 1903-1953*.
- Florence (Ky.) Christian Church—"History" by Elizabeth Goodridge. Typescript.
- Franklin (Tenn.) Church of Christ—*History*, by J. M. Powell, 1953.
- Highland Park Christian Church, Los Angeles, Calif.—"Three Great Struggles" by Alden Lee Hill, 1953? Typescript.
- Highland Park Christian Church, Los Angeles, Calif.—"History" by Otis Green, 1915. Typescript.
- Memorial Boulevard Christian Church, St. Louis, Mo.—*History*, 1954.
- North Tacoma Park Christian Church, Indianapolis, Ind.—*Tenth Anniversary*, 1943-1953.
- Palo Alto (Calif.) Christian Church—*Autobiography*, compiled by our historian, Mrs. O. R. Meacham, 1953.
- Santa Clara (Calif.) Christian Church—*40th Anniversary, 1914-1954*.
- Versailles (Ky.) Christian Church—*A Sketch of the Christian Church*, by Mattie L. Berry, 1930.

Unpublished MSS

- Browning, Enoch Clifton—"Mother's Day," last sermon preached, circa 1922.
- Dodd, S. T.—*The Church of Christ in Kansas*, a typescript copy of a book published in St. Louis by John Burns, 1883. With corrections, comments and footnotes written by John D. Zimmerman.

Johnson, H. Eugene—"Isaac Errett and Biblical Authority," a paper prepared for a class in the School of Religion, Vanderbilt University, 1954.

McDonald, James Edgar—"The History of the Disciples of Christ in Mississippi to 1884." M.Th., Central Baptist Theological Seminary, 1954.

Moseley, Joseph Edward—"The Search for Missing Links." An address delivered at Founders' Dinner celebrating the 29th anniversary of the Peachtree Christian Church in Atlanta, Ga., May 7, 1954.

Shields, David H.—"A One Hundred Percent Investment Tested for a Hundred Years." Sermon delivered April 24, 1932, Christian Church, Eureka, Ill.

Weber, Chester R.—"Sixty Years with the Navy; the History of the Disciples of Christ with the Chaplain Corps," a paper prepared in Chaplain School, U.S.N., Newport, R. I., 1953.

Local Church Publications

During the month we have been placed on the mailing list of these local church publications in exchange for THE HARBINGER AND DISCIPLIANA:

Bethany Harbinger, from Bethany Christian Church, Roanoke, Va.

Broadcaster, Broadway Christian Church, Tucson, Ariz.

The Canton Christian, First Christian Church, Canton, Ill.

Central Christian News, Central Christian Church, Kansas City, Kans.

The Cherokee Christian, First Christian Church, Cherokee, Okla.

The Christian Call, Christian Church, Carrollton, Mo.

The Christian Caller, Mountain Christian Church, Bel Air, Md.

The Christian Caller, First Christian Church, Bonne Terre, Mo.

The Christian Caller, First Christian Church, Neosho, Mo.

The Christian Caller, Bi-weekly news bulletin of the First Christian Church, Temple, Tex.

The Christian Challenger, First Christian Church, Mount Vernon, Ky.

Christian Church Caller, Central Christian Church, Rosenberg, Tex.

The Christian Church Messenger, First Christian Church, Fairbury, Nebr.

The Christian Courier, Maxwell Christian Church, Maxwell, Ia.

The Christian Messenger, Central Christian Church, Havana, Ill.

The Christian Messenger, Hobart First Christian Church, Hobart, Ind.

The Christian Visitor, Christian Church, Boston, Ky.

The Church Bell, First Christian Church, Cadillac, Mich.

The Church Messenger, Oak Park Christian Church, Oak Park, Ill.

Church News, Vinson Memorial Christian Church, Huntington, W. Va.

The Clyde Disciple, Clyde Christian Church, Clyde, Ohio

Contact, with Central Christian Church, San Antonio, Tex.

Disciple News, from the First Christian Church, Erie, Pa.

The Evanston Christian, Evanston Christian Church, Cincinnati, Ohio

The Fairmount Forecaster, Fairmount Avenue Church of Christ, Richmond, Va.

First Christian, The Little Church Around the Corner, Amory, Miss.

1st Christian, First Christian Church, Aberdeen, Wash.

First Christian Church, Topeka, Kans.

The First Christian Church Builder, First Christian Church, Cape Girardeau, Mo.

The First Christian Messenger, First Christian Church, Bloomington, Ill.

First Christian News, First Christian Church, Belton, Tex.

The Friend, First Christian Church, Arlington, Tex.

The Good News, Antioch Christian Church, R. 1., Vienna, Va.

The Lincoln Park Christian, Lincoln Park Christian Church, Tacoma, Wash.

The Messenger, Overland Christian Church, Overland, Mo.

The Monte Visitor, Albuquerque, N. Mex.

Our Church, *First Christian*, First Christian Church, Concord, Calif.

Our Church, *Memorial Christian Church*, *Newsletter*, Memorial Christian Church, Ann Arbor, Mich.

The Perkins Christian, Perkins Christian Church, Perkins, Okla.

Rally Round, Charlottesville Christian Church, Charlottesville, Va.

The San Lorenzo Christian, First Christian Church, San Lorenzo, Calif.

Orders of Worship from the following churches:

First Christian Church, Arcola, Ill.

First Christian Church, Falls City, Nebr.

First Christian Church, Greenville, S. C.

First Christian Church, Hobart, Ind.

First Christian Church, Winston-Salem, N. C.

Jewell Christian Church, Jewell, Kans.

Mountain Christian Church, Bel Air, Md.

University Christian Church, Seattle, Wash.

FOR BOOKS OF RECENT DATE

see page 82

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
- Periodicals of the Disciples of Christ and Related Religious Groups*, 1943. \$1.00.
- An Author Catalog of Disciples of Christ and Related Religious Groups*, 1946. \$7.50 (\$6.00 to members).
- What Is Disciple Historical Material?* by Dwight E. Stevenson, 1948. (Out of print)
- The Jerusalem Mission*, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
- No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
- No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.

Prices for FOOTNOTES are:

Single Copies, post paid	\$.25	50 copies, post paid	8.00
10 copies, post paid	2.00	100 copies, post paid	15.00
25 copies, post paid	4.50		

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society.*
- No. 2—*The Research Student and the Disciples of Christ Historical Society.*
- No. 3—*Educational Institutions and the Disciples of Christ Historical Society.*

ANNOUNCING:

Barton Warren Stone: Early American Advocate of Christian Unity

by
William G. West

A book of approximately 290 pages

Publication date, October 25, 1954

Price \$4.00

To our members we are making a special pre-publication price of \$3.00 for cash with order. This offer will be withdrawn before date of publication. Please use coupon below.

The Disciples of Christ Historical Society

419 - 21st Avenue, South

Nashville 5, Tennessee

Please enter my order for _____ copies of

Barton Warren Stone: Early American Advocate of Christian Unity at the special pre-publication price of \$3.00 each to members of the Society. I am enclosing \$_____.

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose sole purpose is the locating, collecting,

cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board
Howard E. Short, Secretary

Forrest F. Reed, Vice-Chairman
Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator
James E. McKinney, Executive Director
Miss Christine Buder, Secretarial Assistant

MRS RONALD E OSBORN
147 HAMPTON DR
INDIANAPOLIS 8 IND

THE HARBINGER

and Discipliana

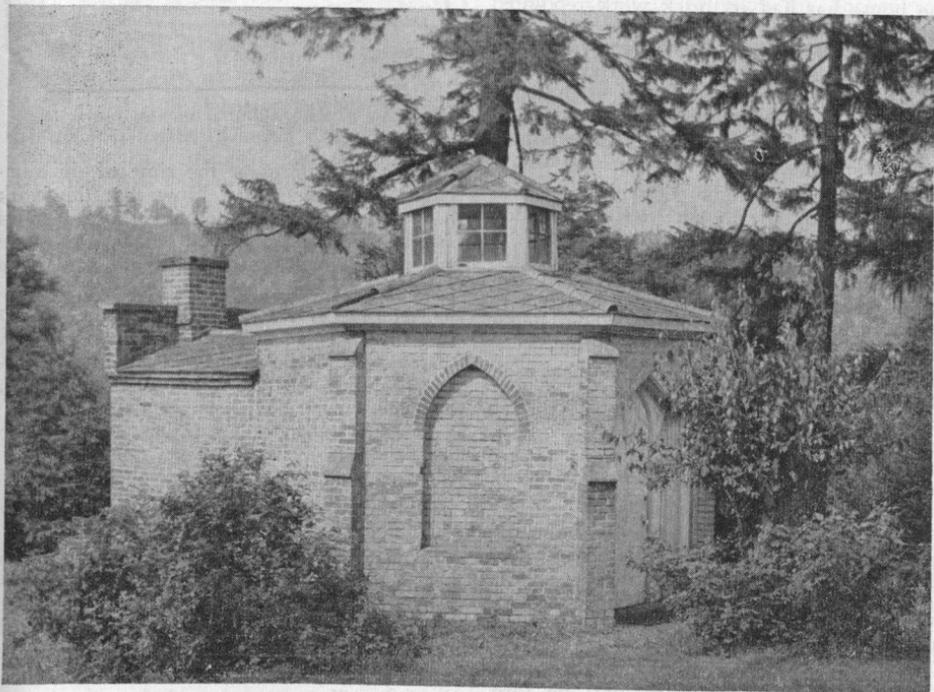
Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

July, 1954

NO. 7

CAMPBELL HOME PRESERVATION BEGINS COMMITTEE OUTLINES WORK TO BE DONE



Alexander Campbell's Study: Built in 1840 as a hexagonal room, having no windows. The only light came from above. A wing with a fireplace and windows was added in Mr. Campbell's lifetime. The original skylight, damaged during a storm in 1880, was replaced with one of different form. An earlier study had been built across the road in 1829.

In This Issue:

Anecdotes, Incidents, and Facts, no. 3, by Alexander Campbell, page 94. **The Campbell Home, Its Growth and Present Status**, page 96. **Thanks**, by Howard E. Short, a letter to the Nashville Planning Committee, page 91. **We Want to Know**, page 95.

From Earlier Days, page 99.

Jim's Journeys, page 92.

Spencer's Observations, page 93.

What's New in Our Library, page 100.

Pictures: The Campbell Home Today, page 90.

The Campbell Home in the 1860's, page 97.

Floor Plans, The Campbell Home, page 98.

CAMPBELL HOME PRESERVATION BEGINS

Committee Outlines Work to Be Done

Hubert Barnett, chairman of the Campbell Home Committee, announced recently that repair work on the Campbell Home at Bethany, W. Va., had begun and would continue through the summer. "Mr. Wade Pilchard of Bethany has been retained to supervise the task of putting the building and grounds in good shape," said Mr. Barnett.

The hexagonal study a short distance from the house has had its brick work repointed and interior plastered. A new roof was the gift of Mr. Charles Manion, vice-president of the Follansbee Steel Corporation of Follansbee, W. Va.

The house, locally known as the Mansion, has had new gutters and downspouts put on and repointing of the brick is in progress.

The Campbell Home Committee, which has charge of the repair, restoration and development of the Home, met June 7 at Bethany and outlined the necessary work to be done immediately. Plans were tentatively approved for caretaker's quarters to be built in the kitchen wing of the house which will not be open to the public.

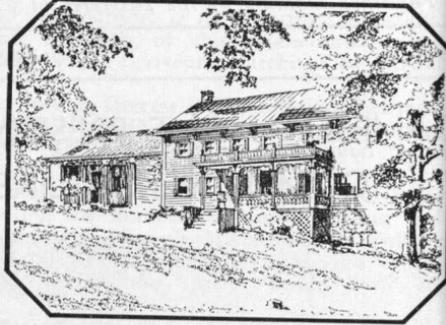
Other items agreed on were a new roof, porches to be rebuilt, and the painting of the exterior. Authorization was given to remove the "gingerbread" trimming which had been added to the house after Campbell's day. The schoolhouse exterior is to be repaired and painted.

Plans have not yet been completed for any restoration of the interior of the home. The committee felt that outside preservation must be made first, and that proper housing should be available before a suitable caretaker could be secured.

The replica of the Brush Run Church, erected early in the century, will be torn down and the framing which was from the original church will be safely stored until a decision is made as to its final disposition. The timbers of the spring house, which collapsed a year or so ago, also will be stored until such time as the committee has the funds with which to have it restored as in Mr. Campbell's day.

"Although the time allotted for active solicitation of churches and individuals for new gifts has passed," said Mr. Barnett, "the treasurer of the committee, Mr. Warner G. Peterson, will be happy to receive unsolicited gifts of money and materials for the work."

Undoubtedly many interested persons and some churches were not in a position to



make contributions at the time of the campaign two years ago. Now that the work has actually started, perhaps those persons and churches can make gifts now. All those who have made pledges should undertake prompt payment.

Members of the committee at the June 7 meeting were: Hubert Barnett, Perry E. Gresham, B. R. Weimar, Warner G. Peterson, Wilbur H. Cramblet, and Claude E. Spencer.

Mr. Campbell's Study

Mrs. Selina Huntington Campbell said in her *Home Life and Reminiscences of Alexander Campbell by His Wife*, 1882, page 52: "The majestic evergreens stand in the yard (some in front of the house), between the mansion and the study. It was built when the first college was erected, forty-two years ago. I should have mentioned, ere this, that Mr. Campbell built a study the year after our marriage, across the road at the side of the apple orchard. A serpentine walk was made through the yard, and a gate on this side, and one on the opposite of the road, led to the neat little brick study, where dear Mr. Campbell, when at home, resorted at early morn to write. Rising at four o'clock, he would repair to the quiet spot, and return before breakfast with several written pages to read to me. Such was his unailing habit for years. After the new study was built in the yard, dear old father Campbell, Mr. Campbell's father, occupied it for some time. It was afterwards taken down."

THE HARBINGER AND DISCIPLIANA,

published monthly by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

July, 1954

No. 7

Thanks

On April 23 the announcement was made that the Nashville Planning Committee had completed the raising of the \$55,000 subsidy that was promised the Society when the move was made to Nashville in 1952. According to the agreement, the Society would receive the first year \$20,000; the second year \$15,000; the third year \$10,000; and the last two years \$5,000 each.

To date the Society has received \$35,000 from the trust fund established by the Nashville Planning Committee. At the request of the Society, this has been paid monthly.

In order that our members may know how much the work of the Nashville Planning Committee has meant to the Society, we are printing the letter of appreciation which the secretary wrote to the Nashville Committee at the request of the DCHS Executive Committee:

Members of the Nashville Planning Committee
Disciples of Christ Historical Society
Nashville, Tennessee

Dear Friends:

At the meeting of the Executive Committee of the Society on May 28, it was voted that the Secretary be instructed to write a personal note of thanks to the Nashville Planning Committee, in appreciation of your fine work on behalf of the Society.

It is a pleasure for me to carry out these instructions, for we all realize that without your devoted help we could not have made even a beginning toward the realization of our plans for the future of the Society.

The way we have been received in Nashville, both by the public and by the educational institutions, is obviously due to the personal influence which the members of your committee have wielded. Needless to say, the financial

assistance has been the deciding factor in our present status.

Now that a permanent existence seems to be within possibility for us, we still have before us the problem of a building in which we may exercise that state. As you know, there are less than three years left of the time which the Joint University Library has so kindly promised to give us free space. At the present, the Executive Committee is wrestling with this problem.

We feel sure that we may count on you for the same cooperation that you have given in bringing the Society to Nashville, as we undertake to provide a permanent building in which to operate.

Please feel free to consult with any of the staff at any time regarding any questions which you may have about the Society. We want to do our best to fulfill the hopes which you had, when you made it possible for us to move to Nashville.

Sincerely yours,

Howard Elmo Short
Secretary, Executive Committee
DCHS

FROM EARLIER DAYS

Under this heading we will occasionally reprint interesting and unusual items from brotherhood periodicals over the past hundred and twenty-five years.

Too Many Leaders!

David Anderson, writing from Fountain County, Ind., November 16, 1835, has this bit of warning and advice for the readers of the January, 1836, *Millennial Harbinger*:

"The cause of reformation progresses slowly in this country. Too much of a disposition to theorize, and too little to practise, has been the fault among the brethren. The public brethren, who should have acted as officers, have been disposed to tell the soldiers, 'Go on and fight the good fight'; whereas they should have said, 'Come on, brethren, and let us practise the institutions of the heavenly kingdom. and we will assist you until you are qualified to take the lead yourselves.'"

Had Historical Perspective

Jacob Creath, Jr., was an early preacher who got around a lot and had decided ideas on every subject. He might have been an ardent supporter of the work of the Historical Society if there had been one in his day, as indicated in his letter published in *The Millennial Harbinger*, June, 1860:

(Continued on page 99)

Jim's Journeys . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Sunday, May 16—With Bob Lewis (Butler University) to PARAGON, INDIANA, for centennial celebration, plus two. Vinton Bradshaw, appropriately garbed in 1852's finest, leads observance of century of service by a little church which has mothered big churches. From past history to history-in-the-making at EVANSVILLE.

Monday, Tuesday, May 17, 18—Record registration of Indiana Disciples at state meet. President Bill Wiegmann presides effectively over outstanding sessions. DCHS efficiently (although unofficially) represented by directors Barney Blakemore, Howard Short. Most thought-provoking convention yet. Dean Shelton's appearance adds much to superior Disciple gathering. In case you missed the point—this one I liked.

Wednesday, Thursday, May 19, 20—NASHVILLE for recuperating from frantic road work, plus few other odds and ends.

Friday, May 21—Among other things, meeting of World Convention study committee. Like the proverbial river, this thing goes on endlessly.

Saturday, May 22—I'm the one in the back room pounding the typewriter under the dim light. Deadlines, you know. Or did you read last month's issue?

Sunday, May 23—Guest-speaking at Kentucky 4th District convention, RUSSELLVILLE. College-friend Jean Wake (Bowling Green) reminds of carefree days in the long ago.

Monday, Tuesday, May 24, 25—As I recall, Chris and I wrote some letters. I could not give a positive statement about that, Mr. Chairman.

Wednesday, May 26—DCHS explanation session with Herman Norton's Vandy School of Religion class in Disciple history.

Thursday, May 27—Same old thing.

Friday, May 28—COMMITTEES: World Convention study committee, Disciples Cen-

ter development committee, DCHS executive committee. Disciples can sing with feeling the hymn, "In the sweet bye and bye, we shall meet. . . ." And it will probably be a committee meeting.

Saturday, May 29, thru Saturday, June 5—Rather quiet time. Write letters, wait for answers, write more, wait, etc. Real quiet. By the way, you could spare us much time, stationery and postage if you would pay your dues. Or send us your bulletins. Or sign up a few new members. Or get us in your church budget. We're not starving, but we need the money.

Tuesday, June 1—Time out for highly enjoyable visit to Christian Men's Fellowship, Ninth Street Church, HOPKINSVILLE, KY. Host Durwood Combs, others, make a guest feel welcome. Great bunch.

Sunday, June 6—Another fine time. Guesting at East Ridge Christian Church, CHATTANOOGA, TENN., for friend Howard McCloy. This is example of new, promising church opportunities in mid-South. Dynamic spirit here.

Monday, June 7, thru Sunday, June 13—VACATION.

Monday, June 14, thru Saturday, June 19—With first day assist from Spencer, teaching Disciple past to Middle-East district's high school conferees, Bethany Hills, near NASHVILLE. This is one job in which you never get bored. You don't have time.

Jim McKinney.

The Bethany Guide

The first number of a new religious education periodical was issued October, 1926. It was *The Bethany Church School Guide*, published by the Christian Board of Publication, St. Louis, Mo., and edited by Harry C. Munro. Since the October, 1929, number Glenn McRae has edited the magazine. The name was changed to *The Bethany Guide* in October, 1951.

The periodical will complete its 28th year in September. Our Society library has 310 of the 330 monthly numbers sent out. Lacking are these:

- 1937—March, November and December
- 1938—January, February, March, June, July, August and September
- 1940—January
- 1944—July
- 1945—March, July and December
- 1946—January, February, March, April and May

Can anyone help us complete our file?

Spencer's Observations . . .

Perhaps this column should be commenced with some statements as to why it is being written. On the urging of Jim McKinney (he twisted my arm) who thinks that our members might like to know something of what goes on inside the library, I have consented to write some notes each month. This will not be a day-by-day record of our work. Such a chronicling of routine affairs could soon become tiresome. Instead, I shall try to lift out the highlights of each month's work through a topical treatment. You may expect observations on all conceivable facets of our work in its varying relationships with churches, organizations, institutions, individuals and with ourselves.

Our publications: Robert M. Hopkins, director of the Cane Ridge Preservation Project, liked the June number of THE HARBINGER AND DISCIPLIANA, with its emphasis on Barton W. Stone, so well that he asked us to send him 50 copies for distribution at a men's Sunday School class, Woodlawn Christian Church, Lexington, Ky. Of course, we are always happy to send bundles of our periodical for such purposes. No charge.

FOOTNOTES TO DISCIPLE HISTORY have been selling well. Only a few copies remain of No. 1: *Alexander Campbell and His Relevance for Today* by Eva Jean Wrath-er. A new printing is in the offing for September. Probably No. 5 will be the *Declaration and Address* of Thomas Campbell, with an October publication date.

The galley proofs of *Barton Warren Stone: Early American Advocate of Christian Unity* by William G. West came from the Kingsport Press the other day. Lots of activity, getting a set of the proofs off to Bill and correlating his corrections with ours. Guess who took advantage of our special pre-publication rate of \$3.00 (cash) to members and sent in the first order? Bob Hopkins, of course, who knows how to save a dollar. Orders are coming in every day.

Processes: We are enthusiastic about the plastic mending adhesive that came on the market only a few years ago. It makes old leather-bound books look like new and tightly fastens on broken hinges. This winter, in our leisure time at home, we have repaired many a volume of *The Millennial Harbinger* and other periodicals. Our recent pride and joy is a copy of Samuel Davies' *Sermons on Important Subjects*, 1816, vol. 1, on which we grafted new leather in the place of bare worm-eaten spots.

The other day, Henry Campbell, minister of the Johnson Memorial Church of Elkton,

The Curator, Claude E. Spencer, reports each month his observations concerning the work of the Society. Topics for consideration will include services rendered, publications issued, visitors to the library, materials received, DCHS finances, the work of the staff, technical processes, and other items that may be of interest to our readers.



Ky., brought in two very interesting documents: a notice of money due on a pledge made by John O. McReynolds to Bethany College in 1859 and a letter signed by Alexander Campbell thanking Mr. McReynolds for the payment of the pledge. These two pieces were preserved by the lamination process; i.e., they had been placed between two specially prepared sheets of cellulose acetate and pressed together with heat. We have a lot of letters and manuscripts that need such preservation. (Maybe our budget will take care of it someday.) No,—we didn't keep these show pieces since they are the prized possessions of the Elkton Church, but we did have photostatic copies made for our use.

Finances: During the past year we have been receiving from the trust fund of the Nashville Planning Committee a check for \$1,250 each month. Starting July 1 the amount will be \$833 each month for the next twelve months. Naturally there has been some concern as to whether membership dues from individuals and churches would come in sufficient amounts in time to meet the need arising from the lowered income. Great was the rejoicing when we received two \$500 checks just a day apart: the first from the Irwin-Sweeney-Miller Foundation of Columbus, Ind., and the other from the Fitzpatrick Fund of Vine Street Christian Church, Nashville.

Services: About 90 per cent of services rendered are by mail. We average about a question a day. Some questions can be answered in minutes, others take hours, and some we have no answers for. During the past month we have had half a dozen requests for genealogical information. Most of these we cannot answer because dates and places of birth and death of relatively obscure figures connected with our churches are wanted. Such records were not kept by the churches. Practically our only source for genealogical information at present is

(Continued on page 99)

ANECDOTES, INCIDENTS AND FACTS

Connected with the origin and progress of the current reformation . . .

BY ALEXANDER CAMPBELL

The following is reprinted from *The Millennial Harbinger*, September, 1848, pages 522-524. It is part three of a series of six articles written by Mr. Campbell dealing with the beginnings of the religious reformation advocated by him and his father. Part one was printed in our May issue, and part two appeared in the June number; the other articles will follow.

With the opening of 1818 commenced Buffaloe Seminary. For at least three objects I resolved to devote a few years to teaching the languages and sciences. One of these was to prepare some young men for future usefulness. Amidst considerable sectarian opposition and strife, I entered on this project, and succeeded greatly beyond all my expectations. But I itinerated less than before in my labors in the gospel, and confined my attention to three or four little communities constituted on the Bible—one in Ohio, one in Virginia, and two in Pennsylvania. Once or twice a year I made an excursion amongst the Regular Baptists, but with little hope of being useful to the Redstone Association.

Elder John Burch, then of Ohio, while laboring amongst the Baptist churches got into a controversy with the Rev. John Walker, a Presbyterian minister of the Secession fraction of that community. It resulted in a challenge from Mr. Walker to debate publicly the merits of infant baptism. Mr. Burch wrote to me to assist him, or to undertake in his stead to meet Mr. Walker. This occurred in the latter part of 1819. I declined having any thing to do with it, in the opinion that it was not the proper method of proceeding in contending for "the faith once delivered to the saints." It then seemed to me to be rather carnal than spiritual, and better calculated to excite bad passions than to allay them, &c. For several months I declined having any thing to do with it. But on hearing from Elder Burch, again and again, on the subject, my objections were overcome; and accordingly, on the 9th of June, 1820, I appeared on the stage at Mount Pleasant, Ohio, in personal controversy with Mr. Walker, some two or three years older than myself.

The congregation in attendance being very large—a mixed multitude, abounding with the society called Friends or Quakers, a few Baptists, many Pedobaptists of all parties; I was desirous to bring into it as great a variety of matters and things as I could with any show of bearing on the main questions, for the purpose of sowing broadcast the seeds of truth in the minds of the serious and inquisitive portion of the auditory. We succeeded in all our aims

and wishes, as far as could have been expected in a two days' combat.

The work had not long gone to the public, till many calls were tendered me from several quarters, requesting visits and discourses on the subjects introduced on that occasion, and in an appendix to the volume which appeared in the fall of 1820. Amongst these I proceed to narrate one of considerable importance in the history of this reformation.

In the summer of 1821, while sitting in my portico after dinner, two gentlemen in the costume of clergymen, as then technically called, appeared in my yard advancing to the house. The elder of them, on approaching me, first introduced himself, saying, "My name, sir, is Adamson Bentley: this is Elder Sidney Rigdon, both of Warren, Ohio." On entering my house and on being introduced to my family, after some refreshment, Elder Bentley said, "Having just read your Debate with Mr. John Walker, of our state of Ohio, with considerable interest, and having been deputed by the Mahoning Baptist Association last year to ordain some Elders and to set some churches in order, which brought us within little more than a day's ride of you, we concluded to make a special visit to inquire of you particularly on sundry matters of much interest to us, set forth in that Debate, and would be glad, when perfectly at your leisure, to have an opportunity to do so." I replied that as soon as the afternoon duties of my Seminary were discharged, I would take pleasure in hearing from them fully on such matters.

After tea, in the evening, we commenced and prolonged our discourse till the next morning. Beginning with the baptism that John preached, we went back to Adam, and forward to the final judgment. The dispensations, or covenants—Adamic, Abrahamic, Jewish and Christian, passed and repassed before us. Mount Sinai in Arabia, Mount Zion, Mount Calvary, Mount Tabor—the Red Sea, and the Jordan—the Passovers and the Pentecosts—the Law and the Gospel; but especially the ancient order of things and the modern, occasionally commanded and engaged our attention.

On parting the next day, Sidney Rigdon, with all apparent candor, said, if he had,

within the last year, taught and promulgated from the pulpit one error, he had a thousand. At that time he was the great orator of the Mahoning Association—though, in authority with the people, second always to Adamson Bentley. I found it expedient to caution them not to begin to pull down any thing they had builded until they had reviewed, again and again, what they had heard; nor even then rashly and without much consideration. Fearing that they might undo their influence with the people, I felt constrained to restrain, rather than to urge them forward, in the work of reformation.

With many an invitation to visit the Western Reserve, and with many an assurance of a full and candid hearing on the part of the uncommitted community, and an immediate access to the ears of the Baptist churches within the sphere of their influence, we took the parting hand. They went on their way rejoicing, and in the course of a single year prepared their whole Association to hear us with earnestness and candor.

Ministers' meetings once a year in different parts of that section of Ohio, for the purpose of making public discourses before the people, and then for criticising them *in concione clericum*, and for propounding and answering questions on the sacred scriptures, were about this time instituted and conducted with great harmony and much advantage. I became a regular attendant, and found in them much pleasure and profit.

They were conducted in the following manner:—A, B, C, and D, were appointed to address the public assembled on the occasion. A, at a given time, delivered a discourse; B succeeded him. In the evening all the speakers and other ministers met in an appointed room, and in the presence of the more elderly and interested brethren, and those looking forward to public stations in the church, the discourses of A and B were taken up and examined by all the speakers present, and sometimes strictly reviewed as to the matter of them, the form of them, and the mode of delivering them. Doctrinal questions and expositions of scripture occasionally were introduced and debated. The next day C and D addressed the assembled audience, and so on till all were heard and all had passed through the same ordeal. These meetings were not appreciated too highly, as the sequel developed, inasmuch as they disabused the minds of the Baptist ministry in the Mahoning Association of much prejudice and prepared the way for a very great change of views and practice all over those 3,000,000 acres of nine counties, which constitute the Western Reserve.

We Want to Know

Here are some questions for which we need answers. Some have been asked by individuals during the past few months; others have been raised as a matter of general investigation. Any help our readers can give us will be appreciated.

1. Was Alexander Campbell acquainted with the writings of Horace Bushnell? In Campbell's library, now in Bethany College, there are none of Bushnell's books.

2. Did Alexander Campbell and Ralph Waldo Emerson ever meet?

3. Did Abraham Lincoln attend the Campbell-Owen debate?

4. Where can be found the address Alexander Campbell delivered in the Hall of the House of Representatives, Washington, D. C., Sunday, June 2, 1850? Was this reported in the Washington newspapers?

5. To what newspaper did Isaac Errett report his eyewitness account of the great Chicago fire of 1871?

6. In what Southern churches did James A. Garfield preach during the Civil War?

7. Are there in existence any of the tracts published by James T. Barclay on his mission press in Jerusalem in the 1850's?

8. Why were so many congregations of the early reformers called Republican?

9. Was the proposed color reproduction of the Mead portrait of Alexander Campbell ever made? In 1909 Frank W. Allen ordered "a large number of pictures, 10 x 15 inches, to be made by colorphoto process, on fine paper, stippled," for sale at the Centennial Convention. The company failed to carry out the contract and Mr. Allen expected to have the work done elsewhere if he received sufficient orders during the Convention.

10. Who has a photograph of Alexander Cross, our first missionary to Liberia?

Wanted:

Gardner—*Let Us Make Man.*

Garnett—*Freedom and Planning in Australia*, 1949.

Garnett—*Instinct and Personality*, 1928.

Garnett—*The Mind in Action*, 1931.

Garnett—*A Realistic Philosophy of Religion*, 1942.

Garnett—*Reality and Value*, 1937.

Garrett—*Fringes of Fact and Fancy*, 1941.

Garrison, Altheia—All titles.

Garrison, J. H.—*Christ the Way*, 1926.

Garrison, W. E.—*Affirmative Religion*, 1928.

Garrison, W. E.—*Intolerance*, 1934.

Garrison, W. E.—*The Literature of the Disciples of Christ* (an 18-page Bulletin of the Disciples Divinity House, University of Chicago, April 1953).

THE CAMPBELL HOME . . .

Its Growth, Importance, and Present Status

Alexander Campbell had 300 acres of land and a house given to him by his father-in-law in 1815. John Brown conveyed this property with these words, "in consideration of the natural love and affection which I bear to Alexander Campbell, my son-in-law, . . . as well as for the further consideration of one dollar." There was also the unwritten understanding that Alexander and his wife Margaret would continue to live in the house as they had done since their marriage in 1811.

The reason for this generous gift was the prospective move of the congregation of the Brush Run Church from that locality to the new Ohio country around Zanesville. John Brown could not bear to have his only child so far away in the Ohio wilderness. In order to keep the Alexander Campbell family (there were already two children with a third expected) near him, he deeded away the property he had purchased for \$415 from John and Susanna Tilton in 1795.

The significance of John Brown's act has never been properly evaluated or appreciated by Disciples. Alexander Campbell, utilizing his natural talent as a farmer and business man, was enabled through the receipt of the property to become financially independent. One can only surmise what turn the Campbell reformation would have taken if the Brush Run congregation had founded a religious colony in Ohio or had Campbell to depend on his labors as an evangelist and editor for support.

The Campbell Home has a most important place in the development and growth of the reformation movement. Alexander Campbell was married there, his children were born there, some of them died there as did both his wives, his father, and himself. Many of the great religious, political, and educational figures of his America were entertained there. Many young men were educated there.

But mere living in a house for over fifty years does not necessarily give historical importance to a place. In Campbell's case living there was important, but overshadowing all was the security which he received through the ownership of the home and his consequent freedom from financial worry. His time was available for the development and practice of his religious thought without depending upon churches or editorial labors for sustenance.

No one knows the exact date of the construction of the original house. Some authorities give 1792 as the time, but if

the house was built that early, then someone other than John Brown probably put up the building as he did not secure title to the property until January 5, 1795. Whoever did build the house must have been an ambitious person for a three-story, nine-room dwelling on the frontier was no mean undertaking.

The foundation and basement story was of stone. The upper two stories had oak timbers with hand-cut walnut weather boarding put together with wooden pegs and nails made by a blacksmith. The house was painted dark red.

The kitchen and two other rooms were in the basement. The main floor contained the parlor and two bedrooms, while on the upper floor were two or three rooms. The house faced the west with a long porch across the front.

In 1818 Alexander Campbell opened a school, Buffalo Seminary, for young men. The Campbell family moved to the basement in order to make room for boarding students. The main parlor became the classroom.

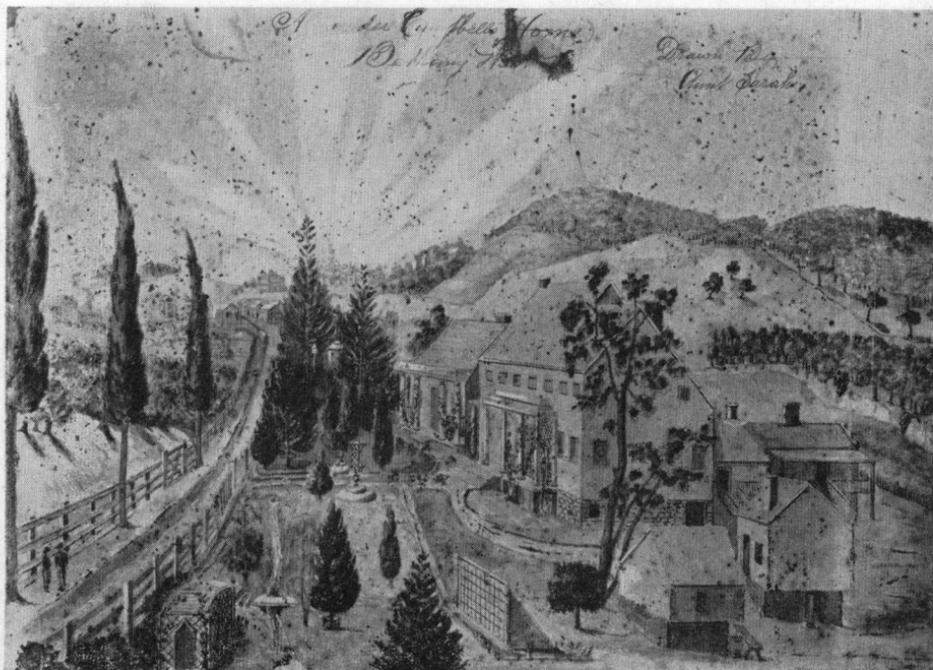
But in 1819 Mr. Campbell began a series of additions that were to continue for more than twenty years. These additions were made necessary, first because of Buffalo Seminary, and then after its discontinuance in 1822, by his growing family and a continual stream of guests.

A new two-story addition was made on the west side of the house in 1819 to take care of the Seminary. The main floor was used as a classroom, and the one above as a dormitory. The old front porch became the hall between the old and new parts of the house. The new hall opened onto a new porch on the south of the combined houses.

It is said that the lumber was cut and framed in Pittsburgh, shipped down the river to Wellsburg, and carried by ox-cart to the farm.

When the Seminary was closed, partitions were placed across the schoolroom making the master bedroom (where Alexander Campbell died) and a dining room. The dormitory upstairs became two bedrooms.

A separate guest wing was added in 1836* (to the west of the Buffalo Seminary addition) which contained a large parlor (sometimes called the summer parlor) and two bedrooms. The local residents of Bethany termed this newest part Stranger's Hall. The old dining room was extended to the new wing, making a room 37 feet long capable of seating 40 persons.



The Campbell Home in the 1860's

A photographic reproduction of a water color drawing of the Campbell Home made by Sarah Barclay Johnson. The sketch was painted not earlier than 1858. The original was given to DCHS by Barclay Phinizey, of Belton, Texas.

Just when the kitchen and service wing was added to the north has not been determined. We do know that all work had been completed by 1840.

Upon Alexander Campbell's death in 1866 the land and house received by him from John Brown were part of the inheritance of his son William P. Campbell, with the provision that Mrs. Campbell (Selina) could live there the remainder of her life. Later the place became the property of Alexander's tenth daughter, Decima, Mrs. Julian T. Barclay. In 1913 it was purchased from her by Earl W. Oglebay and given to the Campbell Historical and Memorial Association to be held in trust for the brotherhood as a memorial to Alexander Campbell.

Decima Campbell Barclay renovated the house about 1890. A bay was added to the new parlor, partitions were removed here and there, and decorative moldings were put on the outside of the house.

From 1938 to 1942 a minor program of repair and restoration was carried out by the Association with funds secured from a

campaign for that purpose. Less than \$4,000 was available.

At the present time Bethany College owns the home, having been deeded the place by the Campbell Historical and Memorial Association in 1946. Its current management is through the Campbell Home Committee made up of three representatives of Bethany College, three representatives from the Disciples of Christ Historical Society, and a seventh person as chairman, chosen by the Committee.

A campaign for funds for the repair, restoration, and development of the Home was carried on throughout the brotherhood in 1951 and 1952, under the direction of W. P. Harman and the sponsorship of the Committee. Although the amount of funds received was not what was expected, it is this money that is being used for the repair work in progress this summer. Every cent collected above the expenses of the campaign will be used as economically as possible to preserve the Home.

*Some authorities give 1840 as the date.

From Earlier Days

(Continued from page 91)

"Helena, Arkansas, April 16, 1860

"I suggest to the brethren in Kentucky to collect and preserve the minutes of the Franklin, Elkhorn, Boon's Creek, and other associations in Kentucky, for the years 1829-30-31—for the use of the future historian, that some person may tell our side of the story and history of the Reformation in Kentucky."

Discipline Needed

Churches had their problems a century ago. Here is one stated in *The Christian Magazine*, May, 1851:

Lone Mulberry, Ala. March 5th, 1851
 "Brethren Editors:—I am acquainted with a congregation of Disciples, numbering twelve or thirteen, all females except one, who is the Bishop. He has become a habitual *drunkard*; takes no interest in the welfare of the church, but still remains a member. Will you, or one of you, tell us through the *Magazine*, what course to take in the above case?"

Your brother,
 J. H. Dunn"

Bookmaking Age

J. M. Long in reviewing *Reason and Revelation* by Robert Milligan in the *Christian Pioneer*, March 19, 1868, said, "In this book-making age, when society is surfeited with ephemeral works of fiction, which are superficial in thought and full of irreligion and infidelity, it is truly refreshing to read such a book as above, characterized, as it is, by so much learning and research, and containing so much useful information for the Bible student."

How to be Unpopular

During the Civil War a group of Disciple preachers spoke and wrote openly against war. One of them, John R. Howard, justified his position in his magazine, the *Christian Pioneer*, January, 1862, as follows:

"Now we wish our *position* on the subject of Christians engaging in war, to be fully understood, and not to be misrepresented. We wish it to be distinctly understood that, when we speak of war, we do not mean in particular the present civil war, now unhappily raging in our country. We mean no particular war, but speak of *all war*, of war in general—in the abstract."

Pet Peeves, 1858 Style

The writer of this letter to the *Christian Evangelist*, December, 1858, stepped on the editor's toes, as can readily be seen by the reply:

"While on the subject of dislikes, I had as well name some other things which I dis-

like. I dislike to see female Christians *dipping*; that is, having a sort of brush made of a small stick, and dipping the end of it in snuff, and then putting the snuff in their mouths, and spitting like men chewing tobacco. . . . I dislike to see a Christian man with his face all covered with a veil of hair, like he was so modest he could not bear people to look at his face. Beards are the effect of sin. . . . I dislike to see Christian females deformed and ill-shaped in their hoops, resembling more a small skiff on the waters, with large sails, than females modestly attired.

Fayetteville, Ark., October 17, 1858

J. Creath."

Editorial comment [Daniel Bates]:

"We have to plead guilty to *two* of the counts in Bro. Creath's indictment, viz.: smoking tobacco and wearing a 'Goatee' in *Winter*. We have nothing to offer in justification of the former. It is a *vile* and *filthy* habit; but having been so long confirmed in it, our system might be affected by breaking off now. As to the *goatee*, we wear that in *Winter*, only, as a preventive of *sore throat*."

Spencer's Observations

(Continued from page 93)

obituaries in periodicals for which there are no indexes.

We were asked to identify an oil portrait as possibly one of Jacob Creath, Sr. This we could not do because we do not have any photographs of Mr. Creath. Can anyone send us one?

Matt. J. Votruba, Oakland, Calif., has been appointed chairman of the historical commission to celebrate the hundredth anniversary of the first convention in California next year. Histories, reports and papers of California churches, California published periodicals, pictures, and museum material are needed to help him in his work preparatory to the celebration.

Carlyle J. Smith of the Altoona, Ia., church wrote for pictures suitable for intermediates to use in making brotherhood heritage scrapbooks in Vacation Bible School. We sent him what little we had and could spare. Why can't someone publish, in very cheap form, a booklet *Pictures Illustrating Disciple History*?

We have boxed ready to send to Miss Hazel Oliver, Librarian of Northwest Christian College, Eugene, Ore., a run of *Christian Century*, 1925-1945. This is not a complete file, but a good start towards one. Most of these are duplicates secured from Dr. James A. Crain last spring.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts and Exchanges

From May 18 to June 18, 57 receipts for materials were issued to:

R. A. Blampied, Nelson, New Zealand
 William L. Blessing, Denver, Colo.
 Mrs. Ben F. Bragg, Hillsboro, Texas
 Lin D. Cartwright, St. Louis, Mo.
 Central Christian Church, Pasadena, Calif.
 Central Christian Church, San Antonio, Texas
 Christian Board of Publication, St. Louis, Mo.
 Christian Churches of Kentucky, Lexington, Ky.
 Larry G. Crane, Nashville, Tenn.
 Mrs. Harry S. Davis, Kansas City, Mo.
 Mrs. Roma Daw, East Lansing, Mich.
 A. T. DeGroot, Fort Worth, Texas
 Mrs. R. A. Doan, Indianapolis, Ind.
 Miss Mayble Epp, Indianapolis, Ind.
 First Christian Church, Atchison, Kans.
 First Christian Church, Charlotte, N. C.
 First Christian Church, Canton, Ohio
 First Christian Church, Cushing, Okla.
 W. E. Garrison, Houston, Texas
 Gospel Digest Company, Athens, Ala.
 Mason C. Gregg, Granite City, Ill.
 Kenneth C. Hanson, Redwood Falls, Minn.
 Chester P. Hensley, Bloomington, Ill.
 Alden Lee Hill, Los Angeles, Calif.
 John Allen Hudson, Rosemead, Calif.
 Samuel Guy Inman, Bronxville, N. Y.
 Joint University Libraries, Religion Section, Nashville, Tenn.
 Mrs. Bruce L. Kershner, Columbia, Mo.
 Miss Jeanette Moore King, Fort Lauderdale, Fla.
 Lancaster Church of Christ, Lancaster, Pa.
 Lynchburg College, Lynchburg, Va.
 Lewis H. McAdow, Indianapolis, Ind.
 Lester G. McAllister, Bethany, W. Va.
 Marion A. McQuary, Billings, Mont.
 J. Edward Moseley, Indianapolis, Ind.
 Mountain Christian Church, Bel Air, Md.
 Paragon Christian Church, Paragon, Ind.
 William T. Percy, Indianapolis, Ind.
 Roscoe M. Pierson, Lexington, Ky.
 Martin T. Pope, Warsaw, Mo.
 L. G. Potter, Waterloo, Ia.
 Paul A. Remick, Daleville, Ind.
 W. E. Schultz, Bloomington, Ill.
 Earl T. Sechler, Appleton City, Mo.
 Comer D. Shacklett, Roselle, N. J.
 Howard E. Short, Lexington, Ky.
 Vincent R. Smith, Athens, Ohio
 Standard Publishing Company, Cincinnati, Ohio

Vernon Stout, Hodgenville, Ky.
 Mrs. Sam R. Turner, Tulsa, Okla.
 John C. Updegraff, New Albany, Ind.
 Charles C. Ware, Wilson, N. C.
 Henry E. Webb, Erwin, Tenn.
 Darrel K. Wolfe, St. Louis, Mo.

Books

The following books have been received recently:

Bader—*I Married a Minister*, 1942.
 Brisbin—*Early Life and Public Career of James A. Garfield*, 1880. (salesman's prospectus with sample pages)
 Davis—*First Principles*, 1904.
 Flynt—*Our Living Book*, 1945.
 Franklin—*The Gospel Preacher*, vol. 1, 1888, 27th ed.
 Heron—*New Life for the Young People's Bible Class*, 1921.
 Inman—*Intervention in Mexico*, 1919.
 Jenkins—*Facing the Hindenburg Line*, 1917.
 Jenkins—*Fresh Furrow*, 1936.
 Jones—*A Man Stood Up to Preach*, 1943.
 Lutz—*To Infidelity and Back*, 1911.
 Newton—*Sermons Delivered at the Liberal Christian Church, Cedar Rapids, Iowa [1916-1917]*.
 Niedermeyer—*Then I Think of God*, 1942.
 Powell—*Education for Life with God*, 1934.
 Smith—*Bits of Evergreen*, 1931.
 Weaver—*Our Guest*, 1928.

Pamphlets

The following pamphlets, new and old, have been received recently:

Boyd, E. M.—*What Is Our Responsibility?* 1954.
 Bruner, F. M.—*A Description of the Apostolic Church and the Position of the Pastor Considered in the Light of the Primitive Organization of the Church*, 1879.
 Bryan, D. M.—*A Christian and His Money*, 1954.
 Cole, M. C.—*"To Walk As Men,"* 1954.
 Dulin, Gene—*Facts About the Christian Churches of Jackson County [Indiana]*, 1953.
 Farish, Hayes—*What Is Titling?* 1954.
 Fortune, A. W.—*Symbolism in Religion*, 1934.
 Fox, W. K.—*Preaching to Rural People*, n.d.
 Goodnight, Cloyd—*A Century of Achievement*, 1930.

Pictures

The following pictures have been received recently:

Churches

Bethany Park, Brooklyn, Ind., group of 45 photographs and 11 post cards, also an oil painting of Cabin Row made by Gus Martin, about 1940.

Cane Ridge Meeting House, and proposed building to house it.

Central Christian Church, Waco, Texas, post card view.

First Christian Church, Long Beach, Calif., post card view, about 1914.

First Christian Church, Tampa, Fla., post card view.

First Christian Church, Jackson, Miss., post card view of architect's sketch of new building.

First Christian Church, Harrisburg, Pa., interior view.

Hamilton Avenue Christian Church, St. Louis, Mo., post card view.

Hammond, La., Christian Church.

Kinston Christian Church, Kinston, N. C., post card view.

Wilshire Christian Church, Los Angeles, Calif., post card view.

Wright Avenue Christian Church, Little Rock, Ark., post card view, early 1900's.

Colleges

Atlantic Christian College, four post card views.

Bethany College, two post card views.

Cotner University.

Minnesota Bible College, post card view.

Groups

Bethany Christian Church, Roanoke, Va., two groups taken dedication Sunday.

California preachers, early or mid 1880's. Of thirteen, these have been identified: W. H. Martin, W. A. Malone, J. C. Keith, E. B. Ware, A. Johnson, G. O. Burnett, C. R. Hand, J. D. Wilmot, and L. B. Wilkes.

Central Christian Church, Anderson, Ind., Charles Reign Scoville meeting, 1906.

Cotner University YMCA Gospel team, 1911-12, includes R. B. Lemmon, C. O. Streeter, Henry Hanner, J. H. Walker, Clinton Thompson, and F. M. Swartwood.

First Christian Church, Chattanooga, Tenn., congregation, 1944.

First Christian Church, Harrisburg, Pa., Men's Bible Class.

I. B. Grubbs, C. L. Loos, and J. W. McGarvey.

Kanawha Cooperation, W. Va., group of eight leaders: G. W. Ogden, Henry Devore, J. C. Reynolds, F. M. Covert, J. M. Gunnoe, A. M. Dial, J. G. McNeeley, and J. T. Calvert.

Harper, H. C.—*Mercy's Door Is Now Open*, 1954.

Hinds, J. T.—*Which Church Did Christ Build?* 1954.

Hoy, G. H.—*New Testament Grace*, n.d.

Inman, S. G.—*Catholics and Latin America*, 1945.

Inman, S. G.—*Democracy versus the Totalitarian State in Latin America*, 1938.

Inman, S. G.—*The Inter-American Defense Treaty*, 1948.

Inman, S. G.—*Inter-American Conference for the Maintenance of Peace*, 1936.

Inman, S. G.—*Planning Pan American Trade*, 1940.

Inman, S. G.—*The Voice of America*, n.d.

Inman, S. G.—*The World Revolution*, 1951.

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Luce, A. W.—*Come to Church*, n.d.

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McAllister, L. G.—*Thomas Campbell—Man of the Book*, 1954.

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Morro, W. C.—*The Gospel of Job*, n.d.

Oakley, J. T.—*Hall's Campbellite Catechism with Conflicting Answers of Two Distinguished Campbellites . . . A. R. McGary and T. R. Burnett*, 1898.

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Pinegar, A. H.—*Baptism*, 1954.

Pinegar, A. H.—*The True Church and How to Enter It*, 1954.

Potter, L. G.—*God Has Joined Together* [marriage service], n.d.

Potter, L. G.—*How Important Is Baptism?* 1954.

Short, H. E.—*History of the West Granville [Mass.] Parish*, 1931.

Sly, V. A.—*What Is Our Strategy Toward World Missions?* 1954.

Starn, M. H.—*Planned Family Sharing*, 1954.

Tingle, J. R.—*Things for Which We Should Stand and Things for Which We Should Not Stand*, 1926.

Warren, J. A.—*The Heresy of Legalism*, 1952.

West, D. F.—*My Share in World Redemption*, 1954.

White, G. C.—*Fundamentals of the Christian Religion*, 1954.

White, T. A.—*Let's Not Lose Our New Members*, 1954.

Williams, B. C.—*Berdyaev's Philosophy of History*, 1949.

Kentucky University Faculty, 1886-1887, copy of original in Carolina Discipliana Library: White, McCartney, Schultz, Ellet, Milligan, Loos, Grubbs, Zembo, Fairhurst, Graham, Collis, and Conley.

Individuals

Alexander Campbell, made by James Perry Elliott, Indianapolis, 1864.

Samuel Cotner.

James A. Garfield, campaign lithograph distributed by the *Toledo Blade*; made by Shober & Carqueville, Chicago.

Jabez Hall and William Prince Aylesworth, Indianapolis, Ind., May 6, 1923.

Pinckney B. Lawson.

Lester G. McAllister.

John Rogers, copy of photograph made about 1860. Original in Carolina Discipliana Library.

Alvinzi Gano Thomas.

Miss Wenona Wilkinson, presentation of 35-year pin from UCMS.

Local Church Publications

During the month we have been placed on the mailing list of these local church publications in exchange for THE HARBINGER AND DISCIPLIANA:

The Afton Spire, Afton Christian Church, Afton, Mo.

The Assistant Pastor, First Christian Church, Santa Fe, N. M.

Central Christian News, Central Christian Church, Hillsboro, Tex.

The Christian Call of Horton Christian Church, Horton, Kans.

The Christian Caller, Christian Church, Charleston, Mo.

Christian Caller, First Christian Church, Snyder, Tex.

Christian Chronicle, Dayton Christian Church, Dayton, Wash.

The Christian Church News, First Christian Church, Cumberland, Md.

Christian Friends, First Christian Church, McKinney, Tex.

The Church Echo, Belmont Avenue Christian Church, Fresno, Calif.

Church Paper, Christian Church, Allendale, Ill.

Coldbrook Newsletter, Coldbrook Christian Church, Cameron, Ill.

The Courier, First Christian Church, Charlotte, N. C.

The Disciple, First Christian Church, Greenville, Ala.

East Market Christian, East Market Street Church of Christ, Akron, Ohio

The Falls City Christian, First Christian Church, Falls City, Nebr.

First Christian Church Monthly Newsletter, Dixon, Ill.

The First Christian Messenger, First Christian Church, Bloomington, Ill.

The Gentilly Christian, Gentilly Christian Church, New Orleans, La.

The Guiding Light, First Christian Church, Aurora, Colo.

The Hammond Harbinger, South Side Christian Church, Hammond, Ind.

The Hodgenville Christian, Christian Church, Hodgenville, Ky.

The Independence Christian, First Christian Church, Independence, Kans.

The Lenox Christian, Church of Christ, Lenox, Ia.

The Liscomb Christian, Church of Christ, Liscomb, Ia.

Melrose Tele-news, Melrose Avenue Christian Church, Roanoke, Va.

News Letter, Community Christian Church, Tempe, Ariz.

The Newsletter, Petersburg Christian Church, Petersburg, Ky.

Northside News, Northside Christian Church, St. Louis, Mo.

The Ordway Christian Church "Visitor." Ordway, Colo.

Pine Bluff First Christian Church edition, Church Week, All-Church Press, Fort Worth, Tex.

Red Bluff Christian News, Red Bluff, Calif.

Ross Avenue Christian Church Newsletter, Tyler, Tex.

The Shawnee Christian, First Christian Church, Shawnee, Okla.

The Slip-sheet, First Christian Church, Dumas, Tex.

State of the Union of Cushing's First Christian Church, Cushing, Okla.

The Texahoma Christian, First Christian Church, Texahoma, Okla.

Orders of worship from the following churches:

Atlanta Christian Church, Atlanta, Ind.

The Church of Christ, West Rupert, Vt.

Edgewood Avenue Christian Church, Jacksonville, Fla.

First Christian Church, Abilene, Kans.

First Christian Church, Allendale, Ill.

First Christian Church, Cumberland, Md.

Newport Christian Church (First), Newport, Ore.

First Christian Church, Shelbyville, Ind.

The Hood Memorial Christian Church, Dunn, N. C.

Northside Christian Church, St. Louis, Mo.

Orange Avenue Christian Church, Santa Ana, Calif.

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
- Periodicals of the Disciples of Christ and Related Religious Groups*, 1943. \$1.00.
- An Author Catalog of Disciples of Christ and Related Religious Groups*, 1946. \$7.50 (\$6.00 to members).
- What Is Disciple Historical Material?* by Dwight E. Stevenson, 1948. (Out of print)
- The Jerusalem Mission*, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
- No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
- No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.

		Prices			Prices
Single copies, post paid	\$.25	25 copies, post paid	\$ 4.50
10 copies, post paid	2.00	50 copies, post paid	8.00
	100 copies, post paid			15.00

- No. 4—*An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, by Rice Haggard. 32 pages.

		Prices			Prices
Single copies, post paid	\$.35	25 copies, post paid	\$ 7.50
10 copies, post paid	3.00	50 copies, post paid	13.00
	100 copies, post paid			25.00

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society.*
- No. 2—*The Research Student and the Disciples of Christ Historical Society.*
- No. 3—*Educational Institutions and the Disciples of Christ Historical Society.*

ANNOUNCING:

Barton Warren Stone: Early American Advocate of Christian Unity
by
William G. West

A book of approximately 290 pages

Publication date, October 25, 1954 Price \$4.00
To our members we are making a special pre-publication price of \$3.00 for cash with order. This offer will be withdrawn before date of publication. Please use coupon below.

The Disciples of Christ Historical Society

419 - 21st Avenue, South

Nashville 5, Tennessee

Please enter my order for _____ copies of

Barton Warren Stone: Early American Advocate of Christian Unity at the special pre-publication price of \$3.00 each to members of the Society. I am enclosing

\$ _____

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President
 William G. West, Chairman of the Board
 Howard E. Short, Secretary
 Forrest F. Reed, Vice-Chairman
 Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator
 James E. McKinney, Executive Director
 Miss Christine Buder, Secretarial Assistant

THE HARBINGER

and Discipliana

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

August, 1954

NO. 8

SOCIETY SITE SELECTED

Lots Purchased in University Center Area

Nashville, Tennessee, August 15—

The Disciples of Christ Historical Society today announced the purchase of two lots at 1802-1804 Grand Avenue for the permanent site of the DCHS headquarters and library.

Options have been taken on lots adjoining the Grand Avenue location which would give the Society a quarter-block of property.

Since April, 1952, when the agency was moved to Nashville, the Society has occupied rent-free quarters in the Joint University Library building.

The Grand Avenue property is located in the University Center area, one block from the Disciples' Divinity House, three blocks from the Vanderbilt University School of Religion and the Joint University Library, and adjacent to Scarritt College.

Full details on the building site purchase and the Society's expansion plans will be covered in the September issue of *The Harbinger*.

In This Issue:

Anecdotes, Incidents and Facts, No. 4, by Alexander Campbell, page 110.

From Earlier Days, page 112

Jim's Journeys, page 108

New Members, page 106

Robison Memorial Microfilms, page 114

Spencer's Observations, page 109

Wants, page 117

We Want To Know, page 107

What's New In Our Library, page 114

LEHMAN PAPERS TO SOCIETY

Unique Items Gift of John Long

Thursday, July 15, is a date that should be perpetuated in the annals of our accessions. On that day we received from John Long, former president of Southern Christian Institute, a trunk and a carton containing the personal papers, correspondence, manuscripts, periodicals and pamphlets of J. B. Lehman, president of Southern Christian Institute for more than 40 years. Included were some of Mr. Long's personal papers also.

Of the nearly 2,500 pieces of material received, two items were especially appreciated because of their rarity and our long hunt for them. These were the *Yearbooks* for 1885 and 1892. Pamphlets of value were: Liverett's *Biographical Sketches of Leaders of Negro Work of Disciples of Christ*, mimeographed; Robinson—*Forty Years of Missionary Work* (Japan) 1883-1923; *Souvenir Program, General Christian Missionary Conventions, Chattanooga, 1898*; and the *Report of the Commission to the Far East, 1914*, Foreign Christian Missionary Society.

Our files of the *Gospel Plea* and the *Christian Plea* were greatly increased with the receipt of 786 issues, 1901-1932. Other periodicals needed in our library were copies of the *American Home Missionary*; the *Christian Courier*; the *Southern Christian Courier*; the *Apostolic Guide*; the *Arkansas Christian*; *The Christian-Evangelist*; *The Christian Standard*; the *Mt. Beulah College Prism*; the *Southern Christian Prism*; and the *Christian Messenger*, Jamaica mission. A periodical entirely new to us was *The Christian Informer*, published in Edwards, Miss., 1907 and 1908.

There were 353 photographs, including 215 in a snapshot album. Most of these were pictures of buildings, activity groups, individuals, and faculty of Southern Christian Institute, and dated from the early 1890's to the present time. Included was a photo of those attending the first National Christian Missionary Convention in Nashville in 1917.

Two manuscripts of the several included were notable ones. "An Autobiographical Sketch of Jephthah Hobbs," who was the first president of Southern Christian Institute, contains much of value concerning the early days of that institution. Hobbs was a graduate of the class of 1857 of Bethany College, and his account of student life is most interesting, as is his evaluation of faculty and classmates. J. B. Lehman's *The Unfolding of the Kingdom of God* was the other manuscript.

Included among the nearly 1,000 letters was the correspondence between Jacob Kenoly, CWBM missionary to Africa, and President Lehman. There were many letters from the heads of other Negro Disciple schools, descriptive of their work.

The placing of this material in the Society library will enable us to give added service for those who are interested in the development and growth of the work of Disciples of Christ among Negroes.

NEW MEMBERS

(May 20 through July 21, 1954)

Annual Members

Miss Hila Arrington, Princeton, W. Va.
 Mrs. J. W. Barrett, Huntington, W. Va.
 Mrs. Carl Bauguess, Princeton, W. Va.
 Theo. P. Beasley, Dallas, Texas
 Wm. H. Book, Indianapolis, Ind.
 Cecil J. Brown, Mays Lick, Ky.
 Mrs. Lucy Clark, Huntington, W. Va.
 Harry F. Corbin, Wichita, Kans.
 R. C. Davis, West Point, Miss.
 Mrs. C. M. Doss, Beckley, W. Va.
 B. S. Fletcher, Jr., Hopkinsville, Ky.
 Harold D. Herndon, San Antonio, Texas
 Elza Hite, Huntington, W. V.
 Guy E. Hobbs, Chattanooga, Tenn.
 J. Gordon Hooten, Dublin, Ga.
 Walter W. Jennings, Lexington, Ky.
 H. Eugene Johnson, Nashville, Tenn.
 Hal W. Lamb, Chattanooga, Tenn.
 Wallace O. Lee, Indianapolis, Ind.
 Mrs. Louise McGuire, Wheeling, W. Va.
 W. Gladstone Major, Hopkinsville, Ky.
 Earle L. Miller, Chattanooga, Tenn.
 H. T. Morrison, Long Beach, Calif.
 Mrs. Fred S. Nichols, Springfield, Ill.
 Mrs. N. N. Patton, Huntington, W. Va.
 L. L. Perry, Dawson Springs, Ky.
 Mrs. John B. Shacklett, Nashville, Tenn.
 Raymond G. Sherrer, Chattanooga, Tenn.
 Mrs. Cecil Stewart, Fairmont, W. Va.
 Paul T. Stroud, Jonesboro, Ark.
 Mrs. W. E. Tissue, Mount Hope, W. Va.
 Mrs. W. R. Walters, Pittsburgh, Pa.
 Miss Anne M. White, Richmond, Va.
 W. E. Williamson, Hopkinsville, Ky.

Subscribing Members

K. O. Cayce, Hopkinsville, Ky.
 Mrs. Harry P. Johnson, Tampa, Fla.
 Thomas E. Morris, Hopkinsville, Ky.

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THE HARBINGER AND DISCIPLIANA,

published monthly by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14 August, 1954 No. 8

ECUMENICITY, 1912.

In view of the Second Assembly of the World Council of Churches in Evanston, Ill., the last two weeks in August, we think it appropriate to reprint from the *Christian Union Library* of January 1912 the following selection from an address by W. T. Moore. In "An Appeal to Christendom for the Union of Its Forces" Mr. Moore said:

"It is scarcely necessary for us to say that the Disciples of Christ had their origin in a movement which was distinctly and emphatically a plea for Christian Union. The great 'Declaration and Address' of the Campbell's, issued in 1809, was a call to the whole of the Christian world to surrender everything that was divisive among Christians and to unite upon the one foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone. It was never intended by the pioneers of the Disciple movement to create another denomination; and if their position seems to other religious bodies to practically suggest such a thing, we beg leave to say that we ourselves would be the first to rid ourselves of any just cause for suspicion of what may appear to you as either denominational or sectarian. The very conflict through which we have passed has forced us, against our will, to occupy a place in the eyes of some of our religious neighbors which appears to them to be both denominational and sectarian. Whether we deserve this interpretation of our movement or not, it is surely contrary to the aim and principles for which we have always contended. We have never desired to occupy any such attitude toward the rest of the Christian world.

"But however this may be, we do not doubt that the time has come when sectarianism, at least, cannot longer be seriously tolerated, or when denominationalism can be justified in view of the great work to be accomplished, and which can be accomplish-

WE WANT TO KNOW

Here are some questions for which we need answers. Some have been asked by individuals during the past few months; others have been raised as a matter of general investigation. Any help our readers can give us will be appreciated.

11. Who has a photograph of Jacob Creath, Sr., who died in Lexington, Ky., 1854?

12. Information concerning Cyrus Crosby who preached in Indiana in the 1820's and 1830's?

13. Information concerning Ralph and Mary Groves of the Newport, Ohio, Christian Church in the 1830's?

14. Information concerning John Martin, ordained January 12, 1870, in Pekin, Indiana?

15. Information concerning Thomas Nesbit who lived in Kentucky 1770-1825, and later in Monroe County, Indiana?

16. Information concerning John Lightfoot Turner, born in Kentucky in 1814, moved to Rush County, Ind., in 1827; to Grundy County, Mo., in 1840; to Gentry County, Mo., in 1843; and to Clarke County, Ia., where he died in 1894?

17. Did the Boston newspapers carry any notice about Alexander Campbell's speaking in William Ellery Channing's church?

ed only by the united action of the churches. We distinguish sharply between sectarianism and denominationalism. The former is wholly contrary to the spirit of Christ, while the latter is certainly an abnormal development of Christianity. In the past it may have been unavoidable, in view of the apostasy which had 'begun to work' even in the days of the apostles, and which finally destroyed the Church of Christ during the middle ages. We must not forget that Protestantism, as it now exists, is an evolution out of this apostasy, and consequently, in judging the results which it has achieved, we ought not to be uncharitable, for the different religious movements which have produced this Protestantism have all, more or less, been influenced by the virus of the apostasy, and could not therefore, perhaps, restore the lost unity of the church without a number of distinct religious movements, such as have produced the Protestantism of the present day. Each of these movements have contributed some important things, and all of them together have brought about the present union of spirit which gives such a dominant note to the Protestantism of the twentieth century.

"But no matter how much we may be justified in apologizing for the divisions which have characterized the Protestantism of the past, we most sincerely believe that the time has now come when these divisions should no longer exist, and consequently we

(Continued on page 108)

Jim's Journeys . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Week of June 14-19—BETHANY HILLS for Middle-East Tennessee CYF conference, teaching Disciple history, interspersed with softball games, hikes, trips to NASHVILLE office.

Sunday, June 20—Supplying Dozier Christian Church, near SPRINGFIELD, TENNESSEE for friend Larry Crane, off to Detroit for ordination. Back to NASHVILLE for late train.

Monday thru Thursday, June 21-24—ST. LOUIS as delegate to International Convention of Civitan Clubs. Nashvillian Burton Huffman shows off big city sights: Cinerama, municipal opera, few other places not listed on maps. Great experience for a country boy.

Friday, June 25—Back to NASHVILLE, pick up auto and Spencer, and off to LEXINGTON, PARIS, KENTUCKY.

Saturday, Sunday, June 26-27—Host Rhodes Thompson, Sr., extends welcome to 119th convention of Kentucky Disciples at PARIS. What with well-attended sessions, speeches by Kleihauer, Austin, Osborn, Sly, etc., barbecue, watermelon—pretty good convention.

Monday, June 28—Big doings at CANE RIDGE. 150th anniversary of "Last Will and Testament." Eulogies to Barton Warren Stone highlighted by notables such as P. H. Welshimer, C. C. Morrison, Roger Nooe, Edgar DeWitt Jones, William G. West, others. Speeches under the tent, dinner on the ground, flash-bulbs and 1500 people everywhere. Congrats to Cane Ridge preservation project director Bob Hopkins and booster Rhodes Thompson for excellent, well-produced program, inspiring get-to-

gether of two generations Disciple leadership.

Tuesday thru Thursday, June 29-July 1—Over the mountains to Virginia. Visits with preachers enroute and at LYNCHBURG, pick up the family, then back to Tennessee.

Friday, July 2—Friday, July 9—Routine and not-so-routine DCHS affairs, including collecting dues, soliciting memberships, committee sessions, planning for future. Incidentally, why don't you enroll someone as a DCHS member? It wouldn't cost you much, and perhaps they'd even pay their own dues (\$2.00 per year annual membership). We'd appreciate it.

Saturday, July 10—Enroute to BETHANY, W. VA., via STEUBENVILLE.

Sunday, July 11—Visit to First Church, STEUBENVILLE, OHIO, to hear Margaret Lawrence. Dinner with the Wallaces, BEECHBOTTOM, W. VA., then Bill Martin furnished transportation to BETHANY.

Monday, thru Friday, July 12-16—Ralph Valentine directs outstanding Bethany Fellowship Conference. 92 adults, 8 children, 10 faculty contribute to most congenial study-play-fellowship experience amid beauty of Bethany's green hills. Easy to understand Alexander Campbell's love for this quiet country. Pleasure to teach brotherhood past in this cradle of Disciple tradition. If I didn't have a revival in Tennessee next week, and another adult conference the week following, I'd stay right here and enjoy the cool breezes. Oh well, say so long to new friends Emmett Dickson, Maurice Fogle, Allen Huber, all the other wonderful conferees, grab ride to airport, and we're off again. Just when you become acclimated, it's time to go again. And that's the story of my current life.

Jim McKinney.

ECUMENICITY, 1912.

(Continued from page 107)

most earnestly and affectionately invite all Christians to cooperation in an effort to realize the full meaning of the prayer of our divine Lord that His disciples may be one, as He and the Father are One, so that the world may believe that He was sent of the Father."

SPENCER'S OBSERVATIONS

Visitors: Two men from Oklahoma have been working in our library this month. C. K. Thomas of Phillips University, Enid, came July 7 and stayed until the 20th. Prof. Thomas was interested mainly in comparing the various editions of Alexander Campbell's printing of the New Testament for a Ph.D. thesis on which he is working. Fortunately while he was here, he met another Nashville visitor, Ewart Thomas, English Baptist missionary to India, who could translate the Welsh edition of the Campbell New Testament which we had borrowed from the Bethany College Library.

Truce V. Lewellyn, minister of the University Christian Church of Oklahoma City, came a few hours after Professor Thomas left. Mr. Lewellyn is making notes for two series of sermons he is preparing for next winter, and is doing some general reading in the field of brotherhood history.

Outside Reading: I read with considerable interest Simeon Stylite's letter entitled "Research" in *The Christian Century* of July 7. Surely Simeon has not had contact with present-day church historical societies if his conception of them is as described in the first two paragraphs. Certainly the members of DCHS cannot be denominated as "unemployed historians." And I know that Norman Cox and the Historical Commission of the Southern Baptist Convention are anything but unemployed. But, however antiquated Simeon's ideas may be about the work being done by church historical societies, he did present a program for research into the human relations of the church that could well become a project for every society.

A highlight among state historical publications is Roma Baker Daw's "Colored Yeast" in *Michigan History* for March. In ten pages Mrs. Daw tells the story of Thomas Cross, a free Negro, born in Virginia in 1826, who established an interracial church, the Wheatland Church of Christ, near Remus, Mich.

Services: We learned with a great deal of pleasure that Larry Crane, Disciple Divinity House student in the Vanderbilt School of Religion, has won first place in the essay

The Curator, Claude E. Spencer, reports each month his observations concerning the work of the Society. Topics for consideration will include services rendered, publications issued, visitors to the library, materials received, DCHS finances, the work of the staff, technical processes, and other items that may be of interest to our readers.



contest sponsored by the Cane Ridge Preservation Project. The subject for the contest was "The Contribution of Barton W. Stone to Disciples of Christ." Larry tells us that all his source material came from our library.

Two students from Nashville educational institutions are engaged in research here for graduate degrees this summer. Eugene Johnson, Vanderbilt School of Religion, is working on a thesis dealing with the ministry of the Disciples of Christ. Mrs. Wilhelmina Prince, A & I University, has chosen a Barton W. Stone theme for her thesis.

From the Mail: Arthur A. Azlein, minister of the Michigan Park Christian Church, Washington, D. C., plans to check the Washington newspapers for 1850 to locate references to Alexander Campbell's address in the Congressional Hall of Representatives about which we made inquiry in *We Want To Know* last month. Mr. Azlein sends documentation to show that there was nothing unique about Mr. Campbell's speaking there; it was common custom for visiting ministers of all religious groups to be given opportunity to preach in the Hall of Representatives on Sundays.

Future Plans: The staff has given much time this month to consideration of several sites for the proposed building to house our headquarters and library. If this issue of THE HARBINGER AND DISCIPLIANA is late, it will be because we have been thinking of real estate, buildings and equipment instead of preparing copy for the printer. By the time this is in print, a decision will have been reached by our Executive Committee. Look for the announcement in the September number.

ANECDOTES, INCIDENTS AND FACTS

Connected with the origin and progress of the current reformation

by Alexander Campbell

The following is reprinted from *The Millennial Harbinger*, October, 1848, pages 552-557. It is part four of a series of six articles written by Mr. Campbell dealing with the beginnings of the religious reformation advocated by him and his father. Parts 1, 2 and 3 appeared in our May, June and July issues; the other articles will follow.

Some time in 1820 I was first introduced to brother Walter Scott, lately from Scotland, then a Presbyterian, residing with Mr. Forrester, of Pittsburg, a Haldanian, from Paisley, Scotland. Mr. Forrester was a pure Calvinist in doctrine, an Independent in Christian politics, or church government, a weekly communionist, and a rigid disciplinarian. He had a few brethren in Pittsburg, with whom brother Scott, on his baptism, united.

On my visits to Pittsburg in those days, being a member and minister of the Redstone Baptist Association, I spoke to the Baptist church in that city. The result was, that, with the exception of some twelve persons, the whole church, over a hundred members, were theoretically reformers.

In 1822 I induced Sidney Rigdon, then a Baptist minister of Ohio, to accept of a call to the church in Pittsburg. About this time brother Scott had, on the death of Mr. Forrester, under his instruction a small society of very intelligent persons, to whom he delivered admirable lectures on the New Testament every Lord's day. I was at all pains to have Sidney Rigdon and the church in Pittsburg introduced to brother Scott and the brethren with him. They were, however, for a considerable time very shy of each other. Each community was very sensitive on the subject of its own peculiarities. So matters stood in Pittsburg till the meeting of the Redstone Baptist Association in that city, September, 1823, in reference to which meeting I have alluded to the above mentioned persons and incidents.

At the meeting of this Association in Pittsburg an event occurred of very great importance in the current reformation. In itself it was a very small matter, yet no event in its whole history, as far as I am informed, was pregnant with so many and so great results. I will, therefore, with considerable minuteness, enter upon its details.

Having for the six preceding years been engaged in teaching and in presiding over a classical and scientific seminary of learning at my present residence, I did not itinerate so extensively as before, throughout the bounds of the Redstone Baptist Association. The consequence was, that the opposition to reformation in that Association was annually strengthening itself. We still had

the majority on our side; but the minority, led on by Elders Brownfield, Pritchard, and the Stones, was full of expedients to gain an ascendancy and to thrust myself and friends out of it. Their last effort came to my ears in August, 1823. It was as follows:

A bill of heresies was duly made out of my printed Sermon on the Law, and from my oral sermons and lectures. Special brethren traversed the whole Association before its meeting, and very ingeniously contrived to have friends in the churches to nominate for election, as messengers to the Association, such persons as they knew of their party; and by this means had obtained what is usually called a "packed jury," sure to decide against us in the Association. From the intelligence I had received, no doubt remained but that myself and friends would be, by this manoeuvre, solemnly excommunicated from the Baptist denomination. I had but one month to provide against this event.

The terror of excommunication was to me, indeed, not very formidable; but a debate in Kentucky between the Rev. William L. M'Calla and myself was then agreed upon, to come off in October, one month after the time fixed for my ecclesiastic martyrdom. The value of this discussion to the cause of reformation, if not the discussion itself, must be frustrated by the sentence of excommunication already determined, if carried out. One expedient alone remained by which I could defeat them, and of the propriety of which I did not doubt.

I had been occasionally pressed by Elder Adamson Bentley, of Ohio, to leave the Redstone Association, and unite with the Mahoning Association. But how could this be effected in four weeks, was now the question. Fortunately the Mahoning Association met one week before the Redstone. I, therefore, resolved to save my reputation and to stultify the policies of my opponents.

I called a special meeting of the church at Brush Run, Pennsylvania, eight miles from my residence, in which I held my membership, and which church I had always, as one of her delegates, represented at the annual meetings of the Redstone Association. I simply stated to the church that a crisis of great importance had arrived and great interests which it would be imprudent for

me then to disclose, were now pending, and that, without giving any other reason for it, I must request for myself and some twenty other persons, members of that church, letters of dismission, drawn up in Regular Baptist style, for the purpose of establishing a church in Wellsburg, Virginia. The brethren, though much excited at the announcement, having full confidence in the validity of my reasons, promptly consented and granted my request. Immediately this new-born church at Wellsburg despatched three messengers to the Mahoning Association, soliciting admission into its communion. They were cordially received by the Association, and on a summary declaration of its faith the church of Wellsburg was enrolled in the Minutes as a member of the Mahoning Baptist Association.

Meantime, having set these things in order, and having refused to be sent a messenger to Mahoning, I reserved myself for a visit to the Redstone Association as a spectator, to note its proceedings, my father and two other members being sent as messengers to it to represent the church at Brush Run. Our movements were so rapid and so private as to be wholly unknown to a single church in the Redstone Association.

On reading the annual letters sent up to the Association, that from Brush Run, as a matter of course, was called for and read. No mention was made in it of a specific dismission of so many members for the purpose of constituting a church in Virginia. The subject of dismission was only alluded to in general terms. That I was not named in it as a messenger, though present, an event unprecedented, created an evident stare on the part of some leading spirits in the plot; but to them the reason, of course, was quite incomprehensible.

A brother, not in the plot, and much attached to me, at a proper time arose to move that certain ministers from a distance, members of other Associations, should be invited to seats during the sessions of the Association, and concluded by observing that brother Alexander Campbell should also be invited to a seat. No objection was made to brother John Rigdon, of an Ohio Baptist Association, and some others present, who were promptly invited to the honor; but one of the party, privy to the plot, if not a member of it, arose and objected to my being invited to a seat, on the ground, that, as the Brush Run church, for some reason, had not, as usual, sent me as one of its messengers, it would be inexpedient, if not unprecedented to invite me to a seat? Just at this moment, to one accustomed to the faces of the prominent actors in the plot of ex-communication, there was in their features

and movements such legible indications of their designs and feelings as enabled me to comprehend the full strength of the party. My friends, as ignorant of the reason why I had not been sent as were my opponents, advocated the motion with much zeal and assiduity, and my opponents with at least equal warmth and power persisted in their opposition to the measure. Much of the day was spent in this very trifling matter, until one of the opposition, as if fearful of their strength to carry out their designs, said—that "if brother Campbell would state the reasons why he was not as usual elected as a representative of the church at Brush Run, it might enable the Association to decide the matter at once." To this motion both parties assented, and I was requested to inform the body why I was not, as before, a messenger to the Redstone Baptist Association.

After expressing my regret that the Association should have spent so much of its precious time on a matter of such trifling importance, I observed that I would at once relieve them from all further trouble by simply stating that the reason why I had not been appointed a messenger from Brush Run was simply this;—that *the church of which I was now a member belongs to another Association—the Mahoning Regular Baptist Association of Ohio*. Never did hunters, on seeing the game unexpectedly escape from their toils at the moment when its capture was sure, glare upon each other a more mortifying disappointment than that indicated by my pursuers at that instant on learning that I was out of their baliwick, and consequently beyond their jurisdiction. A solemn stillness ensued, and for a time all parties seemed to have nothing to do. They dropped the subject; but after dismissing a few minor matters, they seemed to rally on certain allegations in the letter from a party of dissidents in Pittsburg, preferred against the Baptist church in that city for having departed from the Baptist Confession of Faith under the teaching of Sidney Rigdon. Some twelve persons claimed to be the Baptist church on the ground of holding to the Confession of Faith and Church Covenant. This matter was debated during the remainder of the session; but through the potency of the reasonings and facts alleged by Elder John Rigdon and the Brush Run delegation, they failed in carrying the point, referring it to a committee to report at their next annual meeting.

We gained our object, and in a few days after set out for Kentucky, where we arrived about the middle of October, without the

(Continued on page 113)

FROM EARLIER DAYS

Under this heading we will occasionally reprint interesting and unusual items from brotherhood periodicals over the past hundred and twenty-five years.

No Proselytes, They

The editors [B. W. Stone and J. T. Johnson] of the *Christian Messenger*, April, 1832, had this bit of advice to the newly united Christians and Reformers: "It is common for all Christians to say, the Reformers have joined us—and no less common is it for the Reformers to say the Christians have joined us. One will say the Christians have given up all their former opinions of many doctrines, and have received ours—another will say, the Reformers have relinquished their views on many points, and embraced ours. These things are doing mischief to the cause of Christian union, and well calculated to excite jealousy and to give offence. They can do no good, in fact they are not true. We have met together on the Bible, being drawn together there by the cords of truth—we agreed to walk together according to this rule, and to be united by the spirit of truth. Neither the Christians nor Reformers professed to give up any sentiments or opinions previous to our union, nor were any required to be given up in order to effect it. . . ."

"The advice we give our brethren, is, that they avoid giving offence by using such representations as stated above."

Money Problems

The editor of the *Gospel Proclamation*, Alexander Wilford Hall, took a dim view about sending money through the mail. In the May 1848 issue he wrote: "Persons sending in money, either for the *Proclamation* or books, will please *not show it to the postmaster*. It will be at their *own risk* if they do. Should they want a witness that the money was sent, let them show it to someone else. The plan of letting [sic] postmasters know when money was sent, has cost us more than \$200 within a few weeks past."

On the other hand, James Challen of the *Ladies Christian Annual*, January 1855, felt that the mail service was safe for he had this to say: "Don't, please, send us any more uncurrent money. We can't stand a shave . . . at twenty or fifty percent off—our skin is too tender or beard too wiry for that. If you send paper, enclose good Eastern funds, or what is bankable at home. A gold dollar has always on it an honest face. You may cover it with a wafer and trust it to the mail."

That editor Hall may have had some

reason for his statement regarding the untrustworthiness of the mail is borne out in "Financial Reports of Evangelists 1850" to the Committee of the Nashville church. W. A. Eichbaum, in the *Christian Magazine*, April 1851, lists "To money lost in the mail, \$5.00."

No Time to Read

People lived a very fast life in 1868 according to editor David T. Wright in the *Christian Pioneer*, April 10 of that year. He gave this advice concerning the publication and distribution of tracts: "We should publish more Tracts—short and well written Tracts—and circulate them among the people. We have the truth—there can be no doubt about this—and we should not be ashamed to propagate it. These Tracts should be short—such as can be read through directly. The people now go by railroads and telegraphs; haven't the time to read long articles. . . . The price, too, should be at the lowest figure possible, and as far as it can be done, churches should purchase, and then circulate without money and without price."

The Forest versus Trees

Alexander Campbell explained in *The Millennial Harbinger*, June 1836, why he did not "come out" for all sorts of righteous causes. He had been "assailed" for not urging immediate emancipation of slaves. His reply, in part, follows:

"In this partizan and political age it is expected that every man must join in some of the popular crusades against some one of the hundred evils that afflict society. I choose rather to direct my energies to the root of the tree; while others who can handle the axe or the saw better than the mattock, delight in lopping off the branches. I wish them all success who oppose any religious, moral, or political evil; but I do not think it my duty to devote myself to any one branch of evil or to any one branch of virtue. . . ."

"I am, believing the gospel of peace, and love, and liberty, of justice, righteousness, and humanity, religiously opposed to war, to tyranny, to oppression, to cruelty, to every species of injustice and inhumanity wherever it may be found, in whatever system, or party, or person. . . . While, then the statesman, and the politician, and the humane philanthropist are all busily engaged in pleading each his favorite cause, and in opposing some special evil, will they have the charity to admit me as a fellow-laborer so long as I plead the cause that secures every virtue, and that exterminates every vice, whether in the form of honorable

war or christian slavery, or any other consecrated evil against which Heaven's vials of unmingled fury are threatened, and on which they will as certainly be poured out as God is just, and merciful, and true?"

Pulpit Conduct

Advice to young preachers was given by Moses E. Lard in his *Lard's Quarterly*, April 1865:

"Above all, let him refrain from spitting on the pulpit floor and rubbing it up with his foot, spitting in his handkerchief, etc. Such filthy practices are positively sickening. This remark, however, is not intended to apply to old speakers whose habits, it may be, were formed before they entered a pulpit."

No Comment

Probably Alexander Campbell would not enjoy reading present-day newspapers. In *The Millennial Harbinger*, January 1836, he had this to say:

"A paper devoted to Jesus Christ and Andrew Jackson, to the Christian Religion and Henry Clay, is so like an attempt to serve God and Mammon, that, for my part, in this cloudy and dark day I cannot see the difference."

NEW MEMBERS

(Continued from page 106)

Sustaining Members

First Christian Church, Clarksville, Tenn.
(formerly Congregational member)

First Christian Church, Wichita Falls, Texas

Congregational Members

Central Christian Church, Des Moines, Ia.

First Christian Church, Cumberland, Md.

First Christian Church, Jefferson City, Mo.

First Christian Church, Quincy, Ill.

First Christian Church, Wellsville, Ohio

Highland Street Christian Church, Memphis, Tenn.

Jackson Avenue Christian Church, Kansas City, Mo.

Ninth Street Christian Church, Hopkinsville, Ky.

Northwood Christian Church, Indianapolis, Ind.

University Christian Church, Des Moines, Ia.

Organizational Members

Christian Women's Fellowship, First Christian Church, Atchison, Kans.

West Virginia Christian Missionary Society.

ANECDOTES, INCIDENTS, FACTS

(Continued from page 111)

brand of excommunication upon us, which would, indeed, in all human probability, have frustrated all our hopes in pleading the cause of reformation in that state. Thus "the Lord taketh the wise in their own craftiness and disappointeth the expectations of them that rise up against him."

Before noting any incidents relative to the two great fields of labor then opening to the dissemination of the great seeds and elements of reformation, I will tarry in Pittsburg a little longer. From the adjournment of the Redstone Association, owing to the developments of the views and principles of the leading spirits and the attempt made to cast out all members of the church in Pittsburg favorable to reformation, a greater degree of intimacy was cultivated between brother Scott and Sidney Rigdon and their respective friends and admirers and finally a union between them was consummated, so that they met together in social worship on the Lord's day as a Christian church. The few Baptists that were attached to the old confession and regimen, on being judged by the committee of the Association the only legitimate Baptist church in Pittsburg, formed a separate church organization. Each community henceforth was separate and distinct as Jews and Samaritans. It was worse than "we of the Jews," and "they of the Gentiles" of ancient times.

Under the able instruction of brother Walter Scott, for some two years this new society made rapid progress in the study of the sacred scriptures. Finally, Sidney Rigdon left the city and returned to Ohio; and in the next year, 1826, brother Scott migrated to Steubenville, Ohio, and for a time lectured to the Baptist church in that place. And here we shall leave matters and things in Ohio, and proceed to Washington, Ky., the scene of the discussion with Mr. M'Calla, now the Rev. W. L. M'Calla, D.D., of Philadelphia.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

GIFTS AND EXCHANGES

From June 18 to July 20, 35 receipts for materials were issued to:

- Mrs. William B. Ardery, Paris, Ky.
 Earl Barclay, Benton, Ill.
 Mrs. B. H. Bruner, Indianapolis, Ind.
 Mrs. Albert Buder, St. Louis, Mo.
 Central Christian Church, Dallas, Tex.
 Homer Cole, Allendale, Ill.
 H. Jackson Darst, Williamsburg, Va.
 Miss Lois Anna Ely, Los Angeles, Calif.
 First Christian Church, Sheridan, Ind.
 First Christian Church, Atchison, Kans.
 B. C. Goodpasture, Nashville, Tenn.
 Kenneth C. Hanson, Redwood Falls, Minn.
 William Ellis Harris, Lawton, Okla.
 Miss Lola Helm, Lawrence, Kans.
 Edward A. Henry, Nashville, Tenn.
 Alden Lee Hill, Los Angeles, Calif.
 Iowea Christian Missionary Society, Des Moines, Ia.
 Joint University Libraries, Religious Section, Nashville, Tenn.
 Miss Jeannette Moore King, Ft. Lauderdale, Fla.
 Victor J. Koontz, Rushville, Ind.
 Mrs. E. D. Lawrence, Portland, Ore.
 John Long, Glendale, Calif.
 J. Edward Moseley, Indianapolis, Ind.
 Mrs. Olen J. Moses, Nashville, Tenn.
 New London Christian Church, New London, Ia.
 Robert E. Peterson, Alpine, Tex.
 Forrest F. Reed, Nashville, Tenn.
 W. E. Schultz, Bloomington, Ill.
 Standard Publishing Co., Cincinnati, Ohio.
 Texas Christian University Library, Fort Worth, Tex.
 Karl Tuttle, Fulton, Mo.
 Charles C. Ware, Wilson, N. C.
 Mrs. Guy Withers, Washington, D. C.
 Mr. and Mrs. Clinton Young, Hiram, Ohio

ary Institute of Bethany College; November 10th, 1842. Bethany, Va., Printed by A. Campbell, 1842. 21 pages. Original in DCHS Library.

Rogers, John. *A Discourse Delivered in Carlisle, Kentucky, on the First Lord's Day, in June, 1860, Upon Leaving Our Old House of Worship; Presenting a Brief Outline of the History of the Christian Congregation Worshipping in Carlisle and Concord; Together With the Great Principles and Objects of the Reformation of the Nineteenth Century* . . . Cincinnati, Printed for the Author by E. Morgan & Sons, 1861. 29 pages. Original in the University of North Carolina Library.

Rogers, John. *A Discourse on the Subject of Civil and Religious Liberty, Delivered on the 4th of July, 1828, in Carlisle, Ky., Rewritten by the Author in 1856; With Alterations and Additions*. Cincinnati, Moore, Wilstach, Keys & Co., Printers, 1857. 47 pages. Original in the University of North Carolina Library.

Year-Book of the Disciples of Christ; Their Membership, Missions, Ministry, Educational and Other Institutions. Cincinnati, General Christian Missionary Convention, 1885. 159 pages. Original in DCHS Library.

The Christian Publisher, Charlottesville, Va., ed. by R. L. Coleman and J. W. Goss. vols. 1-2, November 1, 1836—October 1, 1838 (except the January 1, 1837, issue) Original in the Butler School of Religion Library.

Positive prints may be had from us at the cost of the positive print plus a small handling and postage charge.

ROBISON MEMORIAL MICROFILMS

The following negatives have been made for the Robison Memorial Microfilm Collection (see THE HARBINGER AND DISCIPLIANA, April 1954, p. 41)

Campbell, Thomas. *On Religious Reformation*. Richmond, Va.? [Author] 1832? 16 pages. Original in DCHS library.

Forrester, Robert H. *Anniversary Address, Delivered Before the American Liter-*

"How To" Booklets

Three pamphlets written for the use of local church historians have recently been issued by the Historical Commission of the Southern Baptist Convention. These "how to" booklets are: *The Committee for the History of a Baptist Church; The History of a Baptist Church—How to Write It; and How to Celebrate Church Anniversaries*. All are by Dr. Norman W. Cox, Executive Secretary of the Commission.

Kappa Beta Archives

The Society recently received from Miss Lola Helm, Lawrence, Kans., national president of Kappa Beta, 155 items of material concerning that organization.

Kappa Beta, a fellowship of university women of the Disciples of Christ, was established in 1911 at the University of Illinois as Bethany Circle. In 1928 the name was changed to Kappa Beta after the organization became a national one with chapters in several universities. Altogether there have been chapters in 13 universities, but at present only five are active. Kappa Beta is now being integrated as a part of the Disciple Student Fellowship program.

Materials received include programs and minutes of the annual or biennial conventions; minutes of Executive Committee and Board of Directors meetings; printed constitution and by-laws; reports of various committees; photographs; official correspondence; newspaper clippings; and copies of *The Radius*, an annual publication.

Local Church Publications

During the month we have been placed on the mailing list of these local church publications in exchange for THE HARBINGER AND DISCIPLIANA:

Artesia Christian, First Christian Church, Artesia, N. M.

The Assistant Pastor, Martinson Christian Church, Wichita, Kans.

Chimes, Creighton Christian Church, Phoenix, Ariz.

Christian Crusader, Turon Christian Church, Turon, Kans.

Christian Messenger, Pittsboro Christian Church, Pittsboro, Ind.

The First Christian Newsletter, First Christian Church, Narrows, Va.

Madras Christian, Madras Christian Church, Madras, Ore.

Memorial Christian Church Newsletter, Ann Arbor, Mich.

The Mirror, Christian Church, Washington, Kans.

The Newsletter, First Christian Church, Honolulu, Hawaii.

Orchard Street Christian, Orchard Street Christian Church, Blue Island, Ill.

Pastor's Helper, First Christian Church, Iowa Park, Texas

Second Christian News, Second Christian Church, Indianapolis, Ind.

The Westwood Watchman of Westwood Christian Church, Kansas City, Kans.

Orders of worship, First Christian Church, Mount Vernon, Ky.

Souvenir Plates

A source of income for various church groups today is the selling of souvenir plates. In our museum section are some of these. We would like to have every one that has been made.

These are the ones we now have:

Alabama

Bessemer. First Christian Church.

Indiana

Franklin. Union Christian Church.

Indianapolis. Speedway Christian Church.

Indianapolis. University Park Christian Church.

Logansport. Ninth Street Christian Church.

South Bend. Indiana Avenue Christian Church.

Michigan

Detroit. Central-Woodward Christian Church.

North Carolina

Burlington. Bethel Christian Church.

Ohio

Canton. First Christian Church.

Youngstown. Four Mile Run (Austintown) Christian Church.

Pennsylvania

New Castle. First Christian Church.

Tennessee

Erwin. First Christian Church.

Jackson. First Christian Church.

Post Oak Springs Christian Church.

Texas

Longview. First Christian Church.

West Virginia

Huntington. First Christian Church.

Wellsburg. First Christian Church.

County Histories

According to the latest *Yearbook of Disciples of Christ*, there are churches or Sunday Schools in 1,752 of the 3,070 counties of the United States. Sources of information concerning the early congregations in many of these counties are the secular county histories. Most county histories have sections dealing with religious development and growth, and many have biographical sketches of religious leaders.

We are anxious to build a comprehensive collection of county histories that have material descriptive of our churches and leading men and women. At present we have only these:

Newton County, Indiana, 1853-1911, by John Ade. Indianapolis, 1911.

An Account of Indianapolis and Marion County, Indiana, ed. by Rabb and Herschell.

(see next page)

(Vol. 4, Biographical sketches, of *History of Indiana* by Logan Esarey) Dayton, Ohio, 1924.

History of Garrard County, Kentucky, and Its Churches, by Forrest Calico. New York, 1947.

History of Cumberland County [Kentucky] by J. W. Wells. Louisville, 1947.

History of Lewis, Clark, Knox and Scotland Counties, Missouri. St. Louis and Chicago, 1887.

Because of the very limited budget which we have for the purchase of books, it is impossible for us to secure from used book dealers the many hundreds of volumes of county histories published, most of which are out of print. We are asking our readers to send us any they may have and do not need. We will be grateful for any sent.

Annual Reports

Nearly every church in our brotherhood issues annual reports in printed or mimeographed form. These are valuable source materials for the historian of the future and should be on file in the Historical Society archives. Not only should current reports be sent the Society, but every effort should be made to secure all back reports for our library.

This year we have received the following:

California

Inglewood. Inglewood Heights Christian Church. *Yearbook*, 1954.

Tulare. First Christian Church. *Report to Annual Meeting*, October 13, 1953.

Florida

Fort Lauderdale. First Christian Church. *Annual Meeting*, January 20, 1954.

Jacksonville. Riverside Christian Church. *Program*, 1947-1948.

Illinois

Benton. First Christian Church. *Annual Report*, 1953.

Indiana

Greensburg. First Christian Church. *Annual Report*, 1953.

Indianapolis. North Tacoma Christian Church. *Tenth Annual Meeting; Reports for 1952, and Yearbooks; Reports for 1953*.

Little Flat Rock Christian Church. *Yearbook*, 1952 and 1953.

Morocco. Morocco Christian Church. *Yearbook*, 1954.

St. Paul. St. Paul Christian Church. *Yearbook*, 1953.

Sheridan. *Annual Report*, 1953-1954.

Iowa

Marion. Christian Church. *Beginning*

BOOKS OF RECENT DATE

In this column will be found a bibliographical listing of books of recent date that have been received in our library the past few months.

Amick, Fred Ashton

Hearing for Eternity, vol. 1. Rosemead Calif., Old Paths Book Club, 1954. 282 pages.

Gresham, Perry Epler

Disciplines of the High Calling. St. Louis, Bethany Press, 1954. 176 pages.

Hoven, Ard

Christ Is All! Cincinnati, Standard Press, 1954. 128 pages.

Jacobs, James Vernon

81 Short Speeches for 44 Occasions. Cincinnati, Standard Pub. Co., 1954. 256 pages. Robinson, William

The Evanston Theme: Christ the Hope of the World. St. Louis, Bethany Press, 1954. 32 pages.

Starn, W. Elbert

Disciples of Christ in the City. Indianapolis, Missionary Education Dept., United Christian Missionary Society, 1954. 48 pages. Thompson, Rhodes, ed.

Voices from Cane Ridge. St. Louis, Bethany Press, 1954. 259 pages.

Welshimer, Pearl Howard

The Great Salvation. Cincinnati, Standard Pub. Co., 1954. 128 pages.

Our Second Century, 1943-44, and *Annual Bulletin*, 1944-45.

New London. Christian Church. *Annual Report*, 1953-1954.

Louisiana

Shreveport. Kingshighway Christian Church. *Program*, 1952-1953.

Michigan

Detroit. Central-Woodward Christian Church. *Annual Reports*, 1949 and 1952.

Minnesota

Redwood Falls. Church of Christ. *Annual Report*, 1953.

Missouri

Fulton. First Christian Church. *121st Annual Report*, 1953-1954.

Kansas City. Budd Park Christian Church. *Yearbook*, 1953-1954.

North Carolina

Charlotte. First Christian Church. *Program*, 1953-1954.

Pennsylvania

Lancaster. Church of Christ. *Annual Report*, 1953.

Canada

Toronto. Hillcrest Church of Christ. *Yearbook and Directory*, 1952.

WANTED

- Garrison, W. E.—*Wheeling Through Europe*, 1900.
- Garvin—*What the Bible Teaches*, 1908.
- Garwood, Irving—All titles.
- Gass, Patrick—All titles.
- Gatewood, Otis—All titles.
- Gavran—*Mpengo of the Congo*, 1952.
- Gebhart—*Guides to Creative Family Worship*, 1953.
- Gebhart—*Parsonage Doorway*, 1950.
- Gellerman—*Martin Dies*, 1944.
- Gentry—*Private John Allen*.
- Gess—*Scripture Doctrine of the Person of Christ*, tr. by J. A. Reubelt, 1870?
- Gibson—*The Church at Work*, 1947.
- Gilruth, James—All titles.
- Giltner—*The Path of Dreams*, 1900.
- Githens, H. W.—All titles.
- Glas, John—All titles.
- Glazier—*Gaining the Heights*, 1890.
- Godbey—*Autobiography*, 1909.
- Godbey—*Baptism; Mode and Design*.
- Goebel—*Generals in the White House*, 1945.
- Goodacre—*Quo Warranto*, 1901.
- Goode—*The Church in History*, 1892.
- Goodspeed—*Readings and Recitations*, 1885.
- Gordon—*35,000 Miles of Prohibition*, 1923.
- Gore—*Thomas Jefferson Gore*, 1926.
- Goss—*The Vision of Tasseo*, 1878.
- Graves—*Lessons on the Church of Christ*, 1940.
- Gray, A. W.—*Preaching That Builds Churches*, 1940.
- Gray, W. P.—*The Isle of Patmos*, 1932.
- Grew, Henry—All titles.
- Griffis—*Tapestry*, 1940.
- Griffith, A. A.—All titles.
- Griggs—*Hell's Canyon*, 1899.
- Griggs—*The Lillies*, 1891.
- Griggs—*Lyrics of the Lariat*, 1893.
- Grigsby—*The Virginia Convention of 1829-30*, 1854.
- Grogg—*The Beginner Bible Teacher*, 1942
- Gulley—*Bible for Babes*.
- Hacker—*Hot for the Pastor*, 1899.
- Hageman—*Hafto*, 1928.
- Hageman—*Snapshots from the Manse*.
- Haggard—*Heralds of Christianity*, 1938.
- Haggard—*History of the Haggard Family in England and America*, 1899.
- Haggard—*Christian Hymn Book*, 1818.
- Haislip—*Carry Your Cross with a Smile*, 1925.
- Haley—*How to Conduct a Funeral*, 1919.
- Hall—*Methodism; the Source and Secret of Its Power*, 1875.
- Hall—*Christian Songs*, 1852.
- Hall—*Pearls of Truth*, 1913.
- Hall—*Song Heart Thrills*, 1932.
- Halstead—*Pastor's Ideal Funeral Manual*, 1919.
- Halstead—*Pastor's Ideal Sermon Book*, 1920.
- Hamilton—*Buddhism in India*, etc., 1931.
- Hamilton—*Our Children and God*, 1952.
- Hampton—*My Thesaurus*.
- Hand—*The Gospel Delineator and Survey*, 1886.
- Hanes—*Doak Family History and Genealogy*.
- Hansen—*Early Educational Leadership in the Ohio Valley*, 1923.
- Hansen—*Liberalism in American Education*, 1926.
- Hardeman—*Tabernacle Sermons*, vols. 1-4.
- Hardeman—*Bogard Debate*, 1938.
- Hardin—*The Bible School Today*, 1907.
- Harding—*Moody Debate*, 1889.
- Harding—*Nichols Debate*, 1888.
- Harding—*Nichols Debate*, 1890.
- Harding—*White Discussion*, 1910.
- Harding—*Wilkerson Debate*, 1885.
- Harding—*The Life of George R. Smith*, 1904.
- Hardy—*Memoirs of Elizabeth Hardy*, 1880.
- Hargis—*Richard Reid, A Memorial*, 1884.
- Harman—*Business Is Business*, 1922.
- Harmon—*Gems of Sacred Songs*.
- Harney, Gilbert Lane—All titles.
- Harper, William Allen—All titles.
- Harrison—*Beyond the Battle's Rim*, 1918.
- Harrison—*Gardens All the Year*, 1927.
- Harrison—*Memoirs of William Temple Harrison*, 1924.
- Harrison—*Evangelism*, 1924.
- Hartzel—*The Baptismal Controversy*, 1877.
- Hartzel—*The Bible Vindicated*, 1858.
- Hartzel—*A Defense of the Bible Against Charges of Modern Infidelity*, 1854.
- Hartzel—*The Divinity of Christ and the Duality of Man*, 1874.
- Hartzel—*A Series of Controversial Letters to a Unitarian Minister*, 1871.
- Harwood—*Life and Letters of Austin Craig*, 1908.
- Hatchett—*The Young Christian's Aid to Piety*, 1854.
- Hathaway—*Narrative of Levi Hathaway*, 1820.
- Haushalter—*Christ, Lord of Battles*, 1919.
- Haushalter—*The Lotus Throne of Nirvana*, 1924.
- Haushalter—*Mrs. Eddy Purloins from Hegel*, 1936.
- Haushalter—*Reconstruction of the American Church*, 1919.
- Hayden—*Home and Health*.
- Hayes—*Children of Christ*, 1884.
- Hayes—*Complete History of the Life and Trial of C. J. Guiteau*, 1882.

- Haynes—*Jesus as a Controversialist*, 1911.
 Haynes—*Beautiful Word Pictures*, etc., 1911.
 Haynes—*The Glories of the Inner Sanctuary*, 1911.
 Hazelrigg—*A New History of Kansas*, 1895.
 Hazen—*The Primary Instructor*, 1822.
 Hazen and others—*A Choice Selection of Psalms, Hymns and Spiritual Songs*, 1819.
 Henderson—*Blackbirds on the Wing*, 1942.
 Henderson—*Make Sunday School Interesting*, 1951.
 Hendryx—*The Teacher, the Class, and the Book*, 1876.
 Henry—*Captain Henry of Geauga*, 1942.
 Herbert—*The Great State Trial; Guiteau the Assassin*, 1881.
 Herbert—*The First Resurrection and the Second Death*, 1885.
 Herbert—*Revelation; or the Golden Lampstands*.
 Herbert—*The Solid Rock and How to Build Thereon*, 1886.
 Herndon—*The Church*, 1886.
 Heron—*The Busy Berrys*, 1950.
 Heron—*Jot It Down*, 1922.
 Heron—*Christian Endeavor Playlets*, 1928.
 Heron—*Pageants for the Year*, 1928.
 Herron—*The Christian Society*, 1894.
 Higgins—*God's Covenant with Abraham*, 1906.
 Hill—*Paradox and Principle*, 1938.
 Hill—*Rational Religion*, 1931.
 Hill, John Louis—All titles.
 Hill, Osmer C.—All titles.
 Hill, Roscoe R.—All titles.
 Hines, Jacob Lee—All titles.
 Hinsdale—*Chronicles of the Hinsdale Family*, 1883.
 Hinsdale—*The Art of Study*, 1900.
 Hinsdale—*History of the University of Michigan*, 1906.
 Hinsdale—*Horace Mann and the Common School Revival*, 1898.
 Hinsdale—*The Old Northwest*, 1888.
 Hinsdale—*Schools and Studies*, 1884.
 Hinsdale—*Studies in Education*, 1896.
 Hites—*The Effective Christian College*, 1929.
 Hoar—*Eulogy on the Life of James A. Garfield*, 1882.
 Hoffman—*Minister's Pastoral Record and Memorandum*.
 Holland—*Memoir of Reverend Joseph Badger*, 1853.
 Holland—*Niagara and Other Poems*, 1861.
 Hollingsworth—*Fragments*, 1904.
 Holmes—*Backward Children*, 1915.
 Holmes—*The Conservation of the Child*, 1912.
 Holmes—*The Mind of St. Paul*, 1929.
 Holmes—*The Kingdom of God*, 1912.
 Holsapple—*The Autobiography of an Octogenarian*, 1938.
 Holsapple—*Timely Rhymes*, 1932.
 Holt—*Christian Nurture*, 1943.
 Holt—*What Time Is It?* 1936.
 Holt—*Spiritual Things with Spiritual Words*, 1945.
 Holtzclaw, Henry Fuller—All titles.
 Hootman—*Short Nature Sketches for Children*, 1934.
 Hoshour—*Letters to Squire Pedant*, 1850.
 Houghton, Walter Raleigh—All titles.
 Hoven—*The Purpose and Progress in Prophecy*, 1930.
 Howard—*Wings of the Dawn*, 1953.
 Howard—*Christianity Illustrated*, 1843.
 Howe—*Mormonism Unveiled*, 1834.
 Howe, Will David—All titles.
 Howells—*Recollections of Life in Ohio*.
 Howenstine—*From the Cradle to the Grave*, 1894.
 Hudson—*Abbe Pierre*, 1922.
 Hudson—*The Eternal Circle*, 1925.
 Hudson—*Morning in Gascony*, 1935.
 Hudson—*No Where Else in the World*, 1923.
 Hudson—*Old Faiths Perish*, 1939.
 Hudson—*The Truths We Live By*, 1921.
 Hudson—*Why Democracy?* 1936.
 Huegel—*Bone of His Bone*, 1933.
 Huegel—*Cross of Christ*, 1936.
 Huegel—*The Fairest Flower*, 1946.
 Huegel—*That Old Serpent the Devil*, 1937.
 Hughes—*Key to the Revelation*, 1906.
 Hughes—*The King's Trumpet*, 1921.
 Hughes—*The Mystery of the Golden Cloth*, 1895.
 Hughes—*The Seer of Patmos*, 1899.
 Hughey—*Baptismal Remission*, 1891.
 Hughey—*The Scriptural Mode of Christian Baptism*, 1907.
 Hulz—*Biography of Moses Hull*, 1907.
 Humphrey—*Primary Worship Services*, 1926.
 Humphreys—*Memories of Deceased Christian Ministers*, 1880.
 Hunkey—*Why I Became a Non-Catholic*, 1911.
 Hunley—*Beyond Sorrow*, 1938.
 Hunnicutt, James W.—All titles.
 Hunt—*Fifty-two Simple, Stimulating Studies*.
 Hunt—*Heathenism Under the Searchlight*, 1908.
 Hunton—*Twenty Sermons from the Sermon on the Mount*, 1945.
 Hurte—*A Catechetical Commentary on the New Testament*, 1885.
 Hussey—*The Australian Colonies*, 1855.
 Hutslar—*The Eternal Witness of Belief in God*, 1937.
 Hutchens—*Fancies of Fifty Years*, 1890.
 Hutson—*Poetic Considerations*, 1915.
 Hutson—*Variety Rhymes*, 1939.

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
- Periodicals of the Disciples of Christ and Related Religious Groups*, 1943. \$1.00.
- An Author Catalog of Disciples of Christ and Related Religious Groups*, 1946. \$7.50 (\$6.00 to members).
- What Is Disciple Historical Material?* by Dwight E. Stevenson, 1948. (Out of print)
- The Jerusalem Mission*, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
- No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
- No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.

	Prices		Prices
Single copies, post paid	\$.25	25 copies, post paid	\$ 4.50
10 copies, post paid	2.00	50 copies, post paid	8.00
		100 copies, post paid		15.00

- No. 4—*An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, by Rice Haggard. 32 pages.

	Prices		Prices
Single copies, post paid	\$.35	25 copies, post paid	\$ 7.50
10 copies, post paid	3.00	50 copies, post paid	13.00
		100 copies, post paid		25.00

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society.*
- No. 2—*The Research Student and the Disciples of Christ Historical Society.*
- No. 3—*Educational Institutions and the Disciples of Christ Historical Society.*

ANNOUNCING:

Barton Warren Stone: Early American Advocate of Christian Unity
by
William G. West

A book of approximately 290 pages

Publication date, October 25, 1954 Price \$4.00
To our members we are making a special pre-publication price of \$3.00 for cash with order. This offer will be withdrawn before date of publication. Please use coupon below.

The Disciples of Christ Historical Society

419 - 21st Avenue, South

Nashville 5, Tennessee

Please enter my order for _____ copies of

Barton Warren Stone: Early American Advocate of Christian Unity at the special pre-publication price of \$3.00 each to members of the Society. I am enclosing \$_____.

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose sole purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President
 William G. West, Chairman of the Board Forrest F. Reed, Vice-Chairman
 Howard E. Short, Secretary Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator
 James E. McKinney, Executive Director
 Miss Christine Buder, Secretarial Assistant

Our Future Address:

1804 GRAND AVENUE

Building Committee Named

Development of plans for the use of two lots in Nashville's University Center area purchased last month by the Disciples of Christ Historical Society as the permanent site for the DCHS headquarters and library is being pushed by a five-member Building Committee.

In addition to the property at 1802 and 1804 Grand Avenue, to which the Society now holds title, two adjoining lots have been optioned from Scarritt College which would give the Historical Society a tract at the corner of Grand Avenue and 18th Avenue, South, 150 feet by 200 feet, or approximately a quarter-block of real estate, improved with three residences and one duplex, costing \$32,500.00.

Plans call for the Society to rent the residence at 1802 Grand Avenue, after making minor improvements. The 1804 Grand Avenue property will be used as office space for the Society after erecting a new fire-proof, air-conditioned structure in connection to house the collection of historical records, volumes and research material in the Society archives and library.

"It is our hope that the Society will be able to erect this first unit of our permanent building during the next year and re-locate our offices and library at the Grand Avenue address within the next twelve to fifteen months," said Claude E. Spencer, curator.

Society Pushes Expansion Plans

Spencer is a member of the five-man committee charged with responsibility for developing the Society property. The Building Committee was named at an Executive Committee session July 29, 1954, when the decision was made to purchase the Grand Avenue real estate. Other members of the Building Committee are: Forrest F. Reed, Nashville businessman and vice-chairman of the Board of Directors, DCHS; Felix Polston, Nashville attorney; A. Garnett Day, minister, Eastwood Christian Church, Nashville; and James E. McKinney, DCHS executive director.

In announcing acquisition of the Grand Avenue location, McKinney stated that the Society is progressing in advance of the schedule established when the organization moved to Nashville from Canton, Missouri, in April of 1952.

"We were provided with a generous subsidy of of \$55,000.00 for operational expenses for a five-year period, plus free quarters in the Joint University Library," McKinney said. "Already the campaign for the subsidy fund has been successfully concluded, in less than two years. It now appears that we shall be able to move to temporary quarters of our own well ahead of the five years allotted."

McKinney paid tribute to two Nashvillians for aiding the Society to locate on a permanent basis in Nashville: Mr. Forrest

(Continued on page 128)

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Map, University Center, page 130

WEST'S BARTON STONE BOOK RECOMMENDED

Chosen October Book of the Month by Commission on Christian Literature

Barton Warren Stone: Early American Advocate of Christian Unity by William G. West has been recommended as the October "Book of the Month" by the Commission on the Promotion of Christian Literature. The Disciples of Christ Historical Society, publishers of the book, has announced an October publication date.

As a means of promoting the use of Christian literature, the Commission chose twelve well-read Disciples, asking each of them to choose one book for a certain month which could and should be recommended to both laymen and ministers. Ronald E. Osborn, Head of the Department of Church History, School of Religion, Butler University, was responsible for the October selection.

Prof. Osborn says:

"Here is one of the important books on the history and thought of Disciples of Christ.

"It deals with an important man. As too many Disciples do not know, Barton W. Stone was a frontier preacher in Kentucky who, three years before Thomas Campbell came to America, signed his name to the Last Will and Testament of the Springfield Presbytery. Thus in 1804 arose a group of Christian churches committed to religious freedom, unity, and evangelism. In 1832 many of these churches in the West, largely through the influence of Stone, joined forces with the movement of the Campbells. Until his death in 1844 Stone was a preacher, editor, elder statesman, and saint among our people in the western states. He merits a large place in the history of Disciples of Christ and of religion on the frontier.

"The book also deals with important ideas. While it presents a sketch of Stone's biography, it does not duplicate C. C. Ware's earlier *Barton Warren Stone, Pathfinder of Christian Union* (now unfortunately out of print). Dr. West is primarily interested in the thinking of Stone. He was an influential advocate of ideas for which the Christian churches have stood. In the current revival of theological interest, the book is especially timely.

"Dealing with an important concern of our age, the book presents Stone as an 'early American advocate of Christian unity.' In these days of ecumenical interest, his passion for the oneness of God's people and his thinking as to how it should be accomplished take on new significance.

"The author is minister of First Christian Church, Chattanooga, Tennessee. He did his doctoral dissertation at Yale (on Stone's thought) under the direction of Luther A. Weigle, who furnishes the introduction for this volume. The Disciples of Christ Historical Society has been enabled to render a major service by issuing the book under the Reed Plan of Publication.

"All who are concerned about the mission of Disciples of Christ in the future should do well to read this book about our past."

Previous selections of the Commission for 1954 are:

January: *Clear of the Brooding Cloud* by Jack Finegan, selected by W. E. Garrison.

February: *Life Is Commitment* by J. H. Oldham, selected by C. E. Lemmon.

March: *Christian Faith and Social Action*, ed. by J. A. Hutchinson, selected by Warner Muir.

April: *The Unfinished Reformation* by C. C. Morrison, selected by Howard Short.

May: *Solving Life's Problems* by H. H. Straton, selected by O. L. Shelton.

June: *The Sun and the Umbrella* by Nels Ferre, selected by G. Curtis Jones.

July: *I Protest* by G. Bromley Oxnam, selected by Mrs. James D. Wyker.

August: *Dig or Die, Brother Hyde* by W. J. Hyde, selected by Edgar DeWitt Jones.

September: *The Kingdom of God* by John Bright, selected by Myron C. Cole.

The November "Book of the Month" will be chosen and reviewed by W. A. Welsh, and the December one will be recommended by Dwight E. Stevenson.

All twelve of the reviewers are members of the Historical Society, while five are directors of the Society.

DCHS members can secure *Barton Warren Stone: Early American Advocate of Christian Unity* at the special pre-publication price of \$3.00, providing they send *cash* with order before October 1. See page 135 for order blank.

Are Your Dues Paid
For 1954?

THE HARBINGER AND DISCIPLIANA

published monthly by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol 14

September, 1954

No. 9

Our Historical Society Advances

The Disciples in Nashville, as well as other citizens of this city, are happy to take note of the growth of the Disciples of Christ Historical Society which set up headquarters here in the spring of 1952. The recent acquirement on 18th and Grand of adequate ground space near the University center is one of the major developments that has occurred since the Society came here.

The people of Nashville have watched with interest the work of this Brotherhood agency, especially since it represents a major factor in making this city the largest religious research center in the country. The Southern Baptists, by far the largest of all the Baptist groups, representing about eight million members, have established their central Historical Library in Nashville. The Methodist Church, with its publishing headquarters in this city, has also organized one of its major library collections here. The Joint University Library, representing most of the colleges and libraries in Nashville, especially Vanderbilt, Peabody and Scarritt, is developing plans for denominational historical libraries for the smaller religious groups which will, when completed, make available in Nashville many hundreds of thousands of historical books and other materials covering every phase of religious life in America.

Nashville has always been noted for its generous support to education, and especially to religious education. Not without reason is it often referred to as the "Athens of the South." One of the great colleges of the Churches of Christ that grew out of the restoration movement is David Lipscomb College, located here and growing rapidly. Many of the professors and students of David Lipscomb are using the facilities of the Disciples of Christ Historical Library.

Our Brotherhood owes a debt of gratitude to the Joint University Library in helping to get our Society established on a permanent

basis by giving it free space, including all of the services of that vast library, for five years. In view of our present plans, with the acquirement of our own space, it probably will not be necessary for us to accept the hospitality of the Joint University Library for the entire five years, but its help in this respect has been of great assistance.

The Nashville Committee was organized in 1951 to raise the necessary funds for the permanent establishment of the Disciples of Christ Historical Society. We of the committee had no way to determine definitely what the reaction would be to our request for support of the Historical Society, but we launched our efforts in the belief that Nashville's great interest in education would insure a favorable response.

We not only presented our plans to the members of the Christian Churches in Nashville, but also the members of the Churches of Christ, the members of various Protestant denominations, businessmen and civic leaders. The response was far greater than we could possibly have anticipated.

It was estimated in 1951 that the Society would need a subsidy of \$55,000.00 over a period of five years. Our committee set out with this goal in mind, and in less than two years the entire amount was subscribed. This committee continues in existence to help promote the interests of the Society.

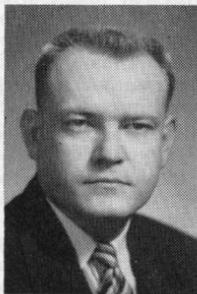
We believe the City of Nashville—our members, our business leaders and all who participated in this effort—is due the thanks of the Disciples of Christ throughout the country for its substantial contribution to the permanent establishment of this Society.

The Disciples of Christ Historical Society is one of our most important agencies. We believe it will prove to be one of our greatest unifying forces. Disunity usually comes from misunderstandings. The Disciples of Christ Historical Society can contribute greatly to the knowledge of what the restoration movement was and what it has meant to the religious life of our country.

Plans are already being made for a fire-proof, air-conditioned building on the new location that has been purchased. This should be accomplished in another twelve months. Then it is hoped that within a few years sufficient money can be raised to erect a permanent Historical Library and Archives building that will be an invaluable asset to our churches. This we believe, deserves the support of the Brotherhood as a whole. The Disciples of Christ Historical Society is one of our regular established agencies and should have the support of every one of our churches.

Forrest F. Reed, Chairman
Nashville Committee

JIM'S JOURNEYS . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

July-August are "off" months for travel, except for quick forays into friendly territory. This particular period found DCHS attempting a change in status: from tenant to property-owner. All of which necessitated much legwork, not easily detailed.

Weekend of July 18—Back from West Virginia adult conference at BETHANY, exchange greetings with family, and off to DAWSON SPRINGS, KENTUCKY, for Sunday morning supply for vacationing friend Chuck Matthias.

Sunday evening, July 18, thru Sunday evening, July 25—Dozier Christian Church near SPRINGFIELD, TENNESSEE, for week of revival services with rural congregation pastored by Vandy graduate student Larry Crane, recently ordained at Central-Woodward, Detroit. Like returning home for a country boy to visit in rural homes, partaking of simple, gracious way of living. Revitalizes faith in man's ability to find happiness without usual trappings of 20th century "culture." Conversation topics: crops, cooking, politics, religion (in that order).

Monday thru Friday, July 26 thru July 30—Serving on faculty of well-attended Tennessee Adult Conference, BETHANY HILLS. Experimenting with class on "Public Relations for the Local Church." (Much interest expressed in new field of endeavor for the brotherhood with up-coming creation of Public Relations Department within International Convention. Deserving of support.) Pleasure to serve with top men such as Dr. J. T. Carlyon (SMU), Dr. Glenn McRae (Christian Board), Dr. Everett Tilson (Vanderbilt), Mr. Roy Thorp (Unified Promotion). Ed Kallenberg (Union City First Church) does great job as conference president. Impossible to over-estimate influence of such study-fellowship conferences on year-round local church programs.

Remainder of July and August devoted to perfecting plans and purchase of permanent

site for DCHS headquarters-library (see front-page story) with weekend supply visits to area churches.

Sunday, August 1—DOVER, TENNESSEE; renewing friendships at former student pastorate.

Sunday, August 8—Supplying pulpit at First Church, BOWLING GREEN, KENTUCKY, for vacationing Jean Wake.

Sunday, August 15—Visiting friends at UNION CITY, TENNESSEE; subbing for David Kidwell, Christmout guest speaker.

Sunday, August 22—CARTHAGE, TENNESSEE, in absence of Herman Norton (Vandy Disciples' Foundation director), to express thanks for continuing support by this church of DCHS program through contributions to Nashville Committee fund.

Sunday, August 29—Christian County, Kentucky, "fifth Sunday convention," at Rich Christian Church, near HOPKINSVILLE. Opportunity to tell about expansion plans for DCHS, solicit support.

August 16th was the big day. DCHS took the plunge, becoming owners of valuable property in Nashville's University Center area, where some day your Historical Society will be rendering greatly expanded, vital services. Can we depend on your help?

Jim McKinney.

IS DCHS IN YOUR CHURCH BUDGET?



1802 and 1804 Grand Avenue. This view shows the two houses recently purchased by DCHS.

SPENCER'S OBSERVATIONS

Discipliana: A request came the other day for information concerning the origin and use of the term *Discipliana*. I think that Charles C. Ware first used the word in describing the receipt of some copies of *The Herald of Gospel Liberty* as "a capital item of Discipleana" in the *North Carolina Christian*, January 1940. The word spelled *Discipliana* was first used as the title for the little mimeographed periodical, DISCIPLIANA, issued first in March 1941 by the Ministerial Association of Culver-Stockton College in the interest of the Robison Collection.

The periodical was planned several years before actual publication got under way. The working title, *The Disciple Historian*, was considered not descriptive of the true nature of the periodical, and a new name was sought. I proposed that DISCIPLIANA be used. This was a combination of *Disciple* and the suffix *ana*, except that I changed the *e* of *Disciple* to *i*. *Ana* has been defined as "a suffix added to proper names to form nouns denoting items of bibliography, anecdotes, literary gossip, or other facts or pieces of information concerning the designated subject."

From this small beginning the term has gradually crept into general usage among many of our churches, libraries, organizations, and individuals.

Loan services: The Society will soon have a second set of *The Millennial Harbinger* to be used for out-of-town loan purposes. James A. Crain, formerly of Indianapolis, Indiana, now of Houston, Texas, has recently given a nearly complete bound file for such use. Individuals and libraries may borrow as many as ten volumes at a time for a period no longer than a month.

Churches in Minnesota are celebrating 100th anniversaries in 1955, and we recently sent a packet of anniversary programs and local church histories to Kenneth C. Hanson, Redwood Falls, for use in planning centennial observances.

In addition to anniversary and history packets, we can send out local church bulletins, dedications, orders of worship, groundbreaking ceremonies, constitutions and by-laws, and various miscellaneous programs.

Clippings: A few days ago we received from Homer M. Cole, minister of the First Christian Church, Allendale, Illinois, clippings from the *Sun-Commercial* of Vincennes, In-

The Curator, Claude E. Spencer, reports each month his observations concerning the work of the Society. Topics for consideration will include services rendered, publications issued, visitors to the library, materials received, DCHS finances, the work of the staff, technical processes, and other items that may be of interest to our readers.



diana, of August 1, 1954, concerning the histories of 13 congregations in Indiana and Illinois. Such newspaper stories are valuable additions to our local church file.

Clippings are mounted individually on 8 1/2 x 11 sheets of paper with typed subject headings. The source of the clipping is also indicated. The sheets are then placed in the proper file.

In addition to local church files, there are ones for organizations, individuals, and colleges.

Although we do keep fairly up-to-date in the cataloging of books, periodicals, and pamphlets as they come to the library, we are far behind in the processing of clippings.

According to our receipt records, we have acknowledged 805 clippings in 1954, which does not include several hundred we have clipped from Nashville and other papers.

The library does want clippings about any *Disciple* activity, but keep in mind that the value of a clipping for research work is greatly reduced unless the name of the paper, place of publication, and date of issue are known.

Visitors: There have been several out-of-town visitors during the summer, persons who just stopped by to say hello, and to look over our library. We are always happy to have them. We do have a guest register, but usually we forget to have our visitors sign.

Some of those who have called on us are: Mr. and Mrs. J. Edward Moseley, Indianapolis, Ind.; Miss Hallie Penn, Wellsville, Mo.; Mr. and Mrs. Chester P. Hensley, Bloomington, Ill.; Mr. and Mrs. Thomas Hensley, Bloomington, Ill.; H. Corson O'Brian, Normal, Ill.; W. L. Baggett, Shreveport, La.; Jack Canaday, Tuscaloosa, Ala.; Paul D. Burton, Princeton, Ind.; Mrs. L. C. Woolery, Bethany, W. Va.; and George Stuart, Bloomington, Ill.

Is Your Church Celebrating An Anniversary? Let DCHS Help You.

ANECDOTES, INCIDENTS AND FACTS

Connected with the origin and progress of the current reformation

by Alexander Campbell

The following is reprinted from *The Millennial Harbinger*, November, 1848, pages 613-616. It is part five of a series of six articles written by Mr. Campbell dealing with the beginnings of the religious reformation advocated by him and his father. Parts 1-4 appeared in our May-August issues; part six will be printed next month.

After a ride of eight days through Ohio, accompanied by Sidney Rigdon of Pittsburgh, I safely arrived at Washington, Mason County, Kentucky, early in October, 1823, in pursuance of a challenge from the Rev. William L. McCalla, to discuss with him the subject and action of Christian baptism.

The preliminaries being settled, the Rev. J. K. Burch, Presbyterian, being chosen by Mr. McCalla, and Elder Jeremiah Vardeman, Baptist, by myself; and these having chosen Judge Roper to preside with them, I opened the discussion, October 15, 1823, in the presence of a very large assembly of citizens and the clergy of all denominations in the country. I appeared as the defendant of the Baptist community against their assailing Mr. McCalla, who had been, for some time, smoke in their eyes and thorns in their side. The counties of Northern Kentucky echoed with his praises as a learned, shrewd, and able debater; one who had long practised various ways of assailing the distinctive tenets of the Baptist community, much to the mortification of that denomination and much to the glorification of his own society and the Methodists. This gave to the occasion a livelier interest, and greatly excited public attention.

I was to the whole community a stranger; a few only of the teachers and public men had read my discussion with Rev. John Walker, of the Secession church, in Ohio, and I had purposely withholden the "Christian Baptist" from the whole State of Kentucky, lest the first numbers of it should elicit any particular prejudice against my views. Indeed, I did not allow a single prospectus of it to reach the State of Kentucky, although urged to do so. I judged it most expedient to appear as a stranger, rather than as an acquaintance, that I might have, as much as possible, an impartial hearing. Indeed, in this case, it was pretty much as at the public debate in Ohio. I sought or acceded to the interview rather to introduce my views of Christianity in the general, than to defend a position which at that day was their whole denominational claims upon the people, and on which they heard so much and talked so much, that the whole "mode of baptism," with every main position, was among them "familiar as household words." The only point on that

occasion to them a novelty, and to me an interest, was the *design* of baptism; and a more rational method of reading, interpreting, and using the Bible. True, indeed, other matters of church polity, an evangelical ministry, and a more consistent mode of "*preaching and teaching Christ*," greatly pressed upon my attention, and was much more near to my heart than the difference between an infant and an adult, sprinkling or dipping a person.—Still, I seemed to enter into the denominational spirit and feeling with all the zeal of a real Baptist, the more so because once a Pedobaptist, and well acquainted, for the day, with the grounds and reasons of Presbyterial pedobaptism and church polity.

The congregation and the interest so much and so rapidly increased, that I became still more engaged in the discussion, possessing one decided advantage over my opponent—that, while he had his side of the question all in a *brief* before him, "cut and dry," I had nothing but my general knowledge of the subject and the inspiration of the occasion, excepting what pertained to proofs and authorities.

On the evening of the fourth day, having secured the special favor and attention of the Baptist ministry, and of the uncommitted public, while I had in one room, at the residence of my kind host, Major Davis, of Washington, all the principal Baptist preachers in the State, I thought it expedient to introduce myself more fully to their acquaintance. This I did in the following manner:—

On hearing them speak in such favorable terms of my defense of their tenets during these four days, I observed in nearly the following words: Brethren, I fear that, if you knew me better, you would esteem and love me less. For, let me tell you, in all candor, that I have almost as much against you Baptists as I have against the Presbyterians. They err in one thing, and you in another; and probably you are each nearly equidistant from original apostolic Christianity. I paused; and such a silence as ensued, accompanied with a piercing look from all sides of the room, I seldom before witnessed. Elder Vardeman at length broke silence, saying, "Well, sir, we want to know our errors or your heterodoxy. Do let us

hear it. Keep nothing back." I replied, I know not where to begin; nor am I in health and vigor, after the toils of the day, to undertake so heavy a task. But, said I, I am commencing a publication called the *Christian Baptist*, to be devoted to all such matters, a few copies of which are in my portmanteau, and, with your permission, I will read you a few specimens of my heterodoxy. They all said, "Let us hear—let us hear the worst error you have against us." I went up stairs and unwrapped the three first numbers (July, August, and September numbers) of the *Christian Baptist*, that ever saw the light in Kentucky. I had just ten copies of the three first numbers. I carried them into the parlor, and, sitting down, I read, as a sample, the first essay on the Clergy—so much of it as respected the "CALL TO THE MINISTRY," as then taught "in the kingdom of the Clergy," and especially amongst the Baptists. See first edition of the *Christian Baptist* for October, 1823, pp. 49-54. This was the first essay ever read from that work in Kentucky. After a sigh and a long silence, Elder Vardeman said, "Is that your worst error—your chief heterodoxy? I don't care so much about that, as you admit that we may have a providential call, without a voice from heaven, or a special visit from some angel or spirit. If you have any thing worse, for my part I wish to hear it." The cry was, "Let us hear something more." On turning to and fro, I next read an article on Modern Missionaries. This, with the "Capital Mistake of Modern Missionaries," finished my readings for the evening.

On closing this essay, "Well," said Elder Vardeman, "I am not so great a missionary man as to fall out with you on that subject. I must hear more before I condemn or approve." I then distributed my ten copies amongst the ten most distinguished and advanced Elders in the room—requesting them to read those numbers during the recess of the debate, and to communicate freely to me their objections. We separated. So the matter ended at that time.

The debate progressed and terminated with so much of the approbation of the whole denomination, that, at its close, I was requested to furnish the Elders present with a liberal supply of the Proposals for publication of the *Christian Baptist*, and with the most pressing invitation to make an immediate tour through the State. Domestic duties and engagements would not permit me to yield to their importunities; and I compounded with them then to visit Lexington, and to speak at May's Lick, Bryant's Station, the vicinity of Elder Vardeman's residence, and Lexington; and, if possible,

the next autumn to visit a considerable portion of the State. I redeemed these pledges; and, so few and futile were the objections to the *Christian Baptist*, that Kentucky alone furnished, in less than a year, one thousand subscribers, and at least five times that many readers.

The debate also with M'Calla, soon as it appeared from the press, notwithstanding its unqualified development of Christian baptism, was immediately scattered over the State in thousands; and so Kentucky was, in a few months, every where sown with the seeds of a great evangelical and moral reformation.

Another circumstance or event favorable to the cause, was the peculiar facilities of access to the ears of the whole community, which we enjoyed in 1824 on our second visit. All the Baptist pulpits in the State and all the prominent leaders of the people gave us a frank and full hearing. The whole Baptist ministry in the State, (and it was, for number, worldly respectability, and influence, the most powerful and popular in the State. I was in those days frequently informed that Jeremiah Vardeman and Jacob Creath, sr., could elect the Governor of the State at any time they would deem it an object worthy of their attention;) Dr. Fishback, Dr. Noel, the Warders, the Wallers, the Creaths, Elders Vaughn, Payne, and Bullock, for more than twelve years Moderators of the Elkhorn Association, and I know not how many others, of great popularity, even up to the author of the history of Ten Churches, for a time gave us a full hearing, and secured the attention of the communities in which they moved.

Some of the least of these, however, demurred occasionally at my strictures upon the Clergy, and the Kingdom of the Clergy, and the support of the Clergy; and a still small voice occasionally muttered in our ears that the Baptists, never too liberal to their preachers, were becoming still more conscientious in dispensing of their abundance to the ministry. Without any demur of conscience, they could vest in houses, lands, and tenements, even in Negroes, horses, asses, and mules, by hundreds and by thousands, while, with great scrupulosity of conscience, they feared to vest in the ministry of heaven by units and by tens. This, on my third visit to Kentucky, was, in several regions, alleged as an omen of some heterodoxy in our views.

DCHS will have a booth and exhibit at the International Convention Assembly, Miami, Fla., October 25-31. Do not fail to see us and get acquainted.

OUR FUTURE ADDRESS: 1804 GRAND

(Continued from page 121)

F. Reed and Miss Eva Jean Wrather, chairman and secretary, respectively, of the Nashville Planning Committee, which arranged for the organization to be moved to Nashville. Mr. Reed is president of the Tennessee Book Company, and Miss Wrather is a free-lance writer and church historian.

Society officials have released details on negotiations by which the agency secured a site for its permanent location.



1804 Grand Avenue. This building will house Society offices until the permanent structure can be erected. Probable date of occupancy: summer of 1955.

Since moving to Nashville, the Historical Society has investigated several possible sites for a permanent building, in keeping with the DCHS obligation to the Nashville Committee which made possible establishment of the Society as a full-time service agency of the Disciples of Christ. The DCHS Executive Committee, governing body for the Society between annual Board meetings, authorized the staff to locate several potential sites in the University Center Area, where the Society might be conveniently located and a building program launched.

With less than two and one-half years of rent-free housing remaining of the original five-year agreement with the Joint University Library, Society leaders felt that a site should be chosen during 1954 in order to give adequate time for a building program.

On July 20th and 22nd, options were taken on property immediately available on Grand Avenue. At its July 29th meeting, the Executive Committee voted to exercise these options, provided an option could be secured from Scarritt College to purchase adjoining lots. This agreement was signed August 10th, and gives the Society the privilege to purchase within one year the

properties at 1800 Grand Avenue and 915 18th Avenue, South, at an appraisal price of \$16,500.00. On August 16th, the property at 1802 Grand Avenue was purchased by the Society for \$8,500.00 from Dan and Mabel Leech of Nashville; and the property at 1804 Grand Avenue was bought from Lawrence V. McKinney, Jr., of Nashville, for \$7,500.00.

Homer Brooks Company, Nashville real estate brokers, acted as agents for the Society in acquiring the Grand Avenue lots. The contracts were signed in the Trust Department of the First American National Bank of Nashville, which is holding a mortgage on the properties in the name of the Historical Society. Mr. C. H. Wetterau, vice-president of the First American National Bank and an elder at Vine Street Christian Church, Nashville, acted as advisor to the Society in completing financial arrangements.

Additional money needed to secure the real estate was borrowed from the Tennessee Christian Missionary Society, George D. West, executive secretary. A note for \$5,000.00 for one year was given to the TCMS by the Historical Society.

The Historical Society now has possession of the 1802 Grand Avenue residence and will gain possession of the house at 1804 Grand Avenue in October. Hart, Freeland and Roberts, Nashville architects, are preparing plans for a library stack-unit structure to be built on the lot at 1804 Grand Avenue. (These plans should be ready for publication in the October issue of THE



Forrest F. Reed, vice-chairman of DCHS Executive Committee, signs papers concluding purchase of the property. Looking on are: Claude E. Spencer, curator; Miss Eva Jean Wrather, treasurer; and C. H. Wetterau, vice-president, First American National Bank.



1802 Grand Avenue. This house will be rented until the space it occupies will be needed for the permanent building.

HARBINGER.) Temporary plans call for the 1804 Grand residence to be used as an office building while further plans are developed for a permanent building, of which the library structure will be the first unit.

A campaign for building funds for the Historical Society in the amount of \$40,000.00 was approved in February, 1954, by the brotherhood Commission on Budgets and Promotional Relationships. Organizational plans for this DCHS "Building Campaign" will be announced in the October issue of THE HARBINGER.

FROM EARLIER DAYS

Under this heading we will occasionally reprint interesting and unusual items from brotherhood periodicals over the past hundred and twenty-five years.

Acoustical Engineering

D. T. Wright, editor of the *Christian Pioneer*, July 30, 1868, gave this bit of information for those planning churches: "Height of ceiling.—Bro. [Benjamin] Franklin gives 20 feet as a proper height for a ceiling in a meeting house 40 x 60 feet, however he thinks the lay of the ground and the surrounding trees have something to do with the sound, as all meeting houses of the same dimension do not sound alike."

Freedoms in 1859

The Millennial Harbinger, August 1859, quoted Alexander Campbell as saying to the graduating class of Bethany College in a baccalaureate address:

"Self-government is, therefore, the greatest victory that man can achieve. But without supernatural, that is without Divine aid, no man ever did gain an absolute ascendancy over himself. . . .

"Young gentlemen, you were born under the star of Jacob, under the bright and the

morning star of a glorious day of grace. You have a splendid destiny opened to your vision. Not a political destiny only, in a new world, guaranteeing to you all the temporal and material wants of man—life, liberty, and the free and unembarrassed pursuit of happiness, in all its forms, material, intellectual, moral and religious. You have, too, chartered rights in a Divine institution, commensurate with the universe and lasting as the ages of eternity."

Debater's Wit

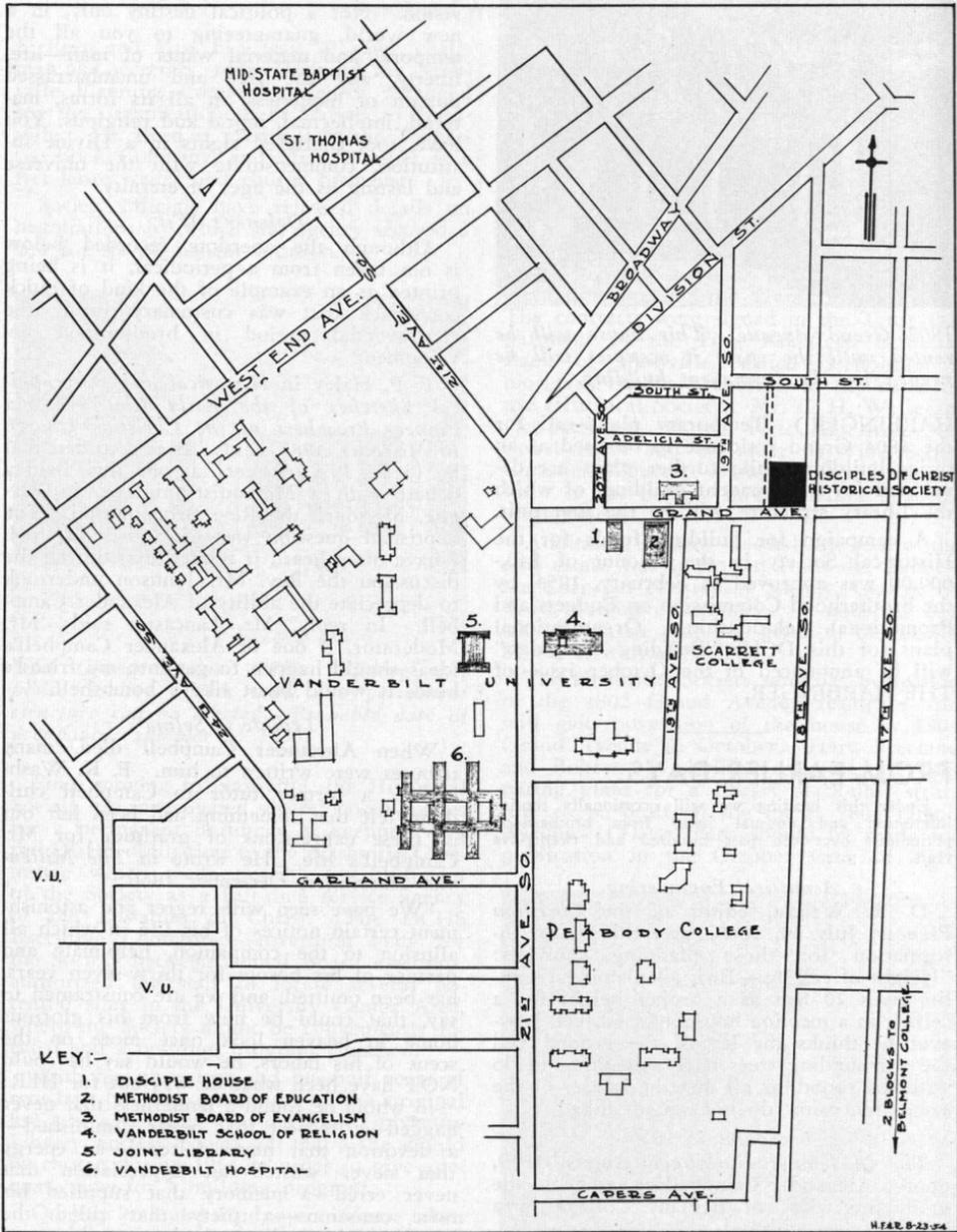
Although the anecdote recorded below is not taken from a periodical, it is being printed as an example of the kind of quick come-back that was customary during the controversial period in brotherhood development.

T. P. Haley in *Historical and Biographical Sketches of the Early Churches and Pioneer Preachers of the Christian Church in Missouri*, 1888, said: "It is recorded that he [Jerry P. Lancaster] at one time held a debate with a Methodist minister, in Fayette, Missouri, the Rev. Ben Johnson. The baptismal question was of course disputed. I have often heard it related that during the discussion the Rev. Mr. Johnson undertook to depreciate the ability of Alexander Campbell. In reply, Mr. Lancaster said: 'Mr. Moderator, if one of Alexander Campbell's ideas should happen to get into my friend's head, it would burst like a bombshell.'"

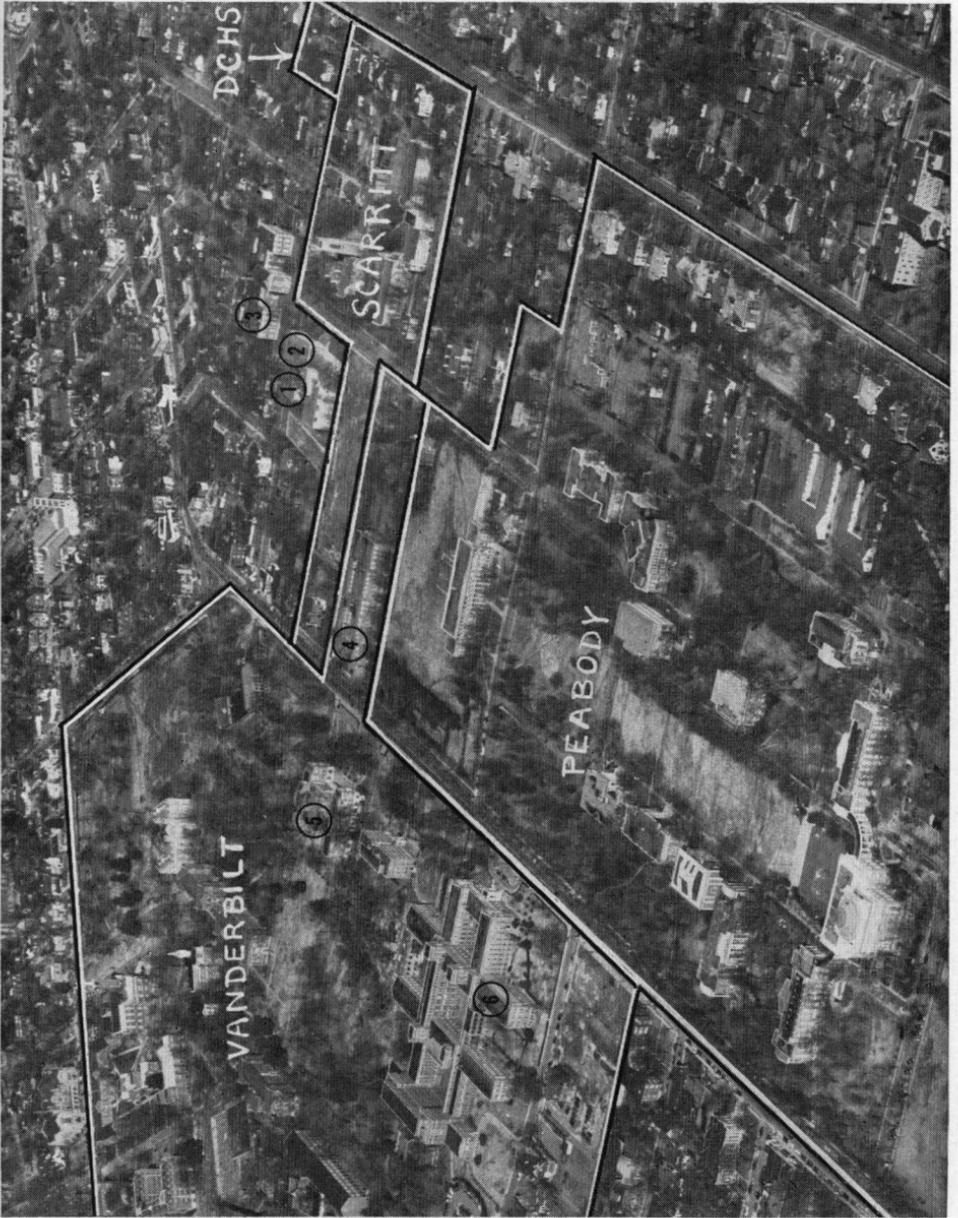
Tribute to Selina

When Alexander Campbell died, many tributes were written to him. E. K. Washington, a former tutor to Campbell children, felt that something had been left out of these expressions of gratitude for Mr. Campbell's life. He wrote in *The Millennial Harbinger*, December 1866:

"We have seen with regret and astonishment certain notices of his life in which all allusion to the companion, help-mate and partner of his bosom for thirty-seven years, has been omitted, and we are constrained to say, that could he now from his glorious home in heaven look once more on the scene of his labors, he would say he could NOT have been what he was but for HER;—in whom he found a tenderness that never flagged—a respect that never diminished—a devotion that never faltered—an energy that never wasted—an appreciation that never erred—a memory that supplied his own omissions—a piety that ruled the household according to her teachings—a hand to guide the tottering steps of his age—a heart to enshrine him as the one thought of life—that made the home pleasant, and the fire side congenial, and which even now, when lingering near his last resting place, his grave, seems to hear him say, 'Not here, not here, but with God the Father.'"



Map showing University Center. Vanderbilt University, Peabody College for Teachers, and Scarritt College for Christian Workers comprise the Center. Adjoining are the Disciples Divinity House of the Vanderbilt Disciples Foundation, the Methodist Board of Education, and the Methodist Board of Evangelism. The new DCHS property is shown on the map in relation to these other institutions.



Air view of the University Center. Note DCHS plot at upper right.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

Gifts and Exchanges

From July 21 to August 13, 60 receipts for materials were issued to:

Morris L. Bailey, Woodbine, Iowa.
Barney's Prairie Christian Church, Ill.
William L. Blessing, Denver, Colo.
Harry T. Bridwell, Buffalo, N. Y.
Eugene C. Brink, Alexandria, La.
Mrs. Charles Bruer, Jackson, Tenn.
Walter H. Coburn, Boone Grove, Ind.
Homer M. Cole, Allendale, Ill.
College of the Bible, Bosworth Memorial Library, Lexington, Ky.

George F. Cuthrell, Dunn, N. C.
Emory H. English, Des Moines, Iowa.
First Christian Church, Lakeland, Fla.
First Christian Church, Marietta, Ga.
First Christian Church, Hobart, Ind.
First Christian Church, Amarillo, Texas.
First Christian Church, Janesville, Wis.
James M. Flanagan, St. Louis, Mo.
Bennie Lee Fudge, Athens, Ala.
Glenn Grimm, Ashtabula, Ohio.
Walter H. Griswold, Honolulu, T. H.
Lyle Harvey, Indianapolis, Ind.
Chester P. Hensley, Hamilton, Ill.
Alden Lee Hill, Los Angeles, Calif.
Basil F. Holt, Johannesburg, S. Africa.
John Allen Hudson, Rosemead, Calif.
Iowa Society of Christian Churches, Des Moines, Iowa.

Joint University Libraries, Religion Section, Nashville, Tenn.

Bruce L. Jones, Concord, Calif.
Miss Jeanette Moore King, Fort Lauderdale, Fla.

Glenn B. Lacey, Indianapolis, Ind.
Miss Pearl Mahaffey, Bethany, W. Va.

Joe L. Mauck, St. Joseph, Mo.
J. E. Moyer, Allendale, Ill.
Robert G. Nelson, Cross Roads P. O., Jamaica, B.W.I.

Orval D. Peterson, Yakima, Wash.
George L. Pierson, Clarksville, Ind.
Robert Platt, Boston, Ky.
Paul B. Rains, St. Louis, Mo.
Forrest F. Reed, Nashville, Tenn.
D. E. Richmond, Maplewood, Mo.
Mrs. C. A. Rule, Highland, Calif.
W. E. Schultz, Bloomington, Ill.
Craig W. Schwartz, North Tonawanda, N. Y.

Mrs. H. V. Shank, Fort Worth, Texas.
Henry K. Shaw, Elyria, Ohio.
H. M. Sippel, Lawrence, Kans.
Claude E. Spencer, Nashville, Tenn.
Mrs. F. M. Thigpen, Montgomery, Ala.
J. H. Tilsley, Denver, Colo.

United Christian Missionary Society, Indianapolis, Ind.

John C. Updegraff, New Albany, Ind.
Charles C. Ware, Wilson, N. C.
W. W. Wilson, Richmond, Va.
Woodlawn Christian Church, Lake City, Iowa.

What's Cookin'!

Wherever women get together, one of the subjects of conversation is likely to be about food and cooking. It is entirely natural that women's groups among our churches for many years have been compiling and publishing books containing their favorite recipes.

Since these books are bona fide publications of local congregations, they have a place in our library. Although we have only a few such books, we do know that many have been printed.

The oldest one we have is *The Iowa City Cook Book: A Collection of Well Tested Recipes, Contributed by the Ladies of Iowa City and Vicinity*. This was published by the ladies of the Christian Church in 1898 and contains 257 pages with cloth binding.

About 1900 the Ladies' Aid Society of the First Christian Church, Lincoln, Nebr., compiled the *Eureka Cook Book* with 76 pages and paper covers.

The *Bermuda Cook Book* is the cover title of *Choice Recipes* compiled by the Ladies' Aid Society of the Church of Christ, Laredo, Texas, 1907. There are 95 pages in this paper-bound volume.

The Sunny South Cook Book, compiled by the Woman's Missionary Society of the First Christian Church, Henderson, Tenn., is undated, but probably was published during the 1930's. According to the title page, the book of 120 pages includes "recipes by old Negro Mammies, the famous Southern dishes served before the Civil War." Useful advice is given in a preface "Having to do with husbands."

Another undated, but recent book is the *Cook Book*, compiled by the ladies of the Stanhope, Iowa, Christian Church. The 134 pages are spiral bound.

The *Cook Book*, compiled by the Women's Christian Church Council, Fandon, Ill., in 1950, is different from other books in our collection because it contains the photographs of the contributors of the recipes. There are 88 spiral-bound pages.

The newest one is *Personal Recipes* issued in 1954 by the CWF of the First Christian Church of Jackson, Tenn., a spiral-bound book of more than 50 pages.

Copies of additional cook books as published by any of our church groups are wanted. Prompt acknowledgement with proper thanks will be made on their receipt.

Back Numbers

The following back number periodicals have been received during recent months:

Bethany Church School Guide, St. Louis, Mo., November, 1937; January-March and June-September, 1938; January, 1940; July, 1944; March, July, and December, 1945; January-May, 1946. These came in response to our request in the July HARBINGER AND DISCIPLIANA. Only two numbers are needed to complete our file: March and December, 1937.

The Christian, St. Louis, Mo., ed. J. H. Garrison. Vol. 18, No. 3, January 20, 1881.

The Christian Magazine, Nashville, Tenn., ed. J. B. Ferguson. March, July, October, and December, 1851.

Christian Messenger, published monthly in the interest of the churches of California, San Francisco, Calif., October, 1924; October, 1925; September, 1926; September, 1928; September-October, 1935; and October, 1938.

College of the Bible Quarterly Bulletin, Lexington, Ky. Vols. 1-14, 1910-1925, 29 numbers.

The Disciple, Cincinnati, Ohio, Vols. 3 and 4, 1886.

The Drake Alumnus, Des Moines, Iowa, May, 1928.

The Drake University Record, Des Moines, Iowa, May, 1914.

The Light, Lynchburg College, Lynchburg, Va., March, August, September, and October, 1906; April, August, September, and December, 1907; May, June, September, and December, 1908; January, April, June, September, and December, 1909; February, June, and August, 1910.

The Gospel Advocate, Nashville, Tenn., April-November, 1859; January, 1860; and October 26, 1871.

The Gospel Digest, Athens, Ala., January-December, 1953; and January-May, 1954.

The Heretic Detector, Middleburg, Ohio; ed. by Arthur Criehtfield and J. B. Ferguson. Vol. 5, 1841.

Highlights, Board of Trustees meeting, United Christian Missionary Society, Indianapolis, Ind., January, 1949-June, 1954 (30 nos., all issued to date).

Illinois Christian News, Bloomington, Ill., a publication of the Illinois Christian Missionary Convention, ed. by J. Fred Jones and

B. C. Deweese. Vol. 1-9, No. 5, October, 1901-January, 1910.

The Louisiana Christian, Jennings, La., October, 1911; April, 1912; and June, 1913.

Missionary Tidings, Christian Woman's Board of Missions, Indianapolis, Ind., April, May, and July, 1905; January and February, 1910.

MSS, Butler University, Indianapolis, Ind., November, 1941.

The Neotrophan Magazine, Bethany College, Bethany, W. Va., Vol. 1, Nos. 2 and 3, January and February, 1859; and Vol. 2, No. 1, October, 1859.

Pacific Christian, San Francisco, Calif., October 28, 1909; and August 31, 1910.

South African Christian, official publication of the South African Union of Churches of Christ, Capetown, ed. by Carroll C. Roberts. Vols. 1-2, No. 7, October, 1927-July, 1929 (all issued).

Tokyo Christian, Tokyo, Japan, ed. by W. D. Cunningham, February, 1909.

The Transylvanian, a quarterly, Kentucky University, Lexington, Ky. Vol. 2, Nos. 3 and 6, December, 1892, and March, 1893; Vol. 3, No. 4, April, 1894; Vol. 4, No. 4, April, 1895; Vol. 5, No. 3, December, 1895.

La Via de Paz, Monterrey, Mexico, Vol. 32, 1943.

Americana

Last month the need of the Society library for county histories was emphasized, and a list of holdings was given. Another need in the field of American history is outlined this month. The publications of state and regional historical societies are wanted.

Recently the library received the following, nearly all the gift of Mr. Forrest F. Reed of Nashville:

American Heritage, Summer, 1954 (previous holdings, September, 1949-Winter, 1951).

Annals of Iowa, July, 1954.

Arkansas Historical Quarterly, Summer, 1954.

Chronicles of Oklaboma, Autumn, 1953, Winter, 1953-1954, Spring, 1954.

Georgia Review, Spring, 1954.

Indiana Magazine of History, September and December, 1952.

Journal of Mississippi History, October, 1952, July, 1953, and April, 1954.

Journal of Southern History, August, 1953, February and May, 1954.

Michigan History, March, 1954.

Missouri Historical Review, April, 1952-July, 1954.

Tennessee Historical Quarterly, September, December, 1953, March and June, 1954. (Previous holdings, December, 1945, March, December, 1946, September, December, 1947,

complete 1948-51, March and June, 1952.)
Virginia Cavalcade, Spring, Winter, 1953,
 Spring, 1954.

The Society has Volumes 1-8 and 10-18
 (1887-1900; 1902-1909) of the *Ohio Archaeo-
 logical and Historical Society Publications*.

The Christian Century

The present *Christian Century* is an interdenominational periodical, but has a Disciple background. It was begun as *The Christian Oracle* in Des Moines, Iowa, in 1884 by D. R. Lucas. F. M. Kirkham moved it to Chicago where the name was changed in 1900 to *The Christian Century* (the twentieth century was to be a Christian century). For several years it was published by the Disciples Publication Society with C. C. Morrison as editor. About 1920 Dr. Morrison made it interdenominational.

We need a complete file, from 1884 to date. Our present holdings consist of the following:

1884-1890: have none.
 1891-1892: complete
 1893: lack 49 issues
 1894-1896: complete
 1897: lack 14 issues
 1898: lack 4 issues
 1899: lack 2 issues
 1900: lack 50 issues
 1901: lack 35 issues
 1902: have none
 1903: lack 50 issues
 1904: lack 14 issues
 1905: lack 46 issues
 1906-1908: have none
 1909: lack 49 issues
 1910: lack 50 issues
 1911: have none
 1912: lack 17 issues
 1913: lack 22 issues
 1914: lack 2 issues
 1915: lack 3 issues
 1916: lack 12 issues
 1917: lack 43 issues
 1918: lack 7 issues
 1919: lack 3 issues
 1920: lack 13 issues
 1921: lack 3 issues
 1922: lack 40 issues
 1923: lack 15 issues
 1924: lack 20 issues
 1925: complete
 1926: lack 16 issues
 1927: lack 26 issues
 1928: lack 34 issues
 1929: lack 12 issues
 1930: lack 10 issues
 1931: lack 2 issues (September 9 and August 8)
 1932: lack 21 issues

1933-1934: complete
 1935: lack 9 issues
 1936-1945: complete
 1946: lack January 16
 1947: lack April 16, September 3, December 3 and 24
 1948: lack February 25, March 17 and 24
 1949: complete
 1950: lack September 20 and November 29
 1951: lack June 6 and October 17
 1952: lack May 14
 1953: lack August 12, October 28, and November 4
 1954: have none

Millennial Harbingers with Original Covers

There is not a complete file of the *Millennial Harbinger* with original covers in existence today. According to customary practice, the covers were removed when volumes were bound. Since the covers contained special notices, news items, lists of subscribers, and pertinent advertising, they should have been preserved in the bound volumes.

Several years ago the Society started to build a file with covers. From 1830 to 1870 there were 492 monthly numbers issued, not including the "extras." The following years have been completed: 1834, 1941-1849, 1852-1861, and 1865. Lacking are only 90 numbers:

1830: 1-7, 9, 11, and 12
 1831: 1, 3-4, and 6-12
 1832: 1-3
 1833: 1, 5-6, 8-9, and 11
 1835: 1, 3, 7, and 9-11
 1836: 1, 3-4, 10, and 12
 1837: 1-2, and 4-7
 1838: 1, 5, and 12
 1839: 1, 5-7, and 10
 1840: 2
 1850: 1
 1851: 6
 1862: 1, 8, and 12
 1863: 1-12
 1864: 1, 7, and 11
 1866: 7-8, 10, and 12
 1867: 3, 9, and 10
 1868: 2-3, and 9
 1869: 2
 1870: 7-9, and 11-12

Have you ordered "Barton Warren Stone: Early American Advocate of Christian Unity"? October 1 is the deadline for \$3.00, cash with order, pre-publication price to society members.

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
- Periodicals of the Disciples of Christ and Related Religious Groups*, 1943. \$1.00.
- An Author Catalog of Disciples of Christ and Related Religious Groups*, 1946. \$7.50 (\$6.00 to members).
- What Is Disciple Historical Material?* by Dwight E. Stevenson, 1948. (Out of print)
- The Jerusalem Mission*, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
 - No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
 - No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.
- | | | Prices | | | Prices |
|--------------------------|-----------------------|--------|----------------------|-------|---------|
| Single copies, post paid | ..... | \$ .25 | 25 copies, post paid | ..... | \$ 4.50 |
| 10 copies, post paid | ..... | 2.00 | 50 copies, post paid | ..... | 8.00 |
| | 100 copies, post paid | | | 15.00 | |
-
- No. 4—*An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, by Rice Haggard. 32 pages.
- | | | Prices | | | Prices |
|--------------------------|-----------------------|--------|----------------------|-------|---------|
| Single copies, post paid | ..... | \$ .35 | 25 copies, post paid | ..... | \$ 7.50 |
| 10 copies, post paid | ..... | 3.00 | 50 copies, post paid | ..... | 13.00 |
| | 100 copies, post paid | | | 25.00 | |

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society.*
- No. 2—*The Research Student and the Disciples of Christ Historical Society.*
- No. 3—*Educational Institutions and the Disciples of Christ Historical Society.*

ANNOUNCING:

Barton Warren Stone: Early American Advocate of Christian Unity

by
William G. West

A book of approximately 290 pages

Publication date, October 25, 1954 Price \$4.00
 To our members we are making a special pre-publication price of \$3.00 for cash with order. This offer expires October 1, 1954. Please use coupon below.

The Disciples of Christ Historical Society

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ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board

Forrest F. Reed, Vice-Chairman

Howard E. Short, Secretary

Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator

James E. McKinney, Executive Director

Miss Christine Buder, Secretarial Assistant

THE HARBINGER

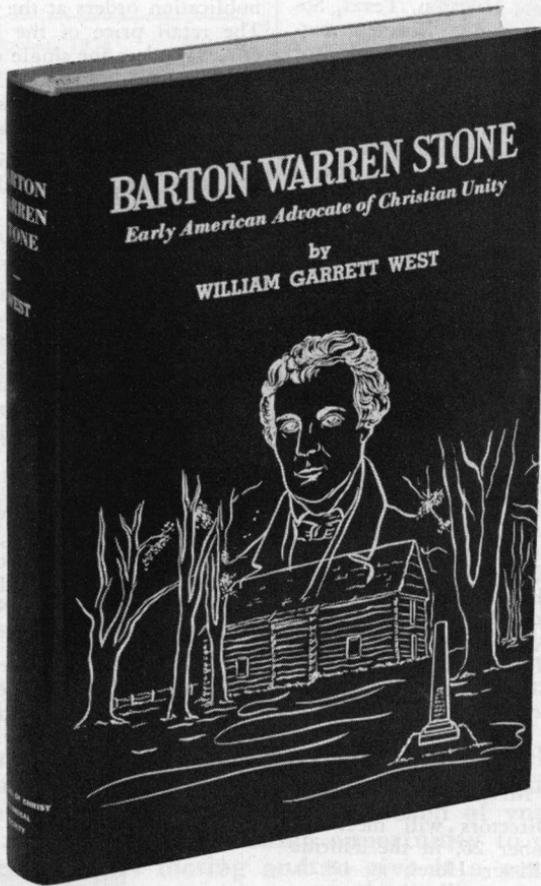
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VOL 14

October, 1954

NO. 10



THE DISCIPLE BOOK OF THE MONTH FOR OCTOBER

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ON TO MIAMI

DCHS Annual Meeting October 26

Society members will have opportunity to have their say in DCHS affairs at the annual meeting Tuesday, October 26, at 4:30 p.m. The place will be the Balcony Assembly Room at the Dinner Key Auditorium in Miami, Florida, where the 1954 International Convention Assembly will be held.

Dr. W. E. Garrison, Houston, Texas, Society president, will preside. Business matters for consideration will be the election of a new president and members of the Board of Directors. Seventeen will be named for a three-year term in place of the usual ten, if a proposed amendment to the constitution is approved at a meeting of the Board earlier in the afternoon. Seven additional members will be elected for a two-year term; and seven for one year, if the amendment is passed to increase the Board from thirty to fifty-one members.

A nominating committee composed of G. Curtis Jones, Frank Drowota and Charles E. Crouch, all of Nashville, was recently appointed to report at the annual meeting.

A discussion of policies and plans of the Society will be led by William G. West, Chattanooga, Tenn., chairman of the Board, with curator Claude E. Spencer and executive director James E. McKinney assisting. Reports will be made about the stewardship of materials and services by the Society. The proposed building program will be discussed, and the campaign for building funds will be stressed.

"It is vital that every member of the Society attending the Convention be present," said Dr. West at a recent meeting of the Executive Committee. "The future of the Society depends on the active support of all its members."

Board Meetings

The Board of Directors will meet for lunch Tuesday, October 26, in the Florida Room of the McAllister Hotel, at 12:20. Dr. West, the chairman, will preside.

Matters of business will be routine reports, proposed constitutional amendments, and the building program project. The meeting will adjourn in time for the annual meeting at 4:30.

A second meeting of the Board will be necessary sometime later in the week when officers of the Board, including the Executive Committee, will be chosen. The tentative budget for 1955 will be approved then.

(Continued on page 145)

STONE BOOK OUT

Release Date Advanced to October 2

Barton Warren Stone: Early American Advocate of Christian Unity by William G. West was released October 2 by the Society. The publication day was advanced from the formerly announced October 25 date.

Copies were mailed in late September to the many Society members who placed pre-publication orders at the special \$3.00 price. The retail price of the book is \$4.00, and current orders for single copies will be filled at that price. The usual discounts will be given for quantity orders placed by organizations, churches, and dealers.

The book contains 261 pages, including prefatory material. The introduction is by Dean Emeritus Luther A. Weigle of the Yale Divinity School. There is a seven-page index, and eleven pages of bibliography.

There has not been a more attractive book published in the field of Disciple history and biography than this one. The type used in printing the 60 pound Warren Olde style paper stock is 11 point Granjon, leaded 2 points. This makes a most readable page.

The russet covered book with its dark green jacket printed in white was produced at the Kingsport Press, Kingsport, Tenn. Publication was made possible by Mr. Forrest F. Reed of Nashville, as announced in THE HARBINGER AND DISCIPLIANA in March this year.

Plans are being made for Dr. West to autograph copies of the book at the Society booth during the coming International Convention Assembly in Miami. A featured review by a well known Disciple leader is expected to be in the November number of this periodical.



THE HARBINGER AND DISCIPLIANA,

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Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

October, 1954

No. 10



Now Is the Time to Come to the Aid of Our Historical Society

The Disciples of Christ Historical Society now stands at a critical point in its own history. Striking progress has been made since its inception as a microscopic seed placed in the ground May 7, 1941, in St. Louis, Missouri. In April, 1952, it was strong enough to be transplanted to Nashville, Tennessee. Quickly it is outgrowing its present temporary site in the Joint University Library.

On August 15 of this year lots were purchased at 1802-1804 Grand Avenue on which to build our permanent headquarters. This is it! There is no turning back. We must keep the Historical Society strong enough to transplant to this new location and at the same time we must build the first unit on the new site.

We can do both things. But not without the immediate aid of every member. This is a "Brotherhood" project. And all of our members and churches across the nation must aid us in giving permanent support to our necessary operating expenses and in giving and securing gifts for the construction of our first unit in which to house our invaluable historical collection.

Our support has grown. But we need more churches to include us in their annual budgets, and we will need sizeable gifts to finance our initial construction. We are calling upon each of you to come to our aid. We now have an unprecedented opportunity to put the Historical Society on a permanent footing and to give it a permanent archives. Our precious historical treasures must be preserved in a building all of us must help to build.

This is my urgent appeal to all of our churches and members to undergird our Disciples of Christ Historical Society at this critical time, when it has these thrilling opportunities for growth ahead. Won't you share in giving your Historical Society the new support it must have? We dare not fail! We must succeed in our new venture!

William G. West
Chairman of the Board

JIM'S JOURNEYS . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Sunday, August 29—Guesting at Fifth Sunday Convention, Christian County, Kentucky, with "dinner-on-the-grounds" at Rich Christian Church, near HOPKINSVILLE. P.M. beginning of Mid-South Advanced Conference, BETHANY HILLS (near NASHVILLE); college age-groups from Tennessee, Kentucky, Alabama, Mississippi.

Week of August 30—Course on religious minority groups, canasta with Forrest King, Maurice Grove, Alex Mooty, moderating discussion on religious beliefs, vespers by Frank Drowota, silly costumes, temperatures down to 48°—several very pleasant days.

Sunday, September 5—Dozier Christian Church, near SPRINGFIELD, TENN., for guest-supply preaching; followed by Labor Day visit with the Hadden tribe, CLARKSVILLE, TENN. (W. J. Hadden, Jr. & family, First Christian Church)

Tuesday, Wednesday, September 7 and 8—INDIANAPOLIS for meeting Public Relations Committee, International Convention. Giant step taken by brotherhood with recommendation of Ralph Neill (can I say this yet?) to head new department of Public Relations. Congrats to Ralph (experienced newsmen of Salem, Oregon) and thanks for privilege of serving with Amos Melton, Harlie Smith, Ed Moseley, Doyle Zaring, Jim Stuart, Lowell Bryant, Bob Lewis, Gaines Cook, on committee launching vital Disciple project.

Thursday, September 9—NASHVILLE. . . ?

Friday, September 10—BETHANY HILLS planning session for 1955 Tennessee Convention.

Saturday, Sunday, September 11, 12—ROCHESTER, KENTUCKY, for preaching visit to historic Disciple church. Accepting hospitality of the James Hayes', others,

in quiet Kentucky town on famous Green River.

Week of September 13—Plumbing mishaps to contrary, we finally get minor repairs made on DCHS house, 1802 Grand. New tenant: Jim Carty & family. He's religious editor, *The Nashville Tennessean*.

Sunday, September 19 thru Wednesday, September 22—Off to Illinois for convention in Quad Cities area. ROCK ISLAND's Memorial Christian Church (host, Kenneth Hooe) greets over 1,000 Illinois Disciples for sessions highlighted by excellent addresses. Disciple personalities Mrs. Jim Wyker, Spencer Austin, Richard Lentz, F. E. Davison, Mrs. Homer Gamboe (did I leave out anybody?) give cosmopolitan flavor to mid-west conclave. Thanks to Mrs. Wyker for plugs for Bill West's new Barton Stone book. Orders coming in. Let's have your order soon! !

Closing thought (especially to preachers): Most of you who read this are *not members* of the Disciples of Christ Historical Society. *Some of you have not paid your current dues for 1954.* Some of you receive THE HARBINGER on an exchange basis. *May I sincerely urge you to send in a \$2.00 annual membership in order that DCHS may continue to serve the brotherhood with an expanded program.* We need your support, and the brotherhood needs the Historical Society. If you enjoy this little paper and want to continue to receive it, as well as to have the services of DCHS continue, mail us your check today.

Jim McKinney.

You Are Cordially Invited

to Visit the
Exhibit Booth
of the Society
at Maimi

October 25-31

SPENCER'S OBSERVATIONS

Vacations: We took the first two weeks in September for a vacation. That is, we did not go to the library for two weeks. We just stayed home with reading, sleeping, and a little cabinet work and painting to keep us busy. Some picture shows gave added relaxation. We didn't even think about DCHS—not much!

But vacations end,—and nearly always there is work piled up: HARBINGER copy to edit and write, plans to be made for Society meetings at Miami, Executive Committee meetings to attend, the Stone book arrives (copies must be sent to reviewers), and so on. Yes, vacation is definitely over!

THE HARBINGER: Alexander Campbell's own story of the beginnings of the reformation is completed in this issue. We have received several letters commendatory of our reprinting these six articles from *The Millennial Harbinger*.

Since this series has been popular, we are considering other articles of a similar nature to be published in future issues. Any suggestions from our readers as to what to use next will be welcomed.

Also feature stories, 750-1000 words, concerning unusual events or personalities are solicited from our members. The history of little-known organizations would make fine features.

Women: A few days ago we had an inquiry about whether the Disciples had any women as pastors of churches. We could answer immediately that women could be regular ministers of our cooperative churches. We could name several either preaching regularly or retired. These included Miss Ada Forster, Mrs. Bertha Mason Fuller, Miss Harriet-Louise H. Patterson, Miss Edna M. Fellows, Miss Ruth Nicklin, Miss Norma C. Brown, and Mrs. Mina Hargis.

We had no idea as to their number at present. Two books, *Women in the Church;*

A Symposium on the Service and Status of Women Among Disciples of Christ, and *Church Women in the Scheme of Things,* failed to give the information. We did find in *Women In American Church Life* by Inez M. Cavert, that in 1947 there were 39 women pastors among the Disciples.

Of course, a careful study of the *Year Books* and the periodical files would reveal much information about women preachers and pastors. It seems to us that here is a subject worthy of graduate study which,

The Curator, Claude E. Spencer, reports each month his observations concerning the work of the Society. Topics for consideration will include services rendered, publications issued, visitors to the library, materials received, DCHS finances, the work of the staff, technical processes, and other items that may be of interest to our readers.



if interestingly and accurately written, would make a worth while book.

We know of one small booklet about a woman preacher. Earl T. Sechler published his *Sadie McCoy Crank (1863-1948), Pioneer Woman Preacher in the Christian Church (Disciples)* in 1950.

Just as a matter of curiosity, we checked our library to see what books and pamphlets Disciples had written about women and the church. Not including a considerable amount published by the CWBM, we located these titles: *Some Essays on Marriage and Divorce; and the Equality of Men and Women Considered, and the Excellency and Nobleness of Women Shown,* 1845, by Jacob Creath, Jr.; *Female Education,* 1852, by E. C. Davis; *The Bible and Woman,* 1902, by M. P. Hayden; *Woman in the Home, the State and the Church,* 1896, by W. H. Middleton; and *Woman's Work in the Church,* 1870, by W. T. Moore.

We know of another pamphlet that we would like to have: *Woman's Work in the Church of Christ,* by Abigail M. Mathes, published by the Central Book Concern, Oskaloosa, Ia., in 1878.

Building Plans: At an Executive Committee meeting September 17 our architects were authorized to develop tentative plans proposed by them for the first unit of our permanent building. When these plans reach the final stage, they will be outlined and pictured in THE HARBINGER.

We have the privilege of staying in our present quarters for two years and an half. However, much larger space than we now have is an immediate need. We are crowded nearly to the limit now. More shelving, more work space, more office room, will be imperative in less than a year.

Our only solution is the quick development of the property recently purchased at 1802-1804 Grand Avenue. And that development will depend upon the success of our campaign for building funds that will soon be under way.

ANECDOTES, INCIDENTS AND FACTS

Connected with the origin and progress of the current reformation

by Alexander Campbell

The following is printed from *The Millennial Harbinger*, January 1849, pages 46-49. It is the last of a series of six articles written by Mr. Campbell dealing with the religious reformation advocated by him and his father. Parts 1-5 appeared in our May-September issues.

No remarkable incident or event occurred from the notices and allusions in our last reference to the progress of the cause of reformation, till the year 1827. The only publications then in circulation in the community were our Debates on first principles in reference to Christian Baptism and the Ancient Order of Things, found in our 'Christian Baptist,' then in its fourth volume.

Brother Scott and myself attended at the Mahoning Baptist Association, meeting at Canfield, in 1826. He was then first introduced to the brethren on the Western Reserve. On the Lord's day he, Sidney Rigdon and myself addressed a very large congregation, composed of Messengers from all the churches on the Western Reserve, and some from other Associations. I have no distinct recollection of the subjects of their addresses. I followed them on the subject of the Progress of Light, from the last chapter of Malachi and the mission of John. It was a discourse upon the star-light, moon-light, twi-light, and sun-light ages of the world, instituting and carrying through a comparison of the developments of divine revelation, with the progress of natural light from midnight to noon. The period from the transgression of Adam to the annunciation of the SEED of the woman bruising the serpents head, made to our first parents, was the midnight darkness of the human race in the persons of Adam and Eve. The stars that ensued, or that rose upon a benighted world, were Abel, Enoch, Noah, Melchizedeck, Abraham, Isaac, Jacob, Moses. The legal dispensation with the subsequent Prophets constituted the moon-light age. The mission and ministry of John was the twi-light age, extending from John's first appearance to the personal coming of the Messiah as a teacher sent from the immediate presence of Jehovah, but not fully developed till he ascended to heaven and sent down the Holy Spirit in the bright radiance of the risen day on the first Pentecost after the crucifixion.

The effect of this presentation of the subject, providentially opportune, was not momentary, but memorable and abiding. It was never forgotten by the ministry then present. But as yet there was nothing done in the way of sending out a proper evangelist to proclaim the word and to convert

the people. The spirit, however, of evangelizing was stirred up amongst the brethren, and during the next year the subject was much talked of, but nothing was yet effected.

In 1827 the Mahoning Association met at Fairfield, Columbiana county, Ohio. On my way thither I called for brother Scott, then teaching a school in Steubenville, Ohio, and preaching once-a-week to a few Baptists in that town. Through much solicitation on my part, he was finally prevailed upon to accompany me to said Association; and while there, after much deliberation, the Association was prevailed upon to appoint an evangelist to labor for one year within its bounds; and brother Scott, too, finally consented to pull up his stakes in Steubenville to locate within the bounds and to become its evangelist. He was commissioned merely "*to preach the word,*" without regard to any creed, or sect, or party; and in a few weeks was actually in the field, calling upon sinners to repent, believe, and obey the gospel.

Little or nothing had been done for some time within that region of country in the work of conversion. But very few additions to any of the churches had been made during the preceding year. The *Baptists*, ministry and people, were in debate with themselves upon the subject of primitive apostolic Christianity. They were much more in the mood of investigating truth and examining their own tenets and the apostolic writings with reference to their own duties and privileges, than in devising the way and means of proselyting or converting the world.

The people called "Christians," first in New England, led by Elias Smith of Boston, were zealous, warm, and enthusiastic on the subject of proselyting the people. They were the only people then doing any thing worthy of notice in Ohio in the way of proselyting. Elders Secrest and Gaston, of that people, attended our Association at Fairfield, and professed much respect for the views then in discussion amongst our brethren. The latter was an honest, indefatigable, and very efficient laborer in the word as he then understood it. They were both much pleased with the proceedings of the Mahoning Association and with

brother Scott, and appeared willing to meet us on "*the Bible alone*," and to labor in the same cause. They had, however, more zeal than knowledge, and knew not how to preach the gospel. Hence the mourning bench, or the praying bench, or some other penitential bench, was that to which they urged sinners to come in order to be prayed for and to be converted to the Lord.

Brother Gaston, indeed, occasionally left his own field of labor and accompanied brother Scott in his. The crisis was all-important, and the people, both Baptists and Christians, were favorably disposed to know and do what the Lord desired them to do. They felt that something was waiting, but knew not precisely what.

Brother Scott had long been devoted to the study of his Bible, and with great zeal and much eloquence engaged in the work of the Lord. Ardent, sanguine, and laborious, he preached repentance towards God and faith in our Lord Jesus Christ. He had not been long in the field of labor before he felt the need of something to propose to the alarmed and inquisitive sinner, more scriptural, and consoling, than the mourning bench or the anxious seat of modern revivalists. He had thought much of the ancient or original state of things in the church, but now his attention was specially and practically called to the ancient order of things in the proclamation of the gospel in practical reference to the conversion of the world. He repudiated the mourning bench and the anxious seat, and for these substituted what? *Baptism for the remission of sins!* We had, indeed, agreed that we would say to any person or persons inquiring what they should do, just what Peter said,—"*Repent and be baptized in the name of the Lord Jesus in order to the remission of sins.*" Nay, that we would "tell the disciples," those desiring to serve the Lord, "to rise in haste and be baptized, and wash away their sins, calling on the name of the Lord."* But it was to him, now in the actual field of labor, as a new revelation; and, with great warmth and power, he persuaded the people, and many turned to the Lord.

During that single year many hundreds were baptized; for, with the excitement, the number of laborers increased. The Baptist ministry of the whole Mahoning Association with, I believe, one single exception, and he a weak and irresolute old man, stood by their evangelist, countenanced, and sustained him, and some of them actually and efficiently put their hands to the work: It was a glorious time! That some things were both said and done that

had better not been said and done, is only saying what is true of all such occasions and of all human efforts. Even common sense and reason are sometimes but feeble and unavailing remonstrants against the too great warmth of a lawful enthusiasm and the eccentricities of a fervent zeal. But on this occasion I presume there was much less of this than is usually witnessed in great revivals, as such scenes are sometimes called in the present day.

Many very valuable accessions to the cause of reformation were made during that year and the two following, which still endure as monuments of the power of the gospel. Some, indeed, have apostatized, and many are fallen asleep. But a great community, increasing from year to year, still occupies the theatre of the great achievements of the years 1827, 1828, and 1829.

Wanted

Jones, E. D.—*This Great Business of Being Christian*, 1938.

Jones, E. D.—*The Wisdom of God's Fools*, 1916.

Jones, J. O.—*A Cowman's Memoirs*, 1953.

Jones, Thomas—*Lloyd-George*, 1951.

Jones, William—*Autobiography*, 1846.

Jones, William—*Biblical Cyclopaedia*, 1824.

Jones, William—*Christian Biography*, 1829.

Jones, William—*Dictionary of Religious Opinion*, 1817.

Jones, William—*Ecclesiastical History*, 1834.

Jones, William—*History of the Christian Church*, various printings including Louisville, Ky., 1831.

Jones, William—*Lectures on the Apocalypse*, 1833.

Jones, William—*Strictures on Campbellism*, 1837.

Jones, Wharton Stewart—All titles.

Jordan, Elijah—All titles.

Kantor, M.—*Arouse and Beware*, 1936.

Keeler, R. F.—*Suggestions for Socials*, 1947.

Keeley, M. P.—*Christian College Prize Plays*, vol. 1, 1934.

Keeley, M. P.—*Lyrics from a Linotype*, 1934.

Keith, Clayton—All titles.

Kellems, J. R.—*Pentecosts Under the Southern Cross*, 1925.

Kellems, J. R.—*Studies in the Forgiveness of Sins*.

Kellems, Vivian—*Toil, Taxes, and Trouble*, 1952.

*M'Calla's Debate, page 144.

FROM EARLIER DAYS

Under this heading will be found interesting and unusual quotations from brotherhood periodicals, books, and pamphlets of earlier days.

A. C. No Musician

In 1856 Alexander Campbell was invited to give the commencement address at Henry Female College, New Castle, Ky., "at the earnest request of Elder S. S. Sumner, President . . ." Mr. Campbell spoke on "Woman and Her Mission." In describing the activities of the day, he called attention to his lack of musical knowledge by saying, in *The Millennial Harbinger*, July 1856: "The musical performances at this Commencement were regarded, by amateurs, as admirable. Not gifted in that department, I have no confidence in my own judgment; but whatever Mrs. Campbell says on that subject, I unhesitatingly endorse. I, therefore, pronounce them most creditable to teachers and taught."

Who Had the Body?

The meaning of this letter from the brilliant, but eccentric Jacob Creath, Jr., published in the *Christian Pioneer*, October 15, 1868, may have been clear in his day, but to us it needs some explaining.

"Gaston, North Carolina, Oct. 15, 1868
"Dear Bro. Wright: Please publish that I will preach what is called a funeral Sermon in Shelbyville, Mo. the third Sunday in Nov. next at 11 o'clock, a.m."

Apropos Christian Literature

Aaron Prince Aten started a one-man drive for the support of and the reading of religious publications in 1868. In the February 13 issue of *The Christian Pioneer* of that year he had this to say: "The subject [supporting our religious publications] is by no means exhausted, and the necessity of agitating it will be more and more apparent until there is a general awakening of Christians to their responsibilities in this matter.

"As many of us believe in the efficacy of tracts, I am not sure but a well written tract upon the duty of church members in this particular, extensively and judiciously distributed, would be productive of the best consequences in stirring up to diligence in improving their opportunities . . .

"While it is proper that literary productions, and possibly political productions, may be paid for and read under certain restrictions, it is not right that the Christian man or woman should permit the mind to be absorbed in them or carried away by them, nor even to read them to the exclusion of that which will be of more permanent

benefit both to the individual in time, and the spirit in eternity.

"If the proposition be true, 'by their fruits ye shall know them', it does not certainly speak well for the Christianity in the hearts of many professors of religion, when it is perceived that their center-tables are loaded down with the light literature of the day, and among it all not a religious periodical. Yet how often is such seen to be the case. . .

"I wish the truth could have a universal hearing, that no Christian family is living up to its privileges, nor in the sight of God doing its duty, that does not subscribe, pay for and read, at least one religious periodical. It is a duty that every father owes, both to the religion he professes to carry out, and to his family, that he should keep himself and them posted on the great question that in the living present are agitating and turning the world upside down."

Control of Preachers

The State Convention of Christian Churches in Illinois in 1850 incorporated a statement in its minutes concerning an unauthorized preacher who was looked upon with disfavor. This appeared in *The Western Evangelist* for April 1851:

"From the representations made respecting one Richard Sanders, who is riding and preaching in different parts of the State, without any authority from the church, we view him in disorder, and his moral conduct such as to merit our disapprobation. Therefore,

"Resolved, That the Corresponding Secretary be requested to inform him by letter, that unless he desist from preaching until duly authorized by the congregation of which he may be a member, that we shall consider it our bounden duty to make his true position known to the religious community through the medium of the religious periodicals."

Evangelism, 1901

The first number of the *Illinois Christian News*, October, 1901, carried a letter from a disgruntled member of a local congregation in regard to a revival meeting recently held in her church. The letter, which follows, could have implications for churches today:

"Our meeting is over and it is a sad disappointment. The evangelist did good work at Energy and Industry but he did not seem to reach our community at all and we will never have him again. That's settled.

"He urged us to advertise the meeting well, get a good supply of music books, and have the building well heated and lighted, but he seemed cranky on such matters. W: announced his coming at our regular month-

ly meeting three weeks ahead, and we had eight songbooks on hand which was enough we thought. The weather was mild up to the day to begin and we had not put up the stoves, but it was cold enough that night to make us shiver. As there was not pipe enough we waited a few days expecting it to turn warmer, and by that time several members were sick with colds. Three of our families had planned to give big parties the first week and this kept our singers away, and at the first of next week our lodge had a big supper and of course we could not miss that, and there was no service at all that night. The next evangelist we get must be able to draw and hold a crowd. Toward the end of the second week the lights went out and we found that the wicks were too short. The preacher had to stop reading the lesson at once. It was humiliating to us that he was unable to quote the rest of the chapter from memory. He put us in a bad light before the people as it showed to all that he did not know his Book. As there were no additions and the coal was out by the end of the second week, we decided to close. The meeting was a sad disappointment to the church and we shall use more care in selecting our evangelist next time. We are satisfied we had the wrong man."

ON TO MIAMI

(Continued from page 137)

West To Address Assembly

Dr. West will address the Convention Assembly Wednesday afternoon, October 27, at 3:00 o'clock, on "Barton W. Stone, Frontier Witness for Christian Unity." At 3:25 the Convention in business session will consider the DCHS report.

DCHS Booth

Members and friends are urged to make the DCHS booth in the exhibition hall their headquarters. Someone will be in attendance to explain the work of the Society, sell *Barton Warren Stone* and copies of the FOOTNOTES series, pass out free literature, receive dues, or just talk.

Other Activities

Society members may wish to attend the Cane Ridge Preservation Project luncheon at the Alcazar Hotel at noon on Saturday, October 30. The tickets, \$2.00 each, may be secured at the Project booth in Exhibition Hall.

There are rumors that Harold Lunger will review West's Barton Stone book, and that West will review Lunger's forthcoming *The Political Ethics of Alexander Campbell* during the Wednesday evening session of The Campbell Institute.

Wanted

Kelley, O. L.—*Seventh Day-ism X-rayed*, 1923.

Kellog, Caroline—*Forty-eight Primary Worship Services*, 1932.

Kelly and Coulson—*A Religious Discussion*, 1869.

Kemper, G. W.—*Kentucky University Alumni Book*, 1896.

Kendrick, C.—*Live Religious Issues of the Day*, 1890.

Kendrick, C.—*The Manual of Prayer*, 1850.

Kenley, R. O.—*The Two Spirits and the New Man*, 1939.

Kennedy, E. R.—*The Contest for California in 1861*, 1912.

Kennedy, S. L.—*H. S. Lehr and His School*, 1938.

Kent, C. W.—All titles.

Kenyon, J. S.—All titles.

Kerr, A. M.—All titles.

Kerr, W. H.—All titles.

Kershner, F. D.—*The Dramas of Shakespeare*, 1903.

Kershner, F. D.—*Masters of Modern Art*, 1903.

Kershner, F. D.—*Sermons for Special Days*, 1922.

Kershner, F. D.—*The Spiritual Messages of Great Art*, 1928.

Kershner, F. D.—*Those Gay Middle Ages*, 1938.

Ketchum and Jorgenson—*Kindergarten Games*.

Kidwell, W. T.—*Instrumental Music in Christian Worship*, 1903.

Kidwill, J. M.—All titles.

Kimbrough, Mrs. A. M.—All titles.

Kincheloe, S. C.—*Research Memorandum on Religion*, 1937.

King and Bradlaugh—*Debate on the Evidence of Christianity*, 1890.

King, H. T.—*Sketches of Pitt County*, 1911.

King, Joseph—*Sermons*, 1893.

King, O. H.—All titles.

King, W. P.—*Perjury for Pay*, 1906.

King, W. P.—*Stories of a Country Doctor*, 1907.

Kinkade, William—*Bible Doctrine*, 1829, 1832, or 1908.

Kirsch, A. P.—*Christianity; or, Why I Became a Non-sectarian*, 1913.

Klingman, G. A.—*Church History for Busy People*, 1909 or 1928.

Klingman and Sewell—*The Bible Outlined in One Hundred Lessons*, 1920.

Klingman and Rowe—*The Bible in Questions and Answers*, 1916.

Klinker, L. W.—All titles.

Kramer, G. W.—All titles.

Kumm, H. K. W.—*African Missionary Heroes and Heroines*, 1917.

THESES COMPLETED . . .

In 1941 the Society published *Theses Concerning the Disciples of Christ* (now out-of-print). Since then, all theses written, including earlier ones unknown in 1941, have been regularly reported in THE HARBINGER AND DISCIPLIANA. We have learned of these since our last listing in December 1953:

Blackmore, Roy C.—*The Great Principles of the Pioneers of the Restoration Movement*. M.A., Cincinnati Bible Seminary, 1945.

Clark, Ralph M.—*Developments Since 1900 Among Agencies Associated with the Restoration Movement*. B.D., Cincinnati Bible Seminary, 1945.

Conley, Toney A.—*Religious Beliefs and Practices of James A. Garfield*. B.D., Cincinnati Bible Seminary, 1949.

Crawford, Charles Y.—*Corrective Discipline in the Church of Christ*. M.A., Cincinnati Bible Seminary, 1946.

Crawford, Charles Y.—*The Eldership in the Church of Christ*. B.D., Cincinnati Bible Seminary, 1948.

Derthick, Alan W.—*Architecture for the Disciples of Christ*. B. Arch., Alabama Polytechnic Institute, 1954. (A copy has been received from the author)

Farrell, Lee P.—*The Qualifications, Duties, Appointment, and Ordination of the Eldership*. M.A., Cincinnati Bible Seminary, 1950.

Gartrell, Leland E.—*History of the Disciples of Christ in the New York City-Metropolitan Area*. B.D., Union Theological Seminary, 1954.

Harris, Hugh B.—*A Historical Explanation of the Restoration Movement*. M.A., Cincinnati Bible Seminary, 1948.

Hickman, Cecil Roscoe—*The Disciples of Christ and the Independent Tradition in Protestantism*. B.D., College of the Bible, 1954.

Hogan, Donald Thomas—*A Survey of the Kentucky Christian Education Society*. B.D., College of the Bible, 1954.

Johnson, Paul Andrew—*A Study of the Wilmore Christian Church, Wilmore, Kentucky*. B.D., College of the Bible, 1954.

Kidd, Leon—*A History of the Young People's Conference Movement Among the Disciples of Christ* [Christian service camps]. M.A., Phillips University, 1942.

Kistler, Ray K.—*The Disciples of Christ: Movement, Sect, Denomination*. B.D., University of Chicago, 1954.

Mason, Frankie Miller—*Beginnings of Texas Christian University*. M.A., Texas Christian University, 1930.

Nunnally, Donald Alfred—*The Disciples of Christ in Alabama, 1860-1910*. B.D., College of the Bible, 1954. (A copy on microfilm has been received from the author.)

Peterson, Robert Eugene—*The Disciples of Christ and Religious Broadcasting*. B.D., Brite College of the Bible, T. C. U., 1954. (A copy has been received from the author.)

Prince, Mrs. Wilhelmina—*Barton Warren Stone, 1772-1844: His Ideas and Activities Relating to Christian Unity*. M.S., Tennessee Agricultural and Industrial State University, 1954.

Shelburne, Carl Francis—*To What Extent Did Alexander Campbell Advocate and Use Education in the Restoration Movement?* M.A., Eastern New Mexico University, 1951.

Smith, Vincent R.—*Art Influences Within the Churches of the Disciples of Christ Denomination*. M.A., Ohio University, 1954. (A copy has been received from the author.)

Taylor, Carl Richard—*The Contributions of the Disciples of Christ and Their Periodical Literature to the Cause of Christian Union*. B.D., College of the Bible, 1954.

Webb, Henry E.—*A History of the Independent Mission Movement of the Disciples of Christ*. Th.D., Southern Baptist Theological Seminary, 1954.

Winter, Gustav—*The Church and the Kingdom*. M.A., Cincinnati Bible Seminary, 1926.

The Society has need of the following pieces of equipment:

Record player

Tape recorder

16mm movie projector and screen

Slide and filmstrip projector

Ditto machine

Good used items will be acceptable.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

GIFTS AND EXCHANGES

From August 14 to September 23, 74 receipts for materials were issued to:

Morris L. Bailey, Woodbine, Ia.
 Earle Barclay, Benton, Ill.
 Robert W. Burns, Atlanta, Ga.
 Reed Carter, St. Louis, Mo.
 Central Christian Church, Wenatchee, Wash.
 Central Church of Christ, Newark, Ohio.
 Christian Board of Publication, St. Louis, Mo.
 Christian Church, Clarinda, Ia.
 Christian Church, New London, Ia.
 F. M. Coffey, Lynchburg, Va.
 Cortland Christian Church, Cortland, Ohio.
 A. T. DeGroot, Fort Worth, Tex.
 Alan W. Derthick, Chattanooga, Tenn.
 Mrs. R. A. Doan, Indianapolis, Ind.
 East Dallas Christian Church, Dallas, Tex.
 Joel Edmonds, Fresno, Calif.
 Miss Lois Anna Ely, Los Angeles, Calif.
 Emory H. English, Des Moines, Ia.
 Mrs. Keith W. Epply, Anderson, Ind.
 First Christian Church, Maywood, Ill.
 First Christian Church, Ames, Ia.
 First Christian Church, Jackson, Tenn.
 W. M. Forrest, Cuckoo, Va.
 E. D. Fritts, Clinton, Ky.
 Bennie Lee Fudge, Athens, Ala.
 Mrs. J. H. Fuller, Little Rock, Ark.
 Kenneth C. Hanson, Redwood Falls, Minn.
 Miss May Hartford, Hutchinson, Kans.
 Chester P. Hensley, Hamilton, Ill.
 Alden Lee Hill, Los Angeles, Calif.
 Ben Holroyd, Danville, Va.
 Richard L. James, Jacksonville, Fla.
 Newton D. Kelly, Elmore, Ohio.
 Mrs. Jeannette Hughes Kremer, Lebanon, Tenn.
 Allan W. Lee, Fort Worth, Tex.
 Harold L. Lunger, Tucson, Ariz.
 Alan Lynch, Sulphur Springs, Tex.
 Miss Pearl Mahaffey, Bethany, W. Va.
 Memorial Christian Church, Ann Arbor, Mich.
 Missouri CWF, Jefferson City, Mo.
 Mrs. Wm. A. Morrison, Great Bend, Kans.
 Northwest Christian College, Eugene, Ore.
 Old Paths Book Club, Rosemead, Calif.
 Ronald E. Osborn, Celigny, Switzerland.
 Mrs. Younger Osborne, Winchester, Ky.

Robert E. Peterson, Alpine, Tex.
 Robert M. Platt, Boston, Ky.
 G. Lynn Pugh, Mogadore, Ohio.
 D. E. Richmond, Maplewood, Mo.
 W. E. Schultz, Bloomington, Ill.
 D. Ervin Sheets, Indianapolis, Ind.
 Henry Noble Sherwood, Louisville, Ky.
 G. David Shreeves, Arlington, Va.
 Standard Publishing Co., Cincinnati, Ohio.
 Earl P. Stevens, Fairmont, W. Va.
 Boyd B. Stutler, Charleston, W. Va.
 Kenneth L. Teegarden, Vernon, Tex.
 Third Christian Church, Indianapolis, Ind.
 W. M. Tolson, Brownsville, Pa.
 Mrs. Chris Walz, Harlingen, Tex.
 C. C. Ware, Wilson, N. C.
 P. H. Welshimer, Canton, Ohio.
 Mrs. T. F. A. Williams, Lincoln, Nebr.
 Miss Eva Jean Wrather, Nashville, Tenn.

Political Ethics of Campbell

Harold L. Lunger, Tucson, Ariz., has placed a copy of his Yale University Ph.D. thesis, 1949, *The Political Ethics of Alexander Campbell*, in the Society Library. A revision of the thesis with the same title will be published October 15 by the Christian Board of Publication, St. Louis.

Jamaica Missions

Robert G. Nelson, Jamaica, has placed a copy of his Brite College of the Bible B.D. thesis, 1953, *A Historical Study of the American Christian Missionary Society and Its Work in Jamaica, British West Indies*, in the Society Library.

Books

These books are new in our library:

American Church History Series, Vol. 12. (Includes *A History of the Disciples of Christ* by B. B. Tyler)

Ardery—*Historical Scrapbook of Bourbon County, Ky.*

Ardery—*Kentucky Court and Other Records*, vol. 2.

Ballard and Nichol—*Debate on Infant Baptism.*

Cochran—*Son of Haman*, Bantam books ed.

Coffey—*Challenge and Choice*.

Coffey—*Using God's Power*.

Dunlap—*The Non-Sectarian Peace Maker and the Churches at Frictionville*.

Franklin and Matthews—*Debate on Predestination*.

Gardner—*Let Us Make Man*.

Garnett—*A Realistic Philosophy of Religion*.

Garrison—*Christ the Way*.

Gatewood—*You Can Do Personal Work*, 3rd ed.

Gibson—*The Church at Work*, 2d ed.

Griggs—*Lyrics of the Lariat*.

Hardeaman and Bogard—*Debate*.

Harrison and Sharp—*Evangelism; the Man, the Message, the Method*.

Holmes—*The Conservation of the Child*.

Hootman—*Short Nature Sketches for Children and Young People*.

Hughes—*Christianity, the Revelation of Jesus Christ Which God gave to Him of Show to His Servants*.

Hughes—*The King's Trumpet*.

Hughes—*The Revelation*.

Moore—*The New Testament Message*.

Pendleton—*Graded Studies in the New Testament*.

Pounds—*Jessie Brown Pounds Memorial Selections*.

Power—*Sketches of Our Pioneers*.

Rijnhart—*With the Tibetans in Tent and Temple*, 5th ed.

Rule—*History of Montgomery Bell Academy*.

Scott—*Scott Papers, Kentucky Court and Other Records*, ed. by Mrs. W. B. Ardery.

Smith—*The Auto-Christ (Self-anointed)*

Sommer—*God's Great Secret*.

Sommer—*The World's Greatest Short Story*.

Williamston, N. C., Christian Church—*The Williamston Cook Book*.

Zollars—*Baccalaureate and Convocation Sermons*.

Museum Notes

A unique item received from Hawaii is the license issued November 26, 1900, authorizing A. E. Cory to perform marriages in the territory. Along with this came the records of four marriages performed.

The Bible Department, Mars Hill College, near Florence, Ala., in the 1870's issued beautifully engraved receipts and notes for donors. We have the receipts in \$1, \$2 and \$5 sizes, and the notes in \$10, \$100, and \$1,000 denominations.

Local Church Publications

During the past two months we have been placed on the mailing lists of these local church publications in exchange for THE HARBINGER AND DISCIPLIANA:

The Alpine Christian, First Christian Church, Alpine, Tex.

The Beacon, South Bay Christian Church, Redondo Beach, Calif.

The Central Christian News, Central Christian Church, Sherman, Tex.

The Christian Church Call, First Christian Church, Allendale, Ill.

The Christian Informer, Church of Christ, Barrackville, W. Va.

Christian Newsletter, First Christian Church, Santa Paula, Calif.

The Christian Visitor, First Christian Church, Mobile, Ala.

The Church Builder, First Christian Church, Sayre, Okla.

The Church Visitor, First Christian Church, Mexico, Mo.

Church Visitor, Central Christian Church, Enid, Okla.

The Decatur Christian, First Christian Church, Decatur, Ga.

The Forecaster, Central Christian Church, Anderson, Ind.

Heights Christian Church Edition, Houston Times, Houston, Tex.

The Kingman Christian Church Visitor, Kingman, Kans.

The Macomb Christian, First Christian Church, Macomb, Ill.

Northeast Christian Church News, Northeast Christian Church, Oklahoma City, Okla.

Northwood News, Northwood Christian Church, Indianapolis, Ind.

Pershing Drive Chatter, Pershing Drive Christian Church, Arlington, Va.

The Santa Monica Church Bell, Sunset Park Christian Church, Santa Monica, Calif.

Tekoa Christian, First Christian Church, Tekoa, Wash.

The University Christian, University Christian Church, Seattle, Wash.

Your Church Messenger, Zionsville Christian Church, Zionsville, Ind.

Orders of worship, First Christian Church, Albino, Tex.

Brotherhood Finance

The Commission on Brotherhood Finance has placed the following in the Society archives:

Agency Reports, 1949-1950.

Agency Askings Overage, 1951-1952, and Budgeted Reports, 1952-1953.

Agency Askings Overage, 1952-1953, and Budgeted Reports, 1953-1954.

Budget Reports, 1954-1955.

Brides and Grooms

Henry K. Shaw, minister of the Washington Avenue Church of Christ, Elyria, Ohio, has recently compiled a manual of wedding procedures titled *Bride and Groom*, for use in his church.

Another such booklet is *Weddings in the Sanctuary, A Book of Suggestions for Those Who Are to Be Married in Peachtree Christian Church*, by Robert W. Burns.

Are there others?

Chicago Theses

The Society recently acquired the following printed abstracts or parts of theses by Disciples presented at the University of Chicago for the Ph.D. degree:

Blakemore—*Sociological Behaviorism and Religious Personality*, 1944.

Brown—*The Changing Function of Disciple Colleges*, 1939.

DeGroot—*The Grounds of Division Among the Disciples of Christ*, 1939.

Hopper—*Young People's Work in the Protestant Churches in the United States*, 1941.

Leftwich—*The Administration of Religion in the Liberal Arts College*, 1942.

Lunger—*Protestantism and the Problem of the Individual in Modern Society*, 1939.

MacArthur—*The Economic Ethics of John Wesley*, 1938.

Pearcy—*The Meaning of the Church in the Thought of John Calvin*, 1941.

Roosa—*The Significance of Exorcism in the Gospel of Mark*, 1937.

Wright—*The Bearing of Secular Knowledge on Religious Thinking*, 1939.

Pictures

The following photographs and pictures have been received recently:

Churches and Groups

Brush Run Church, photograph of an original charcoal drawing by Mrs. J. M. Kersey, circa 1900.

Christian Church, Alpine, Texas, post card view.

Christian Church, Barnesville, Ohio, circa 1895.

Christian Church, Coshocton, Ohio, circa 1900.

East Dallas Christian Church, Dallas, Tex., post card view.

Fairmount Avenue Church of Christ, Richmond, Va., post card view.

First Christian Church, Virden, Ill., 2 views.

First Christian Church, Yakima, Wash., Choralair Choir.

State Street Christian Church, Redlands, Calif., Bethany Bible Class.

State Street Christian Church, Redlands, Calif., congregation, circa 1945.

Colleges

Chapman College, Founders Day Banquet, 1929.

Christian University (now Culver-Stockton College) graduating class 1894.

Christian University (now Culver-Stockton College) 3 women teachers, circa 1890.

Christian University (now Culver-Stockton College) 4 groups, circa 1890-1892.

Kentucky University (now Transylvania) student body, 1894.

Individuals

William Baxter

W. A. Belding

Alexander Campbell

George Campbell

Thomas Campbell

"Bro. Catt" (who was he?)

Walter G. Conley

Simpson Ely and Hosea Northcutt (Bloomfield, Ia., 1887)

Simpson Ely family (Canton, Mo., circa 1890)

Isaac Errett

Alfred Fairhurst

Elijah Goodwin

Robert Graham (2)

I. B. Grubbs

Lee Gway Gwang baptizing at Batang.

C. O. Hawley

James M. Henry

J. S. Hughes

C. D. Hurlbutt

R. A. Long, an album with 109 views of the Long home in Kansas City and the farm near there.

J. W. McGarvey (2)

J. A. Mercer family

W. T. Moore

Thomas Munnell

W. K. Pendleton

Aylette Raines

Turner Rinker

John Shackelford

Mrs. James D. Wyker

Others

Bishop Campbell's Farm.

Bishop Campbell's House.

The Campbell Cemetery.

WANTED

- Iams, F. M.—*Reconciliation*, 1871.
- Iden, T. M.—*Upper Room Letters from Bible Lands*, 1904.
- Iden, T. M.—*Upper Room Letters from Many Lands*, 1925.
- Ingold and Shafer—*Outlines of Christian-Friends Debate*, 1904.
- Ingram, W. D.—All titles.
- Inman, S. G.—*Building an Inter-American Neighborhood*, 1937.
- Inman, S. G.—*South American Today*, 1921.
- Inman, S. G.—*Through Santo Domingo and Haiti*, 1919.
- Inman, S. G.—*Ventures in Inter-American Friendship*, 1925.
- Inman and Castaneda—*A History of Latin America for Schools*, 1944.
- International Convention—*Sermons and Addresses, San Antonio*, 1935.
- International Convention—*Sermons and Addresses, Richmond*, 1939.
- Irish, F. V.—*Fundamentals of the English Language*, 1888.
- Irish, F. V.—*Grammar and Analysis Made Easy*, 1883.
- Irish, F. V.—*New Orthography and Orthoepey*, 1919; also 1931.
- Irish, F. V.—*Treasured Thoughts*.
- Irvin, I. M.—*Poster Patterns*.
- Irvin, I. M.—*The Secretary's Guide*, 1920.
- Ivy, F. O.—*Devotional Talks for Women's Organizations*, 1938.
- Jackson, Cortes—*The Concordance of Bible Topics*, 1900.
- Jackson, Cortes—*The Life of David, Son of Jesse*, 1894.
- Jackson, Cortes—*Sunday School History of the Bible*, 1890.
- Jackson and Moomaw—*Discussion on Trine Immersion*, 1867.
- Jackson, J. W.—*Living Words*, 1902.
- Jacob, J. G.—*The Life and Times of Patrick Gass*, 1859.
- Jacobs, J. V.—*The Bible Quiz Book*, 1939.
- Jacobs, J. V.—*Every Day Stories*, 1943.
- Jacobs, J. V.—*How to Speak and Pray in Public*, 1951.
- Jacobs, J. V.—*Illustrations from Great Literature*, 1952.
- Jacobs, J. V.—*Junior Stories for Today*, 1937.
- Jacobs, J. V.—*New Bible Quizzes, Tests, etc.*, 1941.
- Jamieson, Milton—*Treatise on the Subject of Baptism*, 1834.
- Jamison, J. C.—*With Walker in Nicaragua*, 1909.
- Janes, D. C.—*The Cedric Papers*, 1906.
- Janes, D. C.—*Our World Tour*, 1924.
- Janes, D. C.—*A Trip Abroad*, 1905.
- Jarrel, W. A.—*Gospel in Water, or Campbellism*, 1886.
- Jravis, J. V.—*Texas Poems*, 1893.
- Jenkins, B. A.—*The Bracegirdle*, 1922.
- Jenkins, B. A.—*The Hand of Bronze*, 1933.
- Jenkins, B. A.—*Heroes of the Faith*, 1896.
- Jenkins, B. A.—*It Hapthened "Over There,"* 1918.
- Jenkins, B. A.—*Torrent*, 1932.
- Jennings, O.—*Debate on Campbellism*, 1832.
- Jennings, O. W.—*Arkansas Souvenirs*, 1915.
- Jennings, W. W.—*American Embargo*, 1921.
- Jennings, W. W.—*A History of Economic Progress in the United States*, 1926.
- Jennings, W. W.—*A History of the Economic and Social Progress of the American People*, 1937.
- Jennings, W. W.—*A History of the Economic and Social Progress of the European People*, 1936.
- Jennings, W. W.—*An Introduction to American Economic History*, 1928.
- Jennings, W. W.—*A Short History of the Disciples of Christ*, 1929.
- Jeter, J. B.—*A Memoir of Abner W. Clopton*, 1837.
- Jillson, W. R.—*Rare Kentucky Books, 1776-1926*, 1939.
- Joeder, J.—*The Life and Poems of Joseph Joeder*.
- Johnson, A. S.—*Correspondence Bible College*, 1901.
- Johnson, A. S.—*The Great Controversy*, rev. and brought to 1939 by M. D. Baumer, 1939.
- Johnson, A. S.—*Our Plea, Is It Scriptural*, 1884.
- Johnson, A. S.—*Speeches*.
- Johnson, S. B.—*Hadji in Syria*, 1858.
- Johnston, I. L.—*My Story*, 1911.
- Johnston, I. L.—*The Blue Bird House*, 1928.
- Johnston, I. L.—*The King's Image*, 1928.
- Johnston, I. L.—*The Lost Slipper*, 1928.
- Johnston, W. A.—*My Own Main Street*, 1921.
- Jones, A. B.—*The Spiritual Side of Our Plea*, 1901.
- Jones, A. S.—*The Hills of Peace*, poems.
- Jones, D. D.—All titles.
- Jones, E. D.—*American Preachers of Today*, 1933.
- Jones, E. D.—*Lords of Speech*, 1937.
- Jones, E. D.—*Ornamented Orthodoxy*, 1918.
- Jones, E. D.—*Sermons I Love to Preach*, 1953.

PUBLICATIONS OF THE SOCIETY ARE:

- Theses Concerning the Disciples of Christ*, 1941. Out of print.
- Periodicals of the Disciples of Christ and Related Religious Groups*, 1943. \$1.00.
- An Author Catalog of Disciples of Christ and Related Religious Groups*, 1946.
\$7.50 (\$6.00 to members).
- What Is Disciple Historical Material?* by Dwight E. Stevenson, 1948. (Out of print)
- The Jerusalem Mission*, compiled by D. S. Burnet, 1853 (microcard reprint, 1951) \$1.50

FOOTNOTES TO DISCIPLE HISTORY, a pamphlet series

- No. 1—*Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather.
- No. 2—*The Lunenburg Letter, with Attendant Comments*, by Alexander Campbell.
- No. 3—*Barton W. Stone and Christian Unity*, by William Garrett West.

	Prices		Prices
Single copies, post paid	\$.25	25 copies, post paid	\$ 4.50
10 copies, post paid	2.00	50 copies, post paid	8.00
	100 copies, post paid		15.00

- No. 4—*An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, by Rice Haggard. 32 pages.

	Prices		Prices
Single copies, post paid	\$.35	25 copies, post paid	\$ 7.50
10 copies, post paid	3.00	50 copies, post paid	13.00
	100 copies, post paid		25.00

SERVICES BULLETINS (Free)

- No. 1—*Local Churches and the Disciples of Christ Historical Society.*
- No. 2—*The Research Student and the Disciples of Christ Historical Society.*
- No. 3—*Educational Institutions and the Disciples of Christ Historical Society.*

PUBLISHED OCTOBER 2:

Barton Warren Stone: Early American Advocate of Christian Unity

by

William G. West

with an introduction by Luther A. Weigle

261 pages

Price \$4.00

The Disciples of Christ Historical Society

419 - 21st Avenue, South

Nashville 5, Tennessee

Please enter my order for _____ copies of

Barton Warren Stone: Early American Advocate of Christian Unity at \$4.00 each. I am enclosing \$ _____.

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose sole purpose is the locating, collecting, and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

Officers of the Society

Winfred Ernest Garrison, President

William G. West, Chairman of the Board

Forrest F. Reed, Vice-Chairman

Howard E. Short, Secretary

Miss Eva Jean Wrather, Treasurer

The Executive Committee is composed of the Chairman of the Board, the Vice-Chairman, and Mr. Short, Miss Wrather, and Robert W. Burns.

The Staff

Claude E. Spencer, Curator

James E. McKinney, Executive Director

Miss Christine Buder, Secretarial Assistant

THE HARBINGER

and Discipliana

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

NOVEMBER, 1954

NO. 11

COLBY D. HALL NEW DCHS PRESIDENT

Twenty-One Added to Board of Directors

MIAMI, FLORIDA—Dr. Colby D. Hall, dean emeritus, Brite College of the Bible, Texas Christian University, Fort Worth, was elected president of the Historical Society Tuesday, October 26th, at the annual Society membership meeting during the 105th International Convention of Disciples of Christ.

Dr. Hall succeeds Dr. W. E. Garrison, Houston, Texas, as DCHS president, an honorary post to which the Society annually elects some person who had made an outstanding contribution to the understanding of Disciple history. Dr. Hall is the author of the recent book, *Texas Disciples*. He has had a long and illustrious career as educator, administrator and writer.

Society plans call for Dr. Hall to be honored with the "President's Dinner" in Nashville in April or May 1955, similar to the very successful dinner for Dr. Garrison in December 1953.

Dr. Garrison closed out his term as Society president by presiding at the DCHS meeting in the Balcony Assembly Room at Dinner Key Auditorium. Expressing appreciation for an office of "enforced leisure," Dr. Garrison pledged his continued support of the Society in a farewell statement.

Under terms of a constitutional amendment passed at a directors' meeting at noon Tuesday, October 26, at the McAllister Hotel, the DCHS board was expanded to a membership of fifty-one. Thirty-one directors were elected at the Society membership meeting for one to three-year terms.

(Continued on page 158)

West Continued as Board Chairman

MIAMI, FLORIDA—Dr. William G. West, Chattanooga, Tennessee, was re-elected chairman of the Board of Directors of the Historical Society at an organizational meeting of the new DCHS board Thursday, October 28, at Dinner Key Auditorium during the 1954 International Convention of Disciples of Christ.

Dr. West, minister of the First Christian Church, Chattanooga, became chairman of the Society board in July 1953. He is the author of the new book, *Barton Warren Stone: Early American Advocate of Christian Unity*. His address memorializing Stone and the "Last Will and Testament of the Springfield Presbytery" was a feature of the Convention session Wednesday afternoon, October 27.

Other officers re-elected were Forrest F. Reed, Nashville, Tennessee, businessman, as vice-chairman; and Miss Eva Jean Wrather, Nashville writer, treasurer. Dan C. Kenner, minister, McLemore Avenue Christian Church, Memphis, was elected secretary of the board.

Under terms of the newly-revised DCHS constitution, the four officers and three other directors make up the Executive Committee, which is charged with the governing of Society affairs between directors' meetings.

Named to the Executive committee (in addition to the officers above) were: Dr. J. Philip Hyatt, Nashville; Dr. Charles E. Crouch, Nashville; and J. Edward Moseley, Indianapolis, Ind.

In This Issue:

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Jim's Journeys, page 156

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What's New in Our Library, page 159

We're on Wheels Now!

The Historical Society transportation problem has been largely solved due to the generosity of 46 DCHS supporters in Nashville.

For some time the Society has needed a means of transporting materials to the Nashville archives and library. Our problem became acute late in September when a wealth of material was available in Indianapolis if the Society could arrange to pick it up.

By calling on our Nashville friends, the Society staff raised, by telephone, in four days contributions of more than \$480.00 with which to purchase a 1949 Chevrolet sedan delivery truck. Mr. Haynie Gourley, owner of Capitol Chevrolet Company, Nashville, was most generous in giving the Society a sizeable discount on the price of the truck. The "truck fund" provided enough to purchase the truck, as well as pay for one year's insurance and the transfer of title and license, at no cost to the Society from operating funds.



Not only was the Society able to pick up the Indianapolis material but the DCHS vehicle provided transportation for the Society staff to and from the International Convention in Miami, where many DCHS members noted our new truck with its neat lettering.

For this acquisition, which will save the Society many dollars in transportation expense, the Society owes thanks to Mr. Gourley and to these contributors to the "truck fund": Lester Akin, Charlie Andrews, W. W. Billips, George Bivins, Christine Buder, John B. Cobb, Sr., Charles E. Crouch, O. Jennings Davis, Frank Drowota,

Board Action at Miami

MIAMI, FLORIDA—Directors of the Historical Society, meeting at the McAllister Hotel Tuesday, October 26, during the 1954 International Convention of Disciples of Christ, voted to amend the Society constitution to provide for a directorate of fifty-one instead of thirty.

Board chairman William G. West presided at the meeting. Staff activities in 1953-1954 were reported on by curator Claude E. Spencer and executive director James E. McKinney.

Other board actions:

- 1—appointment of a committee to study the place of DCHS in brotherhood life and to bring recommendations on possible changes in Society organization.
- 2—appointment of Miss Christine Buder, formerly secretarial assistant, to executive status as assistant curator.
- 3—approval of Nashville as the site for the annual President's Dinner.
- 4—selection of two outstanding Disciples to be honored with appropriate citations and "honorary memberships" at the next President's Dinner.

A campaign for Society building funds to erect the first unit of a permanent DCHS building during the next two years on property owned by the Society at 1804 Grand Avenue in Nashville was discussed at length by the 16 board members present for the meeting. Details of the campaign are to be worked out in the near future and the campaign launched early in 1955.

J. T. Griscom, Balie C. Gross, Robert Hanna, John H. Hanson, Jr., Tom Harrison, Tom M. Holt, P. D. Houston, Jr., Burton Huffman, Bryan Jones, G. Curtis Jones, Edward S. Kelly, Risley Lawrence, Charles Lee, Jim McKinney, David McQuiddy, George M. Meadow, Alex Mooty, Herman Norton, Louis Phillips, E. T. Proctor, Forrest F. Reed, Mrs. E. M. Regen, Joe Safley, Wilbur Sensing, H. H. Shoulders, H. S. Shoulders, A. J. Smith, Claude E. Spencer, Joe Townes, Douglas Tune, Currey Turner, Mrs. Joe Warren, George West, Charles S. Whitaker, Miss Frances White, William C. Wilson, R. I. Wrather.

THE HARBINGER AND DISCIPLIANA, published monthly by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to **THE HARBINGER AND DISCIPLIANA** is included in the membership dues of the Society.

Vol. 14 November, 1954 No. 11

Books: A New Era Begins

No one can doubt that in our time there is a greatly increased interest in the history of the restoration and reformation movement as plead by Alexander and Thomas Campbell and Barton W. Stone. Disciples of Christ are evaluating their past as never before.

The publication of five books in the historical field within a month is a remarkable occurrence. It is a truly unique event when one publishing house issues four history books at the same time, as did the Christian Board of Publication during the International Convention in Miami last week.

The publishing of *The Story of D. S. Burnett: Undeserved Obscurity* by Noel L. Keith; *The Political Ethics of Alexander Campbell* by Harold L. Lunger; *Thomas Campbell: Man of the Book* by Lester G. McAllister; and *Preaching in the Thought of Alexander Campbell* by Granville Walker marks the beginning of a new era in Disciples historical scholarship.

The Christian Board of Publication is to be complimented upon its vision in making these books available to the brotherhood. The authors are to be congratulated for having contributed new facts and interpretations to our knowledge of the great leaders of the past.

The good reviews and increasing sales of our own *Barton Warren Stone: Early American Advocate of Christian Unity* by Dr. West are also indicative of an inquiring interest into the position of our early fathers on Christian unity and its application to present-day thinking about ecumenicity.

A knowledge of and an appreciation for our history have been increasing or these books would not have been published. Thirteen years ago when the Historical Society was organized the publishing of five books as specialized as these would not

CENTENNIALS IN '55

This is a regular column listing churches established in 1855. The information given is based on news items in contemporary periodicals, church and state histories, and biographies. Many of the churches are no longer in existence. Others may have changed name, location, or merged with other congregations. Although a considerable number of churches will be noted, there is no expectation of achieving a complete list of all those begun in 1855.

California

K. Pool reported the organization of a church in the vicinity of HORNITAS, October 14, with more than 30 members.

Illinois

G. W. Minier reported the organization of a Christian congregation, July 8, in ATLANTA, Logan county.

A. Davidson reported that a church with 27 members was organized at KEITHSBURG in May.

E. E. Blinn reported a church of 37 members was constituted in ROCKFORD early in 1855.

Indiana

W. T. Horner reported organizing a church of 20 members in ST. JOSEPH COUNTY early in 1855.

Iowa

Frank Ballinger reported in 1856 that there was a small congregation of Disciples that met weekly 5½ miles above Keokuk and the same distance below Montrose. The church, organized in 1855 with 6 members, had increased to 19.

Near CHARLESTON, Lee county, a church was organized during the summer, according to W. A. Danton.

Madison Thomas wrote September 20 that the brethren at INDIANOLA think of organizing soon.

Missouri

T. M. Allen reports planting a congregation of 40 members at SULLEN'S SCHOOLHOUSE, some miles southwest of Columbia, early in June.

New York

W. C. Belding reports the organization of a church at PORT BYRON early in the year.

Ohio

H. H. Lohmire reported that A. G. Ewing had organized a congregation in JAMESTOWN, Monroe county, during the summer.

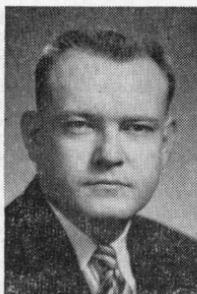
B. F. Perky reported a new congregation of 60 members at ROME, Ashtabula county.

(Continued on page 158)

have been possible. We like to believe that perhaps our Society has been the leaven which has worked the change in the Disciple thinking about history.

Claude E. Spencer.

JIM'S JOURNEYS . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Wednesday, September 22—Leave ROCK ISLAND, ILLINOIS, scene of Lincoln Country Disciple state meet, with Chuck Palmer (NBA) and Harry Adams (Carbondale) for ST. LOUIS. Detour thru Iowa to pick up 48 dozen fresh eggs. Hospitality at the St. Louis Christian Home over-night. Many thanks.

Thursday, September 23—Showing off Bill West's new Barton Stone book (published by DCHS) to boys at the Christian Board of Publication. Setting up ad for same, making phone calls, otherwise at loose ends. Off for K. C.

Friday, Saturday, September 24-25—KANSAS CITY. Visits with Wavne Testerman (K.C. Christian Church Commission), Otto Westerfeld, Edwin Elliott, Clare Hanna, etc. Taking the "full treatment" at Westerfeld's Country Manor, the works. Chats with Ewart Wyle, other preachers.

Sunday, September 25, thru Tuesday, September 28—WICHITA, KANSAS. for well-attended Disciple get-together. State prexy Leroy Hay (Emporia) handles affairs nicely. Hosts Dwight Lunsford and Don Bauter very hospitable. Again my preacher Curtis Jones acquits himself well in guest speaker role.

Wednesday, September 29, thru Saturday, October 2—NASHVILLE. Unpack. Check mail. Some handy-man work to do on Society property. Pack again for CHATTANOOGA.

Sunday, October 3—Guesting for Bill West at First Christian Church, CHATTANOOGA, TENNESSEE. Most enjoyable time speaking to fine congregation in handsome new building. Much obliged, as we say back home.

Week of October 4—Let's buy a truck. So we do. With generous friends' help, we're in business. By week's end, the truck is ours. See story elsewhere.

(Continued on page 158)

SPENCER'S OBSERVATIONS

The Curator, Claude E. Spencer, reports each month his observations concerning the work of the Society. Topics for consideration will include services rendered, publications issued, visitors to the library, materials received, DCHS finances, the work of the staff, technical processes, and other items that may be of interest to our readers.



Microcards: We have just learned that five decades (1900-1950) of *The Christian Century* are now on microcards and can be purchased from the Microcard Foundation, Middletown, Conn. The cards can be had in units, each 10-year period comprising a unit. Anyone willing to sponsor a \$240 project, the approximate amount necessary to secure the two units, 1900-1909 and 1910-1919, needed in our library?

Centennials: This month a new column, "Centennials in '55," is started. The purpose is to list those churches which were organized in 1855. These listings will be continued through July 1955, when the column will become "Centennials in '56."

Many of the churches listed will not be in existence today, while some may have moved location, changed name, or merged with other congregations.

Information for this month's listing has been secured from the files of *The Millennial Harbinger* and *The Christian Evangelist* for 1855 and 1856.

Theses: The publishing in last month's issue of "Theses Completed" reminds us that we want copies of all theses written about Disciples. This includes historical, biographical, and doctrinal presentations.

Faculty members in our Bible colleges and seminaries who are theses advisors can give the Society needed help by recommending the typing of an extra carbon copy of each thesis to be placed in the Society library.

Eventually we expect to print a brief abstract of each thesis listed in our annual "Theses Completed" feature.

Photographs: Many churches celebrating anniversaries or setting up historical departments are hunting pictures of former ministers. The Society has hundreds of photographs of preachers of all generations, but needs many, many more.

Pictures are available for loan to churches that wish to have reproductions made, or we can have copies made here and send at cost.

(Continued on page 158)

CRITICAL NOTES ON THE NEWLY DISCOVERED RICE HAGGARD PAMPHLET

by Charles C. Ware

Dr. Ware, Curator of the Carolina Discipliana Library, makes a comparison of several pages of *An Address to the Different Religious Societies on the Sacred Import of the Christian Name* by Rice Haggard and of a sermon, "The Sacred Import of the Christian Name" by Samuel Davies. The page references used refer to the Haggard pamphlet reprinted as FOOTNOTES TO DISCIPLE HISTORY NO. 4, by the Disciples of Christ Historical Society, 1954; and Vol. 1 of Davies' *Sermons on Important Subjects*, 4th ed., London, 1792.

1. Page 13 of Haggard has identical title and scripture reference with page 304 of Davies.

2. Page 13 of Haggard uses identical phrase, "oracular nomination" appearing in middle of page 305 in Davies.

3. Page 13 of Haggard uses identical illustration for the identical idea, "Jew and Gentile," which is used in Davies in third paragraph of page 307.

4. Page 14 of Haggard uses the identical phrase, to enforce the identical point, "patronymick name," used by Davies in last paragraph on page 306; except that Haggard adds the letter *k* to the first word of what was evidently meant to be an exact transposition of phrase.

5. Page 14 of Haggard uses the identical clause, "a catholic name intended to bury all party denominations," which is used by Davies at top of page 307.

6. Page 14 of Haggard uses the identical phrase in furtherance of the identical idea, "idoltrous compliment," which is used by Davies in fourth paragraph, page 307.

7. Page 14, fourth paragraph of Haggard is a neat paraphrase of the last paragraph, page 308 of Davies.

8. Page 15 of Haggard, last half of last paragraph, paraphrased page 307 of Davies.

One might go on indefinitely showing the ideological and phraseological parallelism between Haggard and Davies, but surely enough is given above to show the undeniable literary equity of Davies in Haggard.

Now why has not this equity been acknowledged? When Haggard brought out his pamphlet in 1804, Davies had been dead for 43 years. But Davies' sermons had been current in at least four published editions since 1770. Davies had preached much in Virginia, the native state of Haggard, where it is reasonably assumed Haggard had easy access to some one of the editions, and which certainly might have inspired him to suggest "Christians" for the approved name, at Lebanon Church, Va., 1794, as well as at Cane Ridge, Ky., ten years later. See the ringing challenge of Davies, middle of page 311. Was the real reason why Haggard kept his authorship anonymous, the fear of criticism for not acknowledging this equity? Or, to be charitable, had Haggard so thoroughly absorbed Davies' admirable thesis, making it ultimately his very own, that acknowledgment by him of Davies' help was naturally forgotten, or deemed inap-

propriate? That is indeed a serious danger, always besetting any creative worker.

Moreover, why did not the Presbyterian scholars in that provincial area (Kentucky and Virginia) show up this parallelism, Haggard to Davies, from 1804 onward? An easy answer is that the most forward of them despised in their hearts this creed of Haggard as associated with the "Christians," and gave it virtually no notice. Or, if they did read it with discerning care, they would bear no mention of Samuel Davies, participating in a seeming alignment at a strategic point with Barton W. Stone. Far be it from them to recognize this fugitive canard as being a clever corollary to a renowned sermon by one of their Princeton brilliants.

Open and above board, there appears to be a material divergence by Haggard from Davies. In the latter part of Haggard, the Bible alone is championed as the Christians' strictly unilateral authority. Any humanly syndicated, formalized creed, says Haggard, is an outlawed barrier to Christian Union. Davies is not thus explicit to outgo his sermon's scope, and, to be candid, his ecclesiastical prerogatives. But his prophetic passion, pages 309-311 certainly sets up a dynamic potential for the whole of Haggard in its timely issue.

There is spiritual charm in Davies' pointed warning at his sermon's close, against hypocrisy. If the "Christian" fails to equate vitally his personal life with his high and Holy name, then he is indeed ANATHEMA. Here we are intrigued to ask: Did Alexander Campbell echo this clarion caution of Davies, to put the Kentucky "Christians," in 1827, "on the spot"? In Campbell's *Christian Baptist*, Vol. 4, pages 262, 263 (original edition) he insisted that "this consideration" be Stone's "pole star." Just like Davies, it meant that these "Christians" must validate their lofty title by due quality of life, or come to worse disaster than if accommodated by a different name. Thus, "Disciples" in the federal census.

A last word about Haggard. Today it seems odd that Haggard should have literally ignored the liberal Presbyterian matrix of a crusading ideal which moved to success in a great new movement on the "Transylvania frontier." However, let us remember, 1804 saw only an ecumenical bud. Now the flower. Tomorrow the fruit—toward which all of us in Christ must toil, agonize, and sweat. Wherefore, let us ever rejoice, and give honor to whom honor is due.

COLBY D. HALL NEW DCHS PRESIDENT

(Continued from page 153)

Elected for terms expiring in 1957 were: *W. B. Blakemore, Chicago, Ill.; *Stephen J. England, Enid, Okla.; *John E. McCaw, Des Moines, Ia.; *James DeForest Murch, Cincinnati, Ohio; *Warner Muir, Des Moines, Ia.; *Orval D. Peterson, Yakima, Wash.; *Forrest F. Reed, Nashville, Tenn.; Mrs. Thelma Epoly, Anderson, Ind.; A. Garnett Day, Lynchburg, Va.; Cleveland Kleihauer, Los Angeles, Calif.; George G. Beazley, Bartlesville, Okla.; Otto Westfeld, Kansas City, Mo.; Mrs. Harry Johnson, Tampa, Fla.; Woodrow W. Jones, Beaumont, Tex.; Roy Hulan, Jackson, Miss.; Dan C. Kenner, Memphis, Tenn.; and Harry M. Davis, Springfield, Ill.

Elected for terms expiring in 1956 were: H. Jackson Darst, Williamsburg, Va.; George C. Stuart, Bloomington, Ill.; Wilbur H. Cramblet, St. Louis, Mo.; Lamar Hocker, Dallas, Tex.; J. S. Wake, Bowling Green, Ky.; J. Philip Hyatt, Nashville, Tenn.; and William C. Wilson, Nashville, Tenn.

Elected for terms expiring in 1955 were: O. Edgar Wright, Winfield, Kans.; Comer D. Shacklett, Roselle, N. J.; Thomas E. Pletcher, New Castle, Pa.; Junius T. Moore, Sr., Charleston, W. Va.; I. Clyde Wheeler, Oklahoma City, Okla.; P. H. Welshimer, Canton, Ohio; and Charles E. Crouch, Nashville, Tenn.

The membership meeting was climaxed with a brief discussion of the Society's past, present and future by Board chairman William G. West, curator Claude E. Spencer, and executive director James E. McKinney. DCHS expansion plans were discussed in terms of the necessity for a building program in the near future.

*Re-elected

CENTENNIALS IN '55

(Continued from page 155)

Oregon

J. R. Fisher reported that a church of 14 members was organized at CLEAR LAKE, Lane county, the 4th Lord's day of June.

Mary Preston reported a church organized at LOOKING GLASS PRAIRIE, Douglass county, with 8 members, in the Spring of 1855.

T. M. Ward wrote that a church of 14 members was organized "six miles east of where I reside," the 4th Lord's day of May. Mr. Ward's letter was sent from THURSTON, Linn county.

Texas

R. T. Brown reported that a congregation of 11 members was organized at ALVERADO, Johnson county, in July.

L. J. Sweet reported the organization of a church of 30 members at RED OAK, Ellis county, on the 3rd Lord's day in September.

W. P. Torence wrote from Sherman, dated August 7, that Brethren Goodnight and Beebe had organized within the last few weeks a number of churches about 30 miles away.

JIM'S JOURNEYS

(Continued from page 156)

Sunday, October 10—Supplying for DOVER, TENNESSEE, church. Beautiful vacation-fishing spot, and no time to enjoy it.

Monday, Tuesday, October 11-12—Off to INDIANAPOLIS in the truck to pick up load of materials. Every time I go to this town, it rains. This is no exception. Spencer finds the materials, I load. Home again ahead of the "front" at midnight.

Wednesday, October 13, thru Wednesday, October 20—NASHVILLE for preparations for Miami convention. Executive Committee meeting, reports to prepare, campaign to plan, etc., etc.

Thursday, October 21—Day off for moving. Whew!

Friday, October 22—We're off. Mr. and Mrs. Spencer and the driver in our trusty little truck. MIAMI or bust.

We make it—by noon *Sunday, October 24*. Next six days, *Monday, October 25, thru*

Saturday, October 30, are pure confusion. The 105th International Convention of Disciples of Christ. And you have to possess strong legs, back and heart to survive this one. Meetings, radio programs, tending clinic, more meetings, selling books, p.r. clinic, more meetings, and so on and on. Breather: gulf stream fishing on Friday, Caught 24. Leave for Nashville Sunday, back Monday night, November 1. 2,200 miles and 1 convention later, we're still in business with same old problems, same difficulties. Where do we go from here? Maybe we'll know by next month.

Jim McKinney.

SPENCER'S OBSERVATIONS

(Continued from page 156)

A recent request for pictures came from the First Christian Church, Springfield, Ill., Harry Davis, minister. We were able to supply many of the ones wanted.

Back in September Mrs. Jeanette H. Kremer, Lebanon, Tenn., brought 17 photographs of preachers to the library. These had been collected by her father, J. S. Hughes, preacher and author. Nearly all were of men active in the reformation in the 1860's when the pictures were made.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

GIFTS AND EXCHANGES

From September 23 to October 21, 40 receipts for materials were issued to:

- Aftton Christian Church, Aftton, Mo.
 Association for the Promotion of Christian Unity, Indianapolis, Ind.
 J. D. Bales, Searcy, Ark.
 Ray M. Beauchamp, Twin Falls, Idaho
 Miss Genevieve Brown, Indianapolis, Ind.
 Central Avenue Christian Church, Parsons, Kans.
 B. H. Cleaver, Cape Girardeau, Mo.
 A. J. Coffey, Logan, W. Va.
 James A. Crain, Houston, Tex.
 Claude E. Cummins, Morganfield, Ky.
 J. A. Dennis, Austin, Tex.
 B. P. Edwards, Pulaski, Va.
 First Christian Church, Sac City, Ia.
 First Church of Christ, Owosso, Mich.
 Mrs. B. J. Fisch, Santa Cruz, Calif.
 B. C. Goodpasture, Nashville, Tenn.
 Kenneth C. Hanson, Redwood Falls, Minn.
 Miss Cora Harris, Macomb, Ill.
 Highland Park Christian Church, Los Angeles, Calif.
 Alden Lee Hill, Los Angeles, Calif.
 Richard L. James, Jacksonville, Fla.
 Albert O. Kean, Bethany, W. Va.
 Miss Jeanette Moore King, Fort Lauderdale, Fla.
 Gerald B. Krueger, Salida, Colo.
 J. Edgar McDonald, Liberty, Mo.
 Maruice L. Marling, Jasper, Ala.
 Mrs. Younger Osborne, Winchester, Ky.
 Park Avenue Christian Church, New York, N. Y.
 Miss Dorothy Perry, Frankfort, Ky.
 Robert Platt, Boston, Ky.
 Mrs. E. L. Powell, Louisville, Ky.
 D. E. Richmond, Maplewood, Mo.
 Standard Publishing Company, Cincinnati, Ohio
 Charles C. Ware, Wilson, N. C.
 Thad N. Wells, Oklahoma City, Okla.
 Evans B. Wood, Denison, Tex.
 Miss Maida A. Young, Hamilton, Ill.
 John D. Zimmerman, Topeka, Kans.

NEW MEMBERS

(July 22 through November 3, 1954)

Annual Members

- Harold K. Adams, Bloomington, Ill.
 Mrs. J. S. Allen, Raleigh, N. C.
 Walter W. Anderson, Tuscaloosa, Ala.
 Joe Belcastro, Columbus, Ohio
 H. Galt Braxton, Kinston, N. C.

- Mrs. Edward Brown, Decatur, Ill.
 Mrs. Elmer D. Bryant, Chicago, Ill.
 E. D. Canady, Ventura, Calif.
 E. Oran Coble, Texarkana, Tex.
 Homer M. Cole, Allendale, Ill.
 Harry M. Davis, Springfield, Ill.
 Lee E. Davis, Sterling, Ill.
 Fred E. Friend, Nashville, Tenn.
 Robert W. Funk, Fort Worth, Tex.
 Russell Galbreath, Minneapolis, Minn.
 Robert F. Gates, Arlington, Va.
 Miss May Hartford, Hutchinson, Kans.
 John O. Humbert, Dayton, Ohio
 J. Daniel Joyce, Richmond, Va.
 Thomas G. Kerns, Livingston, Tenn.
 George N. Keyser, St. Charles, Ill.
 Leslie L. Kingsbury, Manahattan, Kans.
 Ray K. Kistler, Illiopolis, Ill.
 Mrs. J. W. Kraushaar, Charlotte, N. C.
 Irvin E. Lunger, Chicago, Ill.
 Mrs. James Nesbitt, Christiana, Tenn.
 Vernon M. Newland, Rolla, Mo.
 George A. Nichols, Springfield, Ill.
 Mrs. Fred W. Norris, Austin, Tex.
 E. G. Orahood, Sandersville, Ga.
 Mrs. Younger Osborne, Winchester, Ky.
 John Paul Pack, Seattle, Wash.
 John Pitts, Memphis, Tenn.
 A. C. Putnam, Marshall, Mo.
 C. Ed Smith, Yakima, Wash.
 Clyde Smith, Chicago, Ill.
 Jay Smith, Pine Grove, W. Va.
 Lael M. Smith, Chicago, Ill.
 Mrs. F. Earle Snarr, Hinsdale, Ill.
 John O. Spencer, Barksdale AFB, La.
 Earl P. Stevens, Fairmount, W. Va.
 Robert Tobias, Indianapolis, Ind.
 George E. Wascovich, Mobile, Ala.
 Mrs. Beatrice Winters, Disney, Okla.
 E. B. Wolford, Woodstock, Va.
 H. H. Wood, Santa Paula, Calif.
 Miss Maida Young, Hamilton, Ill.

Subscribing Members

- Mrs. Joe W. Tyson, Wichita Falls, Tex.
 Otto H. Westerfeld, Kansas City, Mo.

Congregational Members

- Church of Christ, Blanchard, Pa.
 Clay Street Christian Church, Nashville, Tenn.
 First Christian Church, Beaumont, Tex.
 First Christian Church, Rochester, Minn.
 Hamilton Avenue Christian Church, St. Louis, Mo.

Organizational Member

- Christian Church Commission of the Kansas City Area.

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose *sole* purpose is the locating, collecting,

cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Life Member	50.00 one payment	400 to 500 members	40.00 annually
Sustaining Member	100.00 annually	Above 500 members	50.00 annually
Contributing Member	500.00 annually	Sustaining (any church)	100.00 annually
Life Sustaining Member	1,000.00 one payment	<i>Institutions and Organizations</i>	
Patron Member	1,000.00 annually	Annual membership	\$ 15.00 annually
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THE HARBINGER

and Discipliana

Published monthly by the Disciples of Christ Historical Society, Nashville, Tennessee

VOL. 14

DECEMBER, 1954

NO. 12

The Christian-Evangelist To Be Microfilmed

*Christian Board of Publication Grants
DCHS Subsidy for Project*

Dr. Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis, Mo., has announced the granting of a subsidy to the Disciples of Christ Historical Society for the microfilming of *The Christian-Evangelist*. The work will be done in Nashville under Society supervision.

Through this grant nearly a hundred years of an influential brotherhood periodical will be made available for research use. Positive prints, either in full sets or parts, will be sold to libraries for the cost of the print. Also, individual years may be borrowed from the Society.

The Christian-Evangelist dates back to 1863 when Elijah Craig began publication of *The Gospel Echo* at Carrollton, Ill. In 1868 the publication was moved to Macomb, Ill., where it was under the direction of J. C. Reynolds. J. H. Garrison moved it to Quincy, Ill., in 1872 and merged it with *The Christian* of Kansas City, under the title *The Gospel Echo and Christian*. Later it became *The Christian*, and in January 1874 was moved to St. Louis, Mo.

In October 1882 *The Christian* was merged with *The Evangelist* of Chicago, Ill., to become *The Christian-Evangelist*. The editors of the two papers, J. H. Garrison and Barton W. Johnson, became the editors of the combined periodical, which was issued by the Christian Publishing Company of St. Louis.

The Christian Publishing Company was purchased in 1910 by R. A. Long and presented to the brotherhood. The new name

adopted was The Christian Board of Publication. *The Christian-Evangelist* was continued by the new organization.

The project will include not only the microfilming of *The Gospel Echo*, *The Christian*, and *The Christian-Evangelist*, but of *The Evangelist*, with which the *Christian* merged in 1882. *The Evangelist*, first published in Oskaloosa, Ia., in 1865, merged with *The Christian Record* in 1875, and for a while, in Chicago, was known as *The Record and Evangelist*. However, the name was later changed back to *The Evangelist*.

At the present time there is no complete file of these periodicals in any one place. For some time the Society has been trying to locate volumes missing from its holdings and from those of The Christian Board of Publication. The completion of the project will depend upon the successful locating of the following periodicals:

The Gospel Echo, Carrollton, Ill., 1863-1865, the January 1866, and January and February 1867 issues.

The Gospel Echo and Christian, Quincy, Ill., 1872 and 1873.

The Christian, St. Louis, Mo., 1876 and 1882.

The Evangelist, Oskaloosa, Ia., June, August and October 1867; February, June, November and December 1868; 1869; 1870; 1871.

The Record and Evangelist, Oskaloosa, Ia., and Chicago, Ill., 1875; 1876; 1877.

The Evangelist, Chicago, Ill., 1879; 1880; and 1882.

The Christian, Kansas City, Mo., 1870 and 1871.

In This Issue:

Alexander Campbell Visits Nashville: 100 Years Ago, by Claude E. Spencer, page 165. Court Case Records Received, page 162. "Who Supports the Historical Society?", an editorial by James E. McKinney, page 163.

Centennials in '55, page 163.

Jim's Journeys, page 164.

Spencer's Observations, page 164.

We Want to Know, page 162.

What's New in Our Library, page 167.

Court Case Records Received

Some records in a court case involving the Newbern Christian Church, Dyer County, Tennessee, in 1903 and 1904 have just been received for the Society archives. These were only recently discovered by Mrs. A. I. Myhr, Belleview, Tenn., who placed them with the Society for preservation.

Late in 1902 "A. H. Nicks, S. W. Porter, and others representing as they state, a majority of the members, . . . filed a lengthy bill against J. S. McCorkle and others of the Board of Elders, alleging that they have corrupted the faith, principles and practices of said church, and diverted it from the purposes for which it was founded and dedicated, by the introduction of 'innovations' which are unscriptural, sacreligious and objectionable to the members."

Such was the wording in a news release in the *Nashville Daily American* dated November 28, 1902, from Dyersburg, Tenn., and reprinted in the *Gospel Advocate* December 11, 1902. David Lipscomb, *Advocate* editor, commented, "While I do not doubt that law and justice say the house belongs to those who walk in the old paths, I am sorry to see them make the contention."

The records given by Mrs. Myhr include:

Depositions of David Lipscomb and E. G. Sewell for the complainants, April 20, 1903. 248 pages.

Re-examination of David Lipscomb by complainant attorney T. E. Matthews, undated. 24 pages.

Cross examination of David Lipscomb by defendant attorney G. N. Tillman, January 4 to March 21, 1904. 608 pages.

Re-cross-examination of David Lipscomb, by Tillman, September 2, 1904. 35 pages.

Deposition of J. B. Briney for defendants, December 16, 1904. 105 pages.

Deposition of Hall Laurie Calhoun for defendants, December 19, 1904, 116 pages. With cross examination and re-cross examination by T. E. Matthews, 41 pages.

Interrogatories to be propounded to T. P. Haley, witness for the defendant. 5 pages.

Other items received from Mrs. Myhr were the minutes of the Board of Directors of the Tennessee Christian Missionary Society October 18, 1905—September 2, 1910, and a manuscript copy, undated and unsigned, of an address on a statement of policy of the T.C.M.S. delivered at a state convention.

A. I. Myhr, who saved all this material, was secretary of the Tennessee Christian Missionary Society from its organization in 1890 until 1910.

WE WANT TO KNOW

Here are some questions for which we need answers. Some have been asked by individuals during the past few months; others have been raised as a matter of general investigation. Any help our readers can give us will be appreciated.

18. What became of the silver door plate inscribed "Rev. I. Errett" which was presented to Isaac Errett by the Sunday School of the Jefferson Avenue Church of Detroit in 1863? When Errett attached it to his door, many people considered it "some scandalous," according to Errett's biographer, J. S. Lamar.

19. In a letter printed in the *Christian Evangelist* in June 1856, Geo. W. Smith said, "I send you a copy of my little book 'Incidents of Travel.'" Elder Smith had moved from Indiana to Iowa in November 1855. Has anyone seen a copy of this book?

20. What was the Christian Church Building Association? The organization was in existence in 1890. The office was located in Knoxville, Tenn. The secretary was Lewis Tillman.

21. What was the full name of G. R. Hand? Mr. Hand went from Ohio to California in the 1870's, organized churches and wrote two books. He died in 1888. Where and when was he born?

22. What was the Christian Press Association? We do know that it was a Kansas incorporation, and that L. C. Willis was president and general manager in 1915 and 1916.

23. Who was the author of "A Doctrinal Autobiography," printed in *The Christian Century*, December 25, 1913, to February 5, 1914?

Hugh Riley on DCHS Board

The action of the Executive Committee in appointing Hugh Riley, minister of the Oak Cliff Christian Church, Dallas, Texas, to fill an unexpired term on the Board of Directors was approved by the Board at its meeting in Miami, October 26. Mr. Riley, who takes the place of Earl West who resigned last fall, will serve through 1956.

It is regretted that Mr. Riley's name was accidentally omitted from previous news releases concerning new board members.

THE HARBINGER AND DISCIPLIANA,

published monthly by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville, Tennessee. Entered as Second Class Matter, Nashville, Tennessee, under Act of August 24, 1912.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Vol. 14

December, 1954

No. 12

"Who Supports the Historical Society?"

That question has been asked scores of times during the past few years of DCHS full-time operation. At conventions, preachers' meetings, conferences; we have been queried as to our method of financing the Society program.

(Encouraging note: seldom are we asked today, "Why have a Historical Society?")

If you are a DCHS member, you are familiar with our "dues schedule." As with many organizations supported by dues from individuals and groups, the Society relies exclusively on these annual contributions, often nominal, to underwrite expenses.

During the past 18 months, we have concentrated on promotion of support from local church budgets through "congregational" and "sustaining" memberships. Many churches have realized the necessity of supporting the Society. Support from local churches is increasing, but is not yet close to Society needs.

Mainstay of Society support since our organization in 1941 has been small annual contributions from individuals. During the early years, when the Society budget was quite small, such contributions from a few dozen individuals *almost* did the job.

Today, however, we cannot operate on the slim strength of \$2.00 annual memberships from a few hundred interested individuals. The \$2.00 membership dues barely pays for a year's subscription to THE HARBINGER, sent to all DCHS members. Can your church operate this way?

We call your attention to an action of the Board of Directors at Miami, creating a new "Participating Membership" in the Society. Dues for a "Participating Member" are \$25.00 annually.

This new \$25.00 membership is designed

to fill the gap between the \$5.00 "subscribing" membership and the \$100.00 "sustaining" membership. It presents an opportunity for the individual who wants to participate effectively in the Society program without expending a large sum.

As you renew your DCHS membership for 1955, won't you consider a "Participating Membership" as the measure of your interest in your Disciple heritage?

Jim McKinney

CENTENNIALS IN '55

This is a regular column listing churches established in 1855. The information given is based on news items in contemporary periodicals, church and state histories, and biographies. Many of the churches are no longer in existence. Others may have changed name, location, or merged with other congregations. Although a considerable number of churches will be noted, there is no expectation of achieving a complete list of all those begun in 1855.

Illinois

Flora, Clay county, was organized by William Schooley.

Latonia, Jasper county, was organized by William Cobble.

Mt. Zion, Woodford county, was organized by John T. Jones and William Poynter.

Paris, Edgar county, was organized by John C. New, with 31 members.

Plymouth, Hancock county, was organized by J. R. Ross, with 24 members.

Iowa

W. H. Robbins reported January 29, 1855, that a small church of 31 members had lately (1854 or 1855?) been constituted in the vicinity of Martinsdale school house, Wapello county.

Kansas

Leavenworth, Leavenworth county, was organized in the summer of 1855.

Mt. Pleasant, Atchinson county, was organized in July by Duke Young.

Minnesota

Was Pleasant Grove, Olmstead county, organized in June of 1855 or 1856? Authorities seem to differ.

Nebraska

Brownville, Nehama county, was organized in January.

Ohio

Bever Dam, Allen county.

Kenton, Hardin county.

Marlboro, Stark county.

Tennessee

B. W. Lauderdale reported July 28 that a church at Dyersburg, Dyer County, had been organized recently.

James Holmes reported a church of 32 members constituted at Gibson, Gibson county, in July or August.

One satisfied purchaser of *Barton Warren Stone: Early American Advocate of Christian Unity* writes: "The book arrived the other day. It is well done in every respect: well printed and bound; well written, and well documented. It is a book of which the Society and the author have every reason to be proud."

JIM'S JOURNEYS . . .



In this column the Executive Director, James E. McKinney, gives each month his travel observations. Here are his day-by-day experiences as he goes about his business of interpreting the work of the Society to individuals, churches, organizations and institutions.

Tuesday, November 2, thru Sunday, November 7—Recuperating from Miami convention, plus sweeping off desk, plus renewing acquaintance with family, plus mailing letters. (If you knew how much time Chris and I spent on those letters, you'd answer them!)

Monday, November 8—Rapid tour of several southwest Kentucky churches with Herman Norton (Vanderbilt Disciples Foundation).

Tuesday, Wednesday, November 9-10—NASHVILLE routine.

Thursday, November 11—Visiting friend Bill Hadden at CLARKSVILLE, TENNESSEE, for intros to leading laymen.

Friday, Saturday, November 12-13—Loafing.

Sunday, November 14—Morning supply speaking at Eastwood Christian Church, NASHVILLE. Afternoon: with Ed Moseley (Indianapolis), start for Georgia convention.

Monday, November 15—We arrive at SAVANNAH, busted timing gear and all. Our truck begins to act up. Georgia convention gets off to excellent start under leadership state prexy Harrison McMains (Atlanta).

Tuesday, Wednesday, November 16-17—Georgia Disciples show real progress. Exceptional convention program, real Southern hospitality mark Peach State meeting in one of America's most historic cities. Pleasure to be present. Trip back: not so pleasant. Combination of soft Southern rain, burned-out generator, fouled-up voltage regulator, etc.; but by *Thursday night, November 18*, we're back at home base, little worse for wear.

Friday, Saturday, November 19-20—Quick look at correspondence, finances, family.

(Continued on page 166)

SPENCER'S OBSERVATIONS



The Curator, Claude E. Spencer, reports each month his observations concerning the work of the Society. Topics for consideration will include services rendered, publications issued, visitors to the library, materials received, DCHS finances, the work of the staff, technical processes, and other items that may be of interest to our readers.

In the Mail: In answer to our "Who Had the Body," page 144, October 1954, Walter H. Coburn of Boone Grove, Ind., suggests that during pioneer days it was sometimes customary to preach funerals in the fall of the year when the weather was good, the crops were all cultivated and perhaps harvested, and folks had time to attend. The burial, of course, took place immediately following death. The discourse delivered later was really a memorial sermon.

Mr. Coburn cites *The Land of the Saddle-Bags, 1924*, by James Watt Raine, as a book containing a description of a modern survival of this custom in the Appalachian Highlands.

Bob Chambless, Russellville, Ark., suggests that "Evangelism, 1901" on page 144 of the October HARBINGER should be reprinted in some periodical with a wider distribution than ours. It's o.k. with us! *Services:* Sometimes we are almost sorry that we have been so insistent that books should have indexes. One of those times was November 4th (just two days after our return from Miami) when J. Edward Moseley came in with 350 pages of proof of his new *Disciples of Christ in Georgia*, wanting help with the index. Seven days, several thousand 3x5 slips, half a dozen pencils, and some arguments later, the product was finished, 67 typewritten pages. Even though an index takes a tremendous amount of time to prepare, it's well worth that time because of the greater usability of the book.

THE HARBINGER: Last number, and this (and perhaps some future issues) are only eight pages. Of course there is a reason. It's just a simple matter of finance. Eight pages are cheaper than sixteen, and our operating expense budget is low. The remedy, of course, is for DCHS to be placed in more local church budgets and secure more individual members, especially those in the higher classification brackets.

(Continued on page 166)

ALEXANDER CAMPBELL VISITS NASHVILLE; 100 YEARS AGO

by Claude E. Spencer

Sources used for this feature are *The Millennial Harbinger*, 1855, pages 42-45, 96-107, 145-156, 217-220; and "Alexander Campbell in Nashville" by Miss Eva Jean Wrather, in *The Scroll*, June 1946, pages 289-298.



Whenever a church got into difficulty over false teachings or abuses in government in the early days of the reformation, the members sent for Alexander Campbell to visit them and put things straight. The church in Nashville meeting in Cherry Street, was no exception to general practice, for when some of its members decided that

J. B. Ferguson was teaching unscriptural doctrines, Alexander the trouble-shooter was sent for.

Just a hundred years ago, November 25, Campbell arrived for his fifth visit to Nashville. He and A. E. Myers left Bethany November 20. From Wheeling to Cincinnati to Louisville the journey was made on the railroad cars, but from Louisville to Nashville, via Bowling Green, the jolting stage coach was the method of transportation. After six days of travel, Campbell and his companion reached their destination on Friday evening. During his stay in the city, Mr. Campbell lived with the John O. Ewing family.

Saturday was a busy day. Mr. Campbell occupied himself with visits to "Mother" Ewing and various "old standard bearers of the cause." Perhaps it was while gossiping with these old friends that he learned that J. B. Ferguson, the Cherry Street pastor, would not attend any of his addresses as expected. Ferguson, gone overboard on spiritualism, had stated publicly that the spirit of William Ellery Channing had commanded him to have nothing to do with Campbell and not to listen to any of his speeches.

Campbell's first two public addresses were not in his own church. The Methodists had loaned him the use of McKendree Church for Sunday morning and evening services, where he spoke to vast and densely crowded audiences, according to the *Christian Advocate*.

In the morning Mr. Campbell preached on "Faith," founded on the 11th chapter of Hebrews. The *Advocate* in commenting on the sermon said, "The discourse we regarded as able and appropriate, and in the

main, one which most of well instructed Christians would receive as sound in its theology."

"Christian Union" was the subject of Mr. Campbell's evening sermon. It was based upon a part of the fourth chapter of Ephesians. The editor of the *Advocate* concurred most heartily with many of Mr. Campbell's views, while he dissented from others. After stating these differences, the editor said, "Yet he was so apparently candid, and withal so respectful and modest, that he did not in the slightest offend us."

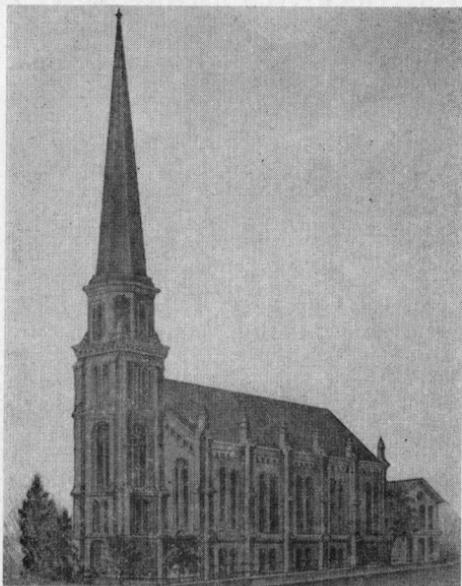
An announcement was made at the evening meeting that Campbell would deliver in the church on Cherry Street during the coming week a series of lectures on "Neology and Spiritualism." The *Advocate* editor wished him success in opposing this miserable humbug.

What Campbell said in his five lectures, Monday to Friday evening, has not been preserved. The fugitive scrap memoranda which he made after the lectures, according to his usual custom, were lost. Undoubtedly Campbell was pleased with his utterances for he reported in *The Millennial Harbinger* that "Having disposed of the Neologies of animal spiritualism to the evident satisfaction of our Christian hearers, we consecrated the Lord's day to the proclamation of the gospel . . ."

Saturday evening an extemporaneous address was delivered in the common hall of Franklin College to the assembled students of that institution, Mrs. Fanning's School, and Minerva College. His subject was "Man as he was, man as he is, and man as he will and must hereafter be."

Campbell's time was well occupied on Sunday. After breakfast at Franklin College where he had stayed the night, he hurried the five miles to the Cherry Street Church where he preached at the morning service, delivered an address at the communion service in the afternoon, and preached again at night. There were several additions to the church at the various services. At least one of the converts, Francis McGavock, was immersed by Mr. Campbell.

Eleven public addresses were given by Alexander Campbell in his eight-day stay in Nashville. Did he accomplish his purpose in coming to Nashville? Evidently so,



The church on Cherry Street where Alexander Campbell preached in 1854.

for some time later the congregation of Disciples called for Ferguson's resignation.

A lecture at a Baptist university in Murfreesboro on Monday evening with a return to Nashville where he visited for several days took up part of the week of December 5th. The following Sunday he preached twice in Clarksville: at the Christian Church in the morning, and in the Methodist meeting house in the evening.

On his way home he stopped at Hopkinsville and Russellville, Ky., New Albany and Indianapolis, Ind., to deliver a total of 16 sermons, addresses and lectures. In April of 1858 he was to return to Nashville for his sixth and last visit, the purpose of which was to raise funds for the replacement of the recently burned Bethany College building.

JIM'S JOURNEYS

(Continued from page 164)

Sunday, November 21—Morning supply again at Eastwood Christian Church, NASHVILLE. Afternoon jaunt to CHATTANOOGA to begin series of services at East Ridge Christian Church (C. Howard McCloy, minister) scheduled to go thru *Wednesday, December 1*. Report on truck-driver-turned-evangelist forthcoming next month.

Jim McKinney

SPENCER'S OBSERVATIONS

(Continued from page 164)

Current reading: Nearly all Disciples recognize Thomas and Alexander Campbell, Barton W. Stone, and Walter Scott as being early leaders of our movement. Only a few have any notion as to who was David Staats Burnet or what was his work. Yet Burnet is more responsible than anyone else in shaping the organizational pattern of the brotherhood. The early societies were planned by him: The American Christian Bible Society, The American Christian Missionary Society, and the American Christian Publication Society.

His life and work is told in *The Story of D. S. Burnet: Underserved Obscurity*, by Noel L. Keith, in a new book published in October by the Christian Board of Publication. Ministers and laymen alike should buy, read, and circulate this book.

Have you read "Who are the Disciples of Christ?" by James E. Craig, in the November 30 issue of *Look?* Mr. Craig, an elder and trustee of the Park Avenue Christian Church of New York City, has written an excellent condensed account of the beginnings, development, policy and beliefs of that group of Disciples cooperating through the International Convention.

Someone* sent a copy of the Orange County Daily News September 24, 1954, a special issue of welcome to Chapman College, which had recently moved from Los Angeles to Orange. An illustrated section of eight pages was devoted entirely to Chapman in its new location.

Why not order to-day?

Barton Warren Stone: Early American Advocate of Christian Unity, by William G. West.

Send \$4.00 and receive the book postpaid by return mail.

*Persons sending materials to the Society should either send an accompanying letter or should mark clearly on the outside of the package the name and address of the donor. If this is not done, proper credit cannot be given for the gift.

WHAT'S NEW IN OUR LIBRARY

On these pages are listed, and sometimes described, the materials received during the past month. This includes gifts, exchanges, and purchases. So many gifts are received that acknowledgment of every item is impossible although every giver is mentioned.

GIFTS AND EXCHANGES

From October 22 to November 24, 67 receipts for materials were issued to:

Roger I. Amason, Brunswick, Ga.
 J. F. Bellville, Charleroi, Pa.
 Mrs. James G. Berkey, Salem, Ind.
 David Bobo, Indianapolis, Ind.
 Miss Genevieve Brown, Indianapolis, Ind.
 Central Christian Church, Vernon, Texas
 Christian Board of Publication, St. Louis, Mo.
 Christian Women's Fellowship, Lawson, Mo.
 Louis Cochran, Santa Monica, Calif.
 Mrs. Clifford A. Cole, Los Angeles, Calif.
 Homer M. Cole, Allendale, Ill.
 A. Garnett Day, Lynchburg, Va.
 Henderson H. Doak, Cumberland, Md.
 Ralph M. Dornette, Muskogee, Okla.
 Mrs. Keith W. Epply, Anderson, Ind.
 First Christian Church, Fairbury, Nebr.
 First Christian Church, Fargo, N. D.
 First Christian Church, McArthur, Ohio
 First Christian Church, Monessen, Pa.
 First Christian Church, Virden, Ill.
 First Christian Church, Yakima, Wash.
 Glenn Grimm, Ashtabula, Ohio
 Kenneth C. Hanson, Redwood Falls, Minn.
 R. L. Harrell, Vallejo, Calif.
 Kenneth E. Hayden, Corydon, Ia.
 W. D. Helsabeck, Madison, Wis.
 Alden Lee Hill, Los Angeles, Calif.
 Howard S. Hilley, Black Mountain, N. C.
 Wilbur S. Hogevoel, Alexandria, Va.
 Benjamin R. Hollis, Salisbury, Mo.
 Robert M. Hopkins, Paris, Ky.
 Illinois Christian Missionary Society, Bloomington, Ill.
 Jeffersontown Christian Church, Jeffersontown, Ky.
 Elmer C. Johnston, La Porte, Ind.
 Liberty Christian Church, Liberty, Mo.
 Irvin E. Lunger, Chicago, Ill.
 Lynchburg College Librarv. Lynchburg, Va.
 J. Edgar McDonald, Liberty, Mo.
 Mrs. G. W. McQuiddy, Jacksonville, Fla.
 Merriam Christian Church, Merriam, Kans.
 Paul E. Million, Crawfordsville, Ind.
 Charles G. Mills, Indianapolis, Ind.
 Mr. and Mrs. J. Edward Moselev, Indianapolis, Ind.
 W. G. Moseley, Spokane, Wash.
 Mrs. A. I. Myhr, Bellevue, Tenn.
 Old Paths Book Club, Rosemead, Calif.
 Pacific Bible Seminary, Long Beach, Calif.

Park View Christian Church, Portsmouth, Va.

C. H. Phillips, Seattle, Wash.
 Forrest F. Reed, Nashville, Tenn.
 G. David Shreeves, Arlington, Va.
 Jay J. Smith, Pine Grove, W. Va.
 Claude E. Spencer, Nashville, Tenn.
 Earle R. Starkey, Fargo, N. D.
 Earl P. Stevens, Fairmount, W. Va.
 George C. Stuart, Bloomington, Ill.
 United Christian Missionary Society Library, Indianapolis, Ind.
 John Updegraff, Fort Lauderdale, Fla.
 C. C. Ware, Wilson, N. C.
 Thad N. Wells, Oklahoma City, Okla.
 William G. West, Chattanooga, Tenn.

New Accessions of Note

Recently received is a file of the Park Avenue Christian Church *Forward*, containing 693 numbers issued 1912-1954. This is not a complete set for these years, but does represent a fine beginning.

The Front Rank Journal was published in St. Louis, Mo., starting in 1913. We now have 21 numbers, 1913-1915. Does anyone know when it ended?

A third set of *Millennial Harbinger* has recently been received. Lacking are the years 1838, 1846, 1865 and 1867. This set is available for loan.

Bound files of *The Kansas Messenger* in our library now include vols. 11-15, 1906-1911; vols. 22-26, 1917-1922; vols. 31-37, 1926-1933; vols. 38-44, 1933-1939; and vols. 45-54, 1939-1949. The "Yearbook numbers," 1910-1949, are bound separately.

For our museum section is a four-piece communion set used for years, 188—, by the First Christian Church, McArthur, Ohio.

Also in our museum section is the marriage certificate of A. P. Hackett and Nancy Jane Rockwell, whose wedding was performed by Silas E. Shepard, November 26, 1873. Photographs of the married couple and Mr. Shepard are attached.

Our collection of debates has been enriched by *Report of the Debate on Baptism, Which Was Held at Bellville, Hendricks County, Ind., From the 4th to the 7th September 1839*, between John O'Kane and T. W. Haynes (Baptist).

ABOUT THE DISCIPLES OF CHRIST HISTORICAL SOCIETY



The Disciples of Christ Historical Society was established May 7, 1941, in St. Louis, Missouri, with the approval of the International Convention then in session. The organization of the new agency came as a result of the work of the Historical Commission appointed by the 1939 convention which met in Richmond, Virginia. It is the only organization among Disciples of Christ whose sole purpose is the locating, collecting, cataloging and arranging for use the historical materials of the brotherhood. The Society is custodian of International Convention and World Convention archives by official action of those conventions.

The purpose of the Society is to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups. The Society is not an opinion forming group.

From 1941 until 1946 the Society had no designated headquarters, and these years were spent largely in surveying the field, correlating the interest of various groups, and making plans. In 1946 the Society accepted the generous offer of Culver-Stockton College to set up its headquarters and archives there with the privilege of using the Henry Barton Robinson Collection as a nucleus around which the Society would build its own collection of materials.

Since April 1952, the Society's headquarters, library and archives have been in Nashville, Tennessee, located in the Joint University Library on the Vanderbilt campus. Nashville was designated as the permanent location of the Society because of the unique opportunity offered for participation in the building of an American church history center and for the subsidy granted by the Nashville Planning Committee which enabled the Society to further its expansion program. Plans are being made for the eventual erection of a building to house the rapidly growing collection of books, pamphlets, periodicals, manuscripts, and museum materials which the Society has been receiving since its formation.

The Society solicits all kinds of historical materials pertaining to the Disciples of Christ and related groups. Authors and publishers are requested to send copies of all new publications. Churches, organizations and institutions are urged to place the Society on their mailing lists to receive all printed materials.

The Society and Bethany College share joint responsibility, through the Campbell Home Committee, for the restoration, preservation, and management of the Alexander Campbell mansion at Bethany, West Virginia.

The current program of the Society is financed through the dues paid in by members. Individuals, local churches, institutions, and organizations are invited to share in the work of the Society by becoming members. Dues paid in are deductible for income tax purposes. Classifications of membership are as follows:

<i>Individuals</i>		<i>Local Churches</i>	
Annual Member	\$ 2.00 annually	Up to 200 members	\$ 10.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter	2.00 annually	200 to 300 members	20.00 annually
Subscribing Member	5.00 annually	300 to 400 members	30.00 annually
Participating Member	25.00 annually	400 to 500 members	40.00 annually
Life Member	50.00 one payment	Above 500 members	50.00 annually
Sustaining Member	100.00 annually	Sustaining (any church)	100.00 annually
Contributing Member	500.00 annually		
Life Sustaining Member	1,000.00 one payment		
Patron Member	1,000.00 annually		
		<i>Institutions and Organizations</i>	
		Annual membership	\$ 15.00 annually
		Sustaining membership	100.00 annually

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