

Disciples of Christ Historical Society

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1957

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Claude E. Spencer

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CHRISTIAN BOARD DIRECTORS RECOMMEND GRANT TO SOCIETY

Appropriation to Apply on Society Deficit

The Board of Directors of the Christian Board of Publication, meeting in St. Louis, January 29, 1957, voted a special grant of \$2,500 to the Disciples of Christ Historical Society, to assist in erasing the current Society deficit.

Dr. Wilbur H. Cramblet, president of the Christian Board, has informed the Society that the action of the Directors was taken "as an incentive to secure support from the different agencies and individuals to adequately underwrite the [Society] budget."

During the past two years, as the Society program has expanded rapidly to meet full-time service opportunities, the Society has closed each fiscal year with a small deficit. Receipts of membership dues and contributions, the sole means of financial support of the Society, have not equalled necessary expenditures.

Informing the Society of the grant from

the brotherhood publishing house Dr. Cramblet said:

"We do not desire any special recognition, but we hope that you will use this contribution to encourage others to up their giving in support of the Society and its program. The Directors have instructed me that any further contribution will depend upon report of progress made for satisfactory undergirding of the Society. They are especially anxious that this be done as soon as possible, and certainly prior to the dedication of the Phillips Memorial Library."

The special grant is in addition to a regular Patron Membership of \$1,000 annually which the Christian Board has held in the Society since 1955. The Board is also underwriting the indexing and microfilming of the complete files of *The Christian-Evangelist*, a joint project now in progress under Society direction.

1956 ANNUAL REPORT

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ANNUAL FINANCIAL REPORT

General Fund

January 1 - December 31, 1956

Balance, December 31, 1955		\$ 698.87
<i>Receipts:</i>		
Memberships:		
Individual:		
Annual	\$ 1,150.98	
Subscribing	535.00	
Sustaining	278.60	
Participating	90.00	
Life	260.00	
		\$ 2,314.58
Congregational:		
Regular	3,195.15	
Sustaining	3,135.00	
Contributions	1,675.82	
		8,005.97
Organizational and Institutional:		
Regular	180.00	
Sustaining	400.00	
Patron	1,000.00	
		1,580.00
Foundations:		
Patron	1,000.00	
1804 Grand Avenue (Rent)	660.00	
Nashville Committee	5,000.04	
Gifts (Individuals)	1,492.75	
Sale of Publications	278.57	
Micro-Photo	25.00	
Receipts from President's Dinner	608.00	
Reed Plan	419.56	
Refund on Spencer trip	29.50	
Bank Loans	4,468.78	
Miscellaneous	52.61	
		25,935.36
Total		\$ 26,634.23

THE HARBINGER AND DISCIPLIANA, published bi-monthly (June, August, October, December, February, April) by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville 5, Tennessee. Entered as Second-class Matter, Nashville, Tennessee, under the Act of August 24, 1912.

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Disbursements:

Salaries (Less withholding for Inc. Tax, Pen- sions and Soc. Sec.)	\$12,920.40	
Pensions	1,428.00	
Withholding Tax and Social Security	2,905.60	
		\$17,254.00
Publishing		936.07
Reed Plan		532.67
1804 Grand Avenue		937.22
Travel: Executive Director	1,714.63	
Curator	360.35	
		2,074.98
Convention Expense		601.80
Executive Committee		334.45
Telephone		620.50
Postage & Express		509.22
Supplies		306.42
Equipment		68.26
Books		21.00
Microfilms, Photocopies, etc.		34.64
Promotion		519.72
Petty Cash		12.07
Insurance		79.95
Interest		402.93
Bonds		28.75
President's Dinner		555.58
Spencer trip		205.60
Citations		32.00
Miscellaneous		49.77
		26,117.60
Balance		\$ 516.63
Unpaid bills	\$ 3,474.84	
Bank Loans	7,000.00	
		\$ 10,474.84
Total indebtedness		516.63
Balance		
DEFICIT		\$ 9,958.21

UCMS Becomes Contributing Member

Dr. A. Dale Fiers, president of The United Christian Missionary Society, Indianapolis, has informed the Historical Society that UCMS has made provision in its budget for 1957 to become a Contributing Member of the Historical Society, by the payment of \$500.00 annual dues.

This increase in the United Society's sup-

port is in recognition of the increased services which the Historical Society is now rendering to the brotherhood, and which will be further expanded when the Phillips Memorial building is occupied.

The Historical Society expresses appreciation to Dr. Fiers and to the members of the Board of Trustees of UCMS for this indication of interest and concern.

CHURCH CONTRIBUTIONS TO DISCIPLES OF CHRIST HISTORICAL SOCIETY

January 1 - December 31, 1956

<i>State</i>	<i>Number of Churches</i>	<i>Membership</i>	<i>Contributions</i>	<i>Total</i>
Alabama	2	\$ 110.00	\$	\$ 110.00
Arkansas	4	60.00	20.00	80.00
California, N	1	.....	10.00	10.00
California, S	9	300.00	75.00	375.00
Colorado	3	150.00	10.00	160.00
Dist. of Col.	1	50.00	.....	50.00
Florida	4	150.00	15.00	165.00
Georgia	4	110.00	34.07	144.07
Illinois	12	195.00	125.00	320.00
Indiana	18	340.00	200.00	540.00
Iowa	10	100.00	135.00	235.00
Kansas	8	142.50	75.00	217.50
Kentucky	10	225.00	120.00	345.00
Louisiana	4	145.00	.....	145.00
Maryland	3	85.00	10.00	95.00
Michigan	2	.....	17.00	17.00
Minnesota	1	.....	37.50	37.50
Mississippi	2	.....	50.00	50.00
Missouri	24	617.65	289.00	906.65
Nebraska	1	.....	31.25	31.25
New Jersey	1	.....	10.00	10.00
New York	2	.....	20.00	20.00
North Carolina	3	190.00	10.00	200.00
Ohio	12	405.00	45.00	450.00
Oklahoma	8	650.00	25.00	675.00
Oregon	1	75.00	.....	75.00
Pennsylvania	6	80.00	80.00	160.00
South Carolina	1	.....	5.00	5.00
Tennessee	16	970.00	10.00	980.00
Texas	19	880.00	177.00	1,057.00
Virginia	6	50.00	65.00	115.00
Washington	2	50.00	5.00	55.00
West Virginia	4	90.00	60.00	150.00
Wisconsin	2	10.00	10.00	20.00
	<hr/> 206	<hr/> \$6,230.15	<hr/> \$1,775.82	<hr/> \$8,005.97

CHURCHES SUPPORTING THE SOCIETY IN 1956

The following list of churches which made contributions or paid Membership Dues to the Society during the calendar year 1956 does not include several churches holding Membership in the Society for 1956, whose Dues were received late in 1956 or in January, 1957, after the Society's books were closed.

Those churches indicated by an asterisk supported the Society financial program for the first time in 1956.

Alabama

		<i>Memberships</i>	<i>Contributions</i>
Gadsden	*First Christian Church	\$ 10.00	\$
Mobile	*First Christian Church	100.00	

Arkansas

Fayetteville	The First Christian Church		10.00
Fort Smith	First Christian Church	50.00	
Little Rock	*Wright Avenue Christian Church	10.00	
Russellville	First Christian Church		10.00

California, N

Stockton	First Christian Church		10.00
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California, S

Bell	*First Christian Church		15.00
Hollywood	Hollywood-Beverly Christian Church	150.00	
Long Beach	North Long Beach Christian Church		10.00
Los Angeles	Wilshire Blvd. Christian Church		25.00
Ontario	First Christian Church	50.00	
Redondo Beach	*South Bay Christian Church		10.00
San Diego	University Christian Church	100.00	
San Pedro	*First Christian Church		5.00
Santa Ana	*Orange Avenue Christian Church		10.00

Colorado

Colorado Springs	*First Christian Church	100.00	
Denver	*Central Christian Church	50.00	
Denver	*South Broadway Christian Church		10.00

District of Columbia

Washington	The National City Christian Church	50.00	
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Florida

Homestead	*South Dade Christian Church		5.00
Lakeland	*First Christian Church		10.00
St. Petersburg	*Mirror Lake Christian Church	50.00	
Tampa	First Christian Church	100.00	

Georgia

Albany	*First Christian Church		9.07
Athens	*First Christian Church		25.00
Atlanta	Peachtree Christian Church	100.00	
West Point	*First Christian Church	10.00	

Illinois

Arcola	*First Christian Church	25.00	
Bloomington	*The Centennial Christian Church		25.00
Champaign	University Place Christian Church	50.00	
Chicago	*University Church of D. of C.		25.00
Decatur	*Central Christian Church	50.00	
Gibson City	*First Christian Church		15.00
Jacksonville	*Central Christian Church		15.00
Mt. Carmel	*First Christian Church		25.00
Oak Park	Oak Park Christian Church		10.00
Quincy	First Christian Church	50.00	
Ursa	*Ursa Christian Church	20.00	
Waukegan	First Christian Church		10.00

Indiana

Anderson	Central Christian Church	50.00	
Anderson	East Lynn Christian Church	50.00	

INDIANA—continued

		Memberships	Contributions
Auburn	*Auburn Church of Christ	\$	\$10.00
Huntington	*Central Christian Church		25.00
Indianapolis	Central Christian Church	50.00	
Indianapolis	Downey Avenue Christian Church		25.00
Indianapolis	Northwood Christian Church	50.00	
Indianapolis	University Park Christian Church	90.00	
Jeffersonville	First Christian Church		25.00
Logansport	Ninth Street Christian Church		10.00
Middletown	*Sixth Street Christian Church		10.00
New Albany	Central Christian Church		25.00
Rensselaer	First Christian Church		5.00
Roann	Roann Christian Church		5.00
Rushville	Main Street Christian Church		25.00
Salem	First Christian Church		25.00
Terre Haute	Central Christian Church	50.00	
Zionsville	Zionsville Christian Church		10.00

Iowa

Adel	*First Christian Church		15.00
Ames	First Christian Church		45.00
Bloomfield	Bloomfield Christian Church		25.00
Cedar Falls	First Christian Church	10.00	
Cedar Rapids	Cedar Christian Church	40.00	
Creston	First Christian Church		5.00
Des Moines	Capitol Hill Christian Church		15.00
Des Moines	*College Avenue Christian Church		10.00
Des Moines	University Christian Church	50.00	
Lake City	Woodlawn Christian Church		20.00

Kansas

Atchison	First Christian Church		25.00
Fredonia	First Christian Church	37.50	
Kansas City	Central Christian Church	50.00	
Kansas City	Westwood Christian Church		5.00
Lawrence	*First Christian Church		15.00
Manhattan	First Christian Church		20.00
Mission	*Countryside Christian Church	55.00	
Wichita	*The Riverside Christian Church		10.00

Kentucky

Ashland	*The First Christian Church	50.00	
Bowling Green	*First Christian Church		35.00
Dawson Springs	First Christian Church	25.00	
Hopkinsville	Ninth Street Christian Church	100.00	
Lexington	Central Christian Church	50.00	
Lexington	*Lafayette Christian Church		15.00
Maysville	*First Christian Church		25.00
Russellville	First Christian Church		10.00
Walton	*Walton Christian Church		10.00
Winchester	First Christian Church		25.00

Louisiana

Bossier City	*First Christian Church	10.00	
Crowley	First Christian Church	10.00	
Shreveport	*Central Christian Church	75.00	
Shreveport	King's Highway Christian Church	50.00	

Maryland

Bel Air	The Mountain Christian Church		10.00
Cumberland	First Christian Church	60.00	
Rockville	*Rockville Christian Church	25.00	

Michigan

Detroit	Central Woodward Christian Church		12.00
Owosso	*First Church of Christ		5.00

		Memberships	Contributions
Minnesota			
Minneapolis	First Christian Church	\$	\$37.50
Mississippi			
Jackson	*First Christian Church		25.00
Meridian	First Christian Church		25.00
Missouri			
Belton	*The Christian Church	27.65	
Blue Springs	*Blue Springs Christian Church		19.00
Boonville	*Christian Church	20.00	
Bowling Green	First Christian Church	20.00	
Canton	*Canton Christian Church		15.00
Carrollton	First Christian Church		25.00
Glendale	Webster Groves Christian Church	100.00	
Hannibal	First Christian Church		25.00
Jefferson City	First Christian Church	50.00	
Joplin	South Joplin Christian Church		20.00
Kansas City	Budd Park Christian Church		15.00
Kansas City	Country Club Christian Church	250.00	
Kansas City	Ivanhoe Park Christian Church		10.00
Kansas City	Jackson Avenue Christian Church	50.00	
Louisiana	*First Christian Church	50.00	
Maplewood	Maplewood Christian Church		5.00
Overland	Overland Christian Church		25.00
St. Joseph	King Hill Christian Church		25.00
St. Joseph	Wyatt Park Christian Church		25.00
St. Louis	Hamilton Avenue Christian Church	50.00	
St. Louis	*Memorial Blvd. Christian Church		25.00
Springfield	South Street Christian Church		25.00
Trenton	First Christian Church		20.00
Windsor	First Christian Church		10.00
Nebraska			
Omaha	First Christian Church		31.25
New Jersey			
East Orange	Park Avenue Church, D of C		10.00
New York			
Buffalo	Central Church of Christ		15.00
Troy	*Church of Christ		5.00
North Carolina			
Greensboro	First Christian Church	40.00	
Kinston	Gordon Street Christian Church	150.00	
New Bern	*Broad Street Christian Church		10.00
Ohio			
Athens	*The First Christian Church		10.00
Barberton	*Barberton Christian Church		10.00
Canton	First Christian Church	100.00	
Cincinnati	*The Oakley-Hyde Park Christian Church	10.00	
Cleveland	*Euclid Avenue Christian Church	50.00	
Columbus	*Broad Street Christian Church		25.00
Cuyahoga Falls	*The First Christian Church	50.00	
Elyria	Washington Avenue Church of Christ	50.00	
Medina	First Church of Christ	25.00	
Stow	The Church of Christ at Stow	50.00	
Wellsville	First Christian Church	20.00	
Zanesville	First Church of Christ	50.00	
Oklahoma			
Bartlesville	First Christian Church	50.00	
Enid	Central Christian Church	50.00	
Enid	*University Place Christian Church		15.00
Oklahoma City	Crown Heights Christian Church	50.00	
Oklahoma City	First Christian Church	200.00	
Oklahoma City	Putnam City Christian Church		10.00

OKLAHOMA—continued

Memberships Contributions

Ponca City	First Christian Church	\$100.00	\$
Tulsa	First Christian Church	200.00	

Oregon

Portland	First Christian Church	75.00	
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Pennsylvania

Butler	North Street Church of Christ	50.00	
Charleroi	First Christian Church		35.00
Lemoyne	* Church of Christ	30.00	
Pittsburgh	East End Christian Church		25.00
Washington	The First Christian Church		15.00
Williamsport	First Church of Christ		5.00

South Carolina

Columbia	* First Christian Church		5.00
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Tennessee

Bellevue	* Bellevue Christian Church	10.00	
Chattanooga	First Christian Church	200.00	
Clarksville	First Christian Church	100.00	
Columbia	* Central Christian Church	10.00	
Jackson	First Christian Church	50.00	
Memphis	Central Christian Church	50.00	
Memphis	Highland Street Christian Church	40.00	
Memphis	Lindenwood Christian Church	100.00	
Memphis	Macon Christian Church	20.00	
Memphis	Merton Avenue Christian Church	30.00	
Nashville	Clay Street Christian Church	30.00	
Nashville	Eastwood Christian Church	100.00	
Nashville	Woodmont Christian Church	100.00	
Oak Ridge	First Christian Church		10.00
Paris	First Christian Church	30.00	
Rockwood	First Christian Church	100.00	

Texas

Austin	* Central Christian Church	50.00	
Austin	University Christian Church		25.00
Beaumont	First Christian Church	50.00	
Beaumont	* Washington Blvd. Christian Church		50.00
Borger	* First Christian Church		25.00
Brownwood	First Christian Church		20.00
Dallas	Casa View Christian Church	10.00	
Dallas	East Dallas Christian Church	100.00	
Dallas	Lakeview Christian Church	50.00	
Dallas	* Midway Hills Christian Church	10.00	
Dallas	* Northway Christian Church		25.00
Dallas	Oak Cliff Christian Church	200.00	
Ft. Worth	University Christian Church	100.00	
Longview	First Christian Church		10.00
Midland	* Memorial Christian Church	10.00	
Pasadena	* First Christian Church		20.00
San Antonio	Central Christian Church	100.00	
Stamford	Central Christian Church		2.00
Wichita Falls	First Christian Church	200.00	

Virginia

Falls Church	* First Christian Church	20.00	
Lynchburg	* First Christian Church	30.00	
Lynchburg	* Memorial Christian Church		25.00
Petersburg	* First Christian Church		20.00
Richmond	Seventh Street Christian Church		10.00
Roanoke	* Belmont Christian Church		10.00

	Washington	Memberships	Contributions
Seattle	University Christian Church	\$ 50.00	\$
Yakima	*Broadway Christian Church		5.00
West Virginia			
Beckley	First Christian Church		35.00
Fairmont	*Central Christian Church	40.00	
Huntington	*Central Christian Church	50.00	
Huntington	*Madison Avenue Christian Church		25.00
Wisconsin			
Janesville	*First Christian Church	10.00	
Milwaukee	*The United Church		10.00

LIBRARY RECEIPTS

Books, periodicals, pamphlets, pictures, letters, and other materials were regularly received during the year. Since the names of the contributors were not listed in *The Harbinger and Discipliana* in 1956, they are being given in the annual report for the first time.

Individuals

Every person listed below made at least one gift of material to the Society; many made several.

Allen, R. G. Clarinda, Ia.
 Ardery, Mrs. W. B. Paris, Ky.
 Ashley, E. O. Des Moines, Ia.
 Askew, Mrs. W. A. Pontiac, Ill.
 Autrey, Miss Doris. Indianapolis, Ind.
 Baker, E. P. Litchfield, Ill.
 Baker, W. G. Hopkinsville, Ky.
 Bales, J. D. Searcy, Ark.
 Balfour, L. M. Boise, Ida.
 Bartlett, F. S., Jr. Stubenville, Ohio
 Bash, L. W. Austin, Tex.
 Baxter, B. B. Nashville, Tenn.
 Beard, R. M. Harrisonville, Mo.
 Beauchamp, H. J. Buhl, Ida.
 Beauchamp, R. M. Twin Falls, Ida.
 Bell, Bob Nashville, Tenn.
 Bellville, J. F. Charleroi, Pa.
 Blakemore, W. B. Chicago, Ill.
 Blampied, R. A. Nelson, New Zealand
 Blessing, W. L. Denver, Colo.
 Bond, R. L. Morocco, Ind.
 Bowman, Mrs. A. M. Daleville, Ind.
 Boyles, Mrs. V. T. Ottine, Tex.
 Brown, Miss Genevieve. Indianapolis, Ind.
 Brown, Mrs. J. L. Maysville, Mo.
 Browning, Mrs. R. W. Enid, Okla.
 Bruner, B. H. Indianapolis, Ind.
 Buckner, Clark Palmyra, Mo.
 Burke, Miss J. M. St. Louis, Mo.
 Burns, G. F. Lebanon, Tenn.
 Campbell, Frank Noblesville, Ind.
 Carnahan, Mrs. P. A. Texarkana, Tex.
 Carpenter, H. E. Calhoun, Mo.
 Carty, J. M., Jr. Nashville, Tenn.
 Chambless, Robert D. Russellville, Ark.
 Clark, Mrs. Lena. Tekoa, Wash.
 Clemmer, W. B. St. Louis, Mo.
 Cook, Leland, Sr. San Diego, Calif.
 Cowden, J. B. Nashville, Tenn.
 Cramblet, W. H. St. Louis, Mo.
 Crow, Mrs. J. A. Hematite, Mo.
 *Cummins, C. E. Morgantown, Ky.
 Darnell, Mrs. M. C. Frankfort, Ky.
 Darst, H. J. Williamsburg, Va.
 Davis, O. B. Bonne Terre, Mo.
 Dearborn, G. B. Glendale, Calif.
 DeGroot, A. T. Ft. Worth, Tex.
 Delcamp, Mrs. E. W. Lexington, Ky.
 Dennis, Miss A. M. Nashville, Tenn.
 Drash, J. W. St. Petersburg, Fla.
 Duff, Mrs. C. E. Mt. Sterling, Ky.
 Duke, Mrs. B. J. Van Buren, Ark.
 Dunn, W. T. Lynchburg, Va.
 Eagle, D. A. Fairfield, Ia.
 Eddy, Mrs. C. M. Weirton, W. Va.
 Edlund, A. R. New London, Mo.
 Edwards, Oscar Nashville, Tenn.
 Ehrman, Mrs. R. L. Butler, Pa.
 Eickhoff, A. B. Baltimore, Md.
 Elder, Mrs. E. B. Nashville, Tenn.
 Emz, H. E. El Reno, Okla.
 Epp, Miss Mayble. Indianapolis, Ind.
 Faust, Burton. Washington, D. C.
 Flanagan, J. M. St. Louis, Mo.
 Fountain, A. M. Raleigh, N. C.
 Garrigues, C. C. Kansas City, Mo.
 Garrison, W. E. Houston, Tex.
 Gill, N. R. Wichita, Kans.
 Goodpasture, B. C. Nashville, Tenn.
 Goss, Graydon. Detroit, Mich.
 Gresham, Charles. Dallas, Tex.
 Gresham, P. E. Bethany, W. Va.
 Griffeth, R. J. Eugene, Ore.
 Grimm, Glenn. Ashtabula, Ohio
 Gullett, Mrs. Cecil. Columbia, Tenn.
 Haddow, Bob. Temple City, Calif.
 Hamlin, G. A. Hampton, Va.
 Handly, Mrs. J. C. Tampa, Fla.
 Hanon, B. R. Morgantown, W. Va.
 Hanson, K. C. Long Beach, Calif.
 Harrell, R. L. Long Beach, Calif.

- Hatchett, T. V. Springfield, Tenn.
 Helseth, Ralph. Wolcott, Ind.
 Henry, E. A. Coral Gables, Fla.
 *Hensley, C. P. Louisiana, Mo.
 Hensley, Mrs. C. P. Hamilton, Ill.
 Hill, A. L. Los Angeles, Calif.
 Hill, P. D. Billings, Mont.
 Hogevoell, W. S. Alexandria, Va.
 Holt, B. F. Johannesburg, South Africa
 Holton, A. R. Washington, D. C.
 Hopkins, Mrs. R. M., Sr. Lexington, Ky.
 Hopkins, R. M., Jr. Lexington, Ky.
 Houghhey, Harold. LaMesa, Calif.
 Hudson, J. A. Rosemead, Calif.
 Jacobs, J. V. Poenix, Ariz.
 Inabinett, T. P. Indianapolis, Ind.
 Jaco, M. P. Granite City, Ill.
 Jacobs, J. V. Phoenix, Ariz.
 James, R. L. Jacksonville, Fla.
 Johnson, H. E. Tampa, Fla.
 Johnston, Robert. Memphis, Tenn.
 Jordan, O. F. Park Ridge, Ill.
 Jorgenson, E. L. Louisville, Ky.
 Jull, H. E. Mill City, Ore.
 Kime, H. C. Altadena, Calif.
 King, D. S. Rosenberg, Tex.
 King, Miss J. M. Ft. Lauderdale, Fla.
 Langston, I. W. Eureka, Ill.
 Large, C. G. Mission, Kans.
 Leach, B. F. Beaver, Pa.
 Lee, A. W. Dallas, Tex.
 Lehr, D. F. Lewistown, Ill.
 Lemmon, C. E. Columbia, Mo.
 Lemon, R. L. Bethany, W. Va.
 Lewis, E. C. Fayette City, Pa.
 Linville, Mrs. B. H. Lorain, Ohio
 Long, J. G. Elizabethton, Tenn.
 Long, John. Orange, Calif.
 Love, Clifford. Nashville, Tenn.
 Lowe, C. O. Charleston, W. Va.
 Luce, A. W. Colorado Springs, Colo.
 McAllister, L. G. Bethany, W. Va.
 McCallister, Raymond. Webster Groves, Mo.
 McCasland, S. V. Charlottesville, Va.
 McCown, Mrs. L. W. Johnson City, Tenn.
 McCully, O. W. Toronto, Canada
 McGowan, N. K. San Francisco, Calif.
 McKinney, J. E. Nashville, Tenn.
 Matheny, H. E. Akron, Ohio
 Middleton, Mrs. E. Austin, Tex.
 Mooney, Mrs. R. S. Nashville, Tenn.
 Moore, G. S. Nashville, Tenn.
 Moore, Knox, Sr. Winchester, Tenn.
 Morgan, J. E. Creswell, Ore.
 Moseley, J. E. Indianapolis, Ind.
 Moseley, Mrs. Louise. Indianapolis, Ind.
 Moyer, J. E. Allendale, Ill.
 Muir, Warner. Des Moines, Ia.
 Mullin, T. Allison, Pa.
 Myers, Walter. San Gabriel, Calif.
 Nay, Bruce. Black Mountain, N. C.
 Neill, Ralph. Indianapolis, Ind.
 Nelson, J. F. Clarksburg, W. Va.
 Neth, J. W., Jr. Milligan College, Tenn.
 Netting, P. H. Owosso, Mich.
 Newland, V. M. St. Ann, Mo.
 Norton, H. A. Nashville, Tenn.
 Ogden, Dorcas. Beckley, W. Va.
 Osborn, R. E. Indianapolis, Ind.
 Owen, G. E. Indianapolis, Ind.
 Owens, Mrs. W. C. Weableau, Mo.
 Park, H. S. New York, N. Y.
 Patrick, Mrs. L. J. San Antonio, Tex.
 Patton, J. F. Jeffersonville, Ind.
 Payne, C. D. Covington, Ky.
 Peterson, O. D. Yakima, Wash.
 Peterson, R. J. Lincoln, Nebr.
 Phillips, H. E. Atlanta, Ga.
 Pierson, R. M. Lexington, Ky.
 Platt, Robert. Dawson Springs, Ky.
 Polinard, H. L. Houston, Tex.
 Pringle, Mrs. Harry. Hiram, Ohio
 Pugh, G. L. Mogodore, Ohio
 Queen, Mrs. M. H. Cushing, Okla.
 Reed, F. F. Nashville, Tenn.
 Reese, David. Chandler, Okla.
 Reynolds, W. J. Nashville, Tenn.
 Riley, H. M. Dallas, Tex.
 Ringham, Lester. Barry, Ill.
 Roberts, G. H. Atchison, Kans.
 Ross, Emory. New York, N. Y.
 Ross, Mrs. Neva. San Jose, Calif.
 Scott, W. T. Elon College, N. C.
 Schultz, W. E. Bloomington, Ill.
 Semones, Mrs. J. S. Seattle, Wash.
 Shanks, Mrs. Neva. Canton, Mo.
 Shaw, H. K. Elyria, Ohio
 Shaw, R. E. Halifax, N. S., Canada
 *Sherwood, H. N. Louisville, Ky.
 Short, H. E. Lexington, Ky.
 Sinderson, B. W. Adel, Ia.
 Slifer, Roy. Terrace Park, Ohio
 Smith, F. S. Aurora, Ill.
 Smith, Mrs. I. C. Bellefontaine, Ohio
 Smith, Jay. Lawton, Okla.
 Smith, W. M. Indianapolis, Ind.
 Smoot, Miss Mareta. Indianapolis, Ind.
 Spain, Sidney. Marshall, Tex.
 Spangler, Howard. Cleveland, Ohio
 Spence, H. T. Montreat, N. C.
 Spencer, C. E. Nashville, Tenn.
 Starkey, E. R. Fargo, N. D.
 Steele, H. E. Tampa, Fla.
 Stone, P. L. Sanford, Fla.
 Stuart, G. C. Bloomington, Ill.
 Svanoe, H. C. Fulton, Mo.
 Tallman, O. H. Oradell, N. J.
 Thomas, C. K. Enid, Okla.
 Thompson, E. T. Macon, Ga.
 Thompson, Rhodes. Paris, Ky.
 Throgmorton, Omar, Jr. Little Rock, Ark.
 Toler, T. W. St. Joseph, Mo.
 Tombrink, Mrs. W. H. Kirkwood, Mo.
 Tuttle, K. W. Fulton, Mo.
 Van Lew, R. A. Fork, Md.
 Van Voltenburg, Mrs. Sadie. Fairfield, Ia.
 Walker, V. R. Wynne, Ark.
 Ware, C. C. Wilson, N. C.
 Warren, Miss L. D. Indianapolis, Ind.
 Watterworth, Maitland. Hyattstown, Md.

Webb, Aldus. Tillamook, Ore.
 Webster, H. H. West Point, Ga.
 Weidman, G. L. Quincy, Ill.
 Wells, J. W. Ribbon, Ky.
 West, W. G. Chattanooga, Tenn.
 Westrup, E. T. Monterey, Mexico
 Whitehead, Miss Martha. Indianapolis, Ind.
 Willard, Charles. Gosport, Ind.
 Williams, T. F. A. Lincoln, Nebr.
 Wilson, A. P. Demorest, Ga.
 Wilson, Miss E. K. Bellevue, Tenn.
 Wolford, E. B. Woodstock, Va.
 Wrathner, Miss E. J. Nashville, Tenn.
 Wright, Miss Rose. Indianapolis, Ind.
 Yocum, C. M. Indianapolis, Ind.
 Young, Mrs. C. M. Hiram, Ohio

*Indicates "Deceased"

Churches

Churches listed below sent in at least one gift of material to the Society; many sent several. Not included in the listing are churches which send their publications regularly to the Society. Over 700 such publications are received.

Bellevue Christian Church, Bellevue, Wash.
 Bloomfield Christian Church, Bloomfield, Ind.
 Broadmoor Christian Church, Houston, Tex.
 Broadway Christian Church, Tucson, Ariz.
 Central Avenue Christian Church, Parsons, Kans.
 Central Christian Church, Austin, Tex.
 Central Christian Church, Billings, Mont.
 Central Christian Church, Granite City, Ill.
 Central Christian Church, Huntington, W. Va.
 Central Christian Church, Orlando, Fla.
 Central Christian Church, Wenatchee, Wash.
 Central Church of Christ, Lima, Ohio
 Church of Christ (Disciples), Troy, N. Y.
 Country Club Christian Church, Kansas City, Mo.
 Crown Heights Christian Church, Oklahoma City, Okla.
 East Dallas Christian Church, Dallas, Tex.
 Euclid Avenue Christian Church, Cleveland, Ohio
 Fairview Christian Church, Westernman Bible Class, Louisville, Ky.
 Fifteenth Avenue Christian Church, Rock Island, Ill.
 First Christian Church, Abilene, Kans.
 First Christian Church, Alexandria, La.
 First Christian Church, Arcola, Ill.
 First Christian Church, Arlington, Tex.
 First Christian Church, Bloomfield, Ind.
 First Christian Church, Bloomington, Ill.
 First Christian Church, Bremerton, Wash.
 First Christian Church, Clarinda, Ia.
 First Christian Church, Clarksville, Tenn.
 First Christian Church, Fargo, N. D.
 First Christian Church, Ft. Lauderdale, Fla.
 First Christian Church, Gainesville, Tex.
 First Christian Church, Girard, Ill.
 First Christian Church, Hastings, Nebr.
 First Christian Church, Janesville, Wisc.
 First Christian Church, Little Rock, Ark.

First Christian Church, Madison, Ind.
 First Christian Church, Maywood, Ill.
 First Christian Church, Monessen, Pa.
 First Christian Church, Mt. Sterling, Ky.
 First Christian Church, Muskogee, Okla.
 First Christian Church, Nampa, Ida.
 First Christian Church, Neodesha, Kans.
 First Christian Church, Neosho, Mo.
 First Christian Church, New Castle, Pa.
 First Christian Church, Noblesville, Ind.
 First Christian Church, Pittsfield, Ill.
 First Christian Church, Plainview, Tex.
 First Christian Church, Republic, Pa.
 First Christian Church, Rogers, Ark.
 First Christian Church, Russellville, Ark.
 First Christian Church, Salem, Ind.
 First Christian Church, San Marcos, Tex.
 First Christian Church, Seminole, Okla.
 First Christian Church, Sheridan, Ind.
 First Christian Church, Tekoa, Wash.
 First Christian Church, Trenton, Mo.
 First Christian Church, Twin Falls, Ida.
 First Christian Church, Virden, Ill.
 First Christian Church, Washington, Pa.
 First Christian Church, Waukegan, Ill.
 First Christian Church, Whittier, Calif.
 First Church of Christ, Owosso, Mich.
 First Church of Christ, Williamsport, Pa.
 Fork Christian Church, Fork, Md.
 Fullerton Christian Church, Fullerton, Calif.
 Kern Park Christian Church, Portland, Ore.
 Hazard Christian Church, Hazard, Ky.
 Hollywood-Beverly Christian Church, Hollywood, Calif.
 Meade Avenue Church of Christ, Akron, Ohio
 Merriam Christian Church, Merriam, Kans.
 Mountain Christian Church, Bel Air, Md.
 North Hill Christian Church, Spokane, Wash.
 North Tacoma Christian Church, Indianapolis, Ind.
 Northwest Christian Church, Oklahoma City, Okla.
 Oak Cliff Christian Church, Dallas, Tex.
 Oakwood Christian Church, Oakwood, Ill.
 Orange Avenue Christian Church, Santa Ana, Calif.
 Osborne Christian Church, Osborne, Kans.
 Pfaftown Christian Church, Pfaftown, N. C.
 Rupert Christian Church, Rupert, Ida.
 Third Christian Church, Indianapolis, Ind.
 Vine Street Christian Church, Nashville, Tenn.
 Washington Avenue Church of Christ, Elyria, Ohio
 Webster Groves Christian Church, Glendale, Mo.
 Woodlawn Christian Church, Lake City, Ia.

Organizations and Institutions

Each organization and institution listed below made at least one gift; many made several. Organizations and institutions which send their publications to the Society are not listed. More than 200 publications from organizations, institutions and publishing houses are received regularly.

Arkansas Christian Missionary Society, Little Rock, Ark.
 Atlantic Christian College, Wilson, N. C.

- Bethany Press, St. Louis, Mo.
 Board of Church Extension, Indianapolis, Ind.
 Board of Higher Education, Indianapolis, Ind.
 Library, Butler School of Religion, Indianapolis, Ind.
 The C. E. J. Store, Athens, Ala.
 Christian Board of Publication, St. Louis, Mo.
 The Christian Century Foundation, Chicago, Ill.
 Christian Churches of Kentucky, Lexington, Ky.
 Christian Missionary Society of Southern California, Los Angeles, Calif.
 Council on Christian Unity, Indianapolis, Ind.
 Bosworth Memorial Library, The College of the Bible, Lexington, Ky.
 Christian College, Columbia, Mo.
 Commission on Brotherhood Finance, Indianapolis, Ind.
 Delta Foundation, Cruger, Miss.
 Drake University, Des Moines, Ia.
 Library, East Tennessee State College, Johnson City, Tenn.
 Gospel Advocate Book Club, Nashville, Tenn.
 Indiana Christian Missionary Ass'n, Indianapolis, Ind.
 International Convention, Indianapolis, Ind.
 Iowa Society of Christian Churches, Des Moines, Ia.
 Jewish Theological Seminary of America, New York, N. Y.
 Kansas Christian Missionary Society, Topeka, Kans.
 Louisville Bible College, Louisville, Ky.
 Michigan Christian Missionary Association, East Lansing, Mich.
 National Benevolent Ass'n, St. Louis, Mo.
 Nebraska Christian Fellowship, Lincoln, Nebr.
 New Mexico Christian Missionary Society, Albuquerque, N. M.
 Oklahoma Christian Missionary Society, Oklahoma City, Okla.
 Old Paths Book Club, Rosemead, Calif.
 Pennsylvania Christian Missionary Society, Pittsburgh, Pa.
 Pension Fund, Indianapolis, Ind.
 South Carolina Christian Missionary Cooperation, Charleston, S. C.
 Standard Publishing Foundation, Cincinnati, Ohio
 Texas Bible Chair, Austin, Tex.
 Library, Texas Christian University, Ft. Worth, Tex.
 Library, United Christian Missionary Society, Indianapolis, Ind.

ACADEMIC RESEARCH: THESES AND DISSERTATIONS

(Continued from the December, 1956, issue, page 79)

- Braden, Arthur Wayne. *The Background and Self-definition of the Disciples of Christ Movement*. Ph.D. University of Southern California, 1955.
- Burdin, L. Gray. *The Speaking Situation which Butler University Undergraduate Students Meet with Greatest Frequency: A Qualitative Analysis of their Speaking Ability and an Analysis of Courses Offered at Butler University between September, 1933 and January, 1950*. Ph.D., University of Indiana, 1954.
- Hann, Gaylen T. *A Doctrinal Study of Barton Warren Stone*. B.D., Butler School of Religion, 1954.
- Heaton, Charles Huddleston. *The Disciples of Christ and Sacred Music*. S.M.D., Union Theological Seminary, 1956.
- Hylton, Samuel Wilbur, Jr. *A Survey of the Second Christian Church, Indianapolis, Indiana*. B.D., Butler School of Religion, 1954.
- Johnson, H. Eugene. *Doctrine of the Ministry of the Disciples of Christ*. M.A. Vanderbilt University, 1956.
- Keesee, Delbert Dayton. *The Churches of Christ During the War Between the States*. M.A., Butler School of Religion, 1954.
- Milliken, Harold B. *A History of Churches of Christ in Nebraska (1854-1869)*. B.D., Butler School of Religion, 1954.
- North, Ira L. *A Rhetorical Criticism of the Speaking of James A. Garfield, 1876-1880*. Ph.D., Louisiana State University, 1935.
- Smith, Frank S. *The Editorial Contribution of Charles Louis Loos to the Movement of the Disciples of Christ*. B.D., Butler School of Religion, 1954.
- Smith, William Martin, 1916—*A History of Ministerial Support, Relief, and Pensions Among Disciples of Christ*. M.Th., Butler School of Religion, 1956.
- (Published in revised form as *For the Support of the Ministry*.) 1956.
- Ulrey, Evan. 1922—*The Preaching of Barton Warren Stone*. Ph.D., Louisiana State University, 1955.

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.

This reporting period—December 1, 1956 to about February 15, 1957—being quite long, let's pick up the highlights only. Aside from supply preaching trips to such places as ROCHESTER, KENTUCKY; DOZIER, TENNESSEE; DECATUR, ALABAMA; and CHATTANOOGA, TENNESSEE, not many outside expeditions.

Week of December 9—SAN ANTONIO, DALLAS and FORT WORTH, for visits with DCHS directors and others.

Monday, December 24-Tuesday, January 1—Christmas visit to Virginia; with side trips from LYNCHBURG to RICHMOND and the Tidewater section.

Monday, Tuesday, January 14-15—Tennessee Ministers' Institute, BETHANY HILLS near Nashville.

Wednesday, January 16-Friday, January 18—INDIANAPOLIS, for meetings of International Convention Public Relations committees, re radio-television plans and other projects related to this expanding brotherhood program. On to FT. WAYNE for interview-visit with DCHS president, Dr. Louis A. Warren and Mrs. Warren. Thanks for warm hospitality, despite nine below temperatures.

Monday, January 28—DCHS executive committee session, Nashville.

Monday, Tuesday, February 4-5—Building committee, contractors and architects sessions, Nashville.

Tuesday, February 5—Initial session, new DCHS survey committee, Nashville.

Thursday, Friday, February 7-8—INDIANAPOLIS, for Interim Committee meeting, Council of Agencies.

Time between these and other meetings I may have overlooked filled with preparations for more extensive journeys to come, correspondence, promoting finances, and other routine matters. Also some reading, writing and groping for insight in connection with Dr. Ferre's early morning class in Systematic Theology at Vanderbilt Divinity School.

Services . . .

The Society offers various services to churches, agencies, institutions, and individuals. These services include: 1) answering specific questions concerning the Disciples of Christ and related religious groups; 2) loaning packets of anniversary and dedicatory programs, local church year-books, bulletins and histories; 3) counselling with graduate students concerning thesis research; 4) helping authors with research, writing, and indexing problems; 5) acting as a clearing house for the distribution of duplicate materials to other libraries; 6) providing a safe place for the preservation of the records of local churches, agencies and institutions; and 7) furnishing a place where research workers can have proper facilities for study.

As duplicate book holdings increase, it is expected that a loan service to individuals will be possible.

During 1956:

- 181 individual requests for information were received.
- 28 individuals requested thesis counselling.
- 15 authors were helped.
- 75 individuals used the library in person.
- 62 individuals borrowed materials.
- 21 churches borrowed packets.
- 8 libraries borrowed materials.
- 20 microfilms and reproductions were furnished.
- 24 exchanges were made with libraries.

Collector's Corner . . .



Curator Claude E. Spencer comments each month on new and unusual materials recently discovered and acquired by the Society. Bits of Disciple-lore about events, places, and people as gleaned from library holdings will be brought to the reader's attention. Library and archival wants will be discussed.

A whole jackpot of doctoral dissertations has been dropped into our library during the past two months. In alphabetical order by author, they are: *The Disciples of Christ and Sacred Music*, by Charles Huddleston Heaton, doctor of sacred music, Union Theological Seminary, 1956; *The Preaching and Speaking of Burriss Jenkins*, by Harold C. Svanoe, doctor of philosophy, Northwestern University, 1953; *Alexander Campbell As Translator of the New Testament*, by Cecil Kermit Thomas, doctor of theology, Princeton Theological Seminary, 1956; and *The Preaching of Barton Warren Stone*, by Evan Ulrey, doctor of philosophy, Louisiana State University, 1955.

Out of the more than 400 theses written on Disciple subjects, our library has less than 100. We should have all of them. Graduate students who are writing theses are urged to have an extra copy made to place in the Society library.

In one of my earlier [1956] columns I stated that county histories were wanted, especially from those counties where the Disciples had strength. Recently the histories of two Tennessee counties have been received. Thanks to Mr. Forrest F. Reed for *Cumberland County's First Hundred Years*, by Bullard and Marshall, 1956; and to Mr. Clifford Love for *A History of Rutherford County*, by Carlton C. Sims, 1947, for these valuable books.

Arrangements have been made with the Board of Church Extension to take over the photographs of church buildings on which its files are closed. One hundred

thirteen pictures were received during January.

Occasionally someone sends us material without giving a return address; consequently, unless there is a follow-up letter, we do not know to whom credit should be given for the gift. Such a package was received January 10, from somewhere in Ohio [except for the state, the postmark was undecipherable], and contained periodicals from Australia.

When Orval Peterson moved from Yakima to St. Louis, we received three large cartons of books, pamphlets, and periodicals. As always with gifts from Dr. Peterson, we found items with which to fill a lot of gaps.

And Henry K. Shaw, on his way from Elyria, Ohio, to California, stopped long enough to leave eleven boxes of books and periodicals. Our collection of fiction written by Disciples is much more complete than it was before Henry's visit. Our file of *Social Action Newsletter* is now complete, thanks to H. K. S.

Our collection of local church records is gradually growing. The most recent accession is a small volume containing the original roster and minute book of the Disciples of LaFayette, Christian County, Kentucky. This was sent to us by Mrs. Fraser Williams of LaFayette.

An interesting little booklet just sent to us by Ben H. Cleaver, presently in Stuttgart, Arkansas, is *History of an Ozark Utopia*, by Doris Thompson. This is the story of the Incoming Kingdom Missionary Unit of Gilbert, Arkansas, a community religious enterprise sponsored by the Battenfields, John Adam and Ben. Eventually someone will do a dissertation on the various community enterprises started by Disciples. A good beginning would be with the one proposed by the Brush Run congregation in 1814. Was the Gilbert, Arkansas, venture in the 1920's the last?

In this issue will be found notes concerning the Campbell family. Number one deals with Alexander Campbell's brothers and sisters. The next one will list the children of Alexander Campbell by his first wife, Margaret Brown. Information concerning Campbell descendants will be welcome.

From Earlier Days . . .

Under this heading will be found interesting and unusual quotations from brotherhood periodicals, books, and pamphlets.

A powerful voice for the keeping of church records was raised by Alexander Campbell many times during his editorship of *The Millennial Harbinger*. Perhaps he was never better than when he said, in the October, 1834, issue:

"I should not think that such a subject deserved a grave argument, were it not that some Christians within my knowledge, have been so alarmed on the subject of articles, and rules of faith and manners, as to think it unsafe to have pen, ink, and paper, within the walls of a meeting-house; or to have their names enrolled, lest, by some strange vicissitude, it might be converted into a creed for posterity. This is certainly to be scared past Jerusalem; and to act unworthy of ourselves as men of understanding.

"If we are to be governed by either Old Testament or New, in forming a correct judgment of what is useful and profitable to ourselves and others, we will certainly follow the example of the people of God in all ages, who kept true and faithful records of all God's dealings with them, and of all the principal incidents in their history. . . .

"Every church, then, for all these reasons, but especially for the purpose of its own disciples and oversight of its members, ought to have its 'recorder' and its record; in which will be found the following items:—

1. The date, or time and place of its commencement.
2. The names of all its members, at the time of its commencement or organization.
3. The additions made to it, by baptism or letter.
4. The persons recommended from it.
5. The person excluded, and the reasons for exclusion.
6. The decease of such as have finished their earthly course, with a notice of any interesting incidents in their life or death, that might unfold christian character, or God's providence.
7. Statements of all the proceedings of the congregation, at every meeting for their own

concerns, or for the general interests of the Kingdom of our Lord.

"I do not set down these things as so many distinct chapters to be opened in the chronicals of the congregation; but that the history of every congregation should afford information on all these items, when it may be necessary either for its own good order, or for the general interests of the kingdom, to have information upon any of them.

". . . Be it remembered, that as the seas and oceans are made up of drops of water,—so the history of the church and of mankind, is composed of the biography of individuals, and of the records of innumerable small communities, which in their aggregate, develop human nature, and unfold the providence of God to mankind."

Campbell Genealogical Notes . . .

No. 1—Alexander Campbell's brothers and sisters

Because of the many requests received for information concerning Alexander Campbell's family, we are publishing a series of basic notes concerning the family.

Alexander Campbell was one of ten children born to Thomas (1763-1854) and Jane Corneige (1763-1835) Campbell. The names of these children, together with their birth and death dates, and to whom they were married follow.

1. Alexander, 12 September 1788-4 March 1866. Married: 1) Margaret Brown (1791-1827) 2) Selina Huntington Bakewell (1802-1893)
2. Dorothea, 27 July 1793-12 December 1861. Married: Joseph Bryant (1788-1867)
3. Nancy, 18 September 1795-27 February 1843. Married: Andrew Chapman
4. Jane, 18 June 1800 ?- Married: Matthew McKeever (1797?-1884)
5. Thomas, 1 May 1802-after 1835. Married: Sarah Speer
6. Archibald William, 4 April 1804-2 April 1879. Married: Phoebe Clapp
7. Alicia Ann, April 1806-16 January 1839. Married: Matthew S. Clapp
Three children died in infancy.

News of the Society. . .

Building Progress Report

Weather conditions and delays in receipt of stone shipments during the past two months have substantially slowed construction progress of the Phillips Memorial building. Steel beams for the roof section of the main building will be erected in the very near future, and interior finishing will begin. Contractors estimate that the building should be completed by late fall, 1957.

Architects from the Pittsburgh office of Hoffman and Crumpton, met in Nashville with representatives of the associate architects, the general contractors, and members of the DCHS building committee on Monday and Tuesday, February 4 and 5, to discuss plans for furthering building progress.

As the building takes shape, it is creating considerable interest in Nashville, not only among members of the University Center community, but also on the part of out-of-town visitors to the various institutions in the neighborhood. Comment is generally heard to the effect that the Society building will be among the most beautiful structures in the South.

Executive Committee Dates Set

Dates for meetings of the Society Executive Committee in 1957 were set at the January 28 session of the DCHS Executive Committee in Nashville. The Committee, governing body for the Society between annual board meetings, is composed of the officers and three additional members of the Board of Directors.

Membership of the Committee is as follows: William G. West, chairman, Forrest F. Reed, vice-chairman, J. Edward Moseley, secretary, Charles E. Crouch, treasurer, Harry M. Davis, William C. Wilson and Miss Eva Jean Wrather.

1957 meetings will be held on the fourth Monday of March, May, July, September and November. Meetings will begin at 11:00 A.M., at the Society's promotional offices, 1804 Grand Avenue, Nashville. Any Director of the Society who can be present is cordially invited to attend any meeting of the Executive Committee.

Survey Committee Re-activated

Members of the Society Survey Committee met in Nashville Tuesday, February 5, to orient themselves to the responsibilities of this vital Society committee. Present were: Roscoe M. Pierson, chairman, William J. Hadden, Jr., J. Edward Moseley, and George C. Stuart. Dr. W. B. Blakemore, also a member of the committee, was unable to be present at the session.

The committee is launching a thorough study of the Society functions and program, in order to prepare for adequate use of the Phillips Memorial building, and as a means of preparing the Society to take its proper place in Brotherhood life.

Local Church Memberships

Responses to date indicate that several local congregations will increase their giving to the Historical Society during 1957, in line with the new schedule of local church membership dues published in *The Harbinger* in December 1956.

Addition of three new classifications of local church membership makes it possible for churches now to be recognized as members of the Society if their giving falls within the range \$5.00 to \$1,000.00 annually. Any church giving as much as \$5.00 to the Society in 1957 will be recognized as a Subscribing Member, and a certificate of membership issued. Churches giving \$500.00 will receive special recognition as Contributing Members; and any church contributing \$1,000.00 to the Society program will be listed as a Patron Member.

Two churches have indicated that their giving in 1957 will qualify them for Contributing Memberships: First Christian Church, Little Rock, Arkansas, and Vine Street Christian Church, Nashville, Tennessee. It is hoped that several other churches that have been giving on the Sustaining Membership level (\$100.00 or more, annually) will increase their contributions to become either Contributing or Patron Members.

THE HARBINGER

and Discipliana

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NO. 2

MEMORIAL BUILDING UNDER ROOF

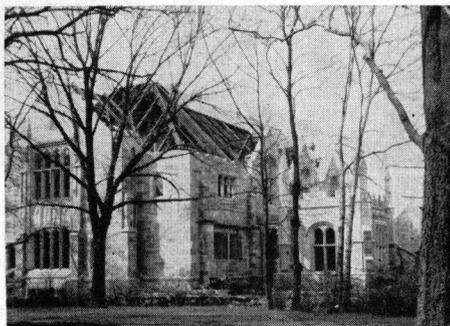
Concrete slabs have been placed and sealed on the roof of the Thomas W. Phillips Memorial building now under construction at 1101 Nineteenth Avenue, South, in Nashville. The slate roof for the Society building will be finished in the near future.

The construction has progressed rapidly in the past few months. Exterior stone work is virtually complete. The next phase will be interior wall construction, followed by finishing of the rooms.

It is hoped that the building will be complete and ready for occupancy by late fall. The six-tier stack area, which will be outfitted by Remington Rand, Library Bureau division, should be complete by late summer.

Tentative plans are being made for the dedication of the building during the summer, 1958. This would be an appropriate time, since the Historical Society will share

in the 1958-59 Year of Emphasis with the Council on Christian Unity and the Commission for the Promotion of Christian Literature.



View looking Northwest, showing the Memorial Windows of the South end of the main section of the building and the Entrance Porch.

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Church Leaders Inspect Symbols, picture and story, page 18

Academic Research, page 23

Books of Recent Date, page 22

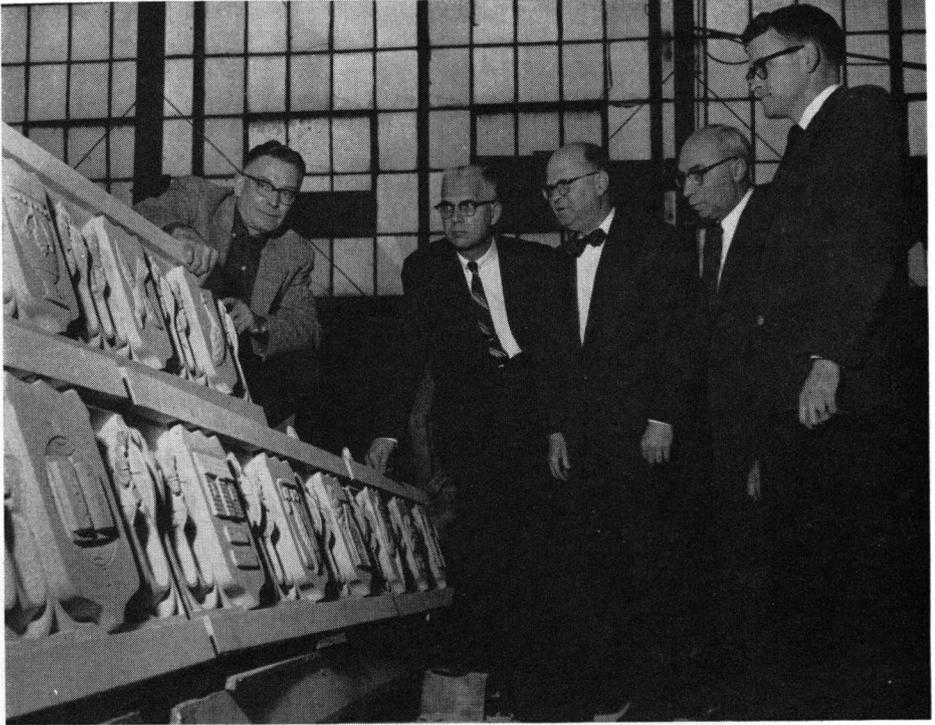
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CHURCH LEADERS INSPECT SYMBOLS



Church leaders from the Bloomington, Indiana, area recently visited the Bloomington Limestone Company, suppliers of stone for the Society's Phillips Memorial building, to inspect the carved stone shields and symbols being prepared for shipment to Nashville. Shown, (l. to r.) are: Russell Beard, chief architect, Bloomington Limestone Company; Howard E. Anderson, minister, First Christian Church, Bloomington; Donald A. Rogers, elder, First, Bloomington; Russell S. Kilmer, minister, Clear Creek Christian Church; and Robert T. Huber, associate minister, First, Bloomington.

The Society committee responsible for originating ideas for the symbols includes Miss Eva Jean Wrather, Nashville, chairman; Dr. Howard E. Short, Lexington, Ky.; and Dr. Ronald E. Osborn, Indianapolis. The carved stone symbols, traditional and original, were chosen to represent key features of Disciple thought and history after extensive consultation with brotherhood leadership. The exterior symbolism will be among the most attractive features of the Thomas W. Phillips Memorial.

THE HARBINGER AND DISCIPLIANA, published bi-monthly (June, August, October, December, February, April) by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville 5, Tennessee. Entered as Second-class Matter, Nashville, Tennessee, under the Act of August 24, 1912.

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

ALEXANDER CAMPBELL'S ADDRESS ON WAR

By Delf Norona

The author, whose home is at Moundsville, West Virginia, is active in the work of the West Virginia Archeological Society and the West Virginia Library Association. His *West Virginia Imprints* is scheduled for spring publication.

The Wheeling Lyceum, organized about 1832, had as one of its objectives the mutual improvement of its members and the general diffusion of useful knowledge. Among the subscribers were many prominent men in Wheeling, several of whom later took an active part in the tragic events of the Civil War. The Constitution of the Lyceum provided for the presenting of "original essays and lectures," and in the course of time Alexander Campbell of nearby Bethany received an invitation to speak before the organization in May of 1848.

The address was first advertised on May 8th in the *Wheeling Times*, a newspaper edited by one of the principal supporters of the Lyceum, to be delivered in a hall over a hardware store. Better arrangements were later made, the place changed to the Presbyterian Church, and an invitation extended to the general public.

Campbell delivered his address before "a large audience of ladies and gentlemen upon the right of one nation of Christians to make war upon another nation of Christians. His treatment of the subject was forcible and exhibited that vast power of mind and extensive knowledge for which he is widely known. The Wheeling Lyceum could not have rendered a greater service to the community than in procuring this address," as reported in the *Times* the day following the speech.

At a special meeting of the Lyceum a couple of days later the customary resolution of thanks was tendered Rev. Alexander Campbell and he was asked to furnish the Lyceum with "a copy of his address for publication," to which a courteous reply in the affirmative was received.

Apparently this, the *Address on War*, was not published by the Lyceum in Wheeling. The writer is compiling a catalog of West Virginia Imprints prior to statehood (i.e.

before June 20, 1863), and in the course of several years research no such pamphlet bearing a Wheeling imprint has been located.

The *Address*, however, appeared in the July, 1848, issue of the *Millennial Harbinger*, pages 361 to 386, published, of course, in Bethany.

It is not our purpose to review and discuss the literary content of the *Address*, but to point out the circumstances under which it was delivered:

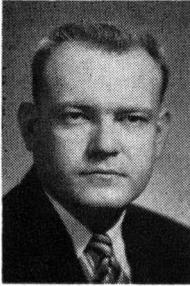
The Mexican War had come to an end earlier in the year and, as Alexander Campbell said in his talk, as the War had come upon him suddenly, he had decided "not to touch the subject till the war was over." Further, he had resolved that his first essay away from home would be on the subject of War; that, as he explained to his audience, was "the occasion of my now calling your attention, ladies and gentlemen, to the subject."

Soon after publication in the *Harbinger* the decision was made by Campbell to reprint it in pamphlet form. The same type forms as used in the *Harbinger* article were utilized in preparing a 24-page pamphlet. Comparison reveals that no changes were made in the text, but that towards the end of the reprint, commencing with page 18, the lines of type were set solid, obviously to conserve space and to keep within the limits of a planned 24-page pamphlet.

Three copies of the pamphlet, which has the caption title *An Address on War Delivered before the Wheeling Lyceum, May 11th, 1848*, are known. One copy is in the William L. Clements Library, University of Michigan, of which the writer has a photostatic reproduction; the second is in the Bosworth Memorial Library of The College of the Bible, Lexington, Kentucky; and the

(Continued on page 24)

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.

On paper, February and March must have been rather quiet. Not much travel. Yet I seem to recall being no less busy than usual. At times, the job of a promoter appears to consist of being busy being busy. (I could get fired for making such statements.) However, since Spencer indicates that some of you occasionally read this "dear diary" affair, perhaps I should list a few dates and places.

Sundays were mostly filled with guest preaching assignments at DECATUR, ALABAMA, and ELKTON, KENTUCKY. Weekdays were taken up with committee meetings, reading, writing, committee meetings, reports, promoting finances, and setting up more committee meetings. ("In the sweet bye and bye, we shall meet . . ." Disciples already have a foretaste of heaven.)

Commuting to INDIANAPOLIS, *Thursday, March 7*, for brief appearance before Commission on Budgets and Promotional Relationships; and *Thursday, March 14*, for Executive Committee, International Convention Public Relations Department.

Another BIG convention in DALLAS, TEXAS, *Thursday-Saturday, March 21-23*, at East Dallas Christian Church; for which, let us thank W. A. Welsh, Granville Walker, Hugh Riley, Chester Crow, *et al*, for Texas hospitality.

District men's fellowship supper at First Christian Church, DECATUR, ALABAMA, *Tuesday, March 26*, gives opportunity to talk with outstanding laymen of North Alabama.

Similar occasion at First Christian Church, BOWLING GREEN, KENTUCKY, *Tuesday, April 9*; with supper-speech on thought and practice problems of the disciples before CMF. Thanks to friend Jean Wake, and others.

And by the time you read this, we shall be ubiquitously embroiled in the spring convention circuit. Ah, spring.

Campbell Genealogical Notes . . .

No. 2—Children of Alexander Campbell and Margaret Brown

Alexander Campbell (1788-1866) was twice married. His first marriage, 12 March 1811, was to Margaret Brown, daughter of John Brown (1761-1835) and _____ Grimes. Margaret was born 29 January 1791 and died 22 October 1827. Eight children were born to the couple:

1. Jane Caroline, 13 March 1812-24 June 1843. Married: Albert Gallatin Ewing of Nashville, Tennessee, January 24, 1828.

2. Eliza Ann, 30 September 1813-10 July 1839. Married: John C. Campbell, Wellsburg, Virginia, 22 December 1830.

3. Maria Louisa, 20 November 1815-14 September 1841. Married: Robert Y. Henley of Essex County, Virginia, 17 January 1833.

4. Lavania McGregor, 17 January 1818-29 May 1846. Married: William Kimbrough Pendleton (1817-1899) of Cukoo, Louisa County, Virginia, 14 October 1840.

5. Amanda Corneige, 16 February 1820-8 August 1820.

6. Clarinda, 14 July 1821-10 January 1851. Married: William Kimbrough Pendleton (1817-1899) of Bethany, Virginia, _____ July 1848.

7. John Brown, 10 November 1822-10 November 1822.

8. Margaretta, 16 December 1824-14 May 1826.

*The family Bible in the Campbell Home gives the date as July 10; the obituary notice in *The Millennial Harbinger*, page 384, 1839, has July 9 as the date, as does Robert Richardson in his *Memoirs of Alexander Campbell*, vol. 2, page 462.

Collector's Corner . . .



Curator Claude E. Spencer comments each month on new and unusual materials recently discovered and acquired by the Society. Bits of Disciple-lore about events, places, and people as gleaned from library holdings will be brought to the reader's attention. Library and archival wants will be discussed.

The old Collector got out of his corner long enough to visit a couple of days in East Tennessee in March, when he talked to the East Tennessee Christian Ministers' Fellowship monthly meeting at Milligan College. An hour was spent with Art Edwards' Restoration History class, followed by a trip to the Boone's Creek Church country through the courtesy of Art.

The next day there was a five hour tour, personally conducted by Mrs. L. W. McCown, of the historic spots of Eastern Tennessee and adjacent Virginia; most enjoyable! John and Evelyn Neth's hospitality was very pleasant.

Four theses have been added to our collection since last writing "The Collector's Corner." They are: Castleberry, O. L.—*A Study of the Nature and Sources of the Effectiveness of the Preaching of Benjamin Franklin in the Restoration Movement in America, 1840-1879*, Ph.D., Pennsylvania State University, 1957; Cox, J. A.—*Incidents in the Life of Philip Slater Fall*, B.D., The College of the Bible, 1951; Platt, R. M.—*The Historical Background of Barton W. Stone's Theology*, B.D., The College of the Bible, 1956; and a microfilm copy of Hollingsworth, A. J.—*A Sociological Analysis of the Death of a Nebraska Open Country Church* [Plainview Christian Church], M.A., University of Nebraska, 1926.

An informative item recently received from Mrs. George C. Stuart is a facsimile copy of *The Daily Pantagraph*, Volume 1, number 1, February 23, 1857, of Bloomington, Illinois. Of social interest is the Church Directory Section, which lists two Christian Churches. The pastor of the First Christian

Church (East Street between Front and Grove) was Rev. William Hatch. The Christian Church meeting at the corner of Jefferson and West Streets had listed as elders Edwin Poston, S. B. Allen, and W. D. Campbell. In a news section of the paper was the story of the dedication of the new Christian Church, corner of Jefferson and West Streets.

When I was in East Tennessee, Mrs. McCown gave me a souvenir plate of the First Christian Church of Johnson City, to be added to the many plates now in the museum section of the Society. On checking the files of *The Harbinger and Discipliana*, I found that souvenir plates had not been listed since August 1954, when 17 plates from 9 states were listed. Since that time, we have received, in addition to the Johnson City plate, the following:

- Arkansas, Bald Knob
- First Christian Church
- Georgia, Atlanta
- Peachtree Christian Church
- Indiana, LaFayette
- First Christian Church
- Kentucky, Buechel [Louisville]
- Fairview Christian Church
- Kentucky, Winchester
- First Christian Church
- Ohio, Cortland
- Christian Church
- Ohio, Elinore
- Church of Christ
- Ohio, Stow
- Church of Christ
- Oklahoma, Okemah
- First Christian Church
- Pennsylvania, Brownsville
- First Christian Church
- Pennsylvania, Butler
- North Street Church of Christ
- Pennsylvania, Pittsburgh
- Knoxville Christian Church
- Texas, Dallas
- East Dallas Christian Church
- Virginia, Lynchburg
- Euclid Avenue Christian Church

WANTED:

International Convention Addresses and Reports—Needed, for our own files and for other libraries: 1935, 1936, 1939, 1947 and 1948.

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 since the last issue.

BAXTER, Batsell Barrett.

If I Be Lifted Up; a Series of Addresses Delivered in the Lubbock [Tex.] Bible Forum, (with an Introduction by M. Norve! Young, and The Story of the Lubbock Bible Forum by H. E. Seidmeyer.) Nashville, Tenn., Gospel Advocate Co., °1956.

BOWER, William Clayton

Through the Years; Personal Memoirs [with illustrations by the Author] Lexington, Ky., Transylvania College Press, 1957.

BUCK, Carlton C.

At the Lord's Table. St. Louis, Mo., The Bethany Press, °1956.

BULLARD, Helen, and KRECHNIAK, Joseph Marshall

Cumberland County's [Tenn.] First Hundred Years. Crossville, Tenn., Centennial Committee, 1956.

CHEVERTON, Cecil F.

The Old Testament for New Students Revised by Ambrose Edens and George P. Fowler. St. Louis, Mo., The Bethany Press, °1951 and 1956.

GRIFFITHS, Louise

Who Am I? St. Louis, Mo., Bethany Press, [°1956], °1955. 143 pp., illus. "Second printing, 1956"

GRIFFITHS, Louise and GRIFFITHS, Warren

God's World and Ours; A Cooperative Vacation Church School Text for Use with Intermediate or Junior High School Groups, rev. ed. St. Louis, Mo., The Bethany Press, °1956.

HALL, Colby Dixon

Rice Haggard; the American Frontier Evangelist Who Revived the Name Christian. [Fort Worth, Texas, University Christian Church], 1957. 75 pp.

KEMP, Charles F.

Guidance for Church Vocations. Indianapolis, Ind., Department of Church Development and Evangelism, United Christian Missionary Society, [1956].

LEE, Mrs. Irven

Mrs. Lee's Stories About Jesus, illustrated by Mrs. Bennie Lee Fudge. Athens, Ala., The C. E. I. Store, 1956.

LENTZ, Richard E.

Christian Worship by Families; A Booklet for the Family. St. Louis, Mo., Published for the Co-operative Publication Association by The Bethany Press, °1957. 56 pp.

LUNGER, Harold L.

Finding Holy Ground [with an introduction by Darrell K. Wolfe]. St. Louis, Mo., The Bethany Press, °1957. 192 pp.

MAYNARD, Lee Carter

Musings From the Margin. [Astoria, Illinois, author, n.d.] 240 pp.

MURCH, James DeForest

Cooperation Without Compromise; A History of the National Association of Evangelicals. Grand Rapids, Michigan, Wm. B. Erdmans Publishing Co., 1956.

PARISH, Edna Alice (Mrs. Thomas O. Parish)

Worship Programs for the Junior Church. Grand Rapids, Michigan, Zondervan Publishing House, °1957.

PARROTT, James H.

Recruitment for the Christian Ministry. Indianapolis, Ind., Department of Church Development and Evangelism, United Christian Missionary Society, [1956].

PIERSON, Roscoe Mitchel

A Union List of Periodicals Currently Received by Protestant Theological Libraries in Kentucky, Ohio and Indiana. Lexington, Ky., Bosworth Memorial Library, The College of the Bible, 1957. Mimeographed.

PIPPIN, Frank Johnson

In the Night His Song, [with an introduc-

ACADEMIC RESEARCH: THESES AND DISSERTATIONS

(Continued from the February, 1957, issue, page 12)

Barnhart, Elbert. *A Rhetorical Analysis of the Preaching of N. B. Hardeman*. M.A., University of New Mexico, 1953.

Braden, Gayle (Anderson) (Mrs. Arthur Wayne Braden). *Edward Dickinson Baker; An Illinois Whig*. M.A., University of Southern California, 1955.

Brigance, William Norwood. *A History and Critical Study of the Life and Speeches of Jeremiah Sullivan Black*. Ph.D., State University of Iowa, 1930.

Castleberry, Ottis L. *A Study of the Nature and Sources of the Effectiveness of the Preaching of Benjamin Franklin in the Restoration Movement in America, 1840-1878*. Ph.D., Pennsylvania State University, 1957.

Duncan, Charles Finlay. *Alexander Campbell As a Controversialist As Revealed in Debate With Robert Owen*. M.A., University of Illinois, 1946.

Hare, Robert Lee. *Missionary Work by Churches of Christ in Germany, 1946-1955*. M.A., Harding College, 1956.

Hollingsworth, Austin J. *A Sociological Analysis of the Death of a Nebraska Open Country Church*. [Plainview Christian Church] M.A., University of Nebraska, 1926.

Marsh, Douglas. *The Book of Revelation in the Life and Thought of Alexander Campbell Before 1850*. M.A., Harding College, 1956.

North, Ira L. *The Rhetorical Methods of Alexander Campbell*. M.A., University of Illinois, 1946.

Swisher, Grace Lillian. *Speech Characteristics of Alexander Campbell As Shown in the Remarks of his Contemporaries and his Successors*. M.A., Indiana State Teacher's College, 1952.

Thrasher, Byron J. *A History of the Instrumental Music Controversy During the 19th Century Restoration Movement*. M.A., Harding College, 1956.

tion by Robert Nelson Spencer] Boston, Christopher Publishing House, 1956.

Proceedings of the Conference on the Writing of Regional History in the South; with Special Emphasis on Religious and Cultural Groups. Convened by University of Miami, Historical Association of Southern Florida and the American Jewish History Center of the Jewish Theological Seminary of America, Miami Beach, February 15, 1956. [New York, The Jewish Theological Seminary of America] 1956.

PURVIS, Juanita

Friends Near and Far; A Co-operative

Vacation Church School Text for Use with Kindergarten Children. St. Louis, Mo., The Bethany Press, 1956.

REAM, Guin

Come Worship. Forty-six Short Services for Young People. St. Louis, Mo., The Bethany Press, 1957. 128 pp.

SCHEER, Gladys Elizabeth

A Manual for Writers of Theses and Term Papers. Lexington, Ky., The College of the Bible, 1957. iv, 40 pp.

(To be continued)

From Earlier Days...

Under this heading will be found interesting and unusual quotations from brotherhood periodicals, books, and pamphlets.

No extensive study of Alexander Campbell as a printer, publisher, and book dealer, has ever been made. Such a research project is long overdue. We offer the following quotation from the back cover of *The Millennial Harbinger* for June 1841 to show that Campbell, as a bookman, had his troubles:

"We have experienced much difficulty in supplying our brethren and the community with Books. To have put the business into the regular channels of Booksellers in the commencement, and given the work over to them, would have been a grand failure, as all know who have tried that method of introducing new and unpopular works. In that way not one in a hundred of those who wished to have them, could be supplied. I there ford (sic) undertook it myself. My rule was, to send boxes of books to all persons who asked for them. After several years experience I was constrained to abandon that course. The loss sustained—1st. by failure of many boxes to reach their destination; 2d. by the failure of many agents to meet their engagements; and, 3d. by the remainders left unsold in many places, involved me in difficulties; and I was constrained to put the whole affair into the hands of brethren *M'Vay & Ewing*, then engaged in mercantile operations, hoping that they would succeed much better than I had done. But, unfortunately, they found it a losing concern, and abandoned it; and still have a long list of arrears and unsettled accounts standing on their books. We then thought the time had come to try it in the hands of Booksellers. It was therefore given over to the firm of *Forrester and Campbell*, of Pittsburg (sic). They soon dissolved partnership, and gave up the business; and, with a still longer list of arrears, threw the business upon my hands. I have therefore employed *Enos Campbell* as my Agent to carry on the business, and to settle up the accounts due to, and from, the Book Concern, of which there is a very oppressive sum. It is impossible to carry on the busi-

ness without great loss in the commission way. We must sell our books for cash, or on time, to be punctually paid, or have Agents constantly travelling. The demands of the age, and of the cause, make the circulation of books indispensable to its success; and that, after many years experience, I am constrained to say, cannot be accomplished without great individual sacrifice, in any other way than that suggested. We therefore emphatically request our friends and agents to settle up their arrears—to report the books unsold, and to assist us in placing this business on a more and more promising footing. We most pressingly invite their attention to this matter immediately."

CAMPBELL ON WAR

(Continued from page 19)

other has recently been acquired by the Disciples of Christ Historical Society. None of these copies have title pages or wrappers. It is quite possible that they originally did have wrappers which have been removed from these extant copies.

The *Address* was first advertised in the September, 1848, issue of the *Harbinger*, "price 10 cents per single copy" and it apparently was still in print in October, 1861, after which time its sale was possibly discontinued because of the Civil War!

It was reprinted in *Popular Lectures and Addresses by Alexander Campbell* published in Philadelphia in 1863, and went through several editions.

Its latest printing was in the *Congressional Record* of November 22nd, 1937, at the request of Joseph B. Shannon of Missouri, and a 19-page offprint was made available for general distribution.

Wanted...

For our duplicate files and for want lists of other libraries, the following *Year Books* are needed: 1941, 1937, 1934, and all before 1932.

THE HARBINGER

and Discipliana

*Published bi-monthly by the Disciples of Christ Historical Society, Nashville, Tennessee
Serving Christian Churches and Churches of Christ*

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NO. 3

UNIQUE ITEM DISCOVERED

1834 MINUTES REPRINTED

Although the reformers dissolved the Mahoning Baptist Association at the annual meeting in Austintown in 1830, the brethren on the Western Reserve continued to meet each year "for worship and to report the progress of the gospel in their vicinities." Meetings held in 1831, 1832, and 1833 were given news stories in *The Millennial Harbinger*, but we have no evidence that formal reports were published separately as had been the *Minutes* of the Mahoning Association.

The congregations in Brook County, Virginia, had some sort of co-operative meetings as early as 1832, for it was reported in *The Millennial Harbinger* that year, page 502, that Henry Brown had been "requested . . . to devote himself to the work of the Lord as a proclaimer of the gospel . . . by the churches of the county."

Recently, H. E. Matheny, a West Virginia imprint collector of Akron, Ohio, discovered a unique item. It is titled: *Report of the Proceedings of a General Meeting of Messengers, From Thirteen Congregations, Held in Wellsburg, Va. on Saturday, the 12th of April, 1834.* This twelve-page pamphlet is the earliest known printed minutes of any of the cooperative meetings.

Mr. Matheny, who is especially interested in Alexander Campbell as a printer, has given the Disciples of Christ Historical Society a photostat negative of the pamphlet with permission to reprint the work. (Any information concerning Alexander Campbell's printing establishment, location,

(Continued on page 26)

WESTS TO EUROPE

Dr. and Mrs. William G. West sailed from New York June 12 on the liner Queen Elizabeth on the first leg of their scheduled trip to Europe and Great Britain as fraternal delegates from the International Convention of Disciples of Christ to the 111th Annual Conference of British Churches of Christ, meeting in Glasgow, Scotland, August 4-9, 1957.

Dr. West, minister, First Christian Church, Chattanooga, Tennessee, is the chairman of the board of directors of the Disciples of Christ Historical Society. Accompanying their parents are the West children, Laurie Lee, 9, and Robert, 11.

The practice of exchanging fraternal delegates between the British and American churches was started in 1926. Dr. Jesse M. Bader was the first fraternal delegate selected to represent the International Convention at the annual British conference. Except for the war years, 1940-1944, delegates have been chosen annually to attend the British meeting.

First stop on the West itinerary will be Paris, after which they will tour parts of Germany and Bavaria, visiting church refugee centers, before going to Switzerland to visit the Geneva headquarters of the World Council of Churches and the Ecumenical Institute at Boissey. In July, the Wests will travel in England and Scotland, speaking in more than 200 churches before participating in the Glasgow conference the week of August 4. After speaking

(Continued on page 26)

WESTS TO EUROPE

(Continued from page 25)

in Edinburgh, Sunday, August 11, they will return to the United States by air in mid-August.

Leaders of the Disciples of Christ in America who have been honored in the past by selection as fraternal delegates to the British churches include:

- 1926—Jesse M. Bader
- 1927—B. A. Abbott and F. E. Smith
- 1928—Dr. and Mrs. Charles S. Medbury
- 1929—Dr. and Mrs. Walter M. White
- 1930—Dr. and Mrs. George A. Campbell
- 1931—Dr. and Mrs. Claude E. Hill
- 1932—Dr. and Mrs. Graham Frank
- 1933—Dr. and Mrs. Raphael H. Miller
- 1934—H. B. Holloway
- 1935—Dr. and Mrs. W. A. Shullenberger
- 1936—Dr. and Mrs. William F. Rothenburger
- 1937—Dr. and Mrs. Clarence R. Stauffer
- 1938—Dr. and Mrs. P. H. Welshimer
- 1939—Fernando Hooker Groom
- 1945—George Walker Buckner, Jr.
- 1946—Dr. and Mrs. John P. Sala
- 1947—Dr. and Mrs. Ray H. Montgomery
- 1948—Dr. and Mrs. Gaines M. Cook
- 1949—Beauford A. Norris
- 1950—Spencer P. Austin
- 1951—Dr. and Mrs. O. L. Shelton
- 1952—Dr. and Mrs. Loren Lair
- 1953—Dr. and Mrs. G. Edwin Osborn
- 1954—C. Lynn Pyatt
- 1955—Mr. and Mrs. James L. Ballinger
- 1956—Dr. and Mrs. A. Dale Fiers

WANTED: To receive as a gift, buy, or borrow a copy of *Letters to Alexander Knox*, 1803, by John Walker (1768-1833).

STATION WAGON PURCHASED

A necessary means of transportation for Society personnel and materials has been provided by the recent purchase of a 1954 Chevrolet station wagon. In addition to the trade-in of the sedan delivery truck which had been used for several years, a cash downpayment of \$125 was taken from Society operating funds to complete the purchase.

Letters circulated to Society board members and friends resulted in \$210 being collected to replace the operating funds used and pay for insurance on the vehicle. Nineteen persons contributed to the fund.

Monthly payments on the balance (\$60 monthly) are being made by the executive director, Mr. McKinney, from supply preaching honorariums as a donation to the Society.

UNIQUE ITEM DISCOVERED

(Continued from page 25)

equipment, personnel, jobs completed, etc. will be welcomed by Mr. Matheny.)

The editors of this publication believe that the Society has an obligation to the brotherhood to reprint original source materials such as this, and, consequently, are using twelve pages of this issue of *The Harbinger and Discipliana* for an exact photographic reproduction of *Report of the Proceedings of a General Meeting of Messengers*.

WHITSON, Mont.

The Work of a Bible Chair. Lubbock, Tex., College Christian Press, 1954. 38 pages. Mimeographed. Cover title: Bible Chair Work in the Churches of Christ.

THE HARBINGER AND DISCIPLIANA, published bi-monthly (June, August, October, December, February, April) by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville 5, Tennessee. Entered as Second-class Matter, Nashville, Tennessee, under the Act of August 24, 1912.

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

REPORT
OF THE
PROCEEDINGS
OF A
General Meeting of Messengers,
From Thirteen Congregations, held in Wellsburg, Va.
on Saturday, the 12th of April, 1834.

THE brethren in Wheeling, sensible that something was wanting among themselves to fill up the measure of their relative duties to the congregations in their immediate vicinity and to society at large; being also apprehensive that the congregations within their knowledge were, from similar circumstances, deficient in doing all that is enjoined on the citizens of Christ's kingdom, at one of their meetings in January last, addressed a letter to the brethren in Wellsburg, wishing them to take these matters into their consideration, and soliciting their aid and co-operation in the use of whatever means might, on mature deliberation, be thought wanting to finish the things begun, and to perfect what is wanting to the good order of the congregations and to their usefulness to the world. For this purpose letters were addressed to a number of congregations in the counties of Ohio and Brooke and the surrounding country, soliciting also their aid and co-operation. A meeting was finally agreed upon in Wellsburg, and messengers from the congregations were appointed to assemble there on the 12th of the present month, that the brethren might confer face to face upon these subjects. Messengers from thirteen congregations assembled on the day appointed; and, could the brethren in Wheeling have addressed a greater number of churches, doubtless the meeting would have been still larger.

The meeting was organized by appointing brother *John Brown*, President, and brethren *Isaac Hoge* and *J. T. M^r Vay*, Secretaries. After social worship the object of the meeting was stated, and the matters to be examined were submitted in the form of three questions:

1st. In all the relations in which the congregations stand to themselves and to the world, is there any thing wanting to the full discharge of all that is enjoined upon them by the great King and Head of the Church?

This question being unanimously answered in the affirmative, the second question was, *What are the things wanting?*

On this question it was agreed that every brother present should, in answer to his name, state, from his own views of what pertained to the congregations, and from his own experience and observation, what, in his judgment, was wanting.

Some doubts were expressed whether such a meeting was in accordance with any precept, precedent, or principle suggested in the New Testament, and whether the things wanting could be set in order, or any means adopted by the brethren present to remedy any defects which should appear in the congregations, either with respect to their internal or external relations.

The discussion of this question was waved until the brethren should fully express their views of the things wanting; then it was alleged that it would be in order to consider whether, according to the letter or spirit of the Apostles' teaching, such a meeting, or any meeting for consultation, or any co-operation of congregations was either necessary or expedient, on any emergency, or in reference to any duties incumbent upon the congregations, either in reference to their internal or external relations.

The names of the brethren from each congregation were then called; and, in answer to their names, every brother present gave his views of the things wanting. The things wanting in order to fill up the views of all present on what is enjoined upon the congregations, both with respect to the internal and external relations of every congregation, are comprized in the following particulars:—

1. A systematic co-operation of the churches for the conversion of the world.

2. Proclaimers, of good moral character, and of suitable qualifications, to proclaim the word and teach the ordinances of Jesus Christ.

3. Better order in the congregations in their meetings on the Lord's day.

4. Overseers in the congregations to take the oversight and preside over them as the Apostles directed.

5. More general knowledge of the Scriptures, and marked attention to the teachings of the Holy Apostles.

The third and last question was next proposed, viz.—*How are the things wanting to be set in order?* In answering this question, the difficulty on the minds of one or two brethren present, respecting the ways and means by which the things wanting should be set in order, and concerning the propriety and expediency of such a meeting, either for consultation or co-operation, came fairly before the meeting. The difficulty was then fairly submitted, whether the Apostles authorized any such meetings, and whether the congregations in Christ were authorized to co-operate in any measures for the furtherance of the gospel, or for any object connected with the prosperity of the kingdom of Jesus Christ. For it was alleged that from such meetings, and from such efforts towards co-operation, sprang up, in process of time, all the councils and creeds, and intolerance which issued in the Roman Hierarchy, and in all the corruptions and tyrannies which were recorded on the pages of ecclesiastical history. It was argued

that the Reformation had progressed so far without such aids, and that it might endanger not only the independence of the particular congregations, but the very principles of reformation for which we contended. Moreover, there appeared to be neither precept nor precedent in the New Testament for any other meeting than that of a single congregation.

To this it was replied that no institution, human or divine, was free from abuse; that man was never placed in circumstances incompatible with a state of trial; that in Eden, and out of it, man was a responsible and accountable agent; and that as such, God could not institute any system which would interfere with a state of probation, and therefore the abuse of every institution and every blessing and privilege is possible. But the abuse of any institution or of any blessing never can be a reason or argument against the use of it. Were it otherwise, the gospel ought never to be preached—for nothing had been more abused than the gospel itself—and nothing more perverted than the preaching of it. Who would refuse to give alms to the poor, because charity had been abused? Or what disciple would withhold all his substance from works of benevolence, because the fruit of benevolence itself had been often misapplied?

That the Reformation had progressed so far without consultation, co-operation, or contribution, was assuming false premises; for it was by the liberal contributions of individuals—by the consultation and co-operation of members of different congregations—by the labors in word and teaching of individuals, who were sent out by different communities, acting in concert, that were the chief means of its advancement. Individuals, it is true, by the labor of the press, and by voluntary sacrifices in travelling and laboring in the word and teaching, had laid the foundation; but the conquests which were gained, either by these or by those, were the result of combined effort—of consultation and co-operation. And had there been more consultation, co-operation, and combined effort, there is every reason, in the nature of things, and in our own experience, to infer that the triumphs of truth would at this time have been much greater than they are.

But we are asked, What precept or precedent have we for the co-operation of congregations, or for consultative meetings; or what principle propounded in the New Testament authorizes any other meeting than that of a single congregation? If, indeed, the Apostles did, neither by precept, by precedent, nor by any general principle, inculcate or commend such measures, there is obviously no need for them, nor propriety in them. But on the hypothesis that Christianity refuses all co-operation beyond the limits of one congregation, then it has refused the most efficient of all the means which nature and society employ for every great and magnificent work. There is a co-operation among all the host of heaven: The sun, moon, and planets combine all their powers in producing the great effects of nature's laws. All the elements and distinct agents of our globe act in co-operation in all the products of the animal and vegetable kingdoms; and all the great achievements of humankind have been only the

effects of collected and concentrated effort. Moreover, when God instituted a social religion, he made it a national care and concern, and united all the families and tribes of Israel in one great system of co-operation. By consultation co-operation nations have been formed, cities and temples reared, monuments and towers erected, which have been the wonder of the world.

So very social and co-operative is Christianity in all its institutions, that the multitudes who first embraced it came together in one community—had all things common—and were one in all their prayers and efforts—daily in consultation and in co-operation for the promotion of its interests—and kept with one accord in one place, till a violent persecution drove them from the metropolis and scattered them over Judea and Samaria.

But if we are asked for an express command for congregations to co-operate, or for a consultative meeting to be held of any number of individuals or congregations, we can adduce none. Neither can we produce a command or a precedent for writing, publishing, or printing a line of the Holy Scriptures, nor for building a house for a Christian congregation to meet in. Shall we thence infer that the printing of the Scriptures, or the translation of them from a dead to a living language, or from one living language to another, is unchristian or unauthorized by the Apostles? If, then, the *principle* is clearly recognized, and the fact established, that the primitive Christian congregations did consult together, and co-operate in all affairs pertaining to the conversion of the world, and the prosperity, peace, and happiness of the kingdom of Jesus; then we have sufficient authority to proceed in devising ways and means to further the interests of our Saviour's cause, in every possible way, and by all lawful means.

Now as it derogates nothing from the divine authority for the consecration of the first day of every week, that we have no positive command addressed to any church, saying, that it ought to assemble on every first day for the observance of the social ordinances of the Redeemer, because we have an unequivocal precedent that the disciples assembled on that day for the keeping of the ordinances—so neither can it be an argument against consultative meetings or the co-operation of churches, that we have no positive command addressed to the congregations, calling upon them to meet for such purposes, provided we have clear and unequivocal precedents that the Christian congregations did even in the age of the Apostles co-operate. It need hardly be observed that if the fact be established that the congregations did co-operate, it follows, as a necessary consequence, that they did consult together on the ways and means of co-operation; for co-operation without consultation would be fortuitous, irrational, and unavailing.

We therefore proceed to show, that the congregations set in order by the Apostles themselves, did, while the Apostles yet lived, co-operate in matters and things of general concern. To say nothing at present of the consultative and co-operative meeting of the congregations in Jerusalem and Antioch, on a question which concerned all

the Gentile congregations,—(for whatever may be said of the authority of the Apostles to decide all questions of this sort, the meeting there was *consultative*; and the much debate and consultation among the elders and apostles preceding the decision, as narrated by Luke, shows that the meeting was fairly consultative,)—I say, passing over this celebrated meeting, we proceed to two very plain cases found in the 8th chapter of the 2d Epistle to the Corinthians.

In the 19th verse Paul mentions "*a brother who was chosen by the congregations their fellow-traveller.*" Wherever there is a choice made there must have been deliberation; and wherever there has been a choice by congregations, there must have preceded it a consultation of the congregations. This being very evident, we mention a second instance of the same sort, in the same chapter, verse 23. Paul introduces certain *brethren* whose names are not mentioned as (apostles) messengers of congregations. "If our brethren," says he, "be inquired of, they are apostles of congregations," (new version)—"messengers of congregations," (common version.) These messengers of congregations were doubtless chosen by the congregations whose messengers they were; and as they were acting in concert with Paul and Titus, it is obvious that the congregations whose messengers they were, at that time were co-operating in some matters of general concern. If it should be alleged that they were only co-operating in matters pertaining to the poor of the congregations, in the supply of their temporal wants, it only strengthens the argument in favor of the co-operation of congregations—by establishing the principle of co-operation in such matters as cannot be effected by a single congregation; and by exhibiting that concern for the welfare of the brethren in small matters, it furnishes a decisive argument for co-operation in the things pertaining to the greater wants and necessities of the brethren, in aid of their spiritual comfort and influence in the world.

But, indeed, the Acts of the Apostles throughout exhibit nothing more plainly in the history of primitive Christianity, than the spirit of co-operation. The church in Jerusalem co-operated with all the churches in Judea, and with the churches among the Gentiles as far their circumstances would allow; and the congregations of the Gentiles co-operated with them to the full extent of their opportunities. We find all the congregations alive to the prosperity of each other, and co-operating in aid of all the travelling brethren, selected and commended to the favor of God by the congregations. There was a continual going to and from Jerusalem, Samaria, Antioch, and other great places of resort.

At Antioch Paul chose Silas to accompany him, and the brethren commended them to the protection and patronage of the Lord. They went to Derbe. From Derbe Paul took Timothy; Gaius also of Derbe accompanied him. After some time Paul went to Corinth. Erastus, a convert of that city, was chosen to minister to Paul and travel with him. Sopater the Berean, and of the Thessalonians Aristarchus and Secundus, and of the Asiatics Tychicus and Trophimus, besides Gaius of Derbe, and Timothy, were from these congre-

gations, all at one time co-operating with Paul in the work of the Lord. When Paul and his fellow-laborers came to Jerusalem, they lodged together at the house of Mnason a Cyprian, an old disciple, and were cordially received by the Jerusalemites. Luke himself at this time made one of the company. All the elders in Jerusalem were present at the meeting of Paul and James. Paul reported the progress of reform among the Gentiles, and when the Jerusalem elders heard it they glorified the Lord. Immediately a consultation was held concerning how the prejudices existing in the minds of the myriads of the converted Jews, against Paul, might be allayed, and certain measures were agreed upon. Paul acquiesced in the result of their consultation, and went to work accordingly. So prevailed the spirit of consultative co-operation in those primitive times.

Again—the Epistles are full of it. Besides the great congregation in Rome there were several smaller ones in that city and its environs. There was a congregation in the house of Priscilla and Aquila—one that assembled with Asyncritus and his companions—another that associated with Philologus and his companions. These congregations were commanded to co-operate with a deaconess of the church of Cenchrea, then at Rome, in whatever respects she might need assistance. Paul's companions, Timothy, Luke, Jason, Sosipater, Tertius, (Silas,) and Gaius saluted them in Rome; so did Erastus the Corinthian and Quartus of that city. Paul tells the Corinthians that all the congregations in Macedonia co-operated in making contributions for the saints in Judea, and that he wished them to co-operate also in that good work, and assured them that when they needed there would be a co-operation of churches in their behalf. He commanded the congregations in Galatia also to co-operate in this affair, and advised the brethren in Corinth to approve some persons by their letters, and he would send them to carry their gift to Jerusalem.

Indeed, all the catholic epistles—of which we have two from Paul; one to the congregations in Galatia—one to the Hebrews; one from James to the brethren in the dispersion; one from Peter to the sojourners in Pontus, Galatia, Capadocia, Asia, and Bythinia: another to all the disciples, and one from John to the churches, imply a co-operation and conjoint interest in all the affairs of the “holy nation,” “chosen race,” and “royal priesthood” of Christ.

From all which we learn, that in those days there were consultations and co-operations in all things which transcended the knowledge and power of one congregation to effect. And this leads us now to take a more enlarged view than was expressed during our meeting, of all the relations in which the congregations stand to each other and to the world; and this with special reference to the abuses of this principle by the synods and councils to which we have so often alluded.

The Christian congregations, like so many families, have their internal and their external relations. All the children of one family stand in a special relation to each other, and the whole family stand related together. From these relations originate all the duties which they owe one another. But every family in one great community or

kingdom, stands related to all the families in that community, and owes to them duties growing out of those relations; and the whole of that community of families stand related to all other communities on earth; and, in consequence of that relation, owe to them a variety of duties: *for all duties spring from the relations in which we stand to God and one another.* Separate communities, which are the component parts of one great community, stand to the whole of that community as individuals in one family stand to one another. The kingdom of Jesus Christ consists of numerous communities, separate and distinct from each other; and all these communities owe as much to each other as the individual members of any one of them owe to all the individual members of that single community of which they are members. Every individual disciple is a particular member of that body (or congregation) with which he is united in Christian communion; and the whole of that community to which he belongs is but a member of that great body which is figuratively called "the body of Christ." He is the head of the whole body, or Christian congregation—not merely or specially of one community, but of all the separate communities as constituting one kingdom.

The kingdom of Jesus is now *in* the world, but not *of* the world. It stands related to the world by strong natural ties; and, from its relation to the world, owes it many duties. For here, as in all other parts of God's dominions, duty or obligation grows out of relation. The duties which the church or kingdom of Jesus Christ owes the world, numerous as they may be made, are all comprehended in one, viz.—its salvation. It is the duty of the church, having in it the oracles of God, to be *the light of the world*, and the *salt or salvation of the world*. The Head of the Church before he left the world died for it—erected one congregation, gave it the Oracles, the ordinances, and his spirit—and said on parting, OCCUPY TILL I COME. He has, then, by placing his kingdom in the world, and in such various relations to it, made it the duty of the whole kingdom to convert or save the world—the whole world. If, then, the whole world be not saved, it is not for lack of the sacrifice of Christ—for lack of the Spirit of God—for lack of oracles, or ordinances, or obligations; but for lack of an intelligent, holy, and harmonious co-operation of all the individuals and communities which constitute the kingdom of Jesus Christ.

We are so constituted that we cannot be prosperous or happy but as this work proceeds. Therefore, converting seasons are always refreshing seasons. In watering others, we are moistened and refreshed by the waters of life ourselves. When conversions cease, it is a dry time and a cold time. In the economy of salvation such is the arrangement, that no individual man can be happy but in doing his duty; and no congregation can be prosperous and happy, but as it exerts a converting influence and agency in the world. *The wisdom of the church is, then, a converting policy.* When the soldiers of the cross keep in the ranks of their respective companies, and the companies all march in solid columns, presenting one harmonious and unbroken front to the world, there is no standing before them, and there is in-

cessant joy and rejoicing in the camp. Union here is strength. If the church were now united and acting in holy co-operation, the world would fall before the blast of the gospel trumpet as the walls of Jericho by the blast of the ram's horns when encompassed with the armies of the living God. But to keep to the point: The external relations of the church, or the attitude in which she stands to the world, and the duties which she owes to it, now specially demand our attention.

All that is expected from the church in attempting the salvation of the world, is a full and faithful display of the word and the ordinances of Jesus Christ, sustained by a heavenly temper and a holy behaviour. This every Christian community is in duty bound to do. But there lie beyond its direct influence and example multitudes of brethren in Adam, to whom, in its congregated capacity, it cannot reach. Every Christian is a preacher, and a successful one as far as he has intelligence and character. But all cannot travel: for then there would be no church behind. Neither are all disciples equally qualified to convert sinners. If every church could send out one or more to labor in the word and teaching, then co-operation would not be necessary, so far as the means of providing and sustaining those laborers are concerned; yet still there would have to be co-operation and an understanding as to the route and course of proceeding, else they might travel in the same line and occupy the same field. Even Paul and Barnabas must consult and agree upon the route and order of proceeding. Acts xv. 36.

In the conversion of the world co-operation is necessary upon any hypothesis. But this co-operation of communities can extend no farther than a proper selection and application of the means ordained for the conversion of sinners. Co-operation in reference to the internal affairs of congregations, is wholly out of the question. This gave birth to popery, creeds, councils, and all the traditions of the Fathers. As every family regulates its own concerns, so every Christian congregation is to regulate its own individual concerns. It is in the affairs of Christ's kingdom as in the affairs of any well regulated kingdom of this world. Every family has its own relations, rights, obligations, and privileges; but all these families must co-operate in every thing that concerns the public good. Every family and every congregation in its individual character is independent of all others as far as the right of regulating its own internal concerns is considered. No one family has a right to interfere with the affairs of another. So in the neighborhood of churches, they are all independent communities; but neighborhood association and co-operation are necessary to the prosperity of all. But this is conceded. The only question is, *How far and in what manner ought congregations to co-operate?* The answer to the question *How far?* is short and easy—in every thing which is necessary to the salvation of the world, which they cannot effect at all, or so well in their individual capacity. The principles and examples laid down in the New Testament clearly teach this. And as to *the manner* in which this is to

be done, a general law could not be promulgated, nor a general precedent laid down, more than for the manner of translating, printing, and publishing the Bible; or for erecting or hiring rooms and houses for church meetings. This must be a matter of expedience and convenience, as times, circumstances, and the exigencies of society require and suggest.

Wages for labor in the word is spoken of in the New Testament; but no sum is stipulated, nor any kind of wages specified. Paul said he received *wages* from various congregations while laboring in Corinth, 1 Ep. viii. 8. He was no hireling. A hireling is one who works for the sake of the wages; therefore, every one who receives wages is not a hireling. The laborer is worthy of his *hire*, or wages. The wages may be either money, which represents property, or the things of which it is but the representative. Now as one congregation may not have the means of supporting one evangelist or proclaimer of the word all the time, however convinced that it is both necessary and expedient; and if one or two congregations with it are able jointly to obtain and employ one, why should they not? And if two or three congregations should all meet in one place, or send their messengers to confer upon the person most eligible, or the field of operation and the measure of his labors; what, in such a *manner* of proceeding, is detrimental to the conversion of the world, or ominous to the independence and liberty of the congregations?

There is no priesthood—no one cast of men in such an economy of expediency. There is no legislation for congregations, no compulsory enactments—no interference with the internal relations, duties, or privileges of a single congregation. It is not a body representative—it is not a mixture of clergy and laity on the principles of any sect in christendom. It is not a conference of priests—a synod of deacons and elders—an association of clergy and laity on the principles of a church representative—making laws for the internal affairs of congregations, passing decrees of exclusion on points of doctrine or matters of opinion; but a meeting of churches, by their messengers, or in person, with a reference to the faithful and full performances of those duties which grow out of the external relations of the church to the world. All now admit that co-operation is necessary, and for the purposes specified; and that no harm to the church is now likely to arise from it: but some may fear the abuse of it hereafter. Baptism and the Lord's supper have been abused, and the Lord knew that they not only *might*, but that they *would* actually be abused; yet he ordained them. He makes the grape to grow, and we may lawfully plant the vine, though some may make a bad use of its fruit. We are not responsible for posterity—we are responsible only for ourselves. Peter is not to be blamed for what his pretended successor has assumed; neither was the meeting, nor the consultations and decrees of the apostles, elders, and the whole congregation in Jerusalem to blame because of the proceedings of the Council of Trent. Nor are we, who, in conformity to the precedents and principles presented in the Living Oracles, co-operate in the full discharge of all our relative duties to the world, if hereafter others should abuse it to

interference in the internal affairs of the congregations. Of this we set them no example; and this is all that we have to guard against. We who think it our duty to co-operate with our brethren in the great work of regenerating the world, only ask our brethren who may disagree with us (if any there be) the privilege which they claim to themselves. If they conscientiously withhold their counsel and their property from the work of laboring in the word and teaching, we ask them to allow us the liberty to give our money and our advice in aid of a regular system of co-operation with all who are devoted to the great work of saving the world.

After a full expression of the preceding views (though they are here presented more in detail) the following resolutions were submitted, discussed, and all of them almost, if not altogether, unanimously adopted by the brethren present; and are now recommended to the congregations for their concurrence:—

Resolved, That in order to remedy one of the things wanting in the churches, it is the duty of the congregations to co-operate in the selection of proper persons to proclaim the word, and to give them directions in their labors, and to exercise a supervision over them.

Resolved, That there shall be a fund raised by voluntary subscription or contribution, in each congregation, for the support of those who labor in the word and teaching, and that this fund shall be forwarded quarterly to a Treasurer, who shall apply it under the direction of a committee to be appointed for that purpose.

Resolved, That this meeting nominate two persons to labor in the word and teaching, under the direction of a committee, and that they be recommended to the congregations for their concurrence.

Resolved, That brethren Robert H. Forrester, of Pittsburg—John Henry, William Haden, and Jonas Hartzil, of Ohio, be recommended to the congregations; and that whichever two of them can be first obtained, shall, with the concurrence of the brethren, be employed to labor in the word and teaching.

Resolved, That the following persons be appointed a committee to direct and superintend the labors of the brethren nominated in the 4th resolution—namely:—R. Richardson, of Wellsburg—J. T. M'Vay, of Bethany—John Hindman, of the Cove—Robt. Nichols, of Centre—Thomas Wier, of Steubenville—Absalom Titus, of Dutch Fork—J. Hoge, of Wheeling—Joel F. Martin, of Warren—Cyrus M'Neely, of Cadiz—James Hough, of West Liberty—Joshua Carle, of Salt Run—William Cochrane, of Middletown, Ohio—Samuel Grafton, of King's Creek. And, of these, any three shall be a quorum, all of whom shall be notified by a Corresponding Secretary.

Resolved, That John Brown be appointed Treasurer, and J. T. M'Vay Corresponding Secretary of the congregations co-operating in these resolutions.

Resolved, That A. Campbell and J. T. M'Vay be appointed a committee to report the objects and proceedings of this meeting to the congregations here represented.

Resolved, That the congregations of disciples in this co-operation will not countenance or patronize any person as a public proclaimer of the word, who is not now known to the brethren, or who has not been appointed by some congregation, and has not testimonials of his good standing.

Resolved, That any of the congregations who may desire to co-operate with us on the basis of these resolutions, shall be received on application to the Corresponding Secretary, or at the next meeting.

Resolved, That this meeting now adjourn to meet again on the last Friday of September next, with the Cadiz church, five miles east of Cadiz, Ohio, and that a two days public meeting be there held on the seventh and first days following.

The brethren will perceive that these resolutions have respect only to the things wanting in reference to our external relations to the world, and that it is chiefly designed to ascertain how far the different congregations will co-operate in a regular systematic course of proceeding, for the purpose of keeping constantly in the field some competent and faithful laborers, who will devote themselves to the work of the Lord in converting the world. Before any steps can be taken, it will be necessary to ascertain, with tolerable accuracy, not only that the congregations are willing to co-operate in this work, but what they can do, before we present any inducement to competent brethren to come and labor in the bounds of these congregations. The first quarter commenced with the first of the present month (April,) and will expire on the first day of June, at which time it will be necessary that their contributions for the gospel be forwarded to the Treasurer elect.

A perfect unity of opinion (especially when many minds are concerned) in questions of expediency, is not to be expected in any matter—not even in the most common affairs of this life. In all these affairs the few must yield to the many. Paul and Barnabas could not agree in a matter of expediency; but this did not issue in a breach of brotherhood or Christian communion. But if the few will not yield to the many, schisms must occur on every question of business. Our brotherhood in Christ is on the basis of one faith, one Lord, one immersion, one God, one Spirit, one hope. These make one body. And in all other matters it is, “Receive one another cordially, without regard to differences in opinion.”

It is our duty to co-operate, our duty to labor for the conversion of the world—to devote our time, our property, our talents to the Lord’s work. This is our honor and our happiness. The ways and means may be better or they may be worse, in the estimation of the many or the few; but already we have the assurance of much unanimity in the ways and means of co-operating in reference to our present duties arising from our external relations.

One word, brethren, and we have done. The salvation of the world called for the best and richest and largest bounty of God in the gift of his Son. It cost the only begotten son of God a life of humiliation, mortification, poverty, and self-abasement, terminated by a painful and ignominious death. It cost the Apostles the sacrifice of their whole lives. The first Christians took joyfully the spoiling of their property, and gave up not only their substance, but their lives also in the propagation of the faith. In every age since, the true and faithful disciples of Christ have suffered much, sacrificed much, and labored much in the same good cause; and shall we withhold our hands, and refuse a little of that abundance and of those bounties which the Lord has bestowed on us, when in his word and in his providence he honors us by making a demand upon us as his stewards?

By order of the meeting—

J. T. M’VAY.
A. CAMPBELL.

It is expected that the Secretary, or Scribe, of every congregation, will inform brother *J. T. M'Vay*, as soon as possible, what may be expected from each congregation as a contribution to the fund—that measures may be taken in accordance with the preceding resolutions.

A LIST OF THE MESSENGERS AND BRETHERN

In attendance at this Meeting.

With the exception of one or two, they were all private members of the congregations to which they belong:—

Wellsburg—John Brown, R. Richardson, George Young, Leonard Hobbs, Louis Pinckerton.

Bethany—A. Campbell, James Parkinson, Alexander Mooney, J. T. M'Vay.

Cove—David Logan.

Centre—Thomas Donovan, Robert Nichols, John M'Ilroy.

Steubenville—Thomas Wier.

Dutch Fork—Absalom Titus, Samuel Cox.

Wheeling—Charles Encil, Thomas Wilson, Isaac Hoge.

Warren—James Hodgen, Elijah C. Foote, Joel F. Martin.

Cadiz—Samuel Paul, Cyrus M'Neely, William Harrah.

West Liberty—James Hough.

Salt Run—Joshua Carle.

Middletown, Ohio—James Garrett, William Cochran.

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.

Lots of preaching and speaking during this reporting period, at such places as DECATUR, ALABAMA; PADUCAH and DAWSON SPRINGS, KENTUCKY; LITTLE ROCK, ARKANSAS; and SHELBYVILLE and OAK RIDGE, TENNESSEE. Combine this with several conferences, conventions and committee sessions, and the result is a full schedule. (Unless otherwise noted, most Sundays were spent speaking to and visiting with some very fine folks who need a preacher, the splendid congregation at First Christian Church, DECATUR, ALABAMA.)

Friday, April 19—Speech at district men's fellowship meeting, PADUCAH, KY.

Sunday, April 21—*Friday, April 26*—After a.m. sermon at DECATUR, ALA., off for week's vacation spent preaching to some of my favorite people at First Christian Church, DAWSON SPRINGS, KY., with one or two luckless fishing expeditions with friends Bob Platt and "Mr. Clyde" Meadows. A fine week.

Tuesday, April 30—*Saturday, May 4*—PITTSBURGH, PA., for North American Christian Convention; also, talks with architects and others in connection with construction of Phillips Memorial.

Tuesday, May 7—*Wednesday, May 8*—Representing DCHS at well-attended Tennessee state convention at KNOXVILLE. Our own vice-chairman and good friend, Forrest F. Reed, outstanding layman, does distinguished job as convention president. Another board member, William J. Hadden, Clarksville, selected for next year's top honor.

Sunday, May 12—Guest preaching assignment at First Christian Church, PADUCAH, KY. Most enjoyable visit.

Thursday, May 16—*Saturday, May 18*—ORLANDO, FLORIDA, for Sunshine state convention. My first time at this affair. Great pleasure to meet so many able preachers, laypeople; and to visit with educators, agency heads on program. Appears to be simple to arrange strong program for a Florida meeting. No trouble to get speakers. Thanks to Lawrence Ashley and Paul Carpenter for fine hospitality.

Friday, May 24—*Sunday, May 26*—LITTLE ROCK, ARK., for state CMF retreat at beautiful Petit Jean park. Also supplying for friend Dan Kenner at First Christian Church. Thanks to everyone for wonderful time.

Sunday, June 2—SHELBYVILLE, Tenn., for morning supply preaching; then to OAK RIDGE, TENN. for evening fellowship and discussion of DCHS affairs.

Campbell Genealogical Notes . . .

No. 3—Children of Alexander Campbell and Selina Huntington Bakewell

Alexander Campbell's second marriage, 31 July 1828, was to Selina Huntington Bakewell, daughter of Samuel Bakewell and Ann Maria Bean. Selina was born 12 November 1802 and died 28 June 1897. Six children were born to the couple:

1. Margaret Brown, 23 April 1829—22 October, 1848. Married: John O. Ewing.
2. Alexander, 24 October 1831—22 September 1906. Married: Mary Anna Purvis, 30 December 1852.
3. Virginia Ann, 24 January 1834—6 March 1908. Married: William R. Thompson, 27 October 1863.
4. Wickliffe Ewing, 24 June 1837—4 September 1847.
5. Decima Hemans, 12 October 1840—4 May 1920. Married: John Judson Barclay (1834-1910), 7 April 1863.
6. William Pendleton, 11 May 1843—29 April 1847. Married: Nannie Cochran.

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 since the last issue.

BADER, Jesse Moren.

Evangelism in a Changing America, [with an introduction by David S. McNelly]. St. Louis, Mo., The Bethany Press, °1957. 192 pages.

BLAKEMORE, W. Barnett

. . . *A Needy One Stands Before Thee*. [Sermons] [Chicago, Ill., privately printed] °1956. 62 pages.

COBB, Charles E.

Cobb's Sermons [with a preface by C. E. W. Dorris] Nashville, Tenn., Author, °1956. 142 pages.

A Directory of the Ministry of the Un-denominational Fellowship of Christian Churches and Churches of Christ . . . March 1957. [ed. by Vernon M. Newland] St. Ann. Mo., A Directory of the Ministry, 1957. 145 pages.

FOGLE, Maurice W.

Christians Together; Reflections on the Book of Acts, St. Louis, Mo., The Bethany Press, °1957. 160 pages.

HAMLIN, Charles Hunter.

A Scrap Book of Reflections. Wilson, N. C., Privately printed, 1957. [VI], 70 pages.

HOPPER, Myron Taggart.

The Candle of the Lord, [rev. ed.] St. Louis, Mo., The Bethany Press, °1957. 240 pages. First published, 1948.

HUNTER, Barton

The Big Difference. St. Louis, Mo., Published for The Co-operative Publication Association by The Bethany Press, °1957. 96 pages. (Faith for Life series)

JACOBS, J. Vernon

500 Plans and Ideas for Church Officers. Cincinnati, Ohio, Standard Publishing Foundation, °1957. 110 pages.

Lipscomb Spring Lectures, Volume One; A Series of Addresses delivered at David Lipscomb College during the Second Annual Lipscomb Spring Lecture Series, April 21-25, 1957. Nashville, Tenn., Gospel Advocate Co., 1957. VII, 133 pages.

MERRELL, James L.

World Call—A Venture in Religious Journalism, (1919-1956) Indianapolis, Indiana, World Call Publication Committee, [1957] III, 68 pages. Mimeographed.

MILLARD, Joseph.

Edgar Cayce; Mystery Man of Miracles. New York, Fawcett Publications, °1956. 207 pages. (A Gold Medal Original)

MORTON, Nelle.

The Bible and Its Use. St. Louis, Mo., Bethany Press, °1955. 143 pages. "Second printing, 1957."

OWEN, Frank.

Tempestuous Journey; Lloyd George, His Life and Times. New York, McGraw-Hill Book Co., °1955. 784 pages.

Primer Congreso de Iglesias Evangelicas; Ponencias y Resoluciones, Guadalajara, Jol., Mayo 10-6, 1956. San Luis Potosi, S.L.P., Comision Editorial, 1956. 101 pages.

SECHLER, E. T. ed.

Four Women Pastors of Missouri Churches. [Mrs. Marjorie Toalson Haines, Mrs. Sophia Fritts, Mrs. Sadie Miles, and Mrs. George W. Coporon] [Appleton City, Mo., Editor, 1957] 28 pages.

SIKES, Walter W.

The Stranger in My House. St. Louis, Mo., Published for the Co-operative Publication Association by The Bethany Press, °1957. 96 pp.

SUGGS, M. Jack

The Layman Reads His Bible. St. Louis, Mo., The Bethany Press, °1957. 96 pp.

WALDROP, W. Earl

What Makes America Great? St. Louis, Mo., The Bethany Press, °1957. 96 pp.

PRESIDENT'S DINNER—OCTOBER 14

The Fourth Annual President's Dinner, a yearly event sponsored by the Disciples of Christ Historical Society, has been scheduled for Monday, October 14, at Cleveland, Ohio, during the International Convention Assembly.

The Dinner will honor Dr. Louis A. Warren, current president of the Society. Dr. Warren is a distinguished Lincoln scholar and writer. He is the director emeritus of the Lincoln National Life Foundation, Fort Wayne, Indiana, which he established in 1928 and headed until retirement in 1956.

Dr. Warren is a nationally known speaker who has appeared before hundreds of civic clubs and religious and educational groups. He is an ordained Disciple minister, having graduated from Transylvania University and The College of the Bible. Dr. Warren will give the principal address at the Society dinner. Articles on Dr. Warren appeared in June, 1956, issue of *The Harbinger* and the July 8, 1957 issue of *The Christian-Evangelist*.

The Dinner will be held at The Masonic Temple, 3615 Euclid, at 5:30 p.m. Arrangements have been made by International Convention officials to insure ample facilities and an excellent meal, without conflicting with other Convention programs. A maximum attendance of 300 persons can be accommodated. Price of the meal will be \$2.50 per person.

Reservations for the Dinner may be made by sending requests for tickets to the Society offices in Nashville. If check or money order accompanies reservation

(Continued on page 48)

SYMBOL MODELS TO BE DISPLAYED

Plaster models of the exterior stone symbols on the Thomas W. Phillips Memorial will be exhibited prominently in the Lobby of the Cleveland Auditorium during the International Convention Assembly, October 11-17, 1957. The models have been painted and framed for display in order to acquaint convention-goers with some of the symbolism being incorporated into the new Historical Society building now nearing completion in Nashville.

The models aroused considerable comment when they were displayed recently as part of an extensive exhibit of art and sculpture at the first annual Nashville Arts Festival, held at Nashville's famed Parthenon the week of May 19.

Mr. Puryear Mims, Nashville sculptor and member of the Fine Arts Department, Vanderbilt University, was commissioned by the Society to prepare the original plaster models of the symbols, which are both original and traditional. The Society committee responsible for selecting the symbolism themes and designs includes Miss Eva Jean Wrather, Nashville; Dr. Ronald E. Osborn, Indianapolis; and Dr. Howard E. Short, Lexington.

Mr. Gus Baker, a distinguished Nashville artist, has been commissioned by the Society to paint other symbols which will be executed in stained glass medallions for the windows of the Phillips Memorial. The

(Continued on page 43)

Editorial . . .

APPRECIATION AND ANTICIPATION

With the payment of \$416 to the Historical Society in June, 1957, a total of over \$55,000 was contributed to this *brotherhood-wide* service agency by the Nashville Planning Committee since 1952.

The subsidy-fund arrangement by which this group of interested Nashville citizens enabled the Historical Society to launch full-time operation in keeping with the Society's Long Range plans for the decade 1950-1960 is unique and significant.

From its organization by the International Convention in 1941 until 1952 the Society had existed as a voluntary association of those interested in the preservation and use of Disciple historical materials. Services rendered by the Society had been limited to part-time assistance to students and writers by the curator and a few others.

During 1951, the Nashville Committee was organized to investigate the possibility of developing the Society into a full-time service agency. A proposal looking to this end, with concrete provisions for temporary financial support, was presented to the Society Board of Directors in November, 1951. The Board accepted this proposal and the Society began receiving funds from the Nashville Committee the very next month. By April, 1952, the Society headquarters had been moved to Nashville.

During the past five years the Society has used free space in the Joint University Library Building. This arrangement was made by the Nashville Committee. In addition, a substantial portion of the

Society's annual operating budget has come from monthly payments from a pledged \$55,000 subsidy fund raised by the Nashville Committee.

The appeal of the Nashville Committee was to individuals. A few churches made budget allocations. But, primarily, the subsidy fund which has kept the Society going for five years came from individual contributions. Those who gave were church people, civic leaders, businessmen. They could see the benefits to be gained from location of a vast church history collection and research facility in a community already noted for its religious and educational institutions. They could appreciate the development of a church history research center to which scholars and writers from all parts of the world would come in increasing numbers for accurate information and ready assistance. They saw the advantages in location of a brotherhood agency in the mid-South in close proximity to other church-related agencies of similar interest.

One might wonder what the present status of the Historical Society might be had it not been for the vision and effort of the members of the Nashville Planning Committee.

It would be impossible to list the names of all those who shared in the work of this group in terms of solicitation and administration of funds, planning and promoting the campaigns, developing and presenting the idea to the community. However, the completion of the financial pledge of the Com-

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Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

mittee with the June payment to the Society treasury should be an occasion for expressing special appreciation to two individuals who have long been active in Society affairs.

The Society owes much to Miss Eva Jean Wrather, a Nashville writer who has given many years of service as a member of the Board of Directors, as Treasurer, and, currently, as a member of the Executive Committee and chairman of the important committee charged with the responsibility to originate and select the symbolism and inscriptions being built into the Phillips Memorial Building. Miss Wrather was a guiding spirit during the period when the Nashville Committee was perfecting plans and making its appeal to the Society Board of Directors.

The chairman of the Nashville Committee from its inception has been Mr. Forrest F. Reed, a prominent Nashville businessman and Christian layman. Mr. Reed now serves the Society as vice-chairman of the Board and a member of the Building and Executive Committees. The Society is grateful to Mr. Reed for his wise counsel and guidance, and for his generosity in expending his time and substance in the successful work of the Nashville Committee.

These two persons—and many others—deserve our thanks. The program of the Society has been far advanced by their remarkable efforts. They continue to lend their ability to Society affairs. We are grateful.

Not only is this an occasion for looking at the history of the Nashville Committee and its contribution, but it is also an opportunity to look ahead to the future.

Now that the Nashville subsidy is exhausted, other sources of income must be found, if the Society budget is to be maintained at a level permitting an adequate program of service. During the first six months of 1957 receipts from local churches exceeded receipts from this source for the entire twelve months of 1956. This is most encouraging.

But even so, this is not enough. In 1955, and again in 1956, the Society was forced to end the year with some indebtedness. This cannot continue. Surely, our great brotherhood is sufficiently aware of the value of the Historical Society and the service it does and can render to make available the modest budget required for continued operation. The generosity of the Nashville community, the interest of the Phillips family in making available our splendid new building, the concern of all those who over the years have given unselfish service to the Society—this should serve as a challenge to the entire brotherhood, both individuals and churches, to make adequate provision for the support of this brotherhood enterprise, conceived and nurtured by the vision and dedication of a few and now faced with almost limitless possibilities for service to so many.

Jim McKinney

Symbol Models

(Continued from page 41)

October issue of *The Harbinger* will carry a feature on Mr. Baker and the stained glass symbolism being created for the new Society building.



Mr. Mims is shown with one of the sequences of symbol models on display at the Nashville Fine Arts Festival.

Collector's Corner . . .



Curator Claude E. Spencer comments each month on new and unusual materials recently discovered and acquired by the Society. Bits of Disciple-lore about events, places, and people as gleaned from library holdings will be brought to the reader's attention. Library and archival wants will be discussed.

On January 31, 1831, John Donelson Coffee, a student at the University of Nashville, wrote a letter to his mother in Florence, Alabama, in which he commented on college customs and morals. He thought that Nashville was ". . . totally devoid of good interesting preachers . . ." He said that ". . . in Mr. Fall I expect to find something extra ordinary but it is not all so & as to parson Jinning [?] he is not actually *half* so good a preacher as Dr. Campbell. . . ."

The Fall mentioned was Philip S. Fall, minister of the Baptist Church of Jesus Christ; Jinnings was Obediah Jennings, pastor of the first Presbyterian Church, and Dr. Campbell was probably Alexander Campbell, with whom Jennings had discussion in late December, 1830.

The letter was printed in the June 1957 issue of the *Tennessee Historical Quarterly*, pages 149-150.

We continue to receive theses. Since last reported we have catalogued the following: 1) *The Place of Children in the Theology and Polity of the Disciples of Christ*, by Simon M. Davidian, B.D., Yale University, 1924; 2) *Educational Thought and Ventures of the Disciples of Christ Prior to March 4, 1861*, by Frank G. Elliott, B.D., College of the Bible, 1957; 3) *A Survey of the Kentucky Christian Education Society*, by Donald T. Hogan, B.D., College of the Bible, 1954; 4) *The Disciples of Christ and the Una Sancta* by Donald E. Littlejohn, B.D., College of the Bible, 1955; and 5) *A History of the Council on Christian Unity*, by Bruce F. Miller, M.A., Butler University, 1956.

In addition to our collection of nearly 70 graduate theses and dissertations concerning Disciple events, people, organizations, churches, and doctrine, we have a small file of term papers. The most recent acquisition is *An Approach to the Theology of Alexander Campbell Through His Hymnody*, by George Brandon. This 50-page paper was prepared for Dr. Robert Handy's course, Church History 244, A History of Christian Thought in America, at Union Theological Seminary in New York.

College and seminary libraries having unneeded or duplicate books likely to be of interest to us are requested to send such items to us. These will either be placed on our library shelves or if not needed by the Society will be put with duplicate items for exchange. Recently on such an open exchange we received 29 books from Lynchburg College and 33 from The College of the Bible.

"When will you get into the new Phillips Memorial building?" is the question most frequently asked these days. An exact answer is not possible. The roof was completed last week, and plastering is being done now. The six levels of the stack room are practically completed. Bronze window frames have been in for some time, and glazing should begin early in September. Millwork should arrive ready for installation about the same time. If there are no serious interruptions or delays, *perhaps* the building will be ready in December.

Another question: "When will the dedication be held?" cannot be answered yet. Plans now being made indicate that dedicatory services will not be held for at least six months after the Society takes possession of the buildings. A late summer or fall date, 1958, can be expected.

The next issue of *The Harbinger and Discipliana* will feature unusual materials which have been received during the current year. Items from W. E. Garrison, Miss Jennie Baxter, Charles W. Ross, Wilbur Hogevoell, P. T. Hagberg, Harrell C. Biard, and many others, will be listed and described. At

LOCAL CHURCH PUBLICATIONS:

As a service to local churches the Society carefully preserves all local church publications. Hundreds of churches have placed the Society on their mailing lists on periodicals, bulletins, and orders of worship, thus insuring that future generations will have access to the materials so necessary in the writing of local church history.

The following publications have been added since last reported in December:

Arkansas

- Camden. First Christian Church. *Orders of Worship.*
 Forrest City. Christian Church. *Forrest City Christian Church News.*

Florida

- Jacksonville. First Christian Church. *Orders of Worship.*

Illinois

- Blue Mound. First Christian Church. *Newsletter.*
 Dixon. First Christian Church. *First Christian Newsletter.*
 Marion. First Christian Church. *"Good News."*
 Quincy. First Christian Church. *First Christian Church News Letter.*
 West Frankfort. First Christian Church. *The West Frankfort Christian Sentinel.*

Indiana

- Bargersville. Christian Church. *The Community Christian.*
 Hobart. First Christian Church. *The Messenger.*
 Mishawaka. First Christian Church. *The Mishawaka Christian Behold.*
 Mishawaka. First Christian Church. *Orders of Worship.*
 Rochester. First Christian Church. *Midweek Call to Worship.*
 Williamsport. Christian Church. *The Williamsport Witness.*

Iowa

- Coon Rapids. First Christian Church. *The Christian Messenger.*
 Des Moines. Wakonda Christian Church. *Wakonda Church News.*

- Des Moines. Wakonda Christian Church. *Orders of Worship.*
 Liscomb. Bethel Grove Church of Christ. *Bethel Binder.*
 Nevada. Christian Church. *Monthly Messenger.*

Kansas

- Fredonia. First Christian Church. *The Christian Caller.*

Kentucky

- Florence. Christian Church. *Florence Christian.*
 Lancaster. Christian Church. *The Open Door.*
 Lexington. Central Christian Church. *Central Church Chimes.*

Maryland

- Havre de Grace. First Christian Church. *The Christian Visitor.*

Nebraska

- Brock. Christian Church. *Christian Star.*
 Humboldt. Christian Church. *The Echo of Humboldt Christian Church.*

Ohio

- Cambridge. First Christian Church. *Christian Church News.*

Pennsylvania

- New Castle. Central Christian Church. *Central Christian Restorer.*
 Sharon. Central Christian Church. *The Christian Messenger.*

Tennessee

- Nashville. Woodmont Christian Church. *Words from Woodmont.*
 Springfield. First Christian Church. *Midweek Newsletter.*

Texas

- Denton. First Christian Church. *Church Visitor.*
 Ft. Worth. Boulevard Christian Church. *"Greater" Boulevard Christian Church.*
 Galveston. Central Christian Church. *Shorelines.*
 Midland. Memorial Christian Church. *The Messenger.*
 San Antonio. Western Hills Christian Church. *Orders of Worship.*
 Slaton. First Christian Church. *The Assistant Pastor.*

(Continued on page 46)

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, June 5—INDIANAPOLIS for executive committee, public relations department of International Convention.

Thursday, June 6—Conversations with Ed Moseley, others, re Society participation in 1958-59 Year of Emphasis. All sorts of thoughts to argue about. INDIANAPOLIS.

Sunday, June 9—Supply preaching for friend Harry Davis at Ninth Street Christian Church, HOPKINSVILLE, KENTUCKY (9:00 a.m. service); then back to CLARKSVILLE, TENNESSEE to assist Bill Hadden at First Christian Church service.

Monday-Saturday, June 10-15—Trip to pick up materials in Texas (with Spencer). Stops enroute to visit with Carnie Burcham, MONROE, LA., and with Capt. John Spencer and family (our curator's son) at SHREVEPORT. On to HOUSTON for pleasant visit with Dr. and Mrs. W. E. Garrison; pick up books, paper and plaster casts of Garrison sculptuary. Back to Nashville by way of TEXARKANA for visit with Oren Coble, and LITTLE ROCK, with stop to see Dan Kenner. A lot of hot miles in our "new" stationwagon.

Sunday, June 16—Supply preaching for friends at First Christian Church, DECATUR, ALA.

Week of June 17—Part of this week spent at Boy Scout Camp, CAMP BOXWELL, near McMINNVILLE, TENN., helping ride herd on Troop 99. Most enjoyable, and fatiguing.

Sundays, June 23 and 30—Filling in for friend Worden Allen at First Christian Church, HUNTSVILLE, ALA.

Sunday-Friday, July 7-12—Supply preaching at BOWLING GREEN, KY., then on to CHICAGO for study consultation of Interim Committee, Council of Agencies . . . one of the most productive sessions that it has been my pleasure to attend. Wonderful hospitality from Dr. Barney Blakemore and Disciples Divinity House. Fine program arranged by Dr. Dale Fiers, Dr. Wilbur Cramblet, *et al*, with expert speakers to deliver shock treatment as to state of the world; followed by searching analysis of Disciples' status in measuring up to needs. Not many definitive conclusions, but plenty of problems. Perhaps we're becoming more conscious of our age and our responsibilities.

Sunday, July 14—Back to DECATUR, ALA., for supply preaching.

Week of July 15—Routine affairs needing ordering at Nashville.

Sunday, July 21—Supply preaching at ROCKWOOD, TENN.; on to Virginia.

Monday-Friday, July 22-26—Teaching assignment on Disciples history at Virginia Adult Conference, Lynchburg College, LYNCHBURG, VA.

July 28-August 10—VACATION—at the beach (SANDBRIDGE, VA.) and the lake (TIMBERLAKE, near Lynchburg). Incommunicado.

Local Church Publications

(Continued from page 45)

Virginia

Blacksburg. Christian Church. *Church News*.
Hampton. Christian Church. *Disciples' Doings*.

Washington

Bellevue. Christian Church. *The Bellevue Christian*.
Spokane. Central Christian Church. *The Visitor*.
Yakima. Broadway Christian Church. *Pulpit and Pew*.

West Virginia

Bethany. Bethany Memorial Church. *The Bethany Church News*.

ACADEMIC RESEARCH: THESES AND DISSERTATIONS

(Continued from the April, 1957, issue, page 23)

- Babcock, Davis J., *Discipline in C.Y.F. Conferences*. B.D., College of the Bible, 1957.
- Bertelson, Leonard W. *A Study of the Doctrine of Isaac Errett Toward Some Brotherhood Problems*. B.D., Butler School of Religion, 1956.
- Bottrell, George Dean. *Social Correlates of the Disciples of Christ in Kentucky in 1950*. B.D., College of the Bible, 1957.
- Butz, J. Marshall. *A Brief History of the Church of Christ in San Antonio, 1876-1951*. M.A., St. Mary's University of San Antonio, 1951. 117 pp.
- Crow, Paul Abernathy. *The Nature of the Unity We Seek*. B.D., College of the Bible, 1957.
- Davidian, Simon M. *The Place of Children in the Theology and Polity of the Disciples of Christ*. B.D., Yale University, 1924.
- Dowling, Enos Everett. 1905—*An Analysis and Index of the Christian Magazine*, Jesse B. Ferguson, editor. M.Th., Butler School of Religion, 1957.
- Elliott, Frank Glenn. *The Educational Thought and Ventures of the Disciples of Christ Prior to March 4, 1861*. B.D., College of the Bible, 1957.
- Faust, John C. *A Study of the Drive-In Church Service as an Expression of the Service by a Local Church*. B.D., Butler School of Religion, 1956.
- Gearhart, Edgar W. *A History of the Christian Churches of Wabash County, Indiana*. B.D., Butler School of Religion, 1956.
- Guy, Arnold Owen. *The Use of Projected Audio-Visuals in the Sunday Church School Among the Disciples of Christ with the Kindergarten, Primary, and Junior Grades*. M.R.E., Butler School of Religion, 1956.
- Huber, Robert T. *The Doctrine of the Trinity in the Thought of Thomas and Alexander Campbell—Including a Comparison with the Thought of Barton W. Stone and Walter Scott*. B.D., Butler School of Religion, 1956.
- Merrell, James Lee. *World Call—A Venture in Religious Journalism*. B.D., Butler School of Religion, 1956. (Published: Indianapolis, Ind., World Call Publication Committee, 1957.)
- Miller, Bruce Edward. *A History of the Council on Christian Unity*. M.A., Butler University, 1956.
- Potts, Kenneth. *A Study of Symbolism with Reference to the Disciples of Christ*. M.S., Butler School of Religion, 1956.
- Rhodes, Harold Wilson. *A Study of the Little Rock Christian Church, Bourbon County, Kentucky*. B.D., College of the Bible, 1957.
- Rhodes, Lewis Carlton. *A Study of the Oxford Christian Church, Scott County, Kentucky*. B.D., College of the Bible, 1957.
- Robbins, Truman Clyde. *A Survey of Intermediate Work in the Local Christian Church*. B.D., Butler School of Religion, 1952.
- Scruggs, Guy A. *The History of Abilene Christian College*. M.A., Hardin-Simmons University, 1944. 196 pp.
- Smith, Bert Wayne. *The Doctrinal Implications of Alexander Campbell's Public Debates*. B.D., College of the Bible, 1957.
- Stainton, Elmer Stuart. *Peter Ainslie and the Disciple Response to the Ecumenical Movement*. B.D., College of the Bible, 1957.
- Sutherland, Paul Richard. *The Doctrinal Thought of T. H. Johnson*. B.D., Butler School of Religion, 1956.
- Watkins, Harold Keith. *Disciples of Christ in Ecumenical Movement*. B.D., Butler School of Religion, 1956.

President's Dinner

(Continued from page 41)

request, tickets will be mailed. Otherwise, reserved tickets may be picked up at the Society booth in the display hall at the Assembly.

The Society will occupy Booth Nos. 66 and 67 on "Walter Scott Drive" in the exhibit hall at Cleveland's Public Auditorium. Again this year, as at the 1956 Des Moines meeting, the Society suggestion will be followed in the naming of the corridors in the Convention exhibit hall for prominent Disciple leaders.

Members and friends of the Society are cordially invited to make the Society booth their headquarters. Tickets for the President's Dinner will be on sale at the Society booth as well as at the regular Convention ticket office. The staff and directors of the Society look forward to visiting with you at Cleveland and sharing information about the expanding program of the Society and the construction progress on the Thomas W. Phillips Memorial, our new headquarters building which will be completed in the near future.

We'll see you at Cleveland!

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 since the last issue.

BECKELHYMER, Hunter.

Meeting Life on Higher Levels. New York, Abingdon Press, 1956. 96 pp.

CLAWSON, Bertha Fidelity.

Bertha Fidelity; Her Story as Told to Jessie M. Trout. Illus. by Louis LeVier. St. Louis, Mo., The Bethany Press, 1957. 128 pp. Frontispiece. (Port.)

COX, Frank Lucius

Moses' Last Birthday and Other Sermons, [with a Preface by B. C. Goodpasture and an Introduction by P. D. Wilmeth.] Nashville, Tenn., Gospel Advocate Co., 1956. ix, 136 pp.

KEITH, Alphas William

Back to God and His Church. [Oaktown, Ind., Privately Printed] ©1956. 350 pp.

McINTEER, Jim Bill

Day-by-Day Ready Record; a Daily Record of Service for Christ, 1957. Nashville, Tenn., Compiler, [1956]

For reservations for the Fourth Annual President's Dinner, to be held Monday, October 14, 1957, 5:30 p.m., at The Masonic Temple, 3615 Euclid, Cleveland, Ohio, fill out the form below, detach and mail to:

**Disciples of Christ Historical Society
Room 109, Joint University Library Bldg.
419 - 21st Avenue, South
Nashville 5, Tennessee**

Please reserve _____ tickets for me for the Fourth Annual President's Dinner, sponsored by the Historical Society, on Monday, October 14, at Cleveland. (Price of the Dinner is \$2.50 per person.)

_____ **Enclosed is check/money order for _____ in full payment.
Mail my tickets to the address below.**

_____ **Hold my tickets at the Society exhibit booth. I will pick them up by 6:00 p.m. Sunday, October 13th.**

Name _____

Address _____

Church _____

THE HARBINGER

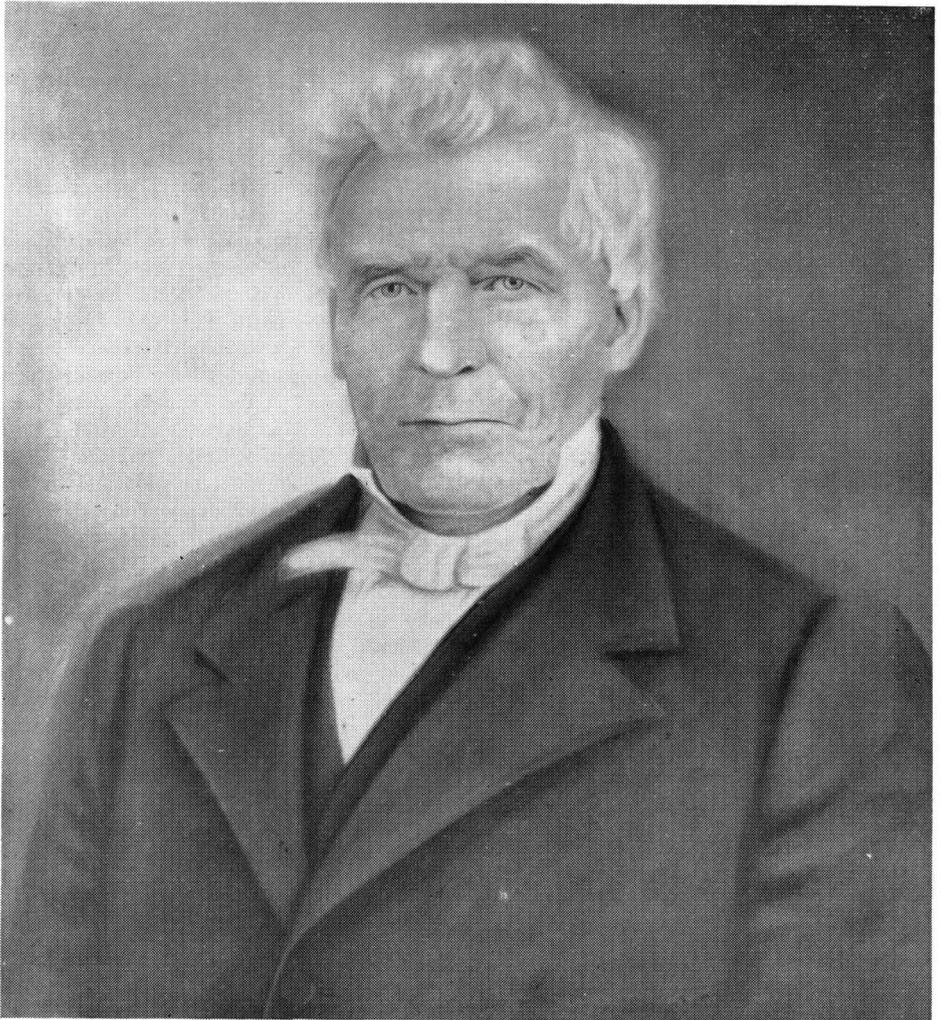
and Discipliana

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Serving Christian Churches and Churches of Christ*

VOL. 17

OCTOBER, 1957

NO. 5



Alexander Campbell, 1788-1866

This is a reproduction of an original pastel portrait, 20x24, of Alexander Campbell recently received from the First Christian Church of Carbondale, Illinois. It belonged to the late Miss Harriett Errett, of Carbondale, who on her death left her house and its contents to the Church. The artist and the circumstances attending the making of the portrait are unknown.

SYMBOLISM IN STAINED GLASS

The ancient art of stained glass making is being practiced in a modern setting as a result of construction of the Thomas W. Phillips Memorial, the new Historical Society headquarters building, rapidly nearing completion in the University Center section of Nashville.

Society officials, realizing the need for appropriate window treatment in the Tudor-Gothic structure, have commissioned Mr. Gus Baker, distinguished Nashville artist, to prepare designs for the 63 stained glass medallions for the building. Mr. L. L. Morris, co-owner of the Craig-Morris Glass Company in Nashville, has been given the contract to execute the medallions and other stained glass window areas in the building.

This summer, a modern studio was established and a kiln installed. Here, the artist and artisan work closely, selecting and blending stained glass made in many parts of the world to prepare designs symbolic of the origin and development of the movement from which the Disciples of Christ have come. The medallions will also illustrate many other aspects of church history and themes of related interests.

The committee responsible for selecting and planning the themes for the stained glass medallions, as well as for other symbolic treatment incorporated in the building, is composed of Miss Eva Jean Wrather, Nashville writer, as chairman, and two outstanding Disciple historians, Dr. Howard E. Short, Lexington, Kentucky, and Dr. Ronald E. Osborn, Indianapolis, Indiana. The committee consulted with scholars among the Disciples of Christ and other communions in providing ideas for symbolic treatment.

Work Acclaimed

Mr. Baker is a young painter whose work has won considerable acclaim throughout the South. A native of Winchester, Tennessee, he received his early training at the University of the South, Sewanee, Tennessee, taking his Bachelor's degree in Philosophy. After studying with Boardman Robinson at the Colorado Springs Fine Arts Center, he spent two years at the Dallas Museum of Fine Arts and at Southern Methodist University. He has had additional training at the Chicago Art Institute and holds the BFA and MFA from the Atlanta Art Institute. Mr. Baker also studied at the Cranbrook Academy of Fine Arts, near Detroit, under a Ellen S. Booth scholarship.

Mr. Baker's paintings have brought him many honors in recent years. He was awarded "Best In Show" for a painting entered at the Nashville Fine Arts Festival in May, 1957. For two consecutive years, 1956 and 1957, his paintings have been awarded "Best In Show" at the Tennessee State Fair. Paintings by Mr. Baker are exhibited at the Dallas Museum Collection, the Henry Booth Collection at Cranbrook, and in the SMU Student Center permanent collection.

Mr. Baker is currently planning a one-man show of his paintings in February, in Nashville, after which it will be moved to Knoxville. When the Society commission has been completed, Mr. Baker hopes to devote time to the realization of a long-standing ambition: to paint the complete Passion. He also hopes to paint a large Cain and Abel, and a large Isaiah.

Mr. Morris is a glass craftsman with over 40 years' experience. He is under contract

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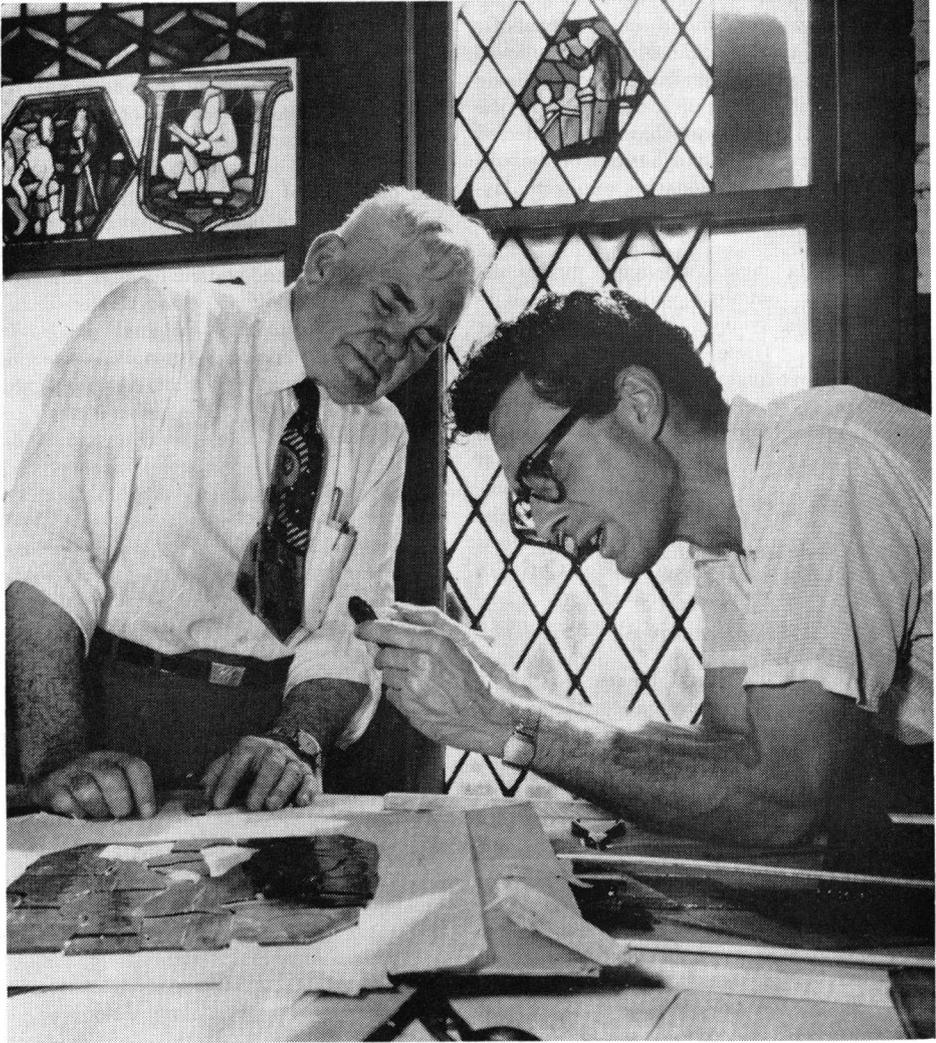
Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

to the Society to provide not only the medallions, but also complete stained glass windows for the Museum Room and other special areas. Other windows will be executed in varying shades of tinted antique glass, leaded in diamond and square shapes.

Themes Selected

The themes being selected for the medallion sequences symbolize many phases of activity and interest among the Disciples. In the lounge-reading room, on the first floor of the building, medallions are being de-



L. L. Morris (left), glass craftsman, and Gus Baker, artist, study stained glass sections used in developing medallion symbols for windows of the Thomas W. Phillips Memorial. The modern studio in which Mr. Baker's designs are executed, leaded and set in glass panels, is located atop the Craig-Morris Glass Company in Nashville. This photograph, by Howard Cooper, was published with a feature article on stained glass work being done for the Society building, in *The Nashville Tennessean*, Sunday, September 15.

signed in tribute to the three earliest colleges among the Disciples. These are: Bacon College, established in 1836, at Georgetown, Kentucky; Bethany College, established in 1840, at Bethany, West Virginia; and Franklin College, established in 1845, in Nashville.

Attention will be called to the leadership of the early brotherhood in the symbolic treatment of the Memorial Museum windows. Here will be found medallions symbolizing the types and classes of men who built the brotherhood. Prototypes have been selected as indicative of the contributions of the editors, evangelists, missionaries, ministers, laymen, educators, farmer-preachers, and debaters.

One of the most challenging themes devised by the committee will be expressed in the medallion symbols in the second floor lecture hall. These will treat of the continuity of writings in church history and Christian doctrine from the first century to the twentieth, with the emphasis on those streams of thought which have had special influence in the development of the Restoration Movement. Great figures from the history of the church will be depicted in terms of their major contribution to Christian writing, and especially church history. Planning for this area will be represented in 18 medallions.

The theme "Unity and Liberty in Christ" has been selected for symbolic treatment in the second floor conference room. Eight medallions in this area will deal with such subjects as Barton Stone and *The Last Will and Testament of the Springfield Presbytery*; Thomas Campbell, and the *Declaration and Address*; the 1832 Lexington union of the "Christians" and "Disciples."

The first floor conference room will feature a unique treatment on the theme "Learning and Religion" in which great figures from the field of the fine arts, philosophy and literature, and science and the professions, have been selected to show the inseparable bond between education and the Christian faith. Great themes from the Bible are being selected for symbolic treatment in the first-floor director's office, and the two major emphases of the Disciples: the two ordi-

nances of the Church—Baptism and the Lord's Supper—are to be symbolized in the landing window of the public stairs. The entrance porch will feature medallions symbolizing history and prophecy as the two avenues of divine knowledge, together with the seal of the Historical Society and symbolic representations of the function of such an enterprise.

Hand-crafted Designs

Mr. Baker feels that the designing of stained glass windows permits an opportunity for greater expression of the artist's conception, yet it is limiting in the sense of the necessity of making final judgments in regard to color and shape. The stained glass units which he and Mr. Morris are preparing are hand-crafted to meet the rigid requirements of the artist and glazier. After Mr. Baker paints the original design on acetate, much time is spent in selecting pieces of handmade glass of the exact color and texture desired. The glass is then cut and assembled on tracings of the artist's design; and before being finally leaded, each medallion is brought to the building and hung in the window in which it will finally appear. There, the artist and the glazier study the effect of light and shadows to determine any color changes that might be desirable. Portraits and other line drawings are painted directly on the glass before the final firing. Throughout the process, Miss Wrather and the Society staff view the medallions in the various stages, and final approval is given only after considerable study and review.

Art Interest Increasing

Members of the Nashville art community are enthusiastic about the work being done for the Society structure. Mr. Baker feels that there is a new birth of interest in art in Nashville and throughout the South. More people from all segments of society, he believes, are becoming interested in painting. Especially is this true in Nashville, a city long noted for its cultural activities.

"Nashville closely parallels Florence in its art interest, in that the citizenry of Nashville, in general, is interested in art, and it is not just a hobby of a few more wealthy

individuals who can afford to collect the great paintings," says Mr. Baker. This upsurge of art interest is an indigenous movement in many cities, he believes. More people are attending art classes, and there is a corresponding increase in the number of talented professionals being discovered.

Officials of the Historical Society have pointed out that Nashville lived up to its reputation as the "Athens of the South." A distinguished Nashville sculptor, Mr. Puryear Mims, prepared the models for the exterior stone symbolism of the Phillips Memorial building, and for the bas-relief busts of the "Big Four" pioneers being carved in granite for the obelisk to be placed in the forecourt. The community has also made available the talents of a brilliant artist, Mr. Gus Baker, and a skilled stained glass craftsman, Mr. L. L. Morris, to complete the symbolic treatment being incorporated in the new Society home.



"Raccoon" John Smith (1784-1868), pioneer Disciple preacher, is depicted in this medallion designed for the sequence in the Memorial Museum of windows. Smith was selected as a prototype of the "circuit rider" itinerant evangelist and preacher who traveled widely among the wilderness settlements during the formative years of the Disciples' movement, planting churches and ministering to those on the American frontier.

From Earlier Days . . .

Under this heading will be found interesting and unusual quotations from brotherhood periodicals, books, and pamphlets.

Good Old Days

Today's discussion of raising first-class postal rates is reminiscent of similar discussions which took place as the postal system developed. Alexander Campbell had this bit of instruction in *The Millennial Harbinger* for May, 1845, back cover:

"The franking privilege being about to be taken away from all Post Masters in the United States by a late act of Congress; and, as a consequence, our correspondents being obliged to pay their letters to us, it will be to them economical, and to us important, that, *during the months of May and June next*, they remit to us all their dues, as the law will go into operation from and after the first of July next. . . .

"After the first of July next we shall have to request our correspondents to pay their own postage to us; as to them the tax will be as nothing compared with the burthen it would impose on us. Hitherto letters to or from us have cost them nothing. The reduced price of postage will not, indeed, make it to them onerous. We may, therefore, expect from them punctuality in this matter."

Stewardship, 1844

J. B. Ferguson, in *The Christian Review*, Nashville, May 1844, wrote:

"Brethren, you have talents—you have life—you have time—you have money; and you have great advantages entrusted with you. I will not particularize how or in what way you should use them, lest in the few particulars I should give, you would sum up all your duty. But in the name of all that is reasonable in your faith, your practice, your hopes, look well to your stewardship; for the reckoning will soon be at hand."

(Continued on page 63)

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.

By the way, that vacation at SANDBRIDGE, VA., mentioned in the last issue, was interrupted for a trip to WASHINGTON and PITTSBURGH on building business. So, I was not so *incommunicado* as expected.

August 10-31—More business in Nashville, building affairs and otherwise; interspersed with supply preaching at DECATUR, ALA. and CLARKSVILLE, TENN.; and most pleasant speaking trip to Men's Fellowship, First Christian Church, JACKSON, TENN.

Sunday, September 1—Back to DECATUR for supply visit.

Monday-Sunday, September 2-8—Most enjoyable stay in northwest Kentucky, while holding meeting for friend Bill Morris at Morris Valley Christian Church, near BARDWELL, KY. Bill, a dedicated layman recently licensed to preach, is doing fine job ministering to this strong rural congregation. Thanks due all around for the wonderful hospitality, including the country ham, hot biscuits and the many expressions of courtesy extended by a group of fine folks.

Tuesday, September 10—Nashville: Planning conference for next spring's Tennessee state convention at Memphis.

Thursday, September 12—DCHS Executive Committee meeting, NASHVILLE, with plans set for fine time in upcoming President's Dinner at Cleveland. Be sure to get tickets and attend! It's to be Monday, October 14, 5:30 P.M., at the Masonic Temple, 36th & Euclid. Price: \$2.50. Speaker is Lincoln scholar, Dr. Louis A. Warren.

Sunday, September 15—Supplying again, DECATUR, ALA.

Wednesday-Friday, September 18-20—INDIANAPOLIS for meeting with Long Range program committee for 1958-59 emphasis, which includes the Society along with Council on Christian Unity and Commission for Promotion of Christian Literature. Bob Tobias, Ray Baldwin, Ed Moseley and your correspondent wrestle with writing problems.

Thursday's meeting is concerned with Radio-TV. Communications people involved in International Convention Public Relations Department discussing our obligations and opportunities in Radio-TV at Cleveland convention. (We'll have many excellent programs there—don't miss them.) Also network shows from convention and National Council's Broadcasting & Film Commission Disciple-sponsored radio shows ("Frontiers of Faith") to be released weeks of October 21 and 28. See current issue of Public Relations Newsletter for details.

Friday's session brings Public Relations Executive Committee together for planning programs and procedures for bettering overall Disciples expression to general public and ourselves.

Sunday, September 22—Sunday morning, supply preaching for another preacher-less church, First Christian Church, HARTSELLE, ALA. Night service marks start of week's meeting at First Church, DECATUR, ALA., now with new full-time minister, Robert Shaw, late of Nova Scotia.

Week of September 23—Wonderful time speaking to a great group at DECATUR; visiting with Bob Shaw and members of his congregation; with small amount of fishing on the side. (Incidentally, these meetings are helping retire the debt on the DCHS stationwagon. If you'd care to help, let us know.)

Saturday, Sunday, September 28-29—Guest speaking at Alabama Men's Retreat, Camp Grist, near Selma. Thanks, very much. Sunday night, back north, to First Church, Hartselle, for Fifth Sunday District meeting. I'm beginning to feel like a native of Alabama. It's a great state, with wonderful people. My pleasure to visit with them.

ELIAS SMITH, MEDICINE MAN

by John W. Neth, Jr.

The author is director of library services of the Willoughby-Eastlake, Ohio, city schools. He has degrees from Bethany College, Butler School of Religion, and George Peabody College for Teachers. In addition to his present job, he expects to start work on a Ph.D. at Western Reserve University. His major field of interest is Disciple history and research.

Work done by Mr. Neth a few years ago enabled the Society to recognize and locate a copy of Rice Haggard's *An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, which was reprinted with a preface by Neth as *Footnotes to Disciple History*, Number Four.

Elias Smith, the New England Christian reformer and publisher of the first religious newspaper in the world, the *Herald of Gospel Liberty*, was also a Botanical Physician. Little research has been done on this phase of Smith's life. Recently uncovered sources reveal many interesting aspects of his work as a medicine man.

Near the end of his autobiography, *The Life, Conversion, Preaching, Travels, Sufferings of Elias Smith*, published in 1818, there is a brief reference to one Samuel Thomson:

In November of this year, 1816, having payed attention to disease and medicine, I began to minister to the sick occasionally as Dr. Thomson taught me, knowing but little as to theory or practice. Though a new beginner, I had considerable practice, as those attended generally found great relief as my medicine made no mistake.¹

This passing reference to his medical apprenticeship gives scant credit to the man who claims to have taught Smith the profession of Botanical Medicine. The narrative of Smith's career as a medicine man, teacher, benefactor and finally, discouraged opponent, is a fascinating one. The story is relayed, not to disparage the memory of a great man and Christian, but that facts of history might be adequately recorded. It might be suspected that the bulk of our meager knowledge of Elias Smith comes from his friends and devotees; this material now uncovered is by a man who speaks quite frankly of this period of Smith's life and activity.

Samuel Thomson, in his autobiography written in 1822, devoted at least 3,000 words to his relationship with Elias Smith. He began where Smith stopped, filling in details.

¹This autobiography is called Volume I. It deals with Smith's life in detail to 1816, by which time he had embraced Universalism. To our present knowledge, Volume II was never written.

However, Thomson was critical, rather than complimentary. Concluding his autobiography, Thomson explained why he devoted so much space to Elias Smith:

I have been more particular in describing Mr. Smith's conduct, because it has been an important crisis in the great plan for which I have spent the greater part of my life, and suffered much to bring about—that of establishing a system of medical practice, whereby the people of this highly favored country, may have a knowledge of the means by which they can at all times relieve themselves from disease by a perfectly safe and simple treatment, and thereby avoid a heavy expense, as well as the often dangerous consequences arising from employing those who make use of poisonous drugs and other means, by which they cause more disease than they cure; and in which I consider the public as well as myself have a deep interest. I have endeavored to make a correct and faithful statement of his conduct and the treatment I have received from him; every particular of which can be substantiated by indisputable testimony, if necessary. I now appeal to the public, and more particularly to all who have been benefitted by my discoveries, for their aid and countenance, in supporting my just rights against all encroachments, and securing to me my claims to whatever of merit or distinction I am honorably and justly entitled. While I assure them that I am not to be discouraged or diverted from my grand object by opposition, or the dishonesty of those who deal deceitfully with me; but shall persevere in all honorable and fair measures to accomplish that for which my life has principally been spent.²

²*A Narrative of the Life and Medical Discoveries of Samuel Thomson; Containing an Account of his System of Practice and the Manner of Curing Disease with Vegetable Medicine, upon a Plan Entirely New.* (Written by himself. 10th ed. Printed and Published by Jarvis Pike & Co., General Agents, Columbus, Ohio, 1833. Copyright and original edition, 1822), pp. 201-202.

It should be remembered that the work of Elias Smith in relation to religious reformation from Baptist to Christian was done prior to 1817. After embracing Universalism, he was taught the profession of Botanical Medicine by Samuel Thomson. Thomson's autobiography relates their meeting:

After having discovered a system, and by much labor and constant perseverance, reduced it to practice. . . . I came to the determination to appoint some suitable person who would do justice to me and the cause, as a general agent to take the lead in practice, and to give the necessary information to those who should purchase the rights, which would enable me to retire from practice and receive a share of the profits as a reward for my long-suffering. After considerable inquiry I became acquainted with Elias Smith, who was recommended as a man in whom I could confide, and who was in every way qualified as a suitable person to engage in the undertaking. I found him in Boston, and in very poor circumstances; having been for many years a public preacher, but in consequence of his often changing his religious principles and engaging in different projects, in which he had been unsuccessful, he was now without a society, or any visible means of supporting himself and family. He readily engaged with me, and promised to do everything in his power to promote my interest, and extend the usefulness of my system of practice.

I sold him a family right in December 1816. . . .³

During the winter of 1816-17, following this agreement in December, 1816, Samuel Thomson moved into Smith's home and proceeded to put Elias Smith through an intensive apprenticeship in Botanical Medicine according to his methods. Thomson expresses his first reaction to Smith:

I put the utmost confidence in his honor, and spared no pains in communicating to him, without any reserve, whatever, all the knowledge I had gained by my experience, both by practice and verbal instruction; under the expectation that, when he became sufficiently acquainted with the system and practice, I should be rewarded for my trouble, by his faithfully performing his duty towards me according to my promise. I shall make no remark on my being disappointed in

all my expectations in regard to Mr. Smith's conduct and the treatment I received from him; after he had gained a knowledge of the practice, from me, to enable him to set up for himself; but shall proceed to give a short account of what took place during my connexion with him.⁴

The first cure effected during this apprenticeship period was that of a son of Elias Smith who had the itch so badly that nearly half his body was covered with raw sores. He was cured in seven days. Other patients followed, and Smith soon was able to try a few cases alone. In one of these, in late June, 1817, he was in danger of losing a patient when a nurse who had been taught by Thomson came to his aid and saved the patient. Thomson then relates a series of incidents in which Smith accused the nurse of theft and appeared so convincing that she was dismissed and forbidden to practice Thomson's type of medicine. The sequel is in Thomson's words:

Since Mr. Smith has taken thus to himself the lead in my system of practice, he has acknowledged, that he has become convinced beyond a doubt, that this woman was not guilty of taking the things which she had been accused of, without assigning any reason, as I have been able to learn for his having altered his opinion.⁵

Several times during the spring and summer of 1817, Thomson accused Elias Smith of accepting pay due Thomson for medical services. This accusation of mishandling funds was repeated in stronger terms before Thomson finally severed relations with Smith by court action.

In the summer of 1817, Thomson made an agreement with Elias Smith relative to his medical remedies and the "Rights" sold to those who should be trained. In this agreement, Samuel Thomson was to furnish the medicine and allow Smith 25% for selling and the money received for selling the "Rights" was to be divided equally. In late July, Thomson went to his farm. He returned to Boston in the fall, only to find the infant child of Elias Smith near death.

⁴*Ibid.*, pp. 181-182.

⁵*Ibid.*, p. 186.

³*Ibid.*, pp. 180-181.

After much time and patience, Thomson saved the child's life and the parents gave him great credit for his skill and knowledge of medicine.

About this time, the fall of 1817, Elias Smith removed with his family to Taunton, where Samuel Thomson supplied him with a stock of medicine for his use and sale in addition to storing his own supply with Smith. About Smith's success at Taunton, Thomson says:

He had sold several rights and was very successful in his practice, which caused great alarm among the doctors; they circulated all kinds of false and ridiculous reports about his practice, to break him up; but not succeeding, they raised a mob, and twice broke open Mr. Smith's house in his absence, and frightened his family.⁶

In the spring of 1818, Elias Smith moved to Scituate to preach and to practice Thomson's type of healing. On Smith's recommendation, Thomson agreed to leave medicine and the practice at Taunton to a Mr. Eddy whom Smith had apprenticed during the winter. Eddy disappeared, owing Thomson about \$120.00. Smith was unable at this time to pay his own indebtedness to Thomson.

The fall of 1818 found Elias Smith moving back to Boston with his family. Being unable to pay Thomson for medicine and family "rights" in cash, he made settlement with two old watches valued at \$100, and an old mare, at \$80. This covered the cost of medicine only.

Another aspect of the Thomson-Smith relationship is explained by Thomson:

I often requested him to deliver lectures on my system of practice, as this had been a favorite object with me in appointing him agent; but never could prevail with him to do anything in that way.⁷

This was not the only capability of Smith which had attracted Thomson to him. Not only was Elias Smith a capable preacher, but he was constantly active in the field of journalism. He was always publishing some-

thing in addition to the "Herald of Gospel Liberty." Thomson explains his desire to use Smith's talent in this field:

Another important arrangement I made with him (Smith) was, that he was to assist me in preparation for the press, a work to contain a narrative of my life, and a complete description of my whole system. I had written it in the best manner I could, and depended on him to copy it off and prepare it in correct manner to be printed; but he put me off from time to time, and was never ready to attend to it. All this time I never had any suspicion of his having a desire to wrong me, by usurping the whole lead of the business, and turning everything to his own advantage.⁸

The year 1819 came and went, according to Thomson's account, with no tangible financial settlement from Elias Smith. No lectures and no work on the book alluded to above materialized.

In the late winter of 1819, Thomson travelled to Philadelphia after arranging with Smith to publish a new edition of his book of medical directions, describing his system of medicine. In March, 1820, on his return, Thomson found the book in preparation in his name but copyrighted in the name of Elias Smith. Thomson claims that this was part of Smith's long range plan to usurp his whole system. The book was published, but badly printed, and Thomson implies that it was intentionally made to appear jumbled to reduce his reputation.

Summer of 1820 found Elias Smith making his own medicines and selling them, when by agreement he was to purchase medicine only from Thomson. He used Thomson's compositions, which further complicated matters between them. Thomson relates this episode:

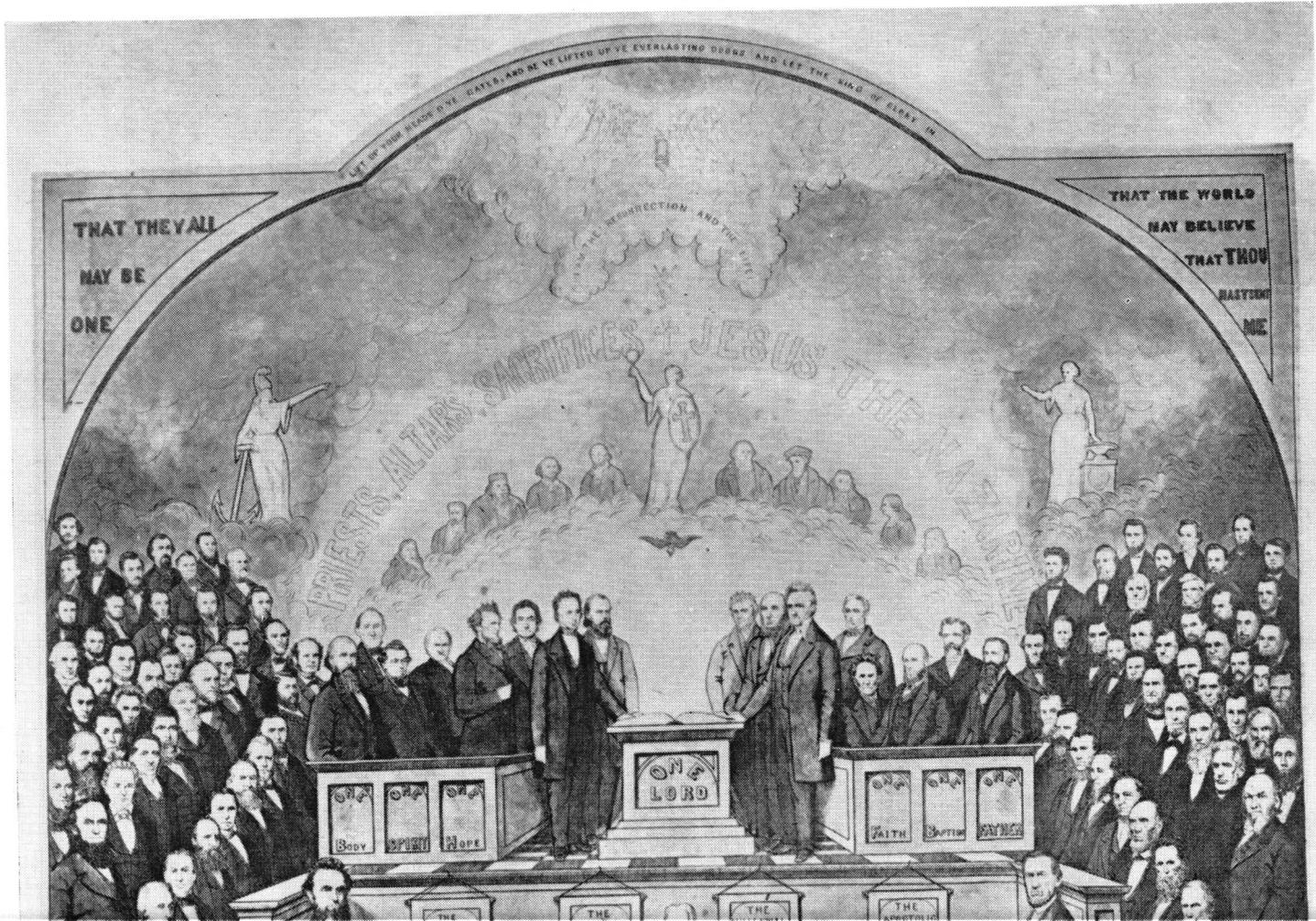
In May, 1820, Mr. Smith collected together those in Boston who had bought rights of me or my agent, and formed them into a society, under a new name; he wrote a constitution, which they signed; and the members paid one dollar entrance and were to pay twelve and

(Continued on page 65)

⁶*Ibid.*, p. 192.

⁷*Ibid.*, p. 193.

⁸*Ibid.*





THE ERA OF CHRISTIAN REFORM

This reproduction of an original lithograph was made and distributed by Montgomery C. Tiers in 1878. It was presented to the Disciples of Christ Historical Society by Miss Jennie Baxter, of Zachary, Louisiana. Miss Baxter is a granddaughter of William Baxter, author of several volumes of Disciple history and literature, and he is one of the men portrayed in the picture.

One hundred, fifteen early Disciple leaders are shown in the scene, together with ten men from European Reformation time and various symbols of the Christian faith. In the forefront, John T. Johnson is baptizing a woman, while Thomas Campbell is presiding at the Communion table. Isaac Errett and Benjamin Franklin are standing at the ends of the table. Alexander Campbell, Robert Richardson and Barton W. Stone are at the right of the pulpit, while Walter Scott, W. K. Pendleton, and Philip S. Fall are at the left side.

Artist Tiers made a lithograph of Alexander Campbell in the 1850's which was pictured in *Discipliana*, January 1951, with information about Tiers. The April 1951 number had some newly discovered facts about the artist.

What's New in Our Library . . .

A. C. and the Teachers

Wednesday afternoon, October 4, 1837, Alexander Campbell made a report at the seventh annual meeting of the Western Literary Institute and College of Professional Teachers in Cincinnati. The "Report on the Importance and Practicability of Creating Departments in Our State Governments Having the Subject of Public Instruction Under Their Immediate Supervision," was printed as a part of the *Proceedings* of the College of Professional Teachers in *The Western Academician and Journal of Education and Science* in its January, 1838, issue.

The *Minutes* of the organization published in the magazine's November, 1837, number shows that many Disciples were leaders in the organization of professional teachers from the Western and Southern states of Virginia, Kentucky, Ohio, Indiana, Illinois, Missouri, Michigan, Pennsylvania, Tennessee, Georgia, Mississippi, Louisiana, Alabama, and South Carolina. Familiar names were D. S. Burnet, Robert Richardson, Walter Scott, P. S. Fall, James Shannon, and Joseph Ray.

After Campbell finished his report, the Meeting resolved: "That separate copies of the report, (when printed with the Proceedings) be struck off, and transmitted to the Governors of the several Western States."

A bound copy of *The Western Academician*, Volume One, March, 1837—February, 1838, has been given to the Society by Alden Lee Hill of Los Angeles, California. Mr. Hill sent a number of other books and periodicals, including *Lard's Quarterly*, 1863-1868, complete; William Jones' *The History of the Christian Church*, published by Ephriam A. Smith, in Louisville, 1831; *Letters to James Blythe* by Barton W. Stone, Lexington, 1824; and *A Sermon on Election* by William Kinkade, Lexington, 1824.

Tennessee Standard

Recently, B. C. Goodpasture, editor of the *Gospel Advocate*, Nashville, loaned a copy of Volume 1, Number 10, November 15, 1899, *The Tennessee Standard*, which has been photostated for use in the library.

This monthly paper, advocating the cause of the Tennessee Christian Missionary Society, was edited by A. I. Myhr, secretary of the Society, and was published in Cincinnati, Ohio, by the Standard Publishing Company. It was one of several state *Standards*, evidently financed by the publishers of *The Christian Standard*.

The three-column, four-page paper was 9½ by 14 inches in size. There was a column of "State News"; a report of the State Convention held in Memphis; a statistical summary of national work, by G. A. Hoffman; an article, "The Duty of the Individual in Co-operative Work," by Miss Edna White; an editorial on "The Future of State Missions"; a study on "Consecration," by G. H. Morgan; and a long review by B. B. Tyler, of R. P. Meeks' *At the Feet of Jesus*.

Renaissance or Restoration?

In the *Author Catalog of Disciples of Christ and Related Religious Groups*, 1946, was listed a number of books by Zachariah Frederick Smith, 1827-1911. One of the titles was the *History of the Reformation of the 19th Century, Inaugurated, Advocated, and Directed by Barton W. Stone of Kentucky, 1800-1832*. Since no copies of the book had been examined, the title was taken from a notice in the 1908 paper.

A few weeks ago, P. T. Hagberg, of North Sacramento, California, sent a 16-page prospectus of the above listed book. The title page of the prospectus reads as follows: *Renaissance of the Church of Christ: History of the Reformation of the Nineteenth Century Inaugurated, Advocated and Directed by Barton W. Stone. From the Great Cane Ridge Meeting in Bourbon County, Kentucky, August, 1801, to the Union of the Christian Brotherhood Under the Leadership of Stone, with the Brotherhood of Disciples of Christ Under the Leadership of Alexander Campbell, at Lexington, Kentucky, January, 1832*. By Z. F. Smith, of Louisville, Kentucky.

Smith was described as Ex-Superintendent of Public Instruction of Kentucky and Author of *History of Kentucky; Memoirs of the Mother of Henry Clay; Battle of New Orleans, and etc.*

J. B. Briney signed the introductory statement, titled "Prospective and Suggestive," under date of 1908. Briney said that he had "read with care the manuscript of Bro. Z. F. Smith's forthcoming book *Restoration of the Church of Christ*. . . . It will be a valuable addition to our permanent literature. . . . It will give that grand man of God, Barton W. Stone, his true and merited place in the history of our movement. . . ."

Actually, the word *Restoration* had been printed on the title page of the prospectus, but had been barred over and *Renascence* had been substituted in its place. Any significance in the word choice of "renascence" over "restoration"?

After Briney's introduction, came Chapter I, in its entirety, followed by summaries of Chapters II, III, and IV.

In conclusion, a physical description of the proposed publication was given: "This book, well bound for the library shelf, and neatly and legibly printed, will contain approximately 600 pages, in about twenty-four chapters. . . . The price of the book, bound in leather, will be \$4, in cloth, \$3. It is the purpose and hope to have it ready for delivery January 1, 1909."

Since no copies have been located in Disciple libraries, we doubt that the book was ever published. What happened to pre-vent publication?

The War in Arkansas

William Baxter, 1820-1880, was one of the earliest Disciple authors and historians. One of his rarest books is *Pea Ridge and Prairie Grove; or, Scenes and Incidents of the War in Arkansas*, 1864. The Society recently received from Baxter's granddaughter, Miss Jennie Baxter, of Zachary, Louisiana, a copy of this early historical item, bound in fine leather, with gold ornamentation. It is inscribed: "To Robert G. Baxter, from his father, Cincinnati, Dec. 24th, 1864." Robert Baxter was Miss Jennie's father. The book was written out of Baxter's experiences as a teacher in Robert Graham's Arkansas College, Fayetteville, 1852-1862.

In addition to *Pea Ridge and Prairie Grove*, Miss Baxter sent several other books, including her grandfather's *Poems*, 1852, and *Life of Knowles Shaw*, 1879. All the books

have special inscriptions and laid in letters. Several numbers of the *Louisiana Christian*, 1931-1932, were received. These contain historical biographical articles by Miss Baxter's father, Robert G. Baxter.

Other valued gifts from Miss Baxter are: a chalk portrait (16 x 20) of William Baxter, and a lithograph of Arkansas College buildings and grounds.

Floridiana

The first seven numbers, May 15 to November 15, 1923, of *The Florida Christian* have been received from Mr. Charles W. Ross, Shreveport, Louisiana. Mr. Ross, at the time, state secretary of Florida, was the editor of the paper. Another paper started by Mr. Ross, who was also minister of the Riverside Avenue Christian Church of Jacksonville, was *The Riverside Avenue Christian News*. Volume 1, complete, April 12, 1923-April 3, 1924, and the first nine issues (April 10-June 5, 1924) of Volume 2, were received from Mr. Ross. Included with this material was an affidavit concerning the state of the Riverside Avenue Church when he left its pastorate.

DMUWV

Wilbur S. Hogevoil, Hagerstown, Maryland, recently sent some documents concerning the Disciples Missionary Union of Washington and vicinity, for which articles of incorporation, signed by Henry Brewood, B. H. Melton, and James M. Pickens, were filed April 10, 1925. In addition to the articles of incorporation, there were the following: Minutes of Board of Managers Meeting, October 7, 1929, Program, January Meeting, 1930, and Report of the Churches, March 31, 1931.

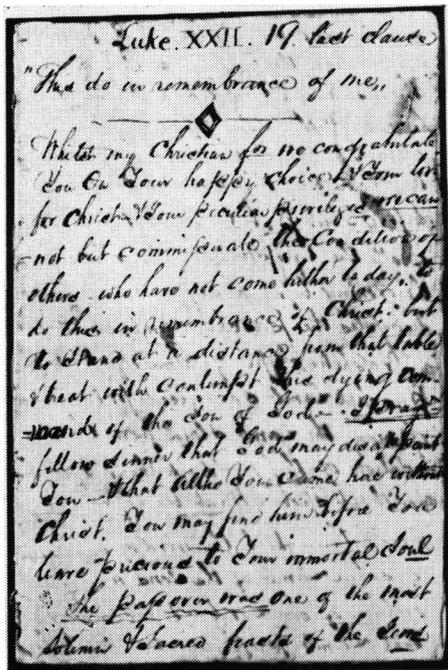
Daugherty Scrapbooks

The late Edgar Fay Daugherty, of Muncie, Indiana, made arrangements several years ago that upon his death the scrapbooks which he had made would be sent to the Historical Society. Dr. Daugherty died March 16, 1957, and Mrs. Daugherty sent seven scrapbooks which contain newspaper clippings concerning Daugherty, his work, the churches he served, pictures, and type-script notes.

Sermons from Stone

Harrell C. Biard, minister of the Unity Christian Church, Muskogee, Oklahoma, has presented the Society with an original Barton W. Stone Sermon manuscript, and has given a similar one to the Cane Ridge Shrine. These manuscripts have been in the Biard family for many years.

Mr. Biard's great, great grandmother, Rebecca Stone Biard, was the daughter of Ezekiel Stone, Barton W. Stone's older brother. The manuscripts were given to her by Stone while the Biard family lived in Northern Alabama, where Stone sometimes visited. From Rebecca, the sermons passed to her son, Andrew Jackson, to his son, James M., to his son, James R., and finally, to his son, Harrell C. The sermon which was given to the Society has 2 Corinthians XXII-15 as the text and is dated 1841. The one given to the Cane Ridge Shrine has 1834 as the date, with the text being Galatians VI-7.



First page of one of the sermon manuscripts of Barton W. Stone in the possession of Harrell C. Biard. This must have been one of Stone's favorites, for it is dated 1836, 1839, 1841.

In addition to these two sermons, Mr. Biard has five others which he has allowed the Society to photostat. The texts and dates are as follows:

Luke XXII-19—1836, 1839, and 1841

Proverbs XXIII-26—1841

Lamentations I-12—n.d.

2 Timothy III-5—1833

The other sermon, text from Genesis III-9, not dated, was written in the Cherokee language. According to Mr. Biard, Stone was an accomplished linguist and frequently preached to the Cherokees in their own language.

The Society is grateful to Rhodes Thompson, of the Cane Ridge Preservation Project and Roscoe M. Pierson, librarian of the College of the Bible, for a photo and a typescript copy of the Stone sermon given to the Cane Ridge Shrine.

Garrison Papers, etc.

From 1869 to 1929, James Harvey Garrison was actively connected with *The Christian-Evangelist*, *The Christian* and *The Gospel Echo*. First as editor, until 1910, then as editor-emeritus, writing a weekly column until 1929, Garrison exerted tremendous influence among Christian churches.

This summer, the Society received from his son, Dr. W. E. Garrison, of Houston, Texas, many of the personal papers of Editor Garrison. These include letters to his son, 1891-1930; tributes written to him on his 70th birthday and at the time of his retirement; some unpublished manuscripts and sermons; correspondence with many Disciple leaders; and personal documents of the Civil War. (He commanded Company G, 8th Regiment, Missouri Volunteer Cavalry.)

His diaries for 1881, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1898, 1915, 1916, 1918, 1922, 1923, 1924, 1925, and 1926, were also a part of the gift.

In addition to his father's papers, Dr. W. E. Garrison gave the Society library 38 Disciple books and 38 other books in American church history. Among the books was a copy of a little-known Christian Connection item: *The Life of Elder Benjamin Randall* 1827, by John Buzzell.

Garrison, the son, is not only a church historian, literary editor, musician, teacher, preacher, and linguist, but is also a sculptor. Sculptor Garrison gave the Society the original plaster casts of bas-reliefs of the following Disciple leaders: Thomas and Alexander Campbell, Barton W. Stone, Walter Scott, James Harvey Garrison, and Edward Scribner Ames.

CPST

At the State meeting of Tennessee Disciples in Nashville in the fall of 1849, the Christian Publication Society was formed. The purpose was to publish "such publications as shall be calculated to promote the cause of primitive Christianity; and it shall be the first great duty of the Board of Directors to secure the permanent establishment and extensive circulation of a State Journal devoted to that cause."

The Board of Directors appointed were: J. B. Ferguson, T. Fanning, W. A. Eichbaum, G. W. McQuiddy, and Dr. P. W. Martin. Later, Eichbaum was elected president; Fanning, corresponding secretary; Martin, secretary and treasurer; and Ferguson, editor of *The Christian Magazine*.

We have volumes 4 and 5 of *The Christian Magazine*, but we have no copies of the tracts which were published by the Society.

Can anyone help us find some of the tracts, and volumes 1, 2 and 3 of the periodical?

From Earlier Days . . .

(Continued from page 53)

Monticello and Jefferson

Alexander Campbell made a tour of the South in the winter of 1838-39. After his visit to the grave and home of Thomas Jefferson, he reported to *The Millennial Harbinger*, February, 1839, as follows:

"From the grave, [of Thomas Jefferson] accompanied by brethren Coleman, Poin-dexter, and some ladies, we went to the Monticello House. It also appeared to be hastening to ruin. There is nothing interesting but the site. The view is exquisitely grand and elevating. The

mountain scenery on the west and north is exceedingly magnificent, and the immense expanse towards the east is not to be surpassed in any country, except where some lake or river varigates and beautifies the scene. Water is all that is wanting to make it one of the finest landscapes, or rather a collection of the finest landscapes, we have ever seen. Still the levelling of the mountain top, and the patchwork appearance of the edifice standing on a sterile and exhausted farm, gives the whole the appearance of a splendid failure, and betokens that the proprietor was rather ideal and imaginative than practical and sound in his views and undertakings. Of the wisdom of his other theories, it is to be hoped that time, that greater interpreter of human efforts, will speak more favorably than of those that appear to have been cherished by the occupant and proprietor and improver of Monticello."

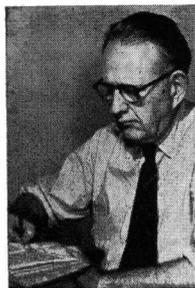
—A. Campbell, in "Incidents of a Tour to the South," *The Millennial Harbinger*, No. II, February, 1839, pp. 53-54.

Too Much Politics

Tolbert Fanning, one of the editors of *The Christian Review*, set out on a visit to churches early in the summer of 1844. His comments concerning places visited are to the point. In the August issue of his periodical he described a visit to a town in Kentucky:

"Friday the 7th [June], I journied 20 miles eastward [from Hopkinsville] to Elkton, in Todd Co., and was kindly received by Brother Ritter and family. At night, and on Saturday morning the 8th, I addressed very respectable assemblies in the court house. There are about 80 disciples in the church at this place, who seem to be fine brethren and sisters. I was sorry to see some engaged in politics, and, evidently, there was too much conversation and feeling manifested on the subject of politics by several."

Collector's Corner . . .



Curator Claude E. Spencer comments each month on new and unusual materials recently discovered and acquired by the Society. Bits of Disciple-lore about events, places, and people as gleaned from library holdings will be brought to the reader's attention. Library and archival wants will be discussed.

At the time of our First Annual President's Dinner, in 1953, Mr. Roy S. Hulan, then minister of the Ninth Street Christian Church, in Hopkinsville, Kentucky, brought to our archives the Minutes and other papers of The Green River Christian Cooperation.

The congregations in the Cooperation were located in the Green River Valley, in Kentucky, and covered the years from the beginning, in 1849, to 1859.

Brooks Major, minister of the Christian Church at Elkton, Kentucky, has just written and published a 50-page booklet *An Account of the Green River Christian Cooperation, 1849-1859*, based on the records which Mr. Hulan placed with the Society. Copies can be secured from Mr. Major for 50 cents each.

Characteristic Beliefs of the Disciples of Christ (Christian Churches) is a 6-page folder written by H. Eugene Johnson, of 4811 Highland Avenue, Tampa 3, Florida. Under the headings: "The Church," "Scripture and Creeds," "Sin and Salvation," "Ordinances," and "Christian Unity," various beliefs are described in simple, understandable language, as interpreted by Mr. Johnson.

The price of the tract is 5 cents per copy, 55 cents per dozen, and \$4.00 per 100.

When *Report of the Proceedings of a General Meeting of Messengers, . . . 1834* was printed in our June issue, I nearly wrote that although Alexander Campbell generally printed reports like this in his *The Millennial Harbinger*, he had not given this one. Fortunately, I did not write such a statement

for print, because it would have been untrue.

I did, however, make the statement privately to Roscoe M. Pierson, librarian of the College of the Bible, who discovered later, probably by way of serendipity, that the body of the report *had* been printed—on pages 162-173, in the April, 1835, *Millennial Harbinger*,—nearly a year late!

Worship bulletin cover, W-6, distributed by the United Christian Missionary Society and the Christian Board of Publication, for use in churches, Sunday, August 11, 1957, had on the back a statement by DCHS Secretary, J. Edward Moseley, titled, "When in Doubt, Save It," urging that historical materials be sent to us. The front of the bulletin pictured Barton W. Stone, superimposed on a letter he had written to Jacob Creath, Jr., 1844. The original letter is in our library, and a copy of it was reproduced in *The Harbinger and Discipliana* of October, 1956.

"The Literature of the Disciples of Christ and Closely Related Groups," is the title of an article summing up the outstanding works by and about Disciples, by Roscoe M. Pierson, librarian of the College of the Bible, in the July, 1957, *College of the Bible Quarterly*. This was given first, in extended form, at the 1956 meeting of the American Theological Society meeting. In its present form, it appeared in *Religion in Life*, Spring, 1957, "as the fifth in that periodical's series on bibliographies of American denominational history."

*Visit the
Society Exhibit Booth
at the
International Convention
Cleveland
Oct. 11-16*

*Elias Smith . . .**(Continued from page 57)*

a half cents per month assessment, for which he promised them important instructions and cheap medicine. He was appointed president and treasurer, and after he had obtained their money, the meetings were discontinued and the Society was broken up in the course of nine months. In this he appears to have taken the lead of all those who have purchased the rights of me and made them tributary to himself.⁹

In November, 1820, Thomson claimed complete surprise on his return to Boston from the country to find that Elias Smith had published in his own periodical, the "Herald," proposals for publishing by subscription, a book to contain the whole system of and practice discovered by Samuel Thomson, and secured to him by patent—the price to subscribers to be \$5.00. The effect of this proposal was almost to stop the sale of Thomson's medical rights, since a book of the whole system would soon be available. Smith claimed, on questioning, that he had no ulterior motive, but later Thomson accused him of trickery in publishing proposals for Thomson's own book about his own life and medical practice. Smith published the proposals with the wording that he would be co-author with Thomson, and added that all subscribers should address requests to Smith. On questioning by Thomson, Smith implied that he had been under the impression that he was to be a partner in this whole medical system. Thomson asked him the basis for such an assumption.

To this he made no reply; but said he would write it (Thomson's book), and agree upon a price afterwards. I told him no—I must know his price first. He said he could not tell within fifty dollars. I then told him we would say no more about it. This conversation, together with his conduct in regard to the proposals, convinced me beyond all doubt that his design was to destroy me and take the whole business to himself. I felt unwilling to trust him any longer, and took all my books and manuscripts from his house. His subsequent conduct towards me has fully justified all my suspicions, and left no room for a doubt, that his intentions were to take every

advantage of me in his power, and usurp my whole system of practice.¹⁰

In the early months of 1821, Thomson tried unsuccessfully to get a financial settlement with Smith. In February, he took all his medicine from Smith's house and "discontinued all connection or concern with him."¹¹ He bitterly complained that when he had first approached Smith in 1816, his medical program was at a very high point, but that after four years, it was in danger of being destroyed and his own credit and reputation with it. He had not had his narrative published, for which he had purposely chosen Elias Smith to assist. He was forced to publish a pamphlet giving his system and patents in brief to counteract Smith's use of those which he now claimed as his own.

Smith continued to defy Thomson's attempts to stop him, and Thomson attempted court action.

He (Smith) redoubled his diligence in trespassing, and prepared the medicine and advertised it under different names from what I had called it. I found there was no other way for me to do, but to appeal to the laws of my country for justice, and brought action against him for a trespass on my patent, to be tried in Circuit Court, at the October term, 1821. The action was continued to May term when it was called up, and the judge decided that the specifications in my patent were improperly made out, not being sufficiently explicit to found any action upon. In consequence of which, I became non-suited, and stopped all further proceedings against him, till I could make out new specifications and obtain a new patent from the government.¹²

Finally, in 1821-22, Elias Smith published a book to which Thomson objected, on the basis that Smith gave the substance of the patents Thomson had secured and on which the suit mentioned above was based. Smith called these his own. Smith gave Thomson no credit, but only brief mention as follows:

Samuel Thomson made some imperfect discoveries of disease and medicine, but

¹⁰*Ibid.*, p. 198.

¹¹*Ibid.*, p. 199.

¹²*Ibid.*, p. 200.

has not reduced anything to a regular system.¹³

Claude E. Spencer's *Author Catalog* indicates a *Medical Pocketbook* was published by Smith in 1822. He also indicates a fourth edition of the *American Physician*, by Smith, in 1837. In *The Peoples Book, etc.*, published in 1836, Smith claims he began practicing medicine in Boston in 1817.¹⁴ Smith refers to other medical books and says of Thomson "Dr. S. Thomson has written, or someone for him, a small volume on vegetables he thinks the best on earth."¹⁵ And on the same page he indicates that he, "E. Smith, has published a volume called 'American Physician, etc.' and contains a description of vegetable medicine, manner of preparing and using them in various diseases."¹⁶ Perhaps these are one and the same and are both actually Samuel Thomson's material. More must be done in research to clarify this period of the life of Elias Smith—Medicine Man.

Footnote Number Five

In the June, 1956, issue of *The Harbinger and Discipliana*, an announcement was made that an abstract of Dr. C. K. Thomas' Ph.D. thesis, *Alexander Campbell As Translator of the New Testament* would be published as FOOTNOTES TO DISCIPLE HISTORY. For various reasons, including the fact that to publish an abstract might jeopardize the publication as a book, printing of the pamphlet was postponed.

A FOOTNOTE Number Five will be released in time for distribution at the International Convention. It will be *Report of the Proceedings of a General Meeting of Messengers . . . 1834*, which was reproduced in the June *Harbinger*. Since all copies of this issue have been distributed, it was felt that the *Report* should be made available in a more permanent form.

The price? Just a quarter, postpaid.

¹³*Ibid.*

¹⁴*The Peoples Book, An Address to the Citizens of Boston and to the People of the United States, on Poison, Health, Disease, Vegetable Medicine, and Manner of Curing the Sick.* By Elias Smith, Botanic Physician. Boston: Benjamin True, Printer, 1836, p. 3.

¹⁵*Ibid.*, p. 39.

¹⁶*Ibid.*, p. 39.

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 since the last issue.

CHANNELS, Lloyd V.

The Layman Learns to Pray. St. Louis, Mo., The Bethany Press, '1957. 96 pp. (The Layman Series) A guide to prayer.

HOLWAGER, George H.

Jesus Came Teaching . . . St. Louis, Mo., Christian Board of Publication, '1957. 143 pp. (Bethany Graded Youth Books, Vol. 9, Part 1, Series Two)

HUTTON, Samuel Ward

Home Dedication Service. St. Louis, Mo., Bethany Press, 1957. 30 pp.

JACOBS, James Vernon

Bible Quizzes That Teach and Entertain. Cincinnati, O., Standard Publishing Foundation, '1957. 96 pp.

KUNTZ, Kenneth A.

The Pilgrim. St. Louis, Mo., The Bethany Press, '1957. 96 pp. Forty devotional meditations.

LINDLEY, Denton Ray

Apostle of Freedom. St. Louis, Mo., The Bethany Press, '1957. 264 pp. (Bethany History Series)

"Alexander Campbell's conception of the structure and function of the church as revealed in his extant writings."

MacKENZIE, Christine B.

Jesus Came Teaching, Teacher's Ed. . . . St. Louis, Mo., Christian Board of Publication, '1957. 143 pp. (Bethany Graded Youth Books, Vol. 9, Part 1, Series Two)

MAJOR, J. Brooks

An Account of the Green River Christian Cooperation, 1849-1859. Elkton, Ky., [Author], 1957. iii, 47 pp. Mimeographed.

SMITH, Clyde Curry, Ed.

Directory of Alumni, Former Students and Friends [of] The Disciples Divinity House of the University of Chicago [with a Foreword by W. B. Blakemore] [Chicago, The Disciples Divinity House] 1957. 54 pp.

STEWART, Ivan Robert

From House to House; A Manual on Personal Work [with an introduction by Fred B. Walker]. Second printing (10,000 printed) Rosemead, Calif., Old Paths Book Club, ©1956.

"Printed by Firm Foundation Publishing House, Austin, Tex."

THOMAS, Leslie Grier

God Amid the Shadows and Other Sermons (A Fourth Hundred Sermons); A Collection of Bible Subjects Homiletically Treated. [Second Ed]. Nashville, Tenn., Gospel Advocate Co., ©1957. xiii, 228 pp. Originally published in 1944 with only 50 sermons.

Reprints

BOLES, Henry Leo

Boles Bible Questions; One Hundred Fifty-Six Lessons . . . Nashville, Tenn., Gospel Advocate Co., 1957. 160 pp. (First printed in 1935.)

DUNGAN, Daniel Roberts

On the Rock: Or, Truth Stronger than Fiction. A Story of Souls Whose Pathway Began in Darkness, But Brightened to the Perfect Day [with a Preface by Barton W. Johnson] Rosemead, Calif. Old Paths Book Club, 1957.

Photolithographed from the original edition issued by Call, Bristol & Co., Oskaloosa, Ia., 1872.

ERRETT, Isaac

Evenings With the Bible; Old Testament Studies, vol. II. Nashville, Tenn., Gospel Advocate Co., 1956.

Photolithograph reproduction of the original edition published in 1887 by the Standard Publishing Company.

ERRETT, Isaac.

Evenings With the Bible; New Testament Studies, Vol. III. Nashville, Tenn., Gospel Advocate Co., 1956. 377 pages.

Photolithograph reproduction of the original edition published in 1889 by the Standard Publishing Company.

McGARVEY, John William

Class Notes on Sacred History (Acts of Apostles) vol. iv. Edited, with additional notes by Leslie G. Thomas. Nashville, Tenn., Gospel Advocate Co., 1957. xii, 79 pp.

Bound with:

THOMAS, Leslie G. *The Letters to the Seven Churches in Asia.* 52 pp.

The Millennial Harbinger: A Monthly Publication Devoted to Primitive Christianity; Conducted by Alexander Campbell. New Series—Vol. II. Bethany, Va., Printed and Published by A. Campbell, 1838. [576] pp.

ROWE, John Franklin

A History of Reformatory Movements . . . Ninth Ed., Rev. and Enl., [with a preface by John Allen Hudson]. Rosemead, Calif., Old Paths Book Club, 1957. xii, 278 pp. Cover title: *History of Reforms.*

WILLIAMS, John Augustus

Life of Elder John Smith; With Some Account of the Rise and Progress of the Current Reformation. Nashville, Tenn., Gospel Advocate Co., 1956. 476 pp.

Original edition published in 1870. This is a photolithograph of an edition printed in 1904.

THE HARBINGER

and Disciplina

*Published bi-monthly by the Disciples of Christ Historical Society, Nashville, Tennessee
Serving Christian Churches and Churches of Christ*

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NO. 6

SPECIAL PROGRAM ISSUE

This special issue of THE HARBINGER is devoted to reviewing in some detail the past and present service program of the Disciples of Christ Historical Society, with special attention to the resources needed to render a vital program in the future.

It is appropriate that such a presentation to our membership be made at this time.

As the Society plans to occupy its new headquarters building—the Thomas W. Phillips Memorial—it is fitting that the Society membership be informed of the program planned to use to best advantage this splendid new facility and the resources needed to finance this program.

An unequalled opportunity confronts the Society. Our new headquarters has been uniquely designed to provide the utmost in the preservation and use of the historical materials of a religious body. In order to carry out an adequate program of historical research and assistance, the Society must look to the brotherhood to supply the necessary resources through membership dues and contributions from individuals, local churches, organizations and institutions. This is its only means of support.

Please study the program outlined in this issue. It is worthy of your support and that of your church.

Deficit Must Be Erased Now

Continuation of Society services during the past few years has necessitated the borrowing of funds for operating expenses on several occasions. This Society deficit now totals about \$7,500.

You can help to erase this deficit now. As a Society member, encourage your church to take membership in the Society with the payment of annual membership dues, from \$5 to \$100. Encourage others to become members of the Society. Individual membership dues are as low as \$2 annually.

The Society service program in the future will depend on the interest and concern of the brotherhood now. Your support is vital.

Birth of an Idea

In the early days of the Disciples of Christ, little attention was given to history and to the keeping of historical records. As the movement has matured there has been a noticeable increase in interest in the preservation and use of historical materials related to our brotherhood heritage.

In 1939 a commission was authorized by the International Convention of Disciples of Christ to study the need for a central agency to supervise the collection, preservation and use of historical data related to our movement. This study resulted in the organization of the Disciples of Christ Historical

Society on May 7, 1941.

The purpose of the Society, as stated in its Constitution, is "to maintain and further interest in the religious heritage, background, origins, development and general history of Disciples of Christ, Christian Churches, Churches of Christ and related groups."

Service to the brotherhood has been the guiding principle of the Society since its founding. The Society is not an opinion-forming group. It is an impartial, objective service agency whose resources are open to anyone.

Organizing for Service

From 1941 to 1946 the Society had no designated headquarters. It existed as a voluntary fellowship of individual members supporting a program of locating and collecting historical materials of the Disciples of Christ.

In 1946 the Society set up headquarters at Culver-Stockton College, Canton, Missouri, using the Henry Barton Robison Collection as a nucleus around which to build the Society collection. Claude E. Spencer, founder of the Robison collection and librarian at Culver-Stockton, was named Society curator.

Dr. Spencer still heads the Society staff

as fulltime curator. He is recognized as the leading authority among Disciple scholars in the field of historical research.

The Society collection grew rapidly from 1946 to 1952. Limited research assistance was given to writers and students in the field of Disciple history. In keeping with other brotherhood plans, the Society projected, in 1949-50, Long Range plans looking toward eventual expansion of the organization into a fulltime service agency. These plans indicated the need for a permanent location, a suitable building, adequate staff and financial resources to maintain a continuing program of research assistance.

THE HARBINGER AND DISCIPLIANA, published bi-monthly (June, August, October, December, February, April) by the Disciples of Christ Historical Society, 419-21st Avenue, South, Nashville 5, Tennessee. Entered as Second-class Matter, Nashville, Tennessee, under the Act of August 24, 1912.

Subscription to THE HARBINGER AND DISCIPLIANA is included in the membership dues of the Society.

Claude E. Spencer, *Editor*

James E. McKinney, *Associate Editor*

Launching Fulltime Operation

On November 29, 1951, the Society Board of Directors—composed of representative ministers and laymen from many areas of brotherhood life—voted to accept a proposal to locate the Society permanently in Nashville, Tennessee. This proposal was presented by a Nashville Planning Committee and was reviewed along with similar proposals from other localities.

The Nashville plan called for payment

to the Society of a subsidy in the amount of \$55,000 over a five-year period, with provision for rent-free space for the Society collection and offices in the Joint University Library Building in Nashville's "University Center" area for a like period.

The move to Nashville was completed in April, 1952, and the Society established on a fulltime basis. A staff of three persons was employed.

Why Nashville?

There were many reasons for selecting Nashville as an ideal site for the permanent headquarters of the Historical Society.

Nashville is a city of wide cultural, religious, educational and publication interests. Library services available at the Joint University Libraries—a co-operative enterprise of Vanderbilt University, Peabody College and Scarritt College—are invaluable for research work. Nashville's eleven colleges and universities attract thousands of students, many of whom avail themselves of Society services.

The Divinity School of Vanderbilt University, a graduate nondenominational seminary, ranks with the finest seminaries in America. Its facilities will be tremendously enlarged as a result of recently-announced grants in excess of three million dollars from two foundations. Added to its graduate program recently is a course of study leading to the Ph.D. degree in church history. Society resources are invaluable to the research scholar in this field.

The Disciples Divinity House of Vanderbilt University, one of several denominational connections with the Divinity School, offers a close tie with graduate students doing research in the field of church history. More than forty graduate students are enrolled in the Disciples House Program.

Nashville is a center for research and writing in the church history field. Already established in Nashville, in addition to the Society's extensive holdings, is the Historical Commission of the Southern Baptist Convention. Methodists and Congregational-Christians have placed historical libraries in the city. The collections of the Historical Foundation of the Presbyterian and Reformed Churches are easily accessible at Montreat, North Carolina.

Churches of Christ, sharing a common history with the Disciples of Christ in the nineteenth century, have an accredited four-year college and strong publication interests in Nashville. Excellent relations have been developed with individuals and institutions of the Churches of Christ through the growing use of Society resources.

Nashville is internationally known as the "Athens of the South," a tribute to its cultural advancement and educational emphasis. Growth of the city in recent years attests to its ideal location as a crossroads of commerce and travel between North and South East and West. Establishment of the Society headquarters in Nashville has assured the Society's future growth in an atmosphere cordial to academic and religious development.

Our New Headquarters

The interest and generosity of several individuals have made possible a tremendous advance in the Society program. Early in 1955 the Society announced plans to erect in Nashville a general headquarters building to house the Society collection and to provide adequate space for research study.

The new Society building is believed to be the most extensive facility ever erected to house the historical collection of a Protestant communion. It is a gift from members of the Phillips family of western Pennsylvania, descendants of Thomas W. Phillips (1835-1912). Mr. Phillips was a prominent Disciple businessman, philanthropist, author and teacher. The building will be known as the Thomas W. Phillips Memorial.

The concern of Mr. B. D. Phillips and other members of the Phillips family in providing this beautiful and permanent home for the Society now makes it possible for the Society to plan a program unparalleled in the field of historical research and service.

The already large Society collection can be vastly expanded. This collection now includes a wealth of rare historical materials that cannot be duplicated. In addition to the thousands of volumes dealing with the general history and writings of Disciples of Christ and related groups, the collection includes extensive files of periodicals, pamphlets, photographs, manuscripts, diaries, local church and regional histories, and many types of archival and museum materials.

The Memorial provides space for 150,000 volumes in an air-conditioned, fireproof, humidity-controlled structure designed to function as a research center. Not only

is adequate space provided for processing and housing these historical treasures of the brotherhood, but, equally important, the building provides the most modern facilities for research study. Private and semi-private study rooms are available for those desiring to use the Society resources over a period of time. Other reading and conference rooms are available for more casual use of the Society materials.

In addition, the building provides adequate office and work space for the Society staff, facilities for photo-duplication and complete processing and cataloging areas.

A museum will attract many visitors with unusual displays of rare historical materials and items.

The Memorial, of Tudor-Gothic architecture, is constructed of Indiana limestone and provides the greatest permanency with minimum upkeep. The beauty of the structure is matched by the functional efficiency of the interior, reflecting careful study and designing to provide the ultimate in housing a research library.

Total cost of the building project, being underwritten by the members of Phillips family, approaches one million dollars.

The Society headquarters is located ideally at the heart of Nashville's "University Center" area, at 1101 Nineteenth Avenue, South, the point at which the campuses of three major educational institutions—Vanderbilt University, Peabody College and Scarritt College—converge. The Memorial is two blocks from the new Disciples Divinity House, one block from the Divinity School of Vanderbilt University, and one block from the Joint University Library building.

Serving the Brotherhood

The Historical Society has always been a service agency of the Disciples of Christ, offering the use of its facilities and resources, and the assistance of staff personnel, to individuals and groups interested in the general field of American church history and specifically in the history of the Disciples of Christ and related groups.

In its new location, the Society will be able to expand these services in many areas, subject only to financial limitation.

The Society has served the brotherhood in the past, and it is hoped that services can be expanded in the future for:

Local Churches

The Society helps local churches in preparing local church histories and anniversary booklets; assists in arranging anniversary programs and makes available speakers and materials dealing with our religious heritage; offers a safe and permanent repository for valuable old local church records, membership rolls, deeds, etc.; offers guidance in the keeping of adequate historical records in local churches.

State Organizations

The Society assists in compiling state or area histories; provides a permanent repository for valuable records of state work; gives information on local churches not now in existence and furnishes biographical data on brotherhood leaders; furnishes feature articles of local and brotherhood interest for state papers; offers speakers and exhibits on historical subjects for conventions and ministers' conferences; cooperates in the preservation and marking of places of historical interest.

Researchers, Writers, Ministers

The Society offers suggestions on fields and subjects in which research is needed; helps those who are writing papers, sermons or theses in the historical field. Through its large collection of original research material and union catalog service, the Society assists authors of books, pamphlets or feature articles on phases of the life and thought of the brotherhood; offers a safe repository for sermon manuscripts, personal papers, and other materials from retiring ministers and church leaders.

Publishers, Editors

The Society offers service in checking accuracy of historical materials being published; makes available photographs, letters, manuscripts for reproducing; lends original copies of rare books for reprinting; gives counsel in the preparation or revision of manuscripts for use in publishing courses of study in Disciple history and background.

Schools, Graduate Students

The Society helps Bible colleges, seminaries, schools of religion, Bible chairs, and other educational institutions in building their libraries by furnishing microfilm and microcard copies or duplicates of historical materials needed; assists in the preparation of courses in Disciple history and in providing source materials; offers a union catalog service which shows Disciple historical materials in other libraries; gives assistance to students in graduate schools in the preparation of theses and dissertations.

National Agencies

The Society provides a permanent repository for old records, reports, minutes, or printed material; offers limited microfilming service at cost; furnishes information and provides facts and figures for the preparation of promotional material by the agencies; offers counsel in filing, classifying, indexing, and disposing of old records now in storage; provides limited research service on the work of the various agencies, such as missions, benevolence, education, church extension, pension, etc.

Special Projects

1. Under a subsidy provided by the Christian Board of Publication, the Society is engaged in a project to microfilm and index the complete files of *The Christian-Evangelist*, a periodical dating back to the mid-1800's. Completion of this project will make available to seminaries and universities a long-needed research tool for the assistance of graduate students and historians.

It is hoped that similar projects to provide comprehensive indexes to other religious periodicals can be started in the near future.

2. In 1954, the Society launched a program to publish limited-edition books of historical value under the Reed Plan of Publication, underwritten by an individual grant from Mr. Forrest E. Reed, president of the Tennessee Book Company, Nashville. The first book published under this plan—*Barton Warren Stone: Early American Advocate of Christian Unity*, by William Garrett West—has received excellent reviews and has proved the need for publication of such scholarly treatments of personalities and events that have influenced the trend toward a united Church.

3. The Society also publishes Footnotes to Disciple History, a series of booklet publications dealing with original as well as reprint material. Five numbers have

Society Support

The Society does not share in any general fund-raising effort of the Disciples of Christ, or of any other group to which it renders service. It is supported solely by membership dues and contributions from individuals, local churches, institutions, organizations and foundation.

If the Society is to render adequate service in the future, it is imperative that more support be received from the brotherhood, both individuals and local churches.

Consider this record of receipts from local

been issued in this series:

- No. 1. *Alexander Campbell and His Relevance for Today*, by Eva Jean Wrather**
- 2. *The Lunenburg Letter with Attendant Comments*, by Alexander Campbell**
- 3. *Barton Warren Stone and Christian Unity*, by William Garrett West**
- 4. *An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, by Rice Haggard**
- 5. *Report of the Proceedings of a General Meeting of Messengers from Thirteen Congregations, 1834*, by J. T. M'Vay and Alexander Campbell**

FOOTNOTES are sold singly at \$0.25 for Nos. 1, 2, 3 and 5, and \$0.35 for No. 4. The complete set is sold for \$1.20. Quantity prices available on request.

4. The Society publishes a bi-monthly magazine, THE HARBINGER AND DISCIPLIANA, distributed to Society members. Subscription to THE HARBINGER is included in annual membership dues. The magazine features news of the Society program, reports of accessions and research work, and articles of historical interest.

churches:

July 1, 1952-June 30, 1953:	\$ 751.60
July 1, 1953-June 30, 1954:	2,244.00
July 1, 1954-June 30, 1955:	4,087.30
July 1, 1955-June 30, 1956:	8,526.80
July 1, 1956-June 30, 1957:	10,237.35

It is encouraging to note such annual increases. But it is obvious that an adequate Society program demands much greater participation by the brotherhood in terms of local church contributions and membership dues, as well as individual contributions and membership dues.

Immediate Needs

1. One pressing problem of the Society financial program is substantial reduction of the outstanding deficit. (See page 1.) This \$7500 deficit can be reduced, if *your* church, with many others, will immediately place

the Society in its budget for a modest annual contribution or membership dues payment.

The Society's membership dues schedule for local churches is as follows:

Congregational (The minister and one lay member designated annual members of the Society)

Subscribing membership	\$	5.00, or over
Regular membership:		
Up to 200 members		10.00
200 to 300 members		20.00
300 to 400 members		30.00
400 to 500 members		40.00
500 members and above		50.00
Sustaining membership (any number of members)		100.00
Contributing membership (any number of members)		500.00
Patron membership (any number of members)		1,000.00

2. Another immediate financial problem concerns the needed equipment for adequate use of the Society building. To date, approximately \$5,000 has been received by the Society for the purchase of necessary equipment and furnishings for the new building.

Much of the needed furnishings, such as museum equipment, is being contributed by the donors of the building. Other technical library equipment and office furnishings must be acquired.

Over 200 ministers, other individuals, and two churches, responded to the Society appeal in 1955 for small donations to apply to the purchase of this equipment and furnishings.

Members of the Society will be making a vital contribution to the Society program by assisting in this Equipment Fund, and by encouraging others to make modest

contributions for this purpose.

At least \$15,000 will be needed within the next year to properly equip and furnish the new Society building. Your support is needed.

3. The continuing program of the Society will depend, to a great extent, on the continuing interest of the present Society membership, and the success of the Society's efforts to enlarge its membership in terms of individuals and churches.

You can help:

Encourage your friends to become members of the Society.

Enlist the officers and teachers of your church as members.

Enroll someone as a Society member by sending in a gift membership.

Membership dues for individuals are as follows:

Annual Member	\$	2.00 annually
Founding Member (payment of \$1.00 per year 1941-1953) and thereafter		2.00 annually
Subscribing Member		5.00 annually
Participating Member		25.00 annually
Life Member		50.00 one payment
Sustaining Member		100.00 annually
Contributing Member		500.00 annually
Life Sustaining Member		1,000.00 one payment
Patron Member		1,000.00 annually

Personnel and Program

With the exception of the addition of a one-quarter-time bookkeeper, the Society staff remains the same in number as it was when the Society moved to Nashville in 1952.

Such a small staff is inadequate for the opportunity which confronts the Society as it begins to use the new building. In addition to the present personnel—curator, executive director, office secretary and part-time bookkeeper—the Society must add the following personnel at the earliest possible moment:

Building maintenance-engineer: The building must be properly maintained. In the past, janitorial service has been provided as a part of the rent-free arrangement by which the Society occupied quarters in the Joint University Library building. In addition, the heating and mechanical elements in the building must be properly maintained.

Cataloger: Much of the Society collection, because of lack of time, personnel, space and

finances, is uncataloged and must be processed to be made usable.

Secretary-Receptionist: Office work has increased tremendously in recent years. Someone must be added to the Society staff to take part of this responsibility and to receive visitors to the new building.

Research Assistance: The primary task of rendering research assistance has multiplied many times in recent years. A fulltime person to assist the curator is needed immediately. During the past year, only 60% of mail requests for information received could be handled, because of lack of personnel to gather research data. Tentative budgets for the next few years anticipate the addition of such a person whenever funds are available.

The personnel referred to above is regarded as an absolute minimum if the Society is to continue to function properly. Resources must be forthcoming to underwrite salaries for personnel and program.

Other Factors

In addition to the personnel needed to continue the Society operation, it must be recognized that the establishment of the Society in its new headquarters will necessarily add several items not previously encountered.

The expense of providing our own utilities will increase annual budgets. Books and materials must be put into shape for use by researchers. Binding and repair work must be budgeted. Certain basic research tools, such as reference volumes, must be acquired. Some materials vitally needed to complete Society files must be

purchased.

Society participation in the Long Range Program "Year of Emphasis" for 1958-59 must be underwritten. In connection with this brotherhood program participation, materials must be prepared and published.

Each of these items adds to the modest budget under which the Society has been operating in the past. A vital program demands that this budget be increased, if the Society is to take advantage of its unique opportunity to render a worthwhile service to the brotherhood in the years to come.

Responsibility

from individuals, local churches, institutions, organizations and foundations to provide the resources to finance such a program.

The Historical Society belongs to the brotherhood. It was created by the brotherhood.

It is now time for the brotherhood to act in a responsible manner to provide adequate support for this service agency which it has created.

Obviously, such a program as outlined in this issue cannot be anticipated without confidence that the brotherhood will respond to the Society's need.

It is the hope and trust of those who guide the Society program that the entire brotherhood will become more aware of the services to be rendered by the Society, and that there will be a corresponding response