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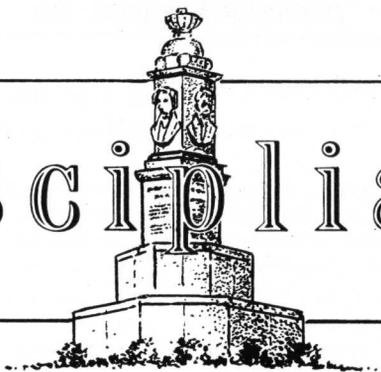
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# Discipliana

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VOL. 21

MARCH, 1961

NO. 1

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Religious News Service

*We thank Thee for our country, for the manner in which Thou didst lead our fathers to establish this nation in which all men have equal rights to life, liberty, and the pursuit of happiness. Help us to unite duties*

*and rights that there may develop in all our people a new maturity that will continually produce life more abundant, liberty more responsible, and spiritual satisfactions more abiding.*

Millions of Americans, led by Dr. John Barclay, pastor of Central Christian Church, Austin, Tex., joined in prayer in the moments preceding the administration of the oath of office to John Fitzgerald Kennedy as 35th President of the United States.

Dr. Barclay, a founding member of the Disciples of Christ Historical Society, has given the Society the original text from which he read on January 20. Also he has presented the original copy of the prayer he offered the following day at the opening of the Senate. Dr. Barclay is an intimate friend of Vice-President Johnson, first Disciple to hold that office.

The two original prayers, along with Dr. Barclay's delightful letter of transmittal, and the historic picture above, have been made into a handsome composite for permanent exhibit in the Society's museum. For a full story see page 3.

## Editorial . . . .

With the coming of balmy days, the blooming of spring flowers, and the leafing out of trees, a goodly percent of America's feminine population starts annual house-cleaning activities. And likely in a few days, or weeks, or months, we at the Historical Society will receive some letters beginning, "I have just cleaned out the attic and found something that may interest you."

Not every housewife has an attic to clean out. Some times it is a basement or a garage or a summer kitchen or just a large overgrown closet. But in nearly every house there are places for the storage of books and bottles, clothes and chests, papers and pans; all the things we are going to use again—and never do. Not every housewife gives this storage space a cleaning out every year. Generally this is an activity reserved for a special frame of mind—or for a time when the weather is just right, not too hot and not too cold, and maybe when the husband is home to shift the heavy pieces and to carry material to the incinerator.

Not every attic has items of value for the Historical Society, but there are many residences, that have sheltered generations of Disciples, whose attics have never had a good cleaning out. In those attics might be found books, bound and unbound periodicals, pamphlets, letters, diaries, and pictures, all of which might be needed by the Society. Grandpa or Uncle John may have been a church clerk and his carefully recorded min-

## On Cleaning Out Attics

ute books may have been placed in the attic for safe-keeping. They will be safer in the air conditioned, humidity controlled stacks of the Society's Thomas W. Phillips Memorial.

One must not forget that a popular room of the Phillips Memorial is the museum. Perhaps the pitch pipe that Cousin Joe used a hundred years ago in "lining out" the hymns can be made a featured exhibit, or maybe someone will turn up the silver door plate inscribed "Rev. I. Errett," which was attached to his door in Detroit in 1863.

Even in the newer homes of younger Disciples there may be desirable materials. Possibly there are copies of church programs, pictures and newsletters that are not in the Society's files. Sometimes even the most trivial article may have value for the Society.

In cleaning out attics one must know what to discard and what to save. For persons who are not historians or who have little knowledge of what is useful in historical research, this becomes quite a problem. The best advice is not to destroy, but to save, and contact the Disciples of Christ Historical Society. Let the Society make the decision as to what to burn. Probably a Society representative can check the materials in your home.

We are waiting for this year's crop of those letters beginning, "I have just cleaned out the attic."

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Willis R. Jones, President

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Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones and Claude E. Spencer.

## Dr. John Barclay, DCHS Founding Member, Presents Inauguration Mementos to the Society—

A hundred years from now visitors to the T. W. Phillips Memorial will be pausing before a composite of four historic items—two prayers, a letter and a picture—made available to Society visitors by the generosity of Dr. John Barclay, Austin, Texas, who remembered the Society's program and purposes in a moment of rare importance in his distinguished and useful career.

### A Delightful Letter

Dr. Barclay sent the items to the Society with a cover letter which itself became an entry in the historic composite. Two paragraphs from his letter to Dr. Jones follow:

Our family had a great time, as John, my son, who is a high school senior, was the escort of Mr. Johnson's younger daughter, Lucy Baines. They got to all five of the inaugural balls and he got also to a lot of other places because of the person he was escorting, that made his position there quite unique.

Both President Truman and President Kennedy were quite cordial to me at the inauguration and they gave my whole family all kinds of red carpet treatment while we were there, such as tickets to sit in the President's reviewing stand for the parade and tickets for the President's box at the big ball at the Armory.

### From the Inaugural Prayer

*We pray, our Father, for John F. Kennedy as he assumes the heavy burden of great leadership in these ominous times. Bless his family that in all the turmoil of his public life they may be for him an oasis of quiet peace and rest.*

*When he faces great and solemn hours of decision, decisions upon which may hang the fate of all mankind, when he must ascend the lonely pinnacle, help him then to know that he is not alone; that Thou art with him to guide him in making decisions of wisdom and righteousness for his nation and the whole world.*

The full text, pocket creases showing and a bit paper worn, has been treated by a preservative process. Its future legibility is thereby guaranteed.

### Full Text of the Senate Prayer

Dr. Barclay's prayer offered in the Senate January 21, probably has not previously been published. Therefore, it appears here in its entirety.

*Eternal God, our Father, we pause to acknowledge Thy presence and thank Thee for it. And since no sparrow falls without Thy knowledge, surely no nation can rise without Thy help.*

*We ask Thy help, guidance, and blessing upon this great body of national leaders, with one of their own now its President. Out of backgrounds of great experiences may they have developed such*

*intelligent good will toward each other and the whole nation and the world that matters of great importance may be done with due dispatch. And may they be inspired by a great, universal upsurge of spiritual and political expectancy in our land.*

*We thank Thee that our nation was built on the principle of no caste but character. We are grateful for the way in which this principle has worked out across two centuries to give us a true fluidity which permits true ability to be recognized, elected to places of great trust, and used for the common good.*

*May new harmony and a cooperative spirit in government, in all its branches, give us a new spiritual power thrust to a more stable and secure world. And may a new sense of dedication come to all our elected officials.*

*In the Master's name we pray. Amen.*

The Disciples of Christ Historical Society proudly places these two prayers and the items associated with them in its museum alongside mementos from the lives of Alexander Campbell, Thomas Campbell, Stone, Garfield, Lindsay and many, many others in the great stream represented there.



Photo by Bob Ray

Gov. Buford Ellington and Forrest F. Reed, president of the Tennessee Book Company, look over a few samples of more than 4,000 new books donated by the company to the library of the Tennessee State Prison in Nashville. Included were biographies, fiction, occupational, historical, and classical volumes along with atlases, dictionaries, and other reference works. Mr. Reed is vice-chairman of the Board of Trustees of the Disciples of Christ Historical Society.

## NBA Celebrates 75th Anniversary

The 75th anniversary year of The National Benevolent Association of Christian Churches (Disciples of Christ), of St. Louis, Mo., began on March 10 with the cooperation of the Disciples of Christ Historical Society.

J. Edward Moseley, writer and editor of Indianapolis, Ind., who is a member of the DCHS Executive Committee is chairman of the NBA 75th Anniversary Committee.

Other members of the NBA Committee are Mrs. John H. Caldwell, Lakeland, Fla.; Dr. Dean Harrison, Dallas, Tex.; Dr. W. Dean Mason, Martinsville, Ind.; Miss Jessie Mae Burke, Dr. Paul M. Bolman, Dr. J. Eric Carlson, Dr. Orval D. Peterson, and Mrs. J. O. Moore, all of St. Louis.

An indication of the close relationship between DCHS and the NBA during the anniversary is the fact that already nearly all of the committee members are active members of the Society.

The NBA committee decided not to prepare or publish a history of the NBA at this time, but to gather all possible historical materials about benevolence which may now be in private hands. The Society is aiding in the discovery, collection, and preservation of these materials for research purposes.

Three of the 21 official Anniversary goals of NBA for the year which reaches its climax on March 10, 1962, deal with historical source materials.

These involve the location and preservation through microfilming of all official board minutes of both the NBA and its various homes for children and older people.

Furthermore, a widespread effort has begun to obtain every possible copy of the *Christian Philanthropist*, and its predecessor, the *Orphan's Cry*. It was published from May, 1894 through December, 1918. It then became one of the publications merged to form *World Call* in 1919. At the end of the anniversary, the file, however complete, will be microfilmed by DCHS and NBA for permanent preservation and use.



The top half of the first page of an early issue of *The Orphan's Cry*, St. Louis, Mo. There are no files of this periodical in any Disciple library. Only two single numbers are known today. The one pictured here has come recently to the Society library from Miss Cora Harris, Macomb, Ill. Mr. Moseley discovered a number of copies of the March 1899 issue in the NBA office in St. Louis.

In addition, photos, letters, and other memorabilia of the NBA pioneer leaders, and its homes, are being jointly sought.

The NBA is helping to make this intensive anniversary research program possible by increasing its own membership identification with DCHS. Also, the NBA Committee is preparing a listing of all minutes, photos, periodicals, and other records in its offices and those of its homes. This will be made available to DCHS for its research purposes.

## The Society's Program and Facilities in Pictures

On January 23 and 24 E. Clayton Gooden, pastor of the West Creighton Avenue Christian Church, Fort Wayne, Ind., an accomplished amateur photographer whose services to the brotherhood included special assignments for the Christian Theological Seminary, the College of the Bible, and Transylvan'a College, took pictures of the Thomas W. Phillips Memorial and the Society's activities and its personnel. The result is a superb new depository of pictures for use in reporting the Society's program, for the preparation of an illustrated brochure, and for distribution to various centers of the brotherhood for use when needs arise. Two of these pictures have been used in this issue of DISCIPLIANA.

## A Scholarly History, Rich in Local Data

A HISTORY OF THE FIRST CHRISTIAN CHURCH, MORGANTOWN, WEST VIRGINIA  
 MORGANTOWN DISCIPLES BY EARL L. CORE, REVIEWED BY J. EDWARD MOSELEY

This well-documented history, with much valuable detail, was written by a competent scholar, deeply immersed in the history of Disciplesdom. The book's real strength far outweighs its obvious weaknesses.

One reason for the volume's excellence is the thorough search the author made into numerous source materials, both primary and secondary. These included original and contemporary books and periodicals of the Disciples, regional and community books and papers, church records, and numerous letters. Documentation for the ten chapters takes 301 footnotes.

Another strength is the immense amount of detail included in the 229 pages. Literally hundreds of names are included in the Index; it covers thirty-three pages.

The first two chapters relate Morgantown to the brotherhood and to the Dolls Run Christian Church, the "mother" congregation of Monongalia County. There is much genealogical data on charter and other outstanding members as well as on the effect of the Civil War on Dolls Run Church.

Other rich local data includes the date and name of the first person baptized in the Morgantown Church and when the system of pledges and envelopes was introduced. The frank recital of the controversial situation concerning one pastor's resignation adds greatly to the book's value and helps to offset the failure to indicate why a more recent minister resigned.

Throughout the text the names of possibly every person ever identified with this Morgantown congregation—really, a phenomenal accomplishment, even though a few of the given names are blank—are listed.

There is valuable detail about certain outstanding members. These include Herbert H. Moninger, O. G. White, who entered the Christian ministry from this congregation; Professor L. C. Woolery who helped found the church and was related to the Bethany Woolery family; Dr. Dan W. Ohern, another early leader who later went on to fame and fortune in Oklahoma; Dr. Harry Garrison, the first American Navy

officer who got to France during World War I; and Rear Admiral John Curtis Spencer, son of a minister and the grandson of I. J. Spencer, long famous among noted Disciple preachers. This kind of exciting detail, included in scores, even hundreds of local-church histories, would make state and general church history much better because of such rich sources.

Morgantown is where West Virginia University is located. This fact has greatly influenced the congregation across more than sixty years. Various professors, and numerous students, have been identified with the local congregation. The author, professor in the University, is well qualified. His ancestors were early settlers in the area and his family has long been identified with the Disciples. A Ph.D. from Columbia University, Dr. Core is really a man of many parts, former Mayor of Morgantown as well as former chairman of his church board.

Illustrations used in the book while limited in scope, are reproduced in an attractive way from photographs, sketches, old books, and tintypes. Several amusing anecdotes are used advantageously. The book has hard covers and contains several Appendixes. One of these contains the current membership roster with invaluable genealogical and biographical data that seems unprecedented.

Unfortunately, or, maybe, fortunately, the perfect local church history has never been written so there are weaknesses in *Morgantown Disciples*. The book would have been more readable if much detail, particularly names of persons received into membership in evangelistic campaigns or those enrolled in Sunday school classes, had been placed in footnotes.

The writing is loose and awkward in spots, lacking coherence when subject matter abruptly changes; the manuscript needed more careful editing. The last chapter, mostly a reprint of a "scriptural" recording of "The Era of Ben Hanan" may have been favorably received originally, but it is difficult to read and the style seems to force

(Continued on page 15)

## The Sectional Pattern

by DAVID EDWIN HARRELL

### DIVISIVE IMPACT OF SLAVERY ON THE DISCIPLES

Editorial note: This article is one of the sections of a chapter entitled "Slavery and Sectionalism—An Entering Wedge," of a doctoral dissertation on the social history of the Disciples of Christ which the author is doing under the direction of Dr. Henry Lee Swint in the field of American social history at Vanderbilt University. He expects to graduate in August.

Although Mr. Harrell has used sources in the libraries of the College of the Bible, the Christian Theological Seminary, the Southern Baptist Theological Seminary and various private libraries, most of his research has been done in the Society library, where he is in his second year of work.

Mr. Harrell graduated from David Lipscomb College and has a master's degree from Vanderbilt University. He has been an instructor in history at Middle Tennessee State College and currently is a Teaching Fellow at Vanderbilt. He has done evangelistic and local work among Churches of Christ in Florida, Georgia and Tennessee.

The story of the Disciples of Christ and the institution of slavery in the nineteenth century is an American saga. The Disciples were made from the rawbone marrow of the frame of middle-America. Planters, one-horse farmers, college professors, country schoolmasters, budding industrialists, cross-roads storekeepers, cultured preachers, pioneer exhorters, Northerners and Southerners—they were the American nation. The nation and the Disciples were "houses divided" in the decades preceding the Civil War. Somehow the centrifugal force of habit and tradition crowded fire-eating Southerners, abolitionists and moderates in North and South all into the same bucket until the "irresistible" explosion of 1861. The difficulties faced by the church during the hectic decades before 1861 were the same ones that faced the nation. If it was a problem to keep James Shannon and John Boggs in the same nation, it was no less a problem to keep them in the same church. What the Disciples did to ease the travail of the nation is an intriguing subject. The question is equally as fascinating and even more significant when the principles are reversed: What was the lasting impact of the great slavery controversy on the Disciples of Christ?

A number of Disciples played significant roles in their respective camps during the slavery debate. Pardee Butler and John G. Fee were nationally known abolitionists; James Shannon was a key figure in the pro-slavery party in Missouri; Campbell, Stone, Scott, Attorney-General Black and a number of other moderate leaders were of more than local importance. But more pertinent than an assessment of the contributions of individual Disciples is the question of the impact of the movement on the troubled American scene.

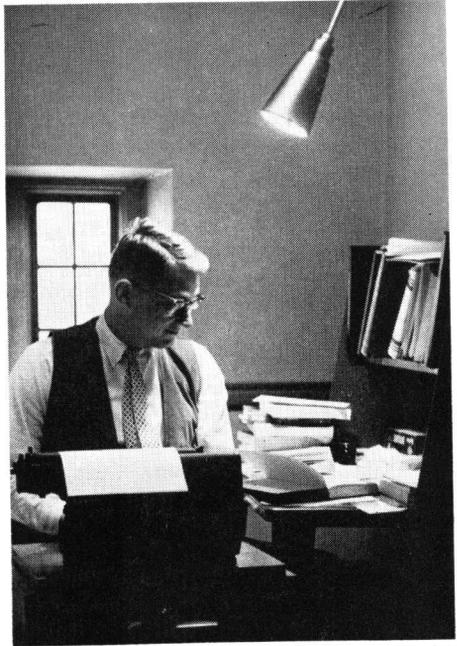


Photo by Clayton Gooden

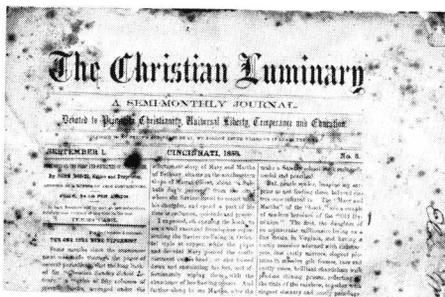
Ed Harrell at work on his doctoral dissertation in his study in the Thomas W. Phillips Memorial.

The humanitarian impulse which radiated from the social ferment in the early nineteenth century remained an important element of Disciples' heritage. Before 1830 many individual Disciples followed the examples of Stone and Campbell and emancipated their slaves. At the local level Disciples were often zealous and effective leaders of gradualist emancipation schemes. Among those church members who retained their slaves, such as John Allen Gano and Thomas M. Allen, the humanity of their religion unquestionably did a good deal to blunt the most brutal facets of the slave system. And yet it would be a mistake to assume that there was an inherent drive for

social reform within the movement. From the beginning many Southern Disciples accepted the slave system as an integral part of the Christian economy and there was never an organized manumission movement among the church members.

More important during these turbulent years was the Disciples tradition of moderation. Men such as Tolbert Fanning, Philip Fall, and James S. Lamar in the South; Isaac Errett, David S. Burnet, and Elijah Goodwin in the north; and Alexander Campbell, Thomas M. Allen, and John T. Johnson in the border areas shared the same unemotional, rationalistic qualities of mind. The movement was essentially a revolt against the emotionalism of contemporary frontier religion. Fanaticism, religious or social, never found fertile soil among the Disciples. The church's platform of union also had a moderating influence on Disciples. Many of the early leaders of the church viewed the restoration movement as the providential precursor of the millennial order when all denominations would unite. There was no room for division within this scheme. A strong left-wing Protestant tradition of separation of Church and State—of politics and religion—repeatedly served as the rationale for divorcing social and religious questions (although the principle was seldom consistently applied by a single individual). While the Disciples platform of union called for strict adherence to certain religious standards, they generally allowed the widest divergence of opinion in the fringe areas of religious and social thought. In short, there was much in Disciples heritage that lent itself to moderation in the midst of disintegrating society.

Still it would be indefensible to say that the religious heritage of Disciples saved them from the sectional ravages of the slavery controversy. If the great preponderance of Disciple leaders were moderates in the years leading to the Civil War, so was the great preponderance of the American nation. If the divisive element among the Disciples of Christ during the slavery controversy was simply a vocal minority on the fringe of the movement, so it was in the nation. In the 1860's the nation crumbled under the pressure. When the crisis came the moderate



The masthead of *The Christian Luminary*, John Boggs' paper devoted to primitive Christianity, universal liberty, temperance and education. This periodical succeeded his *North-Western Christian Magazine*. In this issue was printed "The Church and Slavery—No. 5," by Jonas Hartzell.

tradition in Disciples thought was critical in the lives of significant individuals—that it cut deeply into the body of the church is not nearly so obvious.

The impact of the sectional division of the United States on American religion was momentous. H. Richard Niebuhr writes:

In few instances have schisms been so obviously due to the operation of social factors as in the case of the break which the Civil War and its antecedents effected in the churches of America. Rarely have the causes of schism been less obscured by rationalization, for the sister churches of the North and South, whether Presbyterian, or Methodist, or Baptist, or Lutheran continued to confess their creedal unity while maintaining their ecclesiastical separation.<sup>1</sup>

For an obvious reason Niebuhr omits the Disciples of Christ in his discussion of the denominational divisions of this period of national crisis. Almost unanimously Disciples historians have taken considerable pride in the brotherhood truism that the Christian church did not divide during these critical years. Robert Richardson, the father of Disciples historiography, wrote in 1868: "Mr. Campbell's conservative course in regard to this disturbing question [slavery], while it preserved the reforming churches from division, excited against him the animosity of many individuals."<sup>2</sup> Winfred E. Garrison, the very able dean of modern

1. H. Richard Niebuhr, *The Social Sources of Denominationalism* ("Living Age Books"; 5th printing; New York: Meridian Books, Inc., 1960), pp. 187-188.

2. Robert Richardson, *Memoirs of Alexander Campbell* (Philadelphia: J. B. Lippincott & Co., 1868), II, 534.

Disciples historians, wrote of Campbell over sixty years later: "It cost him much criticism from both sides, but it established the general lines of an attitude which not only saved the Disciples from a division in 1845, but enabled them to go through the Civil War still undivided."<sup>3</sup>

The abolitionist defection among the Disciples of Christ in the late 1850's was too sizable a movement to be ignored. It is almost impossible to estimate what might have been the eventual breadth of its appeal. The movement was still in its infancy when the War triggered a complete readjustment of sectional alignments within the church.

But enough is obvious to indicate that it was more than an insignificant splintering. The abolitionist leadership was determined, able and comparatively wide-spread. When compared in size to the early stages of the later anti-organ movement which led to the Church of Christ, this early separatist movement had markedly more potential. They had an organ of periodical expression, were the dominant influence in one school, and had the sympathy of several others. It is impossible to know the number of churches which supported the bolting abolitionists when they established the Christian Missionary Society, but Pardee Butler reported in 1859 that he "found the masses of the people [in the free state churches] with such convictions as will constrain them to treat slavery in the United States as a moral evil, and to patronize only such societies as assume toward it a similar position."<sup>4</sup> The Christian Missionary Society, although its beginnings were small, and although it lived less than five years, was more than a figurehead organization—it had an air of permanency. In short, the abolitionist separation which solidified in the founding of the Christian Missionary Society in 1859 was probably a minority movement even among Northern Disciples; it was in the formative and chaotic stages of organizing when the Civil War broke out; but it was

more than the "little faction" Benjamin Franklin christened it.

The process of division was a bewildering unknown to the Disciples in the 1850's. It took most of the remainder of the nineteenth century to demonstrate the localized, time-consuming process necessary for a permanent schism in the loose-knit movement. The basic ingredients which proved necessary were the solidification of factions around opposing sets of institutions such as papers, schools and societies; and the development of an "issue" of sufficient importance to be regarded as a "test of fellowship."<sup>5</sup> By 1860 Disciples abolitionists were rapidly uniting around separate institutional loyalties and many of them were prepared to make the slavery issue a "test of fellowship."

Almost from the beginning the restoration movement included those who believed that slaveholding was an offense worthy of "dissellowshipping." Nathaniel Field wrote Walter Scott in 1834 that he had "resolved not to *break the loaf* with slaveholders or in any way to countenance them, as Christians."<sup>6</sup> In 1851 John Kirk of Ohio wrote Alexander Campbell: "If I am correctly informed, our brethren generally in the slave States are slave-holders, and that you fellowship them as Christian brethren, I think this altogether wrong."<sup>7</sup> This sentiment rapidly expanded in the Northern churches during the 1850's.

5. The first official major division among the Disciples of Christ came in 1906 when the United States census for the first time made separate entries for the Churches of Christ and the Disciples of Christ. Actually this twentieth century date is unimportant since the two factions had been vocally and institutionally represented in the movement since the 1850's and had clearly understood that a division was in progress for several decades before 1900. There was simply no "official" organization within the movement with the power to authoritatively announce a separation. The motives for the division were complex: they were a combination of theological, economic, and social forces; they reached far back into the basic conceptions of the restoration plea and the sociological complexion of the church membership; involved were fundamental differences in personality and attitude. Some of these factors are discussed in later portions of this work. The ingredients necessary for actual division at the local level were the development of some basic "issues" which were clear enough and important enough for congregations and individuals to break "fellowship"—to cease to recognize one another as "true churches of Christ"—and the development of institutions to act as brotherhood-wide propagators of the divergent views and to serve as tangible power concentrations for the factions to unite around. In the Disciples-Church of Christ division the support of or opposition to the use of instrumental music in worship and organized missionary

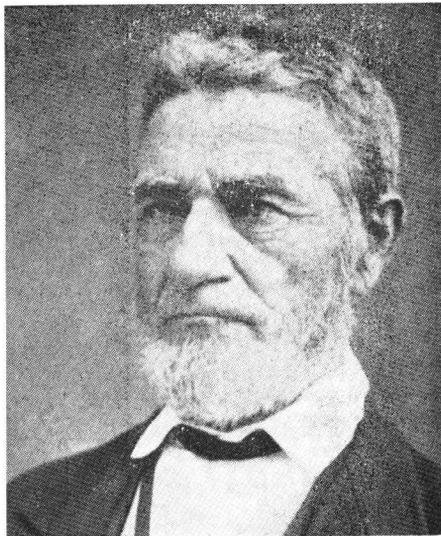
3. Winfred Ernest Garrison, *Religion Follows the Frontier* (New York: Harper & Brothers, 1931), pp. 179-180.

4. Rosetta B. Hastings, *Personal Recollections of Pardee Butler* (Cincinnati: Standard Publishing Company, 1889), p. 326.

By 1857 numerous congregations in the North were organized on an anti-slavery basis and John Boggs editorially gave his approval to the development: "Every congregation built on the Bible, and the Bible alone, would . . . prohibit the reception as members those who practice . . . slavery."<sup>8</sup>

In short, by 1859 the Disciples of Christ were organizationally divided at both the congregational and the national level. But perhaps more important than this practical division, for some of the congregations had been exclusively anti-slavery for years, was the prevailing feeling in the brotherhood that a general division was in progress.

Until the end some of the Disciples abolitionists protested that they did not intend to divide the church. John Boggs wrote in 1854: "Our object, then, is not to 'cause division,' and to make two parties among us, but, on the contrary, to call the attention of our slave holding brethren to the subject; show them the sinfulness, and we have faith enough in their piety to believe they will renounce it."<sup>9</sup> As the moderate leaders of the church began more and more to return the abolitionists attacks after 1855, the radicals increasingly denied the charge of being church dividers.<sup>10</sup> Even after the formation of the Christian Missionary Society, Ovid Butler declared the abolitionists were not engaged in a "disunion movement." He wrote: "Indeed I think that the separate organisms for missionary purposes would tend rather to increase, than to diminish the peace."<sup>11</sup> The only two students of Disciples



Elder Nathaniel M. Field, Indiana physician, preacher and debater, "resolved not to break the loaf with slaveholders."

history who have seriously considered the divisive influence of the abolitionist element in the church have accepted this interpretation. Robert E. Barnes in his study of the *Northwestern Christian Magazine* notes that the abolitionists came "dangerously near . . . to making conviction on the slavery question a test of . . . fellowship" but he does not think any significant schism was in progress.<sup>12</sup> Eileen Vandegrift comes to a similar conclusion in her excellent study of

7. "Our position on American Slavery," *Millennial Harbinger*, 4th S., I (Jan., 1851), 49.

8. "Querist's Department," *North-Western Christian Magazine*, IV (Sept., 1857), 90. Also see, A. C., "An Excursion in Ohio," *M. H.*, 4th S., VI (Nov., 1857), 652; N.B., "Congregational Protest," *N. W. C. M.*, IV (July, 1857), 23; "The Church of Disciples at Chagrin Falls," *N. W. C. M.*, III (Jan., 1857), 207-208; Wm. D. Stone, "Co-Operation Meeting," *N. W. C. M.*, II (Oct., 1855), 127; B. F. Perky, "News," *Gospel Proclamation*, II (May, 1849), 549; Butler Manuscript Collection. Letter from John Rogers to Isaac Errett, Nov. 6, 1851. (Disciples of Christ Historical Society, Nashville, Tennessee, Microfilm Copy). William Robinson Warren, *The Life and Labors of Archibald McLean* (St. Louis: The Bethany Press, 1923), p. 73.

9. "What They Say of Us in Kentucky," *N. W. C. M.*, I (Aug., 1854), 54.

10. J. B., "Another Testimony Against Slavery," *N. W. C. M.*, II (Feb., 1856), 232-233; J. B., "Elder B. Franklin and Slavery," *N. W. C. M.*, II (May, 1856), 337-340.

11. "A Call for a Northwestern Christian Convention," *American Christian Review*, II (Sept. 6, 1859), 143.

12. Robert E. Barnes, "An Analytical Study of the Northwestern Christian Magazine" (unpublished B.D. thesis, Butler School of Religion, 1951), pp. 126-130.

societies supplied the major issues. In the absence of extra-congregational organization, the factions developed a nebulous sort of group-consciousness by identifying with the outstanding institutions supporting their position. Thus the "antis" became "Advocate men" while the "progressives" were "society men" or "Standard men." The process of division took place at the local level where congregations, parts of congregations, and individuals eventually drifted into the orb of one of the power concentrations. Actually the schism was not so clear-cut in the nineteenth century. There remained for several decades a strong "middle-of-the-road" group which refused to "disfellowship" either of the two factions. Although these moderates eventually accepted the liberal position on the "issues," they remained a conservative complex within the Disciples which in the twentieth century generated a new division with new issues and new power concentrations. Within the Churches of Christ today the same complex theological and sociological partitioning is slowly becoming clear. "Antis," "liberals," and "middle-of-the-roaders" are slowly dividing the local congregations into three distinct factions which are definable only in terms of "issues" and institutional loyalties.

6. "Letter from Nat. Field, Jeffersonville," *Evangelist*, III (Oct., 1834), 234.

the Christian Missionary Society. She states that while there was a "division," it was "an organizational division and not one of faith."<sup>13</sup>

There are two major criticisms of this interpretation. In the first place, as Richard Niebuhr points out, none of the Protestant divisions in the United States during this period were fundamentally over matters of "faith."<sup>14</sup> They were all simply "organizational divisions," but they were real and lasting nevertheless. Secondly, by 1860 the individuals involved on both sides of the Disciples schism generally believed that the slavery question was a "matter of faith."

Although Pardee Butler, John Boggs, Ovid Butler and other leading abolitionists sometimes made uncertain sounds on whether slaveholding was a "test of fellowship," their hesitance was always based on the condition that the Southern churches would reform. The growing awareness among the abolitionists in the last years of the 1850's that such a hope was unrealistic led them to the conviction that a clear-cut division was inevitable. In his 1859 report Pardee Butler discussed both the process and the imminence of division:

Discipline is special to each congregation but that sense of justice which always stands as the basis of discipline, is common to all the churches in one communion. This public opinion is created by a mutual interchange of sentiment—the books we read and the preachers we hear. For years past slaveholders have ceased to hear those suspected of abolitionism or to read their writings. I will bear very long with error where mutual discussion and free interchange of sentiment promise ultimately to bring all to be of the same mind. . . . There must and will be a reform; it has become a public necessity. . . . The people will not follow those who have been accustomed to lead, notwithstanding those leaders will have power greatly to embarrass the action of those who do not follow them.<sup>15</sup>

Jasper J. Moss and Elijah Goodwin, two moderate Indianians who attended the abo-

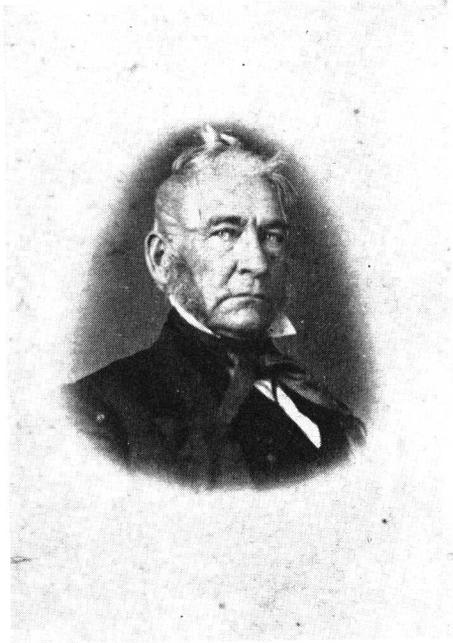


Photo by J. W. Williams

Thomas M. Allen, Two Mile Prairie, Boone County, Mo., who did not free his slaves but urged moderation.

litionist convention in 1859 reported that the leadership of that meeting was determined to create a permanent schism. Moss wrote:

P. Butler said they were prepared for division, that is, they were prepared to declare non-fellowship with slaveholders, or to refuse them membership in their society, but they did not want it now; that is they must be divorced, but they wanted us to sue for the bill. . . . Because they would then have the sympathy of the people with them.<sup>16</sup>

There was a widespread conviction among the moderates of the church in both North and South that the abolitionist defection would end in permanent division. Elijah Goodwin and Aaron Chatterton editorially revealed that they anticipated the Christian

13. Eileen Gordon Vandegrift, "The Christian Missionary Society: A Study in the Influence of Slavery on the Disciples of Christ" (unpublished M.A. thesis, Division of Graduate Instruction, Butler University, 1945), p. 81.

14. Niebuhr, *Social Sources*, pp. 182-188.

15. Hastings, *Butler*, p. 327.

16. "Indianapolis Convention—No. III," *A.C.R.*, II (Dec. 13, 1859), 200; E. G., "The N. W. C. Convention (?)," *Christian Record*, 3d. s., III (Dec., 1859), 150-151.

Missionary Society would lead to a permanent division in the churches of the North.<sup>17</sup> The aging Love H. Jameson wrote Isaac Errett in August, 1859: "I feel that there is much to discourage those who are toiling for the upbuilding of the Cause. How or when the matter will end, I don't pretend to predict in schism I fear."<sup>18</sup> The same year Otis A. Burgess wrote Errett that the "present aspect of our cause" seemed "ominous" to him and expressed concern about what the "final issue" might be.<sup>19</sup> Benjamin Franklin's and Isaac Errett's attacks on the abolitionist movement as "sectional and factious," although partly tactical attempts to prompt an abolitionist retreat, were expressions of a genuine and growing fear.<sup>20</sup> In a rare and significant notice of the radical abolition movement in 1861, William Lipscomb, writing in the Nashville, *Gospel Advocate*, accepted division as an accomplished fact: "Beyond the circle of a pitiable clique in the North west, our brethren are still united and must remain so as long as they are content to adhere faithfully to the simple order of Heaven."<sup>21</sup>

If one divides the Disciples moderate group, four significant, if not completely stable, ideological and sectional factions emerge in ante-bellum Disciples history: abolitionists, anti-slavery moderates, pro-slavery moderates, and pro-slavery radicals. Disciples historians have failed to recognize the potency of the sectional slavery issue among Disciples because the church did not organizationally divide into equal Northern and Southern halves as most other religious groups during the period. What actually did happen among the Disciples between the years 1855 and 1860 was a general defection of the most radical Northern group. But the church did divide, and the tenuous union of the remaining three groups was not so permanent as appeared on the surface.

17. "Convention at Indianapolis," *Evangelist*, X (Oct., 1859), 474-475; "Remarks," *C. R.*, 3d. S., III (Sept., 1859), 283-284; "Eld. Hartzell's Address," *C. R.*, 3d. S., IV (Jan., 1860), 6-8.

18. Butler Manuscript Collection. Letter from L. H. Jameson to Isaac Errett, Aug. 25, 1859.

19. Butler Manuscript Collection. Letter from O. A. Burgess to Isaac Errett, Feb. 3, 1859.

20. "Where Is the Safe Ground," *A. C. R.*, I (Feb., 1856), 35-39; Isaac Errett, "Sectional and Factious Movement," *A. C. R.*, II (Aug. 23, 1859), 135.

21. "The Duty of the Hour," *G. A.*, VII (March, 1861), 85.

## AN ADDRESS

DELIVERED BEFORE THE

## PRO-SLAVERY CONVENTION

OF THE STATE OF MISSOURI,

Held in Lexington, July 13, 1855;

ON

## DOMESTIC SLAVERY,

AS EXAMINED IN THE LIGHT OF SCRIPTURE, OF NATURAL RIGHTS, OF CIVIL GOVERNMENT, AND THE CONSTITUTIONAL POWER OF CONGRESS.

PUBLISHED BY ORDER OF THE CONVENTION.

ST. LOUIS, MO.

PRINTED AT THE REPUBLICAN BOOK AND JOB OFFICE.

1855.

The title page of James Shannon's fiery address before the Missouri pro-slavery convention in 1855.

The lasting effects of the pre-Civil War sectional splintering of the church are discussed in later chapters, but some important insights into the future sociological pressures on church solidarity were apparent by the end of the slavery controversy. The reunion between the abolitionists and the American Christian Missionary Society which took place at the end of 1863 was not a surrender of radical Northern sectionalism. The reunion was simply a merging of the two Northern groups in the church which had been estranged in 1859. The passage of loyalty resolutions by the Society in 1863 was in essence a capitulation to the radical Northern position—a great national war

(Continued on page 15)

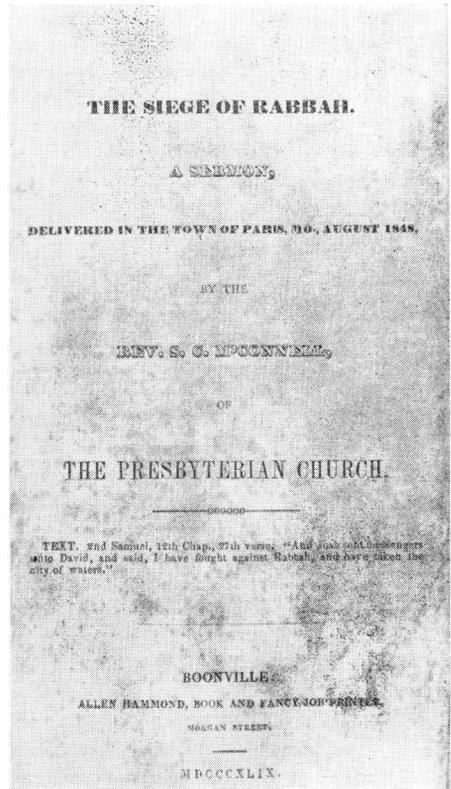


## • From Earlier Days

Under this heading will occasionally appear interesting and unusual items reprinted from brotherhood literature since the beginning of the movement.

### The Disciples—A Minister's Description

"A class of people of very modern origin, whose name, as a society, is scarcely known beyond the narrow limits of their own little sphere, happen to have an existence in these parts. They are not yet quite thirty years old. Of course their beards are not quite grown; but still it was irksome for them to tarry at Jericho, and they are out on their first legs. They talk much about antiquity, and in fact suppose that if they should lose their existence as a people, all genuine wisdom would die with them. They have been known by various names in different months. Sometimes they have been known by the cognomen of Christian Baptists, thereby giving out the impression that other baptists are not Christians. Sometimes they have been called New Lights. No doubt some new and important light has dawned on their pathway. Sometimes they have been styled Reformers, inasmuch as they assumed the Herculean task of reforming an erring and ruined world. Sometimes they have been called Campbellites, as many of them are the followers of Mr. Alexander Campbell, of Bethany, in the State of Virginia. Sometimes they are called Arians, as one party of them once held the heresy of Arius. Sometimes they have been called Stoneites, as a party of them were the followers of Mr. Barton Stone, formerly of Kentucky. Of late the Stoneites and Campbellites are all blended together, as one people, without regard to the various notions of faith and order that prevail among them. They are now enlightened by a luminary that is periodically disseminated among them, called the 'Millennial Harbinger.' Mr. Campbell has also given them a version of the New Testament, under the imposing name of 'Living Oracles,' which has gone through

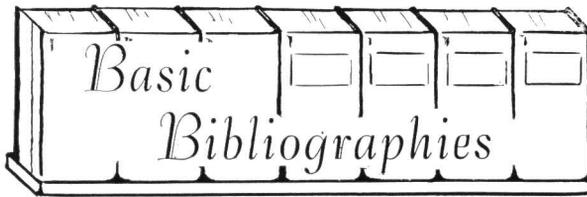


Title page of the pamphlet by M'Connell in which he attacks Alexander Campbell's position on "water baptism."

six editions. They are also furnished, very generally, with a book of his writing, called 'Christianity Restored.' They now, thus equipped and accoutred, have assumed the name of the "Christian Church." All other denominations they call, *'the sects.'*

It happens to be our lot to be cast in their vicinity, and many of them are very clever people, good citizens, and men well enough, in everything, except their peculiar notions of Religion. These notions we cannot pretend even to enumerate, they are so various and so shifting. Mr. Campbell in one number of his 'Harbinger' speaking of his society says: *'We have all sorts of doctrine, preached by all sorts of men.'* They however have made strange discoveries concerning the virtue of water to take away sin.

(Continued on page 15)



## Barton W. Stone, 1772-1844 . . . Books by and about.

Of the four early important leaders of the Disciples of Christ Barton W. Stone was the only native born American. His Christian Church movement was well under way before the Campbells came to America, and it was the union of his Christians with Campbell's Reformers in 1832 that produced the Disciples of Christ.

The secession of Stone and his followers from the Presbyterian Church in Kentucky in 1804 and his previous dissent with the Synod of Kentucky caused many tracts to be published against him. These are not listed in this issue with the books about him, but will be published later along with similar works about the two Campbells and Walter Scott in a special "attacks" bibliography.

### Stone's Work

*An Address to the Christian Churches in Kentucky, Tennessee, and Ohio, on Several Important Doctrines of Religion.* Nashville, M. & J. Norvell, 1814. 108 p.

A second corrected and enlarged edition was printed by I. T. Cavins & Co., Lexington, Ky., 1821.

*Atonement. The Substance of Two Letters Written to a Friend.* Lexington, Printed by Joseph Charless, 1805. 36 p.

*The Biography of Eld. Barton Warren Stone Written by Himself.* See entry in listing of books about Stone.

*The Christian-Hymn, Compiled and Published, by Barton W. Stone and Tho. Adams, at the Request of the Miami Christian Conference, First Edition.* Georgetown, Ky., N. L. Finnell, Printer, 1829. 370, xiv p.

*The Christian Hymn Book, Improved, Second Edition,* by Barton Warren Stone and John T. Johnson. Georgetown, Ky., 1832.

This was probably a revision of *The Christian-Hymn*, 1829.

*The Christian Messenger*, monthly, Georgetown, Ky., November, 1826-December, 1834 (Vols. 1-8); Jacksonville, Ill., January, 1835-December, 1836; September, 1840-April, 1845 (Vols. 9-14).

John T. Johnson was associated with Stone in the publication of volumes 6-8. Jacob Creath, Jr. and T. M. Allen assisted Stone with volume 11. D. Par Henderson was co-editor for volumes 13 and 14, and continued the periodical for a few months after Stone's death.

A complete file of this paper on microfilm can be secured from the Disciples of Christ Historical Society for \$30.00.

*A Compendious View of the Gospel. (In An Apology for Renouncing the Jurisdiction of the Synod of Kentucky . . . by the Presbytery of Springfield.* Lexington, 1804, pp. 61-106)

Reprinted in *The Biography of Eld. Barton Warren Stone, Written by Himself with Additions and Reflections* by Elder John Rogers, Cincinnati, 1847.

*History of the Christian Church in the West, With Illus. by Riley B. Montgomery and a Foreword by Roscoe M. Pierson.* Lexington, Ky., The College of the Bible, 1956. vi, 53 p., front., illus.

A reprint of a series of articles from the *Christian Messenger*, 1826-1827. This was also published as *The College of the Bible Quarterly*, Vol. XXXIII, No. 1, January, 1956.

*The Last Will and Testament of the Springfield Presbytery.* 1804.

Until recently the basic authorship of this work was attributed to Stone. Scholars now think that Richard McNemar wrote the document which was signed by himself, Marshall, Dunlavy, Stone, Thompson and Purviance.

Since there are no recorded copies of the original printing a bibliographic description is not possible. The first known publication was in *The Biography of Eld. Barton Warren Stone Written by Himself*, 1847 and the latest was in *The New Light Christians*, by Colby D. Hall, 1959. Many printings between 1847 and 1955 were listed in *Declaration and Address [and] Last Will and Testament*, Bethany Press, 1955.

*A Letter to Mr. John Moreland, in Reply to His Pamphlet.* Lexington, Printed at the office of the Public Advertiser, 1821. 14 p.

*Letters to James Blythe, D.D., Designed as a Reply to the Arguments of Thomas Cleveland, D.D., Against My Address, 2d. Edition, On the Doctrine of Trinity, the Son of God, Atonement, &c.* Lexington, Ky., Printed by William Tanner, Monitor Office, 1824. 163, [1] p.

*Psalms, Hymns and Spiritual Songs, Original and Selected, Compiled by A. Campbell, W. Scott, B. W. Stone and J. T. Johnson, Adapted to the Christian Religion.* Bethany, Va., Printed by A. Campbell, MDCCCXXXIV. 247, 9 p.

This work went through many revisions with numerous printings of each revision, 1834-1865.

*A Reply to John P. Campbell's Strictures on Atonement.* Lexington, Printed by Joseph Charless, 1805. 67 p.

*Works of Elder B. W. Stone to which is Added a Few Discourses and Sermons. (Original and Selected) by Elder James M. Mathes, Volume I.* Cincinnati, Moore, Wilstack, Keys & Co., 1859. 408 p.

A second edition was also published in 1859, which was photolitho-printed by the Old Paths Book Club, Rosemead, Calif., 1953.

#### About Stone

BOLES, Henry Leo

"Barton W. Stone." (In his *Biographical Sketches of Gospel Preachers*, 1932, pp. 28-32.)

BURNETT, John Franklin

*Rev. B. W. Stone; Did He Join the Disciples of Christ.* Dayton, O., Christian Publishing Association, n.d. 30 p., port.

*Rev. Barton Warren Stone, the Man who Studied and Taught.* [Dayton, O., Christian Publishing Association, 1921]. 32 p., front. (port.) (Booklet four.)

GRAFTON, Thomas William

"Barton W. Stone." (In his *Men of Yesterday*, 1899, pp. 63-104.)

HALEY, Jesse James

"Barton W. Stone, Prophet of Evangelism and Piety in the Reformation Movement." (In his *Makers and Molders of the Reformation Movement*, 1914, pp. 42-58.)

HAYDEN, Warren Luse

"Barton W. Stone, Harbinger of the Restoration." (In his *Centennial Addresses Delivered in 1909, 1909*, pp. 25-28.)

SNODDY, Elmer Ellsworth

"Barton W. Stone and Walter Scott, Ambassadors of the Everlasting Gospel." (In his Texas State Convention Addresses, 1931, pp. 5-9.)

STONE, Barton Warren

*The Biography of Eld. Barton Warren Stone, Written by Himself, with Additions and Reflections by Elder John Rogers.* Cincinnati, Published for the Author [Rogers] by J. A. and U. P. James, 1847, °1846. 404 p., front. (port.)

At least 6 editions had been published by 1853. Pages 1-79 were published in James R. Rogers' *The Cane Ridge Meeting House*, 1910, and pages 1-116 were included in Rhodes Thompson's *Voices From Cane Ridge*, 1954.

TIERS, Montgomery C.

"Barton W. Stone." (In his *The Christian Portrait Gallery*, 1864, pp. 61-71.)

WARE, Charles Crossfield

*Barton Warren Stone, Pathfinder of Christian Union; a Story of His Life and Times . . .* St. Louis, Mo., Bethany Press, °1932. xiv, 357 p., front. (port.) ports., bibliography, index.

WHITAKER, Oliver Barr

"Barton W. Stone, A Scholar and Reformer." (In Barrett, J. P., ed. *The Centennial of Religious Journalism*, 2d. ed., 1908, pp. 317-327.)

WEST, William Garrett

*Barton Warren Stone; Early American Advocate of Christian Unity.* Nashville, Tenn., Disciples of Christ Historical Society, 1954. xvi, 245 p., front. (port.) bibliography, index.

#### Theses and Dissertations

BOYNTON, Leonard William

*Barton W. Stone's Religious Reaction to Calvinism.* B. D., College of the Bible, 1939.

GAMES, Lilliard Coleman

*Two Giants of the Faith* [Alexander Campbell and Barton Warren Stone]. B. D., College of the Bible, 1958.

GILBERT, Vechel Gladney

*The Contribution of Barton W. Stone to the Nineteenth Century Awakening.* B. D., Christian Theological Seminary, 1938.

(Continued in the May issue)

## THE SECTIONAL PATTERN

(Continued from page 11)

succeeded in breaking down moderate resistance in the North where anti-slavery sentiment had seemingly failed.<sup>22</sup>

Furthermore, the reunion between abolitionists and Northern moderates in the American Christian Missionary Society was a decidedly sectional achievement. What the reaction of the church in the South would be to the Northern-dominated Society was by no means certain in 1863. Some Southerners had revealed that they had doubts about a national organization that tried to accommodate varying sectional interests early in the slavery controversy. Tolbert Fanning, powerful church leader in Middle Tennessee, wrote in 1858: "For many years we have felt but little confidence in any missionary operation founded in human wisdom. We need not fear a northern or southern spirit while the Bible remains the supreme authority. . . . Hence we have preferred missionary operations by church authority alone."<sup>23</sup> In the troubled years following the Civil War new "issues" arose among the Disciples of Christ, but the sectional alignment in the Church which became increasingly evident after 1865 was a heritage from the slavery controversy. After 1859 the restoration movement was never without a major element opposed to the operations of the American Christian Missionary Society—the sectional pattern had emerged.

## A SCHOLARLY HISTORY . . .

(Continued from page 5)

valuable data to be presented inadequately. Too, there are obvious gaps; the history of a congregation should relate the full story of the whole congregation, including all organizations.

This is a welcome addition to the growing number of better local church histories. Its best features should be carefully considered by other writers of such volumes. It does reflect, fortunately, the increased aid provided for history writers by the Disciples of Christ Historical Society.

22. Butler Manuscript Collection. Letter from A. R. Benton to Isaac Errett, Nov. 3, 1863; Vandegrift, "Christian Missionary Society," pp. 83-85.

23. "Jamaica Mission," *G. A.*, IV (May, 1858), 149. Also see, John Allen Gano Papers. Letter from T. M. Allen to J. A. Gano, Jan. 17, 1849. (Disciples of Christ Historical Society, Nashville, Tennessee.)

## FROM EARLIER DAYS

(Continued from page 12)

Mr. Campbell says: 'Thus coming up out of the waters, born again, they would enter the world a second time as innocent, as clean, and as unspotted as an angel,' Debate with M'Calla, p. 137. Again he says: 'In and by the act of immersion, as soon as our bodies are put under the water, at that very instant, our former sins are washed away.' Christian Baptist, vol. 5, p. 160. This idolatrous confidence in water, is the ground of my opposition to these people in the matter of religion; for I am opposed to them in nothing else. It is then literally a *fight with water*, in which I am engaged."

The above quotation is from the introduction to a twenty-four page pamphlet, *The Siege of Rabbah, A Sermon, Delivered in the Town of Paris, Mo., August 1848*, by Rev. S. C. M'Connell of the Presbyterian Church.

The pamphlet, published in 1849 at Boonville, Mo., was printed by Allen Hammond, book and fancy job printer. The Society recently received it from Miss Montana Rice of Palmyra, Mo.

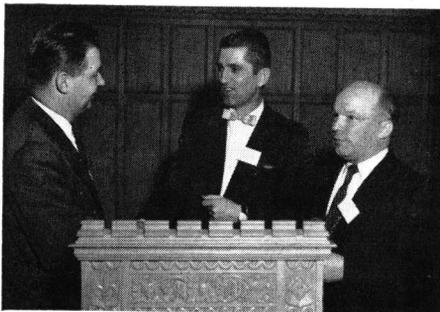


Photo by Brooks Little

The Disciples of Christ Historical Society shared with the Upper Room in the capacity of host for the First National Workshop on Editorial Procedures to be held by the Associated Church Press. James M. Flanagan, seen on the right in the picture, was one of the leaders in charge of the workshop. Mr. Flanagan is Associate Editor of the *Christian*. Others in the picture are: Left, Elmer Kraemer, Editor of the *Lutheran Layman* and Dr. D. Wayne Rowland, head of the Journalism Department at Texas Christian University. A group of over forty had dinner in the large lecture room on the second floor of the T. W. Phillips Memorial at which time Dr. Rowland was the speaker.

# DISCIPLIANA

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Photo by Clayton Gooden

For the third consecutive year the Tennessee Christian Minister's Institute was held in the Thomas W. Phillips Memorial, January 23, 24, and 25, 1961.

Featured speakers were Dr. John H. Marion of the Department of Social Education and Action of the United Presbyterian Church, Nashville, and Dr. Leslie R. Smith, minister of the Central Christian Church, Lexington, Ky. The Wednesday morning preacher was Dr. Wayne Bell, minister of the Nashville Vine Street Christian Church.

The sessions were officially opened with a complimentary dinner from the Disciples of Christ Historical Society.

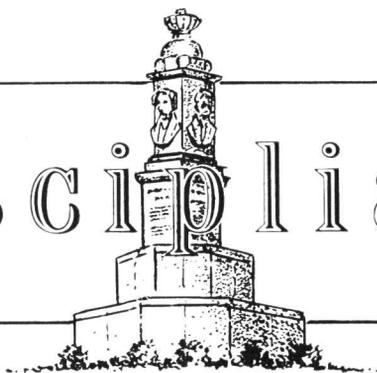
In the picture Dr. Smith is shown answering questions during a discussion period.

The Peachtree Christian Church, Atlanta, Ga., Dr. Robert W. Burns, minister, has presented to the Society a notable bronze casting of Dr. W. E. Garrison's low relief sculpture in clay of Walter Scott, cast by the Roman Bronze Company of Corona, N.Y. A similar casting will be placed in the Peachtree Christian Church by Dr. and Mrs. Malcolm Ferguson in memory of Mrs. Ferguson's father, the late Dr. William F. Rothenburger. A third is in the Christian Theological Seminary, Indianapolis, Ind. The original model of Walter Scott and of the other three early leaders were presented to the Society some years ago by Dr. Garrison.

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# Discipliana

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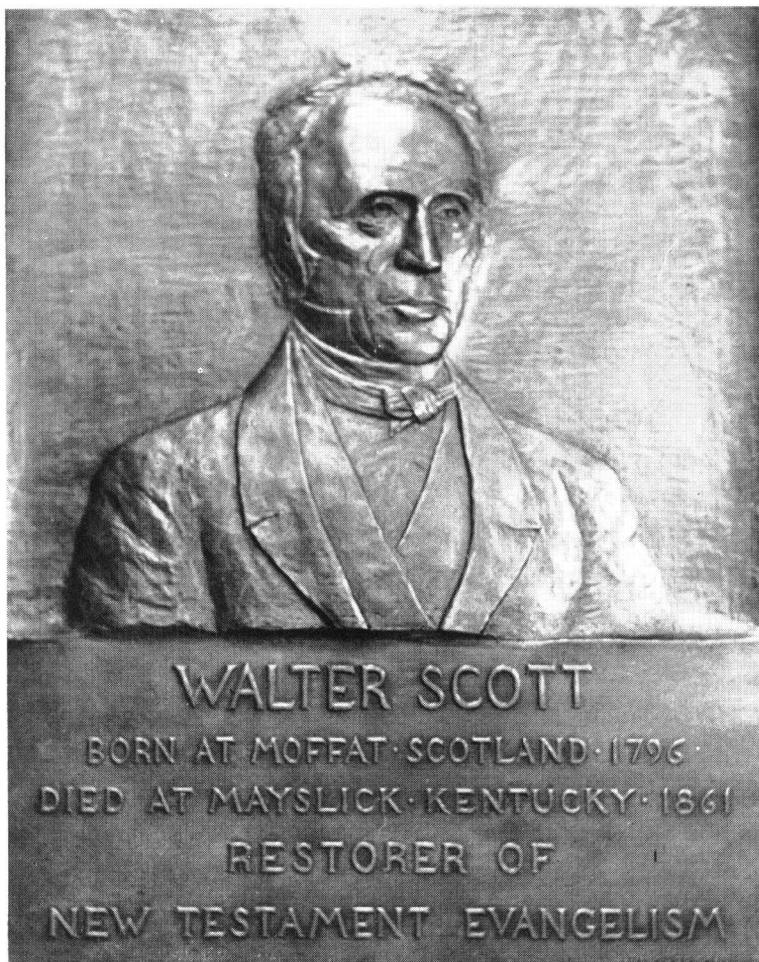
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VOL. 21

MAY, 1961

NO. 2

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WALTER SCOTT

BORN AT MOFFAT · SCOTLAND · 1796 ·  
DIED AT MAYS LICK · KENTUCKY · 1861

RESTORER OF  
NEW TESTAMENT EVANGELISM

Walter Scott in bronze, see page 19

Photo by Clayton Gooden

## Editorial . . . .

## Life Memberships- A Way of Encouragement

When the organized historical work of the Disciples of Christ was begun in 1941 it had the approval of the International Convention. The method of financing was the problem of a few interested individuals who took the traditional Disciple way and organized a society with dues paying members. At first each member paid \$1.00 a year which was later increased to \$2.00, and in 1958 to \$5.00.

For the person who did not want to be bothered with an annual dues notice provision was made for a one payment life membership of \$25.00. When the dues became \$2.00 life membership was set at \$50.00 and increased to \$100.00 in 1958.

Since memberships dues did not furnish sufficient money for the Society's operating expenses, even with only a voluntary staff, approval was sought and gained from the Commission on Budgets and Promotional Relationships to solicit memberships from churches. Over a period of years a rate schedule, based on the number of members in a church, was worked out and churches were solicited for memberships, \$10.00 to \$100.00 a year. Memberships also were sought from other agencies and organizations.

With the setting up of permanent headquarters in Nashville, the formation of a paid staff, and the erection of the Thomas W. Phillips Memorial, the Society Execu-

tive Committee felt that the time had come for a closer identification with the financial pattern of the brotherhood. An agreement was signed with Unified Promotion in early 1958 for the Society to share in the 1958-59 receipts. This automatically made every contributing church a member of the Society. (Organizations still hold dues paying memberships.)

Although the Society now receives the major part of its annual operating expenses from Unified Promotion it continues as a membership organization and the dues of members must provide a substantial part of the budget.

Currently the classes of membership for individuals are:

Annual	\$ 5.00	Annually
Participating	25.00	Annually
Cooperating	50.00	Annually
Sustaining	100.00	Annually
Contributing	500.00	Annually
Patron	1000.00	Annually
Life	100.00	1 payment
Life Patron	\$1000.00	1 payment

This wide range of annual dues gives every interested individual the opportunity to support the Society according to his desire, and to have, through the annual election, a voice in its program.

From 1941 to 1961 sixty-five persons have become life members if the Society. Their

*(Continued on page 25)*

DISCIPLIANA, published bi-monthly (March, May, July, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville 12, Tennessee.

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

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Claude E. Spencer, Editor

Willis R. Jones, President

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones and Claude E. Spencer.

## Walter Scott Plaque Given by Peachtree Christian Church Dedication to be June 23

On Friday, June 23, the Peachtree Christian Church, Atlanta, Ga., will present to DCHS a bronze plaque of Walter Scott. Dr. Robert W. Burns, minister of the church will make the presentation. President Willis R. Jones of the Society will accept the gift.

The giving of the plaque to the Society by the Peachtree Church is occasioned by the Society allowing the church to use the Scott model for a similar plaque to join those of Alexander and Thomas Campbell already in the church.



Dr. Burns

Walter Scott, the evangelist of the early Disciple movement, was born in Scotland in 1796. He came to America in 1818 and was baptized by George Forrester. After a forty year career as preacher, teacher and editor, he died a hundred years

ago, April 23, 1861.

The plaque which will be placed on a wall of the second floor lobby of the Thomas W. Phillips Memorial, was cast from a relief plaster model by Dr. W. E. Garrison of Houston, Tex. It is one of a set of the four early leaders (the two Campbells, Stone, and Scott) made originally for use in the present building of the Christian Theological Seminary, Indianapolis, Ind.

Several years ago Dr. Garrison gave these models and models of other relief plaques to DCHS along with all rights of reproduction. Included was a plaster model of Raccoon John Smith of which a cast has never been made.

At a public meeting preceding the unveiling and dedication of the Scott plaque will be a round table discussion at 4:30 P.M. in the upstairs conference room of the Phillips Memorial. Dr. Burns will interrogate Dr. Garrison and Spencer P. Austin, Executive Secretary of Unified Promotion, Indianapolis, Ind., concerning Scott as an example of the evangelist on the American frontier.

At 6:00 P.M. dinner will be served to invited guests. Miss Eva Jean Wrather, member of the DCHS Board of Trustees and Chairman of the Arrangements Committee will preside. The program will emphasize the twentieth anniversary of the founding of DCHS.

Participants in the evening program include the three afternoon panelists, Dr. Garrison, Dr. Burns, and Dr. Austin. In addition, J. Edward Moseley, Forrest Reed and Dr. Claude E. Spencer, each of whom has a special relationship to the Society's twenty-year history, will take part. The program will be in the form of an informal round table discussion.



The beautiful sanctuary of the Peachtree Christian Church

## Breakfast at Memphis

Seventy-eight people attended a breakfast sponsored by DCHS during the 71st Annual State Convention of Christian Churches of Tennessee, April 19, at the Central Christian Church in Memphis. J. Edward Moseley, Indianapolis, Indiana, member of the Society Executive Committee, spoke on the subject of historical research using Tennessee illustrations. His address, "The Risks of Research Riches," has been mimeographed and can be obtained from the Society by request.

## Winfred Ernest Garrison as a Sculptor

AN INTERVIEW . . .

by WILLIAM LEE PRYOR

Editorial note: The editor of DISCIPLIANA asked Dr. Pryor to interview Dr. Garrison in regard to his sculpturing activities and the following delightful article was the result. Dr. Pryor is an assistant professor of English at the University of Houston, where Dr. Garrison is professor of religion and philosophy, and is host for a television series, "The Arts in Houston."

**Dr. P.: Dr. Garrison, I often say that you are the only Renaissance man I know. You have accomplished so much in so many different areas. You are a distinguished professor, having taught at Butler University, at colleges in New Mexico, and in the University of Chicago; and you are now a professor at the University of Houston. You were president of three colleges: Butler University, New Mexico Normal (now Highlands University), and New Mexico A. & M. College (now New Mexico State University). You founded a boys' school; you are a musician, playing the violin and the piano—**

Dr. G.: Piano never to amount to anything, and not much violin now.

**Dr. P.:—you are author of both poetry and prose; and you have written many articles, including articles in the leading encyclopedias. You are a linguist and a world traveler; you were Literary Editor of the CHRISTIAN CENTURY for thirty years; and you have written fifteen books and chapters in about as many others. In addition to all of these activities, as if they were not enough, you are a sculptor of note; and it is about this latter activity that I should like to ask you some questions.**

Dr. G.: I do some sculpture, to be sure, but I ought not to be listed among the real all-round sculptors. I saw a series of television shows recently given by a distinguished sculptor who showed and described his work in every conceivable medium from marble, granite, and bronze to wood and terra cotta, works ranging from the miniature to the monumental, in relief and in the round. I saw the excellence as well as the variety of his work. I began to shrink from hearing myself called a sculptor, though I cheerfully admit that my work is pretty good in one particular field.

**Dr. P.: What is that particular field?**

Dr. G.: My best field is portraiture in relief.

**Dr. P.: I believe that your work in this form has been distributed rather widely, has it not?**

Dr. G.: Yes, there are examples of it in bronze in several churches and colleges. My slender claim to international distribution rests upon one sole example—in a church in Ireland.<sup>1</sup>

**Dr. P.: Would you tell us where the public may view some of your work?**

Dr. G.: Some of these things are in buildings on the campuses of Butler University in Indianapolis,<sup>2</sup> the University of Missouri at Columbia,<sup>3</sup> and Bethany College in West Virginia,<sup>4</sup> and in

1. Thomas Campbell in the Ahorey Church in Ireland, where he preached for many years.

2. Alexander and Thomas Campbell, Barton W. Stone, and Walter Scott in the Christian Theological Seminary.

3. James Harvey Garrison (the sculptor's father) in the Bible College of Missouri.

4. Thomas Campbell in Bethany College.

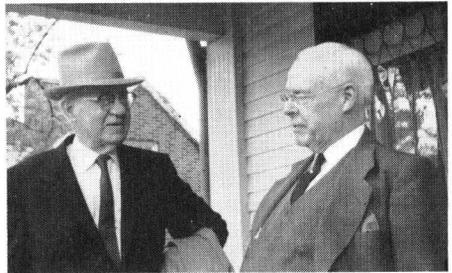


Photo by Rosco M. Pierson

Two Artists Confer. When Dr. W. E. Garrison was in Lexington, Ky., the week of November 13, 1960, for The College of the Bible Lectures, he visited with Dr. W. C. Bower, professor emeritus of the University of Chicago, and an amateur artist of some distinction. Dr. Bower painted the historical medallions for the stained glass windows of the stone structure covering the Cane Ridge Meeting House. An example of his work in the DCHS collection of Disciple artists is a small oil portrait of Alexander Campbell.



The sculptor's mother, Judith Elizabeth Garrett Garrison, at the age of 87.

the Peachtree Christian Church in Atlanta,<sup>5</sup> the Union Avenue Christian Church in Saint Louis,<sup>6</sup> and the University Church of Disciples at the University of Chicago.<sup>7</sup>

**Dr. P.: And are you not soon to be represented in Nashville?**

Dr. G.: Yes, that indeed is the occasion for this writing.<sup>8</sup>

**Dr. P.: How did you first become interested in sculpture, Dr. Garrison?**

Dr. G.: Well, I began a great many years ago with no formal instruction but with a fascination for the feel of the materials; and after I had played with clay and wood carvings for a while, I thought I had better learn something about it if I was going to do anything with it. So I began, as a part-time student, to attend classes at the Chicago Art Institute, then at the Chicago School of Sculpture. The best of it was a period of work with Albin Polacsek, the great Czech sculptor. After that I began to spend as much time as I could in three or four studios in which there was opportunity for practice and

instruction in drawing, painting, and sculpture.

**Dr. P.: How important is it for a sculptor to learn to paint and draw?**

Dr. G.: It is very important for a sculptor to know as much as he can about anatomy, and drawing is the medium in which he can get a large amount of observation and practice.

**Dr. P.: Did this training include a study of casting methods?**

Dr. G.: No, my formal training actually did not, but I spent enough time in studios where it was being done and made enough experiments of my own so that I acquired a reasonable amount of skill in making my own plaster molds and casts and in carving inscriptions when they were needed. I have never had the resources for even attempting to do any casting in bronze, and I have done relatively little carving in stone.

**Dr. P.: Which techniques have you favored in most of your work?**

Dr. G.: My serious work has for the most part been in portraiture in relief for casting in bronze. I have also made some portrait busts in the round,<sup>9</sup> and of course, like every other student or practitioner of the craft, I have made great numbers of small figure studies.

**Dr. P.: What future projects have you in mind, Dr. Garrison?**

Dr. G.: The idea that has always appealed to me most as a possibility for future work, when I can get time to do it, is the making of a fairly large altar piece to be carved in intaglio and to represent the diversity of the peoples and classes to be found within the Christian communion—but when I shall actually get at this I do not know.

5. Alexander and Thomas Campbell and Walter Scott in the Peachtree Christian Church.

6. James Harvey Garrison in the Union Avenue Christian Church.

7. Edward Scribner Ames in the University Church of Disciples of Christ.

8. The Walter Scott plaque to be dedicated June 23.

9. Including a small bust of Alexander Campbell made for distribution by DCHS in 1949. This was pictured on the front page of the July, 1949, number of DISCIPLIANA.



Dr. Garrison's Cyrano de Bergerac

**Dr. P.:** It is amazing to me, Dr. Garrison, that with all you have accomplished in other areas you have found time to do as much as you have in the realm of sculpture. I wonder what relationships you may have found between this particular activity and your other pursuits?

Dr. G.: Well, there is a relation both of contrast and of consistency. Working with words and working with materials are approaches by different routes to the expression of ideas. Some of the ideas suggested by the normal academic processes of study in certain fields seem to require expression in other than verbal media. It has often seemed a pleasant change to shift from verbalization to objectification.

**The Society has received a grant of \$2,000 from the Irwin-Sweeney-Miller Foundation, Columbus, Indiana, in support of its program of services for the current year. The Board of Trustees and staff of the Society are deeply grateful for this encouraging and generous support.**



## • From Earlier Days

Under this heading will occasionally appear interesting and unusual items reprinted from brotherhood literature since the beginning of the movement.

### A Description of Walter Scott

"He was about middle height, quite erect, well formed, easy and graceful in all his movements; his hair black and glossy, even to advanced age; he had piercing black eyes which seemed at one time to burn, at another to melt; his face was a remarkable one, the saddest or gladdest, as melancholy or joy prevailed; his voice was one of the richest I ever heard, suited to the expression of every emotion of the soul—and when his subject took full possession of him, he was an orator. I have heard Bascom and Stockton, and many other gifted ministers, but none to compare with him; he stands alone. Once, on what might be termed an ordinary occasion, when there was no special interest or expectation, he began to describe the gathering of the saints to the final glorious home; he was for a time sweet and tender, but all at once his form dilated, and his face glowed as if he had caught a glimpse of the King himself, coming in the clouds of heaven. I shall never forget his attitude, as, with face upturned and hand outstretched, he stood describing the scene he really seemed to behold. I have often wondered since how any speaker could venture on such an attitude as he assumed, and wondered even he could maintain it so long—but the end was not yet; he cried out, 'It reminds me of a scene in the mountains of my native north'; and then dashed off into a life-like description of the gathering of the clans in the Highlands of Scotland at the call of some renowned and beloved chief. On a mountain summit stood the chieftain, and as the wild notes of the bugle horn re-echoed from rock and ravine, and spread over the valley, the whole plain below was in a moment filled with his devoted followers,

*(Continued on page 31)*

## Elder Scott's Sermon . . .

## A POETIC RE-CREATION

by HAROLD E. DAVIS

Editorial note: The author, professor of Latin American Studies at the American University in Washington, D. C., became interested in Walter Scott more than thirty years ago while he was an instructor in history at Hiram College. The president, Miner Lee Bates, was fond of repeating the "five-finger exercise," or the "fistful of religion," as he called it. Out of Dr. Davis' reading of *Early History of the Disciples in the Western Reserve* by A. S. Hayden, *Life of Elder Walter Scott* by William Baxter, and *Walter Scott, Voice of the Golden Oracle* by Dwight Stevenson, grew the idea for the poem.

Dr. Davis is the author of a half dozen books and the co-author of several others. He is a graduate of Hiram College and has a master's degree from the University of Chicago. His Ph.D. is from Western Reserve University.

## I

*Brothers in Christ and seekers of His words;  
I speak to you as simply as I can,  
bumble in my knowledge hardly earned,  
of you in God and God within your sense.  
Here, before the eyes of God and man,  
I give you simple truths to carry home,  
Speaking humbly, as Peter voiced his faith  
in ancient Caesarea Philippi:  
"Thou art the Christ, the living Son of God."  
(Matth. xvi, 16)*

*This is the truth foretold by all the prophets,  
confirmed to us in God's own word from Heaven  
as Christ arose from the waters of the Jordan,  
sealed when He received the Holy Spirit,  
and by His resurrection.*

*It is a joy to speak within this bouse  
which brother Zebediab built for God,  
here, within this noble maple grove,  
blending the Grecian mind with Christian faith,  
shaping a temple fit for a people pledged  
to build in the West, and with God's help,  
His kingdom of men—now—upon this earth,  
and so to save their souls.  
Our brother Alexander Campbell says,  
when once the warring Christian sects unite,  
then man may win the whole wide world for  
Christ.*

*I say you soon will see this Kingdom of Heaven  
here in our land of milk and honeycomb,  
perhaps in this small town within these woods.  
Brothers and sisters, I have come to state  
the essence of a faith to move the world,  
to gird you with the armor for the fight  
we wage today to win the way to Christ's millen-  
ium.*

## II

*Peter, upon that Pentecostal Day,  
rebuked the mocking crowd in old Jerusalem:  
"God made that Jesus whom ye crucified  
to be both Lord and Christ."  
And when the heart-pierced penitents,  
ashamed that they had crucified their Lord,  
in agony exclaimed, "What shall we do?"  
the voice of God through Peter, answered clear:  
"Repent and be baptized, every one of you,  
in the name of Jesus Christ, for the remission of  
sins,  
and ye shall receive the gift of the Holy Gbost."  
(Acts ii, 38)*

*So, my anxious friends, I say to you  
the Scripture is no longer a sealed book,  
for God means what He says.  
Obedient to His word, you may be saved.*

*Any man who takes God at His word  
and is baptized to wash away his sins  
shall surely gain the gift of the Holy Spirit,  
and with this Grace the hope of eternal life,  
through patient perseverance in well doing,  
For I believe and speak now with the prophets,  
and therefore have I spoken.  
God's word suffices for your wants and woes.  
Lo! I am greatly afflicted.  
Yet I believe this word  
and I will preach it again.  
Lord, this is Thy word, and, lo! I am Thy serv-  
ant.  
Any hour a sinner yields, obeying the word of  
Jesus,  
that very hour will God embrace him  
and thus forgive his sins.*

## III

*The promise in Peter's words is your salvation,  
which all of you may now accept in joy,  
for God gave him the heavenly keys in trust,  
with power to bind and loose upon this earth.  
Repent, therefore, and beg God to forgive you.  
For He is good and He is merciful.  
With love He heals the body and the heart,  
gives freedom to the humble, seeking mind—  
freedom to conquer the world and build His king-  
dom.*

*Remember, I say, the sins upon your hearts,  
the sins of godless men in a raw new land.  
Remember how we sinned against the Indian,  
robbing his lands, corrupting him with whiskey,  
maddening his lusts and driving him to war!  
Down on your knees and beg your God's forgive-  
ness!*

*Repent, and from contrition will arise  
the noblest fruit of all your enterprise.  
Pity, too, the suffering of the Blacks—  
beaten, raped, and driven to toil in the sun  
to serve the avarice of sinful man.  
How have you fed and clothed these dark-skinned  
brothers?*

*How have you nurtured them in the love of God?  
But most of all think how you may have sinned  
while busy in little common daily tasks,  
forgetting His commandments and His love . . .  
the angry words you sometimes spoke in haste,  
selfish, thoughtless deeds that wrong Christ's  
heart, sinful thoughts that wandered through  
your mind.*

*Remember all the things you left undone!  
—Ob God! Have mercy on our sinful souls!  
For we have wandered so far from your sight!  
Yet in God's Book we have 'Tis promise,*

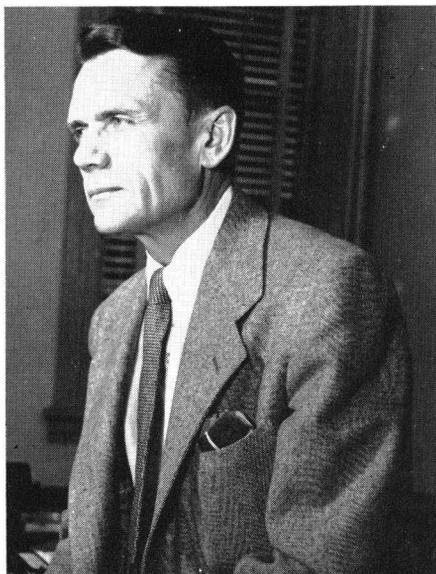


Photo by E. D. Andrus

## Dr. Davis

shining through the darkening shades.  
For these were Peter's words on Pentecost:  
"Repent and be baptized, every one of you,  
in the name of Jesus Christ, for the remission of  
sins."

And if we come repentant, humble, honest,  
we know God's love will cleanse our hearts from  
evil,  
heal our minds and give us strength again,  
wash us clean and clothe us in His Grace.

## IV

Be baptized in the living rivers of water,  
washed in the cleansing, healing blood of the  
Lamb,  
and all your sins will sink beneath its flood.  
Out of the sky will come the Holy Spirit,  
descending as a white winged dove.  
Mind and heart, impatiently, will leap  
to reach this heavenly amaranth floating down,  
bringing the Kingdom of Heaven in its wake,  
bringing the ecumenical reign of God.  
From this vision of holy shining Zion,  
which you will clearly see, when you raise your  
eyes,  
will come the zeal to make this wilderness bloom,  
to raise the towers and palaces of Jerusalem  
on the greensward of this town, beneath these  
trees.

## V

Believe in Christ, the living Son of God,  
upon the proof accepted by your sense,  
gained from the study of God's holy Book,  
confirmed by witnesses who speak His truth,  
who listen to His voice and do His bidding.  
Thus is the mystery of God's will revealed  
to man, through man, yet not through man alone.

For sense assists man's faith, sustains his God,  
yet owes its origin at last to Him,  
finding its very essence in His love.

"O Book of God, thou sacred temple,  
thou cherubim embroidered veil,  
thou mercy seat of beaten gold,  
thou tree of life, whose sacred leaves heal all the  
nations,  
thou river of life, whose waters cleanse and re-  
fresh the world,  
thou new Jerusalem, resplendant with gems and  
gold,  
thou Paradise of God, wherein walks the second  
Adam!  
Thou art my comfort in the house of my pil-  
grimage!

Let the kings and counselors of the earth,  
and princes who have got gold and silver,  
build for them sepulchers in solitary places,  
but, Ob be it mine to die in the Lord!" (Baxter)

AMEN

So David sang in his first psalm of praise:  
"but his delight is in the law of the Lord,  
and in that law doth he meditate day and night."  
(Psalms i)

## VI

And so accept your Christ before all men.  
Stand forth obedient to His truth,  
a witness to the Christian faith  
and to the wisdom of His word.  
This is all the creed you need to know:  
that God is love, and only through His love  
man's mind and heart can understand His truth.  
For this is how we know that truth prevails,  
and how we know that sin and error fail.

## VII

Stand up to be a witness of the Word,  
to win all men to Christ before He comes.  
We know to some God gives the gift of tongues,  
as in Jerusalem on that Pentecost—  
eloquent speech in full sincerity  
to carry to the peoples of the earth  
the vision and the prophecy of peace—  
peace which all men gain when joined in Christ!  
To many of us no such gift is given,  
but only to do each day's appointed tasks  
cheerily, eyes alight with love of God,  
to show to all the world the Christian way.  
In doing this we do obey His will.  
Go, buckle on the armor of your faith.  
Go forth! These simple truths I give you  
to speed you on your path.  
Brothers already in Christ, they are your faith!  
You who are seekers, choose them in Christ's  
name!  
Believe upon the evidence of God's Word.  
Repent and ask forgiveness for your sins.  
Be baptized in the cleansing love of the Lord  
and feel your sins forgiven and washed away.  
God's spirit, as a dove, will crown your heads,  
sending you forth disciples of His Son,  
to gain eternal life.

Come, now, confess your sins.

*The hour waits upon you.  
Accept this five-fold Christian faith  
to which I have adjured you:  
faith, repentance, baptism,  
remission of sins, and gift of the Holy Ghost—  
a fistful of religion, enough to gain the world.  
Brothers and sisters in God,  
last night beneath the stars  
we shared the emblems of God's broken body.  
Some of you there were passed beneath the flood,  
receiving the holy Spirit as you arose.  
I pray it feed your souls to win the world for  
Christ.*

*All those of you who here confess your sins,  
accept our Christian fellowship tonight  
and seek our Lord's forgiveness and His love.  
Join us in another loving feast.*

*Now may the grace of Christ accompany you.  
Now may His shining face enlighten you,  
the Holy Spirit guide you on your way,  
and God's peace dwell within you.*

AMEN

## EDITORIAL

*(Continued from page 18)*

dues have added a considerable sum to the Society's income. This class of membership is ideal for the individual of modest means who wishes to support the Society at a time when funds are urgently needed. By becoming a life member one shows his faith in the continued program of the Society and his desire to have an all-time participation in the historical work of the brotherhood.

As the Society completes its twentieth year of service a special anniversary program is being planned for the annual dinner at the International Convention in Kansas City, Mo., in October. What an occasion this would be to be able to introduce at that time twenty life members secured from May to October! The Society needs this kind of encouragement.

(For a list of life members, see p. 31.)

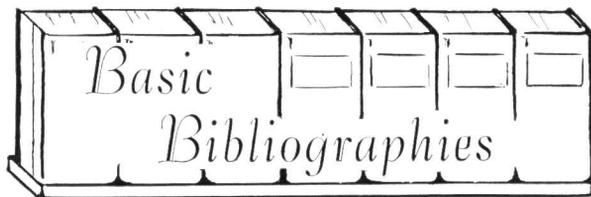


*Photo by Grannis Studio*

Walter Scott in Symbol. The "five finger exercise" as symbolized by Nashville sculptor Puryear Mims in the historical sequence representing the beginnings of the Disciple movement on the front of the entrance porch of the Thomas W. Phillips Memorial.

Louis Cochran, the author of *The Fool of God*, a novel based on the life of Alexander Campbell, is working on a novel about Raccoon John Smith. He is interested in locating all possible original source material concerning Smith; letters to and by him, contemporary newspaper accounts, business documents, manuscripts, anecdotes, and any other personal items.

Persons having or knowing about such material should contact DCHS at once. Dr. and Mrs. Cochran expect to be working in the Thomas W. Phillips Memorial during May.



## Walter Scott, 1796-1861 . . . Books by and about

In previous Basic Bibliographies the works of Alexander Campbell, Thomas Campbell, and Barton W. Stone have been listed together with books and theses about them. In this issue the fourth of the "big four" is presented.

Scott, the evangelist of the early Disciple movement, was born in Moffat, Scotland, October 31, 1796. He came to America in 1818 where he found employment as a teacher in George Forrester's academy in Pittsburgh. Immersed by Forrester he became a friend of the Campbells. As evangelist for the Mahoning Association he evolved the famous "five-finger exercise"; faith, repentance, baptism, remission of sins, and the gift of the Holy Ghost. His varied career as preacher, author, editor and teacher ended with death April 23, 1861 at Mays Lick, Ky.

### Scott's Work

*The Autobiography of Walter Scott (1796-1861)*, Edited, and with a Foreword by Roscoe M. Pierson. Lexington, Ky., Bosworth Memorial Library, The College of the Bible, 1952. iii, 5 p. (Reprints of Disciple Documents, No. 2.)

*A Discourse on the Holy Spirit*, 2d ed., Enlarged and Improved. Bethany, Va., Printed by Alexander Campbell, 1831. 24 p.

We do not know when the first edition was published or who was the printer.

*The Death of Christ*. Cincinnati, H. S. Bosworth,? 132 p.

First published with the title: *HE NEKROSIS*.

*The Evangelist*, monthly, 1832-1844.

Scott edited this periodical, with various sub-titles, from Cincinnati and Carthage, Ohio. There were substitutions (see *Gospel Restored*) and suspensions, with new series numbering. We have not seen a complete file.

Volume 1, 1832, was photolithographed by the Harbinger Book Club in 1950.

*The Gospel Restored. A Discourse of the*

*True Gospel of Jesus Christ, in Which the Facts, Principles, Duties, and Privileges of Christianity are Arranged, Defined, and Discussed, and the Gospel in its Various Parts Shown to be Adapted to the Nature and Necessities of Man in His Present Condition. The Evangelist for the Current Year.* Cincinnati, Printed by O. H. Donogh, 1836. 576 p.

This book was published in place of Volume 5 of *The Evangelist*, ed. by Scott.

*HE NEKROSIS; or the Death of Christ, Written for the Recovery of the Church from the Sects.* Cincinnati, Walter Scott, 1853. 132 p.

Also published as *The Death of Christ*.

*The Messianship; or, Great Demonstration, Written for the Union of Christians, on Christian Principles, as Plead for in the Current Reformation.* Cincinnati, H. S. Bosworth, 1859. 384 p.

A very popular book that went through several printings. In the 1940's it was photolithographed by the Old Paths Book Club.

The first printing did not have the table of contents arranged by parts and sub-heads, and the poem "Jacob and the Angel" was not signed with the initials W.S.

"Moses and Christ" (1859) (In Rowe, F. L., ed. *Pioneer Sermons and Addresses*, 1925, pp. 163-182.)

*The Protestant Unionist*, weekly, Pittsburgh, Pa. 1844-1850.

Scott edited, with various associates, this periodical from Vol. 1, no. 1, September 25 to Vol. 6 no. 23, May 25, 1850. With the January 6, 1849 number the title was changed to the *Christian Age and Protestant Unionist*.

*Psalms, Hymns and Spiritual Songs, Original and Selected, Compiled by A. Campbell, W. Scott, B. W. Stone and J. T. Johnson, Adapted to the Christian Religion.*

Bethany, Va., Printed by A. Campbell, MDCCCXXXIV. 247, 9 p.

This work went through many revisions with numerous printings of each revision, 1834-1856. Scott published an edition in 1835 under his imprint at Carthage, Ohio.

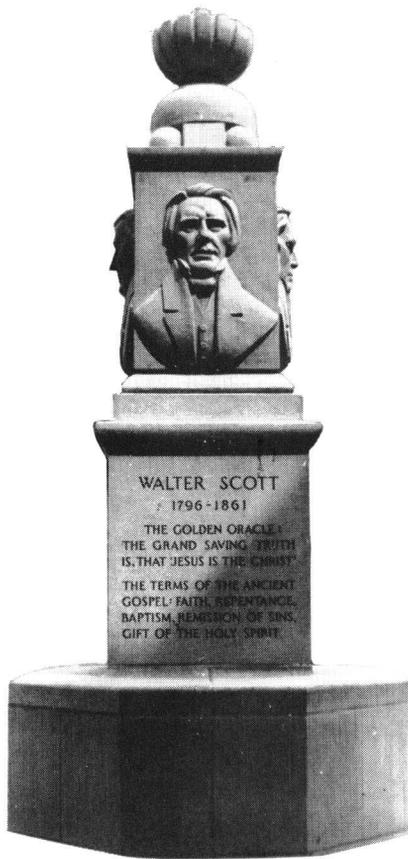


Photo by Claude E. Spencer

Walter Scott in Stone. The west side of the stone cenotaph in the fore court of the Thomas W. Phillips Memorial depicts a larger than life size bas-relief bust of Scott, by Puryear Mims.

*A Review of Prof. Stone's Pamphlet Against All Millennial Arithmetic . . .* Cincinnati, R. P. Donogh, 1843 24 p.

*TO THEMELION; the Union of Christians on Christian Principles.* Bethany, Cincinnati, C. A. Morgan & Co., 1852. 128 p.

Also published as *The Union of Christians.*

*The Union of Christians, on Christian Principles.* Cincinnati, Jethro Jackson, Christian Publication Rooms, 1852. 128 p.

First published with the title: *TO THEMELION.*

*The Union of Christians.* (In Wells, C. M. *Memoirs of Elder Milton Wells*, 1886, p. 109-191.)

"The United States System, an Address."

(In *The College of the Bible Quarterly*, Vol. XXIII, No. 2, April, 1946, p. 4-44.)

#### About Scott

BAXTER, William

*Life of Walter Scott: With Sketches of His Fellow-Laborers, William Hayden, Adamson Bentley, John Henry and Others.* Cincinnati, O., Bosworth, Chase & Hall, 1874. 450 p., front. (port.)

Reprinted several times by various publishers. A photolithoprint edition was published by the Gospel Advocate Co., in the mid 1950's.

*Life of Elder Walter Scott. The Walter Scott Centennial edition*, abridged by B. A. Abbott. St. Louis, Mo., Bethany Press, 1926. 215 p., (port.)

BOLES, Henry Leo

"Walter Scott." (In his *Biographical Sketches of Gospel Preachers*, 1932, pp. 72-76.)

GRAFTON, Thomas Warren

"Walter Scott." (In his *Men of Yesterday*, 1899, pp. 17-61.)

HALEY, Jesse James

"Walter Scott, Masterful Preacher and Teacher." (In his *Makers and Molders of the Reformation Movement*, 1914, pp. 59-76.)

HAYDEN, Warren Luse

"Walter Scott, Finisher of the Great Restoration." (In his *Centennial Addresses Delivered in 1909*, p. 31-40.)

SNODDY, Elmer Ellsworth

"Barton W. Stone and Walter Scott, Ambassadors of the Everlasting Gospel." (In his *Texas State Convention Addresses*, 1931, pp. 5-9.)

STEVENSON, Dwight Eshelman

*Walter Scott, Voice of the Golden Oracle, A Biography.* St. Louis, Mo., Christian Board of Publication, 1946. 240 p. front. (port.) bibliography, index.

"Walter Scott and Evangelism." (In Thompson, E. R., ed. *Voices from Cane Ridge*, 1954, pp.164-180.)

TIERS, Montgomery C.

"Walter Scott." (In his *The Christian Portrait Gallery*, 1864, pp. 90-92½.)

#### Theses about Scott

FISHBACK, Vernon Len

*Some Influences of the Idea of the Messianship in Walter Scott's Program of Church*

*Life as Reflected in His Writings.* B.D., Christian Theological Seminary, 1949.

HUBER, Robert Titus

*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., Christian Theological Seminary, 1956.

NETH, John Watson, Jr.

*An Investigation and Analysis of the Doctrine of Walter Scott.* M.A., Butler University, 1950.

NORTH, Ross Stafford

*The Evangelism of Walter Scott.* M.A., Louisiana State University, 1952.

SMALL, Edward T.

*The Contribution of Walter Scott to the Disciples of Christ.* B.D., Vanderbilt University, 1930.

WILSON, Herbert John

*The Contribution of Walter Scott to the 19th Century Reformation.* M.A., Butler University, 1941.

#### THESES ABOUT B. W. STONE

(Continued from page 14, March issue)

HANN, Gaylen T. (Jack)

*A Doctrinal Study of Barton Warren Stone.* B. D., Christian Theological Seminary, 1954.

HENRY, William T.

*Barton W. Stone's Connection with the Disciple Movement.* B. D., College of the Bible, 1921.

HUBER, Robert Titus

*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., Christian Theological Seminary, 1956.

PLATT, Robert Martin

*The Historical Background of Barton W. Stone's Theology.* B. D., College of the Bible, 1956.

PRINCE, Mrs. Wilhelmina

*Barton Warren Stone, 1772-1844; His*

*Ideas and Activities Relating to Christian Unity.* M. S., Tennessee A. & I. University, 1954.

ULREY, Evan

*The Preaching of Barton Warren Stone.* Ph.D., Louisiana State University, 1955.

*Rhetorical Analysis of the Speech Training and Early Preaching of Barton Warren Stone.* M. A., Louisiana State University, 1948.

WALDROP, William Earl

*Barton W. Stone's Contributions to Christian Unity.* B. D., College of the Bible, 1941.

WEST, William Garrett

*Barton W. Stone's Struggle for Liberty and Christian Union.* Ph.D., Yale University, 1949. (Published as *Barton Warren Stone: Early American Advocate of Christian Unity.* Nashville, Tenn., Disciples of Christ Historical Society, 1954.)

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## Books of Recent Date

In this column will be found a bibliographical listing of books and pamphlets of recent date that have been received in our library since last issue.

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BAIRD, Willis Robb, Jr.

*Paul's Message and Mission.* New York, Abingdon Press, "1960. 176 p., index.

The revised and expanded lectures given at Northwest Christian College, Eugene, Ore.

BARTLETT, Clarence

*As a Lawyer sees Jesus; A Logical Analysis of the Scriptural and Historical Record.* New York, Greenwich Book Publishers, "1960. 197 p., bibliography.

BAXTER, Batsell Barrett

*Sermons.* Abilene, Tex., Biblical Research Press, 1960. [10], 250 p., port. (Great Preachers of Today, ed. by J. D. Thomas, No. 1.)

BROWN, Francis Clark

*Object Talks with Paper and Scissors, Talks Written* by Carol Ferntheil. Cincinnati, O., Standard Publishing Co., "MCMLXI. 49 p., illus.

CHRISTENSEN, James Lee

*The Minister's Service Handbook.* [West-

wood, N. J.), Fleming H. Revell Co., °MCMLX. 160 p.

*CHURCHES of Christ Year Book and 115th Annual Report 1960. Annual Conference Held in Edinburgh, July 30th to August 2nd, 1960.* Birmingham, England, Berean Press, 1960. 150 p.

COCHRAN, Louis

*The Fool of God; a Novel Based on the Life of Alexander Campbell.* [4th printing.] [St. Louis, Mo., Bethany Press, 1959.] 413 p., paper covers. (Abbott Books.)

Although the book is distributed by the Bethany Press the title page still carries the Duell, Sloan and Pearce imprint.

THE COLLEGE of the Bible. Second Interracial Consultation. 1960.

*Southern Churches and Race Relations, Report of the Second Interracial Consultation, Held at the College of the Bible, July 18-22, 1960,* ed. by Lewis S. C. Smythe. Lexington, Ky., College of the Bible, 1960. 164 p.

COX, John Dee

*Thoughts for Funeral Sermons.* Florence, Ala., Author, °1961. 96 p.

DIXON, Benjamin Franklin and Dixon, Alice Louise (Dwelle)

*The Adamson Source Book; a Genealogy of the Descendents of Rachel Williams Adamson, (1776-1850), With an Addendum of Miscellaneous Historical Material on the Name Adamson.* Washington, D. C., [Family Historians], 1942. v. p. (Benjamin Franklin Junior Historical Series, No. 1.)

*American Ancestry of Pryor Williams; an 1817 Pioneer of Laurence County, Indiana. The Story of A Quaker Heritage.* San Diego, Calif., Family Historians, [1959]. [2], 18, [1] p., ports., plates. (Benjamin Franklin Junior Historical Series, No. 2.)

*Five Generations of American Dwelles, a Family History for the Descendents of Lemuel Dwelle and Lavina Francisco, Pioneers of New York and Michigan.* San Diego, Calif., Family Historians, 1960. [3], 37, [2] p., ports. (Benjamin Franklin Junior Historical Series, No. 3.)

FINEGAN, Jack

. . . *First Steps in Theology.* New York, Association Press, °1960. 128 p. (Reflection Book.)

Drawn from the author's *Beginnings in Theology.*

FITCH, Joseph Bernard

*The Word of God, An Interpretive Series of Sermons.* El Dorado, Ark., First Christian Church, [1961]. [28] p., bibliography, mimeographed.

FOLMSBEE, Stanley J. and others.

*History of Tennessee* by S. J. Folmsbee, R. E. Corlew and E. L. Mitchell. New York, Lewis Historical Publishing Co., 1960. 4 vols.

Vol. 1, Chapter XX, "Growth of Churches and Development of Sectarianism."

Vol. 2, Chapter XXXVII, "Religion in Twentieth Century Tennessee."

Vol. 3 and 4, "Family and Personal History."

HALE, Allean Lemmon (Mrs. Mark Hale)

*Remind Me to Live, A One-Act Play.* New York, Friendship Press, °1960. 40 p.

HALL, Colby Dixon

*Gay Nineties* with cartoons by Ted Tomlinson. San Antonio, Tex., The Naylor Co., °1961. xi, [12], 132 p., plates, illus., index.

Dr. Hall comments interestingly and wittily upon life as lived in Waco, Tex., in the 1890's.

INTERNATIONAL Convention of Christian Churches. Year Book Publication Committee.

*1960 Year Book, (July 1, 1959-June 30, 1960) of Christian Churches (Disciples of Christ).* Indianapolis, Ind., International Convention of Christian Churches (Disciples of Christ), [1961]. 867 p., ports., index.

The 68th edition of this very useful reference work. First published in 1885, it has been issued annually since 1897.

JACOBS, James Vernon

*Bible Quizzes for Everyone.* Cincinnati, O., Standard Publishing Co., °MCMLXI. 48 p.

Cover title: *Quizzes for Everyone.*

*Fun with Bible Quizzes.* Cincinnati, O., Standard Publishing Co., °MCMLXI. 47 p.

*24 Messages for Men.* Cincinnati, O., Standard Publishing Co., °MCMLXI. 128 p.

JONES, George Curtis

*Parents Deserve to Know,* foreword by Robert R. Brown. New York, Macmillan Co., 1960. xii, [2], 205 p., bibliography.

LUNGER, Alberta (Huff) (Mrs. Harold L.

Lunger)

*Roadside Tables*. St. Louis, Mo., Bethany Press, °1960. 112 p.

Devotional studies.

KEMP, Charles Frederick

*The Pastor and Vocational Counseling*. St. Louis, Mo., Bethany Press, °1961. 190 p., bibliography, index.

MAY, Eugene

*For Better Church Members*. St. Louis, Mo., Bethany Press, °1960. 112 p.

*THE MILLENNIAL HARBINGER; a Monthly Publication Devoted to Primitive Christianity*, conducted by Alexander Campbell. New Series—Vol. 3, 1839. [Rosemead, Calif., Old Paths Book Club, 1960.] 600 p., index.

This is volume X in a series of photolithographed reprints of Alexander Campbell's second periodical.

*MISSIONARY Handbook of Direct-Support Missionaries of the Christian Churches and Churches of Christ*. Eugene, Ore., Henry Printing Co., °1960. 128 p., illus., spiral binding.

The ninth edition of a series started in 1950.

MITCHELL, Evelyn

*Bible Storytelling Puppets*. Cincinnati, O., Standard Publishing Co., °MCMLXI. 47 p., illus.

NELSON, Robert Gilbert

*Congo Crisis and Christian Mission*. St. Louis, Mo., Bethany Press, °1961. 112 p., plates.

The author writes with knowledge of the Congo situation because he was on his fifth visit to the Congo when independence came.

POPE, Richard Martin

*The College of the Bible, A Brief Narrative*. Lexington, Ky., The College of the Bible, 1961. 28 p., bibliography.

Also published as *The College of the Bible Quarterly*, Vol. XXXVIII, No. 2, April, 1961.

SAVAGE, Dennis

*One Man's Moon, A One-act Play*. New York Friendship Press, °1960. 30 p.

SAVAGE, Les, Jr.

Doniphan's Ride. New York, Pocket Books, Inc., [1961], °1959. 246 p.

Doniphan's Expedition during the War with Mexico furnishes the setting for this novel. Alexander Doniphan the leader of the expedition was a member of the Church in Richmond, Mo.

*NEW TESTAMENT Churches of Today; a Book of Brief Sketches and Pictures of Twentieth Century Churches of Christ, Volume One*, ed., by Batsell Barrett Baxter and M. Norvel Young. Nashville, Tenn., Gospel Advocate Co., 1960. 332 p., illus.

A valuable reference work.

OSBORN, Ronald E.

*Der Geist des Amerikanischen Christentums*. Stuttgart, Germany, Evangelisches Verlagswerk, [1960]. 227 p. (Die Kirchen der Welt, Reihe B, Band 1.)

*The Spirit of American Christianity*, 1958, tr. into German by Christian Schutze.

PETERSON, Lucy

*Miss Lucy's Story as She Saw It . . . Lexington, Ky.*, The Keystone Printery, Inc., 1960. [10], 76 p., port., illus.

Reminiscences of Kentucky Female Orphan School, Midway Junior College, and Pinkerton High School by the present alumnae director who has been connected with the school more than fifty years.

ROSS, Ishbell

*Silhouette in Diamond; the life of Mrs. Potter Palmer*. New York, Harper & Bros., °1960. 276 p., illus., ports., bibliography, index.

Mrs. Palmer (Berthe Honoré) who came from a Louisville Disciple family, became a member of the First Christian Church of Chicago. Her husband was baptized in the church the day before their marriage. The wedding ceremony, July 29, 1870, was conducted by prominent Disciple minister, John Steele Sweeney.

SECHLER, Earl Truman

*Christian Church Doctrines, Southwest Missouri, 1839-1916*. Springfield, Mo., Author, [1961]. [8] p.

SESSIONS, Will Anderson, Jr.

*God and Country Award Handbook for Boy Scouts*. St. Louis, Mo., Bethany Press, °1961. [3], 47 p., maps, charts.

All pages are punched to fit a loose leaf folder.

SHAFFER, Wilma L.

*Church Women at Work, a Manual for Church Women*. Cincinnati, O., Standard Publishing Co., °MCMLXI. 108 p., plastic comb binding.

*Devotions and Dialogs for Women, "Serenity of the Soul."* Cincinnati, O., Standard Publishing Co., MCMLXI. 125 p., plastic comb. binding.

SPENCE, Thomas Hugh, Jr.

*The Historical Foundation and its Treasures*, rev. ed. Montreat, N. C., Historical Foundation Publications, 1960. xxii, [4], 171 p., front., plates, ports.

STEVENSON, Dwight Eshelman

*Preaching on the Books of the Old Testament*. New York, Harper & Bros., 1961. xi, 267 p., index.

A companion to his *Preaching on the Books of the New Testament*.

STOVALL, Charles E.

*Sermons Outlined*. [Florence, Ala., Scripture Publications], 1961. 87 p., plastic comb binding.

*TEACHER'S Annual Lesson Commentary on Uniform Bible Lessons for Churches of Christ, 1961 . . . Fortieth Annual Volume*. Nashville, Tenn., Gospel Advocate Co., 1960. 294 p., maps.

#### FROM EARLIER DAYS

(Continued from page 22)

who, wrapped in their plaids, had been concealed in the blooming heather; every eye in that host was turned to the chief, whose summons they had heard and whose form stood out clearly defined on the mountain top, and upward to him in a living stream they went; he shouted a welcome as they came, and back from the thronging host came an answering shout; for they were not only his soldiers, but his kinsmen; and when they reached the place where their leader stood they were happy and invincible."

An excerpt from "Alexander Campbell and Walter Scott, as Preachers," by William Baxter in *The British Harbinger*, September 1, 1869, p. 291.

## Life Members of DCHS

The 65 persons who have become life members of the Society are arranged in the chronological order of their becoming life members.

### 1946

1. Orion E. Scott (Deceased)
2. Mrs. Ada Mosher (Deceased)
3. Paul B. Rains, High Ridge, Mo.
4. J. Edward Moseley, Indianapolis, Ind.
5. Miss Eva Jean Wrather, Nashville
6. Colby D. Hall, Fort Worth, Tex.

### 1947

7. Lester G. McAllister, Bethany, W. Va.
8. Orval D. Peterson, Webster Groves, Mo.

9. Junior W. Everhard, Cleveland, Ohio
10. Lawrence C. Carty, Macomb, Ill.
11. Mrs. Lawrence C. Carty, Macomb, Ill.
12. Miss Lois Ann Ely, Santa Monica, Calif.
13. Miss Harriet-Louise H. Patterson, Cleveland, Ohio

### 1948

14. Miss Emma A. Lyon (Deceased)
15. Louis A. Warren, Ft. Wayne, Ind.

### 1949

16. Spencer P. Austin, Indianapolis, Ind.
17. Miss Lorene M. Scott, Palestine, Tex.
18. Alfred T. DeGroot, Ft. Worth, Tex.

### 1950

19. Mrs. J. Edward Moseley, Indianapolis, Ind.

### 1952

20. Thomas W. Phillips, Jr. (Deceased)\*
21. C. Richard Dawson, Rock Falls, Ill.

### 1953

22. George P. Kuykendall, Lubbock, Tex.
23. Junius T. Moore, Charleston, W. Va.
24. Miss Doris Autrey, Indianapolis, Ind.
25. Winfred E. Garrison, Houston, Tex.

### 1955

26. Mrs. Grace Phillips Johnson, New Castle, Pa.
27. Mrs. Lexie M. Bonner, Huntland, Tenn.
28. Miss Berdie May Lacy, Nashville
29. Comer D. Shackler, Roselle, N. J.
30. Miss Goldie Crossfield, Gadsden, Ala.
31. Rice M. Tilley, Ft. Worth, Tex.
32. C. L. Rowan, Ft. Worth, Tex.
33. Arch H. Rowan, Ft. Worth, Texas
34. Miss Mayble M. Epp, Indianapolis, Ind.
35. John Camp, Jr., Waukomis, Okla.

### 1956

36. Mrs. Harry P. Johnson, Tampa, Fla.
37. Miss Virginia Osborn, Indianapolis, Ind.
38. H. C. Price, North Canton, Ohio
39. H. Eugene Johnson, Tampa, Fla.
40. Jennings Davis, Jr., Nashville
41. Mrs. Ronald E. Osborn, Indianapolis

### 1957

42. Andrew P. Martin, Cleveland, Ohio
43. Ronald E. Osborn, Indianapolis
44. Mrs. Hattie Plum Williams, Lincoln, Nebr.
45. T. F. A. Williams, Lincoln, Nebr.

### 1958

46. David M. Warren, Panhandle, Tex.
47. Mrs. David M. Warren, Panhandle, Tex.
48. Miss Helen Reeve, Terre Haute, Ind.
49. James E. McKinney, Lynchburg, Va.
50. Mrs. James E. McKinney, Lynchburg, Va.

### 1959

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

### 1960

55. David Nelson Sutton, West Point, Va.
56. Mrs. E. H. Duncan, Nashville
57. R. I. Wrather, Nashville
58. Mrs. R. I. Wrather, Nashville
59. John Rogers, Tulsa, Okla.
60. Mrs. John Rogers, Tulsa, Okla.
61. Mrs. William M. Forrest, Pendleton, Va.  
(in memory of William M. Forrest)
62. Charles E. Crouch, Nashville

### 1961

63. Mrs. Roy Waggener, Rushville, Ind.
64. M. J. Neeley, Ft. Worth, Tex.
65. Mrs. Bebe Boswell, Jackson, Tenn.

\*Thomas W. Phillips, Jr., was also a life patron (\$1,000) of the society. Other life patrons are B. D. Phillips, Butler, Pa., and Forrest F. Reed, Nashville.

# DISCIPLIANA

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

Postmasters: Send forms 3579 to P. O. Box 19036, Indianapolis 19, Indiana.



*Photo by Willis R. Jones*

Pictured is a group from the East Side Christian Church, Evansville, Ind., Raphael H. Miller, Jr., minister, that came early this year on a "pilgrimage to Nashville for a visit to the Disciples of Christ Historical Society." The group, one of many that visit the Thomas W. Phillips Memorial, is shown in front of the Alexander Campbell side of the cenotaph in the forecourt of the building. The director of Christian education of the church, Miss Mary Alice Flynt, made arrangements for a tour of the building several weeks in advance.

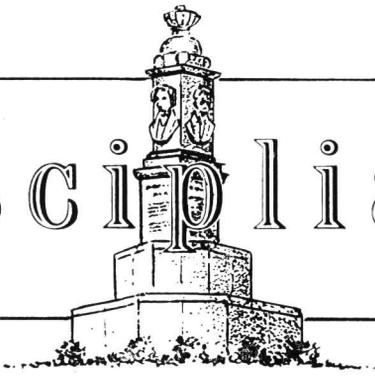
## SOCIETY ANNOUNCES TWENTIETH ANNIVERSARY DINNER, OCT. 3, 1961

The Society will observe its twentieth anniversary with a special dinner during the 1961 International Convention in Kansas City, October 3. Dr. Howard E. Short, editor of the CHRISTIAN and a member of the Society's Executive Committee, will be the speaker.

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# Discipliana

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JULY, 1961

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*Photo by Roscoe M. Pierson*

Participating in a meeting of the *Christian-Evangelist* indexing and microfilming project which met May 22 at the Thomas W. Phillips Memorial were: front row, left to right, H. E. Short, editor, *The Christian*; W. H. Cramblet, president, Christian Board of Publication; C. E. Spencer, curator, DCBS; H. K. Shaw, librarian, Christian Theological Seminary; back row, left to right, W. R. Jones, president, DCBS; R. M. Pierson, librarian, The College of the Bible. The group made tentative plans for the completion of the index and its publication.

## Fifteen New Life Members in Past Two Months

The Society proudly announces fifteen new life members, each of whom has taken on this status since the publication of the life membership list which appeared in the May issue of DISCIPLIANA.

This is by far the largest number of persons to enter this category within a two month period. The Society has received a total of eighteen new life members thus far in 1961. The largest number to come in any previous year was ten in 1955.

In the May editorial entitled "Life Memberships—A Way of Encouragement" reference was made to the Society's annual dinner in Kansas City on October 3, with these words: "What an occasion this would be to be able to introduce at that time twenty life members secured from May to October!"

The Society is confident that well over twenty names will be announced on that historic occasion as life members coming to us between May and October. We introduce in these columns the fifteen who have thus far come in. Preceding the names are their life membership numbers.

66. Charles F. Russell, Cleveland, Ohio
67. Mrs. Viona P. Wittig, Cleveland, Ohio
68. Louis Cochran, Santa Monica, Cal.
69. Mrs. William H. Smith, Nashville, Tenn.
70. Joe V. Boswell, Memphis, Tenn.
71. James H. Boswell, Jackson, Tenn.
72. H. B. McCormick, Indianapolis, Ind.

73. W. F. Mandrell, Mobile, Ala.
74. Mrs. Ruth Pratt Johnson, Indianapolis, Ind.
75. Hal S. Moseley, Indianapolis, Ind.
76. James B. Washburn, LaBelle, Mo.
77. Mrs. James B. Washburn, LaBelle, Mo.
78. Mrs. Roy C. Jacobs, Seattle, Wash.
79. Hugh T. Morrison, Springfield, Ill.
80. D. E. Harrell, Knoxville, Tenn.

## This Issue and the Next

In keeping with the schedule established a year ago by the publication committee, the July issue of DISCIPLIANA carries but four pages. When the matter of a summer issue was discussed by the committee, it was their unanimous wish that we keep a regular continuity of the publication on a bi-monthly basis even during the months when so many readers are on vacation.

With the September number, DISCIPLIANA returns to its regular schedule of sixteen pages. The Society's twentieth anniversary and its activities at the coming International Convention of Christian Churches (Disciples of Christ) in Kansas City will be stressed. One of the contributing editors will have an interesting column; the colorful Jacob Creath, Jr., will be the subject of "Basic Bibliographies," and "What's New in Our Library" will list 1960-1961 contributors of material.

DISCIPLIANA, published bi-monthly (March, May, July, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville 12, Tennessee.

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

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Claude E. Spencer, Editor

Willis R. Jones, President

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones and Claude E. Spencer.

## DCHS Holds Second Mail Ballot: Harry M. Davis Re-elected Board Chairman; James B. Washburn, New Trustee

The executive committee has announced the results of the Society's annual election, conducted this year for the second time by way of a mailed vote. The balloting brought a fifty-seven percent response from the Society membership this year, in contrast to forty-one percent a year ago. Several helpful suggestions were provided by members to assist the Society in its efforts to refine and strengthen its mail vote procedures.

The following trustees were re-elected for three year terms ending June 30, 1964: Charles E. Crouch, Nashville, Tenn.; Harry M. Davis, Hopkinsville, Ky.; N. Quentin Grey, Butler, Pa.; Forrest F. Reed, Nashville, Tenn.; and Eva Jean Wrather, Nashville, Tenn. A new trustee is James B. Washburn, LaBelle, Mo.



Mr. Davis

Last year's officers and executive committee members were re-elected for another term. They are as follows: Harry M. Davis, chairman of the board of trustees; Forrest F. Reed, vice-chairman; Roscoe M. Pierson, secretary; and Charles E. Crouch, treasurer. The new term

extends from July 1, 1961, through June 30, 1962.

The executive committee of the board of trustees is composed of the above four officers and the following three additional trustees: J. Edward Moseley, Indianapolis, Ind.; Hugh M. Riley, Louisville, Ky.; and Howard E. Short, St. Louis, Mo. Their term of office is likewise for one year beginning July 1, 1961.

James B. Washburn, the Society's new trustee is from LaBelle, Mo., where for forty-four years he has been an active member of the LaBelle Christian Church—serving for thirty-one years as a teacher in the church school and for twenty-four as an elder.



Mr. Washburn

Mr. Washburn is vice-chairman of the board of trustees of Culver-Stockton College and chairman of their development program. In 1952 Culver-Stockton awarded its "Medal of Recognition" to Mr. Washburn who, in addition to his services as a

board member, is an alumnus of the college. Included in his many lay activities is membership on the state board of the Missouri Association of Christian Churches. Outstanding as a farm owner-operator, Mr. Washburn is active in national farm organizations.

Mrs. Washburn shares her husband's interests and is also active in local, state and national church activities. She is a member of the board of trustees of the Woodhaven Home, National Benevolent Association home for exceptional children, Columbia, Missouri. For a number of years she and Mr. Washburn have conducted a scholarship program to assist worthy young women who otherwise could not finance their collegiate programs. The results of this program have been far reaching not only in the scope of those assisted, but also in the achievements of those who have come under the program.

Trustees whose terms end June 30, 1962 are: Bebe Boswell, Jackson, Tenn.; J. Edward Moseley, Indianapolis, Ind.; Ronald E. Osborn, Indianapolis, Ind.; Hugh M. Riley, Louisville, Ky.; Henry K. Shaw, Indianapolis, Ind.; and Howard E. Short, St. Louis, Mo. Those with terms ending June 30, 1963 are: Winfred E. Garrison, Houston, Tex.; Perry E. Gresham, Bethany, W. Va.; James DeForest Murch, Washington, D. C.; Roscoe M. Pierson, Lexington, Ky.; Mrs. R. Richard Renner, Cleveland Heights, Ohio; and John Rogers, Tulsa, Okla.

# DISCIPLIANA

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

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Photo by Bob Grannis

Dr. and Mrs. Louis Cochran, Santa Monica, Calif., working in a private study at the Thomas W. Phillips Memorial. Dr. Cochran, author of the popular *The Fool of God* (now in its fourth printing) is writing a novel about "Raccoon" John Smith. Mrs. Cochran, who helps her husband in his research, is the former Bess Robbins White, editor of *World Call* for several years and author of *Without Halos*.

The official board of the Douglass Boulevard Christian Church, Louisville, Ky., has placed with the DCHS early records of the church when it was known as the Church of Christ, Floyd and Chestnut Streets, and later the Broadway Christian Church. In addition to minute books, membership registers, financial records, and correspondence there is a bound file of the Sunday bulletins, November 29, 1909 through June 25, 1939. Some of the records date from 1881.

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# Discipliana

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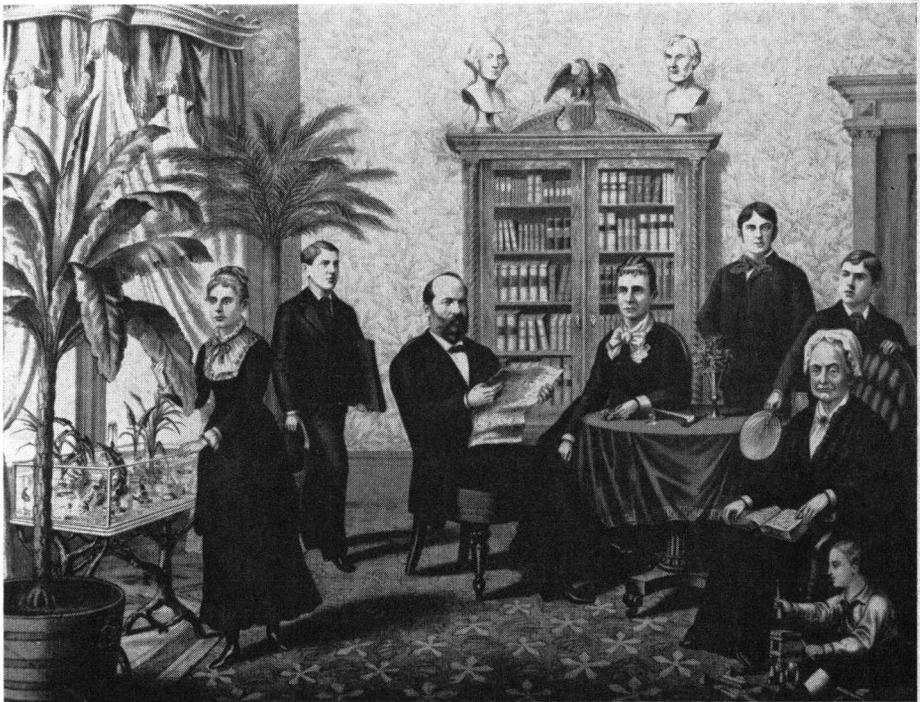
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No. 4

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## First Family of the Disciples in 1881



The James A. Garfield family at home. A photograph of a brightly colored lithograph owned by DCHS. The print, secured some years ago from an antique dealer in Canton, Mo., bears a publication line as follows: "Copyright 1882 by Kurz & Allison, Art publishers, 124 & 126 Washington Street, Chicago." It is framed in a contemporary walnut and gold frame.

From left to right: Mary (always called Mollie) who married Joseph Stanley-Brown, Garfield's private secretary during his days in the White House; James Rudolph, who became Secretary of the Interior in the cabinet of Theodore Roosevelt; President and Mrs. Garfield (Lucretia); Harry Augustus, who was President of Williams College from 1908-1934; Irvin McDowell, who became a distinguished Boston Attorney; the President's mother, Eliza Ballou Garfield, who became a widow early in life, and subsequently made her home with James and Lucretia; and Abram, whose eminent career as a Cleveland architect is uniquely forecast in the artist's portrayal.

# Editorial . . . .

By International Convention action in St. Louis in May, 1941, the Disciples of Christ Historical Society came into being with a charter membership list of twenty. All were members of the executive committee. (This was the name chosen for the governing body; now it is the board of trustees.) The historic list reads:

Mrs. W. D. Barnhart	George N. Mayhew
Alfred T. DeGroot	J. Edward Moseley
Enos E. Dowling	Warner Muir
Stephen J. England	J. DeForest Murch
Merl R. Eppse	Edgar C. Riley
W. E. Garrison	Henry K. Shaw
Walter C. Gibbs	Claude E. Spencer
Colby D. Hall	Dwight E. Stevenson
W. H. Hanna	Charles C. Ware
Richard L. James	Miss Eva Jean Wrather

Not all of the charter members were present at the organizational meeting when J. Edward Moseley was elected president; W. H. Hanna, vice-president; A. T. DeGroot, secretary-treasurer; and Claude E. Spencer, curator; but all did accept their responsibility and paid their first year dues, \$1.00. (Dr. Garrison claims the distinction of having been the first to pay.)

Invitation to membership in the new Society was immediately offered to those who had historical interests and to the brotherhood-at-large. The response was not great, for when a ten-page mimeographed booklet, *Disciples of Christ Historical Society, 1941-42*, was brought out after the first year's operation, only 72 members were listed.

That early list is the basis upon which a present day significant group of members

## "Founding Members."

are designated. They are the ones who have paid dues regularly (or by church payment have automatically been members) each year since 1941, or have become life members. They are "founding members" and receive a gold membership card each year.

Not all of the 72 persons are "founding members" today. A few have ceased to be members, others skipped payment of dues for a year or two, and some have died. But 27 of the original list are still members of the Society.

However, there are more than 27 "founding members" today. There 59! A few years after the Society was founded there were persons committed to the work of the Society who were not "founding members," but who wanted to have a part in the founding of the Society. The practice was started at that time of accepting dues back to the founding date.

Dues from 1941-1953 were \$1.00 a year; from 1953-58 they were \$2.00; and for 1959, 1960, and 1961 they have been \$5.00. A person who joined the Society in 1952 could become a "founding member" by paying \$12.00. Today one can become such a member by paying \$39.00; or if he has been a member for some years, he can pay only the back dues.

For several years the only income of the Society was the dues received from members.

(Continued on page 45)

DISCIPLIANA, published bi-monthly (March, May, July, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

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

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Claude E. Spencer, Editor

Willis R. Jones, President

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones and Claude E. Spencer.

## DCHS Activities at K. C. Assembly to Include Anniversary Dinner, Exhibit, Trustees' Meeting Short and Jones to Speak

Plans are being made for various activities of the Society during the Assembly of the International Convention at Kansas City, Mo., September 29-October 4. These include an anniversary dinner, meetings of the board of trustees, and of the executive committee, and an Heritage Lecture by President Willis R. Jones. There will be a booth in the exhibit hall. The Society is affiliated with the Convention as a reporting agency.

### Trustee's Meeting

As has been the annual custom since the Society was organized by Assembly action in St. Louis in 1941, there will be a meeting of the board of trustees at Friday noon, September 29, preceding the opening session of the Assembly that evening. The luncheon meeting will be held in room 225 of the President Hotel. The executive committee will meet in room 217 at 10 o'clock Friday morning. Board chairman, Harry M. Davis, minister of the First Christian Church, Hopkinsville, Ky., will preside at both meetings.

### Anniversary Dinner

Dr. Howard E. Short, editor of *The Christian*, St. Louis, Mo., a "founding member" of the Society, and currently a member of the board of trustees and of the executive committee, will be the principal speaker at the Society's anniversary dinner in the Ballroom of the President Hotel, Tuesday evening, October 3, at 5:30.

Several hundred people are expected to be at the dinner, which is open to all Convention goers in addition to Society members. Tickets can be purchased on arrival in Kansas City at the Convention ticket office. The price will be \$3.50 each. Although advanced registration is not required, Society officials will appreciate a letter from those expecting to attend.



Dr. Jones

Dr. Jones will give one of the Heritage Lectures on Tuesday afternoon, October 3, at 2:30 in the Arena of the Municipal Auditorium. He will speak about "James A. Garfield: a Dyed-in-the Wool Disciple." Other lectures the same afternoon are by Ernest M. Ligon, director of the Character Research Project, Union College, Schenectady, N. Y., with "A Christian Challenge to Christian Families"; and Harold L. Lunger, professor of Christian Ethics, Brite College of the Bible, Texas Christian University, Fort Worth, Tex., speaking on "Alexander Campbell: Responsible Citizen." Dr. Lunger has been a member of DCHS since 1945.

### Garrison to Speak

Society members and historical friends will be interested in the Destiny Lectures to be given Wednesday afternoon, October 4, in the Music Hall of the Municipal Auditorium at 2:30. Former DCHS president, W. E. Garrison, will talk on "The Short Look and the Long Look—the Ecumenical Paradox."

In the twenty years since its organization the Society has had a booth in the exhibit hall of every International Convention except the one at Columbus, Ohio, in 1944 when space was short; and some agencies had to do without a booth. This year the Society will have booth no. 51, which is the first booth on the left as one enters the exhibit hall from the 14th street entrance of the Municipal Auditorium.

Members and friends are cordially invited to stop by and visit with the officers of the Society. An interesting exhibit is being planned. Two themes are to be featured; James A. Garfield and Society beginnings and development.



Dr. Short



## Adventures in Biography

by EVA JEAN WRATHER

### III. Acknowledgments—With Pleasure

As it's increasingly popular to remark, well-written history—including its major modern offspring, biography—can and should be as fascinating to read as the well-written novel or play. And why not? They are composed of the same materials: the eternal drama of human existence, the nature of man and his actions, tragic and comic, wise and stupid.

At the same time, the history or biography—if it's to serve the scholar as well as the casual reader—must be weighed with certain pedestrian addenda. Such things as Index, Bibliography, Notes, and, usually, a section called Acknowledgments, where the historian, with due humility, lists his debts to those individuals, libraries, and institutions "without which this work could not have been written" and then manages, in one breath, to give these assistants both thanks and absolution from any errors in his text.

Fortunately, in order to intimidate the casual reader as little as possible, all this scholarly apparatus can be regulated to the back of the book. Occasionally, also, an author of truly irrepressible spirit may water even this usually arid region with an overflow of his wit or irony. For example, Stephen Leacock, in his history of *Montreal, Seaport and City*, after thanking two former university colleagues for having checked his manuscript, added that any errors which remained obviously must be theirs; and then concluded, "Acknowledging these debts, I also feel that I owe a good deal of this book to my own industry and effort."

Even when the writer—perhaps at the behest of editors bidding him strike every redundant word—confines these addenda to barest essentials, he almost certainly ap-

proaches his section on "Acknowledgments" with a special lightness of spirit. For one thing, it marks the end of his task, of necessity written after all the accounts are in. For another, however outwardly stark the listing of debts may appear, every name entered on the list will evoke in the author himself a train of happy memories: of new friendships made, of extraordinary services freely given, of guests in sometimes far and strange places.

Certainly, when that long-projected volume, *Alexander Campbell, Adventurer in Freedom*, is at last in the presses at Harper's, my own acknowledgments will be many and the memories they invoke would fill another volume. Perhaps, in fact, they eventually may do just that; for the writing of such a book would be a sort of literary holiday excursion with the author happily freed of those above mentioned impedimenta—indices, footnotes, etc.

In one sense, the first two columns in this series, covering a few highlights of two summer's search for Campbellana in the British Isles, might be considered brief advances on such a project. This third column is in the nature of a postscript, an added acknowledgment, on behalf of both myself and the Disciples of Christ Historical Society, for several historical items garnered from descendants of Charles Davies, the Third, (1760-1846) of Cox Lane in Denbingshire, Wales, whose three sons—John, Charles (the Fourth), and Samuel—were among Alexander Campbell's most loyal friends and supporters in Britain.

Chief among these items are the two mirror daguerreotypes of Campbell and of his wife Selina, mentioned in the January, 1961, DISCIPLIANA, and now pictured

with this article. Unique and excellently preserved, they are being placed in the Historical Society Museum—with our thanks to the donors, Mrs. James Stephen of "Kingswood" and her daughter, Ivy Stephen (Mrs. David) Talbot, whose great-great-grandfather, Samuel Davies, was baptized by Campbell during his British lecture tour of 1847.

From the same donors, there are also the following items:

\* \* \*

Two small photographs, of this Samuel Davies and of his elder brother, John, who was Campbell's host on his 1847 excursions in Cheshire and Wales.

A half dozen leaflets concerning the work of British Churches of Christ in the 1880's.

A pamphlet *Memoir* of William Jones of London (1762-1846), issued in 1946 on the centennial observance of his death. (John Davies of Mollington first learned of Alexander Campbell's writings in 1835 through Jones' *British Millennial Harbinger*.)

Typescript of a letter from John Davies, dated October 17, 1837, to Wm. Clarke of Bath, chiefly concerning Campbell and British republications of his works.

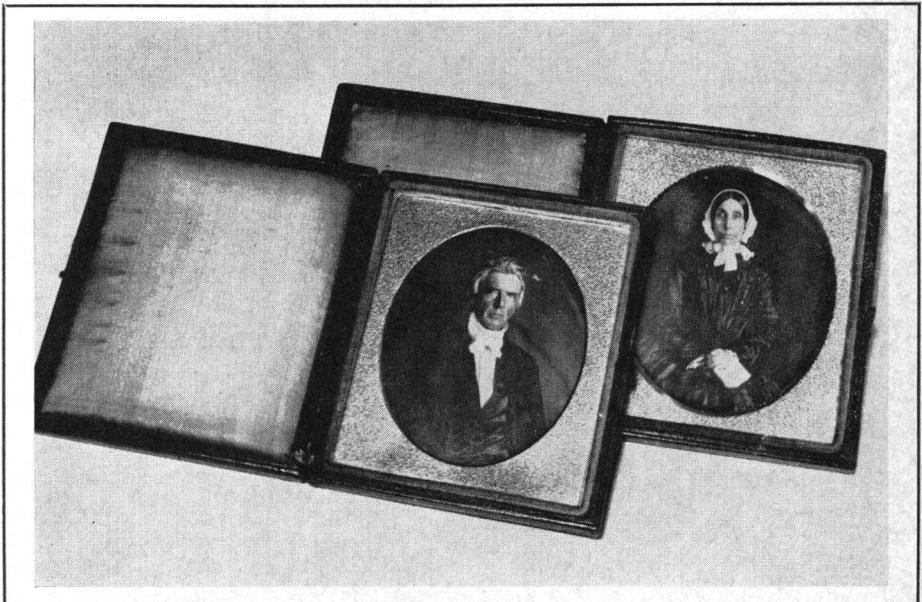
Several original Davies family letters

with mention of church affairs from the 1840's to 1870's—the most valuable being a letter of July, 1847, to John Dron of Scotland describing in detail Campbell's lectures in Chester, written by Peter Stephen of Mollington (who in 1852 was to marry Anne Davies, the niece and ward of John Davies).

Handwritten copy of a letter from this Peter Stephen, dated Mollington, April 7, 1851, to Alexander Campbell, Bethany, Virginia.

Typescript of an article by his son, Peter Stephen, the Second, written in 1909 to commemorate *The First Century of the Church of Christ—Cam-yr-Alyn-Rossett*. This account is an invaluable chronicle of the beginnings of the "church-in-a-house" at Cox Lane, where Campbell preached in 1847 and which, according to John Davies, "may perhaps claim to be the first [congregation] of the Christian Restoration in these kingdoms." (See picture in DISCIPLIANA, January, 1961, p. 78.) In 1866 the congregation moved to the Cam-yr-Alyn Chapel, built by the widow of John Davies—the gavel used at the 1960 World Convention of Churches of Christ at Edinburgh being carved out of a beam from this historic chapel.

\* \* \*



Mr. and Mrs. Alexander Campbell

And illuminating these listings of *Discipliana-in-Britain*? One special memory: of an afternoon at a mountain-pass in Wales, sitting in a car with Ivy Talbot, searching for Campbell items in the boxes of Davies-Stephen family papers on the seat between us, as we looked out over the surrounding expanse of valley and mountain, yellow with gorse, purple with heather, and an occasional long-horned mountain sheep poked an inquisitive nose through the car window.

From another memorable afternoon, passed in visits with Miss Dora Davies, the present occupant of Cox Lane, and with her brother, Charles Davies the Sixth, who lived nearby at the rear of *Cam-yr-Alyn Chapel*, were also garnered several additional items for our collection:

Copies of a sesquicentennial printing of a ten-stanza poem on "The Old House at Cox Lane." 1803-1953, written as though Charles Davies the Fourth (A. Campbell's contemporary) were speaking:

"It was here the Reformer—that brave little band—  
Against isms and schisms did first make a stand; . . . .  
And every Lord's Day, in language most plain,  
The Gospel was preached in my home at Cox Lane."

Pictures of *Cam-yr-Alyn Chapel* and of Cox Lane, including a postcard reproduction that shows Charles Davies the Fifth and his son, Charles the Sixth, standing be-

side the open-air baptistry in the garden at Cox Lane (which, according to Peter Stephen's account, was "used especially for females, while the men were taken to the beautiful swift flowing river Alyn").

Recently received from Miss Dora Davies is a still older photograph—reminiscent of the photograph of *Bethany Mansion* and the Campbell family (see picture on cover of *DISCIPLIANA*, January, 1947)—which shows Cox Lane and, in the foreground, Charles Davies the Fourth and his wife, seated, with their three sons and a daughter standing behind them.

\* \* \*

If these acknowledgments illustrate some of the pleasures of research, they indicate also some of its frustrations. For the above, it will be noted, lists not a single Campbell letter. Yet his correspondence with the Davies connection spanned three decades. Moreover, theirs is a family which has carefully treasured its papers for a full century; and the Campbell letters did not go up in a general conflagration since the several Davies homes in the Chester-Rossett region stand intact.

Then where, oh! where, are these letters of yester year? Perhaps still hidden away in some forgotten trunk or attic recess of Kingswood or Tarrant Farm or Cox Lane or the Willows or Astbury House?

The search goes on. Tomorrow may bring a discovery. Of such is the constant adventure of the biographer.



Mrs. Paul Rotenberry, Abilene, Tex., checks the card catalog as a volunteer assistant during the summer while her husband worked on his doctor's degree in Vanderbilt Divinity School.

#### NEW LIFE MEMBERS

81. Mrs. Albert E. Pierce, Tulsa, Okla.
82. Mrs. J. A. Schaefer, Bangor, Mich.
83. E. DeWitt Jones, Jr., Dallas, Tex.
84. Charles F. McElroy, Springfield, Ill.
85. Russell H. Koppin, Detroit, Mich.



## James Abram Garfield, 1931-1881 . . . Books by and about.

It is appropriate that in this issue of DISCIPLIANA this column should feature James A. Garfield, the only Disciple to be President of the United States. The cover illustration is of the Garfield family. An announcement is made that Willis R. Jones, DCHS president, will speak on "James A. Garfield; a Dyed-in-the Wool Disciple," at the Convention Assembly Heritage Lectures, and that Garfield material will be co-featured at the DCHS exhibit hall booth.

Past "Basic Bibliographies" have been rather inclusive. Nearly all of the separate works by and about a man have been given. Due to the mass of Garfield material the present listing has to be very selective.

Anyone considering serious research into Garfield's life and thought should know of the prodigious quantity of primary material in the Library of Congress. Additional valuable material is at Hiram College, Hiram, Ohio.

### By Garfield

The many pamphlets by Garfield are not listed. Nearly 50 entries are given under Garfield in the *Library of Congress Catalog of Printed Cards, and the Supplement*.

*Garfield-Hinsdale Letters: Correspondence Between James Abram Garfield and Burke Aaron Hinsdale*, ed. by Mary L. Hinsdale. Ann Arbor, Mich., University of Michigan Press, 1949. [8], 556 p., index.

*Garfield's Words: Suggestive Passages From the Public and Private Writings of James Abram Garfield*, compiled by William Ralston Balch. Boston, Houghton, Mifflin and co., 1881. 184 p., front. (port.), index.

*The Great Speeches of James A. Garfield, Twentieth President of the United States, With a Memorial Supplement*. St. Louis, Mo., John Burns, °1881. 751 p., front. (port.)

*Our Position*. (In Logan, W. Va., First Christian Church, *Historical Sketch, 1868-1943*, p. 2.)

A statement of faith of the Disciples of Christ attributed to Garfield. Although it has been printed many times it cannot be documented. James D. McCabe in his *Our Martyred Presidents*, 1881, gives credit for the statement to Irving A. Searles, pastor of the South Side Christian Church, Chicago.

*The Works of James Abram Garfield*, ed. by B. A. Hinsdale. Boston, James R. Osgood, Cleveland, Cobb, Andrews, 1882-1883. 2v. fronts. (ports.), index.

### About Garfield

ALEXANDER, H. H.

*The Life of Guiteau and the Official History of the Most Exciting Case on Record: Being the Trial of Guiteau for Assassinating Pres. Garfield. . . Cleveland, Ohio, C. C. Wick & Co., °1882. 6, 41-856 p., front., plates.*

ALGER, Horatio, Jr.

*From Canal Boy to President, or the Boyhood and Manhood of James A. Garfield*. New York, John R. Anderson & Co., 1881. 334 p. front. (port.) plate.

Probably the earliest life of Garfield for boys and girls.

ATWATER, John Milton

"My Memories of Garfield." (In his *Jehovah's War Against False Gods. . . St. Louis, Christian Publishing Co., 1903, pp. 209-267.*

For many years Garfield's contemporaries continued to publish their reminiscences of him in books of sermons, addresses, and autobiographies.

BALCH, William Ralston

*The Life and Public Career of Gen. James A. Garfield. . . Philadelphia, Hubbard Bros., 1880. 691 p., front. (port.) plates.*

On Garfield's death a revised edition with 760 pages was immediately put on sale.

This title is typical of the many popular campaign and death biographies written about Garfield and sold by agents all over the country. Others were written by J. S. Brisbin, E. E. Brown, C. C. Coffin, R. H. Conwell, J. R. Gilmore, B. J. Lossing, J. D. McCabe, J. B. McClure, J. S. Ogilvie, A. G. Riddle, J. C. Ridpath, W. M. Thayer and perhaps others.

BUNDY, Jonas Mills

*The Life of Gen. James A. Garfield*. New York, A. S. Barnes & Co., 1880. iv, 239 p., front. (port.)

BURGESS, Otis Asa

*President Garfield; an Address by O. A. Burgess at the Union Memorial Service Held in Farwell Hall, Chicago, Monday afternoon, September 26, 1881.* Chicago, Central Book Concern, [1881]. 24 p.

A memorial service held by the four Christian Churches in Chicago.

CALDWELL, Robert Granville

*James A. Garfield; Party Chieftain.* New York, Dodd, Mead & Co., 1931. xi, 383 p., front. (port.), ports., plates, bibliography, index.

This book is a number one need in our library.

DAVIS, Harold Eugene, ed.

*Garfield of Hiram, a Memorial to the Life and Services of James Abram Garfield, published on the Occasion of the Centennial of His Birth, November 19, 1931.* Hiram, Ohio, Hiram Historical Society, 1931. 68 p., front. (port.), illus., ports. (Hiram Historical Society Publication, no. 4.)

DAVIS, Hazel H. (Mrs. John Lowell Davis)

*General Jim . . .* St. Louis, Bethany Press, 1958. 191 p., illus., bibliography.

The latest of Garfield biographies for juveniles.

DIXON, Benjamin Franklin

*General Garfield's Church Washington, D. C.* Washington, D. C., National City Christian Church, Alpha Historical Committee and Alpha C. E. Press, 1946. 6 p., illus.

An account of Garfield's connection with the Vermont Avenue Christian Church in Washington.

FULLER, Corydon Eustathius

*Reminiscences of James A. Garfield, With Notes, Preliminary and Collateral.* Cincinnati, Ohio, Standard Publishing Co., 1887. vii, 441 p., fronts. (ports.), ports.

GARFIELD Memorial Committee.

*The Man and the Mausoleum; Dedication of the Garfield Memorial Structure in Cleveland, Ohio, May 30, 1890 . . .* Cleveland, Ohio, The Cleveland Printing & Publishing Co., 1890. 104 p., front. (port.) plates.

GREEN, Francis Marion

*A Royal Life, or the Eventful History of James A. Garfield: Twentieth President of the United States.* Chicago and Cincinnati, Central Book Concern, 1882. 452 p., front. (port.), illus.

HENRY, Frederick Augustus

*Captain Henry of Geauga; a Family Chronicle.* Cleveland, The Gates Press, MCMXLII. [12], 725 p., front. (port.), ports, plates, index.

Another book with many chapters about Garfield. Henry was the first one to sign for service under Garfield in the 42nd. Ohio Infantry. Many of the personal pages of Captain Henry are in DCHS archives.

HINSDALE, Burke Aaron

*President Garfield and Education: Hiram College Memorial.* Boston, James R. Osgood, 1882. 433 p., front. (port.), plate, ports.

*The Republican Text-book for the Campaign of 1880; a Full History of General James A. Garfield's Public Life, With Other Political Information.* New York, D. Appleton and Co., 1880. 216 p.

HOAR, George Frisbie

*Eulogy Upon the Life, Character and Public Services of James Abram Garfield, Late President of the United States,* Delivered by Hon. George F. Hoar at the Invitation of the City of Worcester, Mass., in Mechanics Hall, on Friday Evening, December 30, 1881. Printed by Order of the City Council. Worcester, Mass., Press of Charles Hamilton, 1882. 27 p.

Many cities in various sections of the country asked favorite sons and public figures to give memorial addresses on the occasion of Garfield's death. Scores of such addresses were separately printed, as this one.

MASON, Frank Holcomb

*The Forty-Second Ohio Infantry: a History of the Organization and Services of that Regiment in the War of Rebellion With Biographical Sketches of its Field Officers and a Full Roster of the Regiment . . .* Cleveland, Cobb, Andrews & Co., Publishers, 1876, 306 p., front. (port.) ports. interleaved with blank pages for notes.

The first colonel of the regiment was Garfield who aided in raising six of the ten companies. The DCHS copy is annotated by Captain Henry, Garfield's friend.

PEDDER, Henry C.

*Garfield's Place in History, an Essay.* New York, G. P. Putnam & Sons, 1882. 104 p., front. (port.)

PHILLIPS, Thomas Wharton, Sr.

"A Personal Tribute to James A. Garfield," Delivered at Hiram, Ohio, on the Eightieth Anniversary of His Birthday, November 19,

1911. (In the *Bulletin of Hiram College*, Vol. 4, no. 2, November, 1911, pp. 7-23.)

It is a customary practice at Hiram College to celebrate anniversaries of Garfield's birth and death with special services. Many of the addresses given on these occasions have been published in the *Bulletin*. In addition to the one listed above others have been by Edmund Burritt Wakefield, 1912; Bailey Sutton Dean, 1913; and Harry Augustus Garfield, 1931.

*The Poets' Tribute to Garfield; A Collection of Many Memorial Poems, With Portrait and Biography.* Cambridge, Mass., Published by Moses King, 1882. 168 p., port.

Garfield's death was the occasion for the writing of poems. A few of the poets who memorialized him in this way were Thomas Bailey Aldrich, Will Carleton, Oliver Wendell Holmes, Julia Ward Howe, Henry Wadsworth Longfellow, Walt Whitman, and John Greenleaf Whittier. This book containing 160 poems is one of several of this kind.

SMITH, Theodore Clarke

*The Life and Letters of James Abram Garfield.* New Haven, Yale University Press, 1925. 2 vol., fronts. (ports.) bibliography, index.

The definitive biography of Garfield.

WASSON, Woodrow Wilson

*James A. Garfield: His Religion and Education. A Study in the Religious and Educational Thought and Activity of an American Statesman.* Nashville, Tenn., Tennessee Book Co., 1952. xi, 155 p., bibliography, index.

### Theses

Garfield's life, work, and thought seem to have been neglected by graduate students as only three theses have been located. This should be a rewarding field for research resulting in new interpretations and re-evaluations.

CONLEY, Toney A., Jr.

*Religious Beliefs and Practices of James A. Garfield.* B.D., Cincinnati Bible Seminary, 1949.

NORTH, Ira Lutts

*A Rhetorical Criticism of the Speaking of James A. Garfield, 1876-1880.* Ph.D., Louisiana State University, 1958.

WASSON, Woodrow Wilson

*James A. Garfield and Religion.* Ph.D., University of Chicago, 1947.

A revision of this was published in 1952 under the title: *James A. Garfield: His Religion and Education.*

### "Founding Members."

(Continued from page 38)

The Society could not have existed except for these annual receipts from members. Regular membership fees are still a necessary part of today's income.

Why not a reunion of these "founding members" at the Anniversary Dinner in Kansas City:

- \*Spencer P. Austin, Indianapolis, Ind.
- John Barclay, Austin, Tex.
- Mrs. Grace Hall Barnhart, San Bernardino, Calif.
- George W. Buckner, Indianapolis, Ind.
- Robert W. Burns, Atlanta, Ga.
- Lin D. Cartwright, St. Louis, Mo.
- Mrs. Harry S. Davis, Kansas City, Mo.
- \*Alfred T. DeGroot, Ft. Worth, Tex.
- Ben F. Dixon, San Diego, Calif.
- Enos E. Dowling, Lincoln, Ill.
- Stephen J. England, Enid, Okla.
- \*Miss Mayble M. Epp, Indianapolis, Ind.
- Frank N. Gardner, Bondurant, Iowa
- \*W. E. Garrison, Houston, Tex.
- Earle B. Gibbs, Medina, Ohio
- Perry E. Gresham, Bethany, W. Va.
- Glenn Grimm, Ashtabula, Ohio
- Mrs. Robert R. Gum, Frankfort, Ky.
- \*Colby D. Hall, Ft. Worth, Tex.
- Griffith A. Hamlin, Goldsboro, N. C.
- Harold E. Harmon, Kansas City, Mo.
- Mrs. Chester P. Hensley, Hamilton, Ill.
- Mrs. E. B. Hensley, Sweet Springs, Mo.
- Alden Lee Hill, Los Angeles, Calif.
- Wilbur S. Hogevoil, Hagerstown, Md.
- Richard L. James, Jacksonville, Fla.
- Howard E. Jenson, Durham, N. C.
- \*Willis R. Jones, Nashville, Tenn.
- Ira W. Langston, Eureka, Ill.
- Carl S. Ledbetter, Ft. Sheridan, Ill.
- Clarence E. Lemmon, Columbia, Mo.
- John Long, Orange, Calif.
- S. Vernon McCasland, Charlottesville, Va.
- George V. Moore, Lexington, Ky.
- \*J. Edward Moseley, Indianapolis, Ind.
- W. G. Moseley, Spokane, Wash.
- James DeForest Murch, Washington, D. C.
- G. Edwin Osborn, Enid, Okla.
- \*Ronald E. Osborn, Indianapolis, Ind.
- \*Mrs. Ronald E. Osborn, Indianapolis, Ind.
- \*Miss Virginia E. Osborn, Indianapolis, Ind.
- \*Orval D. Peterson, Webster Groves, Mo.
- Raleigh J. Peterson, Jr., Lincoln, Neb.
- \*Paul B. Rains, High Ridge, Mo.
- Earl T. Sechler, Springfield, Mo.
- Henry K. Shaw, Indianapolis, Ind.
- Howard E. Short, St. Louis, Mo.
- Claude E. Spencer, Nashville, Tenn.
- Dwight E. Stevenson, Lexington, Ky.
- Dan C. Troxel, Lexington, Ky.
- Hollis L. Turley, Indianapolis, Ind.
- Wilbur Wallace, Robersonville, N. C.
- Charles C. Ware, Wilson, N. C.
- \*Louis A. Warren, Ft. Wayne, Ind.
- Woodrow W. Wasson, Nashville, Tenn.
- Joseph Welles White, Los Angeles, Calif.
- James H. Woodruff, Yosemite National Park, Calif.
- \*Miss Eva Jean Wrather, Nashville, Tenn.
- Guy J. Wright, Eugene, Ore.

\*Now a life member.



# What's New ... in Our Library

## Library Contributors, 1960-1961

During the fiscal year just passed the Society library received 922 lots of material from 334 individuals, 133 churches, 47 organizations, institutions and publishers, and 6 unidentifiable sources. (A "lot" may contain only one item or a thousand or more; "material" includes books, periodicals, pamphlets, pictures, minute books, manuscripts, correspondence, and museum items.)

All came as gifts or exchanges. There is no item in the Society budget for the purchase of books and other library material. Society members and their friends have been most generous during the past year in locating and giving valuable material to the Society.

Churches, organizations, colleges, and publishers have been cooperative in placing their own publications and records with the Society for preservation and use.

### Individuals

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

Alexander, David L. Wilmington, N. C.  
Alexander, Mrs. Florence. Ames, Iowa  
Anchard, Edward D. Orchard Lake, Mich.  
Anderson, Roger N. Indianapolis, Ind.  
Ardery, Mrs. William B. Paris, Ky.

Bader, Jesse M. New York, N. Y.  
Bailey, Hoyt. Houstonville, Tex.  
Baird, William R. Lexington, Ky.  
Baker, Mrs. Loy. Quaker City, Ohio  
Baldy, W. H. Memphis, Tenn.  
Baldy, Mrs. W. H. Memphis, Tenn.  
Bales, James D. Searcy, Ark.  
Bantz, Norman O. Graham, Tex.  
Barclay, Earle. Hastings, Neb.  
Barclay, John. Austin, Tex.  
Bare, L. Santa Cruz, Calif.  
Barger, Mrs. G. J. P. Washington, D. C.  
Bartlett, Clarence Owensboro, Ky.  
Baxter, Batsell Barrett. Nashville, Tenn.  
Beard, William O. Fulton, Ky.  
Beauchamp, Roy M. Twin Falls, Idaho  
Beckelhymer, Hunter. Hiram, Ohio  
Bedinger, Mrs. S. D. Dunsville, Va.  
Bell, Mrs. Walter B. Sheffield, Ala.  
Bellville, John Francis. Gallion, Ohio  
Bennett, Charles H. St. Louis, Mo.  
Bennett, Joseph R. College Park, Ga.  
Berry, Roger E. Oklahoma City, Okla.

Blackburn, Mrs. Harry. Decatur, Ill.  
Blackmon, Luther. LaPorte, Tex.  
Blampied, R. A. Nelson, New Zealand  
Blan, George. Peoria, Ill.  
Blanchard, Mrs. H. F. Modesto, Calif.  
Blanton, Mrs. Edgar. Shelbina, Mo.  
Bobo, David. Indianapolis, Ind.  
Booth, Bob. Bellevue, Ky.  
Booth, Jay N. Lakeland, Fla.  
Boswell, Mrs. Bebe. Jackson, Tenn.  
Bosworth, Mrs. Mildred. Nashville, Tenn.  
Bowden, Daniel J. Bloomington, Ind.  
Boyers, E. Santa Cruz, Calif.  
Bradbury, Mrs. A. L. Des Moines, Iowa  
Braden, Mrs. Arthur W. Fort Worth, Tex.  
Brandenburg, William A. Wayne, Nebr.  
Brock, L. Paul. Evansville, Ind.  
Brookhart, A. B., Fort Madison, Iowa  
Brookhart, Mrs. A. B. Fort Madison, Iowa  
Brown, Mrs. James Lelan. Maysville, Mo.  
Buck, John D. Lathrop, Mo.  
Buckner, George W. Indianapolis, Ind.  
Burke, Miss Jessie M. St. Louis, Mo.  
Burke, M. Glynn. Maysville, Ky.  
Burnham, Fred E. Estate. Richmond, Va.  
Bush, George F. Tulsa, Okla.  
Butchart, Reuben. Guelph, Ontario, Canada

Cable, William H. Kirksville, Mo.  
Camp, Mrs. Thelma. Washington, D. C.  
Campbell, W. Hoyle. Knoxville, Tenn.  
Carlisle, Casner M. Bowling Green, Ky.  
Carlock, Mrs. Gail. Harshorne, Okla.  
Carpenter, William W. Pomona, Calif.  
Carroll, Theophilus M. Gadsden, Ala.  
Cartwright, Charles. Dallas, Tex.  
Cartwright, George W. Wabash, Ind.  
Carty, James W., Jr. Bethany, W. Va.  
Chenault, John. Frankfort, Ky.  
Christensen, James L. San Angelo, Tex.  
Clark, Miss Meribah. Mount Sterling, Ill.  
Cochran, Louis. Santa Monica, Calif.  
Coffey, A. J. Logan, W. Va.  
Coffey, Mrs. J. N. Des Moines, Iowa  
Cole, Mrs. C. A. Los Angeles, Calif.  
Cole, Homer M. La Fontaine, Ind.  
Coltharp, Paul E. Sheldon, Mo.  
Cook, D. Clay. Omaha, Neb.  
Cooley, Mrs. Constance. Mather, Pa.  
Copeline, Joseph E. Beechbottom, W. Va.  
Core, Earl L. Morgantown, W. Va.  
Cottrell, Mrs. J. J. Santa Ana, Calif.  
Courtney, Mrs. Francis B. Detroit, Mich.  
Cox, John D. Florence, Ala.  
Coy, C. Edmund. Jackson, Tenn.  
Crain, James A. Williamsport, Ind.  
Crane, Larry G. Chattanooga, Tenn.  
Crank, Charles E., Jr. Canton, Mo.  
Crane, Lewis E., Jr. Cedar Falls, Iowa  
Crawford, C. C. El Paso, Tex.  
Crawdson, Ira D. Little Rock, Ark.  
Croel, Karl M. Indianapolis, Ind.  
Crouch, Charles E. Nashville, Tenn.

Davis, Harry M. Hopkinsville, Ky.  
Dean, Mrs. Edith. Fort Worth, Tex.  
Deck, Wyman P. Girard, Ill.  
DeGroot, A. T. Fort Worth, Tex.  
Dickerson, Mrs. F. Reed. Bloomington, Ind.  
Dixon, Ben F. San Diego, Calif.  
Doss, Clarence M. Houston, Tex.  
Drane, Stephen. Collierville, Tenn.  
Dungan, Miller. Clarksville, Tenn.

Eames, S. Morris. St. Louis, Mo.  
 Edwards, Arthur B. Jonesboro, Tenn.  
 Eikner, Allen V. Springfield, Mo.  
 Epp, Miss Mable M. Indianapolis, Ind.  
 Eppse, Merl R. Nashville, Tenn.  
 Ethridge, J. W. Carrollton, Ill.  
 Evans, Wordie W. Dallas, Tex.

Farnsworth, Miss Mary F. Detroit, Mich.  
 Faulconer, Ted G. Nelsonville, Ohio  
 Field, R. C. Huntington Woods, Mich.  
 Fife, Robert O. Johnson City, Tenn.  
 Finegan, Jack. Berkeley, Calif.  
 Fitch, Joseph B. El Dorado, Ark.  
 Flanagan, James M. St. Louis, Mo.  
 Fleming, Arthur. Garden City, Kans.  
 Foster, William O. Tampa, Fla.  
 Fritz, Elmer E. Palestine, Ohio  
 Gardner, Mrs. B. R. Shreveport, La.  
 Garrison, Carlton D. Ponca City, Okla.  
 Gatewood, Otis. Rochester, Mich.  
 Gibson, Miss Martha. Jefferson City, Mo.  
 Gleason, Chester. McPherson, Kans.  
 Gleason, Mrs. Chester. McPherson, Kans.  
 Goddard, Clyde. Patronsburg, Mo.  
 Goddard, Keith. McFall, Mo.  
 Goebel, Robert B. Muscatine, Iowa  
 Gooden, Clayton. Fort Wayne, Ind.  
 Goodpasture, B. C. Nashville, Tenn.  
 Gorom, Edwin W. Honey Grove, Tex.  
 Grafton, Mrs. Warren. Detroit, Mich.  
 Gray, Roy, A. Greensburg, Ind.  
 Gresham, Perry E. Bethany, W. Va.  
 Griffin, David H. Meridian, Miss.  
 Grove, Maurice M. Jackson, Miss.  
 Gum, Mrs. Robert R. Frankfort, Ky.

Haddon, A. L. New Zealand  
 Haggard, Mrs. Clyde L. Plano, Tex.  
 Haines, Brook L. Topeka, Kans.  
 Hall, Colby D. Fort Worth, Tex.  
 Hanson, Kenneth C. Long Beach, Calif.  
 Harbison, Mrs. W. A. Detroit, Mich.  
 Hardy, William M. Nashville, Tenn.  
 Hargis, Robert L. Santa Fe, New Mexico  
 Harper, William L. Hamilton, Ill.  
 Harrell, David Edwin. Kingstons Springs, Tenn.  
 Harris, Miss Cora. Macomb, Ill.  
 Harrison, Mrs. Craft. Killen, Tex.  
 Haskell, Mrs. Walter M. Tucson, Ariz.  
 Hastings, Mrs. Warren. Washington, D. C.  
 Haun, David A. Thomas, Okla.  
 Heaton, Miss Jane. Indianapolis, Ind.  
 Heimer, Roger Lee. Scranton, Pa.  
 Helmick, J. Howard. Decatur, Ill.  
 Henry, David H. Eugene, Ore.  
 Henry, Edward A. Coral Gables, Fla.  
 Henry, Miss Elizabeth. Davenport, Iowa  
 Hermann, Mrs. A. D. Hollywood, Fla.  
 Heuston, Leslie G. Indianapolis, Ind.  
 Higdon, E. K. Dumaquete City, Philippine Islands  
 Hill, Joe M. Dallas, Tex.  
 Hines, Mrs. Vernie. Pacoima, Calif.  
 Holroyd, Ben W. Winter Park, Fla.  
 Hudson, Charles T. Shreveport, La.  
 Hudspeth, William. Blandinsville, Ill.  
 Hulan, Roy S. Jackson, Miss.  
 Hunt, Miss Mate Graye. Kalamazoo, Mich.  
 Hurton, S. W. Fort Worth, Tex.

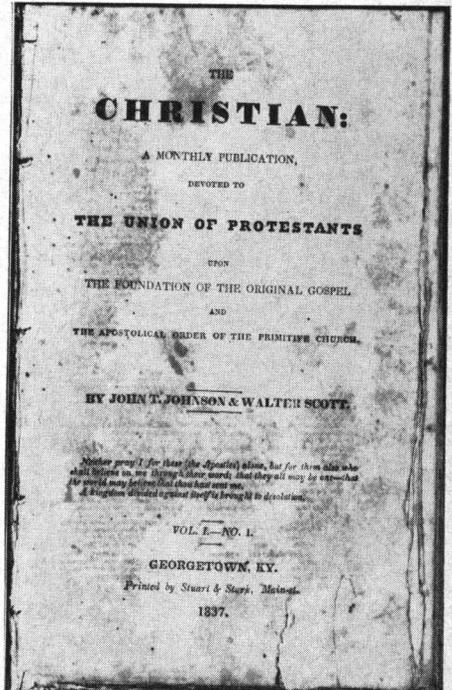
Inman, Samuel Guy. Bronxville, N. Y.

Jackson, Miss Annette. Nashville, Tenn.  
 Jacobs, J. Vernon. Phoenix, Ari.  
 Jarmon, William Jackson, Champaign, Ill.  
 Johnson, Mrs. Carl. Bellevue, Wash.  
 Johnson, Mrs. Grace Phillips. New Castle, Pa.  
 Jones, G. Curtis. St. Louis, Mo.  
 Jones, Willis R. Nashville, Tenn.  
 Jordan, Orvis. Park Ridge, Ill.

Kime, Harold C. Altadena, Calif.  
 Kime, Mrs. Harold C. Altadena, Calif.  
 Kleihauer, Mrs. Cleveland. Los Angeles, Calif.

Lamberth, C. S. Dallas, Tex.  
 Larson, Mrs. E. R. St. Paul, Minn.  
 LaRue, Miss Mary Ellen. Lexington, Ky.  
 Leach, Robert H. Columbia, Mo.  
 Leake, W. H. Laurel, Va.  
 Lee, Allan W. Seattle, Wash.  
 Lehr, D. F. Davenport, Iowa  
 Lewis, Elmer C. Fayette City, Fla.  
 Little, Brooks. Nashville, Tenn.  
 Long, John L., Jr. Jackson, Tenn.  
 Long, Vivian Aten. Abilene, Kans.  
 Lord, Floyd. Boise, Idaho  
 Lundy, Mrs. F. G. Zearing, Iowa  
 Lyman, Robert B. Harristown, Ill.

McAllister, Lester G. Bethany, W. Va.  
 McCauley, Charles A. East Palestine, Ohio  
 McCown, Mrs. L. W. Johnson City, Tenn.  
 McEachern, Daniel V. Seattle, Wash.  
 McElroy, Charles F. Springfield, Ill.  
 McGavran, Donald A. Eugene, Ore.  
 McInteer, Jim Bill. Nashville, Tenn.  
 McKinney, W. H. Indianapolis, Ind.  
 McLean, Richard J. South Charleston, W. Va.  
 Major, Brooks. Elkton, Ky.  
 Mallett, Robert. South Haven, Mich.  
 Marling, Maurice L. Marietta, Ohio  
 Mason, W. Dean. Martinsville, Ind.  
 Matheny, H. E. Akron, Ohio  
 Matherly, D. H. Amory, Miss.  
 Matthews, Bruce B. Bloomfield, Iowa



The title page of a little known early Discipline paper, *The Christian*, edited by John T. Johnson and Walter Scott at Georgetown, Ky., in 1837. In 1838 it was merged with *The Christian Preacher*. The Society has numbers 1-9, January-October, 1837, purchased with funds provided by Dr. Louis Cochran, Santa Monica, Calif.

Maus, Miss Cynthia Pearl. Los Angeles, Calif.  
 Maxey, Tibbs. Louisville, Ky.  
 Mebane, F. H. Goldsboro, N. C.  
 Meninger, Clinton B. Jefferson, Iowa  
 Millard, Mrs. Matilda A. Hayward, Calif.  
 Miller, Mrs. Gerald Layton. Jacksonville, Ill.  
 Mills, Charles. Indianapolis, Ind.  
 Morgan, H. Dan. Denison, Tex.  
 Morris, Mrs. W. H. Kansas City, Mo.  
 Moseley, J. Edward. Indianapolis, Ind.  
 Moseley, Louise  
 Moss, Dennis L. Woodburn, Ore.  
 Moyer, Lloyd. El Cerito, Calif.  
 Mumford, Mrs. M. L. St. Joseph, Mo.  
 Myers, George I. Springfield, Mo.

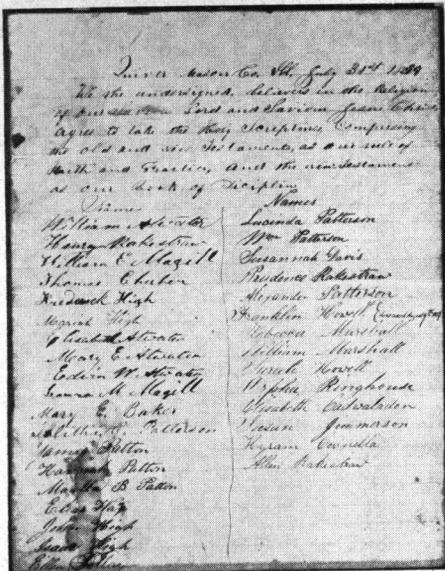
Neel, Robert C. Hartford City, Ind.  
 Nesbit, Mrs. Vaughn. Shreveport, La.  
 Nesby, John C. Polson, Mont.  
 Neth, John W., Jr. Willoughby, Ohio  
 Netterville, G. Bronson. Clarksdale, Miss.  
 Nichol, C. R. Clifton, Tex.  
 Nichols, Claude H. Baxter Springs, Kans.  
 Nooe, Roger T. Nashville, Tenn.

Osborn, Ronald E. Indianapolis, Ind.  
 Owen, George Earle. Indianapolis, Ind.

Pack, John Paul. Seattle, Wash.  
 Parkey, Marion. Humboldt, Tenn.  
 Patterson, Mrs. Bradley. Winterset, Iowa  
 Patton, H. E. Lufkin, Tex.  
 Pebley, Robert E. Noblesville, Ind.  
 Pendleton, Mrs. Kent. Fort Myers, Fla.  
 Pennybaker, Mrs. A. M. Chattanooga, Tenn.  
 Pierson, Orval D. St. Louis, Mo.  
 Pierson, Roscoe M. Lexington, Ky.  
 Pifer, Lester E. Martins Ferry, Ohio  
 Platt, Robert M. Lubbock, Tex.  
 Porter, R. R. Milton, Nova Scotia  
 Powell, J. M. Chattanooga, Tenn.  
 Proctor, Mrs. Sam. Unionville, Iowa

Raines, Paul B. High Ridge, Mo.  
 Reed, Forrest F. Nashville, Tenn.  
 Reid, Herbert L. Woodland, Me.  
 Renner, Mrs. R. R. Cleveland, Ohio  
 Rice, Miss Montana. Palmyra, Mo.  
 Riley, Hugh M. Louisville, Ky.  
 Roberts, Mrs. Ada W. Canton, Mo.  
 Robinson, Mrs. D. S. Palls, Va.  
 Rogers, John. Tulsa, Okla.  
 Rogers, Miss Lura. Alhambra, Calif.  
 Ross, Charles W. Shreveport, La.  
 Ross, Emory. New York, N. Y.  
 Russell, Arthur J. Columbia, S. C.  
 Russell, Miss Caroline E. Danbury, Conn.  
 Russell, Charles F. Cleveland, Ohio

Schultz, W. E. Bloomington, Ill.  
 Schuster, Monroe G. Anderson, Ind.  
 Searcy, Mrs. J. M. Detroit, Mich.  
 Sechler, Earl T. Springfield, Mo.  
 Seely, Mrs. P. A. Fort Madison, Iowa  
 Segroves, J. Thomas. Bel Air, Md.  
 Shacklett, Comer D. Roselle, N. J.  
 Shacklett, Mrs. Comer D. Roselle, N. J.  
 Shaw, Henry K. Indianapolis, Ind.  
 Short, Howard. St. Louis, Mo.  
 Sillars, Chester. Schenectady, N. Y.  
 Sivils, E. E. Selma, Ala.  
 Slifer, Roy W. Terrace Park, Ohio  
 Sly, Virgil A. Indianapolis, Ind.  
 Smith, Raymond C. Willamina, Ore.  
 Smith, Mrs. Robert W. Owensboro, Ky.  
 Spencer, Claude E. Nashville, Tenn.  
 Spray, Mrs. T. R. Frankfort, Ind.  
 Steinbeck, David. Canton, Mo.  
 Stephens, B. L. Monongohela, Pa.  
 Stewart, Dwight. Canton, Mo.  
 Stewart, Ivan R. Colorado Springs, Colo.  
 Stiles, Edwin Lee. Indianapolis, Ind.  
 Stovall, Charles E. Florence, Ala.  
 Stuart, George. Detroit, Mich.  
 Suelflow, August R. St. Louis, Mo.  
 Swift, H. T. El Cerrito, Calif.



Organizational statement of faith and signed charter membership roll of the Quiver Christian Church, Mason County, Ill., dated July 31st, 1854. In 1901 the Quiver congregation merged with the First Christian Church, Havana, Ill. The document was saved by the mother of Miss Elizabeth Henry of Davenport, Ia., who gave it to the Society.

Taylor, Frank W. Iola, Kans.  
 Taylor, Mrs. Gerald. Enid, Okla.  
 Taylor, Nixon A. Rockwood, Tenn.  
 Terry, Ray, Jr. Denison, Tex.  
 Terry, Mrs. Ray, Jr. Denison, Tex.  
 Thomas, Mrs. Frank E. Brownville, Neb.  
 Thomas, James. Nashville, Tenn.  
 Thomas, Robert. St. Joseph, Mo.  
 Thompson, James G. Charlottesville, Va.  
 Thompson, Rhodes. Paris, Ky.  
 Thompson, Mrs. Wade. Nashville, Tenn.  
 Trout, Miss Jessie. Indianapolis, Ind.  
 Tuck, Robert S. Wooster, Ohio  
 Tucker, William E. Wilson, N. C.

Votruba, Matt J. Oakland, Calif.

Waite, Ralph. New York, N. Y.  
 Walker, William P. Bel Air, Md.  
 Ware, Charles C. Wilson, N. C.  
 Washburn, James. La Belle, Mo.  
 Wassenich, Mrs. Paul. Fort Worth, Tex.  
 Waters, Mrs. S. S. Pittsburgh, Pa.  
 White, Miss Ann. Richmond, Va.  
 White, Miss Edna B. Tampa, Fla.  
 White, Walter Estate. Nashville, Tenn.  
 Whittier, A. Gerald. Ulysses, Kans.  
 Wilburn, James. Winterset, Tex.  
 Wickizer, Willard M. Indianapolis, Ind.  
 Wilfinger, Frank S. Memphis, Tenn.  
 Willard, Charles. Dowagiac, Mich.  
 Williams, A. Eugene. Bucyrus, Ohio  
 Williams, T. F. A. Lincoln, Neb.  
 Wilmeth, P. D. Tyler, Tex.  
 Wilson, Paul F. Nashville, Tenn.  
 Wingfield, Mrs. Marshall. Memphis, Tenn.  
 Winkler, John Park. Shelbyville, Tenn.  
 Withers, Mrs. Guy. Washington, D. C.

Wood, L. E. Indianapolis, Ind.  
 Wrather, Miss Eva Jean Nashville, Tenn.  
 Wrather, R. L. Nashville, Tenn.  
 Wright, William E. Shreveport, La.

Yaple, Richard P. Cimarron, Kans.  
 Yaple, Mrs. Richard P. Cimarron, Kans.  
 Yarbrough, Dan. Alexandria, La.  
 Young, Miss Maida A. Hamilton, Ill.

Ziglar, Richard V. Richmond, Va.  
 Zimmerman, C. H. Hoisington, Kans.  
 Zimmerman, John D. Topeka, Kans.

### Churches

Churches listed below sent at least one gift of material to the library. Not included are hundreds of churches that regularly mail their newsletters, periodicals, and orders of worship to the Society.

### Alabama

Jasper—First Christian Church

### Arizona

Phoenix—Capitol Christian Church

### California

Modesto—Maze Boulevard Christian Church  
 North Hollywood—First Christian Church  
 San Jose—First Christian Church

### District of Columbia

Washington—National City Christian Church

### Florida

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

### Illinois

Centralia—First Christian Church  
 Champaign—University Place Christian Church  
 Danville—Vermilion Heights Christian Church  
 DuQuoin—First Christian Church  
 Jacksonville—Central Christian Church  
 Kankakee—Central Christian Church  
 Lawrenceville—First Christian Church  
 Litchfield—Union Avenue Christian Church  
 Mt. Carmel—First Christian Church  
 Pittsburg—First Christian Church  
 Roodhouse—Roodhouse Christian Church  
 Springfield—First Christian Church  
 Watsika—First Christian Church

### Indiana

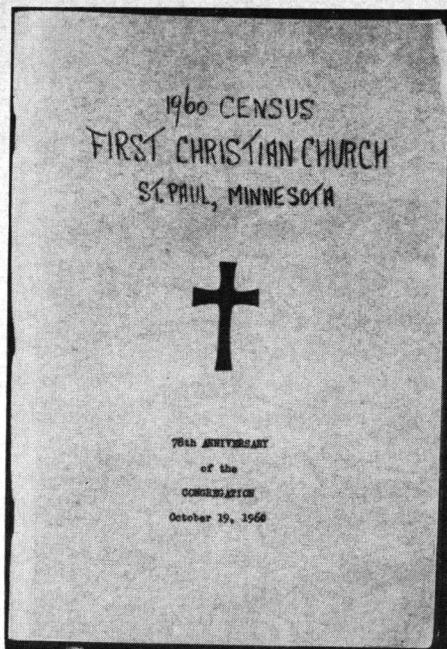
Edinburg—First Christian Church  
 Indianapolis—Northwood Christian Church  
 Milroy—Milroy Christian Church  
 Mooresville—First Christian Church  
 Rensselaer—First Christian Church  
 Seymour—Central Christian Church  
 Terre Haute—Central Christian Church

### Iowa

Clarinda—First Christian Church  
 Fort Madison—First Christian Church  
 Kalona—United Christian and Baptist Church  
 Lake City—Woodlawn Christian Church  
 Mitchellville—Mitchellville Christian Church  
 Vinton—First Christian Church  
 Williamsport—First Church of Christ

### Kansas

Baxter Springs—First Christian Church  
 Dighton—First Christian Church  
 Garden City—First Christian Church  
 Greensburg—First Christian Church  
 Independence—First Christian Church  
 Kansas City—Quindaro Christian Church  
 Lawrence—First Christian Church  
 Merriam—Merriam Christian Church



The cover of an unusual church directory. In addition to listing the names and addresses of the present members of the congregation the date of becoming a member is given together with the positions of leadership in the church, the Sunday School, and various other groups; CYF, CWF, etc. Mrs. E. R. Larson, church historian, was responsible for the compilation.

Mulvane—Mulvane Christian Church  
 Pittsburg—First Christian Church  
 Topeka—First Christian Church  
 Wellington—First Christian Church  
 Wichita—Broadway Christian Church

### Kentucky

Ashland—First Christian Church  
 Bowling Green—First Christian Church  
 Carrollton—First Christian Church  
 Hopkinsville—First Christian Church  
 Lawrenceburg—First Christian Church  
 Louisville—Douglass Boulevard Christian Church  
 Ludlow—Ludlow Christian Church  
 Mayfield—First Christian Church  
 Midway—Midway Christian Church  
 Mt. Sterling—First Christian Church  
 Princeton—First Christian Church

### Louisiana

Alexandria—First Christian Church  
 Monroe—First Christian Church  
 Morgan City—First Christian Church

### Maryland

Baltimore—Christian Temple  
 Fork—Fork Christian Church

### Michigan

Alma—East Superior Christian Church  
 Fremont—First Christian Church

### Minnesota

Garden City—The Christian Church  
 Minneapolis—First Christian Church

**Mississippi**

Jackson—First Christian Church

**Missouri**

Columbia—First Christian Church  
 Independence—First Christian Church  
 Kansas City—Country Club Christian Church  
                   University Heights Christian Church  
 Liberty—The Liberty Christian Church  
 Macon—First Christian Church  
 Mexico—First Christian Church  
 Princeton—First Christian Church  
 St. Joseph—Wyatt Park Christian Church  
 St. Louis—Compton Heights Christian Church  
                   Northside Christian Church  
 Sedalia—First Christian Church

**Montana**

Kalispell—Central Christian Church

**New Mexico**

Albuquerque—Monte Vista Christian Church  
 Las Cruces—Mesilla Valley Christian Church

**North Carolina**

Farmville—First Christian Church  
 New Bern—Broad Street Christian Church

**Ohio**

Cincinnati—College Hill Christian Church  
 Grafton—North Eaton Church of Christ  
 Massillon—First Christian Church

**Oklahoma**

Duncan—First Christian Church  
 Oklahoma City—Britton Christian Church  
 Ponca City—First Christian Church  
 Seiling—First Christian Church  
 Stillwater—First Christian Church  
 Wewoka—First Christian Church

**Oregon**

Albany—First Christian Church  
 Portland—First Christian Church

**Pennsylvania**

Mather—Mather Christian Church  
 Pittsburgh—Central Christian Church  
 Scranton—First Christian Church  
 Sharon—East Side Church  
 Somerset—First Christian Church

**Tennessee**

Jackson—First Christian Church  
 Knoxville—Northside Christian Church  
 Nashville—Eastwood Christian Church  
 Rossville—Pleasants Christian Church

**Texas**

Arlington—First Christian Church  
 Austin—Central Christian Church  
 Carrollton—First Christian Church  
 Dallas—East Dallas Christian Church  
                   Urbandale Christian Church  
 Graham—Memorial Christian Church  
 Houston—Broadmoor Christian Church  
 Killeen—First Christian Church  
 Lufkin—First Christian Church  
 Marshall—First Christian Church  
 Quanah—First Christian Church  
 San Antonio—Western Hills Christian Church  
 Waxahachie—First Christian Church

**Virginia**

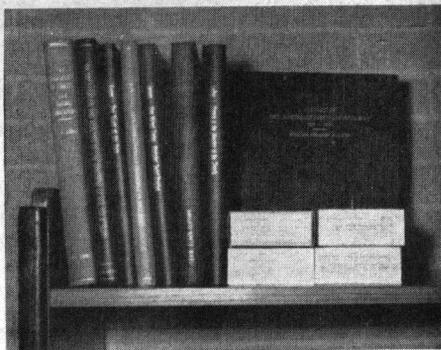
Richmond—Battery Park Christian Church  
                   Bethany Christian Church  
                   Seventh Street Christian Church

**Washington**

Bellevue—Bellevue Christian Church  
 Bremerton—First Christian Church  
 Seattle—First Christian Church

**West Virginia**

Morgantown—First Christian Church



An even dozen theses and dissertations were added to the library during the year:

- Cartwright, G. W. *The Rhetorical Practice and Theory of Edgar DeWitt Jones*. Ph.D., University of Illinois, 1951. (microfilm)
- Edwards, A. B. *Alexander Campbell's Philosophy of Education*. M.Ed., East Tennessee State College, 1960.
- Fife, R. O. *Alexander Campbell and the Christian Church in the Slavery Controversy*. Ph.D., Indiana University, 1960. (microfilm)
- Games, L. C. *Two Giants of the Faith*. (Alexander Campbell and Barton Stone.) B.D., College of the Bible, 1958.
- Heimer, R. L. *Alva Wilmot Taylor; Disciple's Social Prophet*. B.D., College of the Bible, 1959.
- LaRue, M. E. *Women in the Ministry of the Church: A Disciple History*. B.D., College of the Bible, 1960.
- Lewis, E. C. *A History of Secondary and Higher Education in Negro Schools Related to the Disciples of Christ*. Ph.D., University of Pittsburgh, 1957.
- Long, J. C. *The Disciples of Christ and Negro Education*. Ph.D., University of Southern California, 1960.
- Miller, C. W. *A Survey of Disciple Beginnings in New York*. B.D., College of the Bible, 1953. (microfilm)
- Neth, J. W. *An Investigation and Analysis of the Doctrine of Walter A. Scott*. M.A., Butler University, 1950.
- Pippin, G. T. *Edgar DeWitt Jones; the Preacher*. B.D., College of the Bible, 1958. (microfilm)
- Walker, W. P. *History of the Nashville Disciples of Christ, 1830-1895*. M.A., Vanderbilt University, 1931.

**Wisconsin**

Janesville—First Christian Church

**Canada**

Nova Scotia  
 Halifax—North Street Christian Church  
 Ontario  
 Toronto—Hillcrest Church of Christ

**Organizations, Institutions and Publishers**

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

Alberta Bible College, Colgary, Canada  
 Association of Christian Churches in Indiana, Indianapolis, Ind.  
 The Austral Printing and Publishing Co., Melbourne, Australia

Bethany College, Bethany, W. Va.  
 The Bethany Press, St. Louis, Mo.  
 Board of Church Extension, Indianapolis, Ind.

Christian Board of Publication, St. Louis, Mo.  
 Christian Family Book Club, Nashville, Tenn.  
 Christian Theological Seminary, Indianapolis, Ind.  
 Churches of Christ (Disciples) All Canada Office, Toronto, Ontario, Canada  
 Churches of Christ Publishing Committee, Birmingham, England  
 The College of the Bible, Bosworth Memorial Library, Lexington, Ky.  
 Commission on Brotherhood Finance, Indianapolis, Ind.  
 Culver-Stockton College, The Library, Canton, Mo.

Disciples Council of Greater St. Louis, St. Louis, Mo.  
 Drake University Divinity School, The Library, Des Moines, Iowa

Footprints of Time, Iberia, Mo.  
 The Freedom Press, Inc., Nashville, Tenn.

George D. Mason Co., Architects, Detroit, Mich.  
 Gospel Advocate Co., Nashville, Tenn.

The Historical Foundation, Montreat, N. C.

Idaho Society of Christian Churches, Boise, Idaho  
 International Convention, Indianapolis, Ind.  
 Iowa Society of Christian Churches, Des Moines, Iowa

Joint Board of Christian Churches, Houston, Tex.  
 Joint Commission on Campus Life, Indianapolis, Ind.

Manhattan Bible College, Manhattan, Kans.  
 Midway Junior College, Midway, Ky.  
 Missionary Messenger, Louisville, Ky.  
 The Missouri School of Religion, Columbia, Mo.

The National Benevolent Association, St. Louis, Mo.  
 Northeastern Association of Christian Churches, Schenectady, N. Y.  
 Northwest Christian College, Eugene, Ore.

Old Paths Book Club, Rosemead, Calif.

Pacific School of Religion, The Charles Holbrook Library, Berkeley, Calif.  
 Philip Fall Memorial Archives, Frankfort, Ky.

Standard Publishing Co., Cincinnati, Ohio  
 Student Work Office, Indianapolis, Ind.

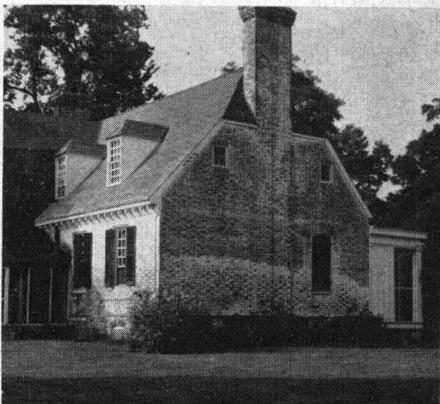
Tennessee CWF, Nashville, Tenn.  
 The Tennessee Historical Commission, Nashville, Tenn.  
 Tennessee State Library and Archives, Nashville, Tenn.  
 Texas Christian Women's Fellowship, Fort Worth, Tex.

Umberger's Mortuary, Lincoln, Nebr.  
 United Christian Missionary Society, Indianapolis, Ind.  
 Utah State Christian Missionary Society, Boise, Idaho

Woolwich Bible College, Woolwich, N.S.W., Australia  
 World Call, Indianapolis, Ind.



Entrance to Cuckoo the ancestral home of the Pendleton family in Virginia. Now the property of Mrs. W. M. Forrest, it is one of the houses to be featured in a future "Historic Homes Among the Disciples" Series for DISCIPLIANA.



Side view of the "Old Mansion," near Bowling Green, Va. This home, owned by Miss Anne Maury White, built in 1670 is another in the projected "home" series. Its earliest Disciple owner was William Grymes Maury.

# DISCIPLIANA

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

Postmasters: Send forms 3579 to P. O. Box 19036, Indianapolis 19, Indiana.



Culmination of the Society's historic observance, June 23, of its twentieth anniversary, and the one hundredth anniversary of the death of Walter Scott came with the formal presentation of the Walter Scott plaque executed by W. E. Garrison and presented to the Society by the Peachtree Christian Church, Atlanta, Ga. From left to right: Miss Eva Jean Wrather, who presided at the dinner meeting; Dr. Robert W. Burns, pastor of the Peachtree Christian Church, who presented the plaque; Mrs. Willis R. Jones, who unveiled the plaque during the presentation ceremonies; and Dr. Willis R. Jones, who accepted the plaque for the Society. Earlier in the evening Dr. Garrison, and Puryear Mims, Nashville artist who executed the Scott likeness on the cenotaph in the forecourt of the T. W. Phillips Memorial, spoke to an audience that filled the large lecture hall in the T. W. Phillips Memorial.

The personal papers, including correspondence, manuscripts, and sermon notes of the late Frank Elon Davison have been placed in the DCHS archives by Mrs. Davison. Dr. Davison, president of the 1949 International Convention, was for many years minister of the First Christian Church of South Bend, Ind.

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# Discipliana

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Vol. 21

NOVEMBER, 1961

No. 5

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J. Edward Moseley, right, presents check to Forrest F. Reed, as the first gift to the new Disciples of Christ Historical Foundation while Society president, Willis R. Jones, looks on. Mr. Reed headed the committee that set up the permanent trust.

## Editorial . . . .

On September 29, 1961 at the annual meeting of the Board of Trustees of the Disciples of Christ Historical Society, a permanent trust fund for the Society was authorized. Pursuant to the Board's instructions the Executive Committee has established the fund with the First American National Bank of Nashville, Tenn., named as trustee. The fund will be known as the Disciples of Christ Historical Foundation.

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

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

## . . . A Permanent Trust Fund

By Forrest F. Reed

merely restates the section that appears in the constitution of the Society, as follows:

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

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

J. Edward Moseley and family made the first contribution to the fund of \$1,000.00 in memory of his father and mother, and in so doing has set a precedent which we believe will be attractive to people who are deeply interested in promoting and developing the history of our movement. It is anticipated that many persons would like to make a contribution for this purpose in memory of their forebears who had a part in the organization of Christian churches throughout this country which would be a worthy recognition of many thousands of individuals in the past, even those whose names otherwise would be unknown.

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

*(Continued on page 57)*

DISCIPLIANA, published bi-monthly (March, May, July, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville 12, Tennessee.

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

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Claude E. Spencer, Editor

Willis R. Jones, President

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones and Claude E. Spencer.

## PERMANENT TRUST FUND ESTABLISHED

### Moseley Family Makes First Gift

The Disciples of Christ Historical Society has created an instrument to receive permanent funds.

By action of the Board of Trustees, at their annual meeting held September 29 in Kansas City, Mo., the Disciples of Christ Historical Foundation was established.

On October 23, in a history making session of the Executive Committee, and in fulfillment of instructions authorized by the Board of Trustees, the official document was signed. Moments later the Disciples of Christ Historical Foundation was ushered into life by the initiatory gift of one thousand dollars, presented to the Society by J. Edward Moseley, on behalf of himself and his wife Louise, and other members of the Moseley family.

The Moseley gift establishes a permanent endowment in memory of J. E. and Addie M. Moseley of Jackson, Tennessee, in which city the Moseley family gave years of devoted participation in the life of the First Christian Church. Income from this endowment and from all funds to be received in the Disciples of Christ Historical Foundation will be used to support the program of the Disciples of Christ Historical Society.

The trust agreement which established the Foundation has named the First American National Bank of Nashville as trustee of the trust. The heart of the purpose of the foundation is spelled out in the Agreement under Article VI which reads in part as follows: . . . "this income may be used in any manner deemed proper by the Board of Trustees of The Society pursuant to Section 2 of the Constitution and By-Laws of the Disciples of Christ Historical Society adopted September 13, 1958, effective January 1, 1959, which reads as follows:

The purpose of this Society shall be to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups."

The Disciples of Christ Historical Foundation is a perpetual trust. Only the income can be used by the Society. It is an instrument through which the Society can fashion a sound and durable financial future. It is an instrument through which the Society can extend and guarantee the availability of its services through the long future.



Treasurer Crouch (left) and Chairman Davis sign permanent funds trust agreement.

## New Members

Since the first of September the following persons have been added to the membership roll:

### Annual

Mrs. Edgar DeWitt Jones  
 Mrs. Roy K. Roadruck  
 Harley Patterson  
 Fred Helsabeck  
 Mrs. Virginia Terpening  
 Paul D. Burton  
 George Cherryhomes  
 Harold W. Deitch  
 Ralph S. Harrington  
 Jess W. Johnson  
 Aaron H. Kelper  
 Russell E. Myers  
 Miss Grace Wilson  
 Charles L. Woodall

### Life Members

86. Mrs. E. R. Larson  
 87. Mrs. Ruth Brown Moore (also a "founding" member).  
 88. Mrs. Willis R. Jones (a gift of several members of the DCHS Board of Trustees).

## Six Charter Members Present at Anniversary Meeting

### Wilbur Cramblet Receives Society Citation

Six of the twenty charter members of the Society were present at the 20th Anniversary Dinner in Kansas City, October 3. They were: Merl R. Eppse, professor of American history, Tennessee A & I State University, Nashville, Tenn.; W. E. Garrison, professor of religion and philosophy, University of Houston, Houston, Tex.; J. Edward Moseley, free-lance writer, Indianapolis, Ind.; J. DeForest Murch, free-lance writer, Chevy Chase, Md.; Henry K. Shaw, librarian, Christian Theological Seminary, Indianapolis, Ind.; and Claude E. Spencer, curator of the Society, Nashville, Tenn.

#### Two Hundred Present

The dinner, held in the ballroom of the Hotel President, was attended by 200 persons. Presiding was Harry M. Davis, chairman of the Board of Trustees. Mr. Moseley spoke briefly concerning the organization of the Society in 1941, introduced the charter members present and read the charter roll.

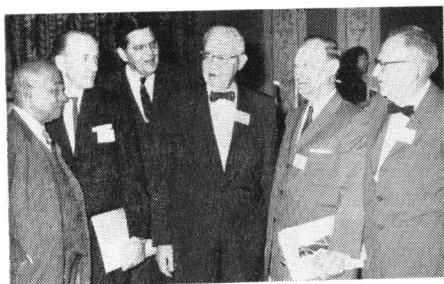
Two of the charter group are deceased: W. H. Hanna and Edgar C. Riley. The twelve unable to attend the dinner were: Mrs. W. D. Barnhart, San Bernardino, Calif.; Alfred T. DeGroot, Fort Worth, Tex.; Enos E. Dowling, Lincoln, Ill.; Ste-

phen J. England, Enid, Okla.; Walter C. Gibbs, Lexington, Ky.; Colby D. Hall, Fort Worth, Tex.; Richard L. James, Jacksonville, Fla.; George N. Mayhew, Nashville, Tenn.; Warner Muir, Des Moines, Ia.; Dwight E. Stevenson, Lexington, Ky.; Charles C. Ware, Wilson, N. C.; and Miss Eva Jean Wrather, Nashville, Tenn.

#### Cramblet Honored

A high moment in the Society's Twentieth Anniversary observance in Kansas City was the presentation of the Society's citation for meritorious service, to Wilbur H. Cramblet, by Convention President and DCHS Trustee, Perry E. Gresham. Dr. Gresham is chairman of the DCHS Honor's Committee.

Dr. Cramblet is the first recipient of a Society citation since the one awarded posthumously to the late Dr. Edgar DeWitt Jones in December, 1958. It was presented to Mrs. Jones in Detroit by J. Edward Moseley, in behalf of the Society.



Charter group at the Anniversary Dinner. From left to right, Dr. Eppse, Mr. Moseley, Dr. Jones, Dr. Garrison, Dr. Murch and Dr. Spencer. The picture was taken after Dr. Shaw had left the meeting.



Dr. Gresham (right) presents citation to Dr. Cramblet.

Printed by the distinguished artist, Victor Hammer, at the Stamperia del Santuccio in Lexington, Ky., the Cramblet citation is in American uncial type, hand set and hand cut by Victor Hammer. It is printed on hand-made paper. The citation reads as follows:

The Disciples of Christ Historical Society

Wilbur Haverfield Cramblet

In appreciation of your outstanding contribution to the literature and life of the Disciples of Christ—as a dynamic publisher, an enlightened educator, an imaginative stimulator of authors, and a tireless administrator—the Disciples of Christ Historical Society does proudly acknowledge your labors for Jesus Christ through His Church.

Your steadfast support of the production of the microfilm version of THE CHRISTIAN-EVANGELIST, and its wide distribution, is of timeless value to the students of the Church; your persistent leadership in the preparation of a comprehensive index, unparalleled in the annals of American religious journalism, makes you worthy of our highest acclaim.

We gratefully honor you with this Citation for your complete dedication to Christ as shown by your loyalty and commitment to His Church, its mission and concerns.

Presented in Kansas City, Missouri, on the third day of October in the year of our Lord nineteen hundred and sixty-one.

### A Permanent Trust Fund

(Continued from page 54)

We believe this is the one opportunity that many will have to recognize the great work that has been done in former years and by so doing will contribute to the perpetual study and development of this religious movement in America which has contributed so much to Christian Unity, the original motivation of those who began this work in the early years of our country's history.

Miss Mate Graye Hunt will return for volunteer service with the Society from the middle of November to the first of April.

## Index To Be Published

Final preparation of copy for the publication of the index to the *Christian-Evangelist* will start early in November. It is estimated that it will take four typists three and a half months of steady work to make the copy for the printer.

The nearly a quarter of a million entries will be made into a two volume set by the multilith process. There will be from 1600 to 1800 pages with three columns to a page. The mechanical work will be done by the Christian Board of Publication of St. Louis, Mo. Publication date likely will be in early autumn 1962.

Dr. Woodrow W. Wasson and David Goss are editing copy for the typists.

The indexing project, including the printing of the index, has been made possible by a grant-in-aid by the Christian Board of Publication of St. Louis, Mo. A prospectus showing sample pages and giving other details including price will be issued shortly.



Mary Ann Smith, part-time staffer, files local church periodicals and news letters on the fourth stack level. Miss Smith, a student in Nashville's John Overton High School is a granddaughter of DCHS trustee, Bebe Boswell of Jackson, Tenn. Her mother, Mrs. William H. Smith, is a life member of the Society.



## By Way of Serendipity

by J. EDWARD MOSELEY

### II. The Case of an Unusual Ordination Certificate

Some months previously, while perusing some papers of Perry (also Pery) Hall (1837-1862), one time minister of Central Christian Church, Indianapolis, Ind., I was delighted to find his original ordination certificate in the library of the Indiana Historical Society in Indianapolis.

As the illustration shows, it is a printed form, issued when the congregation was called Christian Chapel, but a phrase in it has continued to puzzle me since that day.

Hall was minister of the Indianapolis church until August 27, 1862, when he became Chaplain of the 79th Regiment, Indiana Volunteers. He was in the Battle of Perryville, Ky., and died, November 18, 1862, at the age of 25, at or near Camp Stony Point, Murfreesboro, Tenn.

The phrase, "a Presbytery of the Christian Congregation," is what gives me pause. Nowhere else in my research have I found that phrase in a Disciple ordination certificate.\* What does it mean? Will serendipity prove of value in the search?

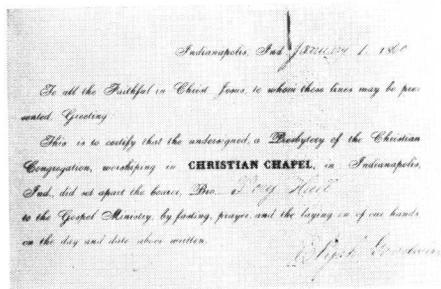
The word "presbytery" was in I Timothy 4: 14 thus: "with the laying on of the hands of the presbytery." Its primary use now is in Presbyterian polity where a

presbytery consists of ministers and elders of the various congregations of an area.

The influence of Barton W. Stone and Presbyterian polity was strongly felt in the early years of this Indianapolis congregation. Several of the 20 charter members came from Kentucky with New Testaments in their saddlebags or pockets and chips on their shoulders. Elders of this first Church of Christ in Indianapolis were called bishops or overseers before the Civil War. According to congregational records, disciplinary cases aired before these men assembled as a board to hear grievances including attending the Presbyterian Church!

The other Hall papers in the Indiana Historical Society, including his diaries, in pocket-size notebooks, for 1861-62, provide no clue to the phrase in his ordination certificate which seems so strange today.

This problem, with brotherhood-wide sig-



Perry Hall's ordination certificate now in the library of the Indiana Historical Society. Note the spelling of Perry as "Pery" in the document and the wording "Presbytery of the Christian Congregation."

\*Editorial note: Since Mr. Moseley wrote this article another ordination certificate has been found that uses the term "presbytery". This handwritten certificate reads in part: "This is to certify that the Disciples of Christ congregated at Shiloh, Clark County, Missouri, came together on the first day of June, 1880, and after prayer and short discourse by B. F. Northcutt the church formed a presbytery and proceeded to set apart Brother John Prickett as an Evangelist by prayer and the laying on of the hands of the presbytery. . . ." The Shiloh church is the present Neeper church. John Prickett was the grandfather of the editor of DISCIPLIANA.



Perry Hall, one time minister of Central Christian Church, Indianapolis, Ind., and chaplain of a regiment of Indiana volunteers during the Civil War. He died at the age of 25 in Tennessee in 1862.

nificance, is one where serendipity may enter at any point of the search to provide a solution. So far, however, additional research has uncovered the complete text of a certificate of ministerial ordination in East Tennessee during 1833 without reference to the word "presbytery." Yet the influence of Stone and the Presbyterians become evident in Tennessee before that of Thomas and Alexander Campbell.

The Tennessee certificate reads as follows:

"This is to certify that all whom it may concern that by the request of the Church of Christ convened at the meadow fork of Eastanalle creek McMinn County, Tennessee, Rees Jones was set apart to the ministry of the Gospel and its ordinances by prayer and the imposition of the hands of Robert Randolph and Isaac Mulkey, Elders of the Church of Christ. Aug. 16th, 1833.

"Signed by order of the Church  
Wm Slaughter,  
Wm A. Brown."

Interestingly enough, in view of the current custom to have a candidate for ministerial ordination recommended by more than

one congregation, Randolph and Mulkey were elders in other congregations. Slaughter and Brown, who signed the certificate, were elders in the Meadow Fork Church. Rees Jones subsequently preached for some years in Lower East Tennessee.

Randolph later moved to Texas. Isaac Mulkey, oldest son of "Old John" Mulkey, member of the famous family of preachers, left McMinn County, Tenn., for Kentucky because of the storm that broke when he became a Mason. His prejudiced brethren, after a church trial, forced his withdrawal from the Masonic order.

A son of Rees Jones wrote that while the ordination certificate did not mention "fasting," he distinctly remembered that "the church assembled fasting." This, too, is a custom not universally followed today in the ordination rites of Christian churches. Maybe the word "fasting" was omitted through an error, especially if the certificate was written in longhand, a fact we do not know.

Perhaps the polity of the Disciples, at least in Indianapolis, was emerging from its Presbyterian background as late as 1860. If so, how late was this influence noticeable in other places, and in what ways?

Is there additional evidence about this matter from other sources that has escaped my research? Eventually, perhaps serendipity will help to solve this small problem in historical research.

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## 1809 Ordination

The oldest ordination certificate in the DCHS archives reads as follows:

"We the underwritten do certify that according to a previous appointment on the east fork of little Barren on monday after the third Sabbath of July 1809 Samuel Boyd was publicly set apart by ordination for the work of the Gospel ministry according to the manner of the Christian Church then present at that place—and that as such he is received by the different branches of sd. church and in full communion and good standing.

"Given under our hands the day and year above mentioned,

Benjamin Lyn,  
Lewis Bynam."

## Union and Uneasy Fellowship

by THOMAS E. PLETCHER

### THE BRUSH RUN CHURCH AND THE REDSTONE BAPTIST ASSOCIATION

Editorial Note: This article is section C, of Chapter II, Historical Background, of the author's "Alexander Campbell's Controversy With the Baptists," a dissertation for the Ph.D. degree at the University of Pittsburgh, 1955.

To locate his research material Dr. Pletcher worked in many libraries including the DCHS library when it was located at Culver-Stockton College, Canton, Mo.

Dr. Pletcher, educated at Phillips University (B.A. and M.A.) and Yale University (B.D.), is minister of the Red Bridge Christian Church of Kansas City, Mo. Previous pastorates include the Euclid Avenue Christian Church, Lynchburg, Va. and the First Christian Church, New Castle, Pa.

Baptists often have emphasized the peace and harmony in their denomination before the coming of the Campbells. One writer recalled that for several years following the organization of Bethel Association, the horizon was bright and cheerful. New churches were organized, the membership continued to increase and peace reigned throughout the land.

Not a cloud was visible on the distant horizon. The most experienced mariner would have predicted a long and prosperous voyage over a tranquil sea. But even then, far away among the distant Alleghanies, a storm was gathering, destined to try the timbers of the goodly ship. The storm king, on the present occasion, was the celebrated Alexander Campbell.<sup>1</sup>

Shortly before entering the Baptist fellowship, Campbell had as little thought about joining it as the Baptists did in receiving the Reformers. He stated in *The Christian Baptist* of 1824, "I did not at first contemplate forming any connection with the Regular Baptist Association called 'the Redstone'.<sup>2</sup> In 1848, he wrote, "I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents."<sup>3</sup> His Narration of entering the Baptist fold written in 1848 is in harmony with the 1824 account.

I often spoke to the Baptist congregations for sixty miles around. They all pressed us to join their Redstone Association. We laid the matter before the church in the fall of 1813. We discussed the propriety of the

measure. After much discussion and earnest desire to be directed by the wisdom which cometh from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes and determinations on that subject. We did so in some eight or ten pages of large dimensions, exhibiting our remonstrance against all human creeds as bonds of communion or union amongst Christian Churches, and expressing a willingness upon certain conditions, cooperate or unite with that Association, provided that always we should be allowed to teach and preach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom. A copy of this document, we regret to say, was not preserved, and, when solicited from the clerk of the Association, was refused.<sup>4</sup>

The Baptists were wary of a memorial presented "from several persons at Brush Run" in 1825 and refused to take action until the Association meeting in 1826. At that time, it was voted to return the memorial to those who had presented it. It is stated in a footnote to the minutes that the Brush Run group demanded a return to the fellowship of the Association or that their "original letter" be returned to them. The clerk wrote that the first request was an insult to the Association and recorded a harsh refusal to the alternative offered by Brush Run.

The latter request was superseded by the *known fact*, that the *Brush Run people* had and *have* a copy of *that letter!* Their motive for demanding the original was of course highly *suspicious* and the letter could not be granted them.<sup>5</sup>

Baptists agree that Campbell's report of the manner of joining the Redstone Association is accurate. In 1856, an author writing about the incident said that the Brush

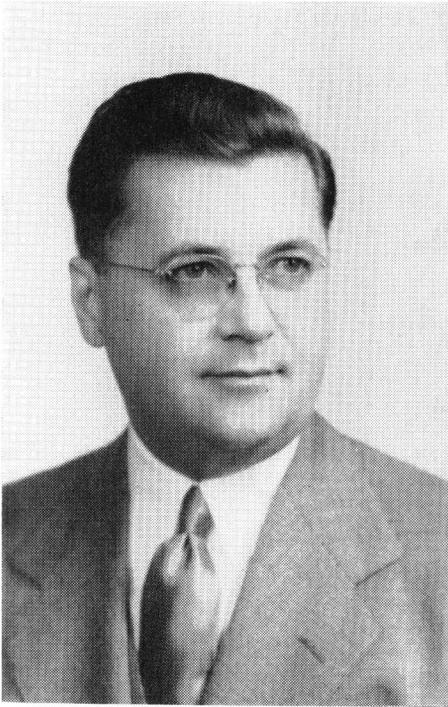
<sup>1</sup> James Ross, *Life and Times of Elder Reuben Ross, With An Introduction and Notes by J. M. Pendleton* (Philadelphia: Grant, Faires and Rogers, 1885), p. 359.

<sup>2</sup> Alexander Campbell, *The Christian Baptist*, Edited by Alexander Campbell. Revised by D. S. Burnett, from the Second Edition, with Mr. Campbell's Last Corrections (Cincinnati: H. S. Bosworth, 1867), p. 92.

<sup>3</sup> Alexander Campbell, ed., *The Millennial Harbinger* (Bethany, Va.) 18:344, 1848.

<sup>4</sup> *Loc. cit.*

<sup>5</sup> Frederick D. Kershner, ed., *The Shane Quarterly* (Butler University, Indianapolis, Indiana) 1.354, October, 1940.



Dr. Pletcher

Run Church, after having been urged by some Baptists to join the Baptist Association, prepared a statement expressing their religious views and agreed to unite with the Association on condition that they be "allowed to teach and preach whatever they learned from the Holy Scriptures."<sup>8</sup> The writer added that the Redstone Association rules for admission at that time were not as rigid as they had once been. At an earlier period the Association had adopted a rule which required a church when applying for membership to declare its belief in the Philadelphia Confession. "This rule had been virtually suspended by disuse, before the Campbells offered themselves."<sup>7</sup>

Baptists and Disciples of Christ historians generally have accepted the 1813 date named by Campbell as the time when the Brush Run Church joined the Baptist fellowship. In 1824, the editor of *The Christian Baptist*

wrote, "we united with the Redstone Association in the fall of 1813; in which connexion the church of Brush Run yet continues."<sup>8</sup> It should be pointed out that this statement contains a more certain note than the one already quoted from the *Millennial Harbinger*, "We laid the matter before the church in the fall of 1813."

Other sources indicate that Campbell and his group did not enter the Baptist Association this early. The writer of "Campbellism Reviewed" in *The Christian Review* challenged the 1813 date. He wrote,

Mr. C. is mistaken in naming the year 1813, as the time when they were received by the Association. The Minutes before us for 1815, for the first time mentions the reception of Brush-Run church with the names of Thomas Campbell, Alexander Campbell and J. Foster, all marked as ordained ministers, No. of members 32. The church at Washington, with Elder Charles Wheeler for pastor, was received the same session.<sup>9</sup>

*The Christian Review* declared, "at the next session of the Association, Elder A. Campbell commenced the work of a 'Reformer,' or at least a radical innovation."<sup>10</sup> This referred to the famous "Sermon on the Law" preached before the Association in 1816.

Basil F. Holt has pointed out that *The Shane Quarterly* carried a statement by W. H. Hanna proving the 1815 date. Hanna investigated the original minutes of the Redstone Association in Carnegie Library, Pittsburgh and discovered that 1815 was the correct date of the Reformers' admission.<sup>11</sup> Investigation of these Minutes by the writer substantiates the contention of the Baptist writer quoted above and W. H. Hanna that Campbell was in error concerning the date of his becoming a Baptist. Campbell's name was first mentioned in the minutes of September, 1812. The statement was made that a "Mr. Campbell, late of Washington Co., Pa." gave a third discourse which was said

<sup>8</sup> Alexander Campbell, *The Christian Baptist*, op. cit., p. 92.

<sup>9</sup> James C. Woolsley and William C. Ulgat, op. cit., pp. 486-487.

<sup>10</sup> *Loc. cit.*

<sup>11</sup> Basil Fenelon Holt, "A History of the Relations of Baptists and Disciples in the Nineteenth Century" (B.D. Thesis presented to the Faculty of the Chicago Lutheran Theological Seminary, 1945), p. 42.

<sup>7</sup> James C. Woolsley and William C. Ulgat, eds., *The Christian Review* (New York) 21:486, October, 1856.

<sup>8</sup> *Loc. cit.*

to be of uncommon length. The only minutes of the Association which were missing during the period 1805-1836 were the 1811 minutes. Since they were lost, the Association meeting of 1812 voted that "printing them be omitted." No mention of the Campbells or the Brush Run Church is made in the 1813 or 1814 minutes. The Association meeting at Big Redstone, September 1-3, 1815, plainly states that the Brush Run Church was admitted that year. Business Item No. 6. reads, "Likewise a letter was received making a similar request from a church at Brush Run which was also granted."<sup>12</sup> The names of Thomas and Alexander Campbell were often in the minutes from 1815 until 1823. Thirty two members including Alexander Campbell were dismissed from the Brush Run Church this year to form a new Church of Christ at Wellsburg. This action depleted the membership by nearly one half. Alexander Campbell attended the 1823 Association meeting as a spectator and noted with some satisfaction that the Baptists were surprised at the announcement that he was no longer a member of Brush Run. This enabled him to escape the ex-communication already planned for him by the Baptists. In 1824, a decision was made by the Redstone Association to withdraw fellowship from the Brush Run Church. This was the last year that Thomas Campbell was listed as a member of the Association.

The entrance of the Brush Run Church into the Redstone Association did not mean that it had become a genuine Baptist church. At the time of union Brush Run was much opposed to all church creeds. The church also differed from other Baptist churches on the place of Christian experience, the administration of the ordinances, the significance of ordination and the meaning of faith. Campbell's "Sermon on the Law" quickly made the relation between Old and New Covenants a matter of debate. These several points of dispute were not resolved during the period that the Reformers remained with the Baptists. In fact they were sharpened with the passing of time and other elements of disagreement were added.

<sup>12</sup> Minutes of the Redstone Baptist Association, Book II, 1805-1836.

**MINUTES,**  
OF  
**THE REDSTONE BAPTIST ASSOCIATION,**  
HELD  
AT PLUM RUN, WASHINGTON COUNTY, PA.,  
September 1, 2, and 3, 1820.

FRIDAY, September 1st, 1820.

1. The congregation met at meditation. Bro. Charles Wheeler, who was appointed to preach the introductory sermon, having received an injury by which he was unable to meet the association; and brother William Brownfield, who was appointed in case of failure, being absent; after consultation, brother John Davis was appointed to preach the introductory sermon, with which he complied. He preached from John 3rd, verse 31, "Do ye now believe?"

2. The Moderator and Clerk of the preceding year being absent, brother Henry Spears was called to act as Moderator for the afternoon; and brother James Estep to act as clerk. They both accepted the call.

3. Letters from the several churches were read, whose representation and standing are as follows.

Note. Ministers' names are in small capitals, and annexed to the churches where they respectively labor. Those marked with (\*) were not present. From churches marked with (s) we received no intelligence. A dash (-) denotes no settled minister. Parallels (//) denote a minister acting as a supply.

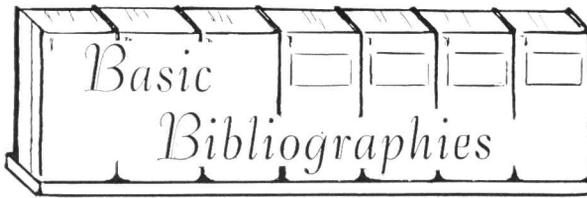
Churches, Ministers and Messengers.	Presented.	Received.	Dismissed.	Parallels.	TOTAL.
Union Town.					
WILLIAM BROWNFIELD, Elias Parshah, Thomas Rowland.	3	0	0	0	30
Big Whiteley.					
JAMES SEYMOUR, John Marbach, Justice Wright.	3	1	0	0	48
Earks of Cheat. Letter only.					
	0	0	0	0	10
Peters Creek.					
DAVID MILLER, James M'Creary, Ephraim EBB, Joseph Phillips.	1	1	2	0	47
Georges Creek.					
John P. ..., Dr. Kendall, Michael Franks.	1	0	2	1	58
Turkey ...					
Robert GIBBONS, John Dash, James PRATT.	3	1	0	0	54
Little Redstone.					
JOSEPH ...	0	1	0	1	28
Maple Creek.					
HENRY SPEARS, L. Jerick Cooper.	0	0	1	1	20

The Redstone Minutes for 1820. The fourth item of business was the appointment of Alexander Campbell as moderator.

Campbell was never free from the suspicion of some of his Baptist brethren during their fellowship together, but he desired to remain with them. However, his determination to reform the Baptists and an equal determination upon their part not to be reformed meant an inevitable separation.

The Baptists were aware that only an unconditional surrender to reformation principles would bring peace between the Reformers and themselves. Brush Run was merely a first step in a series that would soon separate the Reformers from the Baptists. A sarcastic "stricture" on Campbell's preface to *The Christian Baptist* enables one to predict the ultimate outcome of the uneasy union. A Baptist writer stated,

... If the Baptist churches will acknowledge  
(Continued on page 67)



## Jacob Creath, Jr., 1799-1886 . . . Books by and about.

One of the most colorful and controversial figures of the nineteenth century reformation movement was Jacob Creath, Jr. (He was called "junior" to distinguish him from his uncle, Jacob Creath, Sr., 1777-1854.) A native of Virginia he moved to Kentucky and later to Missouri where he lived more than half his life.

He was a pamphleteer and a prolific writer of articles for the brotherhood press. A stout advocate of Bible revision he spent months and traveled many miles talking for the American Bible Union and collecting money for the "new version," that would use the word "immerse" for "baptise".

Although he published no "hard cover" books we know of sixteen pamphlets that he wrote—perhaps there were more. Of the ones of which there is a record only about half are known to be in libraries.

For two years (November 1829-October 1831) Creath and J. G. Norwood edited the *Christian Examiner* in Lexington and Louisville, Ky. Later he was a contributing editor to several papers.

When the American Missionary Society was organized, Mr. Creath was one of the first—if not the first—to speak and write against it. He made a public statement that the longer he lived the more he was convinced that the only book necessary to be read was the Bible. Yet, his account books show a regular continued purchase of books!

In the March, 1866, issue of *The Christian Pioneer*, published at Chillicothe, Mo., by D. T. Wright, Creath started "The Partentage and Autobiography of Elder Jacob Creath, Palmyra, Mo.," a series that continued for more than twenty numbers. This was the source from which Peter Donan drew material for his *Memoir*.

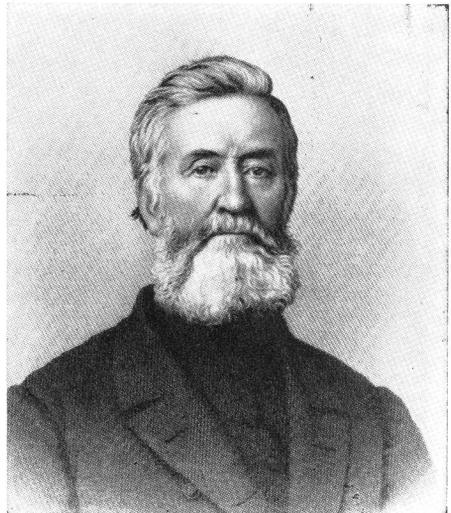
Just as D. S. Burnet laid the foundations for the agency patterns of the present Christian churches Jacob Creath, Jr., perhaps had much to do with the polity and teachings of present Churches of Christ. Here is another man in "undeserved obscurity."

The library of DCHS has a large collection of Creath's personal papers, about half of his writings and many of the periodicals for which he wrote. These are waiting for the right researcher!

### Creath's Work

*An Abstinence Lecture Delivered December 15, 1871, in the Second Presbyterian Church, Palmyra, Mo.* Hannibal, Mo., Winchell & Ebert Printing and Lithographing Co., 1872. 14 p., paper covers.

*Biographical Sketches of Elder Wm. Creath, a Calvinist Baptist Preacher, of Mecklenburg County, Va., and His Family,*



Jacob Creath, Jr.

by his son . . . of Palmyra, Mo. St. Louis, T. W. Ustick, Printer, 1866. 58 p., paper covers.

*A Blow at the Root of Episcopalianism.* 1848. 24 p.

*A Blow at the Root of Popery; Being a Reply to Samuel Steel, a Preacher of Presbyterianism, in Winchester, Ky.,* by Junius Minimus Natu. Bethany, Va., A. Campbell?, 1828. 24 p.

*A Blow at the Root of Puseyism and Episcopalianism; Being an Answer to an Anonymous Book Published by a Priest of the Catholic Church,* by Junius Minimus Natu. St. Louis? 1847? 56 p., self covers.

*A Blow at the Root of Unbelief, or a Tract on Laws.* 1843.

*A Chronological Table of Important Events, From the Commencement of the Christian Era to the Year Eighteen Hundred and Twenty-five.* [Palmyra, Mo.], Printed at the Spectator office, 1868. 16 p., paper covers.

*Essays Against the Utility of Human Creeds.* Palmyra, Mo., Author, 1855? 24 p.

*The Great and Decisive Battle of Arme-gedon,* 2nd. ed. 1865? 60 p.

*A History of the Facts, in Relation to the Conduct of Henry Foster, (of Fayette County, Ky.) From the year 1831, to the year 1840.* [Palmyra, Mo., Printed at the office of the Mo. Courier, [1840]. 16 p., self covers.

*Memoirs of Elder Jacob Creath, Senior, of Lexington, Ky., by His Nephew.* Palmyra, Mo., Author, 1866? 58 p.

*A Plea for the Bible Alone to Govern the Christian Church; or Some Essays Against the Utility of Human Creeds to Govern the Kingdom of Christ.* St. Louis, Author, 1845. 24 p.

*Poor Man's Pathway to Heaven; or, the Road to Everlasting Life.*

*Revivals of Religion.* 1844.

*Some Essays on Marriage and Divorce; and the Equality of Men and Women Considered, and the Excellency and Nobleness of Women Shown.* St. Louis, T. W. Ustick, Printer, 1845. 42 p., paper covers.

*A Tract on the Use and Abuse of Tobacco.*

[Palmyra, Mo.], Printed by J. Sosey & Son, 1871. 16 p.

### About Creath

*An Address to the Brethren, by the Church at David's Fork, in Answer to a History of Facts, in Relation to the Conduct of Henry Foster by Jacob Creath, Jr.* Lexington, Ky., Printed by N. L. & J. W. Finnell—Intelligencer office, 1841. 21 p., self covers.

BOLES, Henry Leo

"Jacob Creath, Jr." (In his *Biographical Sketches of Gospel Preachers*, 1932, pp. 91-95.)

DONAN, Peter

*Memoir of Jacob Creath, Jr.* Cincinnati, R. W. Carroll & Co., Publishers, 1872. 241 p., front., (port.)

Another edition of this work published in Cincinnati by Chase & Hall in 1877, had 212p. The most recent printing was in 1952 by the Religious Book Service of Indianapolis. This has a 16p. supplement, The "Iron Duke" by Earl West.

FOSTER, Henry

*A Reply to Personalities and Animadversions, on the Conduct of Henry Foster, Contained in Jacob Creath's Pamphlet.* 10 p. (Paged separately in *An Address to the Brethren by the Church at David's Fork.*)

FOWLER, O. S.

*Phrenological Chart of Elder Jacob Creath, given at Memphis, Tenn.,* by O. S. Fowler, Professor of Phrenology, May 20, 1859. Broadside, 6½ x 12½, reprinted from the *Western Spectator*.

*The Report of a Committee, Called at the Request of the Elders of the Christian Congregation in Monticello, Lewis County, Mo., From the Christian Congregation in Houston and Palmyra, to Investigate an "An Address" Purporting to be Written by the David's Fork Church in Fayette County, Ky., Against Elder Jacob Creath, Jr.* Palmyra, Mo.? 1841? 8 p., self covers.

ROGERS, William C.

"Jacob Creath, Jr." (In his *Recollections of Men of Faith*, 1889, pp. 230-250.)

*A Shield to Jacob Creath, Jr., a Teacher of Christianity, in the Congregations at Bethel and Shilo; Against the Assaults Made Upon His Reputation.* Woodville, Wilkinson County, Mississippi, August-1827. 8 p., self covers.

# AMERICAN Christian Missionary Society



This  
CERTIFIES that **W. T. Green**  
by the payment of Twenty Five Dollars contributed by  
Himself  
is constituted a **Member** for life of the American Christian  
Missionary Society

Cincinnati October 20th 1863

A. Campbell PRESIDENT

J. Burnet SECRETARY

By paying \$25.00 W. T. Green became a life member of the American Christian Missionary Society. His certificate of membership dated October 20, 1863, signed by A. Campbell, president, and Jacob Burnet, corresponding secretary, was presented to DCHS by the First Christian Church, Ponca City, Okla., Carlton D. Garrison, minister.

The above reproduction of the ACMS life certificate is a reminder that many of the organizations of the Disciples used this method of securing interest and support. DCHS from the beginning has provided for life membership. There are now 88 life members. The cost is \$100.00. For recent new members see page 55.

## Books of Recent Date

In this column will be found a bibliographical listing of books and pamphlets of recent date that have been received in our library since last issue.

BAXTER, Batsell Barrett and Young, M. N., Comp.

*Denominations of Today: a Handbook Setting Forth the Distinctive Beliefs and Practices of the Most Widely Known Denominations of the Present Day.* Nashville, Tenn., Preachers of Today, 1961. 205 p., mimeographed, paper covers.

Research studies by 22 students enrolled in Bible 441 at David Lipscomb College.

BECKELHYMER, Paul Hunter

*Questions God Asks.* New York, Abingdon Press, °1961. 142 p.

Thirteen Sermons.

BENNETT, Thomas J.

*History of First Christian Church.* Hutchinson, Kans., First Christian Church, [1961], 147 p., port., illus., paper covers.

BUTLER, Paul T.

*The Gospel of John, Vol. I, a New Commentary Workbook Teaching Manual.* Joplin, Mo., College Press, 1961. 267 p., maps. (Bible Study Textbook Series)

CAMPBELL, Alexander

*Compend of Alexander Campbell's Theology With Commentary in the Form of Critical and Historical Footnotes,* ed. by Royal Humbert. St. Louis, Bethany Press, °1961. 295 p., bibliography, index. (Bethany History Series)

CARLSON, Jessie B. (Mrs. John Eric Carlson)

*Toddlers at Church,* illus. by Dorothy Grider. St. Louis, Bethany Press, °1961. 80 p., illus.

CARTWRIGHT, Charles

*More Church Chuckles . . .* Grand Rapids, Mich., Kregel Publications, °1960. [64] p., illus.

CRAWFORD, Cecil Clement

*Sermon Outlines on First Principles.* Murfreesboro, Tenn., DeHoff Publications, 1961. ix, 209 p.

DeGROOT, Alfred Thomas

*The Nature of the Church and Other*

*Studies in Christian Unity.* [Fort Worth, Tex., Author, 1961]. 128 p.

Printed in England by the Birmingham printers.

FOSTER, William Omer, Sr.

*James Jackson, Duelist and Militant Statesman, 1757-1806.* Athens, University of Georgia Press, °1960. [vii], 220 p., front., (port.)

GARRISON, Winfred Ernest

*Heritage and Destiny; an American Religious Movement Looks Ahead.* [With a Preface by Perry E. Gresham] St. Louis, Bethany Press, °1961. 156 p.

"This book has been developed from four Centennial Lectures delivered at the College of the Bible, Lexington, in November, 1960."

GATEWOOD, Otis

*Preaching in the Footsteps of Hitler.* Nashville, Tenn., Williams Printing Co., °1960. 276 p., illus.

The story of Churches of Christ Missions in Germany.

GRAFTON, Warren

*A Saturday Night Talk With God; and Other Editorials,* With an Introduction by Ralph W. Sockman. St. Louis, Bethany Press, °1961. 160 p.

GRESHAM, Perry Epler

*For Individuals Only—Answer to Conformity.* [With an Introduction by W. E. Garrison] St. Louis, Bethany Press, °1961. 191 p.

HARGIS, Robert Loren

*The Senate Prayers, New Mexico State Senate, 25th Legislature, 1961.* Santa Fe, N. M., [Tom Bolack, Lieutenant Governor], 1961. 48 p., paper covers.

HORTON, Roy F.

*Inspiration Point—and its Personalities.* [With an introduction by Eugene S. Briggs] St. Louis, Bethany Press, °1961. 96 p. + 32 p. of illus.

The story of Charles Reign Scoville's development of Inspiration Point and its continued growth.

JACOBS, James Vernon

*What Makes Pupils Learn.* Grand Rapids, Mich., Zondervan Publishing House, °1961. 62 p., paper covers. (Sunday School, "Know How" Series)

JONES, William Freeman

*The Voice From the Cloud . . . Iberia,* Mo., Footprints of Time Press, 1961. 32 p., paper covers.

McCASLAND, Selby Vernon

*The Religion of the Bible.* New York, Thomas Y. Crowell Co., ©1960. vi, 346 p.

McGAVRAN, Grace Winifred

*Boy of the Congo Forest.* St. Louis, Bethany Press, ©1961. 92 p., illus.  
Children's story.

MOORE, Violet (Roberts) (Mrs. Albert C. Moore)

*Party Games [for] Clubs, Schools, Churches,* St. Louis, Bethany Press, ©1961. 224 p., illus.

MORGAN, Howard Daniel

*The Early Days of Denison and the Story of Our Church.* Denison, Tex., First Christian Church, 1961. 128 p., illus., paper covers.

The early history of a Texas town and the church that grew up with it. The many illustrations are by the author.

NELSON, Ralph Waldo

*Free Minds, a Venture in the Philosophy of Democracy.* Washington, D. C., Public Affairs Press, 1961. xv, 291 p., index.

NORTON, Herman Albert

*Rebel Religion: the Story of the Confederate Chaplains.* St. Louis, Bethany Press, 1961. 144 p.

A Vanderbilt University Ph.D. dissertation rewritten for popular reading. A must buy for all Civil War buffs.

READ ME *a Story, a Compilation of Stories from Four and Five Story Papers.* Cincinnati, Standard Publishing Co., ©1961. 112 p., illus. in color.

SILLARS, Addison Phelps

*Hither and Yon, Poems.* Privately Printed, 1960, 80 p., mimeographed, paper covers.

SPICE, Marjorie (Davis) (Mrs. Byron Spice)

*Marcia of Paraguay,* illus. by Joseph Escurrido. St. Louis, Bethany Press, ©1961. 96 p., illus.

Children's story.

STONE, Ralph

*Circus, Parable [and] Construction; Three One-Act Plays Prepared for the CWF Quadrennial Assembly, July, 1961.* St. Louis, Bethany Press, ©1961. 91 p.

THOMAS, Leslie Grier

*The Beautiful Gleaner, a Study in the Principles of Beauteous Character.* Nash-

ville, Tenn., Gospel Advocate Co., 1961. 200 p.

Studies in the Book of Ruth.

WALLACE, Foy Esco, Jr.

*God's Prophetic Word; a Series of Addresses Delivered in the Music Hall in Houston, Texas, January 21-28, 1945, Exposing Modern Millennial Theories.* Oklahoma City, Okla., Foy E. Wallace, Jr. Publications, ©1946, ©1960. x, 573 p., port.

WARE, Charles Crossfield

*Albermarle Annals.* [Wilson, N. C., Author], 1961. 103 pp., paper covers.

Another volume in Dr. Ware's series of histories of North Carolina churches by districts.

WHEELER, Joseph Clyde

*Light for Dark Days.* St. Louis, Bethany Press, ©1961. 124 p.

A book of meditations for positive living.

WHITTIER, Arthur Gerald

*Christian Meditations.* New York, Carlton Press, 1961. [12], 178 p.

## Union and Uneasy Fellowship

(Continued from page 62)

edge and receive the well meant remonstrances to be published in *The Christian Baptist*; if they will renounce their attachment to a regularly ordained ministry, and admit that no man has been moved by the Holy Ghost to preach the gospel since the days of the apostles; if they will admit that what they have all this time regarded as experiment religion, is a delusion of the devil, or the enthusiastic whims of a disordered brain; if they will admit all to baptism and fellowship in the church, who say no more than that they believe that Jesus Christ is the Son of God; if they will renounce their old Bibles and adopt the new translation of the Testament, with the whole creed of the Christian Baptist; then the daughter (the Campbellites) will live with them under the same roof. But if they will not be thus reformed, the daughter, being opposed to all sectarianism, and in purpose, fixed to maintain her own sentiments and views, free from and against the controlling influence of all sectarian leaders, will suffice herself to be driven out of doors, build a house for herself or lodge in the open air, and erect the standard for a new sect. 13

<sup>13</sup> Structure on Campbell's Preface to the *Christian Baptist*—No. 1.

# DISCIPLIANA

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

Postmasters: Send forms 3579 to P. O. Box 19036, Indianapolis 19, Indiana.



Dr. Howard E. Short, editor of *The Christian*, speaking at the Society's 20th Anniversary Dinner, Tuesday evening, October 3, in the ballroom of the Hotel President in Kansas City, Mo. Pictured at the speaker's table, from the right, are: Mrs. Willis R. Jones, Wilbur H. Cramblet, Harry M. Davis, Dr. Short, Mrs. James B. Washburn (obscured by the speaker's stand), Mr. Washburn, Mrs. Davis, Mrs. Cramblet and Dr. Jones. Also at the table, but not shown in this picture, were J. Edward Moseley, James E. McKinney and Claude E. Spencer.

In "Heritage of Splendour," Dr. Short outlined a three-fold task for the Society: the collection, the preservation and the interpretation of historical materials. Dr. Short predicted that, "The tragic thing is that this is the last generation that will have a chance at such things. There won't be very many old attics left by the end of this century which contain primary source materials of our brotherhood."

In speaking of the preservation of materials in connection with the Thomas W. Phillips Memorial he said, "The steps which have been taken to insure this preservation have been so magnificent that we are the envy of every church and every historical society in America. . . . What a fitting memorial to Mr. Phillips this structure is. Not only is it virtually indestructible, but it houses a living enterprise. . . ."

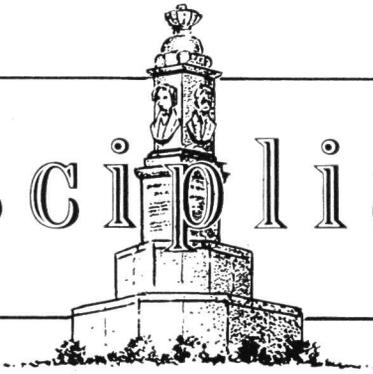
"We have come a long way since 1941," Dr. Short concluded, "From little interest and no organization we stand today in an enviable position. . . . We have a long way to go. The direction the brotherhood takes may easily be determined by what is collected, studied and interpreted under the auspices of the Disciples of Christ Historical Society."

The personal papers, including manuscripts, sermon notes and some correspondence of the late Harvey Baker Smith have been placed in the DCHS archives by the Marshall Christian Church, Marshall, Mo. The Society also chose 100 books and pamphlets from Dr. Smith's library. Dr. Smith was for many years the minister of the Marshall church.

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# Discipliana

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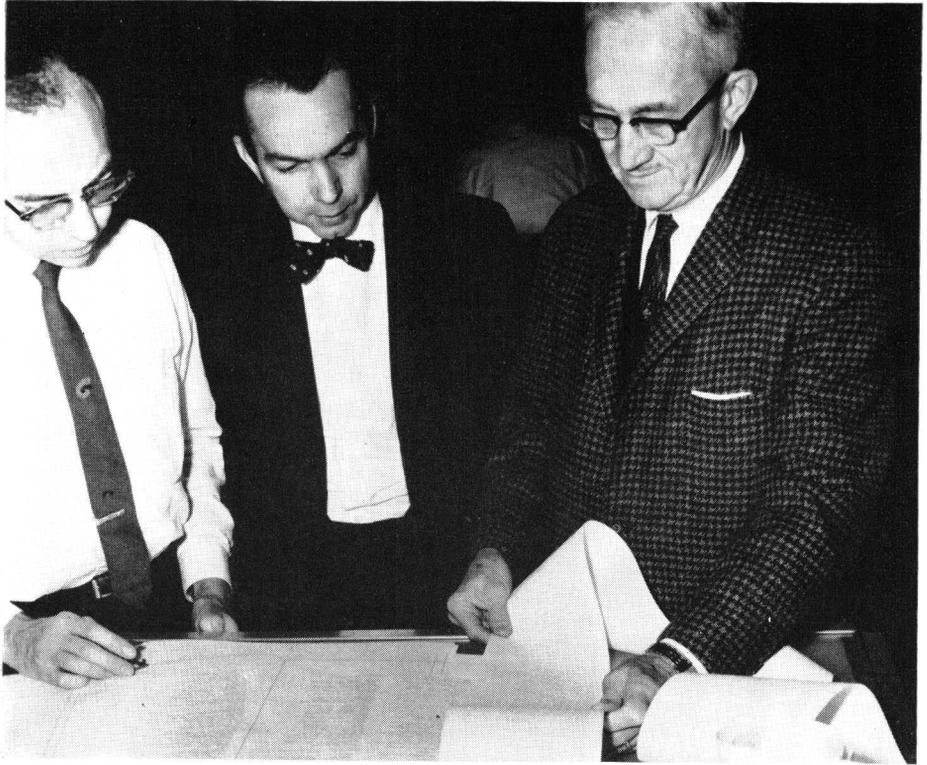
Vol. 21

JANUARY, 1962

No 6

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## CHRISTIAN-EVANGELIST INDEX NEARS COMPLETION



In the Christian Board of Publication processing rooms in St. Louis, Dr. Wilbur H. Cramblet, right, checks on the progress in make-up for printing the completed index to the *Christian-Evangelist* and its predecessors. The more than two hundred thousand entries have been indexed by the Disciples of Christ Historical Society in Nashville (see page 71). The project, initiated and underwritten by the Christian Board of Publication, began April 1, 1955. The printed index will be ready for shipment to purchasers for fall delivery. With Dr. Cramblet are Houston Bowyer, left, assistant manager, and Harry J. Fey, Jr., manager, advertising department, Christian Board of Publication.

# Editorial . . . .

## Who Asks? . . . What? . . .

By Miss Mate Graye Hunt

Editorial Note: Our guest editorial writer is spending the winter as a voluntary assistant in the DCHS library. She retired in 1959 from the staff of the Department of Librarianship of Western Michigan State University at Kalamazoo. The Central Christian Church of Kalamazoo elected Miss Hunt an elder in 1958. Her contacts with local churches are wide and varied. Her knowledge of research methods is extensive. She writes with authority.

This editorial proposes to be a communication between the local churches and the Disciples of Christ Historical Society, concerning their resources, materials, and the uses of same.

### Phase I.

Local churches ask the Disciples of Christ Historical Society: "WHAT IS THAT IN THINE HAND?" and what use are you making of it?

Reply:

We have a beautiful, adequate physical plant in one of the chief cultural centers of Nashville, Tennessee, called "The Athens of the South." The Thomas W. Phillips Memorial building, a gift to the Brotherhood, provides ample space in the five levels of closed stacks, with automatically controlled temperature and humidity, insuring security and permanent preservation of materials.

The Museum room houses valuable realia of days long gone in the lives of individuals and groups.

Private studies are available for readers. Small, open carrels on the first floor are convenient for the brief reader. The larger, closed ones on the second floor are for the researcher of extensive time and materials, with insured privacy.

There are facilities for small or large

groups for simple social affairs or serious conference meetings.

The materials include books, periodicals, pamphlets, photographs, letters, documents, church records—in fact all historical materials dealing with the Disciples of Christ and related groups.

Always there is on hand a staff able to serve in one or more of the areas, designated in the aim or purpose of the Disciples of Christ Historical Society: "Making historical materials available for use through collecting, cataloging and preserving; and the use of the materials through research and writing." Some member of the staff is always glad to help by correspondence when an individual or a group has a problem or wishes advice or help that may require some "looking up" in the archives.

All of the above (and more) adds up to the belief that this is the "most extensive facility ever erected to house the historical collection of a Protestant communion." It is hoped that it may serve to answer the question "When your children ask their fathers in time to come, saying, 'What mean ye by these stones?'" As a repository of valuable evidences of the noble heritage and development of the Brotherhood, it may

*(Continued on page 81)*

DISCIPLIANA, published bi-monthly (March, May, July, September, November, and January) at 222 South Downey Avenue, Indianapolis, Indiana.

Entered as second-class matter, June 7, 1960, at the Post Office at Indianapolis, Indiana, under the Act of August 24, 1912.

DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville 12, Tennessee.

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

All correspondence, notice of change of address, and payment of individual dues should be made to the Nashville address.

Claude E. Spencer, Editor

Willis R. Jones, President

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Publication Committee: Forrest F. Reed, Chairman, J. Edward Moseley, Willis R. Jones and Claude E. Spencer.

## Trustee John Rogers Honored in Oklahoma

A fine honor was received by DCHS trustee, John Rogers of Tulsa, Okla., when he was one of six Oklahomans inducted into



Mr. Rogers

the Oklahoma Hall of Fame, November 16, 1961. Mr. Rogers, a leading layman in the First Christian Church of Tulsa, and former dean of the School of Law of Tulsa University, for many years has been prominent in the civic and educational affairs of his state.

Senator Robert S. Kerr delivered the principal address at the ceremony which was held in Oklahoma City. Another inductee to the Hall of Fame was Senator Mike Moroney.

## Society Now Cataloging Local Church Histories

Miss Mate Graye Hunt, volunteer library assistant, is compiling a list of all the histories of local churches that are in the



Miss Hunt

DCHS library. Nearly all of these are in folders along with programs, early newsletters, and other material. Although these folders are easy to locate, being arranged by states, and towns within the state, the contents have never been cataloged. Miss Hunt's work will provide a hand list for quick reference.

Miss Hunt is using as her guide *The Hand List of the Histories of Local Congregations of the Disciples of Christ in Kentucky which are Located in the College of the Bible Library*, which was compiled in 1956 by Roscoe M. Pierson and G. Hugh Wilson as "Bibliographical Contribution Number 5" of the Bosworth Memorial Library. Entries are being made for all historical information about each church in our file. Original record books are being listed as well as the printed and typescript histories, historical notes in special programs, and clippings from historical articles in newspapers.

The work has been completed for Illinois, Iowa, Kansas, and Kentucky. At present the catalog is on 3 x 5 slips. Whether or not the final form will be a mimeographed booklet for limited distribution will be determined later.



Dr. Woodrow Wasson, supervising indexer for the *Christian-Evangelist* project, checks the typing being done by Mrs. Charles Mooney, one of four typists preparing copy for the printer. The contents of 110 catalog trays are being copied on paper six inches wide from a roll in a specially designed stand placed in front of the typewriter. It is estimated that 8,000 feet of paper will be needed. As each tray is completed, the roll for that tray is sent to St. Louis where it is cut apart and pasted three columns to a page. See front cover.

### NEW LIFE MEMBERS

89. Mrs. Katharine M. Reed, Nashville, Tenn.
90. Miss Mate Graye Hunt, Kalamazoo, Mich.
91. Mrs. R. Richard Renner, Cleveland Heights, Ohio.

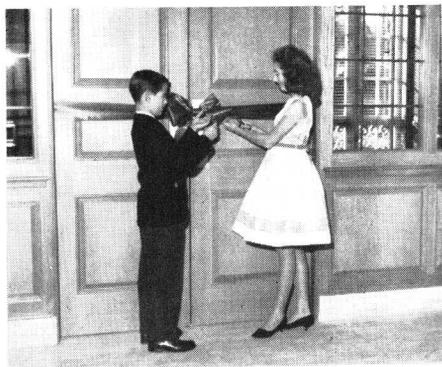
## Attention Church Officials

If the historian of your church is not listed in "Local Church Historians—A Directory," page 78, please send the name, address, and church name to the Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville 12, Tennessee.

Also requested are regular mailings of newsletters, orders of worship, and annual reports. Several copies each are needed of anniversary, dedication, ground breaking, mortgage burning, and other special programs. The extra copies will be placed in our loan packets.

If your church history is being written and you would like to see what other churches have done, the Society will loan a packet of histories for your use. Packets of special programs are also available. Soon to be available is a revised copy of *Writing the History of Your Church* by Henry K. Shaw.

## Welshimer Memorial Library Dedicated



Paula and Mark Welshimer, grandchildren of P. H. Welshimer, cut the ribbon across the doors of the Welshimer Room in the P. H. Welshimer Memorial Library, Milligan College, during the dedication activities, November 24, 1961. The room will house the library and personal papers of the late Dr. Welshimer.

The library, a gift of the T. W. Phillips, Jr., Charitable Trust, the Phillips family of Butler, Pa., and the Kresge Foundation of Detroit, Mich., cost approximately \$750,000. Dr. R. M. Bell, president of Johnson Bible College delivered the dedicatory address. Dr. Dean Walker is president of the East Tennessee institution and Omer Hamlin is librarian. DCHS president, Willis R. Jones, represented the Society at the ceremonies.

## We Believe . . .

That congregations should keep adequate records.

That original record and minute books of congregations belong to the church and are not the property of individuals or families.

That congregations have an obligation to the brotherhood for the proper preservation of their records.

That proper preservation means the keeping of records in a completely safe place protected against the many haz-

ards to which valuable papers are subjected.

That if such a place is not locally available church officials should place their records permanently in the fire-proof, humidity and temperature controlled stacks of the Thomas W. Phillips Memorial where they will be available for proper use under staff supervision.

That microfilm or photo copies of their records, which can be made at a nominal cost, will be satisfactory for the use of congregations.

## The Role of the Local Church Newsletter . . . By HENRY K. SHAW

### AN IMPORTANT HISTORICAL RESOURCE

Editorial note: Previous to becoming librarian of the Christian Theological Seminary, Indianapolis, Ind., the author was a pastor who combined his ministerial duties with the pleasures of historical research and the writing of books. His pastorates included churches in Akron, Ada, Medina, and Elyria, Ohio. He has authored *Buckeye Disciples*, 1952; *The Amateur Philosopher*, 1940; *Saga of a Village Church*, 1937; *Elyria Disciples*, 1956 and *Writing the History of Your Church*, 1958.

Dr. Shaw attended Spokane University, graduated from Phillips University, and received an M.A. in Ed. from the University of Akron. His D.D. is from Butler University. As a member of the Board of Trustees of the Disciples of Christ Historical Society since its beginning in 1941, he has helped in forming the general policy of the Society.



Dr. Shaw

Beware of downgrading the church newsletter and local church periodicals! Once read and enjoyed, they are often thrown in the waste basket, but the historian knows they are actually the best printed record of local church activities that is usually available.

#### Often the Story Behind the Story

The newsletter contains a week-by-week—or a month-by-month—account of church activities and the people who make local church news. Annual reports and records of clerks and secretaries, though often factual, do not present the real character of the congregation. A motion made in a board meeting may appear as approved on the official records, but to learn of the story behind the motion—especially if it is a radical one—one must turn to the church newsletter. Official accounts have a tendency to be cold and lifeless, whereas, newsletter information has feeling and warmth. The printed word is a valuable adjunct to the spoken one, and a permanent record. Sometimes it proves to be a powerful means of communication because it can be read over and over again, and studied carefully. The newsletter, if properly prepared and edited, reflects current activities and programs, dreams of the future, and their fulfillment. It allows the minister to use the pulpit for preaching the Word of God, unhampered by time conflicts for announcements, necessary parish information, or any such communication not particularly relevant to the sermon.

#### What the Newsletter Does for the Church

The local church newsletter has played a

primary role in the life of the American church for many years and is probably destined to continue to do so for years to come. The news bulletin probably reaches more people each week than the minister's sermons. If it were not for this media, a large group in each congregation (shut-ins, irregular attenders, away-from-home members, prospective members) would have little opportunity to learn of what the church is doing. In some cases it is the only window through which certain people can view the church and thus feel a sense of participation in its activities. A well-prepared, attractive church newsletter often turns out to be the criterion of a dynamic, active congregation. People *do* read church newsletters, even the poor ones! Ministers testify that when the newsletter fails to arrive in church homes, they usually hear about it at once. It must be remembered, however, that the value of church bulletins and newsletters, in terms of results, can usually be measured in proportion to the quality of the media. The late P. H. Welshimer once told this writer that he considered the *Canton Christian* a vital factor in the phenomenal growth of his congregation, and that he regretted that in the early years of its publication he had not been careful about preserving each issue; and having them bound later into annual volumes for ready reference. Though the preparation of a church newsletter is often time-consuming, it magnifies the pastor's power and extends the outreach of the congregation far beyond the limits of the parish.

#### The Newsletter as a Reference Tool

In a great number of cases, the church newsletter, especially when preserved in bound volumes, has answered questions at the grass-roots level which never could have been answered by any other means. The

study of church newsletters can help to lift a congregation out of deeply worn ruts. We know of one congregation that complained bitterly when an occasional new hymn was introduced at the morning service. A bulletin study of hymn selections for the past ten years revealed that of the 400 or so good hymns in the hymnal, some 30 of them had been used over and over again and the rest completely ignored! Ministers who serve long pastorates find themselves referring to the church bulletins and newsletters quite frequently to check on the pattern of their preaching with the view of presenting a better homiletical balance in future sermons. Official records, especially in the smaller churches, have a way of getting lost. Sometimes the only possible way to find out when some person became a member of the church is through the newsletter. It is very easy to forget names, even of staff members who served in time past. The newsletter, if properly preserved, can become a valuable reference tool.

### History at the Operational Level

An analysis of weekly newsletters or other regularly published local church periodicals—over specified periods of time—is church history as it is at the operational level. Responsible scholars know that the real test of the value of church programs projected by national or regional headquarters is in the response at the local-church level over a given period of time. *Year Book* Statistics, though very important, are not necessarily adequate criteria on the success or failure of any given special program. Christianity is primarily concerned with man as a human being—with instincts, drives, moral and religious values—not as a statistic, nor even in the sense of the "organization man" concept. Research in local church newsletters and similar communication tools reveals the real story of Divine-human encounter and portrays church life as it actually exists in America. More attention to research at the local-church level might help to reduce the gap that exists between the thinking of professional theologians and top level church administrators and the people who have their names on the church rolls. Any adequate

## THE CHRISTIAN SOWER

Motto: "The Seed is the Word of God." Luke 8:11

VOL. I.

BUFFALO, N. Y. AUGUST, 1893.

NO.

The Christian Sower, Published Monthly in the interests of the Jefferson Street Church of Christ, at Buffalo, N. Y.

NEW L. M. JOHNSON, Editor.  
Subscriptions received free until we improve the church and so all secure all during our service. Mailed to any address—postage free.

Church of Christ, Jefferson St. near Union.

### OFFICIAL DIRECTORY.

CLERGY: H. W. JOHNSON, N. B. GIBBS, S. W. JOHNSON.  
DEACONS: J. A. GAIN, Peter Metzger, Geo. L. Moore.  
John J. Smith, Henry C. Smith, W. J. Johnson.  
TRUSTEES: E. H. GIBBS, Bro. H. Long, W. J. Johnson.  
TREASURER: H. W. JOHNSON.  
LITERARY: W. H. JOHNSON.  
SECRETARY: George F. Post, Dr. Ed. H. Long.  
FACTORY: Lewis F. Johnson.  
ORGANIST: Lettie F. Williamson.  
FOUNDER: J. A. GAIN.

### SAUATORARY.

With this month we begin the publication of a local church paper. While this is a new enterprise for the Jefferson Street Church of Christ, we anticipate much good to result from it.

In a paper of this size we cannot hope to do the work accomplished by our regular weekly religious papers and do not desire any one to do that. The Sower will be a substitute for them, but in order to fully meet the religious duties devolving upon every Christian, we must not only keep abreast of the times in regard to the religious progress of the world, but we must also be conversant with the religious affairs in our own community and church.

We cannot do this intelligently unless we understand what has been done, what is proposed to do and what is yet needing to be done.  
While the special work of this little sheet is to aid the work of our church on Jefferson street, we would not forget to manifest great interest in the success of the Churches of Christ in other parts of the city. We desire especially to always be next to the "Home Church" on Richmond Avenue. The work they have done for us, the time, money and labor expended in establishing us in a home of our own, can be repaid only by our increasing activity in the work of the church and by our efforts for others what they have done for us.  
Each number will be filled with information concerning the work and progress of our church, and interesting news of Christian work in other communities.

We desire it to be a regular and welcome visitor in every home in our church. With this end in view may it go forth scattering seeds of harmony and truth.

Bro. Short, who has been confined to bed here for about three months, has lately improving.

Sister Lettie Williamson, our faithful organist, is enjoying a visit with her sister, Mrs. Mackay in Kansas City, Mo.

The first Sunday in September is the time for the yearly collection for the Church Extension Fund. Let us prepare at all such offerings that we may be able to give freely.

Sister Coan has been quite sick during the Summer, but is now rejoice to again have her with us at all our services.

Bro. J. H. Harkin, Sec'y of our Home Mission Board, was with us on July 23rd and gave us much valuable information concerning the needs of our work in the different parts of our country.

Are you preparing to attend our State Convention in Short, on Sept. 28th and 29th? We will enjoy every session. You will not regret going so. Let us appropriate the least of spiritual "good things" that will assist us there.

Bro. Richard Bulgin, who is known and loved by nearly all of our members was with us at our regular prayer meeting July 26th. His mother and little son also were here visiting friends. Bro. Bulgin is located with the church at Ridgewood, Indiana.

The attendance at all our services has been good, although many of our members are absent from our services. We are glad to see strangers with us at every service, and hope that every member will feel it his duty and privilege to welcome them. Let us be "givers to hospitality."

Bro. F. W. Norton, of the Richmond Ave. Church, has left us. He is now with Mr. Norton and Carl at Hiram, Ohio, where he will rest until September, when he will attend Divinity school at Yale. Our friendship had become so strong that we feel sad at his departure. That our heavenly Father may grant the church in choosing his successor is our fervent prayer. We cannot forget what our "Mother Church" has done for us.

The *Christian Sower*, 1893-1895, of the Jefferson Street Church of Christ, Buffalo, N. Y., is one of the earliest newsletters in the Society library. This church became the Central Church of Christ. *The Upward*, started in 1896, was published until 1932. When the church was discontinued a few years ago, the church file of religious values was sent to the Society library.

study of religious values must include research in this area.

### Watch Out for the Pitfalls

Those who are responsible for the publication of church bulletins and newsletters should realize that they are actually working with historical data that may be brought to light again twenty-five or fifty years hence. They must ask themselves if those living in some possible future time will make any sense out of what they write today. The "chummy" literary form that uses nicknames and verbal backslapping can never be really interpretative of the spiritual fellowship of the church. It may serve the business men's luncheon club well but is no real expression of the warmth, friendship, and concern of the *koinonia*. Newsletters should also avoid stilted or pompous language style; always be simple and direct. Names of persons, when used in reference to serious, spiritual concerns should always respect human dignity and worth. *Dick Jones, Shorty*

Hunter, and Peggy Smith were not baptized last week but *Richard Thomas Jones, Clifford B. Hunter and Elizabeth Ann Smith* were. Furthermore, if those baptized are children or young people, a good newsletter will also include the names of parents, addresses, and the *exact* date of baptism. No church newsletter worthy of being a communication from the church should ever use slang (dunked, hitched, square, egghead) nor show any disrespect to people of other races, religions, or nationalities, no matter what the context. Vital statistics (in fact all statistical material) are important to the historian; should be adequate and accurate, but kept to a minimum or readers will lose interest. Church members should be informed of those of their fellow members who are ill, shut-in, or hospitalized; but the

newsletter need not embarrass the patient by printing an amateur medical diagnosis of their ailments, as is done by some.

Research in church newsletters reveals a tremendous amount of plagiarism. Identical articles (especially shorts and fillers) have a way of appearing from time to time in newsletters from churches hundreds of miles apart, as if they were original material. This is not only disconcerting to the historian, but when presented without credit acknowledgment it is downright dishonest. The newsletter, whether its editor is conscious of it or not, presents an image of the church to all of its readers. Those who wish their congregation to appear in its best light, as a church with the primary mission of redemption, will be very careful to keep the newsletter centered as a spiritual media.

### Newsletters and the Historical Society

Church newsletters and other local church periodicals are received regularly at the Disciples of Christ Historical Society headquarters. They come from large churches and small churches, rich churches and poor churches, and from the north, east, south, and west. Some are from so-called "cooperative" congregations and some are from "independent" groups. Gathered together in one place at the T. W. Phillips Memorial Library, they provide a gold-mine for research students, a primary source of historical and theological information that will be useful for years to come. Hundreds of such newsletters and bulletins are received at Society headquarters each week and are carefully collated and preserved in the fire-proof repository. They contain the real life story of the churches. Perhaps those you send may be used for a selected study or no one may look at a single number for many years; but be sure of this, some day one of your church bulletins will be needed and needed badly to provide an answer to some important question, an answer that cannot be found in any other place.



## THE BROADCASTER

FIRST CHRISTIAN CHURCH  
Henry E. Webb, Minister

Vol. XI, No. 47 Erwin, Tennessee November 23, 1961

When You Know The Secret, There's

**No trick to it!**

And The Secret

FOR VICTORY in our effort to reach our Building Fund Goal of \$2,000 Sunday is for EVERYBODY to share in the offering to the best of our ability.

Only twice in twelve months does our Church make an effort to reduce the Building Debt. On these occasions we must exert every effort. Our debt now stands at \$13,000. YOUR HELP is needed to cut it down. Building Fund notes will be available. By using one of these notes it is possible to make a significant contribution of \$100.00, or \$50.00 and divide the payments over twelve months.

All offerings in Bible School and Church (except Missions) will be used for the Building Fund. Can the Church count on you to do your part?

LET'S REACH THAT GOAL!

### Read The Bible

Attached to THE BROADCASTER this week is a book mark on which is printed a list of great chapters of the Bible for daily reading. This WORLD-WIDE BIBLE READING is in thanksgiving to Christmas is sponsored by the Am. Bible Society and is conducted in the armed forces and on numerous merchant ships. Join in. Use the handy bookmark. Read the Bible every day.

MISSIONARY SPEAKS TO CHRISTIAN CIRCLE on Thursday evening, Nov. 23, Miss Betty Farrough, Missionary to the Philippines. They speak to the Christian Circle.



Fourth in the Series on  
GREAT MESSAGES  
FROM THE PROPHETS  
**FAITH VS. FACT**

### BIBLE FILM SUNDAY NIGHT

The third, and final film in the series HOW DO OUR BIBLES WILL be shown Sunday evening at 7:30. This very interesting and informative series of films leads us up to our special Universal Bible Sunday Program, presented by young people on December 3. Don't miss Sunday's film.

*The Broadcaster*, First Christian Church, Erwin, Tenn., is mimeographed on both sides of a letter size sheet and left unfolded. (Information required by the post office for mailing permit is at bottom of the second page.) The Society has on file copies from April 1953. The minister is Dr. Henry E. Webb.

# The Anatomy of a Newsletter . . .

By CLAUDE E. SPENCER

## Its Identification Underscored

The value of the newsletter as a source for historical research is pointed out by Henry K. Shaw in his "The Role of the Local Church Newsletter" on page 73 of this issue of DISCIPLIANA. The staff of DCHS agreeing completely with Dr. Shaw wishes to comment concerning the various types of newsletters and periodicals received regularly by the Society from churches.

A record is made of all newsletters, periodicals, Sunday bulletins and orders of worship that are received. (Hereafter the term "newsletter" will be used as all inclusive.) "Checking-in" is done weekly on 4 x 6 cards that are arranged geographically—by states—by towns—and by churches within towns. In the processing of these materials one learns about the good—and the bad—features of each publication.

Newsletters generally come in four sizes; 7 x 8½ (legal size folded), 6 x 9 (book page), 8½ x 11 (letter size) and 8½ x 14 (legal size). They may be printed, multilithed, or mimeographed. From our observation of several hundred regularly received, mimeographing is most popular with the use of the legal size gaining on the other sizes.

These comments deal only with the technical make-up of the newsletter, not the content. That was left, to Dr. Shaw. We are concerned that the historian in the twenty-first century be able to identify the material with which he has to work. Attention to proper make-up on the part of the newsletter editor will assure such identification.

### Proper Make-up

Just what is proper make-up? A newsletter should show the name of the church, the town, the state in which the town is located, and the date the newsletter was issued. Not absolutely necessary, but nice to have (mainly for the convenience of libraries) is a title and a numbering system (volume and number). All of this information should be placed in plain sight at the top of the *front page* of the newsletter and not hidden on the second or third pages.

For purposes of preservation the newsletter should be printed on a good grade of paper with sufficient margins for binding and trimming. The print lines should always run in a horizontal position on all pages and never in a vertical position on the inside of a folded sheet.

### Proper Identification

Every Saturday we are challenged with problems of identification. Here is a paper without the name of the church, here is one lacking the name of the town and state, here are several without dates, and another with



Volume 38 St. Louis, Missouri, December 8, 1961 Number 17

## CANDLELIGHT CAROL SERVICE SUNDAY

**Christmas Special Day for Benevolence**  
 Traditional Carols and Christmas Music To Usher in Christmas Season  
 In 7:30 P.M. Service in Sanctuary

*An open letter from Frank Peterson, president of N.B.A., December 1, 1961*

Dear Christian Friends: Christmas is a period of light in the midst of our world darkness today. It reminds us that Christ came from God to help a world in need. It was a demonstration of more than ever, Christians must also express a special concern at this season. Your benevolence offerings are a means to demonstrate that love in service for the sick, the blind, the neglected and rejected.

Since March 10, 1957, The National Benevolent Association of Christian Churches throughout the United States has been demonstrating through its program of benevolence has been administered. This year the Union Avenue Church has numbered 2,061. Happiness and life's necessities have come to them through your generosity. 1,148 children, who were abandoned, neglected, or unwanted found security and many blessings in 7 N.B.A. Homes for children in Denver, Atlanta, Chicago, St. Louis, Omaha, Dallas and Somerset, Pennsylvania. Plans are progressing rapidly for the new program of benevolence in Columbia, Missouri. In this city there are 1,075 orphans, 23 half orphans, and 1,075 children in great need of a home away from their own homes. 842 elderly members of the Christian Church, (Continued on Page 2)

Members Urged to Invite Friends to Participate  
 In This Unique Evening of Music and Fellowship  
 Tea Which Will Follow the Candlelight Service



Rev. Dr. Robert F. Steady

traditional Candlelight Carol Service. The service will begin at 7:30 p.m. in the Sanctuary. Following the musical program a Fellowship Tea will be held in the Fellowship Room. A tract Christmas working atmosphere settles over the congregation as glowing candles furnish the only light. While much of the program will be sung by the choir and soloists, the congregation will join in the "light" of carols. Local soloists will include Mr. Tom Peterson, baritone, and Mrs. Fred Cook, soprano. In addition, Mrs. Lowell Baxter will be featured in a viola solo. We program to enter the direction of Mr. Ronald Steady, Organist Director. While the effectiveness of the service will not depend upon numbers in attendance, members are urged to invite friends, relatives and prospective members to participate in this worship service. This is an ideal time for a prospect to use Union Avenue and to get to know our people and the nature of our worship. (M.C.)

## CHRISTMAS N.B.A. OFFERING GOAL \$2,600.

### SUNDAY SERVICES

9:30 A.M.—CHURCH SCHOOL  
 10:45 A.M.—WORSHIP  
 "WATCHMAN WHAT OF THE NIGHT?" . . . DR. G. CURTIS JONES

*Our Church*, published by the Union Avenue Christian Church, St. Louis, Mo., is an excellent example of a printed newsletter. It is 8½ x 11 inches in size, 4 pages, with all the necessary information on the front page for complete identification. (Postal information is at the top of the fourth page.) The Society library has Volume 1, 1926-1927, complete in bound form, and a nearly complete file from 1938-1939 to date. *Our Church* is edited by William R. Robertson. Dr. G. Curtis Jones is minister of Union Avenue.

all three missing! One has all this information, but it is scattered in various places on different pages of the newsletter.

Special occasions and holidays bring out the creative instinct in the make-up man. "Merry Christmas," or "New Building Planned," takes the place of the title which is dropped for this issue. One church has the practice of leaving off the title if the newsletter needs extra space. Another church, in a four-page paper, places the date line in the inside gutter, which will of course not be visible when bound.

### Title Helps

A title for the newsletter helps in identification. When a title is used, care should be taken that the same wording is used. Suppose that the title is the *Jamestown Christian Messenger*. Always use the full title, never *Jamestown Messenger*, *Christian Messenger*, *Jamestown Christian*, *The Christian of Jamestown*, or *The Messenger*. If a permanent change of title is made, a note stating that fact should be placed prominently on the front page of the newsletter.

A numbering system is another added means of identification. Starting with the first issue as volume one, number one, and continuing with numbers two, three, etc., until a complete year has been covered is the accepted method. Volume two, number one should start upon the completion of the first volume. Care should be taken that repetitions are not made (i.e., two number twos), or a number skipped (i.e., a number two and then a number four). Sometimes a mistake is made in the volume number. We have known cases where a volume number has been "jumped" as many as three times in the same year, going from seven to ten and continuing the following year as eleven. And the mistake was never discovered! Thus what should have been volume eight (the eighth year of publication) was marked volume eleven.

Certainly some place in the newsletter the church staff should be listed. Many publications carry columns "The Minister Says," which are unsigned. Trying to find the name of the minister is like hunting for the proverbial "needle in the haystack."

Unawareness of proper make-up procedure

is responsible for the lack of means of identification of newsletters. A knowledge of what should be done and a little care will result in making research easier for the future historian.



WILSHIRE CHRISTIAN CHURCH

524 South Normandie Avenue

Vol. 38 Los Angeles, California, December 10, 1961 No. 49

#### SUNDAY MORNING WORSHIP

Sermon: FOOD FOR HUNGRY HEARTS Dr. John Paul Pack  
Scripture: Responsive Reading No. 48, Old Testament

No other book, or collection of books, has so deeply influenced the culture of the world as has the Bible. Its influence has been spreading for nearly two thousand years of the Christian era, and the influence of the Old Testament began long before that. Jesus was thoroughly familiar with the Law and the Prophets. The New Testament reveals that he quoted 134 passages from 24 books of the Old Testament. Our purpose on Universal Bible Sunday, which is next Sunday, will be to exalt the Bible by reciting the fact that it is "Food for Hungry Hearts."

The Choir, under the direction of Norris Freed, will sing "The Christians' Child a French Noel, and Richard Fyhrre, tenor, will sing "Every Valley Shall Be Exalted" by Handel.

#### ANNUAL CHRISTMAS FAMILY DINNER

December 17

Following our morning worship service we will have our annual Christmas family dinner and program, the theme being "Oh, the Boughs of the Christmas Tree." We should like for all families to come that day and sit together if that is possible, and stay for the dinner and program. We are looking forward to a wonderful time of fun and fellowship and good will. Make your reservations early, as we expect a big crowd.

#### UNIVERSAL BIBLE SUNDAY

December 19

This is the day you are going to bring your unusual Bible. Please have it at the church before Sunday or bring it with you that day. We should have the Bibles by noon, so Mrs. Fehr can arrange them in the parlors. There will be someone at the tables all during the morning service, so you do not have to worry about the safety of your Bible. Be sure to write on a card your name and why the Bible is "unusual."

See Mrs. Aileen Fehr or the Church Office.

#### PAJAMANT FOR PEACE, 1961 -

Sunday, Dec. 17th - 8:15 p.m.

Hollywood High School Auditorium

Call Church Office for more information.

#### CALIFORNIA CHRISTIAN HOME

Wednesday Evening, December 13

We are inviting members of the California Christian Home on this evening. A number of them will be our dinner guests and will bring the program. You all have enjoyed these programs in the past and this year will be no exception. If you wish to sponsor one of these guests for dinner, please call the church office.

Let's have a good attendance that night as this will be the last midweek dinner this year, September 1 - December 13 - 8:15 p.m. - CALIFORNIA HOME NIGHT!

#### CHRISTMAS EVE CANDLE

LIGHTING SERVICE

11:00 p.m. to midnight

This beautiful service will be held in our sanctuary. "O Come, let us adore Thee, O Come, O Come, let us adore Thee, O Come, let us adore Thee, O Come, let us adore Thee." This will be a service of song and praise and beautiful candle lighting. Come on this Christmas Eve!

#### WEDNESDAY NIGHT AT WILSHIRE

December 13, 1961 - Fellowship Hall

8:15 p.m. Midweek Fellowship Dinner

7:00 p.m. Program by Guests from the

California Christian Home

Dinner Reservations by Tuesday noon

Since 1949 the Society has been receiving *The Chimes* of the Wilshire Christian Church of Los Angeles, Calif. (Postal information is at top of second page.) This printed 6 x 9 size, four-page paper is edited by Miss Mary Anne Brown. Dr. John Paul Pack is minister.

## NBA Anniversary Display

From the tenth of January until the tenth of March, 1962, there will be on exhibition in the museum of the Thomas W. Phillips Memorial a collection of National Benevolent Association materials in honor of that agency's 75th anniversary.

Included in the display will be periodicals, pictures, promotional materials, annual reports, manuscripts, and letters, all illustrative of the work of the organization since its beginning.

## Local Church Historians . . . A Directory

In the December 1959 issue of DISCIPLINA the Society announced the reprinting of *Fabric of Fact and Faith*,\* an article reviewing twelve local church histories, written by J. Edward Moseley for *Encounter*, the quarterly published by the faculty of Christian Theological Society, Indianapolis, Ind. The statement was made that the reprint was being sent to all the local church historians on our mailing list, about a hundred churches. The request was made that church officials send us the names of the historians of their churches.

Since December 1959 we have received less than a hundred additional names, together with a few replacements for some on our list. As annual reports of churches have come to our library, we have tried to check each one for the name of the historian or the names of the members of the church history committee. If none was listed, a letter was written asking for the information. We have not been able to send a letter to every church in the brotherhood.

Listed below are all the names on our list. We expect that some are incorrect, as many churches change historians every year or so. We know that we have had correspondence with some historians whom we may have failed to place on the list. We know that many churches have historians who are not on our list.

The list is being published now with another request for the names and addresses of all historians who are not listed. If a wrong name is given for the historian of any church, we wish to receive a correction. With the help of ministers, church secretaries, and our members and friends a list of several hundred names can be printed in our next directory.

### Alabama

Birmingham—First Christian Church  
Mrs. Carl E. Vickrey, Sr.

### Arizona

Glendale—First Christian Church  
Miss Louise Hutton

### California

Arcadia—Christian Church  
Miss Dorothy Kennedy  
Berkeley—University Christian Church  
J. H. Walker  
Eureka—First Christian Church  
Mrs. Clara Graham  
Hayward—First Christian Church  
Mrs. Matilda Millard  
Los Angeles—Highland Park Christian Church  
Miss Daisy Dee Black  
Los Angeles—Wilshire Christian Church  
Walter Woods  
Modesto—Maze Boulevard Christian Church  
Mrs. H. F. Blanchard  
Oakland—First Christian Church  
Mrs. Elizabeth P. Beckwith  
Oakland—Mills Terrace Christian Church  
Paul Williams  
San Carlos—Christian Church  
Mrs. Elzora Frey  
Watsonville—First Christian Church  
Miss Mabel R. Curtis

### Colorado

Sterling—First Christian Church  
Miss Betty D. Plumb

### Florida

Lakeland—First Christian Church  
Mrs. Annie G. Hull  
St. Petersburg—Palm Lake Christian Church  
Mrs. Lyle Rathl  
Tampa—First Christian Church  
Mrs. Bula C. Floyd  
Tampa—Hillsboro Christian Church  
Miss Patricia Brazeal  
Tampa—University Christian Church  
Mrs. Lois Quinn

### Georgia

Brunswick—First Christian Church  
Mrs. Dot Trussel  
Forest Park—Memorial Christian Church  
Mrs. W. W. Hawkins  
Waycross—First Christian Church  
Miss Edna Odom  
Winder—First Christian Church  
Mrs. Herschel W. Smith

### Hawaii

Honolulu—First Christian Church  
Mrs. Grace M. Bartlett

### Idaho

Grangeville—First Christian Church  
Mrs. Florence Northway

### Illinois

Arlington Heights—Christian Church  
Mrs. A. E. Peterson  
Blue Mound—Christian Church  
Kenneth W. Gordon, Chairman, Centennial Committee  
Cuba—Christian Church  
Miss Nellie Grady  
Danville—Central Christian Church  
Mrs. Wayne Vaught  
Danville—Vermillion Heights Christian Church  
Mrs. Beverly Hall  
Detroit—Christian Church  
Joe F. Maynard  
DuQuoin—First Christian Church  
Mrs. Guy Miifflin  
East St. Louis—Lansdown Christian Church  
Miss Edith Ferguson  
Fandon—Christian Church  
Mrs. Ruth Black Aten  
Macomb—First Christian Church  
Miss Ruth Stocker

\* Copies of *Fabric of Fact and Faith* can still be supplied to historians and ministers upon request.

Sandoval—Christian Church  
Mrs. Margaret Hawley  
Springfield—First Christian Church  
Charles F. McElroy

### Indiana

Anderson—Central Christian Church  
Mrs. Keith W. Epply  
Evansville—Eastside Christian Church  
Mrs. Vera Kingsbury  
Frankfort—First Christian Church  
Mrs. John Templeton  
Franklin—Bargersville Christian Church  
Miss Margaret Stubbs, Secretary, Centennial Committee  
Franklin—Union Christian Church  
Miss Lula E. Townsend  
Greencastle—First Christian Church  
Harvey W. Owens  
Greenwood—Bluff Christian Church  
Mrs. Jack A. Sutton  
Indianapolis—Central Christian Church  
Miss Nancy Goodman  
Indianapolis—Crestview Christian Church  
Mrs. Ruby St. Clair  
Indianapolis—North Tacoma Christian Church  
Mrs. Mabel Kinman  
Indianapolis—Westview Christian Church  
James G. Burkhardt  
Jeffersonville—First Christian Church  
D. M. McBride  
Noblesville—First Christian Church  
Frank S. Campbell  
Oakford—Fairfield Christian Church  
Miss Naomi Ray  
Salisbury—Christian Church  
Russell Eller  
Seymour—Central Christian Church  
Mrs. Russell E. Brock  
Sheridan—First Christian Church  
Mrs. Bert Parr  
Terre Haute—Central Christian Church  
Miss Helen Reeve  
Veedersburg—First Christian Church  
Miss Rose Boggs  
Zionsville—Christian Church  
Adron Sluder

### Iowa

Cedar Rapids—First Christian Church  
Mrs. Jay Hesser, Sr.  
Des Moines—University Christian Church  
C. N. Kinney  
Des Moines—Wakonda Christian Church  
Mrs. Charles O. Elliott  
Estherville—Christian Church  
Mrs. Mary A. Danielson  
Fort Madison—First Christian Church  
Mrs. P. A. Seely  
Mt. Airy—First Christian Church.  
Mrs. Sim Rice  
Prescott—First Christian Church  
Mrs. Mildred Daggett

### Kansas

Baxter Springs—First Christian Church  
Claude H. Nichols  
Haysville—Christian Church  
Mrs. Robert Curless  
Herington—Christian Church  
Mrs. R. P. Pierce  
Lawrence—First Christian Church  
Clarence E. Birch  
Mulvane—Christian Church  
Mrs. Don Denny  
Olathe—First Christian Church  
Mrs. L. H. Carter  
Osborne—Christian Church  
Mrs. C. E. Childers  
Wellington—First Christian Church  
Miss Susie Wyckoff  
Wichita—Mt. Olive Christian Church  
Miss Ella Jane Noakes

### Kentucky

Florence—First Christian Church  
Mrs. Roy C. Nestor

Frankfort—First Christian Church  
Mrs. Robert R. Gum  
Lexington—Arlington Christian Church  
Mrs. Martin B. Vice  
Mayfield—First Christian Church  
Mrs. F. C. Burnett  
Nortonville—First Christian Church  
Mrs. Albon Utterback

### Louisiana

Baton Rouge—First Christian Church  
Mrs. Roy R. Phillips  
Monroe—First Christian Church  
Mrs. Paul Newman  
New Orleans—Westside Christian Church  
Mrs. Claude Ferebee  
Shreveport—Broadmore Christian Church  
Mrs. B. R. Gardner  
Shreveport—Central Christian Church  
Mrs. Vaughn Nesbitt

### Michigan

Burt Lake—Christian Church  
Mrs. Lyn D. Levernier  
Flint—Central Christian Church  
William H. Ross, Sr.  
Kalamazoo—Central Christian Church  
Mrs. F. E. Seeley  
Saginaw—First Christian Church  
Mrs. Flora M. R. Jerome

## THE WOODLAWN MESSENGER

WEEKLY NEWS BULLETIN OF THE WOODLAWN CHRISTIAN CHURCH

GRACEWAY AT EMBERTREE DR. W. W. JONES, MINISTER SAN ANTONIO, TEXAS  
Mr. Jerry Johnson, Associate Minister  
Vol. 5 8 November, 1961 No. 10

### ACROSS THE

#### MINISTER'S DESK

Wondering about the fall out from the recent tests in Russia? What about the morality or immorality of bomb shelters - a much discussed subject these days?

There are some pointed and timely comments which appeared in a recent issue of the Community Christian News, Kansas City, written by Dr. Frank J. Pippin. While these reflect many of the minds writing and speaking today, he has it in his own inimitable way. Listed:

"This is not about Fall Out radiation from atomic and hydrogen bombs. It's about Fall Out in attendance upon Christian worship, aptly called Church attendance."

And then Dr. Pippin recounts the "howls and screams" he hears from churches all across the nation, indicates the Fall Out at Community, where he has been pastor since 1945, and says:

"...but I refuse to join my brethren at the wailing walls. I prefer rather to try to analyze the reasons for the Fall Out. From my observation and judgment, here are some of the reasons:

"1. The religious renaissance, which followed the second world war, reached its peak in 1957, traveled an additional year pretty evenly on its past momentum, and then began to wane. That renaissance is over now.

"2. The millions, who flocked back to the churches, expected too much too soon. (Continued on the next page)



CHRIST Gave Above and Beyond

He Gave Himself

Christ did not think in terms of how little he could give for his life. (John 3:16)

WHAT HAVE YOU GIVEN FOR HIM?

### TECHNOLOGY

From the thinning ranks of our charter members another has transferred to the Church Triumphant!

Mr. Charles E. Lee, Deacon on Emeritus, passed away, having attained 91 years. Services were held from our Sanctuary on Friday afternoon at 2:00 o'clock with Dr. Jones officiating, assisted by two of Mr. Lee's former pastors, the Reverends E. A. Powell and W. W. Wharton. Interment was in the family plot in City Cemetery No. 4, under the direction of Hanavan-McCluskey Funeral Home.

A native of London, England, Mr. Lee came to America at an early age with his family. During his long residence in San Antonio he had been a devoted worker in the Christian Church, and came from our old Prospect Hill congregation as a charter member of Woodlawn.

Survivors include two sisters and a host of nieces and nephews, and to them we extend our sincere sympathy in the loss of their loved one. We appreciate the thoughtfulness of the family in their suggestion that gifts be sent to our Memorial Fund in lieu of flowers for the funeral service.

### THE KING'S BUSINESS

Tithes and Offerings	\$ 832.12
"25 For a Quarter"	23.60
Memorial Fund	10.00
Building Fund	581.22
Our TOTAL Giving	\$1,446.94

Dr. Jones sermon subject next Sunday morning -- at 8:15 and 10:30 a.m.

## "A THREE-TENT HEAVEN?"

The Society has been on the mailing list of the Woodlawn Christian Church of San Antonio, Tex., from the beginning of *The Woodlawn Messenger* in 1957 and has a complete file of this four-page, legal size, mimeographed newsletter. All necessary identification is at the top of the front page, including the name of the minister, Dr. W. W. Jones, and the information required by the post office for the mailing permit.

**Minnesota**

Garden City—Christian Church  
 Miss Ruth Stiles  
 St. Paul—First Christian Church  
 Mrs. E. R. Larson

**Missouri**

DeSoto—First Christian Church  
 Mrs. Edna Morgan  
 Harrisonville—First Christian Church  
 Mrs. Charles Bird  
 Kansas City—Roanoke Christian Church  
 Mrs. W. H. Morris  
 Kansas City—University Heights Christian Church  
 Mrs. Glen Rider  
 Maplewood—Christian Church  
 H. C. Kuestemeyer  
 Monroe City—Christian Church  
 Miss Fannie Jayne  
 Richmond—First Christian Church  
 Mrs. Oliver T. Schindler  
 St. Charles—Christian Church  
 Mrs. Harold Moe  
 Springfield—South Street Christian Church  
 Mrs. Ray E. Pitts

**Montana**

Billings—Central Christian Church  
 Gerald R. Lowe

**Nebraska**

Nelson—First Christian Church  
 Mrs. H. McKinley Adamson  
 Omaha—Northside Christian Church  
 Boise Grant

**New Jersey**

East Orange—Christian Church  
 W. F. Berry

**New York**

Elmira—Central Christian Church  
 George Vetter  
 New York—Park Avenue Christian Church  
 Miss Rose M. Starratt

**North Carolina**

High Point—Central Christian Church  
 Mrs. Pauline G. Teachey  
 New Bern—Broad Street Christian Church  
 Mrs. W. M. Pinnix

**Ohio**

Akron—North Hill Christian Church  
 John H. Allen  
 Akron—Wooster Avenue Christian Church  
 Mrs. Forest Drach  
 Hamilton—High Street Christian Church  
 Miss Mary Heck  
 Nelsonville—First Christian Church  
 Miss Donna Hickman  
 Palestine—Christian Church  
 Elmer Fritz  
 Toledo—Hampton Park Christian Church  
 Mrs. Charles J. Decker

**Oklahoma**

Chandler—Christian Church  
 Carney O. Dean  
 Duncan—Crestview Christian Church  
 Mrs. Mae Sargent  
 Duncan—First Christian Church  
 Mrs. R. K. Arnold  
 Hartshorne—First Christian Church  
 Mrs. Gail Carlock  
 Mrs. Sadie Tiner

Jefferson—Christian Church  
 Mrs. Roy Kirkred, Chairman of History Committee  
 Shawnee—First Christian Church  
 Mrs. F. B. Phariss  
 Yukon—First Christian Church  
 Miss Emma J. Ellison

**Oregon**

Dallas—First Christian Church  
 Mrs. H. E. Dashiell  
 LaGrande—First Christian Church  
 Mrs. Elias Adskim  
 Medford—First Christian Church  
 Mrs. Bessie Gott  
 Portland—First Christian Church  
 Miss Irene Cambell  
 Tillamook—First Christian Church  
 Miss Alice Todd Hunter  
 Willamina—First Christian Church  
 Mrs. Anna Stout

**Pennsylvania**

Butler—North Street Church of Christ  
 Mrs. Harry M. Hays, Chairman of Archives  
 Committee  
 Mather—Christian Church  
 Mrs. Wade Speicher  
 Monogahela—Christian Church  
 Miss Cordelia Soles  
 Williamsport—First Christian Church  
 Mrs. William K. Miller

**Tennessee**

Chattanooga—First Christian Church  
 George E. Campbell  
 Colliersville—Christian Church  
 Mrs. Zenophon Strong  
 Johnson City—First Christian Church  
 Mrs. L. W. McCown  
 Memphis—Merton Christian Church  
 Mrs. Helen Bodry

**Texas**

Austin—Central Christian Church  
 Mrs. O. B. Parham  
 Beaumont—Washington Boulevard Christian Church  
 A. L. Morgan  
 Fort Worth—Bethany Christian Church  
 Mrs. Charles Mallory  
 Graham—Memorial Christian Church  
 Mrs. George Miller  
 Harlingen—First Christian Church  
 Mrs. Chris Walz  
 Houston—Broadmoor Christian Church  
 Miss DeLois Grantham  
 Houston—Woodland Christian Church  
 Mrs. L. L. Beckner  
 McKinney—Forest Grove Christian Church  
 Mrs. Edgar H. Bush  
 Marshall—First Christian Church  
 Mrs. Sidney Huffman  
 Plainview—First Christian Church  
 Mrs. Adella S. Drew  
 Plano—First Christian Church  
 Miss Marguerite Haggard

**Virginia**

Alexandria—First Christian Church  
 Mrs. Randolph Solomon  
 Arlington—First Christian Church  
 Robert Franklin Gates  
 Blackstone—Christian Church  
 Mrs. M. O. Cromer  
 Bristol—First Christian Church  
 Mrs. M. Lindsey  
 Charlottesville—Park Street Christian Church  
 Mrs. Annie Leak  
 Falls Church—First Christian Church  
 Mrs. Wallace W. Hartsook

Hampton—Christian Church  
 Mrs. Harry Dodd  
 Kidd's Fork—Antioch Church  
 H. R. Collins  
 King William—Jerusalem Christian Church  
 Mrs. David S. Robinson  
 McLean—Garfield Memorial Christian Church  
 Mrs. Lucius Kingman  
 Norfolk—First Christian Church  
 Mrs. John Willard Johnson  
 Richlands—First Christian Church  
 Miss Narcie Hankins  
 Richmond—Third Christian Church  
 Mrs. Mamie R. Turner  
 Shenandoah—First Christian Church  
 Mrs. J. S. Walker

### Washington

Bremerton—First Christian Church  
 Church History Committee: Mrs. Pearl Horn,  
 Mr. and Mrs. D. L. Judd, Mrs. Fred Rodger  
 Pasco—First Christian Church  
 Miss Nella Johnson  
 Spokane—North Hill Christian Church  
 W. R. Baker  
 Wilbur—Christian Church  
 Mrs. Bessie Dalton

### West Virginia

Charleston—First Christian Church  
 Robert Merricks  
 Princeton—First Christian Church  
 Mrs. Conley T. Snidow  
 Weirton—First Christian Church  
 Miss Minnie Heaslett

### Wisconsin

Janesville—First Christian Church  
 Mrs. Leroy Dietz

Who Asks? . . . What? . . .

(Continued from page 70)

rightly be said: "Ebenezer—hither hath the Lord helped us."

### Phase II.

Disciples of Christ Historical Society asks the local churches: "WHAT IS THAT IN THINE HAND?" and what use are you making of it?

Reply:

We have the basic, operational level, grass root historical materials which are the foundation on which state and national policies and programs are built. The regular reports, programs, pictures, and newsletters carry the vital statistics of individuals and of groups, whether small or large. These are poured regularly and continuously into the files of the Disciples of Christ Historical Society for the larger services of that organization.

Some local churches have a historian who has compiled a history of the local congregation. In some cases this is only one typed page, perhaps from a small, rural church. In larger churches with more income, the histories may be elaborate, illustrated booklets. One is as valuable as the other in its historical coverage and fidelity. The Disciples of Christ Historical Society covets copies of all of them.

Every local church has times of high drama: as pageants, and anniversaries, birthdays, dedications, and so on. Also there are poetry, romance, and even tragedy: births, marriages, baptisms, ordinations, new buildings, graduations, deaths, accidents, etc., etc. Nothing that deals with human life and/or the Kingdom of God is insignificant.

Some years ago in a rather pioneer, isolated section of these United States, two far-removed neighbors met by chance where the trails crossed and stopped to exchange news. One remarked: "Nothing of importance ever happens in these parts." Chewing on a stem of grass, the other laconically replied: "No, as you say, nothing of importance ever happens in this neck of the woods. Have you heard that Thomas Lincoln has a new boy? Tom told me some time ago that if it was a boy, he was going to name it Abraham." Nothing of importance! Who knows?

## NEWSLETTER

THE FIRST CHRISTIAN CHURCH  
 Greencastle, Indiana

WELVELL December 25, 1961 No. 16.

### CHRISTMAS PAGEANT REHEARSAL SUNDAY

All those having part in our Christmas Pageant are urged to be present this Sunday afternoon at 2:30 for an important rehearsal! Directing the pageant again this year will be Miss Blanche Williams, and she requests a prompt beginning for this practice session, and everyone who is taking part in the program to be in attendance.

The pageant will be given in the sanctuary Sunday, December 17th, at 2:30 p.m. Members and friends of the church are invited to attend this annual Christmas event of our church.

### BIBLE FOR THE WORLD

The insert this week tells about the work of the American Bible Society, and the part we, as a congregation and a brotherhood, play in this worthy program.

This Sunday is Universal Bible Sunday. We are pleased to participate in the program of this worthy organization.

\*\*\*\*\*

### CHRISTIAN MEN'S FELLOWSHIP TO MEET THIS THURSDAY

Men of the church are reminded that THIS THURSDAY is the night for the Christmas dinner-meeting, to be held in Fellowship Hall.

Reservations should be made NOW!

Mr. and Mrs. John B. Boyd will show slides and narrate their experience last Spring while journeying through the Holy Land.

Reservations are \$1.00, and may be made by calling the church office. Season reservations are still available - 6 dinner-meetings for \$5.00! Season reservations are available by the executive and attention committees of the Christian Men's Fellowship.

\*\*\*\*\*



Newsletter is the title of the "clear cut" mimeographed, four-page paper published by the First Christian Church of Greencastle, Ind. The size is 7 x 8½ inches (folded legal size). (Postal information is at the top of the fourth page.) Although the Newsletter is in its eighth year our file starts with the October 3, 1961, issue. The minister is Maxwell James Webb.



# What's New ... in Our Library

## Newsletters

The newest material in our library arrives daily with each delivery of the mail when the postman brings piles of local church newsletters. These come from 735 churches in 39 states and the District of Columbia which have placed the Disciples of Christ Historical Society on their regular mailing lists.

As an interesting statistic, we are listing below the states from which this material is received together with the number of churches in each state that send their newsletters.

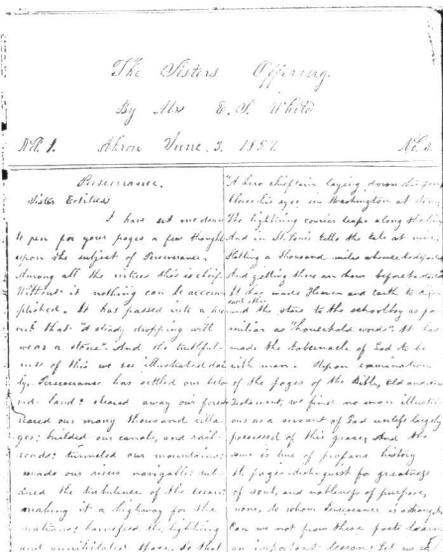
Alabama	5	Mississippi	3
Arizona	6	Missouri	57
Arkansas	7	Montana	5
California	55	Nebraska	12
Colorado	10	New Mexico	5
D. of C.	2	New York	7
Florida	13	North Carolina	7
Georgia	13	Ohio	38
Hawaii	1	Oklahoma	18
Idaho	6	Oregon	15
Illinois	53	Pennsylvania	16
Indiana	76	South Carolina	1
Iowa	28	South Dakota	2
Kansas	37	Tennessee	28
Kentucky	42	Texas	71
Louisiana	13	Virginia	22
Maine	1	Washington	26
Maryland	7	West Virginia	12
Michigan	13	Wisconsin	2
Minnesota	5	Wyoming	2

## The Christian Courier

From Ray Jarman, minister of the Christian Chapel, South Gate, Calif., came the following bound volumes of *The Christian Courier*, Fort Worth, Tex.; XVII-XXVIII, January, 1904-June 23, 1910.

## Audio Materials

Recently received from William S. Hamilton, Pawhuska, Okla., is a tape recording of his address at the First Christian Church of Nowata, Okla., December 3, 1961, on the occasion of the church dedication and 50th anniversary.



*The Sisters Offering* was a handwritten periodical issued by the women of the Christian Church of Akron, Ohio, 1857-1858. Several copies were sent to the Society by Steve Fenn, Central Christian Church minister, Boise, Idaho. These had been saved by a niece of Mrs. E. S. White, one of the editors. We have been unable to gain any information concerning the publication of this unusual item except from internal evidence. The contents included essays, poems, letters, and news notes. In one of the numbers attention is called to the annual meeting of the State Missionary Society at Wooster and in another column there is a list of "monthly sheets published by the Disciples of Christ." Anyone having knowledge of the circumstances surrounding the publication of *The Sisters Offering* or any similar venture should contact the curator of the Society.

R. E. Weed of Muncie, Ind., sent two reels of a tape recording of the Bethany College Declaration and Address Sesquicentennial Convocation, October 25, 1959.

From William E. Harris, minister, First Christian Church, Carnegie, Okla., was re-

ceived tape recordings of three Bible lectures given by Dr. Stephen J. England at the 1960 Oklahoma State Convention of Christian Churches, and two sermons by Mr. Harris, "The Development of Christian Character," and "Divine Discontent."

### The Christian Standard

The library committee of the First Christian Church of Pasadena, Calif., sent bound copies of Volumes 1 and 2, 1866 and 1867, of *The Christian Standard* for preservation and use in the Society library.

These volumes were once the property of a Phillips family who were early members of the Pasadena church. Volume two has a leather label on the cover inscribed, "C. M. Phillips." An inquiry was made in Pasadena concerning C. M. Phillips without result.

Our surmise is that these two volumes were the property of Charles M. Phillips, one of the incorporators of *The Christian Standard*, and a brother of Thomas W. Phillips, for whom the Historical Society building is a memorial. If this be true, the volumes have found an appropriate final resting place.

The volumes were sent to the Society by Harold C. Kime. Wesley P. Ford is minister of the church.

Gradually the file of *The Christian Standard* is being completed. D. E. Harrell, Johnson City, Tenn., has given us five reels of microfilm for the years, 1878-1879; 1880; 1881-1882; 1882-1883; and 1885-1886. The Society will welcome correspondence concerning any issues before 1900.

### New Garfield Material

On a trip East in early November DCHS president, Willis R. Jones, secured a number of new items for the Garfield collection in the Society library. Materials were received from the minister of the Church of Christ, Disciples at Poestenkill, N. Y.; Kenneth W. Neal; Miss Clara Monroe, Pleas-

## THE BAZETTA BEACON

THE WEST BAZETTA CHURCH  
Disciples of Christ  
R.D. #3, Cortland, Ohio

Davis Babcock, Pastor Telephone 637-2323  
Vol. II - November 8, 1961 No. 17

### SMORGASBORD ON FRIDAY

Do you like to eat? If so you had best attend the big Smorgasbord at the Church on Friday, Nov. 10 beginning at 5 o'clock. Supper is to be served from then until 7 o'clock. However, the various booths will be open from 2:00 until after 7:00 in the rooms in the Church basement. Just listen to the menu: Turkey, & Ham, & Swedish Meat Balls; vegetables, rolls, several kinds of pies, etc., etc...

The booths include a bake sale, candy, plants, white elephants, and a children's fish pond. At these booths one can buy goods for days ahead. Plan to visit them prior to 'stuffing' yourselves or after eating. The folks will remain with them as long as you come.

And the cost is quite a reasonable one, too; just \$ 1.50 for adults; half of that (75¢) for youngsters 6 to 12; and free for those kiddo's under 6. Plan to be in Church, Friday, Nov. 10.

### E.M.C. VERY SOON

So what's E.M.C.? It comes up every year about this time. It decides whether or not the Church can progress with a vital Christian program during the next year. It shows just how interested the Congregation is in the Church. It is the Every Member Canvass! Again this year, you will receive all of the information in the mails, explaining the various changes in the Budget for 1962. You will be given a return envelope so that a pledge to God's Kingdom can be made. All of this information will be yours tomorrow, Nov. 9th. Then, after you have prayed about it, after you have consulted your own budget, you are to mail you pledge in to the Financial Secretary. Those who do not will be contacted by the members of the Board to answer your questions. The Budget for 1962 is just under \$ 13,000; not much for a Congregation whose income totals nearly \$ 500,000.

*The Bazetta Beacon* of the West Bazetta Church, Disciples of Christ, Rural Route, Cortland, Ohio, is a four-page newsletter mimeographed on both sides of a letter size sheet and folded. (Postal information is at bottom of fourth page.) The Society file starts with the November 10, 1960, issue. Davis Babcock is minister.

antville, Pa.; Mr. and Mrs. Wayne Monroe, Sharpsville, Pa.; and Walter Forebeller, Poestenkill, N. Y.

Included in the receipts were some outstanding items such as the muster-out roll of Co. A. of the 42nd Ohio Volunteer Infantry, which Garfield once commanded; a grade report from the Eclectic Institute, signed by Garfield; and a manuscript "Reminiscences of James A. Garfield" by W. H. H. Monroe.

Arrangements were made also for photocopies of twenty-two Garfield letters in the Williams College Library.

The late Dr. W. M. Hardy, Nashville physician and pioneer medical missionary to Tibet, willed to the Society several boxes of books from his library together with important papers and correspondence concerning his missionary work.

# DISCIPLIANA

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## REAPING THE RICH REWARDS OF SERENDIPITY



Photo James L. Merrell

Dr. Spencer P. Austin, executive secretary of Unified Promotion, and Dr. Willis R. Jones, DCHS president, examine a copy of the *Prospectus of Bacon College, Eighth Session, Harrodsburg, Ky., 1843*, which Dr. Austin had just presented to the Society. The rare pamphlet was one of several items purchased by Dr. Austin, a life member of DCHS, in an antique shop in a town near Indianapolis, Ind., and given to DCHS. Included were: *An Expose of the Recent Troubles in the Church at Jeffersonville, Ia., [Ind.] in Reply to the Misrepresentations of Lloyd White and William Cross* by Nathaniel Field, 1844; *Correspondence Between Jacob Wright and W. M. Terrell, a Methodist Preacher, Together with the Causes Which Led to Said Correspondence*, Greensburg, Ind., 1847; a letter from Elijah Goodwin, dated August 3, 1846, to John K. Walden; and a letter from the Southern Christian Conference, Gibson County, Ind., to the Brethren Assembled in Conference, Indianapolis, Ind., June, 1839 [First Indiana state meeting] . . . And by the way Dr. Austin went into the shop to purchase Mrs. Austin an early American lamp, which he did not find. The materials he did buy illustrate a perfect example of serendipity.