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Willis R. Jones

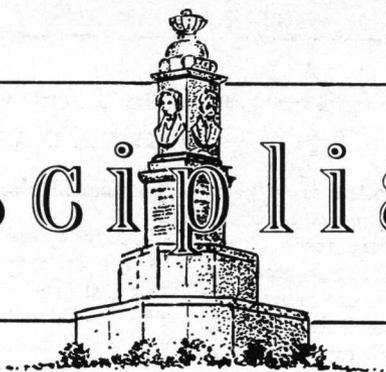
Marvin D. Williams Jr

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Discipliana



Vol. 28

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No. 1

ROGER T. NOOE PAPERS COME TO DCHS



Ben R. Biddy photo

The official transfer of the Nooe materials took place February 29 in the apartment occupied by Dr. and Mrs. Roger T. Nooe in the Park Manor, Nashville. Willis R. Jones (left) president-curator of the Disciples of Christ Historical Society looks on as Dr. and Mrs. Nooe make helpful identifications. For full story please turn to page 7.

The DCHS Museum Committee is in the process of preparing a special display of the Nooe materials in the Thomas W. Phillips Memorial. The display will be officially opened to the public on Sunday afternoon, May 12 from three to five o'clock. Dr. and Mrs. Nooe will be special guests of the Society.

Editorial...

The Complete Local Church Historian

By MARVIN D. WILLIAMS, JR.

The local church historian is a year-round, year in, year out servant of the congregation. Much has been made of the historian's work at those signal occasions in the church's life when an anniversary is being celebrated. Too little attention has been given to his work throughout the remainder of the church calendar. The Disciples of Christ Historical Society feels that the many hard-working local church historians deserve to be commended for their continuing labors to preserve the historical materials from which the congregation's history will be written.

In a sense the local church historian deals with two types of material and his responsibility for each type is different. First of all, there are those materials produced in quantity. They may be printed, mimeographed or duplicated and include bulletins, newsletters, membership directories, and annual reports. The local church historian should see that complete files of these publications are available both in the local church and at DCHS.

For example, a definite amount is included in the annual budget to pay for printing and distributing the church newsletter. A specific item, small as it is, should also be included for preserving these materials by binding them at regular intervals. These bound copies are the church's property and should be kept in some safe place in the church. Another copy of each printed

item should also be on file at the Society.

Unique items form a second category of local church materials and create greater practical problems for the church historian. The key here is to have a well-conceived policy and have it generally understood by all those concerned. These policies should be based on the postulate that all these materials belong to the congregation, not to any individual be he church clerk, minister or indeed historian. The historian should work through the church board or other appropriate body in framing definite guidelines. The Society would be glad to assist in such decisions.

The following ideas are offered to those forming policies. Pictures of former ministers should be kept in the church, perhaps hung together in some special honored place. Current records of the official bodies of the church will be needed for reference by officers and ministers of the congregation. Among these records are minutes, reports, financial and membership records. Older records might be deposited at the Society or protected in some fireproof facility in the community. Personal papers of former ministers and outstanding laymen, including letters, diaries, and other manuscript materials, should be sent to the Society where they will be processed for use by interested researchers.

(continued on page 14)

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Willis R. Jones, President-Curator

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Adventures in Biography

By EVA JEAN WRATHER

VIII. ALEXANDER CAMPBELL AND THE STRUCTURE OF THE CHURCH*

Part I: A Watershed of History

Throughout history certain pivotal events have stood out as "watersheds of human thought." Such an event, for example, as the publication of John Locke's *Letters Concerning Toleration*, after which the evils of religious absolutism stood so nakedly revealed that the champions of religious liberty and toleration henceforth felt themselves invincibly armored for victory.

In the history of the Campbell reform movement, the pivotal event came on an August day in 1830 at Austintown, Ohio. It began as a regular convening of the Baptist Mahoning Association. Then, abruptly, the character of the assembly changed when a preacher arose to move that the association "as an advisory council, or an ecclesiastical tribunal, should cease to exist."

Alexander Campbell, struck with amazement and consternation, started to his feet to protest. But Walter Scott was at his side urging him back into his seat with the admonition: the majority of the messengers had made their decision, and by opposition Campbell could only weaken his influence for the future. Himself sensing the excited temper of the assembly, Campbell reluctantly yielded. At a crucial moment of history, the Campbellian emphasis on liberty under authority had been met head-on by the rampant individualism of the American frontier. And the frontier spirit had won, hands down.

The dissolution of the Mahoning Association, in truth, marked a watershed. Two

issues of major import were decided there—decided for generations of Disciples of Christ yet unborn.

The first was dramatic, immediate. Before the dissolution, the Reformers were Baptists; afterward, they were Disciples—for good or ill, a separate communion. For some two years before the Austintown meeting, certain Baptist associations had been expelling reform churches. After the Mahoning dissolution, there was no turning back the tide of separation, and within another two years the division was complete.

The second issue decided that day stands revealed, in the long count of history, as a watershed in the Reformers' concept of the nature of church government. It marked a major shift, from the associational principle to radical independency. At the critical moment of emergence into a new communion, the congregations of Mahoning left themselves with no center of authority, no system for concerted action.

But before the meeting adjourned, Campbell was able to salvage one concession. As soon as the motion to dissolve was carried, he arose and quietly asked: "Brethren, what now are you going to do? are you never going to meet again?" The question, one observer reported, "fell upon us like a clap of thunder." Remembering their joys of fellowship, the messengers hastily adopted a second resolution, that the churches continue to meet annually for mutual edification and preaching.¹

From the dissolution of Mahoning to the first national assembly of the Disciples, there was to be a period of nineteen years—

*To be published in two installments, the second to appear in the July *Discipliana*, covering Part III, TWO DECADES OF CHAOS; and Part IV, EMERGING STRUCTURE.

a period of remarkable growth amid confusion and chaos. Throughout these years, the new movement was held together chiefly by these yearly meetings and by the cohesive power of Campbell's own personality and teaching as he worked to rebuild the structure shattered at Austintown.

Yet even as he looked forward to restructure, he had, in all honesty as a responsible leader, to look back into his own past with the sober query: "To what extent did the action of that day spring from the seven-year crusade of the iconoclastic editor of *The Christian Baptist*?"

Part II: The Era of the Iconoclast

The last issue of *The Christian Baptist* appeared in July, 1830; and there Campbell bluntly stated, "We have more to fear from our friends than from our enemies." A month later, prophetic words, indeed. In similar vein, he had earlier protested that his opponents (and sometimes, alas! his friends) either could not or did not wish to discriminate "between a person's opposing the abuse of a good cause and [opposing] the cause itself."²

On both counts one must, in all fairness, sympathize with the frequently bedeviled editor, whose closest "co-adjutors" at times failed his vision. One must, at the same time, sympathize with those readers of *The Christian Baptist* who did not always perceive the fine distinctions so apparent to the editor. And, quite ironically, the very qualities which made his little magazine so widely read also helped contribute to its misunderstanding.

Having conceived the magazine as a means of broadcasting the seeds of reformation as far as the long arm of the press could reach, he had from the first issue given free reign to his talents for wit and satire and employed every rhetorical device of exaggeration and paradox in order to attract the widest possible audience. There was a deeper intent, of course. The young editor viewed his paramount role as that of the prophet, called to sweep away the "rubbish of ages" and restore the temple of God to its pristine beauty and purity. With equal pride he wore a second hat, that of

"the adventurer in freedom;" and it was no accident that he had timed the first issue of *The Christian Baptist* so that his Preface might bear the date, July Fourth. Insofar as the Mahoning spirit of 1830 represented a revolt against authority, the Bethany editor could not deny that he had cast the shot for the battle.

Fully aware that when any cause passes into many hands "some will misuse, abuse, and pervert it,"³ the editor, in his second Preface, announced his intention to present the outlines of that "glorious superstructure" of the church set forth in the New Testament. This positive approach was begun with a long series of thirty-two essays entitled, "A Restoration of the Ancient Order of Things." The key word was *order*; and in these essays is to be found the germ of almost every major idea concerning the nature of Christian organization that Campbell would struggle to clarify for the next quarter century.

At the outset, he attacked the massive problem of liberty versus authority. Behind that problem lay the primary question: What is the nature of the Church?

For both Campbells that question was answered for all time in Thomas's *Declaration and Address*. The church is the "mystical body" of Christ and, therefore, schism—the rendering of His "visible" body on earth—is sin. Here was the High doctrine, the Catholic doctrine, of the church, forever denying the Protestant accommodation to the idea of an "invisible church." It also vested the church with great authority. The descent into error had begun when Roman Catholicism transferred this authority to a priestly hierarchy; and Protestantism, in over-reaction, made its stand on the "Bible alone" doctrine. For the Campbells the truth lay in a *via media* where the Word and the Divine Society are inextricably joined. That is, as both the *Declaration and Address* and *The Christian Baptist* argued, for right government the church looked to two seats of authority: first, to the New Testament; and second, to "right reason," the consensus of the enlightened judgment of the church itself.

At this point the question becomes: How does the church arrive at its enlightened judgment? This Campbell answered by a creative reinterpretation of the great Protestant doctrine of the "Priesthood of All Believers." Luther had restored this New Testament emphasis, but then Protestantism immediately rode off in two directions. On the one hand, it had reverted to old error with its own clerical orders and unholy alliances of church and state; on the other, it had subverted the "priesthood of all believers" into the "priesthood of every believer" and so issued in the plague of small, jangling sects, each convinced of its own infallible interpretation of Holy Scriptures. Campbell found the proper corrective in the Pauline concept of a liberty which places the individual under authority through "corporate loyalty" to the whole body of Christ.

Eight of the "Ancient Order" essays were on "Discipline of the Church" and three on "The Bishop's Office." Here Campbell made unmistakable his belief in the necessity for strong representative, delegated authority. Once chosen, the officers of the church, and they alone, were responsible for its order and discipline and for decision on all matters of grave import, including the interpretation of Scripture.

In their appeal to the "right reason" of the church, the Campbells found their religious conviction strengthened by their democratic faith as, like Jefferson and Jackson, they were willing to place ultimate trust in the right judgment of the "*vox populi*," the common mind, common reason. But to affirm this faith was not, in the church, to confound the "voice of the people" with a majority vote or imply that the majority is always right. One of the sharpest paragraphs of *The Christian Baptist* was directed to those Democrats in politics and Independents in religion who frequently, the editor warned, are "the greatest tyrants in the world," each wishing to reign as king or pope in his own little realm. The real challenge was to safeguard both liberty and order by steering a true course between the Scylla of clerical despotism and the Charybdis of a "licentious equality."⁴

The significance of Campbell's contribution here lay in his interpretation of the

relationship between the church and its overseers and of the nature of the authority vested in those overseers. From the first issue of his magazine, he had proudly flaunted his allegiance to the philosophy of the Enlightenment in his assault on the twin engines of despotism, priestcraft and kingcraft. But a clear conception of his views on the Christian ministry emerges only through realization that his attacks were not so much anti-clerical as *non-sacerdotal*. That is, he was attacking every device by which a "priesthood" claims possession of some mysterious powers denied the ordinary Christian and so ordained its "Divine election" to rule. Though he would by no means deny the deep personal conviction involved in "the call" to the ministry—a conviction shaping the entire course of his own life and father's—he was emphasizing that this "call" is not an arbitrary act of God through some private miracle but the natural action of the church calling out its best to serve. These "chosen men," in turn, differ from their fellow Christians only in *degree* and *not in kind*.

As the church has power to "call," it also holds the power to ordain. It seemed plain to Campbell that authority did not come of God by apostolic succession to some special order of men; rather it had passed directly to His priestly body, the church. In the ceremony of ordination, "a plurality of elders or a presbytery" inducts "the elected into office by the joint imposition of their hands," but they are delegated representatives acting on behalf of the whole congregation. With these lines of authority rightly understood, Campbell felt he could quite logically urge Christian freemen to "call no man master upon the earth" and, at the same time, enjoin them "to submit to their rulers, as those who watch for their souls, and . . . must give an account of their administration."⁵

In these essays, the editor was dealing primarily with the local congregation and its overseers, the elders and deacons. At times he did discuss a third order of New Testament ministry, the evangelists, sent out by and responsible to a plurality of congregations. But full implication of the ministry of the church universal was nowhere adequately dealt with in the pages of *The*

Christian Baptist. Nor was the larger question of the local congregation's relation and responsibility to the whole body of Christ.

It was here that the iconoclastic editor had sown to the wind and reaped the whirlwind—at Austintown in 1830. But thoughtful messengers were present that day who did not misunderstand *The Christian Baptist* or its editor. They, too, foresaw the years of “anarchy” ahead and, recognized Campbell as the “prime mover” in the cooperative work of Mahoning, realized that its dissolution was an “apostasy” from the reformation's own “first principles.”⁶

Clearly, Campbell himself, as evident in his surprise and dismay at the Mahoning action, found it passing strange that sensible men, to protest the abuses of power, should bring down the whole structure of unity and authority.⁷ After all, during the entire seven-year crusade of *The Christian Baptist*, he and his congregation had been fully participating members of a Baptist association. To say that he had taken advantage of the association while disapproving the principle would seem at best to brand him with a self-serving hypocrisy—something only the most reckless of his enemies ever did. Rather, as he consistently maintained, when Baptist associations turned inquisitor to expell dissenters from their Calvinistic orthodoxy, they were dishonoring their own great tradition of religious liberty; and, until Austintown, he had continued to hope that this heritage, and not the heresy-hunters, would prevail.

A far more fundamental issue was also involved. In later years Campbell would sometimes baffle critics, friendly or hostile, by asserting that he had not changed his views on church government from the days of *The Christian Baptist*. Yet he spoke a profound truth in the sense that, throughout a fifty-year ministry, he held constant to his High doctrine of the nature of the church. And this constancy was one element of his strength. Even while voicing his strongest sentiment on congregational independency—“An individual church . . . is the only ecclesiastical body recognized in the New Testament”—he was also writing, “All the churches on earth . . . are so many communities constituting one kingdom.”

Moreover, in one of his most eloquent passages, he reminded his readers of the Divine imperative cementing this Christian union: in Christ's kingdom “a single monosyllable represents the active principles. . . . That monosyllable is LOVE. ‘Love is the fulfilling of the whole law.’”⁸

From first to last, the Bethany editor would free both the individual conscience and the individual congregation from fear of bans of excommunication by some higher court, but never from their obligations as members of the one body of Christ, forever bonded together by His love. In his vision, the autonomy of local congregations and their union in the one body were complimentary, not contradictory, ideas. But he was to employ many reams of type in the next decade before the Reformers generally would grow into such understanding and so begin to define a structure of the church in harmony with the genius of their own movement.

Despite these eloquent and positive emphases of the editor's faith, many months before the dissolution of the Mahoning Association it had been quite evident that his first little magazine—born for a special moment in history—had outlived its usefulness. With the New Year, 1830, he began his own magazine; and even its name—*The Millennial Harbinger*—was designed to herald a new era of constructive reform.

In an article published a month before the Austintown meeting, he had made his meaning clear. Entitled “Hints to Reformers,” it plainly stated, “An audience has now been obtained. . . . We must, then change our course.” In later amused self-appraisal, he wryly noted that the editor himself needed some reforming and that he had written some things “which ought not to have seen the light.”⁹

But even while the new *Harbinger* carried his confessional for absolution of past editorial sins, he doubtless looked backward with some feeling of nostalgia. The exuberant, flamboyant style of *The Christian Baptist* had become him. It is sometimes forgotten that Alexander Campbell was half-Scot and half-French. From his first editor's desk his words had roamed the valleys

(continued on page 13)

A DAY TO REMEMBER AT DCHS

THE COMING OF THE ROGER T. NOOE MATERIALS

By WILLIS R. JONES

If February 29 is heralded as a day to remember every four years, then February 29, 1968 is a day for this writer to remember for a lifetime. For on that day, in their comfortable apartment overlooking a western skyline of gentle Tennessee hills, Dr. and Mrs. Roger T. Nooe officially turned over to DCHS a treasure-trove of materials relating to Dr. Nooe's distinguished ministry of more than half a century.

The pathway across which I traveled to my February 29th, 1968 appointment with the Nooes was not so much an urban journey of three miles in city traffic as it was a sentimental journey filled with blessed memories. I pondered them in my mind and heart as I made my way to the appointment.

My father, Edgar DeWitt Jones, and Roger T. Nooe were roommates in their college days at Transylvania and The College of the Bible. From the first the Nooe name was a familiar and blessed one in the Jones household. The friendship of these men grew and greatened through the years. Notable events in our family life and theirs were heightened by each other's presence, or by the thoughtful remembrances that passed between them. I thought of some of these as I made my way through Nashville streets to the Nooe apartment on leap year day, 1968.

713 Complete Sermons

Whatever else Dr. and Mrs. Nooe had to present to the Society for placement in the archives on that historic day, and there was much, the great central core of the collection was to be found in two boxes, one containing 453 full length sermons by Dr. Nooe on stenotape, the other 260 full length sermons in typewritten form. Therein was the distilled essence of the preaching ministry of one of the giants of the twentieth century American pulpit. I knew as I handled these 713 complete sermons that the day would surely come when they would be the subject of study by competent re-

search scholars seeking to catch the alchemy of genius and to lay bare the preaching techniques of Roger T. Nooe—a worthy project for a B. D. or Ph. D. degree thesis, and better yet, a worthy exposé from which to draw sustenance and direction.

I asked Dr. Nooe to browse a bit through the sermon headings and to cite for me the titles of a few of the sermons that might be termed his favorites. Here are three titles that caught his eye: "Coming Not to Condemn"; "Love is the Answer"; "Patriotism is not Enough."

Treasured Recommendation

The Nooe materials stretch back across the pages of time. The earliest item is a brief but stirring letter from the hand of his beloved professor at Transylvania (then called Kentucky University) Charles Louis Loos. The student had asked his famous teacher for a recommendation upon his graduation from the college. The young graduate was thinking of a teaching career. Here is what Professor Loos wrote under date of June 14, 1901:



Among the pictures in the Nooe collection is this charming one taken in the Nooe home in Nashville in the late 1940's. Dr. and Mrs. William A. Shullenberger (left) long time friends of the Nooes were house guests. Dr. Shullenberger had come to Nashville to deliver an address in a special series at Vine Street Christian Church.

To Whom it may concern:

Mr. Roger T. Nooe graduated yesterday in the College of Arts of Kentucky University with the A.B. degree.

He has maintained during his connection with the University an excellent character as a student. Intelligent, diligent and of worthy ambitions, he stood well in his classes. His habits of life are of the best.

He desires to devote himself at present to the good vocation of teaching. I am confident he will be faithful and earnest in the discharge of any duties he may assume, and I think he will make a good teacher. His modesty will prevent him from urging his claims as a well educated young man.

Charles Louis Loos.



A World War I memento, from the files of YMCA officer Lt. Roger T. Nooe. Dr. Nooe was an overseas director in the military program of the YMCA. He helped arrange "the baseball match" played in Stratford-on-Avon, August 31, 1918 along with others under the auspices of the YMCA.

Dr. Nooe's modesty referred to above never really left him even as his career took on its constantly expanding horizons with honors and appointments to high places coming rapidly and without his own self seeking. I have known him all my life, but in the materials at hand I made discoveries that added dimensions to his laurels as I had know them.

Added Dimensions to His Laurels

Not everyone knows that Dr. Nooe was a volunteer in World War I, serving as an overseas YMCA director and carrying the military rank of Lieutenant. A military identification card with an honest-to-goodness passport type of picture of the illustrious padre is among his papers. And there, among the World War I clippings is one so precious and fragile we have already sent it off to be laminated to insure its protection, and one so interesting I quote from it for the edification of the readers of DISCIPLIANA.

First, however, a brief background. In his role as military YMCA director, Dr. Nooe had a part in arranging several baseball games between teams of American and Canadian soldiers. One game was played at the County Cricket Ground, Stratford-on-Avon in Shakespeare's England, July 27, 1918. After the game the teams were honored in a great dinner celebration given by the mayor of the city. The dignitaries one by one were called upon for impromptu remarks. Suddenly, out of the blue, the mayor called on Lieutenant Nooe. Here is the newspaper account of his extemporary response:

The Rev. R. T. Nooe, whose church in Kentucky has given him a long leave and who is a padre of the YMCA, a gentleman both earnest and genial (who has said grace) made a short but most felicitous and amusing speech, which delighted the audience both British and American.

He alluded to the charming spirit of amity which had inspired the party "as pure as lilies and as fragrant as clover"—and in remarking that he came from Kentucky he explained that the difference between Massachusetts and



Ben R. Biddy photo

The pastoral ministry of Dr. and Mrs. Nooe blessed the lives of countless parishioners. Dr. Nooe has presented to the Society the portable communion set he carried on many of these calls during his Vine Street ministry.

Kentucky was that "while one was distinguished for its boots and shoes, the other was remarkable for its shoots and booze."

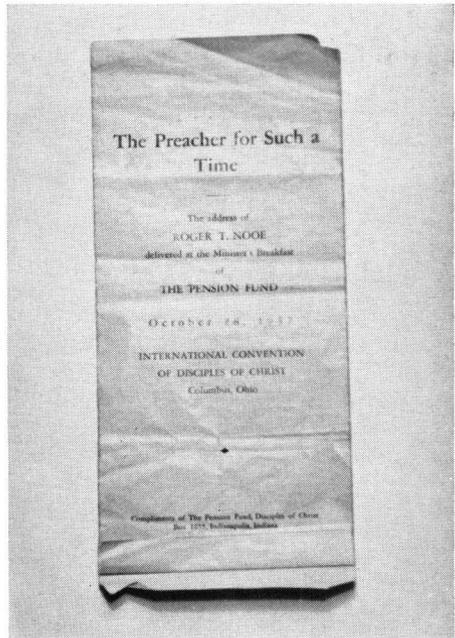
He also related the story of the forlorn maiden who complained to a backward lover that "no one loved her and her hands were cold." Whereupon her backward lover told her "God loved her, and her mother loved her, and she could sit on her hands." Mr. Nooe said he thought the members of the Squadron present would have met the situation better than the hero of the story—a sally that brought roars of appreciative laughter from the "boys."

Materials Reveal Diversified Career

The Nooe materials range across the widely diversified career of the always busy and oftentimes adventuresome donor. They include items from his wide travels, bulletins from his early days as minister of the First Christian Church in Frankfort, Kentucky and from his long ministry at Vine Street, Nashville. They include copies of addresses heard in this country and abroad, and listings and brochures having to do with ecumenical assignments in all parts of the world.

Perhaps the prize story attached to the Nooe materials comes in the latter category. It relates to a booklet which lists a "Who's Who" of the delegates attending the World Conference on Faith and Order held in Lausanne, Switzerland in 1927. In the list of the Nooe credentials is this one: "Delegates to the Staabbal Conference." Dr. Nooe says that in all the history of the world he is the only man ever listed as a delegate to the Staabbal Conference and for a good reason. Here are the delightful circumstances: Dr. Nooe had written his credentials in his own hand. He had listed the fact that he was a delegate to the Stockholm Conference. "Staabbal Conference" is as close as the auditor of those credentials could come in making out Dr. Nooe's famous handwriting.

Alex Mooty, for some years Dr. Nooe's associate at Vine Street and now Associate Secretary of The Christian Church in North Carolina, tells of the time Dr. Nooe sent him a handwritten letter of some two pages in length. The only line he could read in the entire text was this one: "Please don't say anything about this to anyone."

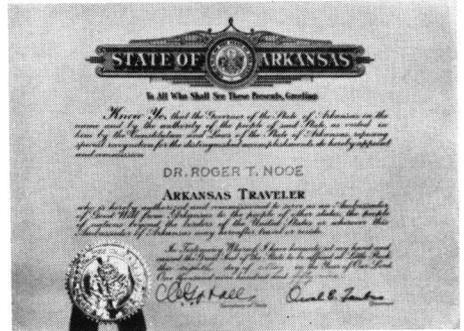


Dr. and Mrs. Nooe turned over to the Society eight framed pictures depicting memorable scenes from his ministry and their life together. There were twenty-seven books (most of his library had long since been distributed), extensive clippings, scrapbooks, periodicals, many citations, memorabilia and a lovely and most deserved tribute written in honor of Mrs. Nooe by an admiring co-worker entitled, "After Twenty-Five Years at Vine Street."

A section of very special value in the collection is a group of twenty-two of Dr. Nooe's prayers. It is meaningful at this point to note that all of Dr. Nooe's sermons end with a prayer.

Resolutions in His Honor

Resolutions in his honor, long lists of signators saluting great events and signal recognitions, and letters from high places are in the materials. One of the letters, handwritten, comes from the late Hill McAlister, Governor of Tennessee 1933-1937, and an elder in Vine Street Christian Church.



The Nooe memorabilia sparkles with fascinating items. In May of 1959 when he delivered a series of lectures in Little Rock, a member of the host congregation surprised him with an official document making him an "Arkansas Traveler"

During his term in office, Governor McAlister appointed Dr. Nooe to the Governor's staff and when President and Mrs. Franklin D. Roosevelt came to Nashville during this period, the Governor appointed Dr. Nooe and Mayor Hilary Howse to go aboard the train as the official welcoming committee. On that occasion Dr. Nooe, famous for his cane collection, carried the cane presented to him at an earlier time by President Roosevelt in response to a request made by a friend of both men. The famed Nooe cane collection remains intact and is part of the fascinating decor of the Nooe apartment, filled as it is with mementos of a busy life, of distinguished friends, and of extensive travels.

Poignancy and Tenderness

There is a poignancy and tenderness in the Nooe materials. I found it so as I came upon a manuscript entitled "I'd Choose This Way Again" autographed "To Roger with affectionate regards" by the author, Edgar DeWitt Jones. I found it so in a handwritten letter in pencil and in large letters sent under date of September 20, 1958 by Charles Clayton Morrison. I remembered as I came upon this letter that not long before his death in 1966, Dr. Morrison had written a perceptive article on titans of the American pulpit. One of the titans he named was Roger T. Nooe.

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This persuasive hand bill tells all—all that is, except when and where the event took place.

And in this little collection of especially treasured letters is one written to the Nooes by Hampton Adams under date of June 7, 1965 and sent just in advance of a trip they were making to New York at which time Dr. Adams was to show them some special courtesies, and did. On the envelope containing this letter Dr. Nooe wrote. "Keep, very precious." It was Dr. Adams who succeeded Dr. Nooe as minister of the First Christian Church of Frankfort, Kentucky, and it was Dr. and Mrs. Nooe who said a last goodbye to this beloved friend in New York so short a time, perhaps only minutes, before his fatal heart attack.

Dr. Nooe and DCHS

Of particular significance to those of us interested in the creation and growth of the Disciples of Christ Historical Society are items in the collection relating to the 1939 International Convention held in the city of Richmond, Roger T. Nooe, President. It was during the sessions of that Convention and under the persuasive concern and statesmanship of Dr. Nooe that the matter of an historical emphasis for the brotherhood was brought before the assembly. The result was the creation and appointment of a Disciple Historical Commission which subsequently placed before the 1941 International Convention in St. Louis the resolution that brought the Disciple of Christ

Historical Society into being.

How appropriate then that thirty-eight years after the actions of the Richmond Convention, materials relating to the life and career of its President should be placed in the Society archives, and will remain permanently and be made available to research scholars in the city of his long and notable pastorate.



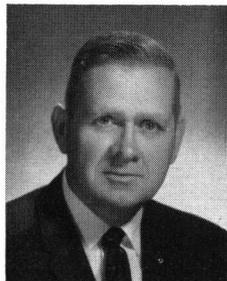
Ben R. Biddy photo

Putting the transfer on the record—Willis R. Jones and Roger T. Nooe in the midst of their one hour taped recording of the transfer proceedings. Dr. Nooe responded to questions and gave human interest accounts of many of the items.

Herman A. Norton Speaker at Tennessee Assembly Breakfast

Dr. Herman A. Norton, professor of church history at Vanderbilt University and dean of the Disciples Divinity House, will speak at the Society's annual Tennessee Assembly Breakfast to be held in the Continental Room of the Read House in Chattanooga on Saturday morning, April 27 at 7 A.M. Dr. Norton will speak on "Restoration and Reconstruction."

This will mark the ninth in the annual series of Society Breakfasts held during the sessions of the Tennessee assembly. It was initiated in 1960 at Chattanooga with Dr. Frank F. Drowota of Nashville as first speaker.



THE CHRISTIAN STANDARD INDEX: A PROGRESS REPORT

By CLAUDE E. SPENCER

On the second floor of the Thomas W. Phillips Memorial in a room across the lobby from the lecture hall a most interesting work is in progress. This is the *Christian Standard* Indexing Project which started October 1, 1965. The purpose of the project is to make an index of the issues of the *Christian Standard* from its beginning in 1866 through 1966.

The "up-stairs staff," as the indexing staff is sometimes facetiously called, consists of Mrs. Barbara Bradner and Mrs. Suzanne Blackburn, indexers, with Miss Bettina Ann Bias, a Peabody Library school student, as a part-time file clerk. Claude E. Spencer supervises the project. Mrs. Bradner indexes feature articles, editorials and headline news while Mrs. Blackburn does the obituaries, marriages, book reviews, poetry, and state news. During February they typed 13,949 entries, a new monthly record.

The index as of March 14, contained 220,813 entries. The first year the project operated only 41,674 entries were made. However the second indexer did not start work until after the project had been under way for six months. The second year

113,101 entries were made and the first five and a half months of the third year saw 66,038 entries added.

To March 14 the index has been completed through 1900 with 1901 and 1903 three quarters finished and 1902 half done. During the first year of indexing the volumes for 1866 through 1875 were indexed. The second year, volumes 1876 through 1892 were completed. The years 1893 through 1903 have been done thus far the third year. Based on what work has been done to date it is estimated that the final index will contain around 500,000 entries. No date of completion can be accurately projected now but it will surely be at least three years away.

Because of the periodical's extensive obituary coverage and its weekly list of marriages the index will be a genealogists delight. Cross references from maiden names to married names are made whenever known. Local church historians will find most helpful the entries concerning the organization of churches and of dedications. Other special features of the index will be outlined in future progress reports in DISCIPLIANA.

A second part of the project the micro-filming of the periodicals by Tennessee Microfilming, Inc. is now under way. It is too soon to announce any completion date but it is expected that positive prints will be ready for sale before the first of 1969. The film to be sold as a set or by individual years will be distributed by the director of the library of the Disciples of Christ Historical Society, who will make proper announcement when ready.

An MPE-1 Recordak film reader has been recently purchased as a part of the project's equipment. It will be used in checking the film as it is received from the processor and also in checking entries to save the wear and tear on the brittle paper of many of the bound volumes.



Ben R. Bidby photo

The *Christian Standard* Indexing Project staff marks the completion of the index for 1866 to 1900 by examining the volumes indexed, February 20, 1968. Right to left: Miss Bias, Mrs. Bradner, Dr. Spencer and Mrs. Blackburn.

The index, housed in 333 card catalog trays on the first floor of the building, is in daily use by members of the Society staff in answering reference questions and by persons who come to the library for research.

The project has been made possible through the generosity of the Phillips family of western Pennsylvania.

ADVENTURES . . .

(continued from page 6)

of the Ohio, the Cumberland, and the Mississippi like those of a second Voltaire clad in the bright armor of the Iconoclast, the Satirist, to "crush the infamy" or despotism.

Yet the kilt and the sporran of the Highland Chieftain equally became him. As a tough-minded, pragmatic Scot, the editor of *The Millennial Harbinger* turned himself to the more sober challenging of marshalling his scattered, rebellious forces into ordered battalions of disciplined freemen in Christ.

¹A. S. Hayden, *Early History of the Disciples in the Western Reserve, Ohio*, 296

²*The Christian Baptist*, July, 1830, 305; June, 1824, 220 (page nos. from Gospel Advocate edition, 1955-6, in 7 vols.)

³*The Millennial Harbinger*, 1932, 299

⁴*Chr. Bap.*, May, 1829, 249; Dec., 1825, 90; March, 1828, 198

⁵*Chr. Bap.*, Aug., 1826, 7; March, 1828, 200

⁶Hayden, 297, 461-2

⁷*Mil. Har.*, 1849, 271-2

⁸*Chr. Bap.*, July, 1824, 224; March, 1828, 199; Dec., 1828, 109

⁹*Mil. Har.*, 1830, 222; 1832, 7, 294

FIVE NEW TITLES ADDED TO DCHS MICROFILM CATALOG

A new edition of the Disciples of Christ Historical Society's catalog of *Microfilm Publications* has just been published. The booklet lists five new microfilms in addition to sixty other titles already announced.

One of the latest releases is a two reel microfilm of *The Christian Quarterly Review*, a scholarly Disciple quarterly edited and published by Eugene W. Herndon of Columbia, Missouri from January 1882 until October 1889. The *Review* sought to include thoughtful and exhaustive articles on the many important themes pertaining to the Kingdom of Christ. Of the four scholarly quarterlies published by Disciples in the last third of the nineteenth century, Herndon's was undoubtedly the most conservative. The microfilm sells for \$25.00.

Four books have also been microfilmed, including one early hymnal. *The Christian Hymn-Book* compiled and published by Barton W. Stone and Thomas Adams at the request of the Miami Christian Conference appeared in 1829. The 384 page volume contains 340 hymns, divided into groupings on various subjects such as invitation, penitential, supplication, etc. The microfilm costs \$9.00.

Still another book by one of the four founding fathers of the Disciples of Christ

has been made available once more, now on microfilm. The contents of the Alexander Campbell pamphlet are suggested by its full title: *Delusions: An Analysis of the Book of Mormon; with an Examination of its Internal and External Evidences, and a Refutation of its Pretences to Divine Authority*. The sixteen page pamphlet is available for \$1.00.

True Method of Searching the Scriptures, by Tolbert Fanning, early Tennessee Disciple has been microfilmed and sells for \$3.50. Rounding out the new microfilm releases is *The Life, Conversion, Preaching, Travels and Sufferings of Elias Smith*. A religious reformer associated with the Christian Connection movement in New England, author, and editor of the first religious newspaper in the United States, Smith wrote the autobiography in 1816. The 372 pages have been microfilmed on one reel and sells for \$9.00.

The complete listing of *Microfilm Publications* is based on cataloging of the originals and gives full bibliographical citations.

Correspondence should be addressed to Marvin D. Williams, Director of the Library and Archivist, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.



Disciple Authorship

Walter Scott Speaks: A Handbook of Doctrine. By John Watson Neth. Milligan College, Tenn.: Emmanuel School of Religion, 1967. 156 pages. \$2.50.

Reviewed by Spencer P. Austin*

Walter Scott Speaks, by John W. Neth is an uncritical compendium of quotations from the numerous writings of the early Disciple evangelist, Walter A. Scott. Dean E. Walker in the Foreword states, "He has wisely permitted them to speak for themselves rather than to attempt an interpretation."

The work would have been greatly en-

*Dr. Austin has been Executive Secretary of Unified Promotion since 1957 and a Life Member of the Disciples of Christian Historical Society since 1949.

riched if the author had drawn some of the implications of Scott's teaching for the last half of the twentieth century. Failure at this point, coupled with the stance of a hagiographer, seems to this reviewer to do an injustice to the vitality and permanence of some of Scott's insights.

The quotations are helpfully arranged to reflect Scott's views on God, Christ, the Holy Spirit, the Church, Man and Salvation. Biographical notes and an excellent bibliography are appended.

Editorial . . .

(continued from page 2)

If the local church historian has done his job over the years, the person assigned to write the story of the church will have material for the printed history readily available. If the local church historian has not done his job, no amount of scurrying around at the last minute can retrieve what is lost forever.



Ben R. Biddy photo

Miss Shari Doss, a freshman at George Peabody College and a DCHS student assistant, enters some of the current acquisitions coming to the Society. Miss Doss also places many of the items in the various files at the Society.



Ben R. Biddy photo

Miss Linda Eckinger files current entries in the current index of the *Christian*. A graduate student in Peabody Library School, Miss Eckinger performs a wide variety of general library duties at the Society, including processing books.

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22. Riley, Dr. Hugh M., Louisville, Ky. (given in his honor)

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*Membership established for Church Historian.

DISCIPLIANA

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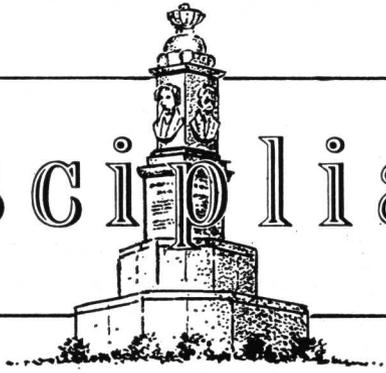


Ben R. Biddy photo

In its twenty-six year existence the Society has received materials for its great collection of religious Americana in most every conceivable type of container. However, it cherishes as its prize receptacle the lard can pictured here which was brought to the Society booth at the 1967 International Convention in St. Louis containing a collection of periodicals of the early twentieth century. Both the periodicals and the container are now properly housed in the Society archives. These valued items are gifts from Miss Geraldine Woodward of Akron, Ohio.

Dr. William Martin Smith's 1967 Forrest F. Reed Lectureship will be published by the Society this summer. The general subject of the third annual Reed Lecture was "Servants Not for Hire—Emerging Concepts of the Christian Ministry in the Campbell-Stone Movement." A review and complete details of the book will appear in the July *Discipliana*.

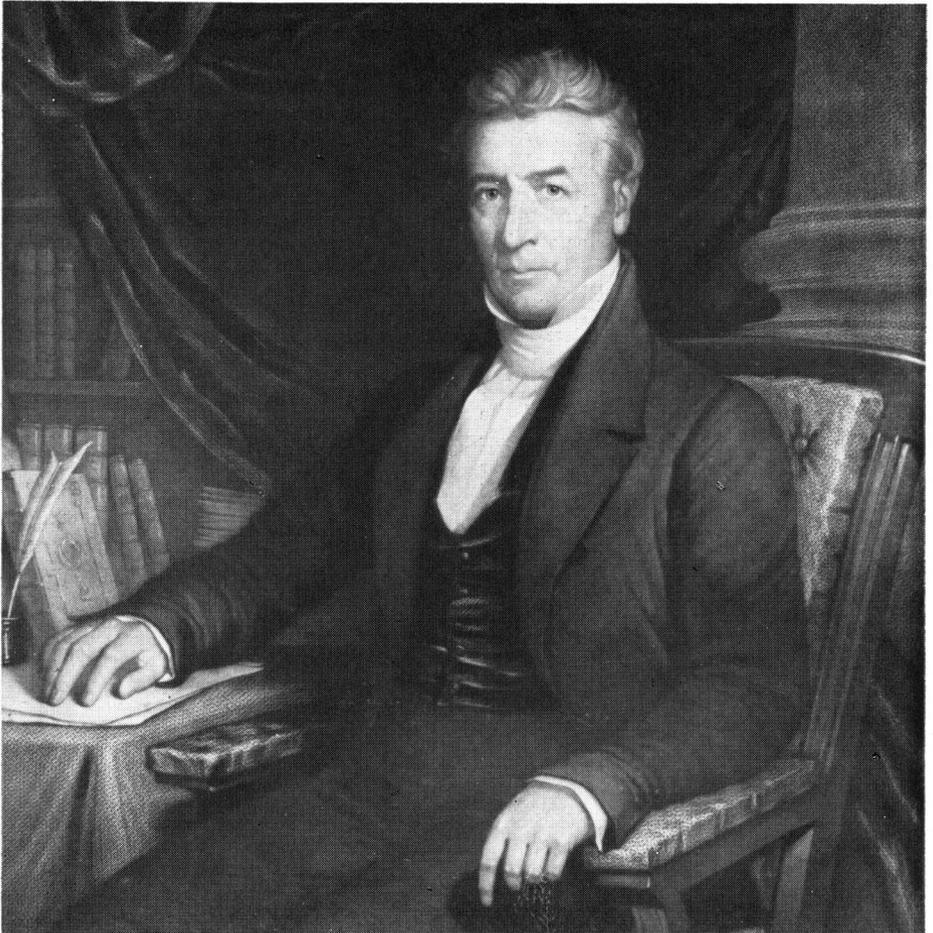
Discipoliana



Vol. 28

July, 1968

No. 2



Portrait of Alexander Campbell from an engraving by John Sartain made at the time Campbell was writing his significant series of essays on "The Nature of the Christian Organization." See second installment of ALEXANDER CAMPBELL AND THE STRUCTURE OF THE CHURCH by Eva Jean Wrather, pages 20 through 28.

Editorial... *It Was a Year of Maturing*

By HUGH M. RILEY

What an opportunity for an institution created to apply its Christian skills and insights in the social sciences to contemporary history has been this year for DCHS! The universe is expanding, the scope and significance of human destiny is enlarging. There are more people in the world, more events, more points of view openly expressed, more urgent demands for people and events to be understood.

It has been a year of great significance for the Historical Society. We are now able to see clearly the completion of the *Christian Standard Index*, made available to scholars and others through the generosity of the Phillips family which provided this wonderful building. The Index is now approximately fifty percent complete. With the *Christian-Evangelist Index*, it will provide resources for study and understanding of our movement worthy of the fine scholarship and profound motives to which we are committed within the body of Christ.

This was also a 'year of materials' as Dr. Willis Jones, our esteemed President-Curator, has reported. We are accumulating at an accelerated rate, the records of the past. It was a year of maturing in our services to the church, in the skills of our professional staff, in the development of our Foundation and other stabilizing resources. It was the 'year one thousand' in memberships—our first full year with more than a thousand voting and contributing

members. It was once again the year of the balanced budget.

It was also the 'year of decision' for your trustees who, after careful and mature consideration voted on May 14, 1968 to approve The Provisional Design of the Christian Church. They did this recognizing the importance of our major sustaining relationship and the provisional, but creative nature of this decision.

We are grateful for the remarkable group of trustees who serve this Society. We speak with apologies for any unintended presumption as chairman of this group. They come from thirteen states. Twelve of them are laymen. Four, including the incumbent, Dr. Ronald Osborn, are presidents of the International Convention. Three are local pastors; four are teachers; ten are writers; four are women. All are working members of the team which carries, with your staff, the responsibility for the growth and integrity of this very significant institution.

Equally important to the Society as it achieves significance are its hundreds of loyal and alert members. They contribute financial support and seek others to do the same. They search for materials, study them with keen interest, lend their intelligent concern to the task of interpreting this movement within the church to the world. "It was a fearful and wonderful year!"

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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.

Willis R. Jones, President-Curator

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Artist, Ben R. Bidly

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

HUGH M. RILEY RE-ELECTED CHAIRMAN DCHS BOARD OF TRUSTEES



Dr. Riley

Hugh M. Riley, pastor of the Douglas Boulevard Christian Church, Louisville, Kentucky has been re-elected chairman of the Board of Trustees of the Disciples of Christ Historical Society. His selection and other officers and members of the Executive Committee were announced by John E. Hurt, of Martinsville, Indiana, chairman of the 1968 DCHS Nominating Committee, under whose supervision the Society's mail ballot to its membership was conducted.

Dr. Riley's new term of office began July 1. It is his third term as chairman.

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

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

Elected for a three year term on the Board of Trustees are the following eight persons: Robert W. Burns, Atlanta; David Edwin Harrell, Athens, Georgia; J. Edward Moseley, Indianapolis; Ronald E. Osborn, Indianapolis; Hugh M. Riley, Louisville; Henry K. Shaw, Indianapolis; Howard E. Short, St. Louis; Mrs. William H. Smith, Nashville.

Dr. Harrell comes to the Board as a new member. He is Associate Professor of History, University of Georgia, Athens, Georgia, and a member of the Athens Church of Christ. In 1966 the Disciples of Christ Historical Society published Dr. Harrell's book, *Quest for a Christian America*. Also, in that same year Dr. Harrell was one of the three scholars selected to deliver the annual Forrest F. Reed Lectures.

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Adventures in Biography

By EVA JEAN WRATHER

VIII. ALEXANDER CAMPBELL AND THE STRUCTURE OF THE CHURCH

(CONCLUDED)*

Part III: TWO DECADES OF CHAOS.

Through the fall and winter following the Austintown, Ohio, meeting of the Mahoning Association of 1830, Campbell allowed time for the white heat of the rebellious Mahoning messengers to cool. With the spring of 1831 he was ready to begin his campaign for reorganization with a series of seven articles on "The Co-operation of Churches."

His appeal, of course, was to both Scripture and "right reason." There were ample express precedents for cooperation to be found in the New Testament, he noted, as in the fact that the "churches were *districted* in the age of the Apostles." But more important by far, to his mind, was the broad principle covered in the Biblical injunction to do "whatsoever things are true, . . . just, . . . benevolent." In short, he concluded, it should be clear to any rational mind that by the very nature of the Christian religion there "can be no want of scripture authority for doing good in any way"; and, therefore, cooperation is necessary since it is equally obvious that "a district of churches [can] do what a single congregation cannot." To argument he added some sharp admonition for those

who would do nothing because of the spectre of old abuses. "Such eccentricities of mind," he chided, "resemble the conduct of a man who, . . . because he had been burned when a child, would never approach a fire to warm by it."¹¹

But the Reformers still were "burnt children" dreading the fire, and when the Mahoning Association met in 1831—for the first time in its new capacity as a mass fellowship taking care to conduct no "church business, of any sort whatever"—only one small cautious step was taken: a suggestion that each county *might* set up its own annual meeting. Campbell's home county of Brooke quickly implemented the suggestion and by 1834 joined with neighboring counties to hold a "General Meeting of Messengers," its full proceedings being published as a twelve-page pamphlet co-signed by Campbell, and later reprinted in *The Millennial Harbinger*. A major contribution of the document was its frontal attack on the problem of the apparent dichotomy between the concepts of local autonomy and organic union. A simple analogy suggested a solution: "Christian congregations, like so many families, have their internal and their external relations." As to the congregations' internal affairs the Reformers' historic position was reaffirmed—"no interference" from without. In its external affairs, on the other hand, each Christian community must act in realization that it "is but a member of that great body . . . figuratively called 'the body of Christ'" and is, therefore, bound to cooperate with that body-of-the-whole "in everything that concerns the public good."¹²

*The first installment appeared in the April, 1968, *Disciplina*. It covered: Part I, A WATER-SHED OF HISTORY (the dissolution of the Mahoning Association by the Campbell Reformers in 1830, which marked a major change in their church polity from the associational principle to radical interdependency, a change not approved or supported by AC himself); Part II, THE ERA OF THE ICONOCLAST (the seven-year reform crusade of *The Christian Baptist*, concluded in 1830 with the beginning of AC's new publication, *The Millennial Harbinger*).

A new element to the problem of cooperation was introduced when the Campbell Reformers and the Barton Stone "Christians" joined forces at a union meeting in Kentucky in 1832. Satisfying ecumenically as this merger might have been, these "Christians"—born of the Great Revival of the West—were not only committed to a wholly subjective concept of faith emphasizing the miraculous intervention of the Holy Spirit as evidenced in the conversion "experiences" of the frontier camp-meeting (the point where Campbell and Stone, for all their mutual respect, could never reach a meeting of minds), they were also thoroughly imbued with that same frontier spirit of rampant individualism which had activated the rebellious Mahoning messengers of 1830. From the standpoint of Campbell's crusade for order and discipline, the union compounded the need for redoubled effort.

The year 1835 marked two milestones in his progress. He published his major theological treatise entitled (in its second edition) *The Christian System*, and issued his *Millennial Harbinger* "Extra on Order"; and both works began with a grandiloquent paean calling on all creation to attest the glorious system and order of God's entire universe. Turning to practical application, the "Extra on Order" advanced the fruitful idea that the relation between congregations and their overseers, at the local or national levels, should be considered as a *covenant*, a relation which would most effectively safeguard both order and liberty. The "Extra" also turned attention on the evangelists and other general ministers or "public officers" of the church who have "the whole world . . . [as] their diocese" and, therefore, to assure their proper qualifications and to "constitute them . . . responsible agents of the whole body" are to be chosen and ordained by a plurality of churches.¹³

By 1838 Campbell was ready to shift his emphasis from general cooperation to more specific organization with a series of four essays significantly entitled "The Senatorial Government of the Church." Dr. Ray Lindley has declared that, "As a religious insti-

tution the Disciples of Christ are the religious counterpart of the American ideal of a free society."¹⁴ Thomas Campbell had glimpsed the fruitful analogy of the church and the American System in his *Declaration and Address*. Alexander was now suggesting to the Reformers that their most creative approach to church government lay not through the synodical or episcopal—nor, for that matter, a societal—system, but through a senatorial system, and he later spelled out the analogy from the united church with its many independent congregations to the United States with its "thirty sovereign and independent States" bonded together for mutual "safety, prosperity and happiness" in one Federal union. In short, he stated, that great maxim, "'United we stand, divided we fall,' is . . . as true . . . in religion as in politics."¹⁵

To clear the way for acceptance of such delegated authority he had to make a further advance and say quite explicitly what had always been implicit in his thinking. That is, Congregationalism is *not* the government of the New Testament. It stands at one extreme, a despotic hierarchy at the other, and, concluded Campbell, "Neither of these are the Christian Institution."¹⁶

The cover picture of Alexander Campbell is from an engraving made by John Sartain of Philadelphia (1808-1897) and copyrighted by him in 1842. Evidently it was Campbell's favorite likeness of himself for he carried copies abroad in 1847 to autograph for British friends. The engraving is said to be from an oil painting by the New York artist, William F. Cogswell (1819-1903). The original is still among the "lost" Campbell portraits. In 1947 Eva Jean Wrather commissioned a Nashville artist, the late W. Edward Page, to make a 34x40 copy in oils from the Sartain engraving. This portrait has now been willed to DCHS, where it is intended someday to be hung above the mantel in the Board of Trustees' room of the Phillips Memorial.

At the higher level this conviction was rooted, of course, in his concept of the nature of the church. However useful the Apostolic examples of cooperation, which he continued to explore, the Scriptural warrant he now sought to impress, he wrote, "is found *first* in the constitution of the church itself. The church is one body, composed of many communities, which *from the very law of their being*, make them subordinate to one another in every thing that the common interests of the whole community may require." The *Declaration and Address* had stated bluntly that sectarianism, rending the "mystical body" of Christ, is sin. The *Harbinger* was now protesting with equal force the sin of fragmentation spawned by that radical Independency which makes "every congregation a sort of kingdom of Christ within itself" and so imputes to each local congregation the authority properly belonging to the whole church.¹⁷

At the pragmatic level Campbell considered Congregationalism in error because it is an open invitation to disorder and the tyranny of anarchy. Its adherents, therefore, he wrily observed, from the time of Cromwell's protectorate to his own fellow Reformers of Nineteenth Century America, were given to "notions of unrestrained liberty and insubordination" and all too often illustrated that "laycraft" may be as insidious an evil as "priestcraft."¹⁸

If the editor wrote with special fervor at this point, it was with good reason. As he and other sober Disciples had feared from the day of the Mahoning Association's dissolution in 1830, the Reform congregations, released from any cohesive bond of organization, had, like some modern Don Quixote, ridden off at once in all directions.

Though feeling just pride in the fact that by 1838 his publications were read "wherever English is spoken," Campbell was far more concerned with the dangers of an "influx of new converts greater than . . . preparation for their [spiritual] growth . . . and perfection."¹⁹ In evidence, some of the more untutored and unstable fell easy prey to the singular "enthusiasms" of the Mormons and the Millerites—an embarrass-

ment, indeed, to the Bethany disciple of the Age of Reason. In other cases, perennial troublemakers, the self-conceited and self-willed, or even outright imposters and "persons of immoral character" freely made their way from congregation to congregation, leaving disorder in their wake, a condition so prevalent that the "Extra on Order" issued an urgent warning against any member of one congregation being received into another without "testimony of good standing."²⁰ The whole movement suffered from "incompetent disciplinarians, and impotent administrators"; and at times entire congregations were marked by such "unhallowed partyism" that Campbell felt impelled to reverse an earlier opinion and, in a strong article on Independency, grant that aggrieved minorities must have the right of appeal from decisions of factious or "ignorant majorities" to a higher tribunal of elders from neighboring congregations.²¹ Compounding all these problems was a plague of little periodicals, "irresponsible and unlicensed" and frequently used to foster dissention.²²

From lack of concerted financial support, young churches sometimes languished and died and even devoted and competent preachers were forced out of the ministry in order to support their families. Thus, there was bitter truth in the jibes of opponents who said that the multitudes were hastening to join the "Campbellites" because theirs was the cheapest religion to be had. Mocked by such misunderstanding of his own early writings on "the hiring of clergy," Campbell in the end confessed his conviction that at this point both he and St. Paul had set a poor example for the church. The Apostle should have made "a few less tents," and he himself should never have succumbed to the pride of preaching without pay.²³

Moreover, while illiberality drove able preachers from the pulpit into other professions, the least able often stayed on for what they could get. As a result, the gravest single threat to the reform cause, Campbell wrote, lay in this "class of unsent, unaccomplished, uneducated advocates who plead it."²⁴ Characteristically meeting crisis with responsible action, he chartered

his "New Institution" in 1840; and through-out the coming twenty-five years of his college presidency no young man seriously desiring an education would ever have to leave Bethany because of a lack of funds. But the manner of this undertaking pointed up the issue of cooperation, for here again—in the absence of any organized agency and support of the churches—only individual enterprise could fill the need and furnish the means.

Bethany College opened for its first classes in November, 1841. In the same month the *Harbinger* carried the first in a new series of sixteen articles on "The Nature of the Christian Organization." The burden of the series was time: time was fast running out for the Disciples to set their house in order.

To impress this sense of urgency Campbell concentrated in one essay the whole catalogue of ills spawned by the past years of chaotic Independency, which he concluded with a cry of bitter frustration: "We have bled at every pore through the lacerations of . . . [these] wild beasts of our Ephesus"; and yet, "for all this insolence to Heaven and for all these lamentable defects we have neither jurisdiction nor tribunal!"²⁵

As article followed article in expression of the editor's most mature judgment on the proper corrective for such ills, the most noticeable feature of the proposals was their constant insistence on the principle of elasticity, accommodation, moderation—in short, of creative freedom in action. Moreover, it became increasingly clear that what he was demanding of the Disciples was a quite revolutionary, a wholly new approach to the entire question of "ecclesiastic policy and government." He began by restating, then elaborating, a premise he had advanced from his first *Harbinger* series on cooperation. He now italicized the premise, namely: "*the New Testament alone does not furnish data enough from which to construct a complete system of church organization.*"²⁶

It was at this precise and "interesting point," he continued, that had occurred the capital "misconception" of both Papal and

Protestant Christianity. Across the long centuries men "equally learned, respectable, and pious" had searched the New Testament and, to their several satisfactions, found there a Divine warrant for all three grand historical divisions of polity marking the "three great schisms" of the church: a warrant alike, that is, for the Episcopal, the Presbyterian, and the Congregational systems.²⁷ Now, Campbell painfully observed, his fellow Reformers who demanded a Scriptural blue-print for every action of the church were themselves falling into this same fatal pitfall of the past.

To dramatize his challenge that the Disciples forsake this barren historic road and, instead, seek directive for that fruitful alternate course which he was proposing, he restated his premise even more simply and bluntly: "A book is not sufficient to govern the church."²⁸ This position had always been implicit, of course, in the Campbell's understanding of the plain historical record: that Christ had come to dwell in His Spiritual Body, the church, before the New Testament was written and, thereafter, the Christian was subject to these twin authorities, the Word and the Divine Society. Such understanding had also been inherent in the rationale of Alexander's youthful revolutionary document, his "Sermon on the Law"; and he now called upon this classic statement to sustain his argument, swiftly summing up its philosophy with the comment that it never "entered the head or heart" of Christ or His Apostles to bind the disciples of the New Covenant with prescribed legislation such as God and Moses had imposed on the people of the Old Covenant. Therefore, he concluded, the directive was plain and obvious. The New Testament was silent on any specific plan for church government with one clear design: to leave all matters of "prudential arrangement" to "Christian wisdom and prudence"; to place upon the Divine Society, the church itself, both the responsibility and the freedom to act as changing times and circumstances should dictate.²⁹

Though not underestimating the difficulties involved in such a plan, Campbell expressed full confidence that the Disciples, through the consecrated deliberation and

mature judgment of their "chosen men," could and would devise a plan of "constitutional organization" in harmony with their peculiar genius as a people. As he also made plain, he himself was not "disposed to dogmatize" about details of structure.³⁰ But he did have a few guidelines to suggest.

For one, he assumed that any higher tribunals which his churchmen might envisage would confine themselves "to actions" and so never invade the rights of individual conscience by becoming "censors of men's . . . opinions, or of articles of belief." For another, to safeguard the congregations' right of delegated authority, he reemphasized the "radically and essentially elective" character of their officers and messengers.³¹ Once more, too, for the benefit of the wary still troubled about reconciling "the notion . . . of ecclesiastical government with electing grace," he reiterated that any system acceptable to his own mind would be one which both "secures the indepen-

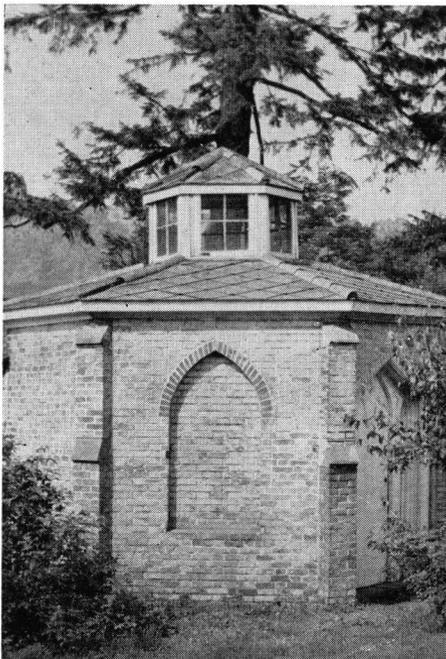
dence and individual responsibility of every particular Christian community, and at the same time leaves open to covenant agreement all matters . . . promoting the common cause of Christianity in the world."³²

Nevertheless, he concluded, as *The Christian Baptist* had done so long ago, that—whatever the form of government, including the Congregational—in the last analysis the only true guarantee against abuses of power lies in the spirituality of the church acting in obedience to the one commandment which Christ gave unto his disciples, the commandment itself expressed in "a single monosyllable . . . LOVE."³³ Love alone overwhelming tyranny, because by its very nature love impells the most exalted to honor the dignity and respect the liberty of even the least member of the kingdom.

As a fitting epilogue to this pregnant series of essays, and also to make clear the philosophical background of much of his own thinking, Campbell reprinted in five issues of the 1844 *Harbinger* that classic document which had marked the great "watershed" of Christian thought in the Seventeenth Century—John Locke's *Letters Concerning Toleration*.

Even while these emphases on toleration and moderation and disciplined liberty were occupying the editor's attention, there was welcome evidence of the growing success of his crusade for order and organization. Almost every issue of the *Harbinger* carried reports of new cooperative meetings at the county, state, and district levels. An increasing consciousness of the Reformers' identity of themselves as a brotherhood was also evidenced in a spirited debate which arose over the question of "Our Name"—Christians, Reformers, Churches of Christ, Disciples of Christ?

Barton Stone not only preferred the name "Christians"; he insisted that it had been given to the church "by divine appointment" when, according to *Acts*, "the disciples were called Christians first in Antioch." Campbell flatly rejected the legalistic argument, commenting that he would again "contend for our liberty, where the Lord has left us free." He preferred



Alexander Campbell's hexagonal study built in 1840. Lighted only through the skylight, it suggested his often quoted motto, "Lux descendit e coelo," "Light descends from heaven."

the name "Disciples of Christ." And gave cogent reasons. It was the more ancient New Testament term and the one most often used by the Apostles. It was an "unappropriated" name; and the Reformers, like it or not, had become a distinct communion and needed clear designation as such. Moreover, if one group appropriated the name "Christian," which properly belonged to the whole body of Christ, then the name must inevitably become associated with that group's own sectarian peculiarities. At a still higher level of argument, he questioned whether fallible man could ever merit the exalted title of "Christian"; perhaps, at best, man could aspire only to be called "a disciple," "a learner, a scholar." Nevertheless, Campbell concluded, he would "not contend . . . for a mere name, especially when they are all good."³⁴ And thus, in the end, the whole question of "Our Name" was left open—to the frequent confusion of the Disciples-and/or-Christians themselves, and to the even worse confounding of general church historians.

But under whatever name, the movement continued to flourish, at home and abroad; and by 1847 the progress of order out of chaos also appeared satisfactory enough that Campbell felt free to accept a long-standing invitation to visit the reform churches of Great Britain. The American frontier spirit of radical Independency being no part of their heritage, these churches abroad had proven more quickly responsive to his call for organization, and to mark the close of his four month lecture tour they convened the second "Conference of Churches of Christ in Great Britain and Ireland." Unanimously elected president of the assembly, he happily presided over the three-day deliberations, and at their conclusion a party of thirty beloved friends saw him aboard the Cunard steamer bound for Boston.

A few weeks later he returned to Bethany in starkly different mood, to a house shrouded in mourning for the death by drowning of his youngest and favorite son. A full year and more passed before, with the New Year, 1849, he was ready for a new series on "Church Organization." From his first sentence it was apparent that he felt the

whole climate of cooperation radically improved. "There is now heard," he began, "from the East and from the West, from the North and from the South, one general . . . call for a more efficient organization of our churches." Indeed, he urged, "we desire and need a general convention for many purposes"; and, he added, he was ready to "meet with any such convention, . . . any where."³⁵

Now that action appeared imminent, he at last, after a passage of nearly two decades, recalled the Austintown meeting of 1830 in order to "confess" how gravely he had been "alarmed at the impassioned and hasty manner" in which the Mahoning Association had been abandoned to die "of a moral apoplexy, in less than a quarter of an hour." He also took this occasion to note that the "Baptist associational form . . ., when divested of those appendages, against which we remonstrated twenty-five years ago, is now and always has been, more acceptable to my views than any other form of co-operation in Christendom." If he still had a criticism of the Baptist system, it was that it retained too much of "the fierce democracy" of Independency and, having "no Senate," mere majorities were likely at times to triumph over experience and wisdom.³⁶

With a "great conventional movement" at length under way among the Disciples, he made one point unmistakable. No gathering of "self-appointed messengers" would suffice. Rather, he was calling for "a Convention of messengers of churches, selected and constituted by the churches." In conclusion he invited *Harbinger* readers to send in suggestions as to time and place and possible agenda. Clearly, the time was at hand.³⁷

Part IV: EMERGING STRUCTURE

On October 23, 1849, the first "General Convention of the Christian Churches of the United States of America" convened at Cincinnati for a six-day meeting. But the chief seat was vacant. After nineteen years of anticipating this day, Alexander Campbell was confined at home by illness. A letter was dispatched to Bethany declaring his "affliction . . . a disaster to us,"³⁸ and

the writer may have spoken more prophetically than he knew. Though one hundred and fifty-six delegates were present at Cincinnati, the main body was composed of the "self-appointed"; the convention voted to enroll all present as delegates and thus, at the outset, abandoned the idea of a representative, deliberative body of churches in favor of a mass assembly of individuals. Yet no responsible historian would be rash enough—especially in view of the Mahoning action of 1830—to say whether Campbell's presence in 1849 could have saved the delegate principle or assured the system of "Senatorial Government" which he had so long envisioned for the Disciples.

Despite its mass character, the convention adopted a constitution, resolved itself into "The American Christian Missionary Society," and elected Alexander Campbell president, *in absentia*. The following year he occupied his president's chair; and thereafter every autumn, with few exceptions, he was present in Cincinnati to deliver his annual presidential address, continuing even through the four desolate years of Civil War. As the decade of the 1850s advanced he had more and more given himself to ecumenical and scholarly pursuits, content to leave in younger hands the task of working out details of the structure which had begun to emerge from the convention of 1849.

Nevertheless, though at last profoundly "weary of controversy," the aged warrior of Bethany realized only too well that this structure of organization was still imperiled from within. Even before the first Cincinnati assembly he had warned, "The spirit of the Christian Baptist has been groaning within me, for some months past. It cannot be suppressed much longer."³⁹ Unleash that spirit he did when, immediately after the 1849 convention, Jacob Creath, Jr. demanded that another general convention be called to discuss the evils of all conventions. True to his life-long editorial practice, Campbell once more opened the pages of his *Harbinger* as a forum for the opposition. Quickly taking advantage of this forum, Creath called up the words of William Ellery Channing to sustain his

argument that organized societies are inherently dangerous to freedom and, therefore, "Individual action is the highest good." Campbell easily revealed the argument as a *reductio ad absurdum* since it would logically, he wrote, "*annihilate both church and State*, seeing both are *conventional*" and even "Redemption itself . . . is joint action." Moreover, he wryly admonished both Creath and Channing's ghost that "in running out of Babylon, [they had] run past Jerusalem."⁴⁰

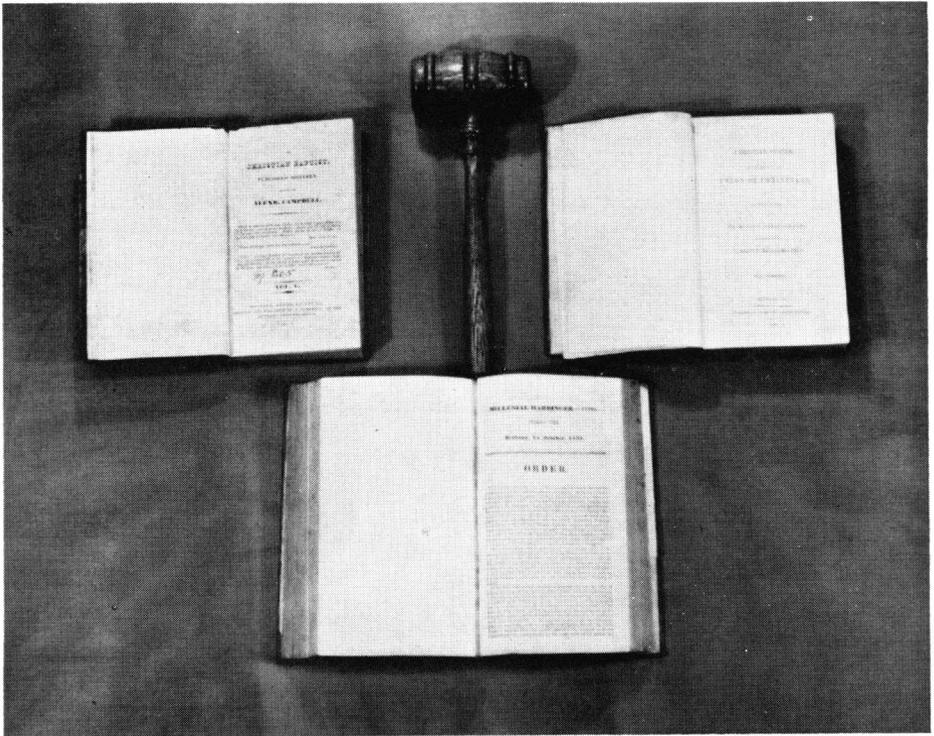
This crisis also stirred the editor, in 1853, to one final series on "Church Organization," which he concluded by summing up his philosophy of forty years in a succinct sentence: "Disorganization is death." One new concern also briefly rekindled the old fire. As in the 1830's he had felt impelled to protest the perils of "too many periodicals," so when the 1850s repeated the pattern with "too many colleges," crying "strike, but hear me," he spoke out to protest the folly of creating a score of "ill-begotten, mishappen, . . . imbecile schools, under the . . . title of Colleges and Universities."⁴¹ Yet, in his lifetime, no national agency would emerge to husband the educational resources of the Disciples; and at the annual assembly of 1856 he was called to preside over the dissolution of both the American Christian Bible Society and the American Christian Publication Society, which had failed to command the broad support necessary for survival.

Ironically, these failures of early cooperative ventures were due, in part, to the undisputed preeminence of the highly individualistic enterprises at Bethany. Though from the early days of reformation Campbell had urged his preference for use of the title "Bishop" in place of "Elder," the Disciples of Christ were to have only one "Bishop"—and his name was Alexander Campbell. He was *the* pioneer, hazarding everything on personal venture when there was no organized band to explore the way. In his latter years, then, it was scarcely surprising if there were few to propose any change of status in the "Bishop's" press and the "Bishop's" college at Bethany.

But whatever the set-backs to specific co-operative ventures or however vocal the opposition to the system, the "Bishop" was to remain serenely certain that the mainstream of the Disciples was moving with those leaders who shared his conviction that whatever is good for the church as a whole should be done by the church as a whole. This confidence he expressed in the 1856 *Harbinger*, "I do not believe that there is . . . on this continent, a population . . . more thoroughly united and cooperative than our own."⁴²

If in the light of history his optimism was to be proven excessive, and if his churchmen generally would continue to be deficient in their understanding of the na-

ture of the church and its authority,⁴³ it is in large part because the Disciples have not appreciated the full implications of their Campbellian heritage. In truth, though Campbell's high doctrine of the church permeated his whole theology to create a rich amalgam of both Protestant and Catholic elements mingled with other elements simply New Testament in origin, this direction of his thought has been explored in depth by but two Disciple scholars—the late great Doctors Charles Clayton Morrison of Chicago and William Robinson of England.⁴⁴ Yet only in this context is it possible to understand adequately the firm theological and philosophical foundation on which Campbell established his conceptions of "the nature of the Christian organization."



Ben Biddy Photo

The gavel made of wood from the Brush Run Church symbolizing Campbell's crusade for order and organization, with three major documents of that crusade: *The Christian Baptist* containing several of his essays on "The Ancient Order of Things"; *The Millennial Harbinger* opened to his "Extra on Order"; and *The Christian System*.

When at last the time was at hand for the master of Bethany, the day was a Lord's Day in March, 1866. Happily he had lived to see the Disciples of Christ, for four years separated by the battle lines of Federal and Confederate, drawing together again in their common brotherhood. And he could be confident that he left behind him two timeless legacies: one, a New Testament principle; the other, an attitude of mind.

The principle he never summed up more forcefully than in 1849 when he wrote: "the great point which I assert" is that in "all things pertaining to public interest, not of Christian faith, piety, or morality, the church of Jesus Christ in its aggregate character, is left free and unshackled by any apostolic authority." The church wholly free, then, in the context of love and loyalty, for one generation to structure and, if need be, for another generation to re-structure its polity, recognizing that—again in Campbell's words—"no written formula could possibly be given for all time, because the conditions of society are ever changing."⁴⁵

This principle of creative freedom in action he undergirded with his credo of the open mind. Having from youth set himself implacably against the closed world of dogma and tradition, in the wisdom of maturity he took pride in humble confession that, though his fundamental doctrine remained constant, as his "horizon . . . enlarged" he had "found reason, not only to reconsider . . . but ultimately . . . to abandon" some former conclusions. This credo he encompassed in a single sentence of 1842: "we ought . . . [always] to act under the conviction that we may be wiser to-day than yesterday, and that whatever is true can suffer no hazard from a candid and careful reconsideration."⁴⁶

Perhaps the editor of Bethany, himself wise in the ways of men—understanding their prejudices and fears as well as their faith and courage—would not consider a century too long to wait for his churchmen to come into the fullness of their inheritance.

- ¹¹The *Millennial Harbinger* [MH], 1831, pp. 237-8, 437; 1832, 247.
¹²MH, 1831, pp. 445-6; 1832, p. 502; 1835, pp. 167-70.
¹³MH, 1835, pp. 497, 520; 1843, pp. 85-6.
¹⁴D. Ray Lindley, "The Structure of the Church: Freedom and Authority in Matters of Polity," *The Renewal of Church*, Vol. I (St. Louis, 1963), p. 189.
¹⁵MH, 1850, pp. 286-7; 1853, p. 487.
¹⁶MH, 1838, p. 128.
¹⁷MH, 1840, p. 434 (italics mine); 1842, p. 61.
¹⁸MH, 1836, p. 243; 1840, p. 36; 1835, p. 474.
¹⁹MH, 1839, p. 3.
²⁰MH, 1835, p. 518.
²¹MH, 1840, pp. 501-4; cf. *The Christian Baptist* [CB], March, 1829, p. 200.
²²MH, 1839, pp. 548f; 1841, p. 228.
²³MH, 1850, p. 484; 1860, p. 466; see 1835, pp. 472f.
²⁴MH, 1842, p. 244.
²⁵MH, 1842, pp. 244-5.
²⁶MH, 1842, p. 511; cf. 1831, p. 436.
²⁷MH, 1842, pp. 434, 511; 1843, p. 195.
²⁸MH, 1841, p. 533; cf. *The Christian System* (Cincinnati, 1871), p. 173.
²⁹MH, 1842, pp. 441, 511; see *Chr. Sys.* pp. 73-4, 92-3.
³⁰MH, 1842, pp. 434, 512.
³¹MH, 1842, p. 328; 1843, p. 261.
³²MH, 1842, p. 328; 1849, p. 270.
³³CB, Dec., 1828, p. 109; MH, 1843, p. 259; *Chr. Sys.*, p. 94.
³⁴MH, 1831, pp. 393-5; 1839, pp. 337, 401-3, 536.
³⁵MH, 1849, p. 90; 1848, p. 711.
³⁶MH, 1849, p. 272; 1842, p. 61; 1840, pp. 35-6.
³⁷MH, 1849, pp. 475-6.
³⁸MH, 1849, pp. 694, 707.
³⁹MH, 1849, p. 228.
⁴⁰MH, 1850, pp. 410, 469, 493, 495.
⁴¹MH, 1853, p. 492; 1850, p. 335.
⁴²MH, 1856, p. 106.
⁴³See Robert A. Thomas, "The Crisis of Authority for Disciples," and W. Barnett Blakemore, "A Comment on . . .", *The Scroll*, Winter, 1967, pp. 39-43.
⁴⁴See C. C. Morrison, "Catholic Elements Among the Disciples," series of three articles, *The Christian-Evangelist*, January, 1938; William Robinson, *What Churches of Christ Stand For* (Birmingham, England, 1926), *passim*.
⁴⁵MH, 1849, p. 270; 1853, p. 489.
⁴⁶MH, 1855, p. 343; 1852, p. 92; 1842, p. 327.
 Erratum: April, 1968, DISCIPLIANA, p. 13, note 9, MH 1830, pp. 322.

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SERVANTS WITHOUT HIRE EMERGING CONCEPTS OF THE CHRISTIAN MINISTRY

A Review

By WM. BARNETT BLAKEMORE

Editorial Note: Dr. William Barnett Blakemore, Dean of Disciples Divinity House of the University of Chicago, inaugurated the Forrest F. Reed Lectures in 1965. The editors of DISCIPLIANA have asked him to review the latest lectureship in the series, delivered by Dr. William Martin Smith last fall and now being published by DCHS.

William M. Smith has richly fulfilled the commission given him when he was asked to deliver the Third Annual Series of the Reed Lectures, sponsored by the Disciples of Christ Historical Society. The Committee for the 1967 Reed Lectures designated as their theme, "Emerging Concepts of the Christian Ministry in the Campbell-Stone Movement." They also expressed the hope that the lecturer would discuss "historical, sociological and theological influences as well as interpret the present trends in the enlarging ministry."

BEGINS WITH CAMPBELL

William Smith begins his argument where one must begin, namely with Alexander Campbell's early rejection of a "hireling clergy," and proceeds where one must proceed, namely, to the acceptance among the "Christian churches" of a paid professional ministry. Most previous discussions have settled for the theme that there is discontinuity between an early "iconoclastic" Campbell, and a later and wiser point of view which recognized the need for a more connectional if not indeed a Presbyterian type of ministry. The genius of Smith's lectures, and it is genius, is that what is considered a later view in Campbell is there from the beginning. What he was seeking to abolish at the outset was not ministerial order but "hireling" ministry, that is, a ministry that was in it for the money, for the power, for the prestige, rather than a ministry which understood itself entirely in pastoral terms, in terms of servanthood. Ministry done in the name of Christ, no matter who does it, is service which cannot be bought, cannot be hired, for the basis of Christian ministry, even in the professional, is not pecuniary. He who enters the profession of full time ministry is due his living, and Mr. Smith, as one would expect of an officer of the Disciples of Christ

Pension Fund, explores the growing understanding throughout the Brotherhood of a proper concept and action with respect to the support of a professional ministry. He traces also the development of a clarification of the concept of an ordered ministry and Brotherhood life. He skillfully demonstrates that in the earliest period of Campbell's ministry he stood against those who tried to pervert his critique of a hireling clergy into an argument for laicism. On the contrary, for Campbell it was never a matter of abolishing the order of the ministry but of discovering the right order. What has heretofore been improperly misunderstood as an iconoclastic rejection of ministerial order can now be properly understood as moral rebuke against unworthy motivations and attitudes in the ministry.

RAISES IMPORTANT ISSUES

Along the way, the author brilliantly raises some important issues. In this day and age when there is such new popularity for a "Tent-making" ministry, it is pointed out that the historical experience of Disciples is that tent-making ministers have usually tolerated, indeed encouraged, poor stewardship in their congregations!

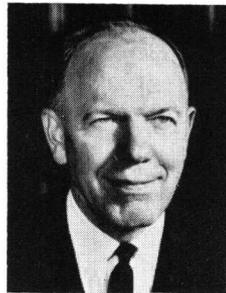
I was surprised to discover how, early in our Brotherhood, scholars had come to the recognition that "there are no hard and fast lines taught in the New Testament concerning church organization." Until Smith found this quotation about 1900 from W. T. Moore, I had supposed such a view was not *publicized* among us till about 1940.

The pitfalls of obliterating all distinctions between the clergy and laity are well pointed out toward the end of the second lecture and in the third. All too often the failure to exalt the ministry, and to see it only in lay terms has led the laity lusting

Perry Gresham To Be Convention Dinner Speaker

Dr. Perry E. Gresham, president of Bethany College, Bethany, West Virginia, will speak at the tenth annual International Convention dinner meeting of the Disciples of Christ Historical Society during the Kansas City assembly. The title of his address is "Heroes of the Faith."

The dinner will be held on Tuesday, October 1, in the Grand Ballroom of the Muehlebach Hotel at 5:15 P.M. Tickets may be ordered at \$4.50 from the Society.



after the priestly and worship-leadership functions with no sense of deep responsibility for the pastoral, teaching and administrative aspects of Christian ministry. On the other hand, the failure to incorporate the laity into the ministry leads to the ills of the one-man system. Many Disciple congregations a long generation ago fell into this trap, but most of them have recovered, not only through the development of multiple staffs, but particularly as there has been a recovery of the recognition of the eldership as an office within the ministerial order. Another pitfall of extreme laicism is the development of such isolated congregations that they have never heard of state secretaries!

The author makes only one bad error. In recognizing that Campbell belittled the role of theology in the curriculum at Bethany College, he fails to realize that the Bible was not also belittled, but was indeed made the very basis of all education, not in a wooden fundamentalistic way, but as an alternative to the "classics" which in 1840 dominated higher education in Europe and America.

LECTURES ARE MANY SIDED

The glory of these lectures is their many-sidedness. The author is part of the establishment, a "bureaucrat." But that is only the beginning. He has a scholarly mind and a pastoral heart. He has commitment to the church, loyalty to his Lord, and a style of writing which is easy, clear, and gracious. He holds a position that requires

business acumen, and which has carried him close to the heart-beat of hundreds of ministers and their families in need and in affluence, in bereavement and in joy. The author sees the minister in his community, and he understands that community in its world dimensions. When William Smith wrote out these lectures, the whole man was functioning. He did not forget the significance that lay in the earliest years of his boyhood in a father-minister's large family, and the significance of the latest problems of today's minister to be a competent person and father as he seeks to serve the flock, and to be no hireling even in the face of the economic demands that press so hard so often. Every facet of W. M. Smith's experience and abilities contributed to these lectures. Indeed, he did richly fulfill the commission given to him.

Dwight Stevenson Next Forrest F. Reed Lecturer

Dwight E. Stevenson, Professor of Homiletics at Lexington Theological Seminary, Lexington, Kentucky, will deliver the Fourth Annual Forrest F. Reed Lectures. The series will be presented May 12 and 13, 1969, at the Thomas W. Phillips Memorial in Nashville.

The theme will deal with the history of preaching among the Disciples of Christ. A full story announcing plans for the 1969 lectures will appear in a future issue of DISCIPLIANA.

AN OCCASION IN HONOR AND MEMORY

A Memorial Life Membership in the Disciples of Christ Historical Society in honor of his father, Orra L. Watkins who died in Wauseon, Ohio on September 16, 1967 has been established by his son, Harold R. Watkins, Vice President and Secretary of the Board of Church Extension. Presentation of the Memorial Life Membership certificate was made to Mrs. Orra L. Watkins at a special gathering of members of the family in Toledo, Ohio on May 27. Seen in the picture of the ceremony of presentation from left to right: Mrs. Harold R. Watkins, Dr. Willis R. Jones, president-curator of the Disciples of Christ Historical Society, Mrs. Orra L. Watkins, and Harold R. Watkins. Also present for the occasion were two other members of the Watkins family, Mrs. Alton E. Loar of Sandusky, Ohio and Roger E. Watkins of Vermilion, Ohio. In addition Mr. Roger Watkins and Mrs. Willis R. Jones were present. Other immediate members of the Watkins family who could not be present are Don O. Wat-

kins of Levittown, New York, and Mrs. Edwin J. Domeck of South Euclid, Ohio.

The late Orra L. Watkins was a member of the Wauseon Christian Church for forty-three years, during which time he served as Elder for thirty-four years and as chairman of the Official Board for eleven years. In addition to his many local responsibilities he was active in state and national affairs of the church.



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302. Lee, Dr. Allan Wren, Seattle, Wash. (given in his honor)
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304. Hurst, Rev. Ted D., Omaha, Neb. (given in his honor)
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*Membership established for Church Historian.

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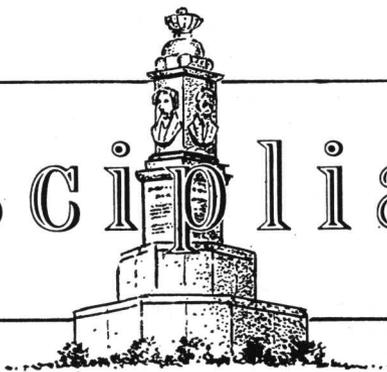
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Four trustees of the Disciples of Christ Historical Society chat during a dinner held on May 13, 1968 in connection with the Board's Spring meeting. Pictured left to right are: Mrs. Mildred Welshimer Phillips, of Butler, Pennsylvania, Dr. Howard E. Short, Vice Chairman of the Board, Miss Eva Jean Wrather, speaker of the evening, and Dr. Hugh M. Riley, Board Chairman. The text of Miss Wrather's address is completed in this issue of DISCIPLIANA (see pages 20 through 28).

Records, correspondence, memorabilia of the late Herbert Lockwood Willett, distinguished Disciple educator, preacher, author, ecumenical leader were presented to the Disciples of Christ Historical Society in Grand Haven, Michigan on May 28 by Mr. and Mrs. Robert L. Willett, and Mrs. Robert L. Willett, Jr., representing the Willett family. Dr. and Mrs. Willis R. Jones received the materials for the Society. A full account of this important addition to the Society's holdings will appear in a future issue of DISCIPLIANA.

Discipliana



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No. 3



Kathryn L. Schneider photo

A high moment at the International Convention in Kansas City came on the evening of October 1, at the annual DCHS Convention Dinner when Ronald and Naomi Osborn and members of their families presented DCHS Life Memberships to their mothers. From left to right: Naomi Osborn, her nephew, Craig Calhoun, her mother, Mrs. Bertha C. Jackson, her brother-in-law, Jay Calhoun; Ronald's mother, Mrs. Alma C. Osborn, and Ronald. The memberships were presented in honor and memory of Virginia Elizabeth Osborn. See pages 36-37.

Editorial...

Then and Now: Microfilms and Indexes

By CLAUDE E. SPENCER

Once upon a time there was a graduate student who wanted to do some research in the history of that American religious reformation—restoration movement known in different localities and various time periods as Disciples of Christ, Christian Churches, and Churches of Christ. After considerable investigation concerning the location of source materials he became discouraged and gave up the project. He had discovered that very little was known in regard to such materials and their location and that he would have to visit many institutional and private libraries before he could hope to secure enough sources for his study. This would entail time and travel expenses which he did not have. Today that student probably would be able to do his research at home with a minimum of travel. Much more is known today about the location of materials than was known several decades ago. Bibliographies and indexes are more extensive while microfilms of rare and unusual items are available for borrowing or purchase. Items not now on microfilm can be had on special order.

For years no single library had a complete set of Barton W. Stone's *Christian Messenger*, 1826-1845. Today many libraries have it on microfilm. For years the most complete set of the *Christian-Evangelist*, 1863 to date, was that in the library of the

Christian Board of Publication in St. Louis. Today many libraries have this on microfilm. Microfilms have been made of many other sets of periodicals including, Walter Scott's *Evangelist*, 1832-1842, and his *Protestant Unionist*, 1844-1848; Alexander Campbell's *Millennial Harbinger*, 1830-1870; the *Christian Pioneer*, 1861-1870; the *Christian Preacher*, 1836-1840; the *Christian Quarterly Review*, 1882-1889; the *Scroll* of the Campbell Institute, 1903-1962; and the *Christian Union Quarterly*, 1911-1935. Even the first twenty-five years, 1941-1966, of DISCIPLIANA is on microfilm. In a few months the first hundred years, 1866-1966, of the *Christian Standard* will be ready for distribution.

For years a student using the *Christian-Evangelist* had to search each page for needed material. Since 1962 *The Christian-Evangelist Index: 1863-1958*, a three volume set, has been available in many libraries. The index to the *Christian Standard*, now in the making, is several years from publication. However, an inquiry to the Historical Society will provide references on specific subjects, 1866-1910.

Microfilming is not the only form of reproduction service available today. Through the use of photo copy machines individual articles from almost any periodical can be supplied for a small fee.

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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.

Willis R. Jones, President-Curator

Willis R. Jones and Marvin D. Williams, Editors

Contributing Editors: J. Edward Moseley and Eva Jean Wrather

Photographic Artist, Ben R. Bidby

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

Six New Titles Added to DCHS Microfilm Catalog

A new edition of the Disciples of Christ Historical Society's catalog of *Microfilm Publications* will be published in November. The booklet lists six new microfilms in addition to the sixty-five already announced.

Four Books Filmed

Three of the four books recently microfilmed are by or about Alexander Campbell. These include two controversial works by Campbell: *Lawrence Greatrakes's Calumnies Repell'd* and *Strictures on Three Letters Respecting the Debate at Mount Pleasant*. Robert Richardson's *Memoirs of Alexander Campbell*, the standard biography of the nineteenth century religious reformer, has also been microfilmed.

Montgomery C. Tiers' *Christian Portrait Gallery*, one of the rarest Disciple volumes has also been filmed. Included in the book are photographic portraits of early leaders of the movement, along with brief biographical sketches.

Disciple Quarterlies Issued

The Society continues its microfilming of the scholarly Disciple quarterlies of the nineteenth century with the issuance of reels containing *The New Christian Quarterly* (1892-96) and *The Christian Quarterly (New Series)* (1897-99). The first of these was jointly edited by J. H. Garrison and B. W. Johnson until the latter's death in 1894, when Garrison became sole editor. *The Christian Quarterly (New Series)* was edited by W. T. Moore as was the earlier *Christian Quarterly*.

Christian Standard

Also included is information on the new microfilm of one hundred years of the *Christian Standard* (1866-1966). Further details of the microfilm of this important magazine will also be included in the Winter 1969 DISCIPLIANA.

The catalog of *Microfilm Publications* and other materials will be distributed in November. Individuals desiring copies should write the Society.



Ben R. Biddy photo

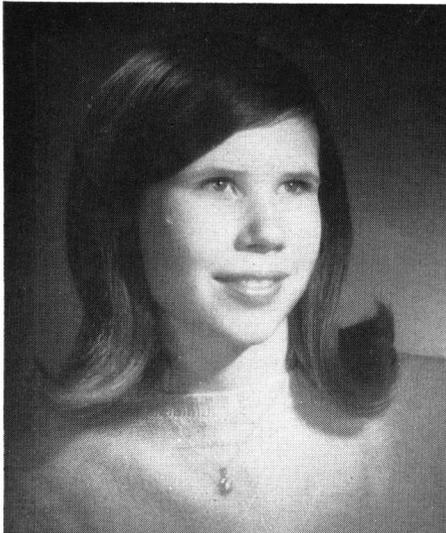
Peter Kwon, seen here indexing *The Christian*, joined the Society staff in September when he began work on his Master of Library Science degree at Peabody Library School. Mr. Kwon holds the B.A. degree from the University of his native Korea and M.A. and Ed.S. degree from George Peabody College. He served as librarian at the State Vocational Training School for Boys at Pikeville, Tennessee for the 1967-68 year. He is married and has one child. Mr. Kwon also assists in cataloging new books and does some preliminary work with archives and personal papers.

Mark Tucker, former DCHS student library assistant, became librarian at Freed-Hardeman College in Henderson, Tennessee on September 1. During his nine months on the Society staff, Mr. Tucker's chief assignment was indexing *The Christian*. A 1967 graduate of David Lipscomb College, he received the Master of Library Science degree from George Peabody College for Teachers in August.

Word of the sudden death of Mr. B. D. Phillips at his home in Butler, Pennsylvania on the evening of October 23 reached us after this issue of DISCIPLIANA had been placed in the hands of the printer. Recognition of Mr. Phillips' large and enduring place in the life and development of DCHS will be made in the next issue of DISCIPLIANA.

IN HONOR AND MEMORY OF VIRGINIA ELIZABETH OSBORN

A fund in honor of Virginia Elizabeth Osborn and in remembrance of her special place in the life of the Disciples of Christ Historical Society and in the affections of



VIRGINIA ELIZABETH OSBORN

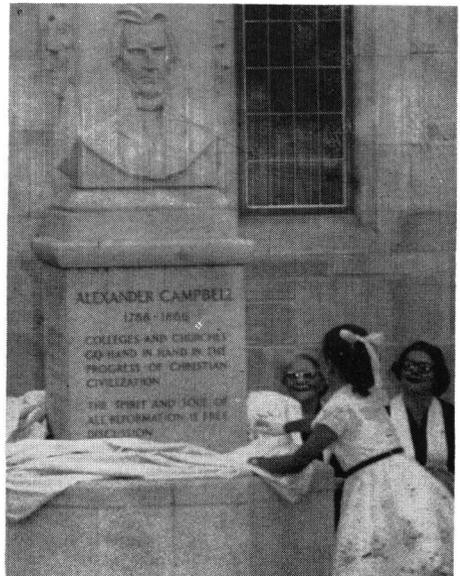
its trustees and its administrative leadership has been established in the Disciples of Christ Historical Foundation by trustees and friends of the Society. Virginia was the society's youngest life member.

It seemed so natural in the Ronald Osborn family that their gifted and lovely daughter Virginia should share in the interest of her parents. It was beautifully so in all of their activities. With the Historical Society the circumstances were especially unique. Her father had been a founder of the Historical Society and early in its history had been its board chairman. Her mother had stood loyally with her husband in these relationships. So, when she was seven years old, Ginny became a Life Member of the Society, brightening the January day in 1956 when it came about and adding through the years to follow an element of charm in the life of the Society that expressed itself in many meaningful ways.

Those who were present in Nashville during the ceremonies dedicating the Thomas

W. Phillips Memorial in 1958 may have forgotten the distinguished persons who spoke on that occasion and the content of their messages, but they will never forget the moment when Ginny, the Society's nine-year-old Life Member, cut the ribbon and helped to unveil the Cenotaph in the forecourt of the building. There was something about her grace that lifted the moment even beyond the point of her tender years.

The Virginia Elizabeth Osborn Memorial Fund was established on the last day of May by two gifts that arrived simultaneously for this purpose, one from John Rogers of Tulsa, Oklahoma, and another from Henry Shaw of Indianapolis. Others who have shared in this Fund which now exceeds one thousand dollars are: Mr. Gus Baker, Nashville; Dr. and Mrs. Jay Calhoun, Orange, California; College Hill Christian Church, Cincinnati; Dr. and Mrs. C. Edward Dyer, Des Moines; Dr. and Mrs. Willis R. Jones, Nashville; Dr. and Mrs. J. Edward Moseley, Indianapolis; Dr. and Mrs. Ronald Osborn, Indianapolis; Mr. and Mrs. Forrest F. Reed, Nashville; Miss Eva Jean Wrather and Mrs. R. I. Wrather, Nashville.



Virginia Elizabeth Osborn

September 13, 1949 May 27, 1968

Born in Eugene, Oregon, Virginia came to Indianapolis at the age of ten months. She grew up in University Park Church and was baptized by Ray Wallace. She attended Shortridge High School where she was a member of the Student Board, Naturalist Club, and National Honor Society. She graduated from Shortridge in the "Top Ten" in 1967.

To fulfill her lifelong ambition to become a doctor Ginny entered Stephens College in 1967. She belonged to Hypatia Hexagon Mathematics Honorary, American Guild of Organists, and Phi Theta Kappa. She received the Curators' Award for outstanding scholarship, character and service.

With her family Ginny spent six months in Switzerland and traveled through Europe and the Middle East when she was five. In her junior year she went to Southeast Asia, living for

a semester in the Philippines, and on around the world. Her vivid experiences of human need deepened her compassion and commitment to brotherhood. She assisted in the clinic conducted at Union Theological Seminary in the Philippines. In her honor her family and friends have contributed to a fund through UCMS to continue the ministry of healing in the Philippines.

During her twelve years of scouting, Ginny worked for four years with the troop at Indiana School for the Blind. Too young to qualify as counselor in a camp for crippled children for the summer of 1968, she had accepted a position in the Girl Scout Camp at Lake of the Ozarks as counselor and water safety instructor. She had worked for two summers in the CTS Library and had served on the Library staff at Stephens College.

Virginia Osborn loved to work with children and the handicapped. She had planned to spend her life in helpfulness and in healing.

The following is from "Intimations of the Kingdom of God," a tribute to Virginia Elizabeth Osborn delivered May 30, 1968 at University Park Christian Church, Indianapolis, by A Dale Fiers.

From the earliest days of her confrontation with human need Ginny showed unmistakable evidences of her capacity to "feel with" others less fortunate than herself. Her parents recall that during a visit to the Middle East when her tiny five-year-old footsteps took her along the paths that Jesus walked, she saw babies and children who were sick, ragged and hungry. These called forth in her an irresistible desire to share which became an ever-widening stream of responsiveness in her life.

Once when she was looking forward to summer camp she found it necessary to identify with another Girl Scout troop, her old one having found it expedient to disband. This unexpectedly brought her face to face with a new challenge for creative

service and self-giving. She was asked if she would be interested and willing to join the troop at the School for the Blind. This would not only change the character of her activities and participation but also confront her with the necessity of passing a difficult test in human relationships where bridges of understanding and mutual acceptance would also have to be built. She responded to this challenge affirmatively and enthusiastically.

Her life was filled with tasks to be done, music yet to be played and with hopes and dreams yet to be realized. During the year Virginia spent in the Philippines her work in the clinic of the Christian Mission highlighted the depth of her interest and the soundness of her plans to become a medical doctor. Her social sensitivity and Christian commitment held forth high promise of great contributions to the common good.

HEROES OF THE FAITH

By PERRY E. GRESHAM

Editorial Note: Dr. Perry E. Gresham, fourteenth President of Bethany College and a Founding and Life Member of the Disciples of Christ Historical Society, delivered this address at the Society's Eleventh Annual Convention Dinner in Kansas City, Missouri, October 1, 1968. The editors are pleased to make it available to a still wider audience through the pages of DISCIPLIANA. The second and concluding installment will appear in the Winter 1969 issue.

Who were the witnesses, the great cloud of witnesses

With which he was compassed around?
The heroes of faith from the days of Abraham

Stood on that blue-grass ground—

While the battle-ax of thought

Hewed to the bone

That the utmost generation

Till the world was set right

Might have an America of their own.

For religion Dionysian

Was far from Campbell's doctrine.

Vachel Lindsay, *Collected Poems*

That dyspeptic old Scotsman, Carlyle, saw history in terms of heroes. There is something to be said for this viewpoint—even more than Carlyle himself managed! The hero theory of history affords some insight into the subjective viewpoint of the person who makes the history which other people write about. Biography, therefore, is an illuminating and entertaining approach to history. Biography is at its best when the biographer has a firsthand acquaintance with the person about whom he writes. Boswell's Johnson, Plato's Socrates, Richardson's Campbell, Herndon's Lincoln, and the Lord of the four Evangelists underline this point. I have elected to try my hand at the presentation of four miniature hero biographies. The personalities I have selected, though dead, still live in the minds and memories of all of us who knew them. All were born in the 1870's and all were fiercely dedicated to the reasonable Christianity exemplified in the Christian Churches (Disciples of Christ).

The decade of the 1870's appears to have been a vintage season with a record of such notables as Albert Schweitzer, Albert Einstein, Winston Churchill, and that sinful old anachronism Bertrand Russell. From that period came a hero of the classroom



Kathryn L. Schneider photo

DR. GRESHAM

named Errett Weir McDiarmid, a hero of thought in action named Edward Scribner Ames, a hero of art and letters named Nicholas Vachel Lindsay, and a hero of the pulpit named Edgar DeWitt Jones. These four men, worthy of long remembrance, have taken their places among the stars. My lifelong friends in this room will enjoy, I hope, a visit with these four heroes before their mighty deeds become merely records with no one present who can recall the warm handshake, the flashing eye, the noble countenance, the regal bearing, and the friendly smile. There is a certain risk in this firsthand biography. "What Peter says about Paul says more about Peter than it says about Paul." I shall make some allowance for my personal bias, but I shall present these men as I remember them with no apologies for the fact that they shine brightly in the firmament of my own little world.

ERRETT WEIR McDIARMID

1877-1937

Errett Weir McDiarmid was at the height of his power when I entered his classes in 1930. This wise statesman had the lean and disciplined body of an athlete and the striking developed brow of a philosopher. He was a master teacher who was on friendly terms with Socrates, Caesar, and Christ. His classroom remarks had been distilled and aged from reading that ranged the centuries and judgment which selected only the most pertinent essence for his process of thought. His students were all slightly terrified by his learning, but disarmed by his wit which was as candid and direct as one would expect from his Scottish ancestry. Some philosophical concept which he presented in class suggested to the attentive student that he had legions of implications in mind to sustain his point. Not once in my college years did I hear him give a long lecture. His direct questions, his apt quotations, and his brilliant exchange of ideas with his most articulate students evoked whatever philosophy was latent within the life of his disciples.

He could be effectively dramatic. On one occasion he assigned a paper on Plato. When one bright girl handed in her carefully written theme he deliberately tore it in two and said, "If you have it in mind, this is not necessary. If you do not have it in mind, this is worthless." When the class was over, I saw her putting it back together. One day he said to me, "Mr. Gresham, complete this sentence." I was paralyzed by fear when he called my name, but I was no more afraid than any other member of the class who knew quite well he might be next. The professor proceeded, "You place a pig in a pen and give him everything he wants and you will have a fine pig. You place a boy in a home and give him everything he wants _____." I answered, "And you will have a fine pig!" He said, "Correct, Mr. Gresham, this is the best answer you have given all week." On another occasion in a philosophy of religion class a bright girl said as we discussed the ultimate realities, "I doubt that most people believe in immortality." "Why do you think this?" probed

the professor. "Because they don't act like it," she said. He arose slowly, came down from his desk, took the girl by the arm, led her up to the desk, and said, "You teach the class." His students now are all over the world, but their lives have been transformed by the continuing influence of Errett Weir McDiarmid.

Professor McDiarmid was versatile beyond his colleagues at Texas Christian University. He was chairman of both philosophy and psychology with an eighteen hour teaching load. He was the tennis coach for the university. His son rose to number seven in the nation under his coaching. He was a scout for the Cincinnati Redlegs throughout his entire career at Texas Christian University. He was chairman of the faculty committee of the Southwest Athletic Conference. The Rotary Club of Fort Worth, Texas honored him as the outstanding Rotarian and made him president of the club. His occasional public addresses were a blend of wit and wisdom which placed him in the company of William Lyon Phelps and Will Durant. He was an elder of the University Church in which capacity he took his turn at preaching to the faculty and student body. When



ERRETT WEIR McDIARMID

the struggling congregation of the University Christian Church attempted to complete its new building but found it necessary to meet in the unfinished structure until more funds were forthcoming, there arose a controversy about how the church should be heated in the winter. McDiarmid's suggestion was to meet only on warm Sundays. When his shocked colleagues asked what would happen to religion at the campus he said, "If the people have so little religion that they must meet every Sunday, the service is futile anyway."

Who's Who in America for that period reports his birth as Toronto, Ontario, December 31, 1877. He received the Bachelor of Arts degree at Bethany College in 1895 and the Master of Arts degree at Hiram College in 1897. He was at the University of Nebraska for graduate study for the year 1898-99 and at Harvard University and the University of Chicago for subsequent summers. On June 18, 1903, he married Allie May McCorkle of Eminence, Kentucky. His academic career includes Fairfield College, Nebraska; Hazel Green Academy; Morehead Normal School; Bethany College; Beckley Institute; Milligan College; and Hamilton College, Lexington, Kentucky. He was president of Beckley Institute and Hamilton College. In 1918 he became Professor of Philosophy at Texas Christian University where he continued until his death in 1937.

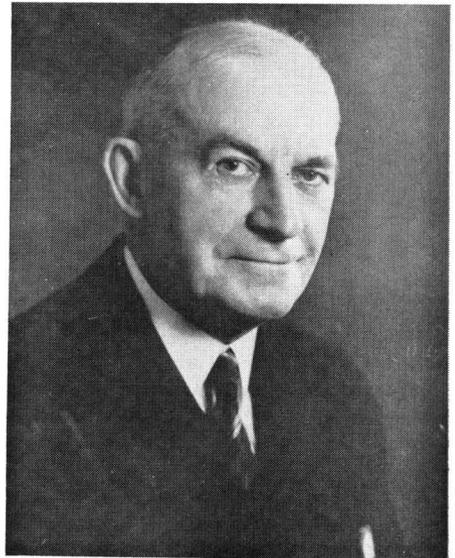
As the junior member of his philosophy department from 1932 to 1937 I had an opportunity for companionship with this most remarkable man. President Edward McShane Waits, Business Manager L. C. (Pete) Wright, and Professor McDiarmid were cronies. I became the junior fourth member of the quartet. President Waits and I called on Professor McDiarmid when he was in his terminal illness with cancer. He weighed less than eighty pounds, but he looked up with a feeble smile and said, "You two old knotty headed hounds, what are you up to now?" I called on him alone the day of his death. He pulled himself together as best he could and said, "Death annoys me. I wish to see how things turn out." I spoke the last words when he was

laid to rest in Fort Worth, Texas. He will be long remembered. A new residence hall at Bethany College is named McDiarmid Hall in honor of Errett Weir McDiarmid, Professor of Latin 1906-08, and Hugh McDiarmid, his father, President of the College, 1891-96.

EDWARD SCRIBNER AMES

1870-1958

Professor W. C. Morro, who taught me Greek at Texas Christian University, gave me a letter of introduction to Edward Scribner Ames when I attended my first International Convention in the early 1930's. I met Professor Ames at the Campbell Institute in the Severin Hotel at Indianapolis. The convention that year met in the Cadle Tabernacle. It was a record attendance with more than a thousand registered. The Campbell Institute was a scholarly assembly dominated by Edward Scribner Ames and assisted by Charles Clayton Morrison, W. E. Garrison, W. C. Bower, and Samuel Kinchloe with occasional visits from George Campbell, Frederick Burnham, Graham Frank, and Edgar DeWitt Jones. The charm of that first meeting was indelible. The learning was at the level of the Royal



EDWARD SCRIBNER AMES

Academy; the wit was at the level of the French Encyclopedists; and the theology at the level of the original Oxford movement, not to be confused with Frank Buchman and his M.R.A. The repartee was sharp, but clever and in high good humor. As Ames presided he introduced Garrison and said, "Mr. Garrison can speak to you while the people are coming in." When Garrison arose he said, "Yes, and Mr. Ames will be speaking while they are going out." That night I resolved to study philosophy at the University of Chicago.

As I read into his background later, I discovered the heritage of that truly Olympian philosopher statesman. He was born April 21, 1870, at Eau Claire, Wisconsin. He studied at Drake University where he received the B.A. and M.A. degrees and continued his study at Yale Divinity School after which he returned to Chicago where he received his Ph.D. in 1895. He was only twenty-five years old at the time. Practically all his life was spent at the University of Chicago where he rose to the rank of full professor in record time and became chairman of the department in the early administration of Robert Maynard Hutchins. Several members of the philosophy department had resigned when Hutchins appointed Mortimer Adler as a professor of philosophy. The appointment was withdrawn and Adler became a teacher in the law school. The damage had been done, however, and the professors did not return. When Hutchins went to Ames and asked him to become chairman of the department Ames said, "You don't want me." "Why not?" said Hutchins. "Because," said Ames, "I am the pastor of a church." This busy philosopher had found time to build a handsome building and serve as full-time pastor of the University Church of the Disciples of Christ in Chicago while he was teaching philosophy full time, lecturing to the nation, writing several books, and endowing the Disciples Divinity House. Hutchins was taken aback by the fact that Ames was a clergyman. He felt it would be well to consult other members of the department before he made the appointment. The first colleague he consulted was that brilliant and amazing philosopher Campbellite, T. V. Smith.

Hutchins said, "Is it true that Ames is a clergyman?" Smith said, "Is it true? He is not only a clergyman, he is a hell of a clergyman. He is just the kind of clergyman who will make the best damn chairman of the department you could find anywhere!" Thus spake Zarathustra.

Professor Ames found intellectual companionship in Alexander Campbell which stimulated his mind, stirred his imagination, and elicited his loyalty. Ames held that the values of religion are to be found in the enduring objects of man's ultimate concerns. The great issues of life around which rituals are formed to sustain man in his pilgrimage are the very center of religion. European theology with its effort to prove the sinfulness of man and the invasion of God from above and beyond history seemed grim and unnecessary to that wise philosopher who saw God in everything beautiful, intelligent, orderly and loving. His great book, *Religion*, is more than a descriptive volume based on precise and lucid anthropological studies. It is a warm and appealing book which prompts man to love God with his whole heart and his neighbor as himself.

His autobiography is about as exciting as that of Albert Schweitzer whose philosophy of civilization Ames greatly admired. As those who knew him best would expect, there is nothing trivial in the book. He grapples with the ideas that confront modern man in his perplexing context of ambiguities. His faith in man was no easy Utopian assumption of human perfectibility but rather of belief that man is amenable to reason and can, therefore, solve his problems in such a way as to make life tolerable and even good.

Ames was a big man in every respect. His mind ranged the centuries and the universe. He saw the Campbell heritage in the tradition of John Locke's English enlightenment. He was misunderstood by the people that he best served, for he was generally regarded as something of a heretic when in reality he was of all men most devoted to the movement. He felt that the religion of Jesus Christ which is central to the total life of man could not be identified

with specific forms, practices, new moons and feasts. He thought out the details of worship in that University Church so that every action and word had specific meaning. The Lord's Supper was observed each Sunday, but thirty minutes in advance of the eleven o'clock service in order that there could be time for genuine spiritual communion with the Lord and the disciples both living and dead. On one Sunday morning the elements had not been prepared. Some deaconess had forgotten. He said, "Never mind. We shall proceed the same as if they were here." At the appropriate time for his communion meditation to that scholarly assembly that came to receive the Lord's Supper he said, "We do not need these physical elements each time to remind us. The symbols are helpful but not essential. We shall think of the Lord, His life, His death, and His resurrection." This was a moving experience reminding those who were present that the reality is beyond the symbol and the heart of man is more basic to the Christian faith than is the outer form of ritual observance.

My last visit to his home found him confined to bed with both limbs having been amputated. His mind, however, was as clear as that of Socrates. He pulled his strong body up to a position where he could look me squarely in the face and said, "Well, Perry, how I wish Herbert Willett and Burris Jenkins could see you



The Society's Convention booth at the International Convention in Kansas City featured an exhibit from the Roger T. Nooe materials now a part of the Society's great Discipliana collection. A happy moment came when Dr. and Mrs. Nooe accompanied by Mrs. Howard Dentler arrived to see the exhibit. They were greeted by Willis R. Jones, president of the Society.

down there at Bethany." Within a few months his career was ended, but his sermons at University Church, his lectures in the department of philosophy, his radiant spirit at the conventions, and his unshakable faith in the Disciples of Christ as the common-sense answer to the world's confusion continue to live on in everyone of us.

Dwight Stevenson Next Reed Lecturer

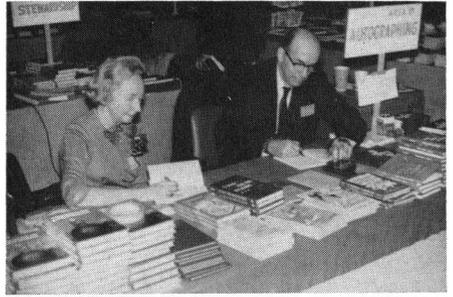
Dwight E. Stevenson, Professor of Homiletics at Lexington Theological Seminary, Lexington, Kentucky, will deliver the Fourth Annual Forrest F. Reed Lectures. The series will be presented May 12 and 13, 1969, at the Thomas W. Phillips Memorial in Nashville.

The theme will deal with the history of preaching among the Disciples of Christ. A full story announcing plans for the 1969 lectures will appear in a future issue of DISCIPLIANA.



NEW ANNUAL MEMBERS

Barclay, Earl, Des Moines, Iowa
 Belmore, Mrs. Marion E., Harvey, Ill.
 Bryden, Dr. John R., Lexington, Ky.
 Buttrey, Linton J., Nashville, Tenn.
 Carstensen, Dr. Roger, Athens, Ga.
 Daniel, Mrs. D. C., Nashville, Tenn.
 Daniels, Rev. Delbert W., Wenatchel,
 Wash.
 Dickerson, Mrs. Lockie, Nashville,
 Tenn.
 Downey, Mrs. George E., Mestford,
 Mass.
 Duncan, Rev. Stanley R., Harvey,
 Ill.
 Dwinell, Rev. Charles L., Chicago,
 Ill.
 Fey, Dr. Harold E., Indianapolis, Ind.
 Gill, Rev. N. Robert, Savannah, Ga.
 Gresham, Dr. Charles R., Milligan
 College, Tenn.
 Holiman, Rev. James B., Urbana, Ill.
 Holsapple, Miss Merle, Temple, Tex.
 Jagow, Dr. Elmer, Hiram, Ohio
 Keith, George G., Jr., Nashville, Tenn.
 Mahaffey, Mrs. S. A., Fort Worth,
 Tex.
 Murphey, Rev. Paul W., Lexington,
 Ky.
 Nelson, Ernest R., Merriam, Kan.
 Netterville, Rev. G. Bronson, Nash-
 ville, Tenn.
 Nichols, C. William, Kansas City,
 Kan.
 Parish, John T., Beaverton, Ore.
 Pearce, Eliza, Amory, Miss.
 Perry, Myrna G., Nashville, Tenn.
 Pettit, Mrs. Stanley, Cleveland, Tenn.
 Regen, Mrs. Eugene M. Jr., Nashville,
 Tenn.
 Rickman, Mrs. Lester B., Jefferson
 City, Mo.
 Rogers, Dean E., Indianapolis, Ind.
 Romaine, T. K., Clarksville, Tenn.
 Schiller, Ben E., Joplin, Mo.



Two DCHS trustees were busy autographing their books throughout the International Convention in Kansas City, September 27-October 3. Eva Jean Wrather is author of *Creative Freedom in Action* which was issued by the Bethany Press in a special edition commemorating the 1968 assembly. J. Edward Moseley is author of *The Many Faces of Aging* written under the sponsorship of NBA.

Scoville, Mrs. Ronald R., Nashville,
 Tenn.
 Seely, Mrs. John, Lexington, Ky.
 Slifer, Roy, Terrace Park, Ohio
 South, Miss Eudora Lindsey, Frank-
 fort, Ky.
 Tompkins, Mrs. W. C., Dallas, Tex.
 Trimble, Mrs. C. H., Nashville, Tenn.
 Tucker, Mark, Henderson, Tenn.
 Warford, Mrs. Estill, Berea, Ky.
 Wilks, Mrs. F. E., Taylor, Tex.
 Wright, Mrs. Robert, Taylor, Tex.
 York, W. T., Nashville, Tenn.

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MEMORIAL FUND HONORING EDWIN C. EARL ESTABLISHED
IN THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

A major memorial fund in the Disciples of Christ Historical Foundation has been established in honor of Edwin C. Earl by his wife Barbara Thurtell Earl, of Holt, Michigan. Mr. Earl, son of the distinguished Disciple preacher of the second half of the nineteenth century, Henry S. Earl, and himself an internationally known YMCA executive, died in Holt, August 16, 1967. Mrs. Earl established the fund August 19, 1968 with a contribution of \$1000.



EDWIN C. EARL

Edwin C. Earl was born in Southampton, England while his father was serving in the first of several overseas ministries as a pioneer preacher for the Disciples in England and Australia (see *DISCIPLIANA* for September, 1966). As a boy Edwin Earl attended English schools in Cheltenham and Liverpool. He completed his education in American schools, receiving the degree of Bachelor of Physical Education at George Williams College in Chicago.

Mr. Earl's career as a YMCA physical education instructor, as writer and lecturer

in physical education, and as YMCA executive took him to the far corners of the world. It included a distinguished war record as director of training for overseas YMCA secretaries in World War I, and as staff secretary of the International Committee for YMCA Foreign Work from 1919 until 1931, during which time he served in India as Advisor in Education for the Punjab Government and prepared the official textbook in the Urdu language. During part of that time he served as lecturer at the Central Training College in Lahore. Later he served in Calcutta where in 1928 he instituted a municipal playground system and served as Honorary Secretary of the Bengal Olympic Association. Mr. Earl had a part in conducting the first games held in India for selection of India's Olympic representatives. He served a total of ten years in India during the period from 1919-1930.

Assignments in America

Mr. Earl's career in the United States included assignments in Springfield, Illinois; St. Joseph, Missouri; Rock Island, Illinois; and Flint, Michigan. His activities in the Disciples Churches in these communities as church member and office bearer brought him into close friendship with C. M. Chilton, Frederick Burnham and other nationally known Disciples. He was a close friend of Vachel Lindsay and they made a number of appearances together in behalf of the old Anti-Saloon League.

Following a career of thirty years as a YMCA professional worker and leader, Mr. Earl became the first Executive Secretary of the Flint Council of Churches, Flint, Michigan. During his service in this post and as head of the Flint YMCA, which preceded this assignment, he served as elder and as chairman of the board of the First Christian Church of Flint.

Mr. Earl's full name was Edwin C. Magarey Earl. His genealogy connects him with the distinguished Magarey family which married into the family of Alex-

ander Campbell. In 1908 Mr. Earl married Barbara Thurtell of Dubuque, Iowa, who shared his interests and served with him helpfully in his domestic and overseas assignments. Three children were born to the Edwin Earls: David Margarey Earl, who is now professor of Far Eastern History at Eastern Michigan University in Ypsilanti, Michigan; Barbara (Mrs. William G. Thompson) who resides in St. Petersburg, Florida; and Cynthia (Mrs. Ralph Kerman) who lives in Ann Arbor, Michigan where she is at work on a Doctor of Philosophy degree in American Culture.

Materials at DCHS

A distinguished cache of materials relating to the career of Henry S. Earl was presented to DCHS by Mr. and Mrs. Edwin C. Earl, July 12, 1966 (DISCIPLIANA September, 1966). The Society is proud and honored now to open a biographical file in the name of his distinguished son and his son's accomplished family, and to have in the Disciples of Christ Historical Foundation a memorial Fund named in memory and honor of Edwin C. Earl.



Mr. and Mrs. Earl (he on the left, she on the right) with their son David and daughter Barbara pictured with camping friends Mr. and Mrs. Ross of the USA in the mountains of Cashmere in 1921.

NEW LIFE PATRON MEMBER

24. Wilson, Robert L. (given in memory)

NEW LIFE MEMBERS

306. Neth, John W., Jr., Milligan College, Tenn. (given in his honor)
 307. Farris, H. Bennett, Richmond, Ky.
 308. Phillips, G. Richard, Johnson City, Tenn. (given in his honor)
 309. To be announced later
 310. Small, Mrs. Ray L., Walla Walla, Wash.
 311. Cole, Dr. Myron C., Los Angeles, Calif. (given in his honor)

312. Jackson, Mrs. Bertha C., Orange, Calif. (given in her honor)
 313. Osborn, Mrs. Alma C., Columbia, Mo. (given in her honor)
 314. Handly, Mrs. Helen Adamson, Tampa, Fla.
 315. Handly, James Caldwell, Tampa, Fla.
 316. Telaneus, Mrs. Erma, Los Angeles, Calif. (in memory of Edward H. Telaneus)

NEW PARTICIPATING MEMBER

- Dodd, Harry E., Jr., Nashville, Tenn.

NEW STUDENT MEMBER

- Linn, Jan G., Rockville, Va.

THE CAROLINA DISCIPLIANA LIBRARY

A VALUABLE RESEARCH AND ARCHIVAL FACILITY OF THE DISCIPLES

In June Marvin D. Williams, DCHS director of the library and archivist, traveled to Wilson, North Carolina to survey the Carolina Discipliana Library. The visit was requested by the Atlantic Christian College Library which maintains and administers the Collection.

Upon his return, Mr. Williams was asked to prepare a written report on the Carolina Discipliana Library. Because of the importance of this valuable research and archival facility of the Disciples of Christ, portions of the more comprehensive document are being shared with readers of DISCIPLIANA.

The Carolina Discipliana Library has operated since 1924 under the Historical Commission of the Christian Church (Disciples

of Christ) in North Carolina. Through the untiring diligence of its curator, Charles Crossfield Ware, the Carolina Discipliana Library has continued to grow steadily over the years and is still the largest accumulation of Discipliana in the Southeast.

It was on November 12, 1924 that the North Carolina Christian Missionary Convention at Dunn acted upon a suggestion of its State Secretary, Charles C. Ware, that a Historical Commission be appointed. Dr. Ware was named chairman and directed the Carolina Discipliana Library for almost forty-four years until his retirement in early 1968 to enter the Florida Christian Home in Jacksonville, Florida.

As State Secretary, Dr. Ware traveled extensively among the two hundred churches in North Carolina and attended many meetings around the country. The Historical Collection was enriched by materials discovered in the course of these travels. Upon his retirement at the end of 1952, Dr. Ware continued to travel and collect materials though on a somewhat lesser scale.

Individuals, churches, and other organizations have cooperated in assembling materials, a few giving thousands of items, some perhaps a single rare printed record of an early North Carolina Cooperation Meeting. Others have given funds to bind materials or furnish shelving for the Barton W. Stone Room.

As of July 1, 1967 the Discipliana Collection included 17,885 volumes in addition to 375 microfilms.

Three types of materials comprise the Collection. The books are chiefly Disciples in character. These volumes form a good general library of Disciples literature, with some emphasis being given to works on North Carolina and the Southeastern states. The North Carolina collection is very rich in Christian Connexionana, perhaps the richest of all Discipliana collections in the Atlantic seaboard phase of the literature of the "old Christians," pioneered by Elias Smith and James O'Kelly. Some rare Free-



G. Bronson Netterville photo

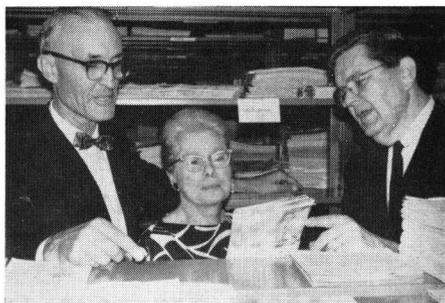
Herman A. Norton, left, dean of the Divinity House, Vanderbilt University and Chaplain Ned Graves, Brigadier General and Deputy Chief of Chaplains, United States Army, look at a picture of James A. Garfield which hangs in the hall of the Thomas W. Phillips Memorial. Dr. Norton, who is author of *Rebel Religion: the Story of the Confederate Chaplains* is pointing out to General Graves that he and General Garfield shared the distinction of attaining the highest military rank of any preachers in the history of the Disciples Movement.

will and Primitive Baptist materials are also included.

A second type of material is represented by a good collection of periodicals, including long runs of the *Christian-Evangelist* and *Christian Standard*. Especially well covered are early Disciple periodicals of North Carolina, including those published by John Tomline Walsh, father of the co-operative work in North Carolina and editor of fifteen periodicals from *The Christian Friend* of 1853 to *The Living Age* of 1885.

Still a third class of material is archival or manuscript in character. Included are archives of Atlantic Christian College, archives of the Christian Church (Disciples of Christ) in North Carolina (1841-86); North Carolina district records; local church records of North Carolina and Virginia (including some Baptist items); and some personal papers.

Stops were made by Mr. Williams on the way to and from Wilson to visit other historical and archival agencies in North Carolina, including the Historical Society of the Southern Convention of Congregational Christian Churches at Elon College, North



Ben R. Bidty photo

Harold and Lucille Kime who served DCHS as volunteer workers for two full years returned to the Thomas W. Phillips Memorial for a visit following the Kansas City Convention. They are seen here with Dr. Jones placing materials on the shelves from the recently established First Christian Church, Laguna Hills, California which was one of the new churches recognized in a special service during the Assembly in Kansas City.

Carolina State Department of Archives and History at Raleigh, Historical Foundation of the Presbyterian and Reformed Churches at Montreat, and the Commission on Archives and History of the United Methodist Church at Lake Junaluska.

DISCIPLES OF CHRIST HISTORICAL SOCIETY MEMBERSHIPS

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

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- Participating 25.00 Annually
- Cooperating 50.00 Annually
- Sustaining 100.00 Annually
- Patron 1000.00 Annually
- Life 100.00 1 Payment
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SOCIETY HOLDS ELEVENTH ANNUAL CONVENTION DINNER



Kathryn L. Schneider photo

Friends and members of DCHS filled the great Ball Room of the Muehlebach Hotel in Kansas City on October 1 to attend the Eleventh Annual Convention Dinner of the Disciples of Christ Historical Society. DISCIPLIANA is publishing the address by Perry E. Gresham entitled "Heroes of the Faith." Please turn to page 38 of this issue.

Papers, scrapbooks, correspondence and memorabilia having to do with the fifty-one year ministry of Howard Thomas Wood have been given to the Society by Dr. and Mrs. Wood. Dr. Wood retired on October 31 after a thirty-one year ministry at Lindenwood Christian Church, Memphis, Tennessee where a great "Appreciation Service" in honor of Dr. and Mrs. Wood was held on Sunday afternoon, October 27. Willis R. Jones represented the Society in the Service. A display of the Wood materials will be prepared later this year for placement in the DCHS Museum.