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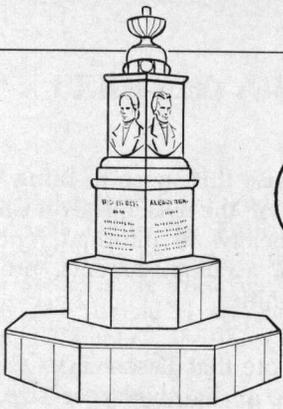
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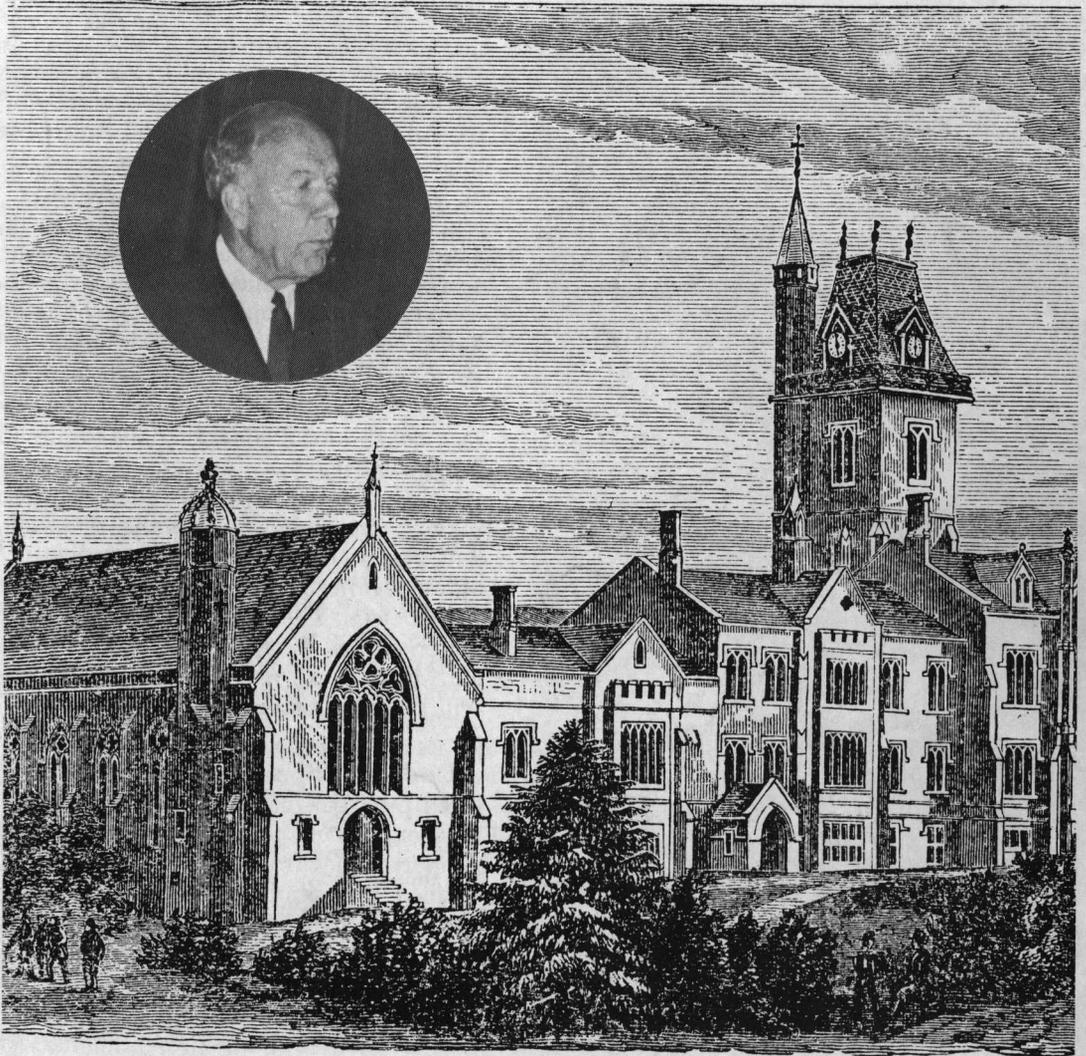
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

WINTER 1971, VOL. 31, NO. 1



The picture of Perry Epler Gresham, twelfth President of Bethany College, is superimposed on an early lithograph of Old Main, constructed in part during the era of Alexander Campbell, who founded the College in 1840. Dr. Gresham will be speaking on "Campbell and the Colleges" in the fifth series of Forrest F. Reed Lectures at the Thomas W. Phillips Memorial in Nashville, May 10 and 11.

For news of the lectureship, see page three. For an article on the lecturer, see Eva Jean Wrather's "Adventures in Biography" feature on page four.



Discipliana

Winter 1971, Vol. 31, No. 1

EDITORS

Hugh E. Williams and Marvin D. Williams

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The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$5.00; student, \$2.50; participating, \$25; cooperating, \$50; sustaining, \$100; contributing, \$500, and patron, \$1000. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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THE PRESIDENT'S COLUMN:

I want to use this space to bring to the membership of the Disciples of Christ Historical Society an informal report on our progress, accomplishments, problems, and opportunities.

You will note that DISCIPLIANA is being published in a slightly larger size, beginning with this issue. This change has been made to permit use of a somewhat larger type and to provide more flexibility.

In recent years, a large quantity of records of various national agencies of the brotherhood have been transferred to the Society. This points up an area of service to the church with which I feel the Society should be concerned. There are literally tons of records which are being stored under very inadequate conditions and subject to loss or damage. The Society should be developing programs with the national agencies of the church, colleges, seminaries, regions, and local congregations to provide for a comprehensive archives program which will provide for an orderly disposal of temporary records and the retention and preservation of permanent records, either locally or under the supervision of the Society. These records are the raw materials for the historian of the future and, if they are not preserved now, they will be lost forever.

Our present budget covers only a minimum program for the Society. Even for this, only about one half of our financial support comes from the churches through Unified Promotion. The remainder must come from membership dues, earnings, and gifts. The kind of an archives program outlined above would require an increase of at least \$15,000 annually above our present budget. I am presenting this to the membership of the Society now as one goal for the future by which we can more effectively serve the church.

HUGH E. WILLIAMS

PERRY E. GRESHAM 1971 REED LECTURER

DATES ARE MAY 10 AND 11

Perry Epler Gresham, President of Bethany College, will deliver the Fifth Annual Series of Forrest F. Reed Lectures at the Thomas W. Phillips Memorial in Nashville, Monday and Tuesday, May 10 and 11, speaking on the general topic "Campbell and the Colleges."

The Lectures

As in former years, there will be three lectures. The first of these is scheduled for Monday evening, May 10, at 7:30 P.M. and will concern the educational philosophy and psychology of Alexander Campbell, founder of Bethany College and early leader of the Disciples of Christ.

The second lecture will be presented Tuesday morning, May 11, at 11:00 A.M. and will describe the early educational institutions which his philosophy brought forth. The final lecture, set for Tuesday evening, May 11, at 7:30 P.M., will explore the present predicament of these institutions. All sessions will be in the Thomas W. Phillips Memorial.

The Lecturer

Dr. Gresham will bring a rich background to bear in his lectures on "Campbell and the Colleges." A profound student with graduate and undergraduate work at Texas Christian University and graduate studies at the University of Chicago and Columbia University; a popular preacher in university pulpits at Fort Worth, Texas (1933-43) and Seattle (1943-47) and in the great industrial city of Detroit at Central Woodward (1947-53); a respected philosophy professor at his alma mater of Texas Christian University, Dr. Gresham has brought it all together in his last seventeen years as President of Bethany College.

The speaker is at home before Tennessee audiences and on the Disciples of Christ Historical Society podium. Two of his most recent appearances in the Volunteer State were before the 1963 Tennessee State Assembly in Knoxville and at Vanderbilt University in Nashville where he presented a baccalaureate address on "The Meeting of Faith and Reason" in June 1963. He last spoke to a Society gathering when he used the topic "Heroes of the Faith" at the Society's Eleventh Annual Convention Dinner in Kansas City, Missouri, October 1, 1968.

Dr. Gresham is an author of note. Among his writings are *Disciplines of the High Calling*, a series of six lectures on the Christian ministry, and *Answer to Conformity*, twelve essays on individual responsibility and independent judgment. Both of these books have been published by the Bethany Press, which also released *Sage of Bethany*, lectures on Alexander Campbell compiled by Dr. Gresham and including contributions by eight of the Oreon E. Scott lectureship speakers. Dr. Gresham is a member of the Authors' Club (London) and has contributed to numerous compilations and magazines.

The lecturer has always been an enthusiastic supporter of Christian unity efforts. Besides attending many ecumenical gatherings around the world, including the First Assembly of the World Council of Churches in Amsterdam in 1948, he has been particularly active in the study committees of the World Council's Faith and Order Commission. He chaired the committee which drafted the Disciples' Response to the Commission's 1952 meeting in Lund.

Dr. Gresham has also strived to increase understanding within the various wings of the Restoration movement, bringing representatives from the Disciples of Christ, Christian Churches, and Churches of Christ together on the Bethany campus.

Announcement of final plans for this year's lectureship was made by Eva Jean Wrather, chairman of the 1971 Reed Lectures Committee. Other members of the committee are William M. Ellis, Orlando, Florida; Lawrence H. Maines, Decatur, Alabama; Forrest F. Reed, Nashville; Hugh M. Riley, Los Angeles; and Henry K. Shaw, Indianapolis.



Bacon College, first Disciples college founded in 1836, and Bethany College, chartered in 1840 by Alexander Campbell, are depicted in these medallions at the Thomas W. Phillips Memorial.



Adventures in Biography

By EVA JEAN WRATHER

XII. CAMPBELL YEARS—GRESHAM YEARS

“As . . . President [of Bethany College] Gresham is to the 20th century what Alexander Campbell was to the 19th century. The former has complemented and brought to fruition the work of the latter. . . .

“Perry Epler Gresham is a builder of heritage. His able administration reflects a continuity of planning, perspective, purpose, programming, position and prudence dating back to the first President. . . .

“Dr. Gresham . . . [is] this century’s most eloquent champion of the intellectual philosophy of Campbell.”¹

In his Foreword to *The Gresham Years* James Carty terms his work a “biography.” Several chapters are, indeed, devoted to Gresham’s pre-Bethany career—his youth and student days, his decade as professor of philosophy and acting head of the department at Texas Christian University, his pastorates at university churches in Denver, Fort Worth, and Seattle and at Central Woodward in the industrial metropolis of Detroit, and his roles as ecumenical churchman, representative Disciple leader, and popular lecturer in pulpits and on university podiums throughout America and abroad. These activities and those of his first five years at Bethany inspired a scroll of honor from his colleagues in 1959 describing him as “probably more widely-known than any President of the college since Alexander Campbell;”² and it is the history of Bethany’s progress under his leadership which is, in fact, the chief focus of Carty’s work. The book begins with Gresham’s inauguration as Bethany’s twelfth president on October 23, 1953, and more than two-thirds of its pages concern his seventeen-year administration.

Moreover, the title itself suggests that the work may properly be considered as sequel to Dr. Woolery’s centennial history of the college entitled *Bethany Years*.³

This continuity of the two histories is but outward expression of an inner continuity of purpose and vision which, in Carty’s view, links Bethany’s Campbell years and its Gresham years—as evidenced by the quotations at the head of this column. In truth, however different the life styles or personal attributes of Bethany’s founder and its present president, more marked still is their essential kinship: the life commitment to Christian unity and Biblical scholarship; the gifts of a sense of the ironic, the dramatic, the beautiful; the love of the sharp encounter of keen minds in public debate or fireside conversation, and the love of quiet hours given to the writing of poetry, from love songs to hymns.

Most important in the context of Bethany history is the harmony of their philosophies of education: their Renaissance emphasis on the necessity of educating the *whole* man, mind,

¹ James W. Carty, Jr., *The Gresham Years* (Athens, Ohio: Lawhead Press, 1970), pp. ii, 52, 214. In 1959 Mr. Carty joined the Bethany College staff as professor and chairman of the Department of Communications.

² *Ibid.*, p. 106.

³ W. K. Woolery, *Bethany Years: The Story of Old Bethany from her Founding Years through a Century of Trial and Triumph* (Huntington, W. Va.: Standard Printing & Publishing Co., 1941).

spirit, and body; their individualism and pragmatism rooted in the appeal to reason and common sense of John Locke and Thomas Reid and in a Jeffersonian dedication to liberty wedded to high concepts of responsibility and discipline. Though politically Gresham may consider himself a conservative Republican while Campbell proclaimed a radical Jacksonian democracy, their writings and lectures alike rejoice in an aristocracy of the intellect, scorning a debased dogma of equality that would imprison mankind in an iron ring of conformity and uniformity. They alike recognize that the spirit of free inquiry may be safeguarded only by the indissoluble unions of democracy and education, of church and college; and they alike declare the conviction that a true and enduring "amelioration of the social state" (to use Campbell's phrase) is to be achieved, not through activating an impersonal juggernaut of man-in-mass, but through the free concerted action of regenerated individuals.

As a man of affairs and a concerned citizen who debated socialism with Robert Owen and constitutional reform with John Marshall and John Randolph, Campbell would find himself

at home in modern Bethany's forums of public affairs conducted by national figures in industry, business economy, and government. As one who traveled thousands of weary, fundraising miles to establish and maintain his Renaissance-inspired center of learning in the western Virginia mountains, Campbell would appreciate the riches of modern Bethany both in its endowments and scholarships and in the attraction to its lecture podium of scholars of such diverse disciplines as Roland Bainton, Arthur Schlesinger, Mark Van Doren, John Crowe Ransom, and Allen Tate (the latter two members of Vanderbilt's famed Fugitive-Agrarian group); and he would delight in the diversity of its new buildings, ranging from a Natatorium and a Hall of Fine Arts to the Robert Richardson Hall of Science and the T. W. Phillips Memorial Library. When Bethany College approached its centennial in 1940, the principal observance projected was the erection of an "Alexander Campbell Memorial Library."⁴ When the generosity of the Phillips family made a handsome new library possible for Bethany in the 1960's, a

⁴ *Ibid.*, p. 273.



Seth Muse photo

Miss Eva Jean Wrather and Dr. Perry Epler Gresham were in the group of Disciples who visited the White House, April 21, 1964, to present President Lyndon B. Johnson his Life Patron Membership in the Disciples of Christ Historical Society. Watching the presentation to President Johnson by Forrest F. Reed are Dr. Gresham, Mrs. Willis R. Jones, Willis R. Jones, Miss Wrather, and C. Allen Harlan.

"Thomas and Alexander Campbell Chapel" was included in the plans, and there at a memorial service for B. D. Phillips in 1968 Dr. Gresham could claim on good evidence that the Bethany of today "is the academic dream of Alexander Campbell exemplified."⁵

* * *

If "builder of heritage" is Mr. Carty's favorite descriptive phrase for Bethany's twelfth president, his book also makes it clear that the Gresham love affair with Alexander Campbell, man and philosopher, long predated his "Bethany years." Wherever he had spoken, before Disciple or ecumenical or university assemblies, he had celebrated Campbell the apostle of Christian unity, the philosopher of common sense. For eight memorable summers he had filled the pulpit of old Renfield Street Church in Glasgow and year by year hailed these journeys to Scotland as a pilgrimage to the native land of the Campbells. Little wonder then that when providence cast him in the role of a successor to Bethany's founder, he assumed his task *con amore*. Especially he welcomed the challenge of making even the most green and callow freshman on the Bethany campus aware of the presence there of "the abiding Campbell."⁶

A new residence for upperclassmen bears the name "Campbell Hall" and at the groundbreaking ceremony in 1955 was described by the president as "not a formal . . . but a living memorial." The "Campbell Room" in the new library is alive with portraits and memorabilia. Annually, the "Founder's Day" observance is marked by distinguished speakers. On initiation of the Oreon E. Scott lectureship in 1956 Dr. Gresham declared that its "whole purpose . . . is to lift the stature of our distinguished founder to the place he deserves in American history."⁷ Toward this end two volumes of Scott lectures have been issued in the past decade: *The Sage of Bethany: A Pioneer in Broadcloth*, compiled by Dr. Gresham and published by the Bethany Press, St. Louis, in 1960; and *The Philosophy of Alexander Campbell* by S. Morris Eames, published by Bethany College in 1966.

Also initiated in the Gresham years have been the Bethany-Campbell heritage tours, the National Campbell Scholarship program, and the Campbell Heritage Award. The mecca of

any Bethany tour is, of course, the Campbell Mansion; and a member of the Bethany College staff, Dr. Chester A. Sillars, is the present curator. He also edits *The Campbell Light*, a monthly publication carrying on its masthead a picture of Campbell's study and the words of his personal motto, "*Lux Descendit E Caelo*." President Gresham contributes a regular column to this unique little periodical which concerns itself chiefly with special items of interest in the fields of Campbellana and of Christian higher education.

* * *

Before assuming his post at Bethany Mr. Carty served as Religious News Editor of *The Nashville Tennessean* from 1953 to 1959 and so covered the vital period of the expansion of the Disciples of Christ Historical Society into its permanent headquarters building at Nashville. It is no surprise, therefore, that his book on Gresham's Bethany years should highlight ties between the two institutions. From the early days of DCHS, the society and the college have shared in the oversight of the Campbell Mansion [and shared, too, the interest and support of such Disciple patrons as the Phillips family and the Richard Renners]; and with the coming of Willis R. Jones to DCHS the relationship grew even stronger because of the long and close personal friendship of the two presidents. This friendship stemmed from the 1930's when, Carty relates, Dr. Edgar DeWitt Jones first saw in the young philosophy professor at TCU the promise, not only of the qualities needed in his successor as pastor of great Central Woodward Christian Church, but also those qualities that would suit him to the challenge of carrying on "in modern ways . . . the greatest dreams and aspirations of Alexander Campbell."⁸

As for interchanges between DCHS and Bethany College during the Gresham years, Mr. Carty especially notes two occasions. On the 150th anniversary of the writing of *The Declaration and Address* a convocation celebrating the event was held at the college, in 1959; the society was a co-sponsor, and President Willis Jones journeyed to Bethany to help work out the historic program. When in 1964 President Lyndon B. Johnson was given a DCHS Life Patron membership and the don-

(Continued on page 15)

⁵ Carty, *op. cit.*, p. 126.

⁶ *Ibid.*, p. 214.

⁷ *Ibid.*, pp. 139, 170.

⁸ *Ibid.*, pp. 251-2.

CHRISTIAN STANDARD INDEXING PROJECT NEARS COMPLETION

The *Christian Standard* Indexing Project is within a year of completion. The purpose of the project, started in October 1965, has been to prepare and publish an index of the first hundred and one years (1866-1966) of the *Christian Standard*, Cincinnati.

At the beginning one indexer was employed. A second indexer was added in June 1966. Because wives of Vanderbilt University graduate students were used as indexers and Peabody Library School students were file clerks, staff turnover has been frequent. Altogether there have been eight different indexers and seven file clerks. The project has been under the direction of Claude E. Spencer, Curator-emeritus of the Disciples of Christ Historical Society. The project has been financed by the family of the late B. D. Phillips of Butler, Pennsylvania.

The actual indexing was completed the last of September 1970 with the index containing more than six hundred thousand entries. Since then the work of checking, correcting, and revising has continued and will go on for a few more months. Entries have been made for all authors, subjects of articles and editorials, local and regional church news, news of organizations and colleges, news from mission fields, obituaries, poems, and book reviews. All entries were typed on 3x5 cards and arranged in 559 card catalog trays.

Special attention has been given to verifying personal names, using the full name where



Betty M. Pilkinton photo

Mrs. Peggy Kelley cutting off headings of cards in preparation for shingling.

possible, with cross references from wives' maiden names. This phase of the revision work takes a great deal of time. The revision is being done by Mrs. Mona Harrison and Dr. Spencer. Mrs. Margaret Slack, working part-time, is doing the retyping.

Because the shingle method of page make-up will be used for furnishing copy to the photolithprinter, this cannot be started until revision is complete. Subjects and authors with more than one entry will have the additional entry headings clipped. A Gestetner paper cutter has been purchased which Mrs. Peggy Mayo Kelley is using to clip cards.

In addition to making an index for the *Christian Standard* the project included the furnishing of a microfilm of the periodical indexed. This was completed in 1969 and the negative was turned over to the Society for the sale of positive prints.

Probably the printed index containing about four thousand pages will be ready for distribution in the early spring of 1972.

The index has been in constant use during its making. Research workers using the Society's library have consulted the index frequently as have Society staff members answering reference questions by mail. However during the period of page make-up and printing it will not be available.



Hap C. Lyda photo

Mrs. Mona Harrison revising some of the 625,000 entries in the *Christian Standard* index.

DCHS AND ITS BLACK MATERIALS PROJECT

By James O. Duke

Over the years the Disciples of Christ Historical Society has collected materials dealing with Blacks and Black churches, and distributed throughout the files and stacks of the Society are many significant records which document and illumine this portion of the Christian community.

About one year ago, however, the Disciples of Christ Historical Society initiated a special "Black Materials Project." Spurred by the brotherhood's reconciliation call and by the increased demand for resource materials in Black history and culture, the Society set for itself two goals. The first task was to compile a guide to the Society's holdings concerning race relations in general and the Black churches in particular. Under the direction of Marvin D. Williams, Jr., this phase of the project was undertaken by Mrs. Marsha Bell Uselton and Richard L. Harrison, Jr., and, after Mrs. Uselton's return to school, was continued by James O. Duke. The second task

was, and is, to expand the Society's holdings in these important areas.

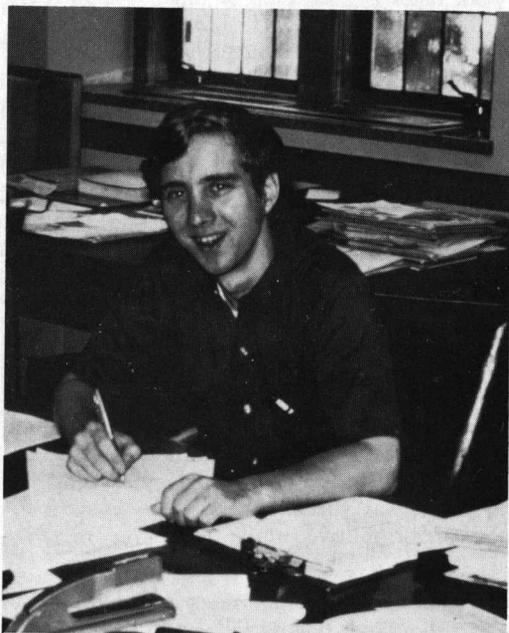
Preliminary Guide

Phase one of the project will appear shortly in the form of a *Preliminary Guide to Black Materials in the Disciples of Christ Historical Society*. The guide will publicize, to scholars and all others interested in church history and race relations, the materials located at the Society. Hopefully, this "publicity" will stimulate and facilitate research into these important areas of church history. Already there is a graduate student at Vanderbilt University, Hap C. Lyda, researching the sources here for his Ph.D. dissertation "The Development of the Black Churches in the Christian Churches."

The *Preliminary Guide* shows that the Society possesses a large number of outstanding and, in some cases, invaluable source materials on the Black church. The *Guide* lists over seven hundred entries, including the books, theses, pamphlets, and periodicals, the files on churches, agencies, educational institutions, and individuals; and the archival materials located in the Phillips Memorial.

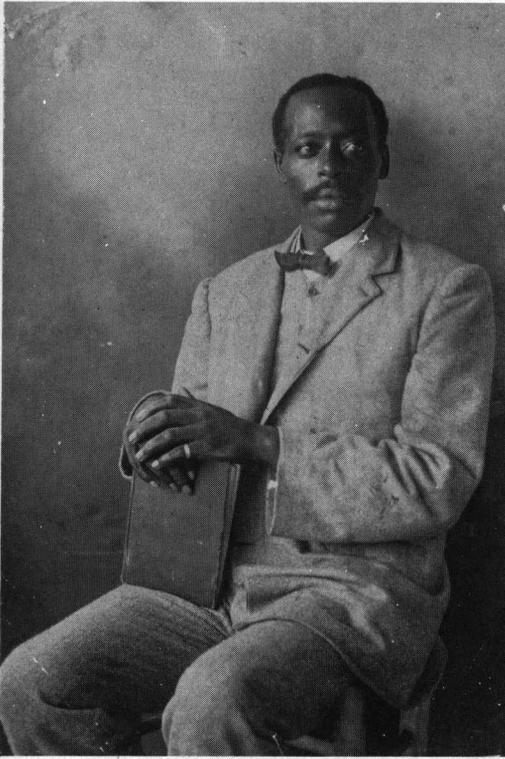
Tracking down entries in the *Preliminary Guide* can lead to many very interesting results. From the early days of the Disciples movement, Black churches and Black churchmen have shared in and helped further the cause of Christian ministry. From their ranks have come pastors, administrators, evangelists, educators, and missionaries. There is the story of another Alexander Campbell, a Black slave, who was converted at Cane Ridge and worked his way through a Disciple school. His freedom was bought by whites, and Campbell himself saved until he could purchase freedom for his wife. In the 1830's he ministered at a church in Midway, Kentucky, and in the following years he became a noted preacher in Kentucky and North Carolina.

Also to be mentioned are Alexander Cross and Jacob Kenoly. Cross, a slave, proved himself to be a fine preacher and leader, and expressed a desire to become a missionary. The people of Christian County, Kentucky purchased his freedom, and in 1853 he travelled to Liberia as the first Disciple missionary to Africa. Jacob Kenoly, another Black, was trained at the Southern Christian Institute and



Hap C. Lyda photo

Mr. Duke is doing his field work for Vanderbilt University Divinity School as a student assistant at the Disciples of Christ Historical Society. A graduate of the University of Maryland, he hopes to begin work on a Ph.D. program next fall after receiving his Master of Divinity degree from Vanderbilt. Mr. Duke has spent most of his time at the Society working on the Black Materials Project.



Jacob Kenoly, a product of Southern Christian Institute and one of the first missionaries of the Christian Church. From his arrival in Liberia in 1905 till his death by drowning in 1911, his work was one of unselfish and sacrificial devotion.

arrived in Liberia in 1905 where he served till his accidental death in 1911.

The Society is fortunate to hold the personal papers of Mrs. Sarah Lue Bostick, a home missionary of the Christian Woman's Board of Missions. Mrs. Bostick worked unceasingly organizing, overseeing, and aiding home mission work in Arkansas. The papers include Sarah Lue Bostick's autobiographical *Historical Sketch of the Missionary Work in the State of Arkansas, 1896-1947*.

Materials can be found, too, concerning numerous Black scholars and educators. Among these are George Calvin Campbell, an early principal of the Christian Institute at Goldsboro, North Carolina and long-time Professor of Old Testament and Dean of the College of the Scriptures in Louisville, Kentucky and Merl R. Eppse, former editor of the *Christian Plea* and head of the Department of History and Political Science at Tennessee State University.

The Society possesses important source materials of the National Christian Missionary Convention, Southern Christian Institute, and Mount Beulah Christian Center, the latter two at Edwards, Mississippi. There is information on Preston Taylor, founding father and guiding light of the National Christian Missionary Convention organized in 1917, minutes of the Convention's proceedings, and approximately 1300 microfilmed issues of the *Christian Plea* and its predecessor, the *Gospel Plea*, spanning the years 1900 to 1965 and even earlier. The archives of Southern Christian Institute and Mount Beulah Christian Center are being processed at the Disciples of Christ Historical Society. Worthy of special note is the major autobiography of Jephthah Hobbs, early president of Southern Christian Institute.

The *Preliminary Guide* mentions, too, some extremely interesting "ancient" works. There is, for example, a first edition copy of Alexander Campbell's "Lecture on Slavery," delivered and published in Edinburgh, Scotland in 1847 in which Campbell refuted accusations that he was proslavery. Other intriguing items are a racist tract on *The Negro*, published in Cincinnati in 1867 under the pseudonym "Ariel," and a refutation of Ariel's charges in the same year in *A Reply to Ariel*, issued in Nashville by Robert A. Young.

Continuing Project

Overall, it can be said that the materials held by the Disciples of Christ Historical Society should prove to be of inestimable value to scholars and researchers interested in Black studies and in the Disciples heritage. The completion of a *Preliminary Guide* is not a time to rest, however. Phase two of the proj-

The Mansion of Southern Christian Institute in Edwards, Mississippi, built in 1852 by the original owners, served successively as headquarters of Southern Christian Institute (1882-1953), Mount Beulah Christian Center (1954-1964), and the Delta Ministry of the National Council of Churches (1964 to the present).



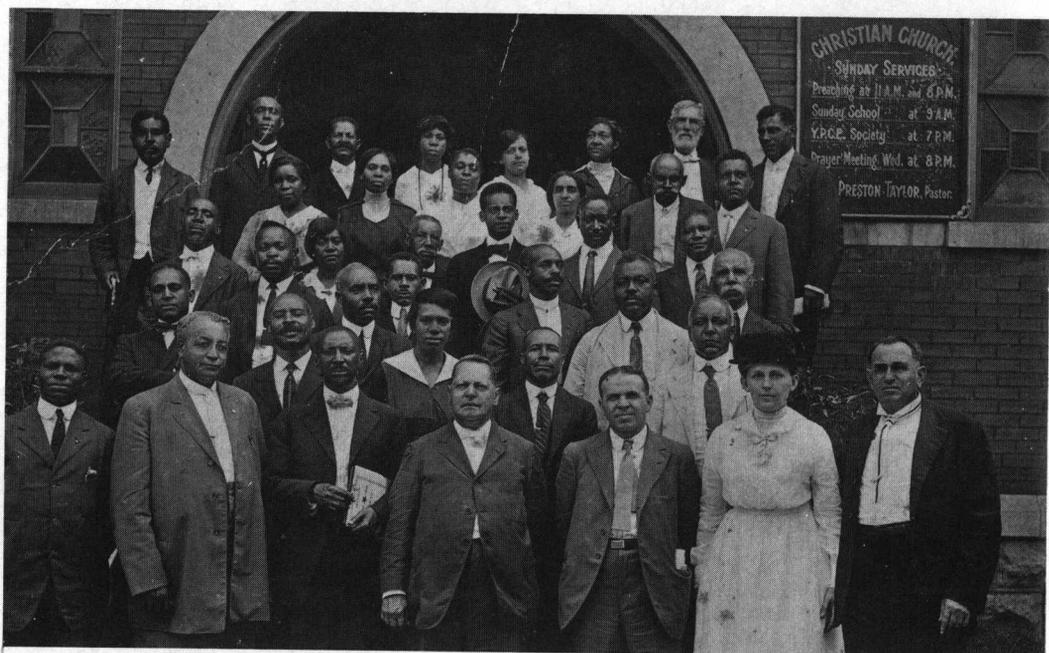
ect is just beginning, and it should last indefinitely. Indeed, as significant new materials are received the *Guide* will be revised.

New materials are urgently needed to add to and to enrich our knowledge of this vital part of our history. Some contacts have already been made with church leaders, Black and white, in hope that fresh information can be gained, and such people as Miss Ann Dickerson, past secretary of the National Christian Missionary Convention; J. F. Whitfield, director of the Capital City Christian Church Corporation; Robert H. Peoples; and Pablo Cotto have supplied the Society with significant new materials.

Still, there are gaps in the story, and there is much that remains hidden in this aspect of Disciples history. Church records and bulletins, correspondence, personal papers—items frequently discounted or ignored, constitute the grass roots of historical recovery. Any item may become the key to unlock the meaning of an historical event. Thus, the Black materials project depends upon and is aimed to serve not just scholars and not just Blacks, but all people who share in the Disciples tradition. The preservation of these materials and understanding of this integral part of church history should be a concern of all.



Mrs. Sarah Lue Bostick, pictured here as a young woman, was a home missionary in Arkansas in the period 1896 to 1948. Her papers are preserved at the Disciples of Christ Historical Society. Many of the rare minutes of Negro conventions in the Society's files came from Mrs. Bostick.



The National Christian Missionary Convention first met in Nashville, August 5-9, 1917. This picture of the delegates at that first general convention is from the archives of the Disciples of Christ Historical Society.

The *Preliminary Guide to Black Materials in the Disciples of Christ Historical Society* will soon be available, listing over seven hundred books, theses, pamphlets, periodicals, archives and files on churches, agencies, schools, and individuals. One copy will be sent free upon request. Additional copies are fifty cents each. Please address requests to Marvin D. Williams, Jr., Director of the Library and Archivist, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212.

NOMINATING COMMITTEE

David Edwin Harrell, Jr., a life patron member and trustee of the Disciples of Christ Historical Society, will head a committee to select nominees for election as officers and trustees of the Society with terms beginning July 1, 1971. Other committee members appointed by Society chairman John E. Hurt are Louis Cochran, Nashville; Harry M. Davis, Earlington, Kentucky; Willis R. Jones, Nashville; and Howard E. Short, St. Louis.

The Bylaws of the Society require that the names of the committee be published and that Society members be invited to submit suggestions.

Three year terms of the following trustees expire this year: Robert W. Burns, Atlanta; David Edwin Harrell, Jr., Mountain Brook, Alabama; Lester G. McAllister and J. Edward Moseley, both of Indianapolis; Hugh M. Riley, Los Angeles; Henry K. Shaw, Indianapolis; Howard E. Short, St. Louis; and Mrs. William H. Smith, Nashville.

The terms of all officers, who are elected annually, also expire. Present officers are John E. Hurt, chairman; Forrest F. Reed, vice-chairman; William F. Greenwood, treasurer; and Roscoe M. Pierson, secretary. The Executive Committee is composed of the officers and three other members. The additional members now are Harry M. Davis, Henry K. Shaw, and Mrs. William H. Smith.

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

DCHS Trustee Dies

Bebe Boswell, long-time trustee of the Disciples of Christ Historical Society, died February 22 in Jackson, Tennessee.

Mr. Boswell became a trustee of the Society in 1960 and was elevated to the status of trustee emeritus in 1967. He graduated from George Peabody College for Teachers after first attending Freed-Hardeman College in Henderson, Tennessee. He was a businessman in Jackson many years. The funeral was held in the First Christian Church, Jackson, where Mr. Boswell had belonged for over a half century and was an elder.

Mrs. William H. Smith, daughter of Mr. Boswell, is now a Society trustee herself. Mr. Boswell's widow, Zelma, will continue to live in the family home in Jackson.

NEW ANNUAL MEMBERS

Cappiello, Silvio, Kensington, Md.
 Fisher, Dr. Theo. O., Albuquerque, N. M.
 Horton, Mrs. Billy M., Washington, D. C.
 Kelley, W. Ray, Eugene, Mo.
 Locker, Miss Zelma Bays, San Diego, Calif.
 Morrison, Phillip E., Annandale, Va.
 Sears, G. Howard, Silver Spring, Md.
 Thrower, Elmer, Hartshorne, Okla.
 Utley, Buford C., Memphis, Tenn.
 Williams, Mrs. Hugh E., Nashville, Tenn.

NEW STUDENT MEMBERS

McCall, Dan C., Kingsport, Tenn.
 Roos, David C., Pembroke, Ky.

NEW LIFE MEMBERS

387. Watkins, Earl L. (In memory)
 388. Cartwright, Colbert S., Fort Worth, Tex. (given in his honor)
 389. Beaumier, Mrs. Velma H. (given in her honor)
 390. Williams, Hugh E., Nashville, Tenn. (given in his honor)
 391. Pilkinton, Mrs. Betty M., Nashville, Tenn. (given in her honor)

NEW LIFE PATRON MEMBERS

34. Spencer, Dr. Claude E., Nashville, Tenn. (given in his honor)
 35. Malcor, Mrs. Dorothy D., El Monte, Calif.



Disciple Authorship

Tennessee Christians: A History of the Christian Church (Disciples of Christ) in Tennessee. By Herman A. Norton. Nashville: Reed and Company, 1971. v. 309 pages. \$7.95.

Reviewed by Bess White Cochran*

It is strange that the history of the Restoration Movement in Tennessee has awaited so long the writing. The Movement's progress in the state is not only a microcosm of its national development, with all the lights and shadows, the triumphs and troubles that beset its onward march, but because the state was the nerve center of the first schism in the brotherhood's ranks, roughly pinpointed as 1906, and the scene, also, of the first overt steps in 1926 toward its second schism, Tennessee in some ways played a more significant role than any other state in the Movement's history.



Mrs. Cochran

But at last a competent historian, Herman A. Norton, Professor of Church History at Vanderbilt University and Dean of the Disciples Divinity House in Nashville, has done it; with boldness and unbiased honesty he has woven the Movement's many-faceted, tangled Tennessee threads into a remarkably exciting story. It will appear in book form this spring under the deceptively mild title *Tennessee Christians*.

Dr. Norton tells the story as it is, with refreshing candor. He pulls no punches in relating the frailties of well-intentioned men, nor does he go into eulogies over their piety. In almost microscopic detail he traces the Movement's progress in the state from the merging of the Stone fol-



Dr. Norton

lowers with the Reformers in the early 1830's, a merging of different ideologies—the Reformers preferring to convince men they should leave the denominations and join the Movement, the Stone followers preferring to win adherents from the world—which had in it the seeds of later disruption. The resulting impact on the well-entrenched denominations is told with perception and humor; the reader senses the zeal and enthusiasm of the early fathers which brought upon them the wrath of faithful Baptists, Methodists, and Presbyterians, emboldening those groups to give no quarter in their war on the intrusion of a common enemy. He pictures the people who ploughed the fields, wore homespun, ate dark, tough biscuits, consumed strong drink on occasion, participated in houseraisings, and laid the foundations of the church, first in middle Tennessee, then in eastern sections, and finally establishing a sure foothold in the western part.

*Mrs. Cochran is a well-known author and a long-time supporter of the Disciples of Christ Historical Society. Her latest book, coauthored with her husband, Louis Cochran, is entitled *Captives of the Word*. Mrs. Cochran is also author, in her own right, of *Without Halos*. A founding member of the Society, she became a Life Member in 1965.

The characters emerge in flesh and blood, men caught up in the events of the times; and with rare insight Dr. Norton interprets their responses to those events. Accurate, painstaking research enables him to steer the reader through the criss-crossing lines that soon enmeshed the state's organizational ventures, and, for a time, all but choked its cooperative life. He traces shifting positions, sniffing at every historically recorded item that throws light on different viewpoints. He tells of the founding of colleges, state periodicals, the halting growth of the church, the strife engendered by the Civil War, and, most important, of the emerging awareness that the members belonged not only to a local congregation but also to a larger fellowship, a concept that loosened a Pandora's Box of troubles.

Reading this fine book, one is reminded that "one generation passeth away, and another generation cometh: but the earth abideth for ever." And from these exposed roots planted by our forebears, what can spring? Who knows? Let us hope it will be a church struggling toward a greater richness, a deeper spirit, a wider usefulness.

Tennessee History To Be Released April 30

Tennessee Christians, by Herman A. Norton will be officially introduced at the Tennessee Assembly of Christian Churches in Knoxville, Tennessee, at an All Assembly Banquet, Friday, April 30, at the Quality Court. Willis R. Jones, former President-Curator of the Disciples of Christ Historical Society will be featured speaker at the dinner, to be followed by a fellowship hour. Dr. Norton, the author of *Tennessee Christians*, will be available after the dinner and before the first session of the Tennessee Assembly to autograph copies of his book.

TENNESSEE CHRISTIANS:

A History of the Christian Church
(Disciples of Christ) in Tennessee

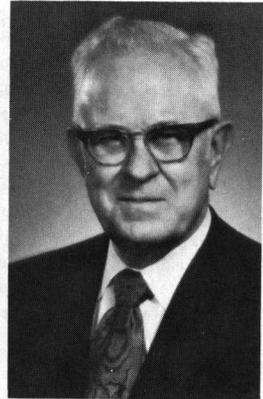
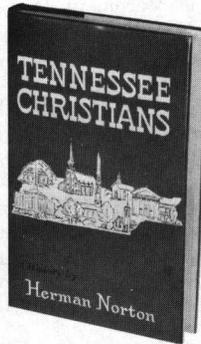
By

HERMAN A. NORTON

Price \$7.95

Available April 30, 1971

For further information write Hugh E. Williams,
Disciples of Christ Historical Society,
1101 Nineteenth Avenue, South,
Nashville, Tennessee 37212



Forrest F. Reed, publisher of the new history of *Tennessee Christians*, is pictured above alongside the dust jacket of the book. Mrs. Evelyn B. Jones designed the cover of the volume.

Herman Norton Speaker at Tennessee Assembly Breakfast

Herman A. Norton, Professor of Church History at Vanderbilt University and Dean of the Disciples Divinity House in Nashville, will speak at the Society's Tennessee Assembly Breakfast to be held Saturday, May 1, at 7:00 A.M. in the Quality Court Motel in Knoxville, Tennessee.

Dr. Norton's topic for the Twelfth Annual Breakfast of the Disciples of Christ Historical Society will be "Old Times in Tennessee."

Tickets for the Society's Breakfast may be purchased when registering for the Tennessee Assembly.

From Restoration to Reformation: The Story of the Beginning, Growth and Development of the Christian Church (Disciples) in Iowa. By Loren E. Lair. Des Moines: Iowa Society of Christian Churches, 1970. 83 pages. \$1.50.

Reviewed by **Marvin D. Williams, Jr.***

In celebration of the centennial of the Iowa Society of Christian Churches in 1970, Loren E. Lair, who has served as its State Executive longer than any other man, has written an interesting and brief, interpretive narrative of the Christian Church (Disciples of Christ) in Iowa.

The beginnings of the restoration movement in Iowa are recounted in a brief introductory chapter. On July 3, 1836 what is considered the original Christian Church was established near Fort Madison at Lost Creek. Just the year before a congregation had been formed at Dubuque but failed to survive. The Lost Creek Church recorded another first by issuing the call for the first "state meeting" at Mount Pleasant in 1846. A Home Missionary Society was organized at Brighton in 1852 and the permanent State Society, as it is known today, originated in Marion in 1870.

The last century among Iowa Disciples has witnessed a significant change in emphasis "from restoration to reformation," from narrow sectarian restorationism to an enlarged witness in all areas of life. The author develops this theme in terms of five general areas: 1) congregational life, 2) higher education, 3) witness and service ministries, 4) structure, and 5) leadership. According to Dr. Lair, of these, the single, most important factor in the progressive, cooperative, shifting emphasis of the Christian Church in Iowa has been its deep and abiding commitment to Christian higher education.

Obviously, in less than sixty pages of text, Dr. Lair has had to leave out much detail. Instead of comprehensiveness he has tried to illustrate with examples the themes he is developing. He has also tried to combine accurate recounting of facts with interpretation of those facts. Some scholars may question some of the conclusions of the author.

The book also includes twenty pages of appendices. There are useful listings of congregations in Iowa in 1970 with dates of organization; lists of presidents of Drake University, deans of Drake Divinity School, and executives of the State Society. The listings of State Convention presidents and State Board chairmen should have included dates of service where available. There is a short bibliography but alas no index.

This book will be useful to all Disciples looking back on the first century of the Christian Church in Iowa and should be an aid to those who will be guiding the Church in its second one hundred years.

*Mr. Williams is Director of the Library and Archivist at the Disciples of Christ Historical Society.



Richard L. Harrison photo

Puryear Mims (left), Nashville sculptor, recently presented busts of Disciples Presidents Johnson and Garfield to Society President Hugh E. Williams. The presentation took place during the November 9 Board of Trustees dinner. Mr. Mims, a faculty member at Vanderbilt University, thus continues to beautify the Thomas W. Phillips Memorial for which he designed the exterior stone carvings and cenotaph.

Mr. Williams, the new President of the Society, was chairman of the Board of National City Christian Church in Washington, D.C., which included both James A. Garfield and Lyndon B. Johnson in its membership.



Richard L. Harrison photo

Dr. and Mrs. Claude E. Spencer look over Dr. Spencer's Life Patron membership certificate, just moments after it was presented at a dinner in Nashville, March 13. The dinner attended by staff, friends, and local trustees of the Society, also was a birthday party for Dr. Spencer. The membership, which was given by nearly two hundred friends of the Society's Curator-emeritus, bears the number thirty-four.

Adventures in Biography

Campbell Years-Gresham Years

(Continued from page 6)

ors were invited to the White House for the presentation, Dr. Gresham—himself at the time a member of the DCHS Board of Trustees and chairman of the DCHS Honors Committee—was asked to speak for the group; and in doing so he recalled to the President that in 1959 he, then Senator Johnson, had made a “memorable address” at Bethany College in which he had spoken of coming “with a sense of pilgrimage . . . [to this] American landmark.”⁹

With so much to be gleaned from *The Gresham Years* it still must be noted that the book is deficient in at least one major area of importance to anyone wishing to use the volume for reference: it has no index (a deficiency it shares with Woolery’s *Bethany Years*). Also, the topical treatment contributes to a somewhat confusing time sequence; and—as is all too common in other histories of institutions and in state and local church histories as well—the free flow of the narrative is often interrupted by arid stretches of name listing and factual data which were better relegated to appendices.

⁹ *Ibid.*, p. 187.

This aside, every aficionado of Discipliana and Campbellana is indebted to Mr. Carty. Those planning to attend the DCHS Reed Lectureship in May will find *The Gresham Years* especially timely. In reading it they will gain a new appreciation of the wit and perception of the lecturer. They also may well be persuaded—considering the Campbell-Gresham theme which runs like a motif throughout the Carty work—that probably no other Twentieth-Century Disciple is so peculiarly qualified as Dr. Gresham to speak on the subject of *Campbell and the Colleges* and make of it a live and relevant issue.

DCHS at the Assemblies

Hugh E. Williams, President of the Disciples of Christ Historical Society, will be representing the Society at the following state assemblies this spring.

Kentucky April 22-24
Madison Avenue Christian Church,
Covington

Tennessee April 30-May 2
First Christian Church, Knoxville

Virginia May 13-15
Seventh Street Christian Church,
Richmond

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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Discipliana

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FINALE TO EVENTS IN HONOR OF WILLIS R. JONES



Eva Jean Wrather photo

Pictured above is Forrest F. Reed with Willis R. Jones and Gus Baker and their certificates of honor authorized by action of the Disciples of Christ Historical Society's Board of Trustees at its June 16, 1970 meeting and presented at a luncheon held at Richland Country Club on September 29. Attending this special occasion—and happy finale to the series of events that had marked the close of Dr. Jones's eleven-year presidency of the Disciples of Christ Historical Society—were the three members of the "Events in Honor of Willis R. Jones" committee, Eva Jean Wrather, Mary Boswell Smith, and Forrest Reed, and the honor guests, Dr. and Mrs. Jones and Mr. Baker, and Mrs. Reed. After the luncheon, Mr. Reed presented to Dr. Jones the framed copy of the Board's "Declaration and Address" in recognition of his service. Miss Wrather then presented Mr. Baker with his Life Patron membership certificate number thirty-three—a gift to him, in recognition and appreciation, from the Society's Board of Trustees.



Discipliana

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EDITORS

Hugh E. Williams and Marvin D. Williams

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Postmasters: Send form 3579 to 222 South Downey Avenue, Indianapolis, Indiana 46219

The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

- CHAIRMAN John E. Hurt
- VICE-CHAIRMAN Forrest F. Reed
- SECRETARY Roscoe M. Pierson
- TREASURER Harry E. Dodd, Jr.

THE PRESIDENT'S COLUMN:

On a recent trip to New York City, I brought back several items of historical interest. One was an oil portrait of Dr. Jesse M. Bader, the first President and General Secretary of the World Convention of Churches of Christ. Another was a beautifully embroidered white silk banner which had been presented by the Christian Churches in China to the first World Convention which met in Washington, D.C. in 1930. These two items were given to the Disciples of Christ Historical Society by Mrs. Bader. Another item of significance was a small table on which Alexander Campbell and Walter Scott held communion together in 1830 when the Disciples were caused to leave the Baptist church and become a separate communion. This table was given to the Society by the Park Avenue Christian Church, New York, where Dr. William Jackson Jarman is the minister.

The Society also expects to receive a large quantity of records from the United Christian Missionary Society in the near future. These will be invaluable to students interested in the missionary activities of the church when they can be processed.

All of this raises a question for the Society. We know that there are many items of historical importance which should be placed in the care of the Society to preserve them and to make them available for study. But limitations of space in the building and personnel to handle the material make it difficult for us to attempt a systematic search for all of the materials which might be available. In the near future the Society will need to give serious consideration to programs for microfilming large portions of its records, developing guidelines to identify the kinds of materials which should be sent to the Society, and undertaking a program for processing materials which are received so they can be available for those needing to use them.

HUGH E. WILLIAMS

CAMPBELL AND THE COLLEGES

A Report of Perry E. Gresham's Forrest F. Reed Lectures

Perry Epler Gresham delivered the Fifth Series of Forrest F. Reed Lectures at the Thomas W. Phillips Memorial in Nashville, May 10 and 11. The President of Bethany College spoke on the general topic "Campbell and the Colleges."

The three lectures in the series, sponsored by the Disciples of Christ Historical Society, bore the following titles: "The Educational Philosophy of Alexander Campbell," "The Campbell Heritage of the Colleges," and "The Present Predicament of the Colleges."

In introducing the lectureship, Dr. Gresham observed that "The lingering influence of Alexander Campbell is apparent in the colleges and universities associated with the Christian Churches or Churches of Christ. His thoughts on higher education, revolutionary in the early nineteenth century, are still relevant as the twentieth century draws to a close. This creative personality who exemplified young America deserves a better place in history than he now enjoys."

Campbell on Education

Campbell wrote extensively on higher education and lectured throughout the country on education and its role in a rapidly developing America. "A bright and creative mind, responsive to the best thought of his age, interacting with the mood of the American frontier, with renaissance interest and versatility, issued in the educational philosophy of Alexander Campbell."

Campbell's psychology of education has significant bearing on his philosophy of education. According to Dr. Gresham, "Campbell derived much of his educational philosophy from the English philosopher John Locke. While he did not depart widely from Locke, he took the insights of the great philosopher and worked them into a comprehensive scheme which was appropriate to the needs and opportunities of the situation in which he lived and worked."

Campbell Heritage of the Colleges

"The Campbell philosophy soon became incorporated into nascent colleges of the frontier. While Bacon College, Bethany College, and Franklin College were all products of individuals, they all shared to a large



David W. Bell photo

Dr. Perry Epler Gresham at the podium, delivering the first of his Forrest F. Reed Lectures on "Campbell and the Colleges."

extent the ideas expounded as the educational philosophy of Alexander Campbell."

According to the lecturer, the most significant relationship between the ideal intention and the actualized institution appears in the curricula, products, and organization of these early institutions.

Campbell based the academic program of his college on the nature and needs of the students rather than upon either tradition or a mere metaphysical conception of the truth which should be promulgated. Campbell did not conceive of the mere acquisition of knowledge as very important. Since higher learning should contribute both to the utility and happiness of the student, it should be both liberal and vocational. Campbell made the Bible the core of the curriculum of Bethany College, but he wanted it taught the same as any other book.

The purpose served by the college may be best measured by its products. If Campbell had his way, a graduate of Bethany College was intellectually liberated in the best sense of the term. He should have proficiency in some vocation. He should be able to govern himself, but, most important of all, he was to have moral excellence.

"In addition to other things Campbell had extraordinary insight into the nature and processes of society. His own behavior with regard to college organization illustrated this contention for the early administration of Bethany College was completely democratic."

All of the colleges subsequently formed by the followers of Alexander Campbell have certain characteristics in common, and all of them have been influenced by Campbell and his philosophy of education. The colleges of the Churches of Christ have for the most part continued in the Campbell tradition, though the Bible colleges, associated with churches in the North American Christian Convention,

have departed somewhat from that tradition. These Bible colleges, a sort of undergraduate seminary, make the Bible the core of their studies. While Campbell argued that Bethany was a college founded on the Bible, he had a considerable bias against seminaries as such and seminaries as substitutes for education in the liberal arts and sciences in particular.

Present Predicament of the Colleges

In his final lecture, Dr. Gresham limited himself to the nineteen colleges and universities affiliated with the Board of Higher Education. While many of the conditions that brought these institutions into existence no longer obtain, they face certain serious problems which they have in common.

For one thing, education, always expensive, has become almost exorbitant. The distinctive role of the Disciples colleges is hard to define, but the Board of Higher Education has been working toward a redefinition of purpose for the Christian Church colleges. This effort derives partly from the restructuring efforts of the religious body.

Harking back to Alexander Campbell, Perry E. Gresham concluded the lectureship by saying, Campbell "saw the needs of young America through the dedicated eyes of the nascent Restoration Movement and built a college to meet the exigencies of his day. The academic leadership of his heritage will do well to assess our post-industrial civilization and fashion colleges equal to the challenge. To love God with the whole mind is to find common goals for both spire and tower."

NORTH AMERICAN CHRISTIAN CONVENTION Dallas, July 6-9

The Disciples of Christ Historical Society will have a booth at the North American Christian Convention to explain the program of the Society. In addition the Society will sponsor a banquet on Thursday, July 8, with Mrs. B. D. Phillips presiding. Dr. Fred Thompson, President of Emmanuel School of Religion; Dr. James DeForest Murch, formerly of the Standard Publishing Company; Dr. Henry Webb of Emmanuel School of Religion and Milligan College; and Mr. Hugh E. Williams, President of the Disciples of Christ Historical Society, have been asked to speak.

NEW LIFE PATRON MEMBER

36. Abraham, Rev. Alan A., El Dorado, Ark. (given in his honor)

NEW LIFE MEMBERS

392. Ragland, Richard B., Chesterfield, Mo. (given in his honor)
393. Kellison, Dr. M. Owen, Los Angeles, Calif. (given in his honor)
394. Reed, Rev. Ronald R., Reynoldsburg, Ohio (given in his honor)

NEW PARTICIPATING MEMBER

- The New Christian Church, Des Moines, Iowa

NEW ANNUAL MEMBERS

- Boswell, Joe, Scotts Hill, Tenn.
Drumheller, Rev. Paul S., Petersburg, Va.
Jackson, Larry, Laredo, Tex.
Jeter, Joseph R., Brooklyn, N. Y.
Jones, Bryan, Nashville, Tenn.
Kelley, Mrs. Gertrude, Elmira, N. Y.
Lovvorn, Mr. and Mrs. Henry O., Lehigh Acres, Fla.
McWilliams, Larry L., Madison, Tenn.
Mann, Russell A., Kennett, Mo.
Manning, J. Guy, Nashville, Tenn.
Massey, Elliott, Nashville, Tenn.
Moore, Herbert R., Lynchburg, Va.
Morrison, John L., Johnson City, Tenn.
Walz, Mrs. Chris, Harlingen, Tex.
White, John P., Nashville, Tenn.
Yates, Mrs. Henry T., Costa Mesa, Calif.

PICTORIAL OF NEW DCHS STAFF MEMBERS

Mrs. Mickey K. Knight became Assistant Librarian at the Disciples of Christ Historical Society last October. A graduate of Ferrum Junior College in Ferrum, Virginia and Scarritt College for Christian Workers, Nashville, she is a licensed minister of the United Methodist Church.

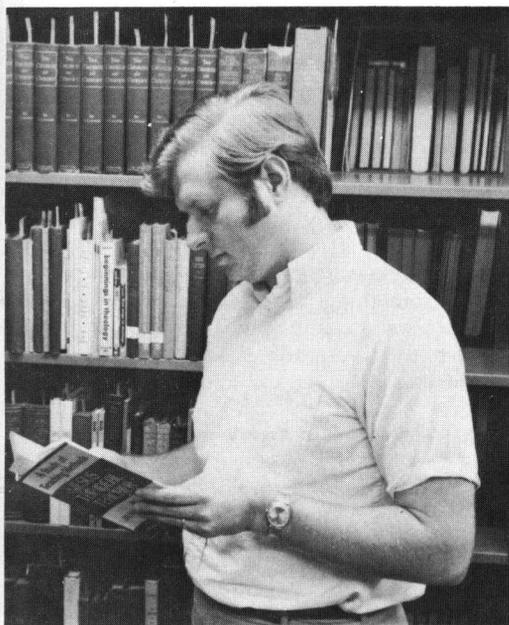
Mrs. Knight's duties at the Society include answering requests for information and services, entering new materials on acquisition records, and indexing weekly issues of *The Christian*. She also is youth director of Waverly Place United Methodist Church in Nashville.



Mrs. Knight

Richard L. Harrison, Jr. is a student assistant at the Historical Society. A graduate of Atlantic Christian College, Wilson, North Carolina, he is currently pursuing a Ph.D. degree at Vanderbilt University.

Mr. Harrison is helping in a complete revision of the Society's card catalog, in preparation for a printed book catalog.



Mr. Harrison

Miss Jerrie Shepard, the newest full-time staff member, is library assistant at the Society. She graduated from Hiram College in 1969 and has attended Vanderbilt University Divinity School for two years, majoring in church history.

Miss Shepard was a part-time student assistant at the Society during the last school year, but became full time in June. Her assignments include both library duties and some general office work. In the library she assists in processing books for the shelves and working with manuscript and archival materials. At the present time she is working on the Winfred E. Garrison papers.



Miss Shepard

ALEXANDER CAMPBELL AT GLASGOW UNIVERSITY

BY LESTER G. McALLISTER

The existence of Alexander Campbell's essays and notes from his days as a student at Glasgow University has been known since 1952 if not before. In that year a handwritten manuscript entitled "Juvenile Essays written at University of Glasgow 1808-1809" was sent from Australia to E. Hugh Behymer, then Librarian of Bethany College, and was placed in the College's historical collection. It is supposed it was a part of the Campbell materials taken to Australia by the Barclay family in 1920-21. Since then additional Campbell materials were discovered in 1965 and were given into the custody of the Disciples of Christ Historical Society.

The "Juvenile Essays" were called to my attention shortly after I joined the faculty of Bethany College in 1953. Work on the tran-

scription of the essays was begun early in 1955, but one claim to duty and another made it necessary for me to put them aside. Only with a recent research leave from Christian Theological Seminary has it been possible for them to be finished at this time.

The transcription was not as easy as might be assumed. The handwriting is that of a twenty-one year old student. The essays and other materials were undoubtedly hastily written, and the quality of writing varies from page to page. There are the usual differences between the British and American styles of spelling. There are oddities of spelling and handwriting typical of the late eighteenth century but difficult for twentieth century eyes to decipher. There are faded words and even pages. The work was done mainly with the aid of a large magnifying glass.

The transcription as printed in the book is presented as nearly as possible just as Campbell wrote it. The archaic (also the British) spelling and most of the punctuation is left so that something of the flavor of the original is retained. It is hoped that this will give interest to the reading and will leave no question as to exactness and accuracy.

"Juvenile" Essays and Notes

A word is in order as to the quality of the essays and notes. They are typical of the college and university student; neither better nor worse. They should not be expected to reflect maturity. They are "juvenile." There is use of good grammar and spelling, however, and reflect a high degree of understanding. There are occasional touching references to Campbell's recent experiences in leaving his Irish home.

It will be recalled that the father, Thomas, came to America in 1807 where he settled at Washington in western Pennsylvania. He was getting established so that he could send for his family to join him. Later in the summer of 1808 the family left Ireland for America, but their ship was wrecked off the coast of Scotland. For various reasons, but especially because it would permit Alexander to take courses at the University, the family decided to winter in Glasgow. They made their way to the city armed with letters of reference and taking lodging, early in Decem-



Dr. McAllister is Professor of Modern Church History at Christian Theological Seminary in Indianapolis. Before joining the Seminary faculty in 1962, he was Professor of Religion and Provost of Bethany College for eight years. He is the author of *Thomas Campbell: Man of the Book*.

ber young Campbell enrolled in Glasgow University. They stayed in Glasgow the remainder of that school year (the last essay is dated June 1, 1809) and in August, 1809, the family sailed for New York. It was during the period from December, 1808 to June, 1809, these essays and notes were written.

The winter of Alexander Campbell's matriculation in the University of Glasgow was near the three hundred and fiftieth year of its birth. It had been founded in the middle of the fifteenth century by the medieval church on authority of Pope Nicholas V. Through the years its fortunes had fluctuated, but, during the eighteenth century, it had become a very famous center of learning. In 1808-9 the University was still riding the crest of this wave.

The book consists of an Introduction by myself and the transcribed manuscript of Campbell's essays and notes. The manuscript appears to have been bound in boards sometime after Campbell's arrival in America. The subjects of the essays cover a range from "On Genius" to "On the Socratic Dialogue." Here is revealed for the first time the fact that Alexander Campbell was drilled in the best grammatical construction, the use of logic, and, most important of all to the future church leader and debater, the use of the syllogism and Aristotelian argument. Thus we see that Campbell arrived on the American frontier in 1809 with superior equipment for the work that lay ahead.

New and Vital Information

The essays and writings as a student at Glasgow give new and vital information about the young Campbell not previously known. Of even more interest to church historians, however, are the materials in the manuscript written at the same time but not directly related to university study.

There is an extensive series of notes from an address by John Walker of Dublin, the noted early nineteenth century evangelical, taken on some occasion when Campbell had heard him address the Methodists in Ireland. These reveal Campbell's early interest in "taking the Scriptures alone for the standard of faith." There is an interesting section entitled "General Observations on Church Government: derived from the Scriptures." It is not clear if these are Campbell's thoughts or notes taken by him from another source, but they are important in the light of his later work in this area. The question of an ordained

ALEXANDER CAMPBELL AT GLASGOW UNIVERSITY 1808-1809

**Transcribed with an Introduction
by
Lester G. McAllister**

Price \$3.50

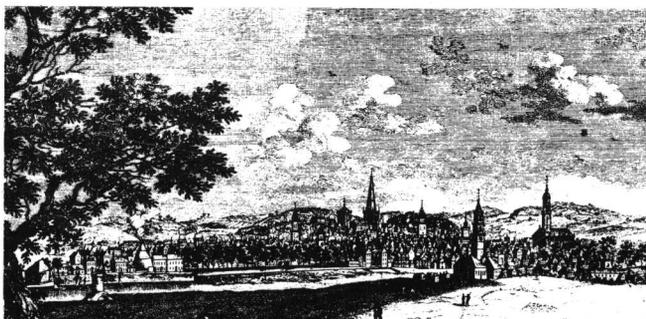
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Nashville, Tennessee 37212

eldership and the equating of elders with bishops is treated extensively. This is an interest of Alexander's developed much earlier than previously supposed.

This book should prove to be a new primary source for the use of students of the history of the Campbell-Stone movement and for students of Alexander Campbell. Such a resource sheds new light on the formation of a great Christian leader in America on the frontier in the nineteenth century. It reveals more than we had ever known before of the young Alexander Campbell's thoughts and ideas. It discovers his early training in logic and debate as well as attempts at expressing himself in an effective manner. From these materials grew the future editor, educator, and debater. It is commended to you for your study and use.

"A View of Glasgow from the South West." Photographed from the original copperplate engraving by Robert Paul, as published by the Foulis Academy, 1764.



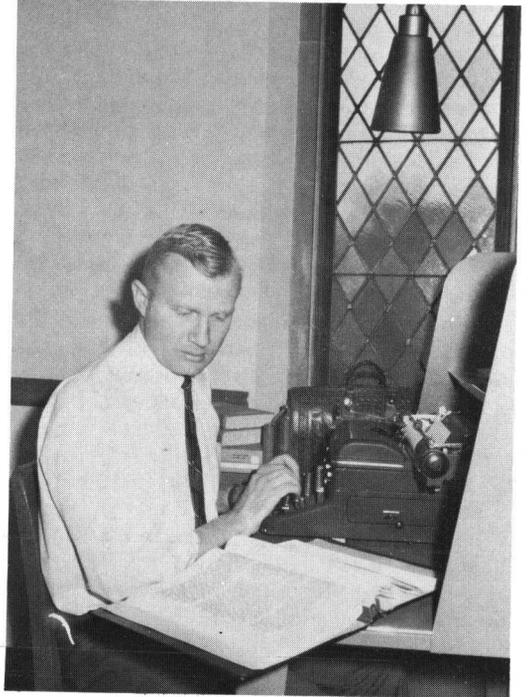
The Founding and the Early Days of the John B. Cary Memorial Department of Religious Studies at the University of Virginia

BY RONALD B. FLOWERS

The antecedent of the John B. Cary Memorial Department of Religious Studies at the University of Virginia was the founding of a Bible Chair at the University by the Christian Woman's Board of Missions, an agency of the Disciples of Christ. Although the efforts of the Disciples to found Bible Chairs at key universities became a widespread movement which is still in existence on numerous state university campuses, notably in the South and Southwest, one of the most notable achievements of the movement was the establishment of the Cary Chair at the University of Virginia, the first time in the history of state universities in this country in which academic credit was granted for the teaching of religion.

By the last decade of the nineteenth century, even though there were still many church related colleges, some of high quality, it was clear that the churches had lost the initiative in higher education to the state universities. Not only was there an increasing number of state universities, they were attracting an increasing number of students and the enrollment in church colleges was declining proportionately. Because of a number of complex factors, the state universities of the time exhibited a secular mentality, i.e., a mentality which was nonreligious and, in a few cases, anti-religious. It was for this reason, plus the First Amendment to the United States Constitution, that state universities did not teach religion in their curricula. It was this set of factors which called into being the Bible Chair movement, a denominational attempt to teach religion at state universities.

The first Bible Chair in America was begun at the University of Michigan in 1893 by the Disciples' Christian Woman's Board of Missions (C.W.B.M.). The idea seems to have originated with one C. A. Young, the pastor of the Disciples church at Ann Arbor. Young apparently got the idea from reading Thomas Jefferson's plans to offer an opportunity for the "different religious sects" to teach adjacent to the University of Virginia.¹ He saw that with the addition of a theological course of study the University of Michigan would be



Dr. Flowers is Assistant Professor of Religion at Texas Christian University in Fort Worth. He received his Ph.D. degree from the School of Religion of the University of Iowa. Another article by Dr. Flowers, entitled "The Bible Chair Movement: An Innovation of the Disciples of Christ" appeared in the March, 1966 issue of *Discipliana*.

an ideal school for the training of ministers, since it did provide all the nonreligious academic disciplines as well.² As the result of his efforts and the interest of the C.W.B.M., a Bible Chair was launched at the University of Michigan in the fall of 1893. There were

¹ C. A. Young, *The Origin of the Bible Chair Idea* (Indianapolis: Christian Woman's Board of Missions, 1897?), pp. 4-5.

² C. A. Young, "The Origin of the Bible Chair Idea," *Missionary Tidings*, XIV (November, 1896), 128. *Missionary Tidings* was the monthly magazine of the C.W.B.M. and is the principal source of information on the Bible Chair movement. Hereinafter this magazine will be designated MT.

many high hopes for the Michigan project and some were already beginning to think of a whole series of C.W.B.M. sponsored Bible Chairs at key state universities across the country. It was in the light of these hopes, plus the necessity of raising funds for this initial project, that Young resigned his pastorate to become a full-time C.W.B.M. worker, beginning in February, 1895, to travel and visit churches in behalf of the Bible Chair project.³

The Bible Chair Begun

Charles A. Young did a great deal of traveling in his job as a field representative for the C.W.B.M. On one of his journeys he had the opportunity to attend a meeting concerning the religious oversight of the students of the University of Virginia. He was invited to explain Bible Chair work to those present and was able to interest some of the faculty members in the idea of establishing a Chair at Virginia.⁴

Faculty members were not the only people interested in putting a Bible Chair at the University of Virginia, however. From the time Bible Chair work had begun at the University of Michigan, Disciples in the South had been working to get a similar program at the University of Virginia. When the word got out that there was a possibility that a Chair might become a reality, there was much excitement at the Disciples church in Charlottesville, the home of the University of Virginia. The church resolved to support the work even if the C.W.B.M. could not help.⁵ It was not just local loyalty which stimulated interest in the University of Virginia as a site for a Bible Chair. The University was seen to be an important and strategic place to establish such work.

Here are gathered youth from every part of the South, as well as from all parts of the United States, and from abroad. This makes Charlottesville a strategic point, and one inviting and desirable for C.W.B.M.

work. Perhaps no institution of learning in our whole country is better equipped, nor affords better advantages for young men to get an education than does the University of Virginia. *It is the Ann Arbor of the South.*⁶

An agreement was reached between the C.W.B.M. and the University of Virginia for the former to sponsor a series of lectures, beginning around February 1, 1897. The funds would come from the Disciples of Virginia, rather than the C.W.B.M. general fund. If the work was successful the first year, a competent instructor was to be secured and the length of the course doubled the second year, with the third year's work extending most of the academic year. H. L. Willett, who had been one of the teachers at the Ann Arbor Bible Chair its first year, and who had then gone to become the head of the Disciples Divinity House at the University of Chicago, was to be the lecturer.⁷



Herbert L. Willett

Coinciding with the small beginning of Bible Chair work at Virginia, a committee was formed to oversee the work. The committee reported that the lectures went well. Willett's five lectures on Biblical subjects, given under the auspices of the C.W.B.M. and under the local supervision of the Y.M.C.A., made a favorable impression on the audience of very satisfactory size. The committee felt that the success of the lectures in the next year would depend on the presence of Professor Willett.⁸

³ Mrs. J. H. Ford, "Executive Meeting: January 2, 1895," *MT*, XII (February, 1895), 4.

⁴ C. A. Young, "Report of C. A. Young," *MT*, XIV (July, 1896), 55.

⁵ "Twenty-Second Annual Report of the Christian Woman's Board of Missions: Charlottesville, Virginia," *MT Supplement*, September 30, 1896; C. A. Young, "Bible Chair Work at the University of Virginia," *MT*, XIV (November, 1896), 141.

⁶ W. A. Roush, "Report to *Missionary Tidings*," *MT*, XIII (August, 1895), 77. Italics in text.

⁷ Young, *MT*, XIV (November, 1896), 141; "Executive Meeting: September 2, 1896," *MT*, XIV (October, 1896), 110.

⁸ Charles W. Kent, John B. Cary, and William A. Bowles, "Report of Advisory Committee at the University of Virginia," *MT*, XV (June, 1897), 38; Herbert L. Willett, "Bible Chair Work in Virginia," *MT*, XV (June, 1897; 37-38; C. A. Young, "Bible Work in Virginia and Georgia," *MT*, XVI (May, 1898), 21.

The Bible Chair Established

Herbert Willett did not come back to lecture at Virginia the next year, however, and the records do not indicate why. The lectures were given in 1897-98 and 1898-99 by C. A. Young. There was a great interest in the lectures and they were judged as satisfactory by all those involved in the program. During the 1898-99 school year, Young taught at the state universities of both Virginia and Georgia. But at the beginning of the 1899-1900 year, Young gave all his time to the work at Virginia. He was made a member of the University faculty as a professor of Hebrew, although his salary was still paid by the C.W.B.M. In 1898 the Advisory Committee had set up the following standards for teachers of religion at the University of Virginia:

- (1) Those engaged shall be evangelical scholars;
- (2) They shall be of the grade required of other university workers;
- (3) They shall be acceptable to the faculty committee.⁹

It was in conformity with these standards that Young and all subsequent Bible teachers at the University of Virginia were employed. With the hiring of Young to a full-time position, the Bible lectureships were ended and Bible Chair work as regular academic offerings was begun. It also meant that there need be no concern about a special building for Bible Chair use, for, as a member of the faculty, Young was allowed to teach in University buildings. In addition, although the Bible courses still did not carry any academic credit (Young was a faculty member only as a professor of Hebrew, so the Bible courses he taught did not carry any credit), they were listed in the University catalogue, apparently the first time Bible courses had ever been listed in the catalogue of a state university.¹⁰

The first full year of Bible teaching at the University of Virginia went well. This very glowing report could be written:

This Bible work is growing in importance and significance. Already two appeals have come from Southern institutions, and other calls are sure to follow. From here should go forth men to answer these appeals. Why not? The university is attracting three times as many students as formerly from the Disciples of Christ, and Charlottesville, under the reflex influence of this Bible work, is becoming a distributing point for preachers. . . .¹¹

But at the end of the 1900-1901 year the Virginia Bible Chair received a severe setback when Young resigned his position to go into business in Chicago. He and a number of other men, including H. L. Willett, bought a paper called the *Christian Oracle*, Young being



Charles A. Young, originator of the Bible Chair idea and founder of the Chair at the University of Virginia, where he began full-time teaching in 1899.

⁹ C. A. Young, "Bible Teaching at the University of Virginia," *The Christian-Evangelist*, XXXVI, (December 14, 1899), 1575.

¹⁰ Ida Withers Harrison, "The University of Virginia Bible Lectureship," *MT*, XVII (February, 1900), 316; "Executive Meeting: Sept. 1, 1897," *MT*, XV (October, 1897), 110; Annie B. Gray, "Executive Meeting: February 16, 1898," *MT*, XV (April, 1898), 289; Charles W. Kent and William A. Bowles, "Bible Teaching in Virginia: Report of the Advisory Committee of the Bible Work at the University of Virginia," *MT*, XV (April, 1898), 304; Charles W. Kent, "Report of the Advisory Committee on the Bible Work at the University of Virginia," *MT*, XVI (February, 1899), 290; C. A. Young, "Work in Virginia and Georgia," *MT*, XVII (November, 1899), 205.

¹¹ Charles W. Kent, "University of Virginia Bible Work," *MT*, XVII (March, 1900), 369.

the business manager, a position he held for a number of years. The *Oracle* was renamed *The Christian Century* and later became a potent force in American Protestantism. But when Young left the Virginia Bible Chair, he was never mentioned in Bible Chair literature again.¹²

In the interim between Young's resignation and the hiring of a new Bible Chair instructor, the Virginia Bible Chair was filled by guest lecturers. But a teacher was found to begin full-time work in October, 1903. He was William M. Forrest, who was to teach at Virginia until 1939. Forrest had taught the University of Michigan Bible Chair during 1899-1900 and then, after some additional education, had gone to Calcutta, India, under the sponsorship of the C.W.B.M., to teach in a Bible Chair there. Because of his wife's health problems and the death of his son, with its accompanying grief, Forrest returned to the United States to fill the position at the Virginia Bible Chair. It was the beginning of a long and significant career.¹³

The Bible Chair Endowed

Unlike the Bible Chair at the University of Michigan, which had to depend on grass-roots contributions for its financial health, the Virginia Bible Chair was supported by the generosity of donors who underwrote its future very early in its life. One of the men who had been interested in the Bible Chair work from the beginning was Col. John B. Cary, an active Disciple layman from Charlottesville. When he died in January of 1898, it was immediately thought that something should be done to commemorate him and his interest in the project. It was thought that \$25,000 would put the work on a firm foundation. The decision was made to let the Bible teaching at the University of Virginia remain a lectureship until the \$25,000 goal could be met. Then the project would become a regular Bible Chair and Cary would be remembered in it. At the time these decisions were made,

the support of the Bible work was primarily small contributions from people over the state who were interested in the work. But in October, 1898, the heirs of John B. Cary announced that they would give \$10,000 to the University for the support of the Bible work.¹⁴

In spite of the generosity of this gift, much money had to be collected before the goal could be reached. The C.W.B.M. auxiliaries across the state were giving as much as they could, but it was difficult to raise significant amounts of money. Then, in March, 1899, John B. Cary's wife, Columbia, gave to the C.W.B.M. \$10,000 in the form of an annuity to be diverted to the Bible Chair at the time of her death. In November, 1899, the executive board of the C.W.B.M. voted to make the Virginia Bible Lectureship one of its special projects in order that the goal might be reached, which they hoped to do before the end of 1900. In March, 1900, Young wrote to "Bro. Archie," undoubtedly T. Archibald Cary, John B. Cary's son, explaining that although the usual endowment for a chair in the University was \$60,000, \$25,000 would make the Bible work permanent and that was the immediate goal. He knew of only one faculty member at the University who was opposed to the work: the rest hoped that the goal would be reached. Finally, in November, 1901, it was announced that the goal had been reached, the remaining amount given in

¹⁴ "Col. John B. Cary," *MT*, XV (February, 1898), 243; Kent and Bowles, *MT*, XV (April, 1898), 304; Charles W. Kent, "University of Virginia: Bible Notes," *MT*, XVI (November, 1898), 157-158.



The Rotunda of the University of Virginia, at Charlottesville, where the Virginia Bible Chair occupied a room in the left wing. This picture originally appeared in the October, 1911 *Missionary Tidings*.

¹² C. A. Young, "The University of Virginia Bible Lectureship," *MT*, XVIII (November, 1900), 235; "Editorial Notes," *MT*, XIX (November, 1901), 195; George A. Campbell, *Friends Are My Story* (St. Louis: Bethany Press, 1944), pp. 87-89.

¹³ Charles W. Kent, "Report of the John B. Cary Bible Lectureship for the Session of 1902-3," *MT*, XXI (November, 1903), 240; "University of Virginia Bible Lectureship," *MT*, XX (November, 1902), 241; "Bible Chairs," *MT*, XXI (November, 1903), 262; "Virginia Bible Chair Started in 1896," *The Christian-Evangelist*, LXXIV (August 6, 1936), 1027; *Survey of Service* (St. Louis: Christian Board of Publication, 1928), p. 253.

small gifts. It was now officially the Virginia Bible Chair.¹⁵

The endowment of the Virginia Bible Chair remained substantially the same until December, 1908, when T. Archibald Cary gave \$20,000 to the University for the Bible work, the funds to be held in trust by the C.W.B.M. This, together with the previously accumulated endowment, made a fund of \$49,500 for the Bible Chair. Cary later gave another \$500 to bring the endowment to \$50,000.¹⁶ When the school was established, its endowment was adequate for its support. But with the rise in the cost of living and also professors' salaries, the University came to supplement the endowment income from its own resources and also paid the salary of an additional assistant or instructor in the school. When Forrest retired in 1939, the annual budget of the Bible work at Virginia was

\$7,200, of which only \$2,500 came from the endowment fund.¹⁷

Academic Credit Sought

Although C. A. Young had been appointed professor of Hebrew in the University, only his Hebrew courses carried any academic credit which could be applied on a degree; his courses on Bible and religion carried no credit. When Forrest came to teach, he immediately saw that the main weakness of the Virginia program was that no academic credit was offered for religion courses. It was difficult to get students interested in courses for which they could receive no credit. Forrest was hopeful that credit could be obtained for the courses. ". . . there is no good reason why they [state universities] should not give such a place to Bible teaching if it is unsectarian, scholarly and without cost to the State."¹⁸

Having seen these problems and the potential of the program, Forrest told the C.W.B.M. authorities, after his first year of teaching, that unless academic credit could be gotten for the work, he did not care to continue. To dramatize his point, Forrest did only irregular teaching in the 1905-6 year. He did not think that it was worthwhile to maintain continuous work when the students could not get credit for the work they did. So Forrest spent October to December teaching at the University of Michigan Bible Chair, substituting for the regular teacher, who was ill. He also did a good deal of field work, speaking for conventions, etc. He did give a short series of lectures at the University of Virginia in January and part of February, 1906, speaking on the Biblical books of Job and Acts. The strategy was successful, and Forrest was later able to announce:

¹⁵ C. A. Young, "Report of Virginia Work," *MT*, XVI (February, 1899), 292; "Annuity Bond of the Christian Woman's Board of Missions," March 1, 1899 (unpublished); Mrs. O. A. Burgess, "The Virginia Bible Lectureship," *MT*, XVII (February, 1900), 312; C. A. Young, personal correspondence to "Bro. Archie," University of Virginia, March 19, 1900 (unpublished); C. A. Young, "University of Virginia Bible Lectureship," *MT*, XIX (November, 1901), 238.

The unpublished resources mentioned in this article are on deposit at the Disciples of Christ Historical Society, Nashville, as are the published materials.

¹⁶ "A Trust Agreement between The Christian Woman's Board of Missions, of Indianapolis, Ind., and The Rector and Board of Visitors of the University of Virginia," Dec. 17, 1908 (unpublished); Mrs. Annie B. Gray, "Executive Meeting: January 6, 1909," *MT*, XXVI (February, 1909), 446; S. Vernon McCasland, *The John B. Cary Memorial School of Religion of the University of Virginia* (Indianapolis: United Christian Missionary Society, 1944), p. 8.

In 1930 the United Christian Missionary Society, legal successor of the C.W.B.M., tried to go back on its agreement with the University and divert the money to other U.C.M.S. projects. The Cary family filed "A Declaration of the Wishes of the Cary Family," (unpublished) a legal document, stating that the family wished the money to remain the endowment of the Bible Chair. After a good deal of correspondence, some of it rather heated, and a number of meetings, the U.C.M.S. acquiesced and the money was left as the endowment of the Virginia Bible Chair.

¹⁷ McCasland, *op. cit.*, p. 9.

¹⁸ W. M. Forrest, "Jno. B. Cary Bible Lectureship, University of Virginia," *MT*, XXII (November, 1904), 257.



W. M. Forrest

Throughout the year [1905-6] the efforts of past years were continued to secure academic recognition and credit for Bible study. At the end of the session those efforts were crowned with success. The University Board created the Chair of Biblical History and Literature, appointed the Bible lecturer a member of the faculty, and agreed to allow a course taken in that study to count towards the B.A. degree. The Christian Woman's Board of Missions later made that action effective by agreeing to support the work as heretofore.

Thus the coming session will witness the trial of the Bible Chair idea upon a wholly new and altogether favorable plan. The University of Virginia has the honor of being the first State University to give the Bible such a place in its curriculum . . . The friends of Bible study within State Universities can not think too highly of the University of Virginia for the advance step it has taken.¹⁹

With the granting of credit, Forrest was appointed by the University to the position of Professor of Biblical History and Literature.²⁰

Academic Credit Granted

When credit was granted, it was considered to be an experiment. The arrangement would be given a three year trial, and if, at the end of that time, the program had been satisfactory, it would be made a regular part of University offerings. Although the experimental period was not over until the end of the 1908-9 year, the University must have been satisfied with the work, for in the trust agreement made with the C.W.B.M. in December, 1908, it was agreed that the Bible Chair would become one of the regular schools of the University, equal with all others, but that it would not proclaim any sectarian or denominational teaching. Its offerings would be listed in the catalogue along with all other courses leading to the B.A. There would never be a time when at least one religion course would not be granted credit toward the B.A. It was agreed that the rank of the

Bible Chair teacher would never be lower than associate professor. So it was really a foregone conclusion, at the end of the 1908-9 year, that the Bible Chair would be put on a permanent basis. At that time Forrest was made a full professor and the Bible Chair courses were fully accredited for both the B.A. and graduate work.²¹

As noted above, the sponsoring group and the teacher of the Bible Chair were well aware of the necessity that the teaching be of a nonsectarian nature. That they were willing to conduct the courses on such a basis was a source of much satisfaction on the part of the faculty, one of whom expressed himself in the following manner:

Personally, I feel grateful to the society by whose benevolence they [the courses of instruction] exist and to whose thoroughly evangelical spirit we owe it that they have been put upon the purely undenominational basis which has made it possible for us to give them place at the University without giving just cause of offense to any body of citizens of the state, all of whom have equal rights at the University.²²

Forrest pointed out that this nonsectarian spirit meant that there might be a time in which there would be non-Disciples teaching in the Cary Memorial School of Biblical History and Literature. Forrest saw nothing threatening about that possibility, since the Disciples, from the beginning of their existence, had had a cooperative and ecumenical spirit.²³

The Bible Chair program at the University of Virginia served as a pioneer in the teaching of religion in state universities, for, although it was not the first program initiated, it was the first to grant academic credit for courses in religion and to become completely integrated into the structure of the university. From this auspicious beginning it has continued to function with distinction, now being called the John B. Cary Memorial Department of Religious Studies.

¹⁹ W. M. Forrest, "The University of Virginia Bible Chair, Opened 1897-8," *MT*, XXIV (November, 1906), 264; W. M. Forrest, *The Tide of Years*, p. 106 (unpublished autobiography); W. M. Forrest, "The University of Virginia Bible Chair," *The Christian-Evangelist*, XLIII, (July 5, 1906), 858.

²⁰ A. B. Gray, "Executive Meeting: June 20, 1906," *MT*, XXIV (August, 1906), 110.

²¹ W. M. Forrest, "The University of Virginia Bible Chair," *The Christian-Evangelist*, XLVI (August 19, 1909), 1061; "A Trust Agreement. . ."; W. M. Forrest, "The University of Virginia Bible Chair (Opened 1897-8); *MT*, XXVII (November, 1909), 265.

²² Albert H. Tuttle, "University Credit for Biblical Study," *The Christian-Evangelist*, XXXVI (January 19, 1899), 82. This particular statement was made before the granting of credit, but reflects many statements made by interested persons throughout the early history of the project, including the time after the project was fully integrated into the University.

²³ W. M. Forrest, personal correspondence to T. Archibald Cary, June 15, 1908 (unpublished).



Disciple Authorship

Quest for Intelligence in Ministry: The Story of the First Seventy Five Years of the Disciples Divinity House of the University of Chicago. By William Barnett Blakemore. Chicago: Disciples Divinity House of the University of Chicago, 1970. v, 163 pages. \$5.00 (cloth), \$3.00 (paper).

Reviewed by Harvey Arnold*

This volume by the present Dean of the Disciples Divinity House at the University of Chicago is the story, well told, of the pioneer and often heroic beginnings of a new venture in higher education among the Disciples of Christ in America. It was done in celebration of the seventy-fifth anniversary of this residential "college" that has over two generations sent many men into the varied ministries, not only of the Disciples of Christ, but of world Protestantism. The House has continued, and continues, its "Quest for Intelligence in Ministry." That is, it seeks to send forth an educated, scholarly ministry.

*Mr. Arnold is Librarian-Bibliographer for Divinity and Philosophy of the University of Chicago Libraries. An alumnus of the Disciples Divinity House, he is the author of numerous articles in various journals and one book, *Near the Edge of Battle*, a history of the Divinity School of the University of Chicago.



Dean and Mrs. W. B. Blakemore (right and center) look at the Life membership certificate in the Disciples of Christ Historical Society presented to Dean Blakemore in honor of his twenty-five years as Dean of the Disciples Divinity House of the University of Chicago. Presenting the certificate is John R. Bean, president of the Alumni Council of the Disciples House and minister of North Christian Church, Columbus, Indiana.

Emerson's old adage about an institution being the "lengthened shadow of a man" holds true of the origins of the Disciples House at Chicago. Only it is the lengthened shadow of four men in relation to another man who cast a vast shadow over all educational ventures in the 1890's, viz., William Rainey Harper, first President of the newly founded University of Chicago. Harper was eager for denominational bodies to set up foundations in relation to the University and its Divinity School. Disciples House was the first such. In 1893-94 three young Disciple scholars, who were concerned about the future ministry of their church, accepted President Harper's challenge. Two of them were close friends and students of Harper: Herbert Lockwood Willett, a Semitics scholar, and W. D. McClintock, a faculty member in the English Department. The other was Edward Scribner Ames, lately come from Yale where he had been a B.D. student and Ph.D. candidate in philosophy. He came to Chicago and received the first Ph.D. in philosophy offered by the newly founded University. Dr. Willett was one of the first in Semitics under Harper. Standing close by was another young man, barely at his majority, named Winfred Ernest Garrison, himself a recent Yale B.A. These men formed and incorporated the Disciples Divinity House of the University of Chicago in October of 1894, thus beginning a new "breakthrough" in the education of ministers among the Disciples. Dr. Willett (1864-1944) was elected first Dean and served in that office until 1921; Dr. Garrison, as he later became, only departed from us two years ago at age 94 (though in 1906 his physician gave him at most two years to live!) He became the second Dean in 1921, and a distinguished religious journalist and American church historian, poet, hymn writer, college president, philosopher, a veritable Renaissance man in the twentieth century. E. S. Ames (1870-1958), was a pioneer philosopher and psychologist of religion as well as a distinguished liberal preacher and proponent, was Dean from 1927 to 1945. McClintock, though never attaining great scholarly fame, was none the less a lifelong devoted layman, without whom, institutions cannot be sustained.

Dr. Blakemore tells their story in the confines of less than one hundred and fifty pages, with skill and intimacy because his own connections with the House span half of its history. As a former student and its Dean in succession to E. S. Ames in 1945, he knows every corner and crevice of this remarkable House that sits modestly and without pretensions on the corner of Fifty-Seventh Street and University Avenue in Chicago. Dean Blakemore tells the story of the relations with the University and the other schools in the vicinity. All of us who know this House and have lived within its walls will concur with Dean Blakemore that Chicago is "An Education." Our prayers and concerns go with the House as it approaches its centennial in this last momentous third of the twentieth century.

Prayers and Meditations of Edward Scribner Ames.

Edited by Van Meter Ames. Chicago: Disciples Divinity House of the University of Chicago, 1970. 144 pages. \$2.00.

Reviewed by Harvey Arnold

In a beautifully done little volume Professor Van Meter Ames, himself a worthy successor to his father, has given us the "quintessential" E. S. Ames (1870-1958). With a very skillful editorial hand and eye he has prepared from an enormous body of writings the distillation of a choice spirit over approximately a generation from about 1905 to 1947. Included in this anthology are sermons, excerpts from books, classroom lectures and public lectures, editorials from *The Scroll*, articles from journals, autobiographical fragments, and more. One will be thrilled, as I was, to see in print for the first time passages from Dr. Ames' Gates Lectures at Grinnell College in 1937. But above all one finds here the prayers of E. S. Ames uttered in his worship services at the University Church of the Disciples of Christ in Chicago over many years. And Dr. Ames was a man of prayer and deep meditation. A great deal of his writing has about it this quality of prayerful, meditative brooding. As one of the pioneer philosophers and psychologists of religion (one always thinks of Starbuck, James, Coe, and Ames in one breath), Dr. Ames wrote about prayer more than almost any other single subject, except perhaps "mysticism," which is so closely related. Dr. Ames could see a genuine place for the practical, devotional mystic; for absolute mysticism he would apply the term pathological. To Dr. Ames all of life, especially at those great moments of transition and celebration, had about it a "mystical quality."

E. S. Ames was well known to a past generation as a radical thinker, especially in his idea of God. He disavowed being a "theologian" and had an intense dislike for the word and all that it stood for. His idea of God was certainly unorthodox as orthodox goes. God was simply the idealized, personified aspects of reality identified with the good, the truthful, the beautiful. Many were somewhat horrified (the present writer among them at the time) when Dr. Ames talked about "how to use God"! God was not (is not) the sum of reality, but the functionally good and useful aspects of that reality. In a very real sense God, for this philosopher, was finite.

Many would then ask: What is prayer like with this kind of Deity? Prayer seems to imply a personal, conscious God in very likeness to our human selves. Dr. Ames said: Not so. Many people are profoundly religious (e.g., the Buddhists) but they do not pray to a personal God. "Prayer . . . is the direction of thought and affection toward those ideal selves and persons that engage the attention of all idealistically impelled people." (*Religion*, 1929, p. 212, 1949 ed.). Prayer can be conversation to one's ideal



Edward Scribner Ames

self; it can, and most often is when it rises above the petitionary level, sincere aspiration to the highest. Work and prayer are inseparable. The human spirit aspires and then goes out to accomplish what it aspires to. Man prays for his daily bread and then goes to work to make his daily bread. Manna will not fall from heaven. Many would ask, and did: Is this not the purest autosuggestion and subjectivism? E. S. Ames would, and did answer: *Auto-suggestion* is the best kind! And is there anything evil about the subjective or interior, psychological life of man? Then why call it "God"? Professor T. V. Smith, a colleague and fellow church member, once asked Ames this, and gently prodded the preacher to give up the very word "God." Dr. Ames retorted that he was willing when Smith should give up the name of God in his profanity! (Colonel Smith was a great "God-damner").

One cannot really review a book of this nature and quality; it can only be *pre-viewed* with the hope that many old friends, students, admirers, and a younger generation who knew not this saintly scholar, might purchase this volume for constant perusal. This year is the centennial of the birth of Edward Scribner Ames. This book by his son is not just a work of filial piety but a genuine contribution to the portrayal of one of the great spiritual liberators of the Disciples of Christ and of American Protestantism.

Discipliana

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CLAUDE SPENCER HONORED BY PORTRAIT



Richard L. Harrison photo

Mrs. B. D. Phillips, Society Trustee, and her niece Miss Paula Allison Welshimer (left and right) unveil a large color portrait of Claude E. Spencer, Curator-emeritus of the Disciples of Christ Historical Society. The portrait, presented at a dinner of the Society trustees, May 10 in Nashville, will hang permanently in the Trustees room of the Thomas W. Phillips Memorial.

Dr. Spencer is currently supervising the indexing of the *Christian Standard*. This project, supported by the Phillips family of western Pennsylvania, will be brought to completion in about a year when the index appears in printed form.

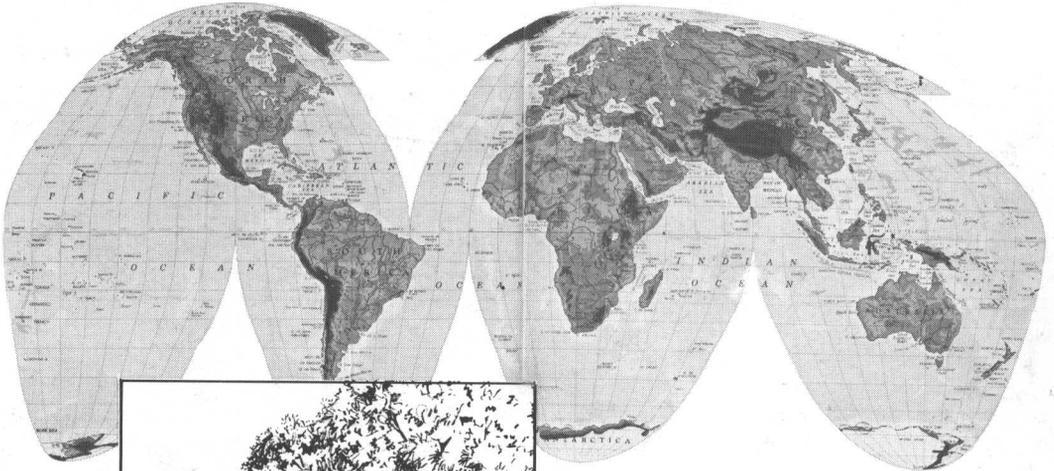


Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

SUMMER 1971, VOL. 31, NO. 3

THE UNITED CHRISTIAN MISSIONARY SOCIETY CELEBRATING ITS FIFTIETH ANNIVERSARY 1920 - 1970



The illustrations above symbolize the world mission of the United Christian Missionary Society which will be observing its Fiftieth Anniversary at the General Assembly of the Christian Church (Disciples of Christ) in Louisville, Kentucky, October 15-20. Missions Building, home of the United Christian Missionary Society since 1928, is shown in a pencil drawing by Frederick Polley. While Missions Building is in Indianapolis the world is the mission, and this is symbolized by the homolosine equal-area projection of the earth. The Disciples of Christ Historical Society salutes the United Christian Missionary Society on the anniversary of its first half century of service to the world.



Discipliana

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EDITORS

Hugh E. Williams and Marvin D. Williams

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The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

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EDITORIAL

The Historical Society is happy to cooperate with the United Christian Missionary Society in celebrating its fiftieth birthday by devoting this issue of DISCIPLIANA to that organization.

Extra copies of this issue of DISCIPLIANA are being printed for distribution at the General Assembly in Louisville, Kentucky as part of the birthday celebration of the United Christian Missionary Society on October 17, 1971.

During the past fifty years, the United Society has been the principal national agency of the Christian Church. Under its auspices, missionaries have been recruited, trained, and sent into the mission fields throughout the world. The Society has been responsible for their support and encouragement once they reached the mission field. In recent years, the Society has faced a new and difficult assignment. With the growth of nationalism in many of the countries in which the church has mission stations and the development of a native religious force, the Society has been faced with the problem of how to turn over control of the religious activities to the local members without abandoning the work that has been accomplished to date.

Its activities within this country has been equally important to the wider program of the church. The work being done under what is now the Department of Homeland Ministries is broad in scope and includes such areas of religious activity as the establishment and operation of home mission institutions, development of curriculum for Christian educational programs, development and encouragement of programs of evangelism, ministry, and worship, men and women's work through the CMF and CWF, involvement in programs of social concerns, the establishment and nurture of new congregations, and the support of existing congregations in changing situation.

As the United Society enters a new era of service to the church, the Historical Society salutes it and wishes for it a

Happy Birthday

Hugh E. Williams

REFLECTIONS ON A HALF CENTURY

It is frequently said that every institution is the length and shadow of a man. It could also be affirmed that most institutions are the incarnations of movements. New insights, new understandings, and new opportunities give rise to creative and dynamic movements in human society. In their beginnings there is usually very little organization and practically no institutional dimensions. But movements which endure become incarnate. Some minimal structure is needed to provide continuity and stability. This principle of "concretion" or of "incarnation" is an important dimension of Christian theology, a fundamental concept in Christology, and also a useful instrument for the interpretation of our history.

The United Christian Missionary Society is the incarnation of the spirit of mission of the Christian Church (Disciples of Christ). It came into being as a result of the emergence in our brotherhood of a sense of mission—mission to the whole man and to the whole world. It has also been an expression of the search for wholeness in our history, and certainly the decisions which led to the creation of the United Christian Missionary Society were motivated by a growing sense of oneness and wholeness throughout the church.

It is important to note that not only within our own church, but also in wider Christian circles the search for unity and mission has characterized our times. The ecumenical movement, especially in its conciliar form, has attempted to blend together these two fundamental concerns.

The celebration of the Fiftieth Anniversary of the United Christian Missionary Society provides us with an opportunity not only to remember with gratitude the experience of these fifty years, but also, as a church, to reaffirm the validity of the motives which brought the United Society into being. A recommitment to mission and to unity is the most authentic form which the celebration can take. The emergence of the restructured Christian Church is but a more recent expression of these same concerns. Both dedication to mission and the expression of the wholeness of the church are as valid today as they were in the past. The ways in which we express these commitments may not be the same as those which were adopted in 1920. But we have the opportunity and the privilege in our own times of lifting up these concerns again and striving for adequate expression of them in the light of our contemporary situation.

The United Christian Missionary Society is grateful to the Disciples of Christ Historical Society for its recognition of the anniversary and for the special issue of DISCIPLIANA which is being published.



Thomas J. Liggett, President
The United Christian Missionary Society
September 21, 1971

Forerunners of the United Christian Missionary Society

By Robert G. Nelson

The 1830's and forties in American history were years of strong convictions and competitive spirits. This was true in the political and economic life of the nation, and equally true in the religious realm. As far away as the Western Reserve in Ohio, churches were feeling the repercussions of division centering around the colleges in the East, or were moved by new waves of revivalism. A myriad of new sects and movements were springing up everywhere and the adherents of each felt that they had found the "all and only" Truth.

During this period a body of religious reformers, loose in organization and confusing in nomenclature, separated from the Baptists, having previously been an independent "movement." Under such leaders as Thomas and Alexander Campbell, Barton W. Stone, and others, the Reformers, known variously as Campbellites, Stoneites, and Disciples, and their churches as Christian, Church of Christ, or Disciple, continued to sweep through the Middle West like a prairie fire. It was a new era for the Reformers. They had always been, and were still, passionately evangelistic. Their most prominent leader and guiding spirit, Alexander Campbell, had, through the pages of his publication, *The Christian Baptist*, asked "no quarter and given none." He had fearlessly attacked the existing churches of the day in an effort to hew away what seemed to him to be dead wood in the way of the establishment of "the ancient order of things."

By 1830, came a long overdue awakening to the responsibilities of Christian missions, both at home and abroad. There was no sudden undertaking of world evangelization, but a softening of attitude that gradually made cooperation in such a task to some small degree possible. Early efforts at cooperation suffered again and again from attitudes that had been expressed in the past. Attempts were made to unite the scattered members, and eventually the churches, in an effort that would seem to be more consistent with the claim of being a "Bible People," at least with regard to the "Great Commission."

Progress at the level of individual preachers and churches had, by 1848 in the Disciple movement, outstripped all predictions.



Dr. Nelson is Executive Secretary of the Department of Africa in the Division of Overseas Ministries of the United Christian Missionary Society, one of the provisional divisions of the Christian Church (Disciples of Christ). A native of Norman, Oklahoma, he took his undergraduate work at Phillips University and his B.D. degree at Brite Divinity School, Texas Christian University. In 1960 Texas Christian University conferred upon him the honorary D.D. degree. Dr. Nelson entered missionary service in Jamaica in 1948 where he was administrative field secretary and helped to form what is now the United Theological College of the West Indies. He came to his present position in 1956. He is the author of two books.

In 1830 the membership was only 12,000, but by 1850 it was 118,009. Evangelistic fervor was high, and the rapidly developing nation proved a fertile culture for the seeds of reformation.

An important factor involved in the growth toward cooperation was to be found in the apparent change of attitude of Alexander Campbell. From the former vituperations of the *Christian Baptist* days, Campbell had turned toward the inevitability of ultimate

cooperation. This change of attitude was most pointedly asserted in 1842, when in the pages of the *Millennial Harbinger* he wrote concerning the "great need of a more rational and scriptural organization." In this he said:

1. We can do comparatively nothing in distributing the Bible abroad without co-operation.
2. We can do comparatively but little in the great missionary field of the world, either at home or abroad, without co-operation.
3. We can do little or nothing to improve and elevate the Christian ministry without co-operation.
4. We can do but little to check, restrain and remove the flood of imposture and fraud committed upon the benevolence of the brethren by irresponsible plausible and deceptive persons without co-operation.
5. We cannot concentrate the action of the tens of thousands of Israel in any great Christian effort, but by co-operation.
6. We can have no thorough co-operation without a more ample, extensive and thorough church organization.

This was not the only time Mr. Campbell was to speak of cooperation. Speaking of this phase of Mr. Campbell's writings, W. K. Pendleton says of his father-in-law many years later, "Nothing is better known to those familiar with the life and hopes of Alexander Campbell than that, among the concerns of deep solicitude with him, this of the organic co-operation of the entire brotherhood for the spread of the gospel was the most constant and profound. It was in his preaching, in his prayers."

Although these later writings of Alexander Campbell were long used by the advocates of co-operation among Disciples of Christ, they do not alone account for the growth of the organizational trend. Campbell's expressions among the cooperative trend in the late forties was a natural outgrowth of a period of intensive expansion. By 1819 a new wave of missionary movements had come into being in America. Among them were the Missionary and Bible Society of the Methodist Episcopal Church in America, organized in that year; the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, initiated in 1821; The American Tract Society of 1825; and numerous others, both at home and abroad.

The American Christian Missionary Society

A call went out for brethren and representatives of the churches to assemble them-

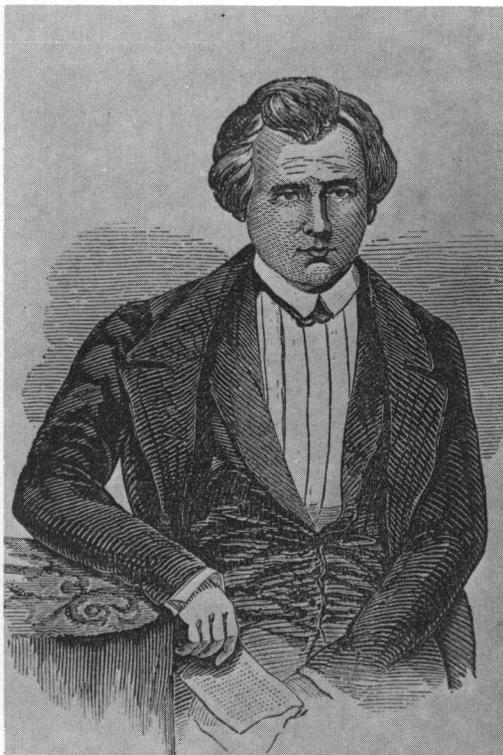
selves in Cincinnati, on October 24, 1849 for the purpose of considering a number of matters of mutual concern, not the least of which was that regarding the "propriety of starting a General Missionary Society." Some 200 persons were present for the meeting with 156 who were actually enrolled delegates.

A resolution was accepted as follows:

Resolved, That the "Missionary Society," as a means to concentrate and dispense the wealth and benevolence of the brethren of this Reformation in an effort to convert the world, is both Scriptural and expedient. Resolved, That a committee of seven be appointed to prepare a Constitution for such a society.

A constitution was adopted calling for a new organization to be known as "*The American Christian Missionary Society.*"

To finance the embryo organization annual delegates, Life Members, and Life Directors were enlisted.



James T. Barclay, the first missionary of the Christian Church (Disciples of Christ), served two terms in Jerusalem (1851-61) under the American Christian Missionary Society. This engraving originally appeared in Dr. Barclay's book, *The Jerusalem Mission*.

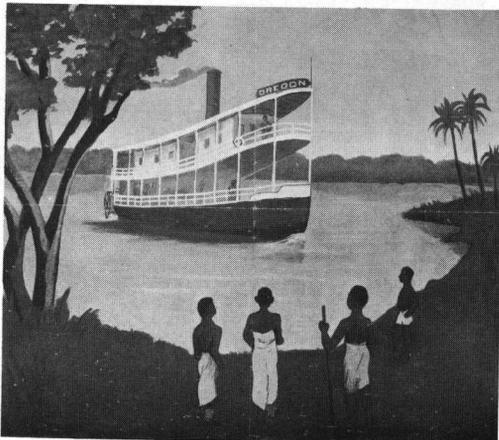
While this was the financial life-line for the Society it also rendered it vulnerable to those who felt it their Christian duty to strike at it while it was young and weak.

The object of the new Society was "to promote the spread of the Gospel in destitute places of our own and foreign land." It soon began to consider a missionary project which it might undertake.

By 1853, receipts of the Society increased to \$3,382.29. Dr. James T. Barclay was serving in Jerusalem and his constant articles in the publications of the brotherhood served to stimulate giving for foreign missions. D. S. Burnet had met Alexander Cross, a freed slave, and had enlisted his services as missionary to Africa, and had secured sufficient financial pledges to warrant the Board in sending him out. The *Proceedings* of that year reflect the high enthusiasm on the part of the Society leaders.

By 1854, finances showed nearly a two thirds drop in income. Dr. Barclay and family returned with the report "that nothing definite could be accomplished there under the conditions prevailing and with the resources that were available."

The high hopes placed on the establishment of a mission in Africa were destroyed, with the untimely death of the new missionary to that field. With the discontinuance



The Missionary ship "Oregon" was dedicated October 13, 1909 at the International Centennial Celebration and Convention of the Christian Church in Pittsburgh. The "Oregon" served the people of the Congo for forty years and was finally sold in 1950. This drawing of the ship is from a poster preserved at the Disciples of Christ Historical Society.

of all foreign missionary work, brethren who were not completely sold on missions saw no reason to continue with their support, and those openly opposed to the Society in general, seized an opportunity to again attack it as being impotent, if not entirely "sinful."

Finances by 1855 dwindled to \$429.96 in annual receipts. The report of the secretary for the following year reflected the gloom felt generally by all the Society leaders. The report read:

There exists among many of our people a very inadequate idea of the dignity and importance of our missionary organization. In Israel every man does what is right in his own eyes.

Probably the most violent and unanticipated opposition yet experienced by the Society was hurled during these two years. The spirit of discouragement is readily discernible on the pages of the *Proceedings* for these years as matters previously dealt with in enthusiasm are handled with an air of almost futility.

The suspicions of the immature body of "Reformers" toward any type of parent agency would not allow for financial support in *preparation* for a constructive task; rather the cry was for action first, then possible support. There were men of judgment on the Board of the Society who, no doubt, could see wisdom in building up some reserve finances so that a field might be carefully selected, missionaries adequately trained, and a program consistently supported; yet, because impatience was the tenor of the times, they gave in to the feeling that what the Society needed most was a missionary around whom support could be rallied. At any rate, it was an expressed hope that God who had provided the first two missionaries would raise up a third.

The ACMS did send a third missionary to Jamaica but the effort was fraught with real difficulty. Eventually it became evident that a new approach to foreign missions would be necessary if the work were to be accomplished. With this decision the ACMS turned its attention to important undertakings in education and missions in this country.

The Christian Woman's Board of Missions

After years of being thwarted in their goals toward world missions the women of Christian Church related bodies took matters into their own hands in 1874 and organized the Christian Woman's Board of Missions. Under the leadership of Mrs. Caroline Neville Pearre

about seventy-five women from nine states organized themselves as an organization seeking to "represent the womanhood of the whole church." Their object was to "cultivate a missionary spirit, to encourage missionary effort in our churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes." Any woman contributing one dollar a year could be a member and a life membership was given upon the contribution of twenty-five dollars in two years.

The first missionary undertaking of the woman's board was the revival of the mission to Jamaica. This effort, begun in the British West Indies in 1848 by the American Christian Missionary Society had been abandoned for lack of funds. With an accumulated "nest egg" of \$450 which they invested, they launched out in faith which sustained them in many significant mission efforts until 1919.

This brief review cannot attempt to list the many enterprises both overseas and at home which were undertaken by this loyal body of women within the church. They launched out into India, Latin America, and in the establishment and maintenance of many institutions in the United States limited only by their resources but never by a lack of forward vision. Not the least of the lasting contributions made by the CWBM before they found their place in the formation of a united society for missions and education was their important function in mission education. Auxiliary groups and publications working with children and youth as well as with young adults and the total adult constituents of the church gave unrelenting emphasis to the mission imperative. With their numerous involvements in mission overseas and with an emphasis upon educational institutions, especially for minority or disadvantaged groups and with the formation of "Bible Chairs" on college campuses they saw to it that the whole brotherhood was perpetually confronted with its responsibility to others in the name of Christ and His Church.

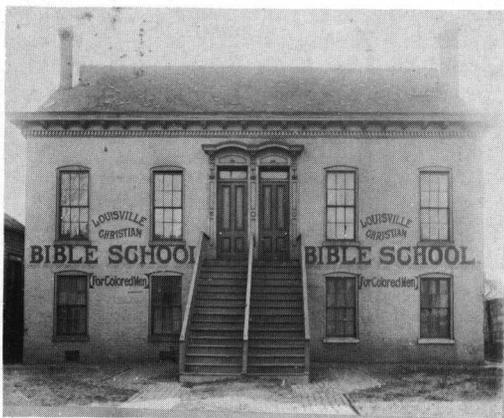
Perhaps a crowning achievement of the CWBM which so typically expressed the total commitment to the cause of missions was the formation of what was probably unique in nature—the College of Missions put the preparation of missionaries on a high academic level which would give skill and direction to those spiritually dedicated to their task.

The Foreign Christian Missionary Society

A year after the women of the churches had expressed their concern for missions through the formation of a new organization, a group of men met in the First Christian Church of Louisville and laid the groundwork for yet another instrument of the church to be known as the Foreign Christian Missionary Society. The men were deeply concerned with the way in which the high objectives of the ACMS had been dissipated in its efforts to become involved in the world mission task of the church. It was felt that no choice remained but to form a society which would be fully committed to the overseas task of the church and for the ACMS to turn its full attention to important matters at the state and national level. Benevolence, church extension and many aspects of state and national church development had already become the preoccupation of the ACMS.

The attention of the FCMS turned to the sending of missionaries overseas. Their first volunteers were for Japan, India, Italy, and Germany. None of these first volunteers ever saw the field but the first missionary of the new society was sent to England. The various endeavors of this zealous body of Christians cannot be traced here but it is interesting to note that the second work was to be in Denmark followed by a mission to France. The choice of fields had been largely dictated by the availability of the men to

(Continued on page 46)



The Louisville Christian Bible School was founded in 1892 by the American Christian Missionary Society and turned over to the Christian Woman's Board of Missions in 1900. The purpose of the School was "to afford just such help as young colored men who desire to labor for the elevation and salvation of their race most need to fit for this work."

MISSION OVERSEAS: *Living on the Frontiers*

By Robert A. Thomas

With the organization of the United Christian Missionary Society in 1920, the spirit and program of the overseas work inherited from the American Christian Missionary Society, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions became the responsibility of the Society's Foreign Division. Chairman of the Division for the year before his death was Archibald McLean. His successor was Mrs. Anna R. Atwater (1920-26), followed by Stephen J. Corey (1926-29), Cyrus Yocum (1930-50), Virgil A. Sly (1951-64), Mae Yoho Ward (1964-67), Thomas J. Liggett (1968-69), and Robert A. Thomas since September 1, 1969.

Work had been carried on in Jamaica since 1876, India since 1882, Japan since 1883, China since 1886, Africa since 1899, the Philippine Islands since 1901, Tibet since 1903, Latin America since 1906, Puerto Rico since 1912, and Mexico since 1919.

The report for 1921 indicated a total budget of \$926,000. There was great optimism about the future. Fifty-one new missionaries (41 of them having had graduate training at the College of Missions in Indianapolis) were sent abroad that year. Stephen J. Corey had been one of eight delegates from the United States to the first International Missionary Conference following World War I. Dr. A. L. Shelton had just sailed for Tibet, taking with him two missionary families, hoping to "open up the interior of Tibet to the gospel of Christ." (A Methodist woman in Nebraska paid the expense of the journey!)

But by 1925 much of that early optimism had been spent. It had been impossible to increase the budget, some work had been discontinued, and some persons fully prepared could not be sent. On the other hand, some congregations in Buenos Aires had pledged a significant fund toward clearing the debt of the United Society; new steamships were put into service in Africa so that "our Africa mission now has the best steamboat equipment of any mission in the world"; and the developing work in Tibet looked promising. A total survey was under way to discover how best to use the funds raised during the Golden Jubilee.



Dr. Thomas is Executive Chairman of the Division of Overseas Ministries of the United Christian Missionary Society, a provisional division of the Christian Church (Disciples of Christ.) He came to the post in 1969 after serving an eight year ministry at University Christian Church in Seattle. A graduate of Drury College, Springfield, Missouri, and the University of Chicago, he received the honorary Doctor of Divinity degree from Culver-Stockton College, Canton, Missouri.

The results of the survey, published in 1928, showed Foreign Division work in ten fields with 42 "mission stations" and 621 "out stations." There were 314 missionaries on the overseas staff, 1683 national workers, 227 church organizations, 1229 other preaching points, 83 self-supporting congregations and a total church membership of 37,681. There were 560 schools with more than 19,000 students, 18 hospitals and 20 dispensaries, 4 printing presses, 5 brickkilns, 1 sawmill, numerous carpenter shops, 3 steamboats, and 2 gasoline launches.

Work was being carried on in primitive places as well as in some great cities. Overseas properties owned by the United Society ranged from mud huts to fine buildings of brick, stone and concrete and totaled more than \$2,500,000 in value.

Missionaries, administrative staff, and Board of Trustees agreed that the fundamental purpose of all this work was

to establish churches of Christ in sufficient number, so located and so imbued with missionary and evangelistic passion, as to make possible the Christianization of the territory for which they have some responsibility, and to conduct such other lines of activity as may contribute to this end.¹

The division's leaders were convinced that indigenous, self-supporting, self-determining and self-propagating churches were the goal. In Japan and China nationals had equal representation with missionaries on field executive committees, the schools in Japan were being directed by Japanese, and both the Japan and China missions had national secretaries serving alongside expatriate secretaries. Division leaders and staff had reached other important agreements: that no country can be Christianized by foreign missionaries ("that is the work of nationals in their respective lands"); that only such institutions should be founded as could be managed and supported by the nationals within a reasonable time; that it is better to do a smaller work well than undertake larger work in an unsatisfactory way ("Quality is preferable to quantity as a method in reaching non-Christians."); developing nationals and budgeting to meet the needs of their work is better than sending more United States personnel.²

In 1928 Disciples were involved in 38 cooperative enterprises, institutions, and conferences abroad, supporting union presses, national councils, educational institutions, interdenominational planning boards and agencies with money and personnel, and in some places (the organization of Nanking Christian University, for instance) taking leading roles in ecumenical activity.

Smaller numbers of students, rising costs, decreasing income and a growing ecumenical commitment led the division to contract with Hartford Theological Foundation, the Kennedy School of Missions and the College of Missions in Indianapolis (which was the first, and perhaps only, denominational graduate school established to train overseas staff) for a three year experimental cooperation. Financial limitations made that agreement impossible to continue and by 1930 the Foreign Division had decided to direct its missionary candidates for graduate work "to such institutions as may present opportunities meeting their special and respective needs."³

¹ *Survey of Service, Disciples of Christ*, (Christian Board of Publication, St. Louis, Missouri, 1928) p. 517.

² *Ibid.*, pp. 518-519.

³ *Year Book 1930, Disciples of Christ*, (Christian Board of Publication, St. Louis, Missouri, 1931) p. 35.

The building in Indianapolis, which had been occupied by the College of Missions since 1910 and had also served as the headquarters for the Christian Woman's Board of Missions until 1920, thus became available to the United Christian Missionary Society, which had been renting expensive and inadequate office space in St. Louis, and in August of 1928 the headquarters was moved to 222 South Downey Avenue, Indianapolis.

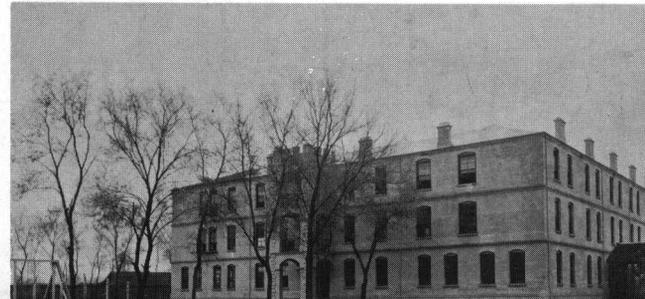
The effect of the Great Depression was already being felt, and by 1930 discouragement and loss of morale were taking a heavy toll. Missionary candidates prepared to go overseas could not be sent; some missionaries had to be recalled; and drastic budget reductions made. It was 1934 before any new missionaries were sent abroad, but even then the total staff showed another reduction of both Americans and nationals.

The depression years, World War II, and inflated costs further complicated the involvement of the Christian Church overseas. But in 1940 all the mission fields were still open for service except Tibet from which the Foreign Division had withdrawn in 1932. Nationalistic trends in Japan were stifling the expansion of Christian activity, but churches in China were crowded, hospitals and dispensaries overtaxed, and schools and colleges were full of eager students. Cyrus Yocum, executive of the Foreign Division, reported many ways in which the world missionary effort "lives and gives life," convinced as he was that it was "lifting into leadership in the nations men and women deeply committed to the achievement of world peace and brotherhood."⁴

The sacrifice and commitment of the overseas staff during the war years was heroic. Sixteen missionaries and three of their chil-

⁴ *Year Book 1940, Disciples of Christ*, (Christian Board of Publication, St. Louis, Missouri, 1941) p. 12.

The University of Nanking was one of the early ecumenical institutions in which the Disciples of Christ were quite active. The University, formed in 1910, was supported by Methodist, Northern Baptist, Northern Presbyterian, and Disciple missionary societies. M. Searle Bates, well-known Disciple missionary and China scholar, was professor of history at the University from 1920 to 1950.



dren were interned in the Far East, and national church leadership had to carry on while cut off from the churches in the United States.

By 1945 all internees had been repatriated or released. Joseph M. Smith had brought back a report of the churches in northern Luzon, made on a 1,000 mile hitchhiking trip immediately after his release from the prison camp at Baguio. Local leaders had carried on despite foreign occupation and the severe loss of life and property.

In 1946 the Foreign Division was requested to preserve and strengthen the scattered remains of an independent missionary venture of the 1920's in South Africa.

A few years later political developments in China resulted in the discontinuance of what had been a very large and important work. Some missionaries were transferred to Thailand to work with the British Churches of Christ in a joint effort to maintain work they had begun many years before.

In 1920 there were two hundred and sixty-six missionaries. Before the depression the staff abroad reached a peak of 339, shrinking to a low point in 1937 of 165. By 1955 it had climbed back to a total of 245, but during the decade of the sixties gradually dropped to its present total of 143. But the training of national leadership, the indigenization of national churches, and the development of united churches meant an enlarged and strengthened church in most of the places Christian Church missionaries have served.

Living on the Frontiers

The Foreign Division of the United Christian Missionary Society lived on the frontiers in ways that challenged and led the whole Christian Church. Its missionaries and staff brought social and political problems of the world before congregations and assemblies; its growing involvement in ecumenical work inevitably pressed the questions of theological and ecclesiological polity and practice in conventions and assemblies, as attack after attack and investigation after investigation was launched by the more sectarian and legalistic persons and journals of the denomination. Neither executive staff nor board has wavered from the directions implicit in the statements of policies and goals hammered out in the course of the years.

The development has been one-directional: away from sectarian, legalistic understanding

of the meaning of the faith and the mission toward a full participation with Christians of other kinds and places in God's mission in the world.

Disciples came late into the great foreign missionary movement of the nineteenth century. The vision of great leaders moved the cause and the denomination into ever larger arenas of shared service. An address by Stephen J. Corey (president of the United Christian Missionary Society at the time) at the 1934 Indiana Convention of Disciples of Christ reveals that he and others in the Foreign Division had learned about the task of mission and the work of missionaries. In summary, he said:

1. Missionaries have to go, not as formerly, with strong prejudice against everything in the older religions which they find on the field, but they have to give credit for the good which they find and speak of Christianity as the fulfillment of it and the only religion that has redemption in it through a Savior. Missionaries should not attempt to take our culture to other lands, but leave persons free to continue their own culture and help make Indian Christians, and Chinese Christians instead of trying to make American Christians around the world.
2. Nationals should be pushed to the front, given leadership and responsibility, thus bringing the churches to self-support and self-direction.
3. We should present, as far as possible, a solid front on the mission fields in Christian cooperation and plans of comity. We should have understandings with our neighbors, not giving up our faith commitments, but exercising, as a people who believe in Christian unity, every degree of Christian cooperation possible so that there will be no waste of time and funds and so that as many of the millions of unreached people as possible can be reached with the open Bible by every religious body.
4. We must go humbly, realizing our own inconsistencies, and seeing the need of our own redemption; not as a superior race, but as Christian brethren, with the common need of a Savior.⁵

Involvements of churches from the western world in missionary work overseas was one of the major sources of the modern ecumenical movement, and the organization of united churches in Japan, Thailand, China, India,

⁵ Stephen J. Corey, *Fifty Years of Attack and Controversy*, (Christian Board of Publication, St. Louis, Missouri, 1953) pp. 164-165.

the Philippine Islands, Indonesia, the Democratic Republic of the Congo and many other places, makes the present missionary work of the western churches a very different kind of enterprise. Disciples of Christ have been deeply involved in this ecumenical development from the time of the World Missionary Conference in Edinburgh, Scotland in 1910, to the organization in 1921 of the International Missionary Council, to the organization of the World Council of Churches in 1948, to the merging in 1961 of the International Missionary Council with the World Council of Churches and its establishment of a Commission on World Mission and Evangelism with "mission on six continents" its major theme and purpose.

Dr. Virgil A. Sly and other leaders of the Christian Church played important roles in the planning and program of the Division of Overseas Ministries of the National Council of the Churches of Christ in the United States as well as the Division of Interchurch Aid and Service to Refugees of the World Council of Churches through which the Division of Overseas Ministries of the Christian Church related not only to other mission boards in the United States but to national and regional church bodies overseas, carrying on together vast programs of service and mission.

By 1948 the emergence of new united churches, the dawning of communist control in China, the rising tide of nationalism, and the emerging of the younger churches of mission lands all made a re-thinking of mission procedure and projection imperative for the Division of World Mission. The denomination's "Long Range Program" of the 1950's gave an opportunity to work out a new strategy, and the 1952 International Missionary Council meeting at Willingen, Germany, on "The Missionary Obligation of the Church" provided a particular base for working out such a strategy. The Division's study was first reviewed by the Board of Managers of the United Society in Chicago in 1952, and successively by them in succeeding years until in 1954 they recommended favorable action by the trustees, who voted in January of 1955 to make the final draft administrative policy of the Division of World Mission. In 1956 all the fields of work were visited, much time was given to the recommendations of the strategy, and the reactions of missionaries and nationals contributed greatly to significant revisions in 1958 and 1962.

Strategy of Missions

Basically the Strategy declared that the church *is* mission; that mission is given to the whole church; that mission is to the whole world; and that every Christian is a missionary. It affirmed that in a world of revolution the demand of men for a change in their lot, for freedom, for dignity, for human rights, for bread and for land is a concern of the revolutionary gospel of Jesus Christ; that world upheavals are opportunities for reappraisal of objectives and methods; and that the missionary effort must identify more completely with the life of the people, incorporating and helping develop indigenous forms of organization, worship and expression. It stated the relationship of the Christian Church in the United States to work overseas would increasingly be a "church to church," rather than a mission-controlled relationship, and that property held by the United Christian Missionary Society would be transferred to overseas churches as soon as plans could be developed that were "possible and feasible." The Strategy, as seen in terms of later developments, was cautious in



Virgil A. Sly, during whose years as chairman of the Division of Foreign Missions (1950-64), the *Strategy of World Mission* was developed to express the basic policy of the United Christian Missionary Society.

terms of protecting certain "Disciples' interest" in the development of union churches, but clear in its recognition of the freedom and autonomy of local congregations to make their own choices. The need for mobility and flexibility in a rapidly changing world was underlined. But the last word in the strategy document indicated best the dynamic nature of the division's policy:

There is nothing sacred about this strategy of world mission. It must grow and change with the times. It is planned as a working basis and where it does not work, we must see that the strategy is modified so it does work.⁶

At the request of the Council of Agencies of the Christian Church, the Division of World Mission called a conference in 1960 to discuss the strategy issues. One hundred sixty-four persons participated, and the concluding words of Virgil Sly's opening address put the hard issues clearly:

The Disciples of Christ will have to decide whether they are willing first, to send missionaries which they do not control; second, to provide money which they do not administer; and, third, to participate in the establishment of churches and institutions which do not bear the confessional identity of the church which sent the funds and personnel.⁷

The discussion and adoption of the "Strategy of World Mission," together with a growing awareness on the part of thoughtful leaders and members of the Christian Church that the whole western missionary enterprise was being called into question both from within and without the church led to the establishment in 1958 by the Council on Christian Unity and the Division of World Mission of a Commission on Theology of Mission chaired by Professor Joseph M. Smith of the faculty of Christian Theological Seminary and including Professor William R. Baird, Jr., Mr. William Barr, Professor M. Searle Bates, Mr. George Beazley, Mr. Wayne Bell, Mr. Walter Bingham, Mr. Leonard Brummet, Professor James Clague, Professor William Hall, Mr. George Earle Owen, Mr. Glenn Routt, and Professor Oliver Read Whitley.

The Commission was charged with exploring the theological roots underlying critical issues before the Division of World Mission and suggesting foundations requisite

for a theologically sound mission program. It was asked also to participate on behalf of the Christian Church in the ecumenical studies in this field then underway, and to help stimulate the denomination to deeper levels of theological understanding of our knowledge of God and our urgent privilege of proclaiming his love to the whole world.

Not only was the Division of World Mission greatly helped in the revision of its strategy policies and better understanding of its primary responsibilities, the Christian Church as a whole benefited from the studies and dialogue as the Commission's reflections and convictions were carried to the debates of the denomination's Restructure Commission and became embodied in its developing consensus concerning the nature of the Church and its mission in the world. In the concluding paragraph of its 1964 report, the Commission called for a missionary structure for the church saying that the church

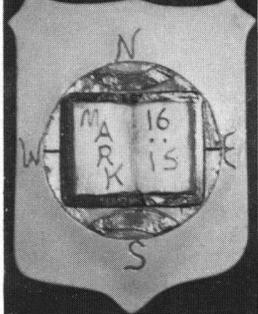
. . . requires a mobility and flexibility of operation in the mission which will permit her to meet new demands. Somehow she must find ways of breaking through the enervating effect of institutionalism and of exercising the freedom of obedience given her in Jesus Christ: the freedom to be ready and responsive to strategic areas of need. The church as a whole, but especially the church in the West, must come to a greater sense of responsibility for the total mission to which the church is called, and through greater participation in the total mission of God to the world, she must seek to overcome the crystallization of programs and relationships which ensues from designated giving, the maintenance of special controls and interests in her relationships to the younger churches, and the demand for emotionally-moving fund-raising projects. The eyes of the local congregation must be lifted to the total task of the church. . . .⁸

Mrs. Mae Yoho Ward, in a description of significant issues in the Division of World Mission in 1966, described the changes taking place in the area of missionary selection and training as a result of changed conditions and the new strategy, noting that it had become impractical to maintain a pool of 50 to 75 missionary candidates because the churches overseas were making the decisions about the kinds of missionaries and the training and skills they needed, so that the Division was now involved in seeking out individuals best qualified for posts to be filled.

⁶ *Strategy of World Mission, Basic Policy of the Division of World Mission 1955*. p. 27.

⁷ *Report of World Mission Strategy Conference, February 2-5, 1960*. p. 27.

⁸ *Mid-Stream, Vol. IV, No. 1*, (Council on Christian Unity, Indianapolis, Indiana, Fall, 1964). pp. 155-156.



The world mission of the church is symbolized in this stone shield on the entrance porch of the Thomas W. Phillips Memorial.

She spoke, too, of the witness to Christian faith in business, education, government, chaplaincy, Peace Corps and universities abroad to be made by laymen who are "agents for the church and for world evangelism," and that the Division hoped to find ways of relating to them and aiding them. Mrs. Ward raised the question of "joint action in mission," suggesting that churches abroad were saying there is no longer a place for separate denominational missions by American and European Boards and asking those churches and boards to develop new ways of work.

During the fifties the division saw the Christian Church in Puerto Rico "come of age" and assume responsibility for its own leadership and program. In the sixties, under the leadership of Virgil A. Sly and Robert G. Nelson, the Division aided the development of the Church of Christ in the Equator Province in Congo as an autonomous body, and the United Christian Missionary Society turned over all properties in Congo to the new church, seeing it double in size to nearly a quarter of a million members and assume a leading role in the establishment of a new United Church of Christ in Congo.

Two important experiments in "joint action" were initiated by the Division of World Mission. In the fall of 1966 Dr. Telfer Mook of the United Church Board for World Ministries staff became also the Executive Secretary for India and Nepal of the Division of World Mission of the United Society, and since then has been administering the work of both denominations in these areas. In 1968 Dr. William J. Nottingham became Executive Secretary for the Department of Latin America and the Caribbean for the Division of World Mission and for the United Church Board for World Ministries. Mr. Mook maintained his office in New York, with Joseph M. Smith assisting him in Indianapolis; Mr. Nottingham maintained his office in Indianapolis, with Oscar Nussmann assisting him in New York. These experiments led to a proposal for the

establishment of a Joint Commission on Merger, which at first also included representatives of the United Presbyterian Church (which soon dropped out because of prior merger questions involving the Presbyterian Church in the United States). Officially appointed representatives of the Christian Church and the United Church of Christ have continued to meet, although the possibility of continued and enlarged "joint action in administration" is much greater presently than merger in view of serious differences in church structural relationships and the much more important developments related to the Consultation on Church Union.

In 1969 the Division of World Mission became a full member of the Overseas Personnel Recruitment Office, which it had helped to establish with other major protestant mission boards, stretching out its recruitment and screening processes and also enlarging opportunities for service for qualified Christian Church members overseas.

Soon after the adoption in 1968 of the Provisional Design for the Christian Church (Disciples of Christ), the General Minister and President recommended to the Administrative Committee that the two divisions of the United Christian Missionary Society become separate provisional units of the Christian Church (Disciples of Christ). The UCMS Board of Trustees responded affirmatively, and Dr. Thomas J. Liggett, its president, worked out interim procedures for the operation of the separate boards within the limitations imposed by the UCMS charter and by-laws. The names of the two divisions were changed to be more descriptive of their function and character, provision was made for four persons of special knowledge and expertise to be added to each board, and for more than a year the Division of Overseas Ministries has been operating as a provisional division of the Christian Church, its Executive Chairman serving as a member of the Cabinet and its board relating as directly as possible in this interim arrangement to the Administrative Committee, General Board and Assembly of the Christian Church. New "next steps" have been encouraged by the Committee on Structure and Function and the General Board of the church, and it is probable that a fully separate status will soon be realized for both the Division of Homeland Ministries and the Division of Overseas Ministries. This means that overseas ministry becomes an integral part of the whole church's life in a way it has never been before; that new responsibilities are accepted by both church



Jean B. Bokeleale, President of the Church of Christ in Congo, is seen here beside the lovely, powerful carving of a mother antelope bending in loving protection over her fawn, a gift to the United Christian Missionary Society from the Church of Christ in Congo. When the carving was presented, Dr. Bokeleale pointed out that the mother antelope symbolized the Society and the fawn was the Church in Congo. This was stated with feeling, love, and expectation.

and Division, and that new opportunities for relationship and ministry are opening.

It is clear that in the seventies qualified personnel from the United States and Canada will still be needed in the "Third World" though they will have to be capable of "servanthood" under the administration of autonomous churches overseas. It is clear,

too, that more and more the work to be done and the way of operation will be ecumenical. Major hospitals, medical training centers, seminaries and teacher-training schools are already largely ecumenical, as are programs in community development, agriculture, literacy and literature, and urban evangelism. Leadership training, including enlarged scholarship programs, is now and will continue for years to come to be a major priority in terms of personnel and money. Identification with the poor and oppressed and their concern for humanization and liberation already characterizes much of the ministry overseas, and that will be even more evident in the future. The numbers of persons to be sent overseas will fluctuate with the needs and our capacity to respond to the needs. They will serve varying lengths of time, with only a few making overseas work a life career.

The Division of Overseas Ministries has departments of Africa, India and Nepal, Latin America and the Caribbean, East Asia and Finance and Personnel. It also has an Office of Interpretation and an Office of Material Services. Besides their administrative work, staff members are involved in a variety of teaching and educational tasks among the churches, ecumenical program planning and administration, administrative field visits, negotiations and arrangements with national churches overseas, and are helping in countless ways to create the new webs of relationships that are essential in the new world being born.

Forerunners of the United Christian Missionary Society

(Continued from page 39)

send. When concern began to be expressed that they enter non-Christian areas they were able to secure a missionary for Turkey.

In the minds of the leadership of the FCMS there appears always to have been a concern not only to convert to Christ in the foreign field but to bring conversion to the churches in the United States toward the basic task of mission. In its more than forty years of service the FCMS sent missionaries to Congo (in cooperation with CWBM), China, Cuba, and some eleven other countries.

The United Christian Missionary Society

The full story involving brotherhood cooperation prior to the formation of the United Christian Missionary Society (UCMS) cannot adequately be told without recounting more

than the formation of the three missionary societies which merged in its formation. The strengths and perhaps weaknesses of many streams of dedicated effort flowed together in 1919 when it was determined that the common causes of mission and education could be best served by one united body. Within the United Society the work originally carried on by the American Christian Missionary Society (1849-1919), the Christian Woman's Board of Mission (1874-1919), the Foreign Christian Missionary Society (1875-1919) and the Board of Temperance and Social Welfare (1907-11).

The life and work of the United Christian Missionary Society through its more than fifty years perpetuated the causes and concerns of those whose highest dream was not to create irrevocable structures but to find instruments through which the mission of Christ might be fulfilled in His Church.

HOME MISSION: *For the Healing of the Nations*

By Kenneth A. Kuntz

One definition of the work of home mission is "to build the church; and to share the blessings of the 'good news' through word and deed with the underprivileged and neglected economic and racial groups in the United States and Canada." But home mission in reality goes beyond the geographical boundaries of the United States and Canada.

The work of home mission also forms the bedrock foundation for the understanding and support of overseas mission. Without a vital home mission program for the development of a strong church at home, there can be no adequate base from which to mount an effective overseas ministry. It is not too presumptuous to say that home mission is for the healing of the nations.

These facts were a guiding force to the founders of the American Christian Missionary Society in 1849, and they remained so through the intervening years. With Alexander Campbell as its first president, the American Society was truly the "mother society" for the organized work of the church.

It was a good term. The following organizations were born within the American Society and fostered through its labors: the Christian Woman's Board of Missions and the Foreign Christian Missionary Society (both later, with the American Society, forming the United Christian Missionary Society—and with many aspects of their work now embodied in the Divisions of Homeland Ministries and Overseas Ministries); the Board of Church Extension, the Board of Ministerial Relief (currently the Pension Fund of the Christian Church), the Commission on Christian Unity (currently the Council on Christian Unity). Others were the Temperance Board and the Social Commission and the Committee on Rural Churches (general areas of work presently embodied in the Division of Homeland Ministries); and the vast majority of the state (regional) societies.

When the United Christian Missionary Society was formed in 1919, the Administrative Division—one of the four divisions of the Society—embraced the following departments: Foreign Missions, Home Missions, Church Erection, the Ministry and Evangelism. Another division was that of Education, including Religious Education and Missionary Education.



Dr. Kuntz is Executive Chairman of the Division of Homeland Ministries of the United Christian Missionary Society, a provisional division of the Christian Church (Disciples of Christ.) Before coming to his present position in 1966, he served for seven years as minister of the First Christian Church in Chillicothe, Missouri, and for sixteen years as minister of the First Christian Church, Hannibal, Missouri. He is the author of four volumes, the latest being *The Congregation as Church*.

The Year Book and Annual Reports (October 1, 1920 to June 30, 1921) of the Organizations of the Disciples of Christ provides the clear recognition that the Home Missions Department of the United Society was the successor to the American Missionary Society. The department's report begins with these words, "This department represents the work formerly conducted by the American Christian Missionary Society and the home mission work of the Christian Woman's Board of Missions. Continuing the work of the American Christian Missionary Society it would be the seventy-first report. Continuing the home mission work of the Christian

Woman's Board of Missions it would be the forty-seventh report."¹

The scope of the work of the department can be seen from a partial listing of the headings and statistics taken from its fifty-four page report, as follows:

- state and provinces in which work was conducted: 40 states, 7 provinces
- schools: 17
- Christian institutes and community houses: 9
- interdenominational work
- Bible chairs: 4
- church maintenance: 141 congregations in the United States, 12 in Canada
- evangelists: 10
- evangelistic work among Negroes in 15 states
- work among the French, Russian, Polish, Scandinavian, Slovakian immigrants
- work among the Indians, Orientals, Spanish-Americans, Mexicans

The work of the United Christian Missionary Society was beginning to express a vital sense of oneness in the church when the Great Depression of the late 1920's and the 1930's struck with full force. The work of the United Society was brought to all but a halt—both at home and overseas. In the 1930's, primarily because of financial pressure the National Benevolent Association, the Board of Church Extension and the Pension Fund were established as separate corporate entities outside the structure of the United Society. All of these events, together with the lessening of financial support from the congregations, required the re-shaping of the work and organization of home missions.

On April 15, 1936, Willard M. Wickizer, "came to the staff of the division of home missions to become executive secretary of the department of church development and evangelism and national superintendent of evangelism upon the retirement of Grant K. Lewis and I. J. Cahill."² Dr. Wickizer was also designated the executive head of the division. He was to serve the division for thirty years, until June 30, 1966. These were years of massive change in the American scene as the country moved through the "Roaring Twenties," the "Depression Thirties," the "Warring Forties," the "Expanding Fifties" and the "Frustrating Sixties."

In 1957 it was reported that "the division (Division of Home Missions and Christian Education) has completed its first year under the new structure of the United Society which brings together the departments formerly operating under the division of home missions and the division of Christian education."³

In 1959-60 the division (Division of Home Missions and Christian Education) performed its task through six departments—church development, evangelism, religious education, missionary education, social welfare and institutional missions. "During the year, the United Society's board of trustees took action to re-name the division and most of its departments effective on July 1, 1960, as follows: division of church life and work, with departments of Christian action and community service, Christian education, church development, evangelism, home mission ministries, world outreach education."⁴

The departments of Christian Women's Fellowship and Men's Work became a part of the division on January 1, 1968.

The board of trustees of the United Society, at its November 1970 meeting, approved the change of name of the division of church life and work to the division of homeland ministries with the following departments and offices: departments of Christian education, Christian women's fellowship, church in society, evangelism and membership, men's work and ministry and worship; and the offices of coordination of program and strategy and funding and interpretation.

Single Purpose, Changing Function

Although the purpose of the division has remained essentially constant for the past years, the style of operation, the areas of work and the nature of the issues dealt with by the division have changed.

Comparing the work of the division at the beginning of the 1970's with its past history it is easy to note some of the changes in style, areas of work and the nature of work dealt with as follows:

- Where once the division administered much of its work through institutions and missions, the division presently is committed to a stance of greatly diminishing its administrative role in such types of work.

³ Year Book, (1957) The Christian Churches (Disciples of Christ), p. 223.

⁴ Year Book, the Christian Church (Disciples of Christ) p. 256.

¹ Year Book and Annual Reports (1920-1921), p. 51.

² Year Book, Disciples of Christ (1936), p. 23.

- The division has always supported programs designed to provide the opportunity for change of the character of human life—individual and congregational—to maximize the fullest possible expression of Christian living. Within the past decade this work has centered around urban centers and the influence of urbanization in society.

- Where once the division and many of the various regions (states) of the church were closely knit together through financial relationships, the division—as of July 1, 1971—no longer supports regional staff through financial grants. The division and the regions, however, do continue in close cooperative work in the development of congregational program. The division works primarily through regional structures in the implementing of such programs, with the understanding that the division holds itself ready at all times to respond to the needs of persons, groups and institutions of the church limited only by resources of finances and staff.

- In the past the division provided resources to help the congregation get their work done. At present the division gives increasing emphasis to the development and support of the process of planning, implementing, coordinating and evaluating program by congregations for their response to what God is doing in the world. The division currently provides resources in the area of planning, such as *Church Program Guidance Manuals*, the *Annual Planning Guide and Calendar* and *Vanguard*. The division provides resource materials in the areas of Christian education, evangelism, membership, worship, Christian women's fellowship, men's work, ministerial recruitment, placement and support systems, church in society, congregational establishment and development, and congregational organization and administration. The division provides services for all congregations, including Negro, Indian and Hispanic congregations. Communication of these resources may be through special mailings, *Guideposts* (CWF), *Glance* (Men's Work), *Social Action Newsletter*, minister's mailings, *Vanguard*, etc.

- The division, during the late nineteenth and early twentieth centuries, established institutions of education, social centers and community houses. Currently, the division directs its attention more to issues and systems of the American culture. For example, relief to the poor, education of minorities, undergirding of salaries of workers and the development of the general welfare of people was not seen as a responsibility of government for many years. This situation has changed. Most of these things are now taken over by government. A major task of the division is to be responsible for test-

ing the actions of government at all levels, dealing with emerging issues of race, culture, ecology, etc. The task is one of seeing to it that such things as adequate education, employment, housing, welfare, health care, etc. are provided and that the church makes its witness effectively heard and felt.

- In 1956 the divisions of home missions and Christian education were merged into the Division of Home Missions and Christian Education—now the Division of Homeland Ministries. Currently, the programmatic aspects of Christian education for congregations, the training of educational leadership and the maintenance of a vital outreach educational program are of high importance.

- In 1968 the departments of Christian women's fellowship and men's work became a part of the division. The work among the adult laity of the church is of vital importance to the division and embraces a highly significant labor on the part of the division.

- The division has always been deeply responsible for enlistment and support systems of the ministry. Within the past twenty



Willard Morgan Wickizer served as executive head of homeland missions at the United Christian Missionary Society for over thirty years, retiring in 1966. These were years of massive change on the American scene and in the work of the Christian Church.

years, the division has continued a strong program in this area with increased emphasis on continuing education for the minister and the enlistment, placement and support systems for the ministry of minority and ethnic congregations.

- The division, during the 1920's and 1930's, developed a large program of evangelism. Presently, the division seeks—on limited resources—to increase its work in evangelism, including the establishment of new congregations, renewal of established congregations and work with congregations of minority groups.

The division of homeland ministries approaches its work in a stance of flexibility. Rapid—even kaleidoscopic—change is the order of the day at home and in the world. The division must try to meet these changes and serve as best it can in the light of God's revelation in history.

Live Issues of Today

A listing of some of the issues with which the division must deal in the foreseeable future are:

- *Mission on "six continents."* The Christian gospel requires the division to see its task as related to the whole world. For example, work camps, student exchanges, and educational tours to other nations are essential in the development of the members of the congregations in the United States and Canada.
- *The rapid development of urbanization.* This is a hallmark of the western world. Communication, economic and political policy, education, poverty, affluence, etc. are clustered around urbanization, and given increased expression through technology and science. Mobility of population and racism develop in issues that will require the best of both Christian patience and self-expression of the Christian faith as the work of home mission seeks to respond faithfully to God's purpose and revelation. Programs of housing, political action, study of issues, community action, etc. are illustrations of work now engaged by the division in these areas.
- *The struggle to discover, communicate and implement programs that reflect a theology and style of life for individual Christians and congregations that clearly sets forth the essential Christian faith and its relevance in an urbanized society.* The division seeks to be faithful to what God is doing to reconcile the world to himself. The division is concerned for the whole person—spiritually,

physically and mentally; and for the whole church in its corporate witness.

- *Ecumenism.* The wave of ecumenism as espoused by the councils of churches (world, national and state), the Consultation on Church Union (COCU), and the development of consortia confront the home mission work. The historical commitment of the Christian Church (Disciples of Christ) and the means of getting work done ecumenically will challenge the work of the division in the future. For example, in the areas of Joint Educational Development, establishing new congregations ecumenically and joint ventures in working with minority groups.
- *The health of the church as God's instrument of revelation and witness.* Home mission must respond to the needs of individual Christians and the corporate life of congregations in the areas of nurture and action. Nurture includes such concerns as worship, evangelism, Christian education and Churchmanship. Action includes such concerns as social involvement, stewardship and outreach.
- *Change of life style in American Society.* Roles of men and women, the family, abortion, welfare, "law and order" or lack of, youth on their own, divorce, short marriage contract—all of these and more are changing the life style of America and the western world. These are issues already before the division. Position papers, study documents and programs will be developed in the years ahead related to these issues.
- *Expansion of the witness and service of the church.* These will be made possible in part through a vital program of evangelism, establishment of new congregations, development of congregations of promising potential for growth and increased supportive work with congregations among minority peoples.

Home mission is for the healing of the nations. The style, areas of work and arenas of concern may change in the future as they have in the past. The division, while working essentially in the United States and Canada, will have concerns and interests in the whole world as these concerns and interests affect the division's primary area of service. Amid change the purpose of home mission abides:

to build the church to share the blessings of the Good News through word and deed with the underprivileged and neglected economic and racial groups in the United States and Canada.

THE DISCIPLES OF CHRIST HISTORICAL SOCIETY TODAY

By Hugh E. Williams

Too many people think of history as being "dry as dust." Yet much of history is the account of some very interesting people attempting to accomplish some very challenging tasks, sometimes succeeding and sometimes failing, but always striving. The Disciples of Christ Historical Society is a gold mine of information about such people, much of it unworked. Early leaders of the church included such men as the gentle and retiring Thomas Campbell, who proclaimed in clear and specific terms the basis for the unity of Christians, an ideal which we have not yet achieved, yet was willing to step back into obscurity as his son assumed leadership in the movement. The son, Alexander, is one of the most interesting and dynamic personalities in American history. Walter Scott, the great evangelist, could summarize the requirements for becoming a Christian into a five-finger exercise of faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit.

In more modern times, the records of the Historical Society contain materials related to such men as Dr. Jesse M. Bader, a man who had a vital interest in evangelism and equally in the World Convention of the Churches of Christ; Dr. Raphael Miller, minister, pulpit orator, and leader of the church; and Dr. Edgar DeWitt Jones, another great man of the pulpit. It includes materials on the lives and works of such outstanding laymen as T. W. Phillips, who gave so much of his time, energy, and money to the work of the church; R. A. Long, a millionaire lumberman whose real work was service to the church; and Oreon E. Scott, a real estate man who gave much of his time and energy to the service of the church. The Society also has much material related to the life and work of Dr. W. E. Garrison, scholar, historian, poet, sculptor, and man of many talents.

While these have all been persons well known throughout the church, the Society has materials on many other persons and programs which are equally interesting but not as well known. Just recently, for example, we received the manuscript of two books by Marion H. Duncan who served as a missionary in Tibet in the 1920's. Included were pictures showing the struggle that was necessary just to arrive at the mission station, crossing a

pass at 16,000 feet in a blinding snowstorm, and going forty days by horse, mule, and sedan chair after leaving the river. Certainly an adventure in personal devotion and sacrifice.

The Society also receives the records from many churches of the present day. It is interesting to read what individual churches are doing to meet the needs of their congregations as they see them. The worship bulletins reflect a type of service that ranges from the most traditional and formal to the most contemporary and informal. The church newsletters contain details of what the church is doing, the philosophy of the minister, and occasionally a purloined paragraph, hopefully properly credited. This material, which is received regularly from over 1,000 churches, represents the raw material for the historian of the future. From it he may be able to evaluate the programs and plans and the hopes and dreams of the congregations of today, to see through the perspective of time whether they were relevant for the present day, and to evaluate the success or failure of the church of today.

The Historical Society hopes to be able to expand its services to all manifestations of the church, congregational, regional, and national, in the area of records management, disposal, microfilming, and other work as the archives agency of the Christian Church. It seeks to help each church, organization, or institution to determine what records it has that are of historical value, to receive and protect those which should be brought into a central location, and to make them available for the use of students of the history of the Christian Church and all the organizations, institutions, and churches which develop out of the Restoration-Unity movement of the early nineteenth century.

As a membership organization, the Historical Society solicits the support of all who are interested in this history. Membership dues are an important part of the financial program of the Society. In return, the members receive the *DISCIPLIANA*, a quarterly magazine of church history, they receive discounts on the purchase of books published by the Society, and their contribution enables it to expand its area of service to the church.

Discipliana

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ARCHIVES BY THE TON

On July 29, a U-Haul truck, driven by R. Gordon Tracy of the United Christian Missionary Society, backed up to the Disciples of Christ Historical Society and delivered approximately ten tons of archival materials.

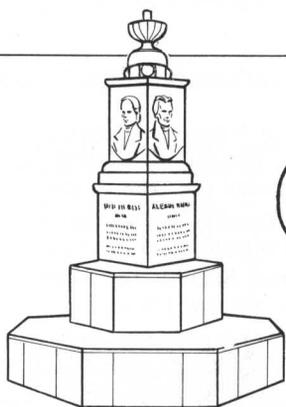


James O. Duke, part-time library assistant at the Disciples of Christ Historical Society, has been working on the United Christian Missionary Society archives since their arrival in July. Most of the materials are now in the DCHS stacks and preliminary descriptions are available.

These are records of the United Christian Missionary Society dating back to the early part of this century and records of Unified Promotion and earlier church finance records, some of which also date back many years. These records had been stored in the sub-basement of the Missions Building in Indianapolis under conditions which have been very unfavorable for preservation. They have been susceptible to mildew, water damage, fire, and other types of destruction. Now that they have been transferred to the Disciples of Christ Historical Society, they can at least be placed in storage which will be much more suitable for the preservation of these materials.

At the present time, the Society does not have a staff to process these materials and can only separate them into major categories and place them in storage. A quick review of the materials, however, indicates that they contain much material which will be of value to the historian. Included in the materials are records of missionary work in Latin America, Africa, China, Tibet, India, and Philippines. It also includes a substantial amount of material related to home missions, religious and world outreach education, and social action.

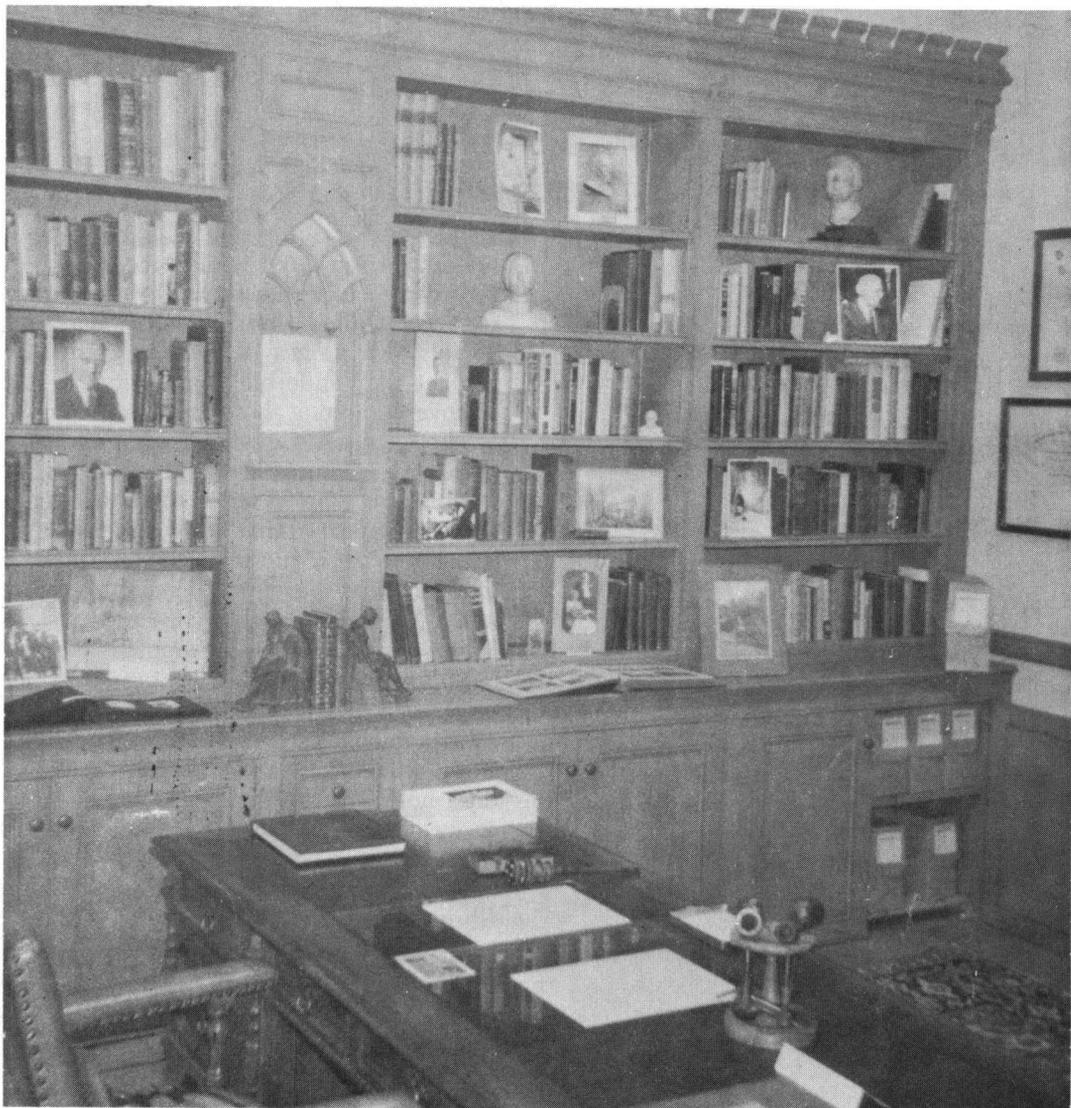
The Society is rapidly developing into the archives agency of the Christian Church and materials of this kind will be coming to us in increasing volume as time goes on. To handle the materials now on hand would require the services of a trained archivist for a period of several years. To perform the archival function which ought to be done by the Society for the church, will require the addition of at least one, and preferably two trained archivists or librarians to the staff of the Society in the next year or two.



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DISCIPLES OF CHRIST HISTORICAL SOCIETY

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Hugh E. Williams photo

The Garrison Room in the Thomas W. Phillips Memorial was dedicated November 8, 1971 in honor of Winfred Ernest Garrison (1874-1969). Pictured above is the room where the books, papers, and memorabilia of Dr. Garrison will be available to scholars coming to Nashville.

For more details on the Garrison Room and activities at its dedication, please see the story on page fifty-six.



Discipliana

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EDITORS

Hugh E. Williams and Marvin D. Williams

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The Disciples of Christ Historical Society was established in 1941 "to maintain and further interest in the religious heritage, backgrounds, origins, development, and general history of Disciples of Christ, Christian Churches, Churches of Christ, and related groups."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: annual, \$7.50; student, \$2.50; participating, \$25; sustaining, \$100. Life and Life Patron Memberships are also available in single payments of \$100 and \$1000, respectively.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRMAN John E. Hurt
VICE-CHAIRMAN Forrest F. Reed
SECRETARY Roscoe M. Pierson
TREASURER Harry E. Dodd, Jr.

THE PRESIDENT'S COLUMN:

Websters's dictionary defines serendipity as "the gift of finding valuable or agreeable things not sought for." One of the most intriguing things that I have found in working with the Disciples of Christ Historical Society has been the unexpected things that I have found in its archives. We have correspondence from Dr. Winfred E. Garrison, for example, which reveals him as a very witty and human personality as well as a scholar. Records of the early churches tell in a very unselfconscious way of members disciplined for their misdeeds, and sometimes how they were received again into the fellowship of the church. We have personal records of many who have been well known in our brotherhood which tell much of their trials and triumphs.

One of the most interesting is some materials discovered while processing records recently transferred to the Society from the United Christian Missionary Society. Mr. James O. Duke, a graduate student at Vanderbilt University, discovered among these records a number of sheets of a very soft paper. Some of these have pictures drawn on them. The writing is a type of script. In checking about, it appeared that the writing was Tibetan so we requested Mr. Marion H. Duncan, who was a missionary to Tibet, to tell us what the papers contained. From a brief review, he reports that it is religious drama and scripture written in Tibetan which uses a script similar to that used in India and not the Chinese ideographs. Unfortunately, he does not have the time to translate this, so we are still wondering what the papers really are and how they came to be included in the materials from the United Christian Missionary Society. If any of our readers can read Tibetan, we would like to know of this and would appreciate it if you could translate enough of the material to help us know what it is all about.

HUGH E. WILLIAMS

HISTORICAL SOCIETY DINNER AT THE GENERAL ASSEMBLY

The thirteenth Disciples of Christ Historical Society dinner was held in the Hotel Seelbach in Louisville, Kentucky on October 18, 1971. Dr. Frank Edmund See, minister of the First Christian Church in Tulsa, Oklahoma, spoke on "With Heads Touching the Stars" to some 250 persons assembled for this dinner.



Thomas P. Inabinett photo

Dr. See

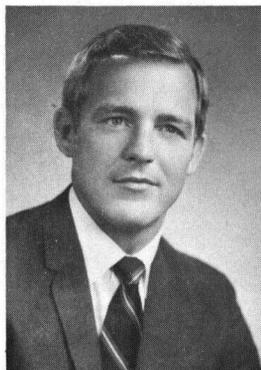
Dr. See was inspired to think on this subject by an experience in a Jewish synagogue when the liturgist was reading from *The Ethics of the Fathers*. The passage he read was "Underestimate no man and revile no thing for there is not a man who hath not his hour, nor a thing that hath not its place." Dr. See said that when viewed in truest perspective, this maxim lifts our thoughts,

bumping our heads on the stars, because it is illustrative of a sublime religious faith. He pointed out that the early leaders of the Disciples, Thomas and Alexander Campbell and others, were men born too soon as seen in the spectacle of resistance that militated against these crusaders for New Testament Christianity. Yet in spite of opposition, the principles of Campbell's reformation spread across the settlement-scattered areas of Kentucky, Pennsylvania, Ohio, and up and down the Allegheny Valley. So it was that the men whom enemies castigated and reviled rose triumphantly above adversity to establish the foundation of a great religious movement, the largest Protestant communion that has its foundations firmly fixed in American soil. He stated that Alexander Campbell based the values for the political and social life of the nation on an unswerving faith in the God of Jesus Christ. The acceptance of Christ as Savior and Lord is the foundation stone of all values upon which the true human society is built.

Dr. See called for a restoration of Campbell's evangelicalism and a recapturing of that spiritual fervor which was laid like a compulsion upon him to win people to a personal commitment to Christ. This commitment is to make His way of life known in the social and political struggles of our day and age.

Copies of the full text of Dr. See's speech have been reproduced and may be obtained by writing to the Historical Society office in Nashville.

William S. Banowsky Next Reed Lecturer



Dr. Banowsky

William S. Banowsky, President of Pepperdine University in Los Angeles, will deliver the Sixth Annual Series of Forrest F. Reed Lectures at the Thomas W. Phillips Memorial in Nashville, Monday and Tuesday, November 13 and 14, 1972.

Announcement of Dr. Banowsky's selection was made by Lester G. McAllister, chairman of the 1972 Reed Lectures Committee. Other members of the committee are David Edwin Harrell, Jr., Birmingham, Alabama; Mrs. B. D. Phillips, Butler, Pennsylvania; Forrest F. Reed, Hugh E. Williams, and Miss Eva Jean Wrather, the latter three all of Nashville.

A full story on the 1972 lectureship will appear in a future issue of *DISCIPLIANA*.

GARRISON ROOM DEDICATED AT FALL BOARD MEETING

WILLIAM BARNETT BLAKEMORE FEATURED SPEAKER

A Memorial Room in the Thomas W. Phillips Memorial was dedicated in honor of Winfred Ernest Garrison (1874-1969), November 8, 1971, during the Fall meeting of the Board of Trustees of the Disciples of Christ Historical Society. The room which contains the library, papers, and memorabilia of W. E. Garrison was equipped through a gift of Mr. and Mrs. Harvey M. Harker, long-time friends of Dr. Garrison and was dedicated at a dinner featuring an address by William Barnett Blakemore.

Dr. Blakemore, Dean of the Disciples Divinity House of the University of Chicago where Dr. Garrison taught for over twenty years, spoke on the religion of W. E. Garrison. Dr. Blakemore's address was entitled "Thy Presence Ampler Spaces Fill," a title suggested by a line in a hymn composed by Garrison in 1923. In his address, Dr. Blakemore recalled the scope and span of Dr. Garrison's religion, largely presented in Garrison's own words, sometimes prose, but more often through poetry. W. B. Blakemore was introduced by J. Robert Moffett, minister at the First Christian Church in Houston and pastor and friend of the Garrisons.

As a part of the dedicatory service, Harvey M. and Christine Everts Harker were presented keys to the Garrison Room by Forrest F. Reed and Mrs. Evelyn Bell Jones. Harvey M. Harker, a trustee of the Historical Society, and his wife, Christine, are members of the First Christian Church in Houston, Texas and were intimate friends of both Dr. and Mrs. Garrison. The Harkers also contributed the

After the dedication of the W. E. Garrison Room, guests at the dinner meeting were invited to examine the room and its contents. Among those who did were (from left to right) Mrs. John E. Hurt, Dee James Atwood, Mrs. William Barnett Blakemore, and Dr. Blakemore.



Stained glass medallion by Gus Baker from the "Church History" windows in the Lecture Hall of the Thomas W. Phillips Memorial. Dr. Garrison was the only living person to be included among the two hundred fourteen historical figures portrayed in the stained glass of the Thomas W. Phillips Memorial in Nashville.

funds which were used to furnish the room as a memorial to their friend Dr. W. E. Garrison.

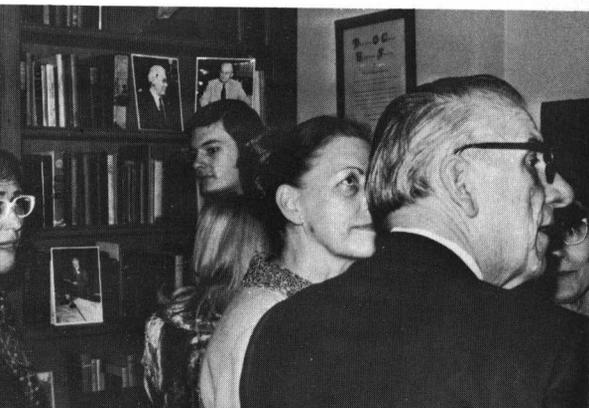
The preparation of the Garrison Room was supervised by a committee headed by Miss Eva Jean Wrather and consisting of Mrs. Evelyn B. Jones, Willis R. Jones, Forrest F. Reed, Harvey M. and Christine E. Harker. Charles W. Hoagland designed the attractive shelving in the Garrison Room and served as architectural consultant to the Committee.

The Garrison Room is attractively decorated with objects created by and associated with Winfred Ernest Garrison. On the shelves are placed some of the sculpture by Dr. Garrison, on the walls are hung pieces brought back from his world travels, and all about the room are the canes and pipes collected by him. On the wall also hangs the oil portrait of Garrison done by Chicago artist Oskar Gross.



Richard L. Harrison photo

Christine Everts Harker and her husband, Harvey M. Harker, look over the plaque on which keys to the Garrison Room had been mounted. In the background are some of the books and a few of the fifty archival cases preserved in the room.



A desk, originally used by the late Edgar DeWitt Jones in the pastor's study of Central Woodward Christian Church, Detroit and then by his son Willis R. Jones during his tenure as President of the Disciples of Christ Historical Society, has been placed in the W. E. Garrison Room.

After the dedication, the guests were invited to visit the Garrison Room and see the books, papers, and memorabilia preserved there. The Papers of W. E. Garrison, consisting of diaries, correspondence, manuscripts, and other records had been organized by the staff of the Disciples of Christ Historical Society. Included in the printed Dedication Program was a "Preliminary Description of Series" as processed by Mrs. Marjorie Matney under the supervision of the Society's archivist, Marvin D. Williams.



Richard L. Harrison photo

The Nashville members of the Garrison Room Committee are joined by two speakers on the evening's program. Pictured left to right are Forrest F. Reed, Mrs. Evelyn Bell Jones, William Barnett Blakemore, Miss Eva Jean Wrather, Willis R. Jones, and J. Robert Moffett.

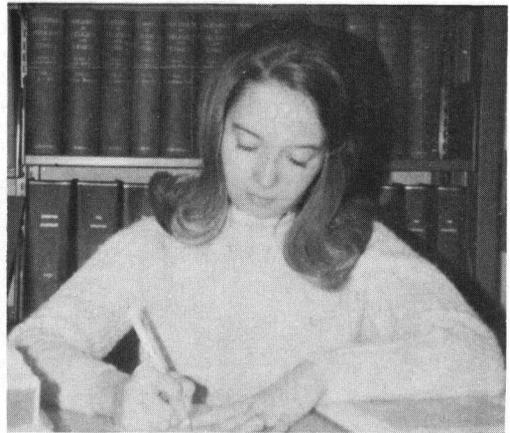
Work Started on Supplement to The Christian-Evangelist Index

The Disciples of Christ Historical Society has begun preparation of a supplementary volume to *The Christian-Evangelist Index* which was published in 1962. The supplement will cover *The Christian* for the years 1959 through 1970 and portions of four years of predecessor magazines in the 1870's. The project is being supported by a grant from the Christian Board of Publication.

On January 1, 1972 Mrs. Mona Harrison began the editing of approximately 40,000 indexing slips for the years 1959 to 1970 of *The Christian* and its predecessor *The Christian-Evangelist-Front Rank*. She will also be indexing the four years of nineteenth century periodicals to be included in the supplement.

For the last three and a half years Mrs. Harrison has been working on the *Christian Standard* index under the supervision of Claude E. Spencer. Now that this project is nearing completion, Mrs. Harrison is able to bring a great deal of valuable experience to her new work on the supplement to *The Christian-Evangelist Index*.

An integral part of this supplement will be the indexing of portions of four years of earlier magazines antecedent to today's *Christian*. These earlier journals are *The Evangelist* for 1872-73, *The Record and Evangelist* for 1878, and the 1874 volume of *The Christian*. These four volumes were discovered after the original three volume *Christian-Evangelist*



Richard L. Harrison photo

Mrs. Harrison

Index was published in 1962. Now these volumes in the 1870's will be more readily available to scholars through their being indexed in the supplement.

The supplement to *The Christian-Evangelist Index* is being financed through a grant-in-aid from the Christian Board of Publication which publishes *The Christian*. Howard E. Short, current editor of *The Christian* is a trustee of the Disciples of Christ Historical Society and has given helpful counsel to the Society in planning for the supplement.



NEWS OF THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

SOCIETY RECEIVES BEQUEST FROM ESTATE OF MISS ANNE M. WHITE

When Miss Anne M. White of Richmond died in April 1970, her will revealed the breadth of her Christian concerns. After numerous gifts to a number of organizations, the residual of her estate was divided equally among the Disciples of Christ Historical Society, Lexington Theological Seminary, and Lynchburg College.

The Society has now received its share of Miss White's estate. This is in the form of stocks in a number of companies and had a total value of over \$70,000 at the time of

transfer to the Society. Similar bequests have been made to the other two residual beneficiaries.

In addition to these gifts, Miss White provided bequests of \$20,000 to the National Benevolent Association, \$15,000 to the Seventh Street Christian Church, Richmond, \$10,000 each to the United Christian Missionary Society, the Sheltering Arms Hospital, Richmond, Crippled Children's Hospital of Richmond, and the Richmond Home for Boys. She left \$2,500 each to the Antioch Christian Church in Bowling Green and to the Virginia Christian Missionary Society.



Willis R. Jones photo

Miss White stands before the portraits of her grandfather and grandmother Mr. and Mrs. James Grymes Maury in the dining room of the Old Mansion, famed home of Miss White and her paternal ancestors, built in 1670 in Bowling Green, Virginia.

Miss White was a long-time member of the Seventh Street Christian Church in Richmond and had extensive brotherhood interests. She was a descendant of the Maury family of Virginia and was the owner of the historic Old Mansion, located some fifty miles north of Richmond where she spent her summers. Her home was the first home in Virginia to be marked by Virginia Landmarks and reached its three hundredth anniversary in 1970. Among the long list of celebrated guests who visited the Old Mansion through the years were Alexander Campbell, George Washington, the Marquis de Lafayette, General Rochambeau, and other statesmen and heroes of the late eighteenth and early nineteenth centuries.

By action of the Board of Trustees of the Historical Society, the principal of this bequest is being placed in the Foundation. This foundation was established to provide financial support for the work of the Society. Bequests through wills, gifts in memory of individuals,

(Continued on page 63)

AUBREY HAYES WRATHER—IN REMEMBRANCE

By WILLIS R. JONES

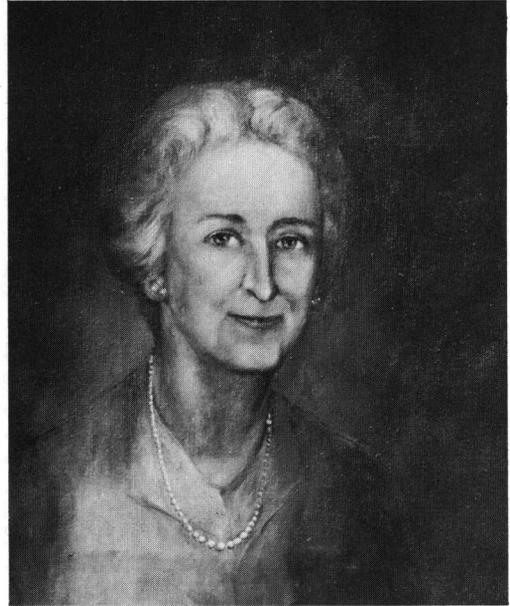
On May 2, 1971, after an extended illness, Aubrey Hayes Wrather, widow of the late Robert I. Wrather and mother of Disciples of Christ Historical Society charter member and Campbell scholar Eva Jean Wrather, died at her home in Nashville. With her death Disciples through their Historical Society and the church locally through Vine Street Christian Church lost a creative and energetic worker, a committed and forthright defender of the faith.

Born in the late nineteenth century on the land of her pioneer ancestors in middle Tennessee, Aubrey Hayes Wrather exhibited throughout her life the will and adventuresomeness of her industrious and trailblazing forebears. Perhaps because of these characteristics coupled with the Campbellian traditions that were all about her—her daughter's pre-eminent place among Campbell scholars, the copy in oil of the handsome Cooper painting of the young Alexander that adorns the genteel and gracious Wrather home—one is reminded anew of the phrase the late W. E. Garrison applied to Alexander Campbell—"Pioneer in Broadcloth." Perhaps too the close friendship of Winfred Ernest Garrison with the Wrather family helps bring the phrase to mind. Whatever the touchstone there was here a modern instance of the merger of twin strains of influence, those of elemental strength and courage, those of cultivated discipline and of unerring good taste.

With Mrs. Wrather, her family, her church, and the Historical Society were the three most important interests of her life. Early a member of the Society, she became later a Life Member and subsequently a Life Patron Member, joining her daughter and her husband in that most select of Society membership identifications, and thereby making the Wrather family the only one within the Society circle with three persons represented in its thousand dollar membership category.

Interested from the first in the creation and development of the Society's permanent endowment, the Disciples of Christ Historical Foundation, she made generous gifts that resulted in the establishment of the Wrather Fund, which has become now one of the largest named funds in the Foundation.

Through the years the inviting white framed Victorian home of the Wrather family with its shaded lawn and the art and literary treasures was a happy meeting place for the Society activities and a favorite stopping place for celebrated Disciple guests. (Just the kind of home Alexander Campbell with his cultivated eye for comfort and gentility would have been attracted to as he made his extensive travels in behalf of the new movement. The extensive Wrather collection of Campbelliana seems uniquely at home in those surroundings.) Some of the primary work in the selection of subject matter and with artist Gus



Aubrey Hayes Wrather. Portrait by Gus Baker. Photograph by Terry Tomlin.

Baker in work on the design for the stained glass medallions for the Thomas W. Phillips Memorial were done in the book lined parlor of the Wrather home. Across the years Mr. and Mrs. Robert I. Wrather with their daughter Eva Jean were participants or witnesses in great events marking the life and development of the Disciples of Christ Historical Society.

A full listing of Mrs. Wrather's activities reaches beyond the areas thus far noted. Supporting her husband in his important work as postal executive, Mrs. Wrather became a local, state, and then a national figure in the activities of the Woman's Auxiliary of the National Association of Postal Supervisors. Not only did she serve as president of both the local and state branches, but she was personally instrumental in founding the National Woman's Auxiliary and was elected its first national secretary, a post she held for eight years. During World War II she made a signal contribution both to her local church and to the national effort as director of the Soldiers and Sailors Lounge operated by Vine Street Christian Church in its building then located in the heart of downtown Nashville.

This writer recalls with gratitude the many ways in which the loyalty and generous concern of Aubrey Hayes Wrather came as a blessing to the Disciples of Christ Historical Society, especially during the period of its youthful struggle. He remembers too as does his wife the gallantry of her spirit and the quality of her friendship.

ANNIE DYE GARRISON

BY ELISABETH G. CRAWFORD

Annie Dye Garrison was born in Indianapolis on December 3, 1872. Her parents were both from Mason County, Kentucky. Her father was a lawyer, one of several men in the county who voted for Lincoln for President and found it advisable to move north as a result. He was outstanding in legal circles in Indiana and for years was head of the Legal Department of the Big Four Railroad.

Annie was the youngest of five children: a sister who died before she was born, a brother who became a lawyer, and two older sisters. She grew up in Indianapolis, though she spent much time with the family on the farm outside of the city. This farm was her father's hobby, where he raised Shorthorn cattle. John T. Dye and his daughter Annie spent many hours driving in the buggy through the countryside.

As Annie grew up she attended the school which later became Tudor Hall. She trained to be a kindergarten teacher and spent a term at the University of Chicago. Here she met a young man who had a friend teaching at Butler College whom he wanted her to meet. The

young professor was Dr. W. E. Garrison. In the years as a young woman in Indianapolis she studied art, the violin and was a member of the Fortnightly Club, which, among its other activities, gave many plays. She had a leading part in many of them.

In 1900 Annie and Winfred Ernest Garrison were married, and her life became a vital part of his. She was a newspaper editor's wife, college professor's wife, and the wife of a man who was president of three colleges and headmaster of a boys' school. When her husband's health required them to go to the Territory of New Mexico, she was his nurse. She also quietly adjusted to the rigorous life of the frontier. Through all of this, she was the mother of a son and daughter, always loving, gentle, and wise in the guidance of her children.

Art was always a foremost interest in the life of Annie Garrison. When she was living in Claremont, California, she served two terms as President of the Women's Art Club there. She was also previously the chairman of the decorating committee for the club when they built a beautiful new clubhouse.

When living in Chicago, she took up modeling in clay and executed a number of outstanding pieces. One of these, a head of a Negro woman who worked for her, took first prize in a show for Indiana artists. As her sight grew dim, her inability to continue with her modeling and the designing and making of her clothing was a great sorrow to her.

In spite of her increasing loss of both sight and hearing in the later years of her life, she continued to be actively engaged with her friends and family. She was always a gracious hostess and entertained a great deal in their home. She was always at her husband's side as long as her health permitted her to be. At the age of ninety-five she fell in her bedroom and broke her hip. For the next three and a half years she was a helpless bed patient. After she quietly slipped away on July 1, 1971 at the age of ninety-eight and seven months, totally blind and practically totally deaf, her nurses all said that she was always like a little flower, a perfect lady and always appreciative of all of their ministrations.

Annie Dye Garrison will long be remembered for her gracious hospitality, charm, and friendly dignity.



Gulf photo

Dr. and Mrs. W. E. Garrison

JAMES A. CRAIN

James A. Crain, for a quarter century executive of what is now the Department of Church in Society of the United Christian Missionary Society, died January 8, 1971 in Branson, Missouri, near his son James W. Crain. His death brings to an end a lifetime of service to the cause of Social Christianity.

Born in Clarksville, Texas, October 17, 1886, Dr. Crain attended Phillips University and Texas Christian University, received both A.B. and M.A. degrees from the latter institution. He also took graduate work at Yale University and the University of Chicago. In 1933 he was honored by Northwest Christian College with the D.D. degree.

Dr. Crain was best known as executive secretary of the Department of Social Welfare of the United Christian Missionary Society, a post he held from 1929 until his retirement in 1954. He was the founding editor of the Department's *Social Action News Letter*.

He was a well-known figure at the former International Conventions of the Christian Church, as he worked for or spoke on the floor in behalf of one of his concerns.

The crowning achievement of his career was the writing of *The Development of Social Ideas Among the Disciples of Christ*, the only published history of the Brotherhood's involvement in social education and action.

From 1917 until 1929, he served pastorates in Texas, Oklahoma, Pennsylvania, and Missouri, with time out to be a chaplain in World War I as well as executive secretary of local councils of churches in Norfolk, Virginia and Omaha.

Nominating Committee

David Edwin Harrell, Jr., a life patron member and trustee of the Disciples of Christ Historical Society, will head a committee to select nominees for election as officers and trustees of the Society with terms beginning May 1, 1972. Other committee members appointed by Society chairman John E. Hurt are Paul A. Crow, Jr., Princeton, New Jersey and Roscoe M. Pierson, Lexington, Kentucky.

The Bylaws of the Society require that the names of the committee be published and that Society members be invited to submit suggestions.

Three year terms of the following trustees expire this year: Louis Cochran, Nashville; Paul A. Crow, Jr., Princeton, New Jersey;



Willis R. Jones photo

James A. Crain

After his first retirement, Dr. Crain served four and a half years as executive director of the Joint Board of Christian Churches, Harris County, Texas.

Dr. Crain was a loyal supporter of the Disciples of Christ Historical Society and his personal papers are preserved in the Thomas W. Phillips Memorial.

The following persons have made gifts to the Disciples of Christ Historical Foundation in memory of Dr. Crain: Mr. and Mrs. Charles H. Brown, Sulphur, Oklahoma; Miss Clara Jones, Jefferson, Texas; Mr. and Mrs. D. L. McCarty, Houston, Texas.

Harvey M. Harker, Houston, Texas; Loren E. Lair, Des Moines; Mrs. B. D. Phillips, Butler, Pennsylvania; Roscoe M. Pierson, Lexington, Kentucky; Mrs. R. Richard Renner, Cleveland Heights, Ohio; Frank Edmund See, Tulsa, Oklahoma.

The terms of all officers, who are elected annually, also expire. Present officers are John E. Hurt, chairman; Forrest F. Reed, vice-chairman; Harry E. Dodd, Jr., treasurer; and Roscoe M. Pierson, secretary. The Executive Committee is composed of the officers and three other members. The additional members now are Harry M. Davis, Lester G. McAllister, and Miss Eva Jean Wrather.

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

New Trustees and Officers

John E. Hurt, senior partner in the law firm McNutt, Hurt & Blue with offices in Martinsville and Indianapolis, has been returned to a second term as chairman of the Board of Trustees of the Disciples of Christ Historical Society. In other results of the voting, Harry E. Dodd, Jr. was elected treasurer, three new trustees were named succeeding three others who became trustees emeritus, and one new member of the Executive Committee was selected. The election was conducted by mail ballot of the membership, with David Edwin Harrell, Jr., chairman of the 1971 Nominating Committee, supervising the operation.

In later developments the Board of Trustees at its November 8, 1971 meeting filled vacancies on the Board and the Executive Committee which had been created when Mrs. William H. Smith, Nashville, was compelled by illness in the family to resign these positions. The Board selected Mr. Dodd to be a new trustee and elected Lester G. McAllister to a one year term on the Executive Committee.

Executive Committee

Forrest F. Reed, a former Board Chairman and long-time president of Tennessee Book Company, was re-elected vice-chairman of the Society's Board of Trustees. Also re-elected was the Board's secretary, Roscoe M. Pierson, librarian of Lexington Theological Seminary, Lexington, Kentucky.

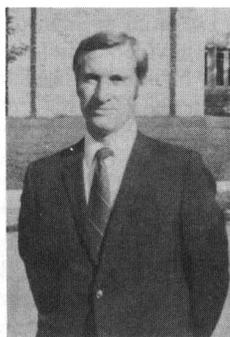
The Executive Committee is composed of the four officers of the Society and three additional persons. Harry M. Davis, Earlington, Kentucky, and Mrs. William H. Smith, Nashville, were re-elected to fill another one year term on the Committee. Mrs. Smith, who later resigned from the Board, has been replaced on the Executive Committee by Lester G. McAllister. Miss Eva Jean Wrather was elected a new member.

Four New Trustees

Harry E. Dodd, Jr. is a new trustee and also treasurer of the Society. A certified public accountant, he is currently a staff accountant of Touche Ross & Co., international firm of accountants and management consultants.

Mr. Dodd, a native of Nashville and educated in its public schools, attended Vander-

bilt University and Tulane University. He is a member of Nashville's Woodmont Christian



Mr. Dodd

Church where he has held many leadership positions including treasurer, chairman of the official board, chairman of the board of elders, budget chairman, and Sunday school teacher.

Herman A. Norton was named to the Board of Trustees by the Society's membership. He is Professor of Church History at Vanderbilt University and Dean of the Disciples Divinity House in Nashville.



Dr. Norton

Born in Deltaville, Virginia, Dr. Norton attended Lynchburg College before coming to Vanderbilt University where he received the B.D., M.A., and Ph.D. degrees. He served as an army chaplain during World War II and is currently in the Reserves holding

the rank of lieutenant colonel. Dr. Norton's latest book, *Tennessee Christians*, was published last year by Reed and Company and is based on research done in part of the Thomas W. Phillips Memorial.

Thorn Pendleton, a great-great-grandson of Alexander Campbell, has also been elected a trustee of the Disciples of Christ Historical Society.



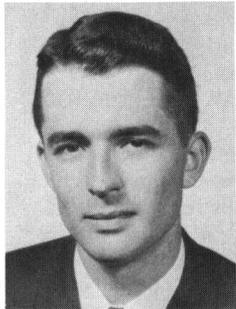
Mr. Pendleton

Mr. Pendleton is a native of Warren, Ohio where he has spent most of his life and is president of Warren Tool Corporation there, manufacturer of hardware. Mr. Pendleton is a graduate of Williams College in Williamstown, Massachusetts, a

trustee of Hiram College, a member of Central Christian Church in Warren, and a director of five companies.

The fourth new member of the Board of

Trustees is Duane Swihart. Since 1964 he has been a Latin American Specialist in the U.S. Department of Defense in its Defense Intelligence Agency.



Mr. Swihart

Born in Oklahoma City, Mr. Swihart graduated from Phillips University and has taken graduate work at American University in international organizations and Latin American affairs. A lifelong Disciple, he was active in youth activities in the Sooner State, being state president of the Oklahoma Chi Rho Fellowship, then state CYF president, and attending International CYF commissions. Since 1959 he has been a member of National City Christian Church, Washington, D.C. where he has served as a deacon, elder, chairman of the education department, secretary of the general board, adviser to the young adult fellowship, and teacher in adult Sunday school classes.

Three Society trustees were elected trustees emeritus: Robert W. Burns, Atlanta; J. Edward Moseley, Indianapolis; and Henry K. Shaw, Indianapolis. Dr. Moseley and Dr. Shaw had served as trustees since the organization of the Society in 1941. The three trustees have a total of eighty years service on the Board of Trustees.

The Disciples of Christ Historical Society offers a safe repository for valuable church records, including worship bulletins and newsletters. However, due to lack of staff, it is requested that each church make a real effort to send these materials in periodic bundles, i.e. quarterly, semiannually or annually. At the present time over eight hundred churches send these publications once a week, which makes it very difficult and time consuming for the Society staff to sort and shelve them.

Also, it is suggested that on all church publications, the name of the church, the city or town, the state, and the date be clearly indicated.

SOCIETY RECEIVES BEQUEST

(Continued from page 58)

etc. can be given to the Foundation, and the income from these gifts will support the work of the Society for the years ahead. In addition, the Board of Trustees has approved a plan by which the Society can receive deferred gifts through such means as annuity plans, trusts, etc. in cooperation with the Christian Church Foundation of Indianapolis. More information about this method of giving to the Foundation will be sent out with the Report of the Foundation in the next issue of DISCIPLIANA.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

(Act of August 12, 1970: Section 3685. Title 39. United States Code)

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Disciple Authorship

The Christian Church (Disciples of Christ) in West Virginia: A History of Its Cooperative Work. By Wilbur H. Cramblet. St. Louis: Bethany Press, 1971. 562 pages. \$7.95.

Reviewed by Allen B. Stanger*

Dr. Wilbur H. Cramblet, distinguished leader of the Christian Church (Disciples of Christ) and maker of church history for more than fifty years, has done a monumental job in writing the story of the development of the cooperative work in West Virginia. The record of the early years of the movement for the restoration of New Testament Christianity has been recorded by many people, but this is the first comprehensive effort to tell of the early years in the context of the area in which the Campbells and their associates lived and worked. At least once the West Virginia State Board authorized the appointment of a committee to prepare a history, but nothing came



Dr. Stanger

of this suggestion. In the summer of 1965 Dr. Riley B. Montgomery when he was serving as ad interim state secretary conveyed to Dr. Cramblet the request of the State Board of the Association of Christian Churches (Disciples of Christ) that he write the history of the growth and development of the Christian Church in West Virginia. It was a big order, but Wilbur Cramblet was used to gigantic jobs, having been a college president and executive of a church publishing house. Characteristically he set himself to the task of five years of study and research which proved to be interesting and exciting. The result is a volume that takes its place alongside the many state histories of the Christian Church. But it is not just another denominational church history. It is far more. One feels the pulse beat of the author—careful, painstaking, objective, and devoted scholar.

*Dr. Stanger is Chairman of the History Commission of the Virginia Convention of Christian Churches. In 1947 he joined the faculty of Lynchburg College where he is now Associate Professor of Religion and Director of Ministerial Training and Recruitment.



Wilbur H. Cramblet

The story unfolds from "A Footnote to History, 1807-1815" and marches unabated through the years to January 1, 1971. It is history up to date. What a record! As you read you get a view of the forming of ideals, the emotional struggles, and the determined victories of a religious group devoted to the way of Jesus Christ. In a clear, matter-of-fact, authentic, carefully footnoted volume you see the development of the Christian Church in West Virginia and its relationship to the total church—brotherhood and ecumenical. One cannot read this book without feeling he is recalling the honor roll of the faithful of the brotherhood of the Christian Church. They are all there, the great names from Thomas and Alexander Campbell, W. K. Pendleton, Robert Richardson, J. W. McGarvey of the early days, to Howard E. Short, A. Dale Fiers, Perry E. Gresham, and Charles E. Crank, Jr. of today. One is also introduced to the persons who through one hundred and sixty years have been the hard working and consistent leaders for Christ and the plea for unity. Many of these we would never have heard of save for this book. It is interesting to see how persons who were important in the development of the work in West Virginia had great influence in other parts of the East and West and in turn, how persons from the East and West had great influence in the growth of the West Virginia cause.

The history of the origin and development of Bethany College is carefully recorded and one cannot help but note that the strength of the Christian Church in West Virginia may be due

in a large part to the fact that Bethany College served to train leaders for the churches, and also, Bethany's leadership of faculty and administration contributed much to the on going of the churches' program. Dr. Cramblet helps us understand the importance of the church related college in the growth and development of the church in West Virginia, not just the denominational church but the church ecumenical. The emphasis on the work of evangelism and care of all the churches is clearly portrayed. From the beginning the emphasis was to make known the Gospel to those who did not know it, though sometimes the emphasis seemed to be to set the "sectarian" right. State evangelists were employed and sent out, and they encouraged pastors and churches to be concerned about the lost and the pastorless. Dr. Cramblet gives excellent evaluation of the work of such men as A. E. Myers, Campbell Jobs, A. Linkletter, and others. The place and value of the work of the State Secretaries is beautifully lifted up, and such men as O. G. White, John Ray Clark, B. H. Melton, and Ralph E. Valentine are enshrined for us as "great shepherds of the flock."

Dr. Cramblet points out that very early in the development of the Christian Church in West Virginia there was a concern expressed for an adequate and worthy ministry. This concern was expressed by Thomas and Alexander Campbell in their interest in education which led to the establishment of Buffalo Seminary and Bethany College. Other leaders expressed a concern about the training, character, and ability of the ministry as shown by mention of this concern in early cooperation meetings. In 1898 at the twenty-eighth annual convention held at Wellsburg it was recommended that a standing committee on the ministry be appointed. This committee has continued and been a very valuable and important force among ministers and churches.

The author shows clearly the emphasis given to missions in the development of the churches in West Virginia, and one can thus understand why there has always been a strength and vitality in our work in West Virginia.

This book is a splendid encyclopedia of information on the Christian Church in West Virginia. The index is adequate. The pictures of churches and personalities add a human interest. The catalogue of convention places and dates, leaders of various state groups, districts, and other data too voluminous to mention gives helpful information.

This is a book of facts woven together to tell a story that needed to be told. Dr. Cramblet has done well. All of us should be grateful to him for the contribution he has made to Disciplina.

The last words of the book should serve as a challenge not only to the churches of West Virginia but to all of us:

"This is where it all began in 1809 with Thomas Campbell and the Christian Association of Washington.

We have been there a long time. Let us go forward!

The Church Is One."

Invitation to Philosophy. By Winfred E. Garrison. Edited, with Chronological Table and Introduction, by C. Dwight Dorough. Houston, Texas: University of Houston, 1970. xiii, 193 pages. \$6.95.

Reviewed by Woodrow W. Wasson*

Winfred Ernest Garrison—poet, sculptor, linguist, playwright, educator, historian, philosopher, churchman, and civic leader, to inventory a few of the roles he so admirably performed in his long life—died in Houston, Texas in February, 1969 at the age of ninety-four. At the time of his death he was M. D. Anderson Professor Emeritus of Philosophy at the University of Houston, Texas. It was here in this burgeoning city and university that one of the creative periods in Garrison's life and thought unfolded. His bibliography of published writings consists of many books (ten after he came to the University of Houston in 1951 as professor of philosophy and religion; he had been living in Chicago in retirement since 1943 from the University of Chicago), articles, essays, and reviews. His writings reflect the academic interests and fields of history, philosophy, poetry, religion, psychology, and sociology.

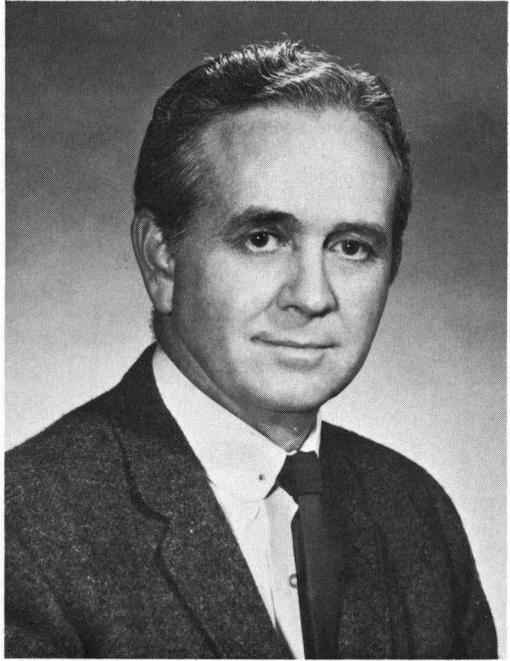
The *Invitation to Philosophy*, published posthumously and ably edited by C. Dwight Dorough, Professor of English and Chairman of the University Publications Committee, grew out of preparation for the course "Preface to Philosophy" which Garrison began to teach at Houston in the early to mid-1950's; actual preparation of the manuscript began, however, in the early 1960's and continued until 1966 when Garrison was forced to put it aside, probably because as he states in early 1967 ". . . my eyes went very bad something more than a year ago. I can see the typewriter, but its keys are dim, and my touch-typing is not perfect." According to Dorough, Garrison used in his last years of writing "two powerful magnifying glasses, one attached to his

*Dr. Wasson is Professor of Sociology at Middle Tennessee State University, Murfreesboro, Tennessee. A former archivist at the Disciples of Christ Historical Society, he was Head of the Special Collections Department at Joint University Libraries and Archivist at Vanderbilt University, Nashville, from 1965 to 1969.

glasses and the other over the material from which he was copying." Such a process would of course make writing and research a laborious procedure and vulnerable to errors. The editor, however, states that the author's diction and sentence structure along with references to research materials were exemplary, and that his standards of writing, research, and analysis were those of the perfectionist.

The title of the book reflects both Garrison's style of teaching and how one learns philosophy. His method might be labeled the "conversationalist lecturer" with dialogue appropriately interspersed (the reviewer had a course in graduate school with the author), with analysis of the subject matter coming from data of living and recorded experience (his own included).

Invitation to Philosophy invites the reader to join in a quest of analyzing what is the meaning and significance of life as it revolves around the classical and perennial themes of the Good, the True, and the Beautiful. This quest involves what other philosophers have said about this trinity of the good life as well as the author's. Garrison's thinking is usually found in the concluding paragraphs of each chapter as well as in his creative criticism of and comments about schools of philosophical thought and individual thinkers, dispersed throughout each chapter. His criticism is objective, clear, and without animus, stereotypy, or prejudice. The reader will know what the main tenets of thought are of the school and/or individual under analysis, including Garrison's. Garrison does not propagandize; he discusses. There are no off limits of sacred and fixed truth; all intellectual terrain is worthy of investigation. He does not present the answer; he presents answers. His book is an invitation to know the true, to appreciate the beautiful, and to act the good. Thinking, feeling, and acting are the ingredients from which the good life is created—all potentially dynamic and creative. In order for no one to be misled in his invitation to this philosophical excursion, Garrison prefaces his book with five basic beliefs and convictions: that the world and the people in it have real existence and are not illusory; that it is possible for men to have valid, though limited, knowledge and understanding of themselves and the cosmos; that the existence of individual particular things and of the universal whole is dependent upon a Power both within and above them to which a quality of personality is attributed entitling it to be called and revered as "God"; that this Power is supreme and is intelligent in its designs, orderly in its operations and activities, and benevolent in its purposes; and that the world and man are good in the sense of providing both resources and potentialities for the realization of values which can give human life a satisfying meaning. Garrison would not force these views upon the reader; he does, however, explicate them in a plausible, clear, and cogent way. These convictions define in part the point of view and orientation from which Garrison wrote the book.



Woodrow W. Wasson

According to Garrison, finding a good answer to the perennial question, "What is the meaning of life?" may be considered the crowning achievement of philosophy. With customary courage and modest audacity he seeks an answer and gives it in the last chapter titled "The Meaning of Life." Here is presented not only a cogent analysis of this concept, but also an appropriate and highly relevant answer. As the question is perennial, so is Garrison's answer! Here is an analysis of what constitutes individual, group, national, and international maturity, all entities that make possible through creative interaction the living of the good life. Here is one's *weltanschauung* and individual philosophy of life. Here is presented the liberation of the human spirit and self from the restrictions of egoism, ethnocentrism, and nationalism.

The physical format of the book consists of a chronological table done by the editor of significant events mainly in the intellectual odyssey of Garrison; the editor's introduction; the author's foreword; and thirteen chapters of text. The type is consistently clear and of good standard size, with only a few letters reversed or left out in some words. The dust jacket is done in tasteful design and color.

The Chairman and the University Publications Committee of the University of Houston are to be highly commended for this venture in publication and, as the editor writes, taking "another step toward the beginning of a university press." High standards of both content and physical format are reached in this publication.

Discipliana

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CHINESE SILK BANNER PRESENTED TO THE SOCIETY



Hugh E. Williams photo

The banner pictured here was made by Chinese Christians and presented to the World Convention of Churches of Christ at its first meeting in Washington, D.C. in October 1930. The banner is hand embroidered on white silk with delicate shadings of colors in the flowers and birds. The inscription on the banner reads in both English and Chinese: "'From whom every family in Heaven and on earth is named.' From the Churches of Christ in China, To the World Convention, Washington, 1930."

This banner was given to the Society by the World Convention office at the suggestion of Mrs. Jesse M. Bader. Dr. Jesse M. Bader was General Secretary of the World Convention at its organization and for many years thereafter. The banner was on display in the Society's booth at the General Assembly in Louisville, Kentucky last fall and excited a great amount of interest. With the potential for some easing of tensions between the United States and mainland China, it seemed appropriate that this banner should be displayed to remind Disciples that China was once one of the principal mission fields of the Christian Church.