

Disciples of Christ Historical Society

Digital Commons @ Disciples History

Discipliana - Archival Issues

1974

Discipliana Vol-34-Nos-1-4-1974

Roland K. Huff

Marvin D. Williams Jr

Follow this and additional works at: <https://digitalcommons.discipleshistory.org/discipliana>



Part of the [Christian Denominations and Sects Commons](#), [History of Religion Commons](#), [Religious Thought, Theology and Philosophy of Religion Commons](#), and the [United States History Commons](#)



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1974, Vol. 34, No. 1

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

DISCIPLIANA, published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Second-class postage paid at Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. All correspondence and payment of individual dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

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 . . . Lester G. McAllister
SECRETARY Roscoe M. Pierson
TREASURER Risley P. Lawrence

AGAINST THE BACKDROP OF OUR RELIGIOUS HERITAGE . . .

We live, we think, we relate to the present and the future against the backdrop of our religious heritage. Never was the work of the Disciples of Christ Historical Society more important than it is today as it seeks to preserve and reveal that heritage.

Life can become more exciting and more meaningful when history comes alive for us. This does not come by happenstance. Read historical novels and nonfiction. Secure the latest publications of church history. Congregations are urged to appoint church historians, historical committees and to update the history of their congregations. When we wrestle with the meaning of history, we find the greatest revelation of God for our times.

The Disciples of Christ Historical Society strives to make history of the past readily available as resource for the present. In keeping with this objective the Society has considered the indexing of the *Christian Standard* of major importance. We are pleased it is now available for extended use.

Roland K. Huff
President

By action of the Board of Trustees of the Disciples of Christ Historical Society, a special issue of *Discipliana* will be published to honor the late J. Edward Moseley, the Society's first president and long-time trustee, who died October 30, 1973 in his home in Indianapolis. Publication of the issue is scheduled for the near future.

In order to put the publication of *Discipliana* on a more current basis, this issue is being dated Spring 1974. Numbers two to four of volume thirty-three will not be issued.

CHRISTIAN STANDARD INDEX: 1866-1966

The pairing of dates a full century apart is noteworthy. It demands a matching of the present with the past, measuring present worthiness to continue the stalwart week-by-week publication of a journal "devoted to the restoration of New Testament Christianity, its doctrines, its ordinances, and its fruits."

On the wall before me as I write are three large documents, each in a modest frame. One is a picture of a large house on a hilltop, surrounded with trees. It is the residence of Thomas W. Phillips at New Castle, Pennsylvania, where fourteen statesmanly Disciples met December 22, 1865 and laid plans to establish a "religious journal . . . which should truly and honestly state the Scriptural views held by our people, and in a kind way, with good literary taste, to be so conducted that it should be welcome to the homes of all."

Prominent in the second picture before me are the faces of three memorable men among those fourteen: Thomas W. Phillips, the host, who became a director of the resulting Christian Publishing Association; General (later President) James A. Garfield, who headed the committee to obtain a charter for the corporation; and Isaac Errett, who accepted his colleagues' invitation to become founder and editor of the projected journal. That second picture is the art piece prepared for the cover of the *Christian Standard* for April 9, 1966, our centennial issue.

The third framed document is the newspaper-sized first page of the *Christian Standard*, volume one, number one, published in Cleveland, April 7, 1866. Five of its six columns are given to one notable piece of news with comment, headed simply, "Alexander Campbell," and signed simply "I.E." It is Isaac Errett's memorial tribute to his friend and mentor, who had died March 4, 1866, while the first issue of the *Standard* was in preparation.

Perhaps more important than any of these, however, is another document set forth after that planning meeting and before that first edition of the *Standard*. It appeared in February 1866, in the *Christian Record*, published in Indianapolis by Elijah Goodwin. It is the "Prospectus" for the new publication, which had bought out and continued the subscription list of the older journal. The timeless pledges made in that prospectus have guided nine succeeding editors of the *Christian Standard*, beginning with Mr. Errett, who wrote them. Among other things, he said:

The "Standard" proposes —

1. A bold and vigorous advocacy of Christianity, as revealed in the New Testament, without respect to party, creed or an established theological system.
2. A plea for the union of all who acknowledge the supreme authority of the Lord Jesus, on the apostolic basis of "one Lord, one faith, one baptism."
3. Particular regard to practical religion in all the broad interests of piety and humanity. Missionary and educational enterprises, and every worthy form of active benevolence, will receive attention . . .

Scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone, the "Standard" will seek to rally the hosts of spiritual Israel around the Bible for the defense of truly Christian interests against the assumption of popery, the mischiefs of sectarianism, the sophistries of infidelity, and the pride and corruptions of the world. . . .

Now the *Christian Standard Index* will enable its users not only to acquaint themselves with the myriad brethren, congregations, and agencies that have walked through its columns of news, but to see for themselves how well Mr. Errett and his successors succeeded in their first hundred and one years to accomplish the high goals envisaged by these statesmen of the church at the beginning.

We are abundantly grateful to the Phillips family, to the Disciples of Christ Historical Society, and to the tireless indexers personally for making that examination possible.

Edwin V. Hayden, Editor
Christian Standard

The *Christian Standard Index*: A Research Tool

by
Lester G. McAllister

Scholars have long looked forward to the availability of the *Christian Standard Index*. The publication of this important index makes possible a whole range of material previously available to the student of Disciples history but practically inaccessible. Because of the importance of the *Christian Standard* magazine in reporting the events, discussion, and decisions of the Disciples after Alexander Campbell's death in 1866, its files are a basic source of material on the movement. In reporting weekly articles and news the magazine was also making a record of the tremendous changes in the movement from then to the end of the century. A tool has long been needed to open up the riches of this treasure chest of personalities, organizations, developments, and church news.

As one does research on a particular period in the history of the Christian Church (Disciples of Christ) and related movements, it is essential to try to rediscover the "flavor" and historical context in which a certain individual worked as pastor, layperson, or educator. Necessary details of the lives of leaders long since departed may be found from the pages of the *Christian Standard*. Information concerning an individual's birth, youth, education, contribution, and death is revealed in the frequent obituaries. The writings and ideas of an individual may be studied. Discovery of a young minister who later gives significant leadership may be made, and by following this man's progress through the successive volumes of the *Christian Standard* his entire career unfolds step by step. By use of the index the life of an individual takes on a completeness otherwise practically impossible.

The index, however, is important not only for what it reveals about various personalities and their life and contribution, but also for agency and convention reports, state and area news, and local church progress. Organizational developments in a manner similar to biography unfold before the reader. By using the index the researcher is spared the tedious and often unrewarding experience of a page by page, volume by volume search. A quick reference to the index will give complete reference for any



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 three books and is currently vice-chairman of the Board of Trustees of the Disciples of Christ Historical Society.

particular topic of concern having to do with Disciples attitude or history. It is often important to know not only facts concerning an organization's development but also to know any arguments raised against the proposed organization or program, who raised the issues, and how they are resolved. In one sense it is possible often to reconstruct developments and their many transformations resulting from open discussion in the pages of an influential magazine such as the *Christian Standard*.

Church news items and reports from evangelists and pastors are most helpful to the historian seeking information on a period long since past. This has been true for all our great

magazines: Campbell's *Christian Baptist* and *The Millennial Harbinger*, Barton W. Stone's *Christian Messenger*, and Walter Scott's *Evangelist*. It is no less true for the *Christian Standard*. While all volumes of the *Christian Standard* are important and helpful, it is especially necessary to have available the material of the earlier issues, say from 1866 to 1917. This period covers the important developments and issues raised after the Civil War down to World War I. Issues such as the propriety of missionary societies, settled pastors, "open communion," instrumental music, and other concerns were much discussed in this period. Also, there was the growing awareness of general social questions such as the right of workers to organize unions, temperance and prohibition, women's suffrage, and similar issues.

After World War I much work needs to be done on the dissension over "open membership," opposition to the newly formed International Convention with its Committee on Recommendations, and the growing acceptance of modern Biblical criticism. As a new generation of scholars and leaders took over from the older generation many tensions were felt. A good look at the articles, comments, and columns of the *Christian Standard* would help much in an understanding of what was going on. Thanks to the index the student of a certain period is guided directly to the material most useful to him.

In more recent years, as the North American Christian Convention and the Undenominational Fellowship of Christian Churches have developed and as restructure has come to the supporters of the former International Convention, the *Christian Standard* may be searched with profit for its reactions to those developments. The magazine's articles and editorials often reveal a viewpoint the historian must note if a full picture is to be seen.

No sooner had the Christian Board of Publication and the Disciples of Christ Historical Society completed the joint project of *The Christian-Evangelist Index* in 1962 than some of us were hopeful that a way would be found to provide the same research tool for the *Christian Standard*. Inasmuch as both magazines cover essentially the same period of time but often give opposing points of view, it is necessary for the historian to examine each magazine carefully. In many instances, especial-

ly for the earlier period, the same persons will write for each of the journals. Often as much can be learned by what is left out of one or the other of the magazines as by what is in them. It was a joy to learn in 1965 that the T. W. Phillips, Jr. Charitable Trust Fund, through the personal concern of B. D. Phillips, would be underwriting the *Christian Standard Index*.

Claude E. Spencer, retired curator of the Disciples of Christ Historical Society, is to be congratulated on his expert supervision of this considerable undertaking. It was Claude Spencer who had seen *The Christian-Evangelist Index* project through to a successful completion. How fortunate that the Society and its board and staff were able to secure his services for the *Christian Standard* project.

The *Christian Standard* has always been a weekly magazine and therefore there was more material to index, more entries to be made, than was true for *The Christian-Evangelist*. With space allocated in the Society building for the work, with the experience gained in indexing *The Christian-Evangelist*, and with the help of a staff of indexers to expedite the work, Claude Spencer has been able to complete the recent venture most efficiently.

Complete and detailed, an index is most important to the professional scholar desiring to make a full study of a subject or biographical information, including the writings, of a particular individual. However, such an index is



Claude E. Spencer and other members of the *Christian Standard Index* project staff examine one of the volumes being indexed. Pictured with Dr. Spencer, left to right, are Mrs. Suzanne Blackburn, Mrs. Barbara Bradner, and Miss Bettina Ann Bias.

equally useful to the layperson or other casual researcher who often wants only a single reference to a former minister, a well-liked article, or the date of the dedication of a church building. Both the amateur and the scholar find their hands tied without an index. The laborious searching of issue after issue of a journal is both distressing and frustrating.

An illustration of this comes to mind when several years ago I was asked to seek out information concerning an evangelist of the late nineteenth century John Romig. Because of the availability of *The Christian-Evangelist Index* it was possible to discover quickly the information to be found in that magazine. It was a different story, however, when similar facts were sought in the *Christian Standard*. Now that the *Christian Standard Index* is available the project at long last can be completed! On another occasion I was seeking information on a writing of the well-known leader Z. T. Sweeney. He had published a book on a particular subject. After much effort the infor-

mation was found but many valuable hours could have been saved had an index of the *Christian Standard* been handy.

The Disciples of Christ Historical Society, as the agency of the Christian Church (Disciples of Christ) charged with the responsibility of preserving and making available the historical sources of our common heritage, owes a great vote of thanks to the generosity of the Phillips family for making the project a reality. It is not the first time such generosity has been forthcoming. In the building erected to the memory of the father, Thomas W. Phillips, we have all been blessed. In its stacks are the raw material from which the index was made. The volumes of the *Christian Standard*, a journal first designed by Isaac Errett, W. J. Ford, James A. Garfield, C. M. Phillips, T. W. Phillips, Sr., and others in the Phillips's home at New Castle, Pennsylvania, over a century ago, are stored there. Thanks to the index this rich material may be quickly recovered and used to further our understanding of the past.

NEW LIFE PATRON MEMBERS

- 42. Austin, Dr. Spencer P., Indianapolis, Ind. (given in his honor)
- 43. Wilkes, Mrs. Margaret, North Hollywood, Calif. (given in her honor)

NEW LIFE MEMBERS

- 426. Crews, Dr. Richard W., Houston, Tex. (given in his honor)
- 458. King, Miss Frances, Nashville, Tenn.
- 459. Gibbs, Earle B., Medina, Ohio
- 460. Tallent, William J., Brentwood, Tenn.
- 461. Baltzell, Mrs. Mildred Morrison, Dallas, Tex.
- 462. Richards, Mrs. E. C., Jacksboro, Tex.
- 463. Russell, Mrs. Ruth Rutherford, Kevil, Ky. (given in her honor)
- 464. Hurt, Mrs. Mary Doswell, Martinsville, Ind. (given in her honor)
- 465. Edwards, Mrs. Betsy B., Nashville, Tenn. (given in her honor)

- 466. Matthews, Mrs. Adeline K., Nashville, Tenn.
- 467. Brown, Tom J., Houston, Tex. (given in his honor)
- 468. Foster, Mrs. E. Jean, Richmond, Va.
- 469. Von Almen, A. M. (Del), Loganville, Ga.
- 470. Watkins, Mark Edwin, Indianapolis, Ind. (given in his honor)
- 471. Gordon, L. M. (in memory)
- 473. Rutherford, Clifford H., Detroit, Mich. (given in his honor)
- 474. Watkins, Mrs. Nancy Lynn, Indianapolis, Ind. (given in her honor)
- 476. Stratton, Miss Doris V., Los Angeles, Calif.

NEW PARTICIPATING MEMBERS

- Copeland, Dr. G. Daniel, Memphis, Tenn.
- Helme, Glenn H., Baltimore, Md.
- Lamberson, Ray, Connersville, Ind.
- Meyer, Rev. Harry C., Jr., St. Elmo, Ill.

The *Christian Standard Index*: A Personal Appraisal

by Enos E. Dowling

The *Christian Standard Index*, covering the period from 1866 to 1966, is now completed and ready for delivery by the Disciples of Christ Historical Society. Completion of this 3,548-page, six-volume index provides another valuable tool long needed for study and research in many aspects of the Restoration Movement (Christian Church, Disciples of Christ, and Churches of Christ).

The *Christian Standard*, one of the significant second generation periodicals of this movement, was launched by a joint stock company, the Christian Publishing Association, from Cleveland, on April 7, 1866. Isaac Errett was selected as editor for the new publication by a board of directors composed of James A. Garfield, W. S. Streator, J. P. Robinson, T. W. Phillips, C. M. Phillips, G. W. N. Yost, and W. J. Ford acting for twenty stockholders. Ownership of the paper was committed to Isaac Errett within two years. After some two years of publication in Cleveland, the *Standard* was moved to Alliance for a very short period, and then to Cincinnati — the first issue there bearing the date of July 31, 1869 — from which place it has continued to make its weekly appearance.

The *Index*, made possible through the interest and generosity of B. D. Phillips and the charitable trusts of the Phillips family, was planned and carried to completion under the able leadership, expert knowledge, and indexing experience of Claude E. Spencer, moving spirit in the formation of the Disciples of Christ Historical Society and its first Curator. Nineteen persons were associated with Dr. Spencer at various times during the preparation and publication of this monumental work of more than 600,000 entries. The indexing was begun October 1, 1965, and the work completed in September 1970. After revisions and preparations for publication, the *Index* came from the press in 1972.

The rules adopted at the beginning of the project, determining the scope of the index, are set forth by Dr. Spencer in the "Introduction" to the set. These rules indicate some limitations on materials included. He writes: "A fully comprehensive index including the name of



Dr. Dowling is Academic Dean and Professor of Church History at Lincoln Christian Seminary in Lincoln, Illinois. Before joining the Seminary faculty in 1952, he was librarian at the School of Religion of Butler University in Indianapolis.

every person, place or event whenever and wherever mentioned would take millions of entries and would require the work of many persons over a period of many years." So only the following were included: authors of articles, subjects of articles, subjects of editorials, headline news of persons, churches, organizations, institutions, obituaries, book reviews, poems, marriages, illustrations, news of churches under state headings.

Much time was given to the verification of the full names of individuals. Subject headings are used extensively: such as names of educational institutions, benevolent institutions, missionary societies, Christian service camps, conventions, and other organizations, evangelistic work, restoration periodicals, other religious bodies. Many doctrines are indexed: baptism, Lord's Supper, Christian union, etc. Cross references are abundant and most helpful. This is an excellent work, indeed, and is similar in arrangement and comparable in scope to the

previously completed index of *The Christian-Evangelist* and its ancestors, which was also prepared under the supervision of Dr. Spencer.

It has long been the conviction of the writer that the “feel” of the Restoration Movement — the aims, goals, progress — can only be gotten through a study of the periodicals published by those associated in it. Here, if not day by day, at least week by week and month by month, we have the record of growth and development, of internal and external conflicts, of victories and defeats, of joys and sorrows. The proliferation of periodicals among advocates of the restoration of New Testament Christianity suggests an addition to the Pauline statement in 1 Corinthians 14:26: “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation” . . . *hath a periodical!* Discounting for the present the bad effects of this proliferation and of certain aspects of some periodicals, they yet provide the media for much interesting and significant information that might well otherwise have been lost. For too long, the great resources of the *Standard* have remained more or less inaccessible because of the lack of an adequate index. We rejoice that one is now available.

Generally speaking, periodicals in the Christian Church, Disciples of Christ, and Churches of Christ have been somewhat similar in objectives and scope, providing readers with expositions of the Scriptures, devotional articles, exposures of errors in doctrine and misrepresentations of teachings, essays and sermons, news of the brethren, congregations, and institutions, and expositions and defenses of the plea for a return to New Testament Christianity.

In this home of Thomas W. Phillips at New Castle, Pennsylvania the *Christian Standard* was born on December 22, 1865. Among those in attendance at the meeting were Isaac Errett, James A. Garfield, and Thomas W. Phillips.



The “Prospectus” promised that the *Standard* would be “Scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone.” Furthermore, it would “seek to rally the hosts of spiritual Israel around the Bible for the defense of truly Christian interests against the assumption of popery, the mischiefs of sectarianism, the sophistries of infidelity, and the pride and corruption of the world.” Errett wrote of the editorial policy to be followed by himself and later editors: “We shall seek to be gentle and courteous, but we are determined to be independent. Deference to the counsels of age and experience; respectful attention to the suggestions of friend and foe; suitable regard to honest convictions and prejudices — these we can promise; but, after all, our best convictions must control us.”

The *Index* shows that Errett and his successors fulfilled these promises and provided varied fare to suit the appetites and meet the needs of all their readers: poetry, sermons and essays, correspondence, domestic and foreign religious and secular news, book reviews and literary articles, Bible studies, missionary information, questions and answers, editorials, news of the brethren, churches, and organizations, doctrinal studies, denominational religious news, political, commercial, educational, and scientific information, and propaganda for and defenses of the plea for biblical Christianity. Many leaders of the movement also made contributions for the edification of the readers.

Dr. Arthur Holmes, one of our great teachers in psychology and philosophy, popularized in all his classes what he chose to call “The universal outline of knowledge,” consisting of three questions: “What is it? What is it worth? How do I get it?” We have indicated what the *Christian Standard Index* is; but what is it worth? This question is, of course, relative, depending greatly upon the individual who uses it and the information desired. Undoubtedly, it will provide access to many areas of interest for many people. Let me illustrate from my own experience.

As a matter of personal interest, I checked the listing under my own name. I find that I have not kept a copy of every article written for the *Standard*. It was interesting to read the titles and recall those various articles and the occasions for writing them.

Curiosity led me to check what had been written about the Cincinnati Bible Institute, which it had been my privilege to attend during its first and only year, since it combined the second year with McGarvey Bible College, Louisville, Kentucky, to form Cincinnati Bible Seminary. Just reading the entries concerning the Institute turned my thinking after a while to fellow students there and later in the School of Religion in Indianapolis. Faces and names flooded my memory, and I checked the index to see what I could learn about them. Some of my buddies surely had been busy!

Next I turned in the *Index* for references to my home church at North Vernon, Indiana. Then I looked for references to the churches I had served for some thirty years in my home state. Queensville — I preached my first sermon in this little white church on the hill; Beck's Grove — this was my first half-time church; Sanborn — my first full-time church. They wanted a young married preacher; I had been married a week when I moved there, and my wife and I were just twenty years old! Here, also, was the Northwest church in Decatur, Illinois (first called North Union Street), for which I preached in its infancy shortly after moving to Illinois, and the Elm Street congregation in Springfield, Illinois, which I had served as the first minister. Memories — people . . . places . . . serving . . . sharing . . . rejoicing with those who rejoiced . . . weeping with those who wept . . . but, oh, what a wonderful fellowship!

Since I teach courses in Restoration History in Lincoln Christian College, I am constantly looking for materials offering information and new insights into the history of this movement. I naturally wanted to see what could be located in the *Standard* to enlarge my own understanding and provide additional resources for my students. I found some fourteen pages given to entries relating to "the plea." Articles concerning early leaders and their experiences were found in abundance, including much autobiographical material. The issues that have disturbed the "peace of Zion" were also included in the index, such as names for the church, instrumental music in worship, comity, open membership, biblical criticism.

The *Index* reveals a wealth of material on particular doctrines such as faith, repentance, confession, baptism, names for the church,

DOWAGIAC, MICH. CHURCH

- Roe, W. M., Dowagiac, Michigan. 1875 12 Je:186
 Courtney, R. C., From the Field. 1892 10 S:776
 Courtney, R. C., From the field. 1892 24 D:1080
 Brock, S. C., Meeting at Dowagiac, Mich. 1910 4 Je:982
 Irwin, R., The Irwins in Michigan. 1913 19 Ap:653
 Second district (Mich.) group evangelism congress [picture]. 1922 1 J1:3709
 Brethren continue to protest (Dowagiac, Mich.). 1920 19 Je:960
 Preparing for conquest [picture]. 1922 3 Je:3597
 Southwest Michigan: the field and forces (Dowagiac, Mich.). 1922 3 Je:3599
 Crawford, C. C., Record-breaking group evangelism congress. 1922 1 J1:3695
 Annual reports [for 1929]. 1930 18 Ja:66
 Annual report [for 1934]. 1935 2 F:115
 Michigan church has successful year. 1943 28 Ag:751
 Anniversaries. 1945 9 Je:632
 Annual report [for 1944]. 1945 14 J1:444

DOWLING, A DOUGLAS

[Obit]. 1896 4 D:391

DOWLING, ALLA

[Obit] by Lhamon, C. 1885 12 S:295

Dowling, Anna see MANFULL, O

Dowling, Ella M see KREIDLER, C M

Dowling, Eloise A see HAYDEN, FRANK N

Dowling, Enos Everett

- Evangelism: natural result of consecrated faith. 1944 23 D:822
 Restorer of gospel evangelism. 1945 27 Ja:49
 Benjamin Franklin, fearless proclaimer of the gospel. 1945 10 F:81
 Elijah Goodwin: pioneer Indiana evangelist. 1945 24 F:113
 Knowles Shaw: singing evangelist, writer of gospel songs. 1945 24 Mr:177
 J. V. Updike: evangelist extraordinary. 1945 7 Ap:211
 Charles Reign Scoville: master strategist. 1945 28 Ap:259
 John Steele Sweeney, polemic evangelist. 1945 12 My:291
 J. H. O. Smith, intrepid evangelist. 1945 26 My:325
 Zachary Taylor Sweeney: matchless orator. 1945 16 Je:371
 William H. Book, fearless gospel preacher. 1945 7 J1:421
 Open the Bible at Matthew 5, 6 and 7. 1946 9 F:85
 Looking forward with the Standard ("must continue to guide"). 1946 6 Ap:217
 Psalm 24 God's ownership. 1947 15 F:120
 Final authority in the New Testament church. 1948 31 Ja:77
 A guest editorial. 1954 24 J1:466
 Brothers reconciled. 1957 1 Je:334
 [Quotes from The Restoration Movement]. 1965 13 F:98; 13 Mr:162; 10 Ap:226; 8 My:290; 12 Je:370
 A voice to be heard. 1966 9 Ap:259
 What is this restoration movement? 1966 10 S:607; 17 S:623

DOWLING, ENOS EVERETT

- Graduates of College of Religion, Butler University [picture]. 1943 3 J1:584
 The business of the church [editorial refers to article on page 822]. 1944 23 D:818

Authority in the church [editorial]. 1948 31 Ja:75

Lord's Supper, elders, deacons, atonement, eschatology, God, Christ, Holy Spirit, man, etc. Here is found at least a cross section of what "WE" believe; and, I may add, wherein "WE" have disagreed!

The biblical emphasis of the Restoration Movement is amply illustrated. There are many entries under "Bible," and numerous references to biblical characters and events. Almost a complete commentary could be written from the materials included in the seventy pages of entries on specific verses and passages of the Bible.

As yet, I have not had time to examine the *Index* extensively in pursuit of help for a project on which I am currently working — an index of song writers and composers of the Christian Church, Disciples of Christ, and Churches of Christ, and a bibliography of the gospel song and hymn books edited by men and women associated in this movement or published by our publishing houses. I have, however, made a preliminary check, and here, again, I find a source of considerable information that will aid me greatly. A search under specific names for biographical information, and an examination of the entries under "Poems" have already proved fruitful. I find information concerning such authors or composers as J. H. Rosecrans, Leonard Daugherty, Anna Davison (Fanny Church), Oscar Ingold, D. R. Lucas, J. V. Coombs, J. L. McDonald, and many of the better known writers and composers. I have long known that W. S. Martin, composer of the music for "God Will Take Care Of You," was one of "our" song writers and editor of hymnals; but I was truly amazed to find the

great number of articles or essays he had written on various subjects.

And the *Christian Standard Index* now opens this mine of religious, biblical, personal, and institutional information for those casually interested in these areas and for those doing serious research in historical, doctrinal, and genealogical areas.

As I have read the *Standard* and examined the *Index*, the words of 2 Timothy 3:16-17 kept coming to my mind: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." While in no way considering the editors and contributors to the *Christian Standard* inspired, it is a personal conviction that this periodical has contributed to the objective outlined by Paul for the Word. For it has proved *profitable* for doctrine (instruction or teaching), reproof (convincing those holding error and prejudice), correction (recalling individuals from wrong to right, with the Word of God as the standard), instruction in righteousness (instructing and training for holy and righteous living). Now, this *Christian Standard Index* makes it possible for a continuing ministry in bringing men of God to maturity, helping to equip them for every good work. And all this fits well within the threefold objective set by the first editor: "1. The turning of the world to Christ. 2. The union of believers in the fellowship of the Gospel. 3. The education of Christians into a nobler life."

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

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

1. Title of Publication: *Discipliana*. 2. Date of Filing: September 28, 1973. 3. Frequency of issue: Quarterly. 4. Location of Known Office of Publication: 1101 Nineteenth Avenue South, Nashville (Davidson County) Tennessee 37212. 5. Location of the Headquarters or General Business Offices of the Publishers: 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. 6. Names and Addresses of Publisher, Editor, and Managing Editor: Publisher: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Editor: Marvin D. Williams, Jr., Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Managing Editor: None. 7. Owner: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. 8. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or more of Total Amount of Bonds, Mortgages, or Other Securities: None. 10. For Completion by Nonprofit Organizations Authorized

to Mail at Special Rates: The purpose, function, and nonprofit status of this organization and the exempt status for Federal Income tax purposes: Have not changed during preceding 12 months. 11. Extent and Nature of Circulation: Average No. copies each issue during preceding 12 months. A. Total No. copies printed: 7,000. B. Paid Circulation 1. Sales through Dealers and Carriers, Street Vendors and Counter Sales: None. 2. Mail subscriptions: 5,726. C. Total Paid Circulation: 5,726. D. Free Distribution by mail, carrier or other means 1. Sample, complimentary, and other free copies: None. 2. Copies Distributed to news agents, but not sold: None. E. Total Distribution: 5,726. F. Office use, leftover, unaccounted, spoiled after printing: 1,274. G. Total: 7,000. Actual Number of copies of single issue published nearest to filing date: A. Total number of copies printed: 7,000. B. Paid circulation 1. Sales through dealers and carriers, street vendors and counter sales: None. 2. Mail subscriptions: 5,796. C. Total Paid Circulation: 5,796. D. Free Distribution by mail, carrier or other means 1. Sample, complimentary, and other free copies: None. 2. Copies Distributed to news agents, but not sold: None. E. Total Distribution: 5,796. F. Office use, left-over, unaccounted, spoiled after printing: 1,204. G. Total: 7,000.

The *Christian Standard Index*: An Invitation to Adventure

by Robert O. Fife

“Set up a standard; publish, and conceal not.”

The *Christian Standard Index* is an invitation to adventure. It places a century of encounter at the finger tips of anyone who cares — or dares — to open its pages. The *Index* calls attention to facts since forgotten, or newly discovered. Formative events mythologized according to institutional interest or “party lines” may be seen once again as they were first reported and interpreted. Viewpoints and perspectives from a receding era take on flesh and bone. Some of these may sound quaint, or even irrelevant, but others are profoundly contemporary.

It is important that the *Index* be viewed as a means — not an end. Perusal of the *Index* is no substitute for study of the journal it is designed to serve. Nonetheless, even the simple act of leafing through its pages is an experience which excites the curious mind. A hundred paths of exploration beckon, not for simple antiquarian interest, but in order to obtain a better understanding of the present.

The course of great issues among us may also be profitably restudied through use of the *Index*. In the reverberations of the Civil War, editorials written concerning slavery ask, “Where does the Blame Rest?” (1867 17 Ag:258) Concerns then move from the plight of the slave to that of the freedmen.

Yearning for restoration of brethren separated by the War is often expressed in various early articles both by Isaac Errett and others. Despite the War, they do consider the movement yet one.

The discussion of “open communion” assumed significant proportions as the journal entered its second decade. Moses E. Lard had written that the “pious unimmersed” were not Christians. Although they might be saved, they had no right to the Table of the Lord. Errett replied that he had no desire to “unchristianize” those who stood where he had once stood. (1873 18 O:332) The *Christian Standard*'s editorial policy followed this viewpoint, authenticated in other ways as well. The journal consistently advocated the “open table,” and the suspension of judgment where unimmersed believers were concerned. After all, it was “the



Dr. Fife is Professor of History at Milligan College, Milligan College, Tennessee and chairman of its Area of Social Learning. He is the author of several books, including *Teeth on Edge*.

Lord's table.” Apparently, a gradual consensus developed along the lines of Errett's position, and major schism was avoided.

The question of “Instrumental Music” was, however, a different matter. Five columns are devoted to the issue, extending from 1868 to 1966. Again, *Christian Standard* has consistently followed the position which was early formulated. Instrumental music was “a matter of expediency,” and ought not be made a test of fellowship. (See J. S. Lamar, 1876 25 Mr:98) Reviewing the data it is apparent that discussion of the problem has not significantly changed. Terminology varies, as “innovators,” “digressives,” “non-progressives.” But the questions whether silence permits or forbids, or how opinion relates to conscience, extend through the century.

It may not at first have been apparent that controversy over the instrument would lead to division. Gradually, however, lines are drawn

until it is asked editorially in 1880, "Is there to be a disunion movement?" (1880 10 Ap:116) One month later the "disunion movement" is spoken of as a fact. (8 My:148) By the turn of the century, J. M. Barnes wrote his "Love Letters to J. A. Lord," who was then Editor. "Lovest thou me more than these?" he asks, referring to organs. (1908 14 Mr:453; 1908 20 Je:1042)

Another dimension of the problem of instrumental music is reflected in an editorial entitled, "Organ or Open Membership." D. J. Poynter wrote from Nebraska, "I doubt if the open membership will ever work the harm the organ has." (1926 4 D:661) The association of these two issues is not pursued with any significant attention in subsequent years, but it is reflective of contemporary opinion among many non-instrumental churches.

The *Index* apparently gives no overt reference to the separate census listing which was sought by certain Churches of Christ beginning in 1906. Whether relevant materials are to be found under cognate headings will remain for further research. It may well be that the separate census listing was not thought particularly significant. In 1915 it was confidently affirmed that "a religious people can not divide unless they first form themselves into a body, or in act of dividing, form bodies." (1915 18 S:1665) But until separate institutions could develop the census may prove to have been the means whereby division could be symbolized.

As the instrumental and non-instrumental churches drifted apart, communion diminished. It did not altogether cease, however. The *Index* reflects this changing scene. For the most part, the items tend toward reaffirmation of the positions which had been assumed. Exceptions are those items which concern efforts toward renewal of relationship, as in the instance of J. D. Murch and Claud Witty. (1940 9 Mr:2333 ff)



Lord



Errett

Other urgent issues arose among churches, issues which demanded attention. One of these was the controversy over evangelism. As part of a larger revival in the early twentieth century, the movement produced a number of significant evangelists. Large tent and tabernacle meetings were held throughout the nation, with thousands of baptisms. The *Index* itemizes many reports of such meetings.

The controversy which developed concerned the methods which some evangelists came to use, and which were offensive to certain brethren. In some instances, complaints concerned the doctrinal implications of "union meetings." In other instances, undignified procedures caused offense.

The yet more critical problem of "open membership" moved immediately upon the scene. The *Index* will doubtless prove invaluable in restudy of this problem and its ramifications. Accusations concerning the practice overseas led to the dispatch of a "Commission to the Orient." (1926 14 Ag: supplement p. 4) The report of the Commission was brought to the Memphis Convention of 1926. (1926 14 Ag:778) Edwin Errett, Editor, detailed at some length the proceedings which he called "A Convention of Bad Faith." (1926 27 N:638) The gathering of the Pantages Theatre is also noted in the *Index*, including the address which P. H. Welshimer gave on "Open Membership." (1926 4 D:665) From these events, the rise of the North American Christian Convention is commonly traced. The course of this Convention has extensive coverage in the *Christian Standard*, and the *Index* will be invaluable for tracing its history.

In response to events of 1926, a series of "Restoration Rallies" were held, beginning in 1926. These Rallies were consistently reported in the *Christian Standard* which trumpeted, "Forward with the Restoration Forces." Their effect was to develop a sense of identity among those who strongly dissented from policies of the United Christian Missionary Society, particularly in reference to the rise of "open membership" on the foreign field. The *Index* chronicles four pages of items concerning the United Society from the time it was proposed in 1919.

Continuing controversy may be traced in the next decade through such headings as the "Committee of One Thousand" (Some of these

items are erroneously listed under "Committee for Preservation of the Brotherhood").

Meanwhile, the *Index* notes the formation of the Commission on Restudy in 1936. (1936 1 F:111) It is difficult to believe that the *Christian Standard* made no further mention of the work of the Commission, for Edwin Errett was a member. Nevertheless, there is no further note indicated in the *Index*, not even for the closing year of the Commission's work (1947), when it made an eloquent appeal to the churches to seek dialogue and reconciliation. If the *Christian Standard* did take note of the Commission's work, it yet remains to be located in the *Index* by this writer.

The rise of "independent" missionary endeavor may also be traced through the *Index*. The proliferation of this movement, with both its achievements and its problems, is viewed from a number of standpoints in a large section of listings.

The *Index* will also prove valuable to those students who seek to understand the nature of the Bible College movement. It is significant that for years the *Christian Standard* reported with interest the affairs of the older liberal arts colleges among us. A number of these have extensive listings. The Hiram Jubilee is noted with pleasure (1899 12 Ag:1036, 1186). And the "great opening" of Texas Christian University is welcomed. (1908 3 O:1423)

Establishment of the General Christian Education Society is noted in 1888 (20 O:672). This was superseded by the Board of Higher Education, whose listings are also useful.

Disillusionment with the course followed by a number of schools was a major factor in the rise of Bible Colleges. But there were also positive elements, such as the desire of Ashley S. Johnson to concentrate education on preparation of a faithful ministry available even to the poor. Local needs, evangelistic motives, and ethnic needs were also factors in the Bible College movement.

The tension between "liberal" and "conservative" viewpoints is evidenced in a number of ways throughout the *Index*. To "close communists" like J. W. McGarvey (1902 27 S:1332) and to "non-instrument" brethren, the *Christian Standard* was "liberal." But to the *Christian Standard*, the views of Herbert W. Willett,

Edward Scribner Ames, and others associated with the University of Chicago, were "liberal."

In more recent terms, the implications of this tension are to be seen in the controversy over Restructure. While it is erroneous to assume (as do some "restorationists") that Restructure was supported exclusively by "liberals," it is also erroneous to assume that all those who opposed Restructure were "restorationists" in the legalistic sense of the term. Some "old time liberals" also had objections.

Correction of these over-simplifications will certainly be enhanced by use of the *Index*. Articles emanating from such encounters as the "Consultations on Internal Unity" will be useful in this regard, although the coverage is by no means complete.

Perhaps one final, personal word may be permitted. As I have perused the *Index*, I can but confess a sense of pathos and loss as it portrays our sundered fellowship. Great men who were universally admired have been made party heroes. "Quests" have become "positions," and "positions" have all too often turned into prejudices. Institutional interests have become centers of party loyalty. Separate conventions, separate educational institutions, and separate missionary endeavors have contributed to the loss of communication. This is not to deny that there are "places to stand," but it is to express sorrow for our loss of fellowship.

Few men longer have friends "across the lines." Many are prepared to say that it is now no longer realistic to speak of a common "We." Sociologically and politically they may be more right than I. But my heart cannot let go of brethren I have known and loved, whether in the flesh or through the printed word. The *Index* has only freshened my awareness of deprivation.

In the first issue of the journal, Isaac Errett warned against the "Idols" of Lord Bacon, and wrote,

"We propose, therefore, to lift up the *Christian Standard*, as a rallying point for the scattered hosts of spiritual Israel: to know only "Jesus Christ and him [sic] crucified": His cross, His word, His church, His ordinances, His laws, and the interests of His Kingdom."

Is it too much to believe that vision yet has validity? Is it too much to pray that as we view once again a common past, we shall be encouraged to create a common future?



Disciple Authorship

Christian Standard Index: 1866-1966. Nashville: Disciples of Christ Historical Society, 1972. 6 volumes. \$100

Reviewed by Roscoe M. Pierson*

In 1962 when this reviewer appraised the great *Christian-Evangelist Index: 1863-1958*, he began his review with these words, "Seven is one of the numbers often associated with good fortune . . ." Eleven years later, he is forced to say that *six* seems to be even a more blessed number. For we now have an even greater index, from 1866 through 1966, in *six* volumes. The *Christian Standard Index*, brought into being by the wondrous labors of Claude E. Spencer, who has given us his *Author Catalog of Disciples of Christ and Related Religious Groups*, in 1946, *The Christian-Evangelist Index*, in 1962, and now the capstone of his career, this index of the *Christian Standard*.

What can a reviewer say when he has already said, about *The Christian-Evangelist Index*, "the publication of this work is a landmark of almost unimaginable importance"? Especially when he faces an even greater index? The *Christian Standard Index* is greater than *The Christian-Evangelist Index*: it covers a greater number of years, it is more detailed and complex, it is greater in bulk, and it results from a more experienced compiler. Of course, this present index profits from the trailblazing of the earlier index, in which Dr. Spencer gained his skills, sharpened his insights, and perfected his techniques of indexing. So this is not to impugn the earlier index in any way. It is a miracle to have either work; to have both shows the wonders of God's work, ever present and continuous in our world.

It would be presumptive of any reviewer of historian to say which periodical is the more important publication, *The Christian*, the ulti-

*Mr. Pierson is Librarian and Professor of Bibliography at Lexington Theological Seminary, where he has served since 1950. He is currently working on a bibliography of church history on the West Indies.



Mr. Pierson

mate name of *The Christian-Evangelist*, the *Christian Standard*, or the *Gospel Advocate*, the three periodicals of greater importance to the post-Civil War history of the religious movement started by Barton W. Stone and Alexander Campbell. Other leaders could be named, and so could other publications, but few will contest the primacy and *continuing* importance of either these two men or these three publications. In the light of the two indexes our tradition now has we can only await an index to the *Gospel Advocate*.

The *Christian Standard* is an important social document, born after the great War between the States, organized by brilliant men including the ancestor of the man who subsidized the total work of producing this index, B. D. Phillips, Thomas W. Phillips and James A.

Garfield, edited in the important city of Cincinnati, by Isaac Errett, it is a mirror of American Protestantism. No important part of American Protestant history has escaped the influence of this weekly periodical. The social historians of our country must consult this index for the influence of the church in America on every event from Reconstruction to Vietnam, for every cause from temperance to evolution to women's rights. The articles by Errett are milestones in ecumenicity, the articles by John W. McGarvey are the bedrock upon which most Biblical conservatism in main line American Protestantism is founded. Some will say this is the "conservative" journal of the Disciple tradition, and with some justification; others, however, might rightly note that, especially in the last century, this was not always the case. For anyone to study the Disciples of Christ seriously, all three journals are necessary. None is consistently partisan to one point of view. Minor journals espoused extreme positions, but, in general, all the above named journals were centrist, with differing emphases. The *Christian Standard* might well be the most centrist.

After some research this reviewer has been unable to find that any comprehensive index has ever before been compiled for a weekly journal for one hundred years; this is an unparalleled venture. The indexing has been scrupulously done; little has escaped Dr. Spencer's net that would be of interest to either the scholar or the amateur. Since it has been in my hands, it has turned up biographical information, information about local congregations, and voluminous material on several socio-religious issues.

This review must necessarily be brief, so it is impossible to cover in a detailed way the niceties of the indexing or the profundity of insight of the indexer. Let it be said that all is of the highest quality, little or nothing might be improved upon, and the members of the Restoration Movement owe a profound debt of gratitude to the Christian Board of Publication and its former President, Wilbur H. Cramblet for initiating the indexing of *The Christian Evangelist*, to Claude E. Spencer for the undertaking, and the late B. D. Phillips for underwriting this magnificent and important index of the *Christian Standard*.

NEW ANNUAL MEMBERS

Beasley, Rev. Michael L., Perry, Okla.
 Benton, Mrs. Neva, Portland, Ore.
 Berry, Rev. Claire E., Nashville, Tenn.
 Berry, Mrs. Claire E., Nashville, Tenn.
 Bevins, Mrs. Ann B., Georgetown, Ky.
 Bowers, Mrs. Buford E., Marysville, Ind.
 Digby, Arthur, Jr., Arlington, Tex.
 Elliott, Sheldon E., Bartlesville, Okla.
 Ferguson, Homer L., Jefferson City, Mo.
 Gerrett, Robert T., Cleveland, Ohio
 Gill, Mrs. George E., Indianapolis, Ind.
 Hawley, Monroe E., Milwaukee, Wis.
 Haymes, Don, Dover, N. J.
 Hine, Dr. William C., Richmond, Ind.
 Hobbs, Mr. and Mrs. William H., St. Louis, Mo.
 Jarvis, Miss Ada Lee, Washington, N. C.
 Jones, Mrs. Norman, Hot Springs, Ark.
 Klinger, Irvin A., Colonial Heights, Va.
 Library, First Christian Church, Pomona, Calif.
 McCollester, Mrs. Glover C., California, Mo.
 McInteer, Jim Bill, Nashville, Tenn.
 Magee, Robert W., Sedalia, Mo.
 Martin, Mrs. Carl E., Knightstown, Ind.
 Newland, Vernon M., Des Moines, Iowa

Peart, H. C., Bowling Green, Ky.
 Pittman, Mrs. L. S., Hot Springs, Ark.
 Reickle, Dr. John W., Connersville, Ind.
 Rowlison, J. K., Bowling Green, Ky.
 Russell, Wade, Arlington, Tex.
 Rutherford, Clifford H., Detroit, Mich.
 Rutherford, Thomas C., Farmington, Mich.
 Sensing, Mrs. Wilbur C., Nashville, Tenn.
 Shaffer, Rev., Lucile B., Glendale, Calif.
 Stamps, William P., Bowling Green, Ky.
 Thomas, Dr. J. E., Connersville, Ind.
 Wallace, William E., Athens, Ala.
 Ward, Mrs. Thomas, Paducah, Ky.
 White, Mrs. Gene, Paducah, Ky.

NEW STUDENT MEMBERS

Baughman, David, Bloomington, Ind.
 Boling, Gary A., Maryville, Tenn.
 Fulton, William Bruce, Nashville, Tenn.
 Halbrook, Richard, Nashville, Tenn.
 McCurdy, Jim, Ennis, Tex.
 Marlowe, Herbert A., Jr., Newberry, Fla.
 Scott, Clark H., Johnson City, Tenn.
 Smith, Vernon Lee, Enid, Okla.
 Stevenson, Donald W., Jonesboro, Tenn.
 Waring, Phillip, Milligan College, Tenn.
 Williams, Newell, Nashville, Tenn.

Discipliana

Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.

NEW DCHS PRESIDENT HONORED AT RECEPTION

Roland K. Huff, the new President of the Disciples of Christ Historical Society, and his wife, Kathryn, were honored at a reception in the Thomas W. Phillips Memorial, Sunday, October 21, 1973. Over seventy-five persons attended the reception, including members of the local community and national leaders of the Christian Church (Disciples of Christ).

The reception was given by the Society's Board of Trustees. Local arrangements were handled by a committee headed by Miss Georgiana McConnell and flowers were provided by Dr. and Mrs. Irving W. Wolfe.



Paul B. Garrison photo
Presidents and their wives at the reception. Pictured here, left to right, are President-Curator Emeritus Willis R. Jones and Mrs. Evelyn Bell Jones, Mrs. Kathryn Huff and the new President, Roland K. Huff.

IN MEMORIAM

To the many loyal members of the Disciples of Christ Historical Society
who have died since January 1973

Mrs. Carl Albertson
George G. Beazley, Jr.
H. Galt Braxton
A. Edwin Calvin
Louis Cochran
Delbert W. Daniels
Mrs. Elster Haile
Earle Wilfrey Henn
T. Burton Huffman

Lyndon Baines Johnson
Loren E. Lair
Harry B. McCormick
Hugh T. Morrison
Thomas E. Morton
J. Edward Moseley
James DeForest Murch
Mrs. Roger T. Nooe
George W. Reed

Charles W. Ross
Emory Ross
Harry C. Satterthwaite
Mrs. Ray L. Small
Mrs. Conley T. Snidow
Mrs. Elmer Thrower
Miss Fern Waite
C. C. Ware
Mrs. Charles H. Wright
William Clint Wylie

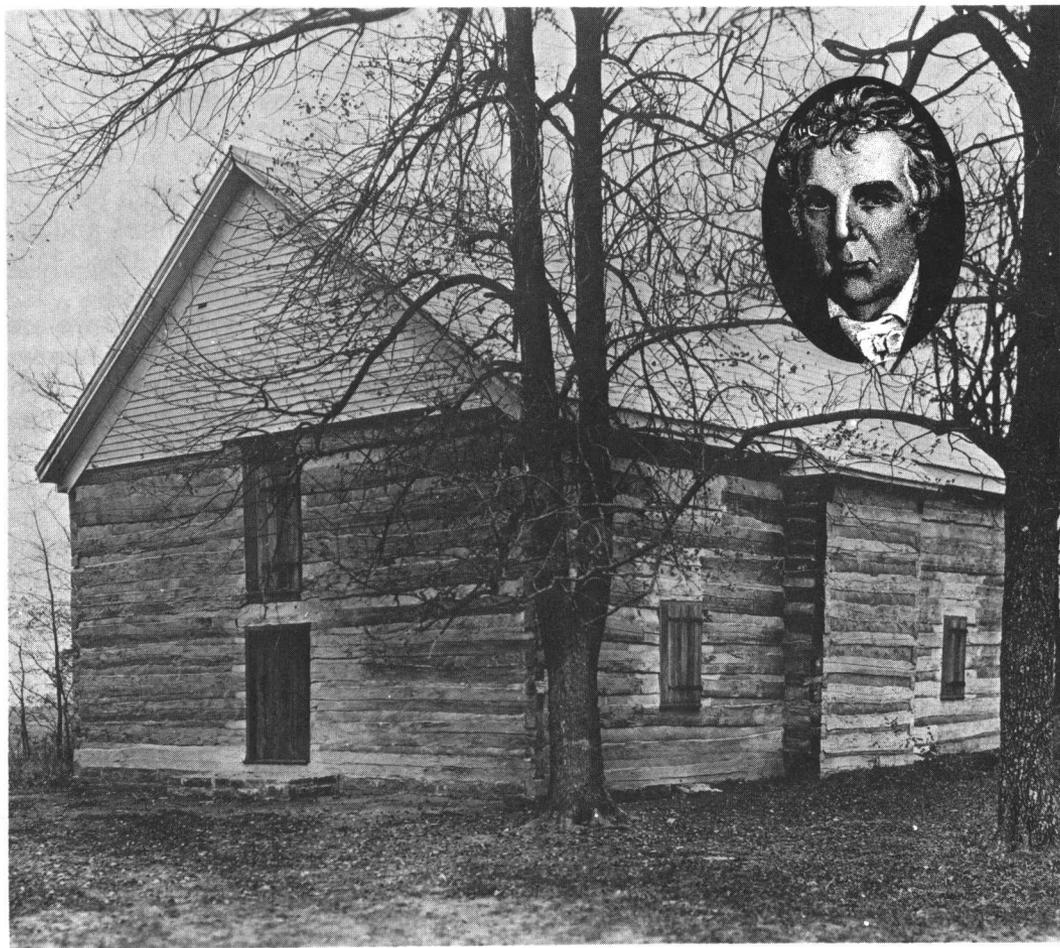


Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

SUMMER 1974, VOL. 34, NO. 2

BARTON WARREN STONE AND THE CANE RIDGE HERITAGE



Barton Warren Stone (1772-1844) and the Cane Ridge Meetinghouse, pictured above, represent one of the sources of the Christian Church. The historic Cane Ridge Meetinghouse has been called a "Temple of Christian Unity," as well as site of the climactic events of the Kentucky Revival. This special issue of *Discipliana* includes articles on Barton W. Stone and the Cane Ridge Heritage.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1974, Vol. 34, No. 2

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

DISCIPLIANA, published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Second-class postage paid at Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. All correspondence and payment of individual dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

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

CHAIRMANLester G. McAllister
VICE-CHAIRMANThorn Pendleton
SECRETARYRoscoe M. Pierson
TREASURERRisley P. Lawrence

LET UNITY BEGIN IN US

This issue of *Discipliana* highlights the impact of Barton W. Stone upon our heritage. Stone's admonition rings in our ears once again: "Let the unity of Christians be our polar star. Let every Christian begin the work of union in himself."

Congregations are being urged to write their histories or update earlier histories in anticipation of the bicentennial observance of our nation in 1976. Not only should copies of these histories be placed in the files of the respective congregations and in the files of the Disciples of Christ Historical Society, but analyses of trends should find their way to the planning bodies within each congregation.

We have passed through a period of castigation for past failures and have left the impressions that those failures could not help us in today's decision-making: Hopefully we are now moving into a period when we recognize that our heritage, both our successes and failures, can help make decisions that need to be made today.

This is not a time to put on rose-colored glasses again. It is a time when we need to put our criticisms and failures, as well as what appears to be our successes, in historical perspective.

Let there be a unity of our concepts of "church" and "mission" with our program planning and implementation. Only then are we prepared to move into broader aspects of unity.

Roland K. Huff

President

BARTON WARREN STONE: AMBASSADOR OF THE OIKUMENE

By Paul A. Crow, Jr.

The American religious situation in the early years of the nineteenth century was no pastoral terrain. Rather, the churches—especially those amid the new frontier beyond the Allegheny Mountains—faced an era rocked by secularism and crisis of faith, religious apathy and declining impact in mission and evangelism, doctrinal controversies and rampant church divisions. At the same time, those pioneers of our youthful nation yearned for a faith and church which could articulate their new freedom. The climate cried out for wholeness and healing.

Yet history responded differently than might be expected. Rather than having expansive movements or series of major conferences, ecumenical developments in the nineteenth century came through lone, prophetic voices who proclaimed—with their words and lives—the unity of Christ's church. Among these early American ecumenists none was more passionate and appealing than Barton Warren Stone (1772-1844), a young minister of Presbyterian congregations at Cane Ridge and Concord, Kentucky, whose convictions about the comprehensive love of God thrust upon him the mantle of leadership toward the unity of all Christians.

I

Barton W. Stone affirmed the reality of Christian union, taking the Bible as the only sufficient rule of faith and order, and he saw this as the church's central task. In a majestic statement which gave and continues to give the Disciples of Christ the reason for their existence, he declared: "Let the unity of christians be our polar star. To this let our eyes be continually turned, and to this let our united efforts be directed—that the world may believe, and be saved."¹

This "union of Christians" was something Stone had experienced in the Great Revival which swept the western frontier at the turn of the nineteenth century and which reached a pinnacle at Cane Ridge in August, 1801. This charismatic event, which touched more than twenty-five thousand persons, impressed Stone with the way it tore down barriers which isolated persons,



Dr. Crow has recently come to the presidency of the Council on Christian Unity of the Christian Church (Disciples of Christ) after serving six years as the first full-time General Secretary of the Consultation on Church Union. He is co-editor of *Church Union at Midpoint* published in 1972 by the Association Press.

creating genuine fellowship. Presbyterians, Methodists, Baptists, and other ministers preached. Christians from a wide spectrum of traditions were together to hear the Word and to share the Lord's Supper. Stone wrote in his biography "all appeared cordially united in it—of one mind and one soul . . . We all engaged in singing the same songs of praise—all united in prayer—all preached the same things—free salvation urged upon all by faith and repentance."²

For Barton Warren Stone Christian disunity was a scandal, a sin against the Gospel of rec-

¹An Address to the Churches of Christ, "Christian Messenger" 6 (1832): 266 (later abbreviated a *CM*)

²*The Biography of Eld. Barton Warren Stone, Written by Himself: with Additions and Reflections*, by Elder John Rogers (Cincinnati: Published for the Author [i.e. Rogers] by J. A. & U. P. James, 1847), pp. 37-38.

conciliation. Division “strengthens the kingdom of darkness, discourages the saints, destroys millions, unchristianizes the professors of Christianity, and disgraces the church so called.”³ His familiar term for the chief cause of disunity was “partyism,” the tendency to take opinions of truth and treat them as infallible teachings and to break fellowship with Christians of other beliefs. This warfare dishonors God. His plea was for Christians “who differ in opinion to live together in love and union.” Like all other children of the Enlightenment, Stone attributed division and partyism to man-made creeds and theologies and church institutions without a biblical basis. This may be too simplistic an assessment for those who have experienced the subtle but tenacious factors of race, culture, economics, nationality, and language which divide churches from each other. Yet Stone’s spiritual insight was to see that whenever Christians permit a partial view of the faith to masquerade as full and complete, the Gospel is weakened and the churches find a viable basis of union.

Stone frequently spoke of four kinds of approaches to union: book union, head union, water union, and fire union.⁴ The first three are unsatisfactory, indeed unprofitable, while the fourth, he affirms, is the only possible unity among Christians. Book union he described as union founded on an authoritative creed, confession of faith, or discipline. Head union is a common interpretation or opinion which is used as the basis of fellowship. Water union takes im-

mersion baptism as the *sine qua non* of life together. The fourth style of union, which Stone affirms, is fire or Spirit unity. This union comes not by human forms or opinions, but through faith “in the Lord Jesus Christ, the Savior of sinners; and by a cheerful obedience to all his known commands.” In other words, the road to union is the road toward Christ. Reminiscent of the Christological emphasis of the Lund Conference on Faith and Order (1952), he said, “So must we be first united with Christ, and receive his spirit, before we can ever be in spirit united with one another.”

II

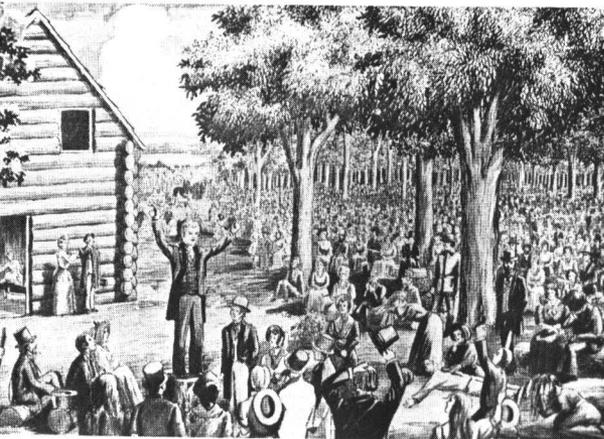
The genius of Barton W. Stone was not in his ecumenical theology but in his practical strategy for unity. Writing the introduction to William G. West’s major study on Stone, Luther A. Weigle, former dean of Yale Divinity School, said of Stone, “He was a ‘grass roots’ practitioner of Christian unity rather than a debater about it.”⁵ This gives us an essential clue in grasping Barton Warren Stone’s ecumenical witness and also in celebrating his life. He was an *active* ecumenist, that is, he was constantly seeking—with patience and forbearance—to translate the biblical unity into real reconciled relationships among the churches. We can sense this through several projects under his leadership.

In 1841 Barton W. Stone proposed “a convention of the various denominations” in order to “consult upon some general points respecting the union of Christians.”⁶ Other great American ecumenical voices of his generation, such as S. S. Schmucker and Philip Schaff, both Lutherans, were also to propose such an ecumenical assembly. And in the early decades of the twentieth century this idea was seconded by such architects of the modern ecumenical movement as Eastern Orthodoxy’s Ecumenical Patriarchate and Archbishop Nathan Söderblom of the Church of Sweden. But Barton Warren Stone’s proposal came early and proved to be solid advice. His version did carry two unique dimensions. First, he urged that the conference be held in some central place of America—an ironic point since most of the early and later ecumenical conferences tended to cluster on the eastern seaboard. Second, he proposed that the editors of

³ *CM* 11 (1840): 128.

⁴ “The Retrospect,” *CM* 7 (1833): 314-316.

This sketch of an opening phase of the Cane Ridge Revival in August, 1801 depicts the “jerks,” one of the Revival’s bizarre manifestations. This picture by Paul Burroughs first appeared in Charles C. Ware’s biography of Barton Warren Stone.



⁵ William Garrett West, *Barton Warren Stone: Early American Advocate of Christian Unity* (Nashville: Disciples of Christ Historical Society, 1954), p. xvi.

⁶ *CM* 11 (1841): 247.

the religious journals of America be the catalysts for the assembling of churches.

On another level we find Stone urging the necessity of local union. When in later life he moved to Jacksonville, Illinois, he discovered the Christians, related to his movement, and the Disciples, related to Alexander Campbell, had separate congregations. With a note of indignation Stone announced he would not join either of those congregations until they united. And they did! The ecumenical activity of Barton W. Stone can best be judged by his lead in uniting the Christians of his movement and Alexander Campbell's Reformers, a union consummated at Lexington, Kentucky on New Year's Day, 1832. Stone and several of Campbell's followers in Kentucky and Ohio began to explore the possible union of the two groups as early as 1826. The two lead actors—Stone and Campbell—only met each other in 1824, when Mr. Campbell came on a visit to Kentucky. While there was cordial editorial exchange in their two respective papers—*The Christian Messenger* and *Millennial Harbinger*—Mr. Campbell showed little enthusiasm for the union. He felt several issues—the Trinity, baptism, and others—needed more theological consensus. Personal factors also played a role. In fact, William G. West and other historians judge that without the initiative, patience, and diplomacy of Barton Warren Stone the union probably would never have happened. His irenic and humble spirit and his persistence and patience in dialogue nevertheless outlasted Mr. Campbell's courtly confidence, which at times was abrasive. This was no small achievement, since the union conversations did wax hot and difficult at times.

Stone's motivation in this instance was practical and ecclesiastical. Union of spirit should find expression in union of form and structure. He concluded that "in spirit we are united, and that no reason existed on our side to prevent the union in form. It is well known to those brethren, and to the world, that we have always, from the beginning, declared our willingness, and desire to be united with the whole family of God on earth, irrespective of the diversity of opinion among them."⁷ In Stone's view, this union in form requires a clear sense of the spiritual priorities. The first step is for the partners in reconciliation to repent, and therefore approach each other in an attitude of confession and repentance. At this

⁷ "Union," *CM* 5 (1831): 180.

It is not generally understood that Barton W. Stone holds the primacy in the origin of the Disciples of Christ. He was prior to the Campbells in the matter of time. Before Thomas Campbell had written the Declaration and Address, Stone had his movement well under way.

He holds the primacy in American experience and idealism. Thomas Campbell had been in America but two years when he inaugurated his movement, and his son, Alexander, less time than that. Stone was an American by birth. His soul received the impact of the ideals of the Revolution, and of the Jeffersonian movement, and later of the Jacksonian movement.

He holds to the primacy in heroism and self sacrifice and in evangelistic fervor and achievement. We shall never know the whole of the beginning of our movement unless we become acquainted with Barton W. Stone.

E. E. Snoddy in an address "Barton W. Stone and Walter Scott: Ambassadors of the Everlasting Gospel," delivered in 1931.

stage the union does not depend on the planning of people. "Let us seek for more holiness, rather than trouble ourselves and others with schemes and plans of union." Then he caps his point: "The love of God shed abroad in our hearts by the Holy Ghost given unto us, will more effectively unite, than all the wisdom of the world combined."⁸

A final illustration of concrete unity attempted by Barton W. Stone is instructive. Once the Christians and the Reformers united in Kentucky, Stone hoped the union would spread across the country like a prairie fire. It did not, and the interpretation of the union became a difficult, bitter chore. Alongside of that development, this ambassador of the *oikumene* made several attempts to bring understanding and, hopefully, union between Campbell's Reformers and the "Christians in the East" or the churches of the

⁸ *Ibid.*, p. 185.

Christian Connection, a reformation movement similar to Stone's and Campbell's. Through such action the united church could be a uniting church, bringing a larger vision to its quest for unity. "I not only desire the union of the Christians of the East and West of the *same name*," Stone assured a friend, "but also with Christians of every name under heaven."⁹ These conversations proved totally unsuccessful, much to Stone's dismay, but they give us another sounding of the catholicity of this frontier ecumenist. An interesting historical fact reveals that congregations of the Christian Connection united in 1931 with the Congregationalists to form the Congregational Christian Churches. Then in 1957 this body united with the Evangelical and Reformed Church to constitute the United Church of Christ.

Like all prophets, Barton Warren Stone reflected his times, but he also grasped the timeless vision of God's will for the unity of his people. He knew unity must go beyond conversation to decision toward a shared life with other Christians. He brought constancy, patience, joy, and personal sacrifice in order that reconciliation

⁹ CM 11 (1841): 338.

might become real. Such is a legacy to be celebrated; such is a heritage which needs reaffirmation in each generation.

PRESIDENT MAKES TRIP TO WEST COAST

Roland K. Huff made his first trip to the west coast since coming to the presidency of the Disciples of Christ Historical Society. A dinner meeting was held July 19 at the Wilshire Christian Church in Los Angeles with fifty-five members and friends attending from the area. Contacts were also made in San Diego, California. Valuable materials were received, while in southern California, from Mrs. Maurine Weaver, Dr. and Mrs. Carroll W. Thompson, and Hartzell M. Cobb, Sr.. Hugh M. Riley, a member of the Society's Board of Trustees made local arrangements.

From July 23 to July 26 Mr. Huff manned an exhibit in behalf of the Society in the North American Christian Convention in Anaheim, California. Mrs. B. D. Phillips, a member of the Board of Trustees hosted a luncheon during the Convention in behalf of the Society.

NEW LIFE PATRON MEMBER

44. Joyce, Dr. J. Daniel, Enid, Okla.
(given in his honor)

NEW LIFE MEMBERS

472. Moore, Benjamin H., Los Angeles, Calif. (given in his honor)
475. Elliott, C. Keith, Lakeland, Fla. (given in his honor)
477. Tyler, Miss Sara, Bowling Green, Ky.
478. Miller, Mrs. Joseph J., Harrison, Ark.
479. Ellett, Lertis R., Lawndale, Calif.
480. Williams, James Landon, Merced, Calif.

NEW PARTICIPATING MEMBER

- Kearney, Mr. and Mrs. Fred B., Kokomo, Ind.

NEW ANNUAL MEMBERS

- Barber, Elder William J., Jamesville, N. C.
Clair, Mrs. William H., Moberly, Mo.
Clark, Mrs. Harry, Maywood, Mo.
Dick, Miss Alice, Zanesville, Ohio
Helsabeck, William D., Jr., Eugene, Oreg.
Jones, Loy Paxton, Fort Worth, Tex.
Newman, Steven, New Martinsville, W. Va.
Sloan, Errol B., Los Angeles, Calif.
Thomas, J. Harold, Los Angeles, Calif.
Underwood, Rev. Verl A., Indianapolis, Ind.
Woolfolk, Miss Jean, Little Rock, Ark.

NEW STUDENT MEMBERS

- Cooper, Charles E., Jr., Lincoln, Ill.
Dornhecker, Douglas, Johnson City, Tenn.

BARTON W. STONE AND THE CANE RIDGE HERITAGE

By Hoke S. Dickinson

Cane Ridge, Barton W. Stone, the open mind, the love of God, the primacy of the Bible, salvation by faith in Jesus Christ, and Christian unity are all inseparably bound together as part of the Christian Church heritage.

Cane Ridge has been called "the birthplace of a faith," and it is that! The central figure in this heritage is a remarkably dedicated, loving, and humble individual, Barton Warren Stone.

After a long, painful journey into faith, this man came to Kentucky in 1796, the same year that Robert W. Finley, who had brought part of his North Carolina Presbyterian congregation to Cane Ridge in 1790, left and moved on to Ohio.

Only twenty-four years of age, a licensed Presbyterian preacher, Stone was sent to the Cane Ridge and Concord congregations as supply pastor. He remained in this capacity until his ordination in 1798, when he was made pastor of the two congregations and stayed with them until 1812.

Reacting against the Calvinistic theology of the Westminster Confession of Faith, Stone did not attempt to take away God's initiative in man's salvation, but he did attribute to the individual a choice upon which he could act. God's act was to send His Son to be the Savior. Man's act was to receive the gift through faith and accept Jesus Christ as Lord and Savior.

Thus the preaching during the Cane Ridge Revival of August, 1801 was the declaration of the love of God and the call to repentance and faith. The response of the frontiersmen to this kind of preaching and the resultant large number of conversions, with the attendant "exercises," are too well-known by the readers of this paper to spend time and space in recounting.

But the freedom of the individual to react to God's initiative, the love of God, the authority of the Scriptures rather than creeds or confessions of faith, are all parts of the tremendous heritage from Cane Ridge and Barton W. Stone.

Another part of that heritage is Stone's emphasis on the unity of the church. Stone himself was a tolerant, loving person. He never con-



Dr. Dickinson is Curator of the Cane Ridge Meetinghouse, Paris, Kentucky. Prior to assuming the curatorship in 1971, he was Associate Regional Pastor of the Ohio Society of Christian Churches in Cleveland. Dr. Dickinson is the editor of *The Cane Ridge Reader*.

tended that all must be agreed on every point of theology or matter of opinion before the church could be united.

He would accept people as brothers in spite of sharp differences. The Christian spirit was of such primary importance to him that he could use it as a cloak to cover differences, as with a mantle of love.

This does not mean that Stone would water down his convictions to agree with an adversary in theology. It means that he felt the unity of the Spirit was more important than uniformity of thought. His openness of mind and his loving heart are two of the greater characteristics of the man.

Beginning with the Cane Ridge Revival and following through to the subsequent formation of the Springfield Presbytery, the dissolution of the same in 1804 by writing its "Last Will and Testament," the events that transpired at Cane Ridge are of tremendous significance in the history of the beginning and development of the Christian

Church and the Christian Church (Disciples of Christ).

It was here that the first congregation of the Stone movement met in 1804. Barton Warren Stone was the central figure in this early history. The place and the man are of sacred memory. The man, whose spirit rests with God, and whose remains rest in the old Cane Ridge Cemetery, was born on Christmas Eve, 1772.

In observance of this bicentennial, the Board of Trustees at Cane Ridge set four things to do during 1972.

1. Hold a worship service in the old meetinghouse on Christmas Eve, 1972 at five o'clock.



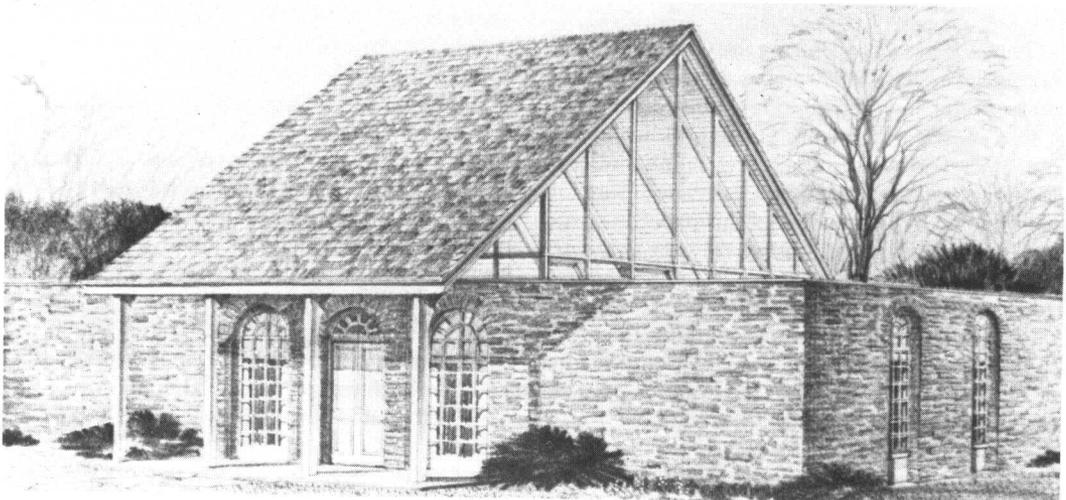
Over 200 worshipers attended the Christmas Eve, 1972 worship services in the Cane Ridge Meetinghouse, which climaxed the Barton W. Stone bicentennial year.

2. Edit his autobiography, his "History of the Christian Church in the West," and *Observations on Church Government*, with the copy of the *Last Will and Testament of the Springfield Presbytery*, and publish these in a volume called *The Cane Ridge Reader*.
3. Erect the Barton Warren Stone Memorial Building at Cane Ridge. This building is to serve as a hospitality center for visitors and a display area for Cane Ridge and Barton W. Stone memorabilia.
4. To solicit support for the Preservation Project at Cane Ridge from a wider circle of Christian Churches.

The first two of these projects have been accomplished.

As a part of the bicentennial celebration of the birth of Barton W. Stone several hundred Christian Women Fellowship members from the state of Kentucky journeyed to Cane Ridge on July 19, 1972 for a meeting held annually at the site of the original Cane Ridge Meetinghouse. Paul A. Crow, Jr., then general secretary of the Consultation on Church Union, spoke on "Cane Ridge and the New spirit."

At five o'clock on Christmas Eve, 1972, over 200 worshipers gathered in the old meetinghouse to pay tribute to Barton Warren Stone and thank God for the man! Many who attended have said that this was the high point of their Christmas, 1972.



When completed the Barton Warren Stone Memorial Building at Cane Ridge will serve as a hospitality center for visitors and display area for Cane Ridge and Barton W. Stone memorabilia.

The Cane Ridge Reader came off the press in November, 1972 and is available at Cane Ridge or by mail.

At the close of the Christmas Eve service, it was announced that \$54,000 was on hand for what was expected to a \$50,000 building project. However, inflation dealt a fearful blow. The cost instead of being \$50,000 became almost \$95,000. The project has been delayed but not defeated! The building is nearing completion but with an indebtedness of some \$28,000 hanging over it.

The fourth part of the program, if accomplished in the next two years, will not only make paying for the building possible but will insure sufficient congregational support to preserve in an adequate way the birthplace of the Christian Church.



Dr. Richard M. Pope is pictured here speaking from the pulpit at the Cane Ridge Meetinghouse during the Christmas Eve, 1972 worship service.



The Cane Ridge Meetinghouse as it appears today. The modern superstructure surrounding the old meetinghouse was completed in 1957 to preserve this birthplace of Christian Unity.

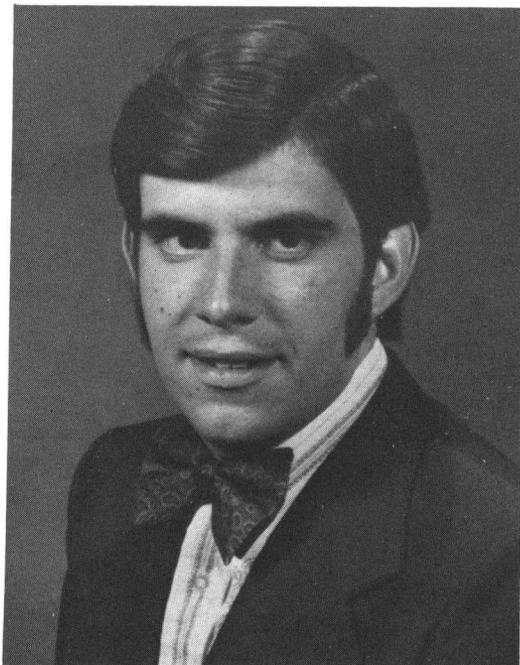
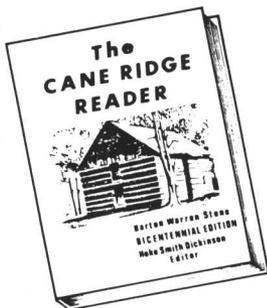


Disciple Authorship

The Cane Ridge Reader. Edited by Hoke S. Dickinson.
Paris, Kentucky: Cane Ridge Preservation Project,
1972. 1 volume. \$4.35.

Reviewed by Newell Williams*

For many Disciples Barton W. Stone presents a mystery. How could a revivalist who endorsed the bizarre physical manifestations of the Kentucky Revival have united with the rational and sophisticated Alexander Campbell? How could this same frontier evangelist have been the pioneer of Christian union? Why did Stone promote the revival? Why did he reject creeds, books of discipline, and "party" names as barriers to Christian union? Why did he work to unite his movement with the movement led by Alexander Campbell? The answers to these questions appear as one peruses *The Cane Ridge Reader*, a collection of documents that has been published in recognition of the bicentennial of Stone's birth. With assistance from Roscoe M. Pierson, Librarian at the Lexington Theological Seminary in Lexington, Kentucky, Hoke S. Dickinson, Curator of the Cane Ridge historical site, has assembled in one volume several of the basic documents necessary for the study of Stone's life and ministry.



Mr. Williams

The earliest source book concerning the life of Barton W. Stone, *The Biography of Eld. Barton W. Stone, written by himself: with Additions and Reflections*, was compiled in 1846, only two

years after Stone's death, by Elder John Rogers. This valuable work has been reprinted and is included in full in the present volume. In addition to Stone's engaging and insightful autobiography, the Rogers reprint also contains Rogers's conclusion of Stone's biography and a collection of articles and letters describing Stone's character, his views on slavery, and his views on the ministry. One of the most important documents contained in the Rogers reprint is the pamphlet entitled *An Apology for Renouncing the Jurisdiction of the Synod of Kentucky*, first published during the Great Revival. One of the chapters in this pamphlet, "A Compendious View of the Gospel," was written by Stone and is the earliest statement demonstrating his understanding of conversion. Although Stone's thinking underwent minor changes after this pamphlet was published, "A Compendious View of the Gospel"

*Mr. Williams is a Ph.D. candidate at Vanderbilt University Divinity School where he is majoring in American church history. He is currently serving as Associate Minister at Vine Street Christian Church in Nashville.

remains the basic statement of Stone's theology. As a further asset, the Rogers reprint also contains a useful discussion of the bases for union between the Christians and the Reformers.

Observations on Church Government has also been reprinted and is included in *The Cane Ridge Reader*. This pamphlet was prepared by the revival ministers following their dissolution of the Springfield Presbytery, but for some reason it was not published at that time. In 1808, four years later, *Observations* was published by Richard McNemar. In 1805 McNemar had left the revival ministers to join the Shakers, a millennial group which proclaimed that the age of God's rule had begun and that believers could experience total freedom from the power of sin by refusing to have sexual relation. McNemar's purpose in publishing this pamphlet was to win others to Shakerism by showing that the Christians who had spoken of a new age of Christian union were actually prophets of the Shaker millennium. This is evident in McNemar's introduction to the *Observations* in which he notes that "In every dispensation of divine grace, God has . . . given the shadow before the substance." Unfortunately, Dr. Dickinson does not spell out this important information for his reader. Nevertheless, all students of Stone should be grateful for the publication of this rare document. Although *Observations on Church Government* should not be seen as Stone's final statement on the order of the church, it is a good reflection of his thought toward the end of the revival and is evidence of the fact that for Stone Christian union was not so much an ideal, as it was a means to an end, and a witness to the power of God's unmerited love to transform the lives of sinful men.

The Cane Ridge Reader also includes Stone's "History of the Christian Church in the West," which was first published in 1827 through Stone's periodical, *The Christian Messenger*, and later reprinted in 1956 by Lexington Theological Seminary. These articles represent the first attempt to set down a sympathetic history and interpretation of the origins of the Christian Church and reveal much of the thinking of Barton W. Stone, especially with regard to the nature and purpose of the church.

The Cane Ridge Reader helps to solve the mystery of Barton W. Stone. As we read his words, it becomes clear that before he was a revivalist, ecumenist, or church founder, Stone was an "Ambassador of the Love of God."

Stone believed that in Christ God has acted in love to reunite sinners to himself and to each other. He believed that when the sinful man understands that God loves him, he is able to give up his slavish dependence on lesser things such as money, prestige, social custom and is reconciled to the source of all life. This explains Stone's participation in the Great Revival; through this strange event Stone saw sinners being brought to God. This also explains his concern for Christian unity. Stone felt that party names and creeds were the objects of human pride. Therefore, these distinctions were a poor witness to the power of God's love to change the human heart. Furthermore, Stone felt that these distinctions had become so important that preachers were devoting themselves to doctrinal debate when they should have been telling men the good and life-changing news of God's love. Finally, this explains why Stone united his efforts with those of Alexander Campbell. Stone saw no reason why the two groups should remain apart! Both of the movements had accepted the Bible as sufficient rule for faith and order, and both of the movements claimed to have the proclamation of God's love as their ultimate goal.

Hoke S. Dickinson has performed a valuable service by bringing these documents together in one volume. Through works of this kind we may come to understand more fully the mystery of Barton W. Stone and, more importantly, his particular relevance for our time. In short, Stone reminds us of the centrality of the gospel for the life and work of the church.

The Christian Church (Disciples of Christ): An Interpretative Examination in the Cultural Context.
Edited by George G. Beazley, Jr. St. Louis:
Bethany Press, 1973. 417p. \$7.95.

Reviewed by T. J. Liggett *

Most of the published writings of Christian Church leaders might be called "family talk," since they have obviously been written for readers who are assumed to stand in the Campbell-Stone tradition. As we have participated in the ecumenical movement in this cen-

*Dr. Liggett became president of Christian Theological Seminary February 1, 1974. He formerly served as deputy general minister and president of the Christian Church (Disciples of Christ) and president of the United Christian Missionary Society.

tury, an increasing number of articles very consciously take into consideration the perspectives of other traditions in North America. But only rarely have we endeavored to interpret our church to persons who stand totally outside of our cultural tradition. A few limited treatises have been written by missionaries which attempt such an endeavor. The lectures given by Ronald E. Osborn at the Ecumenical Institute at Bossey interpret the "spirit" of American Christianity to non-North Americans, especially Europeans.¹ His own personal rootage in the Christian Church led him to deal with many facets of North American Christianity which are of special importance to Disciples—but the lectures actually embraced the whole gamut of North American Christianity. The book under consideration in this review is the English-language version of a book written primarily for publication in German as a volume in the series "Die Kirchen Der Welt." This fact must be clearly understood if one is to appreciate fully both the strengths and weaknesses of the volume.

In addition to the editor, eleven prominent scholars of the Christian Church made contributions to this volume. In all instances, the writers attempted to deal with facets of the life and work of the Christian Church in the light of the cultural context in which the church emerged and in which it currently lives. The fact that it is an edited work has meant that the authors have varied in their emphases on the cultural context as well as their relative stress on the importance of the context for developments in the history of the Christian Church.

In addition to a general introductory chapter and a concluding chapter on the future of the Christian Church (both written by the editor) the other chapters deal with theology, worship, structure, the local congregation (ministry, mission, preaching, communication, and social action), higher education, overseas mission, ecumenical involvements, literature, and a statistical analysis.

Since the primary purpose of the volume is to interpret to German readers a church which is largely unknown to them, only *they* are in a position to judge the success of this venture. It would be my judgment that it has been highly successful, but like our own biases of cultural context, we cannot be sure that this judgment

¹*The Spirit of American Christianity* (New York: Harper Brothers, 1958)

will be shared by our friends of the German-speaking world. We can, however, express some judgments about the value of the book for North American readers, especially those who are members of the Christian Church.

One's culture is so much a part of one's entire being and colors one's perspective so decisively that seldom do we rise to any significant degree of objectivity, seldom do we distinguish between essentially religious values and the forms which those values have taken in our culture, and seldom are we confronted with a book which forces us to do precisely that. It is here that I find the primary value of this volume. Only to the degree that we achieve such a perspective, can we even approach a level of self-understanding which is so vital in these times. As Dr. Beazley has affirmed in his introduction: "Like their country, if Disciples don't become more self-critical and realistic, they cannot become the creative element in our world culture and in the whole Christian Church which they should be." I believe that the reading of this volume will greatly assist us to acquire this new and vital perspective. It helps one to "sort out" those elements which are logically derived from tenets of the Christian faith, and those which have been "absorbed" from the culture of which we are a part. It lifts these perceptions to a new level of consciousness. To this degree, it "reveals" truths about ourselves—and there can be no more significant experience for a person or an institution. If it does not prescribe what ought to be, it does help to discover what has been and what is.

Perhaps the best chapter for illustrating the importance of not taking anything for granted is the one on worship written by William Barnett Blakemore. Here one "sees" the context and elements of worship in a local congregation with careful attention to the physical setting and the most minute details of that typical form of worship. While such treatment may illustrate the fear of the editor that American readers would find much superfluous material, it is entirely likely that this careful and meticulous description may prove to be one of the strengths to the German readers.

Another insight which characterizes these chapters is that it is almost uniformly true that the earlier years of the church are more easily described in unique categories, whereas the later years increasingly demonstrate the ecumenical dimensions of the life of the church.



Dr. Liggett



Dr. Beazley

As the authors frankly recognize, a description of contemporary worship, preaching, social action, etc. in the Christian Church is one which largely describes facets of most main-line Protestant churches in the United States and Canada. This ecumenical reality is structurally expressed in participation in the conciliar movement and in the Consultation on Church Union—but it permeates the totality of the life of the church.

Some limitations are readily apparent in the volume. There is considerable duplication of material by different writers, just as there are some omissions of significant material. Since the writing of these chapters was done over a period of several years, the chapters do not always reflect that same precise moment in the church's history. This interpretative volume needs to be used alongside of a systematic history of the church for a comprehensive understanding—a supplementary enterprise which is easily accomplished by English-speaking publics, but probably impossible for most German readers. Some of the language used in the volume, while readily understandable in contemporary America (the way the

cookie crumbles, gripes, WASP background) will probably produce some interesting translations by the German translators! But this short list of limitations poses no insurmountable barrier for the readers of this review.

Finally, a word must be said about the last chapter on the future of the Christian Church. This ninety-page chapter by George G. Beazley is an outstanding contribution to the book. It is hardly illustrative (typical) of contemporary Disciple thinking, since so few even approach his breadth of knowledge of classic and contemporary culture, but it stands as a monument to his own erudition and also as a measure of the magnitude of the loss which we have sustained by his untimely death. This chapter is a "must" for those who would see the Christian Church through the eyes of George G. Beazley as he surveyed its life and future in terms of western culture, contemporary literature and moods, and the challenge of new directions. Agreement with his conclusions is not required—it is enough to be challenged by his insights and to be led to a new understanding of the importance of the cultural context.

With the Society's Trustees and Officers

In balloting this spring, members of the Disciples of Christ Historical Society voted for officers of the Society's Board of Trustees, selected three other trustees to serve along with the officers on the Executive Committee, and named trustees, including one new one, to three years terms on the Board. The officers and other members of the Executive Committee all serve for one

year. The election was conducted by mail ballot, with Paul A. Crow, Jr., chairman of the 1974 Nominating Committee, in charge. Of the 947 ballots mailed out, 338 or 35 percent were returned.

EXECUTIVE COMMITTEE

Lester G. McAllister, Professor of Modern Church History at Christian Theological Seminary in Indianapolis, has been elected chairman of the Society's Board of Trustees. Thorn Pendleton, Disciple layman and businessman in Warren, Ohio, was elected vice-chairman. Re-elected were the Board's secretary, Roscoe M. Pierson, librarian of Lexington Theological Seminary, Lexington, Kentucky, and the Board's treasurer, Risley P. Lawrence, Executive Vice-President of Third National Bank in Nashville.

The Executive Committee is composed of the four officers and three other members of the Board of Trustees. This year the following Nashville trustees are serving on the Committee: Herman A. Norton, Forrest F. Reed, and Miss Eva Jean Wrather.



Dr. McAllister

NEW TRUSTEE

Mrs. William Henry Smith has been returned to the Board of Trustees, on which she served from 1967 to 1971. Mrs. Smith is a leader in Woodmont Christian Church in Nashville.



Mrs. Smith

Board of Trustees of the Disciples of Christ Historical Society

Terms Expiring 4-30-75

Charles E. Crank, Jr.
Paul A. Crow, Jr.
Harvey M. Harker
Mrs. B. D. Phillips
Roscoe M. Pierson
Mrs. R. Richard Renner
Frank Edmund See
Claude Walker

Terms Expiring 4-30-76

Joseph Belcastro
Harry M. Davis
Edward G. Holley
John E. Hurt
Forrest F. Reed
William E. Tucker
Sara Tyler
Eva Jean Wrather

Terms Expiring 4-30-77

Risley P. Lawrence
Lester G. McAllister
Herman A. Norton
Thorn Pendleton
Hugh M. Riley
Howard E. Short
Mrs. William Henry Smith
C. Duane Swihart

Trustees Emeritus

Robert W. Burns
Ronald E. Osborn

John Rogers

Henry K. Shaw
James B. Washburn

OTHER NEWS OF TRUSTEES

Edward G. Holley, elected to the Society's Board last year, became president of the American Library Association at the conclusion of the Association's recent annual conference in New York. Dr. Holley is dean of the School of Library Science, University of North Carolina at Chapel Hill.

Friends of Miss Eva Jean Wrather will be pleased to read that she is making a rapid recovery from a recent operation at Parkview Hospital.

Mrs. Mildred Welshimer Phillips was elected chairman of the board of trustees of Milligan College at their spring board meeting. She has been a member of the board and executive committee since 1967 and had earlier been dean of women and instructor in Christian education at the College. Mrs. Phillips has been on the Historical Society's Board of Trustees since 1966.

Thorn Pendleton, a great-great-grandson of Alexander Campbell, has been named chairman of the board of trustees of Hiram College. He has been a trustee of Hiram College since 1958 and has served on the Historical Society's Board since 1971.

Howard E. Short will be teaching on Chapman College's World Campus Afloat during the fall semester. Dr. Short, former editor of *The Christian*, has been named distinguished

editor emeritus of the Christian Board of Publication. Dr. Short is a founding member of the Disciples of Christ Historical Society.

Dr. William Garrett West, a former trustee of the Society, and chairman of the Board has recently published *Goal to Go*. In his new book, Dr. West, pastor of First Christian Church in Chattanooga, Tennessee for the last twenty-six years, takes some of the most dramatic and meaningful moments in several sports and relates them to life and life's highest purpose in religious expression.



The Disciples of Christ Historical Society, headquartered in the Thomas W. Phillips Memorial, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212, is open Monday through Friday from 8:30 A.M. to 5:00 P.M. Upon prior appointment, researchers may also be served on Saturdays.

It is suggested that researchers requiring the use of manuscript and archival materials write or telephone a few days in advance of their arrival.

Disciples of Christ Historical Society

1101 NINETEENTH AVENUE, SOUTH

NASHVILLE, TENNESSEE 37212

I hereby apply to the Disciples of Christ Historical Society for membership in the classification I have checked below.

- Annual \$ 7.50 Annually
- Student 2.50 Annually
- Participating 25.00 Annually
- Sustaining 100.00 Annually
- Life 100.00 1 Payment
- Life Patron 1000.00 1 Payment

Name _____

Street _____

City, State, Zip _____

Discipliana

Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.

A PRAYER FOR THE DISCIPLES OF CHRIST HISTORICAL SOCIETY

Eternal God—

The Source of our life,
The Companion of our way,
The Destiny of our pilgrimage;

For Whom a thousand years are but as yesterday when it is past,
and as a watch in the night:

Remind us now and always—
that the light by which we walk towards tomorrow . . .
shines on us and ahead of us from yesterday;
and that "we do not live *in* the past,
but that we live *out* of the past."

Save us, O Lord—
from a saccharinlike nostalgia that burns
incense to a lifeless past;
But save us, also, O Lord—
from a sour cynicism that turns a jaundiced
eye on a vital heritage and its choice gifts of:
noble human values,
and lofty spiritual insights and ideals,
and helpful and inspiring religious experiences.

Give us, O Lord—
the capacity to distinguish . . .
so we may sort out the valid from the spurious . . .
and thereby grasp from history,
not its ashes, but its fires.

O Lord, in this hour together:

make us aware of the past—lest we become superficial;
make us conscious of the present—lest we become irrelevant;
make us committed to the future—lest we lose hope.

These thanksgivings and these prayers—
we offer in the name of Christ
who is, for us, the Way, the Truth, and the Life.

Amen.

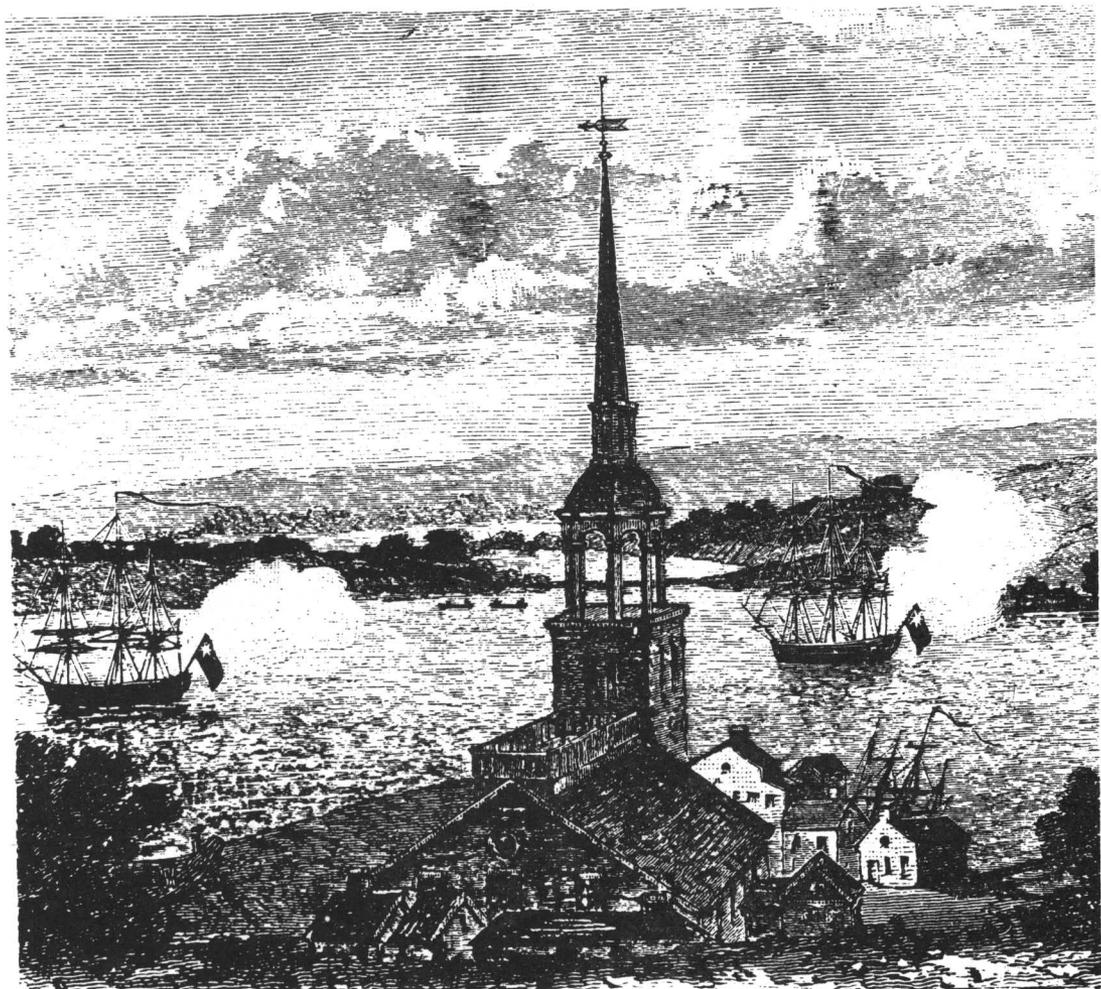
From a prayer given by Fabaus Landry at the fifteenth annual Disciples of Christ Historical Society breakfast, 1974 Assembly of the Christian Church in Tennessee, May 4, 1974.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

FALL 1974, VOL. 34, NO. 3



In 1976 the United States of America will be observing its Bicentennial as a nation. The church has been a powerful force in American history, and the impact of religion in the American experience should be a part of the nation's Bicentennial observance. This topic is the subject of an article by Roland K. Huff on "A New Spirit by 1976" in this issue of *Discipliana*.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1974, Vol. 34, No. 3

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

DISCIPLIANA, published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Second-class postage paid at Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. All correspondence and payment of individual dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

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

CHAIRMANLester G. McAllister
VICE-CHAIRMANThorn Pendleton
SECRETARYRoscoe M. Pierson
TREASURERRisley P. Lawrence

EDITORIAL

In the wake of Watergate and other recent political scandals, the archivist finds himself in the public eye. Citizens are concerned that public records be preserved and available to the public, and legislators at all levels of government are considering new laws to reflect citizens' awareness of archives. While archivists did not seek the spotlight that now falls upon them, they naturally appreciate the groundswell of public support. For church archivists, the situation gives pause for reflection.

As important as it is that the records of a nation be cared for, it is just as important that the records of the church be identified and preserved. This includes documentation from national and international manifestations of the church and local congregations as well. It encompasses papers of church leaders and those of humble workers for the Lord known best to their neighbors. To do this we must all become history-conscious.

As important as it is that the records of the church be identified, it is just as important that they be preserved, processed, and made available to researchers. This calls for the skills and knowledge of the archivist. It is the archivist's job to appraise the records that come into his purview and select those of historical significance. Those papers which are selected for preservation must be processed for use for otherwise they are of no value. Finally, the church's records must be made known to communicants and others that their significance may be discovered.

This is a big assignment, too big for archivists alone. They need your interest and active support. Search for historical materials and save them for the future. Send them to the Disciples of Christ Historical Society and tell others about the Society's work. We need your help.

Marvin D. Williams, Jr.

Director of the Library and Archivist

A NEW SPIRIT BY 1976

by Roland K. Huff

Our nation will soon be two hundred years old. Planning for the Bicentennial in 1976 is shifting into high gear.

As early as 1966 Representatives Charles Mathias of Maryland and Bradford Morse of Massachusetts introduced legislation leading to the appointment of the American Revolution Bicentennial Commission. Mathias said, "We believe not only that the revolution was the most important event in our history but, even more, that the ideas and ideals of the revolution are as real and relevant today as they were two hundred years ago."

How should a Bicentennial be observed? Is it to be observed by symbolic shots from ancient cannons? By parades and pageants? By a sudden growth of whiskers or a battery of fireworks on the Fourth of July?

One thing is certain, the celebration in 1976 will be different from the Centennial observance in 1876. We are no longer sure of the ingredients of patriotism or what it takes to make America great. Whereas our forefathers took great pride in the spirit of revolution as the ability to foster change and renewal, we have grown fearful of the word and spirit of "revolution."

The nation's Bicentennial provides the opportunity to discern anew: the spirit of '76, the emergence of a new nation into a growing maturity, and the changing frontiers during the past two hundred years. A nation is showing its maturity when it can look objectively at its heritage.

The Church's Influence

The church as a whole has grown with our nation and has had a tremendous influence upon it. Therefore it is fitting and proper that due regard be given to our religious heritage and its influence upon our nation.

The church has been a powerful force in the development of the country. It was one of the motivating forces that brought Western civilization to the continent. Its standards of morality, the worth of persons, and responsible

relationships in the community, city, state, and nation are written into the constitutions and laws of the land. It has been a strong advocate of the conservation of life, land, and other resources.

For a large segment of the growing population, the church has been a center of community life. It has inspired leadership, broadened vision, and motivated followers. Though there has been an ardent effort made to maintain the separation of church and state, the church has had influence upon legislation down through the years that protected the rights of individuals, including religious liberty.

The church's concept of mission and "Chosen People" encouraged people, like the Exodus of old, to move from the early colonies to the western frontiers. Beliefs in renewal, new birth, and the ability of one to change undoubtedly contributed to the fertile seedbeds of revolution among the early colonies.

Christian Church Heritage

The history of the Christian Church movement and the emerging Christian Church (Disciples of Christ), Christian Churches related to the North American Christian Convention, and the Churches of Christ has paralleled the two hundred years of national history. It is woven into the emerging patterns of thought and life within the nation.

Barton W. Stone holds primacy among Disciples of Christ and in the American experience. His soul was molded by the impact and ideals of the American revolution and the frontier experience. The union of Christians and a zeal for evangelism were his major goals.

Mr. Huff



From the time Thomas Campbell wrote his first of thirteen propositions in his *Declaration and Address*, "The Church of Christ upon earth is essentially, intentionally, and constitutionally one," there have been unending dreams and efforts made to attain Christian unity. This has had more effect upon the life of our nation than can ever be measured. The dreams have not been realized, but the yearning and the ideal has contributed to the spirit of community in the smallest hamlet and in the midst of the teeming cities.

Walter Scott's rational approach to salvation, with each individual in response to the Gospel having the opportunity and responsibility to make a personal commitment to Christ as Lord, was uniquely compatible with the rugged individualism on the frontier. Each had an influence upon the other and has left its imprint upon the nation to this very day.

Alexander Campbell's strong emphasis upon the "priesthood of believers" has also left its mark upon our heritage. An important part of that belief was the concept that every professed believer in Christ was a minister. This has enriched and broadened the concept of ministry and service.

In both our national life and in our religious life there has been a struggle for a new way of life. By no means are those ways identical, but each has influenced the other far more than at times we would like to admit.

Planning is Important

Every congregation is urged to plan a Bicentennial observance in 1976. Make an important part of that observance the highlighting of the dramatic role our religious heritage has played in our nation's history. This Bicentennial observance is a once in a lifetime affair, a chance to step outside the routines of daily living, and look at the past. It is an opportunity to evaluate, appreciate, and preserve that which gives the nation and its people identity.

When John Adams and Thomas Jefferson died on July 4, 1826, historian Page Smith says, "America came of age on that day. . . The burden that they laid down, successive generations must pick up anew."¹ Our generation is now on the stage of American life. Ours is the opportunity to pick up anew the best of our heritage.

¹Page Smith, *John Adams* (Garden City, N.Y., Doubleday & Co., 1962), 2:1138.

NEW LIFE MEMBERS

- 481. Bassett, Miss Mary H., Martinsville, Va.
- 482. Huff, Mrs. Della E., Danville, Ill.
- 483. Huff, Bernard J., Danville, Ill.
- 484. Maines, Rev. Lawrence H., Huntsville, Ala. (given in his honor)
- 485. Owen, Dr. George Earle, Indianapolis, Ind.

NEW PARTICIPATING MEMBER

Blakeley, Mrs. E. Carol, Caldwell, Idaho

INCREASED TO PARTICIPATING MEMBER

Emerson, Dr. Charles L., Nashville, Tenn.

NEW ANNUAL MEMBERS

- Berndsen, Mrs. Shirley B., Cleveland, Ohio
- Blair, Mrs. Harold P., Saratoga, Calif.
- Gobble, Mrs. Ira H., Alice, Tex.
- Gruenberg, Henry, Flanagan, Ill.
- McAdams, Loyd, Nashville, Tenn.
- Odell, Carroll N., Marina del Rey, Calif.
- Scobey, Mr. and Mrs. R. Loyd, Jr., Nashville, Tenn.
- Smith, Ms. Doris M., Long Beach, Calif.
- Snodgrass, Mrs. William R., Brentwood, Tennessee

NEW STUDENT MEMBERS

- Guerrieri, David A., Lakewood, Calif.
- Masterson, R. Gerald, Orange, Tex.
- Woldruff, Mark A., Columbus, Ind.

Oftentimes it is only the older congregations that are interested in history. Younger congregations tend to think their history is all before them. Not so. We are all where we are at this point in history because of the heritage of the nation and the church.

Suggestions for congregations

1. Appoint a representative committee or task force to plan a meaningful Bicentennial and religious heritage observance.
2. Relate your plans, or at least see that they complement rather than conflict or compete with city or state observances. Check with your state Bicentennial Commission, your city Bicentennial Committee, and with local and state councils of churches.
3. Set aside a special period of time for your observance: a Sunday, a weekend, a week, a series of Sundays, or mid-week events.
4. Encourage special emphases within constituency groups within the church.
5. Schedule a study series over a period of weeks on religious heritage and the relationship to the nation's Bicentennial.
6. Some congregations may wish to relate their Bicentennial and religious heritage emphasis to the recognition of special days such as Veterans Day, Thanksgiving, Washington-Lincoln Day, Fourth of July.
7. Plan a heritage festival.
8. Prepare exhibits located in prominent places in the church building on such themes as

the Church and the American Revolution, the Congregation and Community History.

9. Prepare pageants, reenactments and dramas.
10. Plan special emphasis on the development and preservation of congregational history, including taped oral histories.
11. Prepare posters, banners, and montages depicting the influence of religious heritage upon the life of the nation.
12. Join in a communitywide or ecumenical observance.
13. Send copies of programs and materials prepared for your congregation's observance for your church file in the Disciples of Christ Historical Society.

When the American Revolution Bicentennial Commission began its planning for the nation, it set as a national goal—the forging of a new spirit for '76. What should be the church's goal? Dare the church set as its goal—A NEW SPIRIT BY 1976?

RESOURCE MATERIALS

Harmon, Francis Stuart. *Religious Freedom in America*. New York: Interchurch Center, 1973.

Hartje, Robert G. *Bicentennial U.S.A.: Pathways to Celebration*. Nashville: American Association for State and Local History, 1973.

The Light in the Steeple: Religion and the American Revolution. New York, Ecumenical Task Force on the Religious Observance of the Nation's Bicentennial, n.d.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

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

1. Title of Publication: *Discipliana*. 2. Date of Filing: October 10, 1974. 3. Frequency of issue: Quarterly. 4. Location of Known Office of Publication: 1101 Nineteenth Avenue South, Nashville (Davidson County) Tennessee 37212. 5. Location of the Headquarters or General Business Offices of the Publishers: 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. 6. Names and addresses of Publishers, Editor, and Managing Editor: Publisher: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Editors: Roland K. Huff and Marvin D. Williams, Jr., Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Managing Editor: None. 7. Owner: Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Known Bondholder, Mortgage, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bond, Mortgages or Other Securities: None. 10. For Completion by Nonprofit Organization Authorized to Mail At Special Rates: The purpose, function, and nonprofit status of this organization and the exempt status for

Federal Income tax purposes: Have not changed during preceding 12 months. 11. Extent and Nature of Circulation: Average No. copies each issue during preceding 12 months. A. Total No. copies printed: 8,000 B. Paid Circulation 1. Sales through Dealers and Carriers, Street Vendors and Counter sales: None. 2. Mail subscriptions: 5,747. C. Total Paid Circulation: 5,747. D. Free Distribution by mail, carrier or other means 1. Sample, complimentary, and other free copies: None. 2. Copies distributed to news agents, but not sold: None. E. Total distribution: 5,747. F. Office use, leftover, unaccounted, spoiled after printing: 2,253. G. Total: 8,000. Actual number of copies of single issue published nearest to filing date: A. Total number of copies printed: 7,500. B. Paid circulation 1. Sales through dealers and carriers, street vendors and counter sales: None. 2. Mail subscriptions: 5,662. C. Total paid circulation: 5,662. D. Free distribution by mail, carrier, or other means 1. Sample, complimentary, and other free copies: None. 2. Copies distributed to news agents, but not sold: None. E. Total distribution: 5,662. F. Office use, left over, unaccounted, spoiled after printing: 1,838. G. Total: 7,500.

Signed: Marvin D. Williams, Editor



Disciple Authorship

Campbell and the Colleges. By Perry Epler Gresham.
Nashville: Disciples of Christ Historical Society,
1973. 114 pages. \$3.95

Reviewed by Fred Helsabeck*

A valuable contribution to the history of American education is made in the volume *Campbell and the Colleges* by Perry Epler Gresham. Presented first as the Forrest F. Reed Lectures for 1971, this book was printed in 1973 by the Disciples of Christ Historical Society.



Dr. Helsabeck

An awareness of their educational heritage will give Disciple educators of today better preparation to lead their church related colleges in playing a creative role in meeting the needs of our world today and tomorrow. Dr.

Gresham stresses this point by saying, "the academic leadership of [the Campbell] heritage will do well to assess our post industrial civilization and fashion colleges equal to the challenge."

In the lectures which comprise this volume Dr. Gresham presents chapters on Alexander Campbell's philosophy of education, his unique work at Bethany College, and his influence on other colleges and educational leaders. In his closing chapter on "The Present Predicament of the Colleges" Dr. Gresham, while dealing with present problems and difficulties, concludes on a note of hope and challenge. He

*Dr. Helsabeck, nineteenth president of Culver-Stockton College, Canton, Missouri, retired in 1973 after serving seventeen years in that post.



Dr. Gresham

presents in a concise manner the problems facing colleges today, alternatives for action, and conditions for survival.

A basic purpose in this volume is to "lift the stature of our distinguished founder to the place that he deserves in American history," says Gresham. While Campbell and education have attracted numerous students and scholars over the years, few of the results of their efforts have been published. The publication of the Reed lectures is the first in this field and those by Dr. Gresham present a challenging review of this important aspect of our Christian heritage.

It is interesting to discover that Alexander Campbell and Perry Gresham have many educational beliefs which are quite similar. Both believe that colleges should be in a constant state of flux and development. In his second lecture Dr. Gresham quotes Campbell as saying "the course of study at Bethany College is designed to keep pace with all of the improvements of this rapidly progressing age." Dr. Gresham makes the same point in a recent article by writing, "a college is a river of change, sweeping away the whitecapped memories and bringing new, interesting prospects and possibilities."

In his Introductory Address at the founding of Bethany College, Mr. Campbell stressed the need for a spirit of free, bold inquiry and every new advance in knowledge. He also emphasized that the foundation of all education is moral culture. He saw the chief object of education not as the acquisition of knowledge but the foundation habits, the cultivation of a high sense of ethical and religious values and of moral judgment and responsibility. Only by the development of "the whole man" could man hope to attain his full "rank and dignity in the universe."

Dr. Gresham emphasizes the point that the lingering influence of Alexander Campbell is apparent in the colleges and universities associated with the Christian Churches and the 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. The reader will find in this book a very good summation of Campbell's educational philosophy and the essential points in his methodology of learning and instruction.

While this volume by necessity centers on Bethany College and on Campbell's educational experimentation in this pioneering school, significant attention is given to the influence of Campbell's philosophy of education both on his contemporaries and on subsequent Disciple colleges. His choice of a rural site for Bethany which would be "far from distractions and temptations of city or town" seems to have affected the founders of Eureka College and Culver-Stockton College as they chose locations for these schools. This volume reviews Campbell's alertness to pioneering educational thought and experimentation in edu-

cation in Europe and America. His relationship with Bacon College resulted in mutual influence, although he and James Shannon strongly disagreed on several important matters. It seems quite likely that Shannon's later leadership of the University of Missouri and Culver-Stockton College were affected by his association with Campbell.

Dr. Gresham suggests several important ways that Alexander Campbell influenced other Disciple colleges. His students founded some of these schools. His writings influenced others. His reputation and the influence of his followers affected still other founders. His philosophy and procedures at Bethany College influenced other schools to create independent and self-perpetuating Boards of Trustees. The teaching of the Bible as thought and literature became accepted practice. The administrators and teachers were chosen freely without undue restrictions concerning denominational affiliation. Priority was given to the liberal arts. These continue to be important aspects of the church related colleges of the Campbell heritage.

It is important and significant that the author of *Campbell and The Colleges* was the twelfth President of Bethany College who, like its founder, embraced the twin worlds of the ministry and of college administration and teaching and who has literally walked in Campbell's footprints. Educators and others who are interested in Christian higher education will read with interest and profit this delightful little volume.

CAMPBELL AND THE COLLEGES

By

Perry Epler Gresham

The Forrest F. Reed Lectures
for 1971

Price \$3.95

(\$3.75 to DCHS Members)

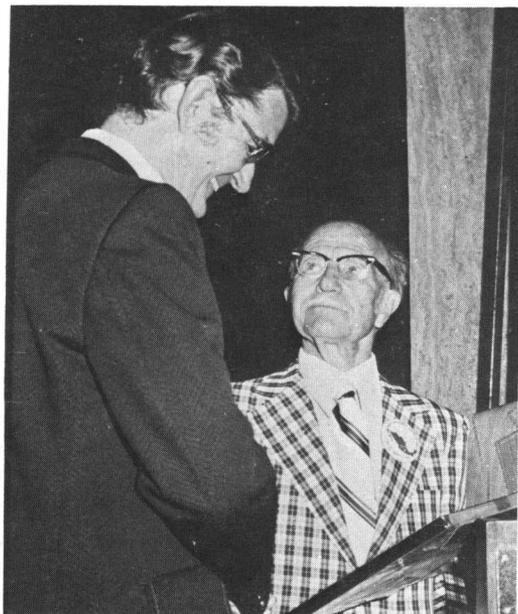
For further information write
Disciples of Christ Historical Society
1101 Nineteenth Avenue, South
Nashville, Tennessee 37212

Discipliana

Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.



Susan Wright photo



John Fulton photo

James E. McKinney, Executive Director of the Disciples of Christ Historical Society from 1953 to 1958, has been memorialized in a large color portrait presented to the Society by friends of the late Mr. McKinney. Pictured here alongside the portrait is Claude E. Spencer, Curator Emeritus of the Historical Society and colleague of Mr. McKinney. James E. McKinney served on the Society staff when the Thomas W. Phillips Memorial was under construction and was instrumental in the building of the Society's headquarters. After leaving the Historical Society staff, he served his alma mater, Lynchburg College, as Vice President for External Affairs and later was Vice President for development at Phillips University. He died November 21, 1972.

J. Daniel Joyce, president of the World Convention of Churches of Christ, was presented a Life Patron membership in the Disciples of Christ Historical society during the Convention's recent ninth Assembly in Mexico City. Pictured above making the presentation to Dr. Joyce (left) is Stephen J. England, Dean Emeritus of the Graduate Seminary of Phillips University. The certificate was given to honor Dr. Joyce and is the forty-fourth such Life Patron membership to be presented. When given July 30, 1974, Dr. Joyce was completing his five year presidency of the World Convention. In September he became senior minister at Bethany Christian Church, Houston, Texas after serving twelve years as dean of the Graduate Seminary and professor of New Testament at Phillips University.





Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

WINTER 1974, Vol. 34, No. 4



The cenotaph stands as a welcoming sentinel on a winter day.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1974, Vol. 34, No. 4

EDITORS: Roland K. Huff and
Marvin D. Williams, Jr.

DISCIPLIANA, published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. Second-class postage paid at Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. All correspondence and payment of individual dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

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

CHAIRMANLester G. McAllister
VICE-CHAIRMANThorn Pendleton
SECRETARYRoscoe M. Pierson
TREASURERRisley P. Lawrence

As We Enter a New Year

In this issue is found the annual report of the Disciples of Christ Historical Foundation. Through the adding of permanent funds in the Foundation members and friends help assure the future work of the Disciples of Christ Historical Society.

Currently the Historical Society needs more than \$40,000 per year to cover the gap between congregational giving received and the operational budget total. As the permanent funds are increased, the added income generated can help close this gap.

Approximately one-third of the Society's immediate goal of \$500,000 for the Foundation has been attained to date. The long-range goal for the permanent funds of the Society is \$1,000,000.

Two wills are now being probated that include the Society as beneficiary. Such expressions of extended stewardship can mean much to the Society's future.

Once again Christmas has broken through the memorabilia, the artifacts, the anniversaries—the whole of our heritage—revealing the greatest event of history.

Christmas is not something that has happened. Rather Christmas is something that is happening. God continues to reveal Himself through the Christ of Christmas. This is the greatest heritage of all.

Roland K. Huff
President

DAVID LIPSCOMB: MODERATE IN THE MIDDLE; or, DAVID LIPSCOMB RECONSIDERED

By Arthur V. Murrell

By the majority of "Restorationists" who use musical instruments in worship, David Lipscomb has been seen as an unreasonable, if not contentious, extremist—that is, where he has been seen at all. The earliest historians of the Disciples of Christ—William Thomas Moore, J. H. Garrison, B. A. Abbott, and Errett Gates—preferred to ignore him. Winfred E. Garrison just barely brought him to life at last in the pages of his history in 1931.¹ Subsequent Disciple scholars—James DeForest Murch, A. T. DeGroot, and W. E. Garrison—have done little more than mention his name in connection with the Churches of Christ. Only in Herman A. Norton's *Tennessee Christians* is the Nashville preacher-editor given more than a nodding acquaintance.

The time has come—yea, is long overdue—for all to see this devout Restoration giant as he really was: an humble, irenic moderate who was literally pulled apart in unsuccessful efforts to hold together the many splintering factions of the Nineteenth Century Restoration Movement. Cast in the role of arch-schismatic, no one despised division more than he. In 1882 he wrote:

The integrity, union and harmony of the church of God are dear to the Savior. To destroy these is the greatest of sins before God. We have never seen a circumstance arise in which we were willing to advise division. . . .²

As the editor of the *Gospel Advocate*, Lipscomb had emerged in the first decade after the Civil War as the most powerful figure among the "conservatives" in the South. By 1870, no one knew better than he that the union he loved was in jeopardy, but it took the turmoil of twenty-seven more years before

¹Winfred Ernest Garrison, *Religion Follows the Frontier: A History of the Disciples of Christ* (New York: Harper & Bros., 1931), p. 224.

²David Lipscomb, "The Sin of the Dividing the Church of God," *Gospel Advocate*, January 26, 1882, p. 46.



Dr. Murrell is Tennessee Regional Director of the National Conference of Christians and Jews, with headquarters in Memphis. A graduate of Texas Christian University, he received the Ph.D. degree from Vanderbilt University in 1972. Dr. Murrell is a guest lecturer in American Church History at Memphis Theological Seminary.

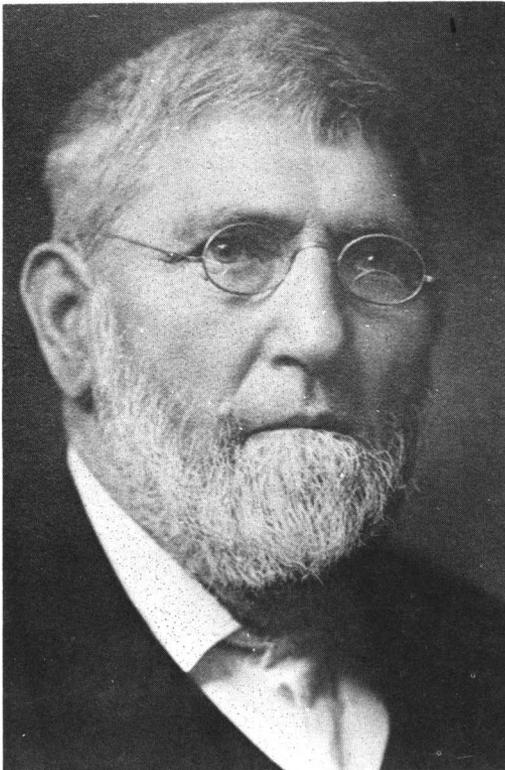
he would advocate disfellowship. On August 5, 1897, Lipscomb for the first time urged the readers of his periodical to separate from those churches easily recognized either by use of instruments in worship or their support of missionary societies.³ Can this be the act of a moderate? Yes, when all the facts are known.

Lipscomb's rise to prominence coincides with that of the *Advocate*, begun by Tolbert Fanning and David's brother, William, in 1855.

³David Lipscomb, "From the Papers," *Gospel Advocate*, August 19, 1897, p. 513. Also see untitled editorial, *Gospel Advocate*, August 5, 1897, p. 481.

The younger Lipscomb was soon writing for the periodical, and he displayed from the outset a moderate, but independent temper. Before the War stilled the presses of their journal, he was pleading for a middle course for Christians both North and South. A pacifist, he refused to take sides in the internecine havoc plaguing the nation. Suspected by neighbors of being disloyal to the Confederacy, he and Fanning endured intense and bitter hatred and lost most of their possessions. When federal forces took control of Nashville, the same two incurred the wrath of officials when they refused to take their loyalty oath. Caught in the middle of this "War Between the States," Lipscomb's fate was an omen of things to come. His moderate approach and irenic temperament would cast him in the middle of one church battle after another.

At the war's end, Lipscomb set out to heal the wounds caused by the nation's civil strife and to resume cooperation with brothers in the North. In the first issue of the *Advocate* following the dissolution of the conflict, he reported on the American Christian Missionary



DAVID LIPSCOMB

Society's new hymnal, commending it to his weekly readers. The article clearly reveals a conciliatory spirit. To circulate the news of the paper's resumption, the Nashville editor sent a memo to all brotherhood leaders requesting that they advertise the event. This was a common journalistic courtesy which he performed many times. Thomas Munnell, secretary of the Kentucky Christian Missionary Society, replied:

Your prospectus was handed to me today with a request to use my influence for its circulation. Before I do so, I want to ask if it is to oppose our Missionary Society? If the *Gospel Advocate* will come out and help us in all our good work, I could wish for it a large circulation in our state; otherwise, my influence, much or little, will be against it.⁴

Munnell's pontifical air was typical of society leaders when they dealt with Lipscomb. He was usually treated as if he were a contentious "country bumpkin" or a leader of a tiny, insignificant faction, neither of which was true. Munnell's response further indicates that Lipscomb's opposition to societies was well known before the Civil War. Dictatorial harassment like that of Munnell would cause even a moderate like the Nashville editor to wonder about union where cooperation was one-way.

In 1866 Lipscomb mounted a much-needed benevolent campaign to raise funds to aid the impoverished people of the South. "Before the crisis was over, he had raised a hundred thousand dollars for the poor. . . ."⁵ besides food and clothing approximating a similar amount.⁶ First appealing to the South, he soon turned to Christians in the North, and aid poured in from all over the country. Although ill much of the time, Lipscomb doggedly pushed this endeavor to completion.

(Continued on page 49)

⁴Tolbert Fanning, "Missionary Societies," *Gospel Advocate*, January 9, 1866, p. 20.

⁵Earl Irvin West, *The Life and Times of David Lipscomb* (Henderson, Tenn.: Religious Book Service, 1954), p. 114.

⁶Herman A. Norton, *Tennessee Christians: A History of the Christian Church (Disciples of Christ) in Tennessee* (Nashville:Reed & Co.,1971), p. 124.



THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION - WORTHY OF YOUR SUPPORT

NEW ENDOWMENT FUND ESTABLISHED

Through the Disciples of Christ Historical Foundation members and friends can assure support for the work of the Disciples of Christ Historical Society for years to come. All funds given to the Foundation become a part of the Society's permanent funds.

The Foundation was first established in 1961 with a Trust Fund that has now grown to a book value of \$162,271.00. The trusteeship of this Trust is now being assumed by the Third National Bank of Nashville in behalf of the Society.

As a part of the permanent funds program of the Disciples of Christ Historical Foundation, a new Endowment Fund has now been established. This new fund has been created in order to attain maximum flexibility for permanent fund investments in the face of present

economy, while at the same time protecting the permanency of the funds received. As a result it is hoped that a higher yield of income can be realized to undergird the ongoing operational program of the Society.

YEAR END GIFT

You are invited to send a gift for the Historical Foundation as you are planning your giving for the remainder of 1974 and in 1975. Unless otherwise directed all gifts received will be used to help establish the Foundation's new Endowment Fund.

If there are those who wish to have their gifts placed in the ongoing Trust Fund, rather than in the Endowment Fund, their wishes will be respected. Gifts given for established named funds may be placed, according to the donor's wishes, either in the Trust Fund or the Endowment Fund.

Make checks for your gift payable to
DISCIPLES OF CHRIST HISTORICAL FOUNDATION
1101 Nineteenth Avenue, South
Nashville, Tennessee 37212

REPORT ON TRUST FUND

List of Assets as of October 11, 1974

	Par value or Number of Shares	Carrying Value
First American Bank Common Trust Fund A	5,746	62,358.50
First American Bank Common Trust Fund C	3,172	32,569.43
Cabot, Cabot and Forbes Land Trust notes	10,000	10,025.00
Board of Church Extension note	100	100.00
Board of Church Extension note	500	500.00
First American National Bank Savings Account	1,767.81	1,767.81
Avery Building Assoc, Louisville, Ky.	200	200.00
Richmond Corporation	604	14,345.00
Atlantic Rural Exposition Inc.	4	4.00
General Motors Corporation	160	12,720.00
International Business Machines Corporation	7	1,004.88
John Manville Corporation	500	7,890.01
Standard Oil Company of California	16	467.68
Alabama-Tennessee Natural Gas Company	112	1,442.00
Lomas and Nettleton Mortgage Investors	300	10,351.57

\$162,270.75

PERMANENT NAMED FUNDS

Funds totaling over \$70,000

Miss Anne M. White

Funds totaling over \$10,000

Dr. and Mrs. W. E. Garrison

Funds totaling \$5,000 – \$10,000

Edgar DeWitt and Frances Willis Jones

Roger T. and Nancy M. Nooe

Hattie Plum Williams

Funds totaling \$2,500 – \$4,999

Moseley Memorial Fund

Mrs. Hazel Mallory Beattie Rogers

The Wrather Fund

Funds totaling \$1,000 - \$2,499

Edwin Charles Magarey Earl

Lena J. Marvel

Mr. and Mrs. Arthur A. Everts

Miss Virginia Elizabeth Osborn

Joseph Alexie Malcor

John W. and Marcia Rodgers

Wm. H. and Jennie Knowles Trout

Funds totaling \$500 - \$999

James V. Barker

Mr. and Mrs. J. Melvin Harker

Mrs. Corinne Gleaves Eastman

Miss Erma Holtzhausen

Mrs. Ivy Elder

B. D. Phillips

Mrs. Dot Rogers Halbert

Orra L. and Florence M. Watkins

Funds totaling up to \$499

Verne J. Barbre

Miss Mayble Marie Epp

Dr. Charles E. Crouch

Wm. Madison and Mary Ann Greenwell

Clifford Reid Dowland

Dr. Clarence E. Lemmon

Mr. and Mrs. Frank K. Dunn

Franklin S. and Stella Riegel

GIFTS IN MEMORY AND HONOR GIVEN

November 1, 1973–October 30, 1974

Mrs. Bebe Boswell

Harry W. Lees

Louis Cochran

J. Edward Moseley

Miss Helen Day

Edward Huntsman—Trout

Arthur D. Dodge

Paul Trout

DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Donors, November 1, 1973—October 31, 1974

Austin, Dr. and Mrs. Spencer, Indianapolis, Ind.
Broome, Mr. and Mrs. J. W., Nashville, Tenn.
Central Christian Church, Indianapolis, Ind.
Cochran, Paul R., Oklahoma City, Okla.
Collins, Mrs. M. Thomas, Franklin, Tenn.
Davis, Harry M., Earlington, Ky.
DeGroot, Dr. A. T., Sun City, Ariz.
Dimke, Miss Gertrude, Indianapolis, Ind.
Doster, Dr. and Mrs. Harold C., Canton, Mo.
Earl, Mrs. Edwin C., Holt, Mich.
Ervin, Mrs. Jewell M., Lawrenceburg, Ky.
Foote, Miss Leah G., Evansville, Ind.
Foster, Mrs. E. Jean, Richmond, Va.
Friday Social Club of Indianapolis, Ind.
Gantz, Mr. and Mrs. Shelby S., Amarillo, Tex.
Graham, Dr. Ronald W., Lexington, Ky.
Hawkins, Charles W., III, Nashville, Tenn.
Heine, Mrs. Helen Newlin, Indianapolis, Ind.
Hickman, Mrs. Helen R., Laguna Hills, Calif.
Huff, Mr. and Mrs. Roland K., Nashville, Tenn.
Hurt, John E., Martinsville, Ind.
Huston, Mr. and Mrs. T. R., Omaha, Nebr.
Johnson, Dr. and Mrs. L. G., Amarillo, Tex.
Jones, Dr. and Mrs. Willis R., Paducah, Ky.
King, Miss Frances, Nashville, Tenn.
Kingsbury, Mrs. Vera G., Evansville, Ind.
Lamberth, C. S., Dallas, Tex.
Lee, Wayne C., Lamar, Nebr.
McAdams, Mrs. Cassie C. and Mary Louise,
Nashville, Tenn.
Mason, Dr. and Mrs. W. Dean, Martinsville, Ind.
Montgomery, Dr. and Mrs. Riley B., Lexington, Ky.
Moseley, Mr. and Mrs. M. Paul, Indianapolis, Ind.
Mustain, Mrs. Nellie, Minneapolis, Minn.
National Benevolent Association, St. Louis, Mo.
Osborn, Dr. Ronald E., Claremont, Calif.
Paddock, Miss Margaret, Indianapolis, Ind.
Pressley, Mr. and Mrs. H. W., Jackson, Tenn.
Reed, Mr. and Mrs. Forrest F., Nashville, Tenn.
Regen, Dr. and Mrs. Eugene M., Nashville, Tenn.
Renner, Dr. and Mrs. R. Richard, Cleveland
Heights, Ohio
Restofski, Harry, Pittsburgh, Pa.
Richeson, Dr. and Mrs. Forrest L., Minneapolis,
Minn.
Rogers, John, Tulsa, Okla.
Rosborough, Mr. and Mrs. O. A., Dunedin, Fla.
Rose, Mr. and Mrs. Galen Lee, Chico, Calif.
Safely, Mrs. L. I., Nashville, Tenn.
Smith, Dr. S. Marion, Indianapolis, Ind.
Smith, Mr. and Mrs. Wm. Henry, Nashville, Tenn.
Spencer, Dr. and Mrs. Claude E., Nashville, Tenn.
Telaneus, Mrs. Erma, Los Angeles, Calif.
Thompson, Dr. and Mrs. Ernest E., Indianapolis, Ind.
Tyler, Miss Sara, Bowling Green, Ky.
Unified Promotion, Disciples of Christ, Indianapolis,
Ind.
Watkins, Mr. and Mrs. Harold R., Indianapolis, Ind.
Wharton, Mrs. Frank W., Nashville, Tenn.
White, Miss Anne M. Estate
Williams, Mrs. Margaret, Holton, Kans.
Williams, Marvin D., Jr., Nashville, Tenn.
Wilson, Mr. and Mrs. Tandy W., III, Nashville, Tenn.
World Call Staff, Indianapolis, Ind.
Wrather, Miss Eva Jean, Nashville, Tenn.

FOUNDATION COMMITTEE

Miss Eva Jean Wrather, Chairman, Nashville, Tenn.
Charles E. Crank, Jr., Huntington, W. Va.
Harvey M. Harker, Houston, Tex.
Edward G. Holley, Chapel Hill, N. C.
Willis R. Jones, Paducah, Ky.
Thorn Pendleton, Warren, Ohio
Mrs. B. D. Phillips, Butler, Pa.
Mrs. R. Richard Renner, Cleveland Heights, Ohio
Hugh M. Riley, Los Angeles, Calif.
Frank Edmund See, Tulsa, Okla.

DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Opportunities for Deferred Giving

The Board of Trustees of the Society has approved an immediate goal of \$500,000 for the Foundation and an ultimate goal of \$1,000,000. Income from permanent funds in this magnitude will greatly strengthen the operational support of the work of the Society in the years ahead.

You are invited to study various programs of deferred giving. Select those deferred giving plans best suited to your situation, while at the same time assuring future support for the work of the Society.

INCLUSION OF THE SOCIETY IN A WILL

All members and friends are invited to include the Disciples of Christ Historical Society in their wills. Your will takes effect only upon your death. As circumstances change, your will can and should be brought up to date. The following suggested form will provide helpful information for the attorney preparing your will:

"I give, devise, and bequeath unto the Disciples of Christ Historical Foundation, with offices at 1101 Nineteenth Avenue South, Nashville, Tennessee 37212, the sum of _____ dollars (and/or the securities or other properties described herein, namely _____) to be invested in the permanent funds of the Foundation, the income from which to be used for the operational support of the Disciples of Christ Historical Society."

THE GIFT OF LIFE INSURANCE

Many persons find that as they grow older, their responsibilities are not as great and their need for life insurance decreases. They may want to support the work of the Society by making it a beneficiary of an insurance policy. If the Society is made the irrevocable beneficiary, the present cash value of the policy can be deducted on income tax returns as a charitable deduction. If the donor continues to pay the premiums on the policy, the amount of the premium can also be deducted as a charitable contribution. The Society may also

be made the revocable beneficiary of an insurance policy. While such an arrangement does not provide income tax deductions, there will be no estate tax paid on the amount because it has already been removed from the estate by the charitable gift.

GIFT ANNUITIES

A Gift Annuity is a legal contract. In return for an outright gift, the Disciples of Christ Historical Society agrees to pay a fixed assured income for the rest of the donor's life. The amount to be paid each year is fixed by his age at the time the agreement is made, and once fixed does not vary. A Gift Annuity agreement can also be written to cover two lives if desired. A large portion of the gift is tax deductible in the year in which it is given. In addition, the income is largely tax free. Sample rates for several ages are listed below:

AGE	RATE PAID
60	5.5%
65	6.0%
70	6.6%
75	7.4%
80	8.5%
85 and over	10.0%

There are various kinds of annuities, each with distinct advantages in given situations. If you are interested in a gift annuity, write the Historical Society and arrangements will be made to have a representative consult with you.

FOR FURTHER INFORMATION REGARDING OPPORTUNITIES FOR DEFERRED GIVING

write to
Roland K. Huff, President
Disciples of Christ Historical Society
1101 Nineteenth Avenue South
Nashville, Tennessee 37212

David Lipscomb

(Continued from page 44)

The poor and orphaned were a special concern all his life and his compassion knew no sectional boundaries. The victims of the Chicago fire were later to benefit from another of Lipscomb's benevolent campaigns.⁷

His inclinations to seek middle ground, to bring extremes together, is perhaps best seen by the manner in which he edited the *Advocate*. He made his journal a platform of free discussion where any point of view could get a hearing. A good example is the society issue. In the years just prior to the war, Lipscomb had come to the conclusion that church and world governments were antagonistic; Christians should have little to do with civil affairs. Opposed to societies as unscriptural before the conflict,⁸ he became more firm in his

⁷Herman L. Barnett, "David Lipscomb's Doctrine of the Church" (M.A. thesis, Butler University, 1956), p. 114.

⁸Tolbert Fanning, "Missions and Missionaries," *Gospel Advocate*, May, 1857, p. 131. See also "American Christian Missionary Society," *Gospel Advocate*, November, 1859, p. 331.

stand when the American Christian Missionary Society passed two war resolutions in 1861 and 1863 praising the North. Despite this political use of the Society, Lipscomb carried reports of society conventions and activities well into the late 1880s. He even hired a well-known Society advocate, J. W. Higbee, as a columnist in 1881, and gave him a free hand to write on behalf of the Society. For opening up his journal to a full discussion of all sides, he was attacked again and again for being "too soft" on innovators.

Lipscomb was a moderate in race relations, and far ahead of his time. Prior to the sectional struggle, blacks had usually worshipped with whites, although in special sections to the rear. Afterwards, they began to desire congregations of their own. Lipscomb supported projects to aid the freed slaves, but contended they should not be worshipping separately. Free men should worship together as equals. He criticized segregation practices and those who mistreated blacks, and he regularly reported on Negro work.⁹ Whenever the moderate journal-

⁹David Lipscomb, "Race Prejudice," *Gospel Advocate*, February 21, 1878, p. 120.

Through the pages of *The Gospel Advocate* David Lipscomb exerted his leadership among the "conservatives" in the South. This is the masthead and "Salutatory" published January 1, 1866, after the Civil War had silenced the journal for four years.

THE GOSPEL ADVOCATE.

T. FANNING, }

EDITORS.

} D. LIPSCOMB.

VOL. VIII. }

NASHVILLE. JAN. 1, 1866.

{ NUMBER 1.

SALUTATORY.

After an anxious and painful silence of four dreary years, we thank God most devoutly for the favorable auspices under which we are permitted to address you. No one has "set on us" to injure us physically, or intellectually; and we trust, to Heaven, that it is our privilege to send our kind greetings to thousands from whom we have long been separated. While

ist was convinced truth was on his side, he was absolutely fearless and unmoveable despite the cost.

Lipscomb yearned for union with the Baptists more than any non-Restoration group. In a rare flash of humor he once confessed, "The last whipping I got in school was for being caught kissing a cherry-lipped Baptist lass. I have always cherished the kindest feeling for the Baptists and earnestly prayed for the time to come when we could be one people."¹⁰ As late as 1894 he was still hopeful of union with them.¹¹ One of the reasons that he was so optimistic involved his understanding of baptism. When baptism was by immersion to obey God, he believed it met scriptural precedent. This would include Baptists. By 1884, however, his most persistent critic on this point was Austin McGary, a fiery Texas editor. He argued that to be valid baptism had to be by immersion "unto the remission of sins" and preceded by faith, repentance, and making the good confession, in proper order or rebaptism was necessary. Lipscomb pursued this issue regularly in the *Advocate* for sixteen years in an attempt to find

some solution short of division. Discussion no doubt preserved the tenuous union of McGary-Lipscomb forces, and helped lend the Nashville editor eventually to alter his position. Here is ample proof that Lipscomb could not only listen to another, he could be persuaded to change his views.

While generally considered to be the cause for the break-up of the Restoration Movement, the society and the instrument were not insurmountable barriers to peaceful co-existence—or even cooperation—in Lipscomb's mind. He repeatedly rebuffed those who wanted to divide over either or both issues.¹² As late as 1894 he defended a non-organ church for allowing a pro-organ preacher to hold a revival, and admitted that he at times worshipped and preached where the organ was used.¹³

What, then, caused the moderate Lipscomb to arrive at the place where he would announce officially the time had come for disunion and that the Churches of Christ were "... a distinct people. . . separate in name, work and rule of faith from all other bodies and people?"¹⁴

¹⁰Lloyd Cline Sears, *The Eyes of Jehovah: The Life and Faith of James A. Harding* (Nashville: Gospel Advocate Co., 1970), p. 126.

¹¹David Lipscomb, "A Basis of Union Between Baptists and Disciples," *Gospel Advocate*, March 8, 1894, p. 143.

¹²David Lipscomb, "Instrumental Music in Worship," *Gospel Advocate*, September 5, 1878, p. 551.

¹³David Lipscomb, "From the Papers," *Gospel Advocate*, June 7, 1894, p. 347.

¹⁴David Lipscomb, "The Church of Christ and the Disciples of Christ," *Gospel Advocate*, July 18, 1907, p. 457.

NEW LIFE MEMBERS

486. Imbler, John M., Indianapolis, Ind.
(given in his honor)
487. Meyer, Mrs. Pearl M., Alexandria, Ind.
488. Bunney, Albert F., Glendale, Calif.
489. Shaffer, The Reverend Lucile B., Glendale, Calif. (given in her honor)
490. Nelson, Mrs. Dorothy D., Glendale, Calif.
491. Newman, Steven Lewis, New Martinsville, W. Va. 26155
492. Shofner, Mrs. Augusta P., Nashville, Tenn.
493. Woodruff, Dr. James H., San Jose, Calif.
494. Emerson, Dr. Charles L., Nashville, Tenn.
(given in his honor)

495. Hollard, Eric P. C., Tulsa, Okla.
(given in his honor)

NEW ANNUAL MEMBERS

- Henry, Robert L., Rosemont, Pa.
- Moore, Dr. O. Eugene, Richmond, Va.
- Scarbeary, Rev. Earl W., Orlando, Fla.
- Thompson, Mrs. Carroll W., Glendale, Calif.
- Thompson, Dr. Carroll W., Glendale, Calif.
- Van Rheenen, Prof. Dwayne D., Orono, Maine

NEW STUDENT MEMBER

- Jennison, William J., Eugene, Oreg.

The saintly editor was first and last a man of the Bible. This was so true that in his twilight years when he could no longer see to read and his mind was all but gone, he would be seen daily sitting on his front porch with the Bible, sometimes upside down, in his lap.¹⁵ He came to believe that the innovations or transgressions of the instrument-society wing had become so numerous that they had gone the way of all denominations, leaving only his party true to the Bible. He was literally pulled apart in coming to this fateful conviction. James Harding, John Poe, and E. G. Sewell, his editorial assistants, were hair-splitting schismatics who since 1882 had appealed to Lipscomb for division. During this same period the society-instrument leaders almost totally withdrew from discussion of the issues; instead, they attempted to dictate conformity by consensus. This meant that the pliable editor who was willing to listen and learn from others—a trait noticeably lacking in many of his contemporaries in all wings of the Movement—would hear no arguments but those more radical than his own.

In this unsuitable climate, a fateful turn of events occurred. In 1890 J. H. Garrison in effect had said, "We will take Tennessee for organized mission work. . .within five years."¹⁶ A. I. Myhr was dispatched to head the new state society, despite the cries of Lipscomb that his area was not a destitute missionary field; yea, it even had more Restoration churches and members per capita than any other state! He could only interpret the creation of the society as an attempt to force its practices on the churches of Tennessee, a declaration of war, which it was. What would have developed with a different strategy is open to speculation. Even a moderate can be pushed just so far. Caught between the dictatorial actions of the society-instrument leaders to his left and the demands of intemperate radicals to his right, Lipscomb saw only one course finally left open to him. Thus, the moderate who was forever being caught in the middle, took the fateful, immoderate step which made division certain. When the most respected leader of the conservatives North and South said "we will divide", it meant that division had come officially for sure.

¹⁵From recollections of B. C. Goodpasture, editor of the *Gospel Advocate*, shared with the writer in a personal interview in January, 1971.

¹⁶F. D. Srygley, "From the Papers," *Gospel Advocate*, April 23, 1890, p. 257.

Disciples of Christ Historical Society

1101 NINETEENTH AVENUE, SOUTH

NASHVILLE, TENNESSEE 37212

I hereby apply to the Disciples of Christ Historical Society for membership in the classification I have checked below.

- | | | | |
|--------------------------|---------------------|---------|-----------|
| <input type="checkbox"/> | Annual | \$ 7.50 | Annually |
| <input type="checkbox"/> | Student | 2.50 | Annually |
| <input type="checkbox"/> | Participating | 25.00 | Annually |
| <input type="checkbox"/> | Sustaining | 100.00 | Annually |
| <input type="checkbox"/> | Life | 100.00 | 1 Payment |
| <input type="checkbox"/> | Life Patron | 1000.00 | 1 Payment |

Name _____

Street _____

City, State, Zip _____

Discipliana

Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.

NOMINATING COMMITTEE

John E. Hurt, a Life Patron member and former Chairman of the Board of Trustees 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, 1975. Other committee members appointed by Society Chairman Lester G. McAllister are Hugh M. Riley, Los Angeles, and William E. Tucker, Fort Worth, Texas.

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: Charles E. Crank, Jr., Huntington, West Virginia; Paul A. Crow, Jr., Indianapolis; Harvey M. Harker, Houston, Texas; Mrs. B. D. Phillips, Butler, Pennsylvania; Roscoe M. Pierson, Lexington, Kentucky; Mrs. R. Richard Renner, Cleveland Heights, Ohio; Frank Edmund See, Tulsa, Oklahoma; Claude Walker, Kansas City, Missouri.

The terms of all officers, who are elected annually, also expire. Present officers are Lester G. McAllister, Chairman; Thorn Pendleton, Vice-Chairman; Roscoe M. Pierson, Secretary; and Risley P. Lawrence, Treasurer. The Executive Committee is composed of the officers and three other members. The additional members now are Herman A. Norton, Forrest F. Reed, and Miss Eva Jean Wrather.

WILLIAM E. TUCKER TO SPEAK IN SAN ANTONIO

Dr. William E. Tucker, Dean of Brite Divinity School of Texas Christian University will be speaker for the Fifteenth Disciples of Christ Historical Society General Assembly Dinner. The dinner will be held Tuesday, August 19, 5:30-7:30 p.m. Location to be announced at a later date. Dr. Lester G. McAllister will preside for the occasion. This means the co-editors of the new history of the Christian Church (Disciples of Christ) will assume major roles in the Assembly dinner.