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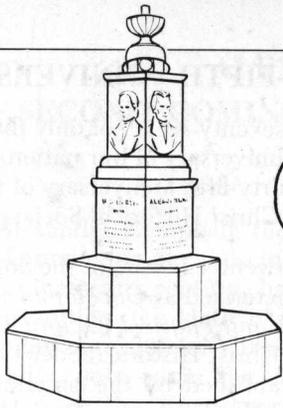
Roland K. Huff

Marvin D. Williams Jr

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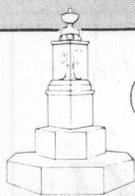
DISCIPLES OF CHRIST HISTORICAL SOCIETY

SPRING 1976, VOL. 36, NO. 1



Robert L. Schafer photo

The art medallion of Thomas Jefferson and Benjamin Franklin in the Thomas W. Phillips Memorial reflects a contemporary facet of our heritage in the Bicentennial.



Discipliana

Spring 1976, Vol. 36, No. 1

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

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

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DISCIPLES OF CHRIST HISTORICAL SOCIETY

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CHAIRMAN ---- Lester G. McAllister
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THIRTY-FIFTH ANNIVERSARY

Nineteen seventy-six is not only the two hundredth anniversary of our nation, but it is also the thirty-fifth anniversary of the Disciples of Christ Historical Society.

The first seventeen years of the Society can be characterized as *Development of Organization and Physical Facilities*. The Disciples of Christ Historical Society was officially established by the ninetieth International Convention in 1941. After temporary housing in Culver-Stockton College in Canton, Missouri and the Joint University Libraries in Nashville, the Society moved into the Thomas W. Phillips Memorial in 1958. The Phillips Memorial provides some of the best facilities found in American Protestantism for housing the library and archives of the Christian Church (Disciples of Christ), the Christian Churches related to the North American Convention, and the Churches of Christ.

The second seventeen year period can be characterized as *Development of Work and Services*. Major emphasis continued to be placed upon historical materials related to the beginning of the Christian Church Movement, though not to the exclusion of more contemporary material.

Procedures for gathering, processing and preserving historical materials continued to be refined and expanded, making the Historical Society a significant church history research center.

As the Society enters its thirty-fifth year it enters a period which hopefully will be characterized by further *Development of: More Adequate Financial Support, Procedures for Gathering and Processing Contemporary Materials, and the Awareness Heritage is for the Evaluation and Enrichment of the Present and Future*.

As we launch forth into this thirty-fifth anniversary year the Historical Society has the opportunity to help individuals, congregations, and other church related organizations gain a sense of place in time, a historical identity, and a clearer conception of the continuity of the whole.

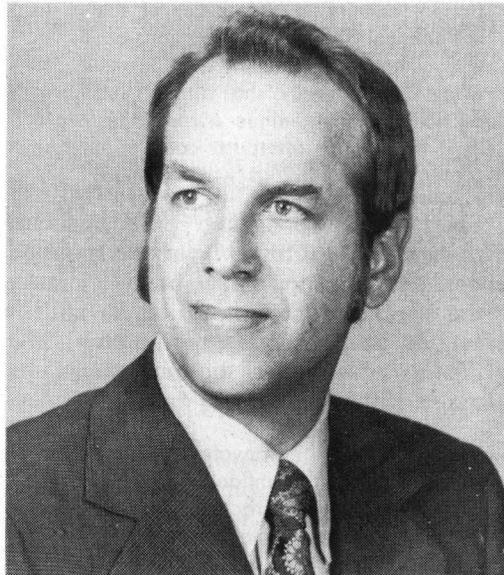
ROLAND K. HUFF

ALEXANDER CAMPBELL AND THE SECOND COMING OF CHRIST: A FOOTNOTE TO HISTORY

by Carl Wayne Hensley

Alexander Campbell, the most articulate spokesman for the Disciples of Christ in the nineteenth century, has been credited with setting the date of Christ's Second Coming as 1866 or 1966. This assertion found expression in the eminent eleventh edition of the *Encyclopaedia Britannica*: "Campbell... established *The Millennial Harbinger*... which he used primarily to preach the imminent Second Coming, which he actually set for 1866."¹ It was a central feature of an essay by W. J. Lhamon, who wrote to correct Campbell's "mistaken view of prophecy," which saw prophecy as foretelling future historic events, including the second coming in 1966.² This aspect of Campbell's concept of the culmination of history also found its way into popular literature. In his novel in 1936, McKinley Kantor described a Disciples preacher, a graduate of Bethany College, conducting a church service: "He came back to Virginia and the needs of his flock only at long last, and then it was to remind them that there were scarce two years in which to prepare themselves for Christ's inspection. Alexander Campbell had informed the world that Our Lord would be here in the year 1866."³

Although Alexander Campbell wrote extensively about prophecy, it is an error to attribute to him the setting of a date for the Second Coming. The source of the error may be in the misunderstanding of Campbell's discussions about prophecy. During 1841-43, Campbell published a series of twenty-eight articles under the title, "The Coming of the Lord." His purpose was to refute the premillennialism of William Miller and James A. Begg. Campbell discussed Miller's interpretation of the prophecy of the book of Daniel with regard to its prophetic chronology. On one occasion Campbell said, "But still the question returns, *Will the Lord come before or after the Millennium?* It is decided that if he comes as soon as 1843, 1847, or 1866, there can be no thousand years triumph of Christianity..."⁴ In another article Camp-



Dr. Hensley is Associate Professor of Speech at Bethel College in St. Paul.

bell argued that Miller's chronological calculations were incorrect. Even if premillennial predictions were true, the return of Christ would not be in 1843. In this context of refutation, Campbell said, "The time of the end will be in the year of our Lord 1966—one hundred and twenty-three years distant."⁵ If Millerites were correct in their prophetic interpretations, they would still be wrong in their dates. Proper interpretation makes Christ's return impossible before 1966. It appears that those who assert that Campbell set a definite date for the Second Coming have taken his statements out of context. A careful reading of the articles cited reveals that Campbell was not predicting dates but was demonstrating that the premillennialists who did predict dates misinterpreted prophecy.

Although he did not predict a date for the Second Coming, Campbell had a vital concern for prophecy and the Second Coming. This concern arose out of his philosophy of history which was a firm post-millennial philosophy. In his debate with

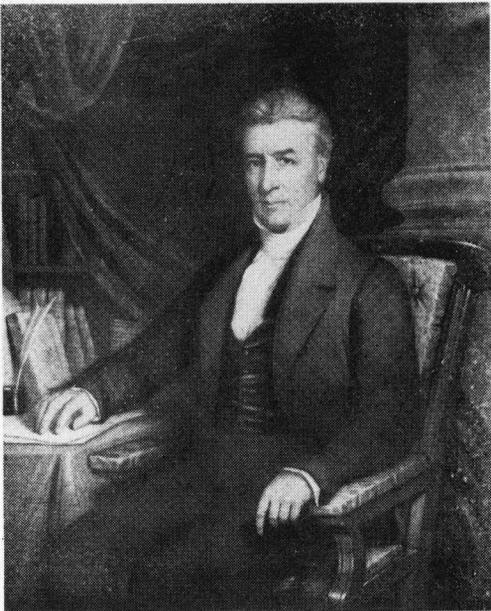
the renowned Skeptic Robert Owen, in April, 1829, Campbell clearly enunciated the essence of this perspective:

The expectation of christendom is . . . this: that sometime soon, perhaps in the present century, a new order of things, in the political and religious relations of society will commence. That it will pervade the whole human family; that after its full introduction, it will continue a *thousand years*; and that soon after its completion, the present state of things will terminate . . .⁶

In 1829 also, having published his *Christian Baptist* for six years, Campbell formulated plans for a new monthly journal to be a more explicit herald of the millennium. As he named his new journal *The Millennial Harbinger*, he announced its purpose quite explicitly:

This work shall be devoted to the destruction of sectarianism, infidelity, and antichristian doctrine and practice. It shall have for its object the development and introduction of that political and religious order of society called THE MILLENNIUM, which shall be the consummation of that amelioration of society proposed in the Christian scriptures.⁷

For Campbell and the Disciples the Second Coming of Christ would be the



Alexander Campbell

climax of both the millennial period of bliss and of human history.⁸ However, this event would not occur until the restoration of New Testament Christianity was complete and the millennium had run its course. Although the second coming was a central feature of the faith of Campbell and the Disciples, no dates for the event were predicted. As biblical primitivists they preferred to leave the date where their biblical interpretation told them that Christ and his apostles left it—in the area of uncertainty. Since the New Testament did not specify a date, Campbell and the Disciples regarded it as outside of their providence to make a prediction. They stood steadfastly with the primitive Christians, affirming that no man knew the day or the hour.

¹ *Encyclopaedia Britannica*, 11th ed., s.v. "Alexander Campbell."

² W. J. Lhamon, "Ghosts of Alexander Campbell," *The Scroll*, 41 (1944): 304.

³ McKinley Kantor, *Arouse and Beware: a Novel* (New York: Coward-McCann, 1936), p. 157. Claude E. Spencer, then librarian for Culver-Stockton College and later a prime mover in the establishment of the Disciples of Christ Historical Society, wrote to Kantor asking for the source of this statement. Kantor replied that it was found in a biographical sketch of Campbell in the 1916 edition of the *New International Encyclopedia*. For the discussion between Kantor and Spencer contained in several letters see the McKinley Kantor Biographical File, Disciples of Christ Historical Society.

⁴ Alexander Campbell, "The Coming of the Lord—No. III," *The Millennial Harbinger*, n.s. 5 (1841): 98.

⁵ Alexander Campbell, "The Coming of the Lord—No. XX," *The Millennial Harbinger*, n.s. 7 (1843): 55. [Another element to be considered in Campbell's interpretation of millennial concepts is his subtle yet high sense of the ironic. Editor's note.]

⁶ Alexander Campbell and Robert Owen, *Debate on the Evidences of Christianity: Containing an Examination of the "Social System," and of all the Systems of Skepticism of Ancient and Modern Times*, 2 vols. (Bethany, Va.: Printed and Published by Alexander Campbell, 1829), 1:105.

⁷ Alexander Campbell, "Prospectus," *The Christian Baptist*, 7, (1829-30): 67.

⁸ For a description of the climactic event see Alexander Campbell, "M'Corkle Reviewed—No. 3," *The Millennial Harbinger*, 7 (1836): 103-9.

Memorial Gift Honors Mabel Logsdon

Lois Cook Kaufman (Mrs. Harold F.) has added \$1000 to the J. B. Logsdon Family Memorial Fund in the Disciples of Christ Historical Foundation. This gift is in memory and honor of Mrs. Kaufman's aunt, Miss Mabel Logsdon, formerly of Brookfield, Missouri. The following tribute was written by Mrs. Kaufman and accompanied the gift:

"Miss Mabel Logsdon, daughter of Mr. and Mrs. J. B. Logsdon, and whose sisters were Olive, Mary Cook, and Virgie, joined the Rothville Christian Church at an early age. When the Church was closed she and her family transferred their membership to the First Christian Church of Brookfield, Missouri.

"Miss Logsdon served as an outstanding leader in many church activities. She was faithful in serving in various offices in the CWF. For many years she was a loyal, resourceful, and creative superintendent of the Junior department. Her devotion to Christ is reflected in the many young lives she touched. She was tireless in calling on those in need and especially wonderful as a listener to those who felt free to pour their troubles in her ear.

"Miss Mabel was a devoted daughter and sister. She sacrificed her ambitions to care for her parents and sisters until they died. She managed the family farm with the cooperation of her sisters after her father's death.

"Miss Logsdon was graduated with honors from the American Conservatory of Music in Chicago. She taught piano many years in Brookfield, Rothville, and Sumner, Missouri. She organized a community orchestra that continued some time and provided wholesome recreation for young and old alike.

"When two nieces and a nephew came to live in the Logsdon home, she cashed her savings bonds during the depression to help provide for their education. After they were grown and had homes of their own, she never failed to write to them every week letters of encouragement and love and of her faith in the will of God. They knew that she prayed for each of them every morning.

"She with her sisters spent much time in prayer for the grand nieces and nephews also. Gifts to each of them were a result of much planning and preparation. At the last family reunion, for instance, a beautiful leather Bible which had taken much time to select, was presented to the oldest grand nephew who is a minister in Seattle.

"No one who knew her can forget her humility and self-effacement. She would urge young mothers to remember to be kind to their children and to avoid fussing at them. Her powers of persuasion with

(Continued on next page)

IN MEMORIAM

To the many loyal members of the Disciples of Christ Historical Society
who have died since April, 1974

Mrs. L. J. Beaumier
William B. Blakemore
Mrs. Bebe Boswell
Ben Cleaver
Wilbur H. Cramblett
Carney O. Dean
Mr. and Mrs. Charles M. Fenton
Mrs. William M. Forrest

Miss Bess Howard
Roy C. Jacobs
Ray Lamberson
Mrs. Anna B. McNelly
Andrew P. Martin
Puryear Mims
Riley B. Montgomery
Arthur V. Murrell

Vernon M. Newland
Mrs. A. C. Ragsdale
Paul B. Rains
Forrest F. Reed
Harry Restofski
Norman L. Sego
Earle Tannar
Carroll W. Thompson

young people were examples that many wished to follow.

“Miss Logsdon was a true Disciple of Christ in the way she believed in daily devotions and the improvement of the mind as well as the heart. She memorized scripture every week and studied continually.

“Beside her bed after she died of a heart attack, was found a scrap of paper on which she had written, “The Lord is my strength and salvation, Whom shall I fear?”

On the dining room table lay her Bible, a fountain pen, and the *Secret Place* which was opened to the devotional for Wednesday, February 28, 1968, entitled “The Prepared Heart.” The message was so appropriate and still is!

“That Bible, fountain pen (with which she wrote so many letters), and the *Secret Place* are now by my bed. May I be worthy of her, my Christian heritage, and love God as she did.”



Disciple Authorship

Dr. Cy—Losanganya: A Biography of Cyrus McNeely Yocum. By Paul Edward Kerr. St. Louis: Privately Printed for the Author by the Bethany Press, 1973. 256 pages. \$5.95.

Reviewed by Virgil A. Sly*

When asked to review Paul Edward Kerr's biography of *Dr. Cy—Losanganya*, I had much doubt of my doing justice to this excellent book on the life of one of my dearest friends and the one who chose me to succeed him in foreign administration.



Dr. Sly

I knew Cyrus M. Yocum a long time and our understanding of each other was complete and comprehensive. I followed him as mission secretary to Africa and later to India; then upon his retirement, I became the executive chairman of the Division of World Mission of the United Christian Missionary Society, a position he had held for many years. Both of us gave our entire careers to the Society without

regret. He often said that the Society was permitting him to do what he wanted to do and paid him for it.

*Dr. Sly, former President of the United Christian Missionary Society, retired in 1968 after almost forty-two years of service to the Society.

I loved Cy Yocum, respected and trusted him, and found that his integrity was deep and abiding.

The book is honest and well done. It tells with gentle sympathy the story of a man's life. As I have said, it is honest. I recall that Mr. Kerr interviewed me while doing his research. I am afraid I was not too helpful. Our office records were few and I did not know what Cy did with his private papers. I gave Mr. Kerr full permission to enter our files and dig, plus I spoke of my own admiration for Cy Yocum. Mr. Kerr has done a splendid job of research and, though I understand he did not know Dr. Cyrus Yocum personally, he found him and found him well.

The book speaks accurately and authoritatively of Cyrus Yocum. It reads as if the author not only knew him well but loved him. As I have read and reread the book many of my experiences have come flooding back and I have found my eyes wet with tears and my heart warmed again by the memories of Cy Yocum. This, in my mind, is real writing when an author of a biography can cause his subject to come again into the hearts and minds of those who knew and loved him.

Cy's administration bridged three great periods of trouble for world missions among the Disciples of Christ. The first was the era of suspicion and attack of conservatives who did everything they could to discredit the leadership of men like Yocum, Corey, McLean, and others as well as to discredit the missionaries and the work they were conducting throughout the world. I came into the positions of education and promotion in the Society in the late twenties. It was

my task to answer a great deal of the "hate mail" of that period. The attacks were fantastic, dishonest, and outright malicious. Cy often was the subject of these attacks yet it never made him bitter and I never knew him to retaliate in kind.

The second period was that of the depression. Cy became chairman of the Division in 1930 and his first major task was to reduce the budget. He was sent around the world to cut the budgets, cut the staff, and close work. This was a heartbreaking task and no one will really know the spiritual, physical, and mental agony of such an assignment. Yet he did it well with Christian love and gentleness. Never did I hear one word of criticism or bitterness from missionary or national as to the way Cyrus Yocum handled his responsibility.

In the third place, Cy went through the years of World War II with its dangers to staff and Christian service across the world. He did his job well and was ready to turn over his responsibility to his successor in 1950 with a cheerful quip, a firm handshake, and loving concern.

So how, in this short review, do you measure the book and the man? The book should be read. It covers a very important period of the world missionary concerns of the Disciples of Christ. The man, Dr. Cy—Losanganya (a Lokundo word meaning "uniter" was given to him by the Congolese Christians), should be remembered as a Christian gentleman, a courageous administrator, and a devoted disciple of the mission of Christ in the world.

When I went to Africa in 1945 as Dr. Cy's successor, I was named Wengeji—"the one who sees." In the years that followed I saw Dr. Cy's footsteps all over the world.



Cyrus M. Yocum, meeting with his class at the School of Religion of Butler University (now Christian Theological Seminary) in late 1957. This is probably the last picture of Dr. Yocum, taken while he was serving as Visiting Professor of Missions.

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 _____

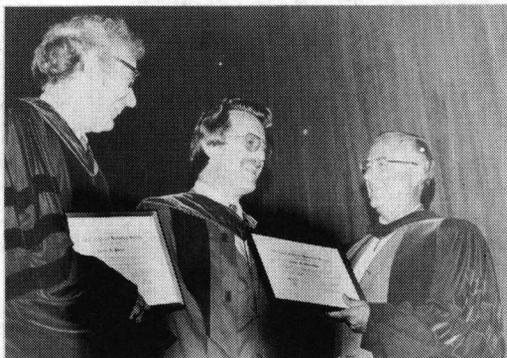
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LIFE MEMBERSHIPS PRESENTED



Clyde H. Evans photo

Calvin L. Porter, left, and Clark M. Williamson, center, were presented Life Memberships in the Disciples of Christ Historical Society in May, 1975 by Lester G. McAllister, chairman of the Society's Board of Trustees. All three men are professors at Christian Theological Seminary, where the presentations were made at the school's annual Honor Day. Both recipients of memberships are fourth generation Disciples of Christ.

NEW MEMBERS

(As of January 12, 1976)

LIFE PATRON

- 49. Harker, Mrs. Christine Everts, Houston, Tex.
- 50. Malcor, Joseph V., Alhambra, Calif.,
(given in his honor)
- 51. Malcor, Mrs. Joan L., Alhambra, Calif.
(given in her honor)

LIFE

- 530. Turner, Mrs. Currey, Nashville, Tenn.
- 531. Quinn, Mrs. Alba E., Glendale, Calif.
- 532. Davis, Mrs. Eileen J. Huff, Independence, Mo.
- 533. Wiegmann, F. W., Greensboro, N.C.
- 534. Howland, William C., Jr., Indianapolis, Ind.
- 535. Goodrich, Howard B., Des Moines, Iowa

INCREASED TO PARTICIPATING

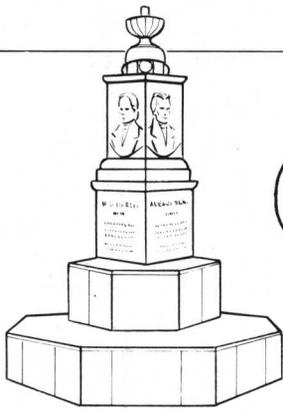
Peart, H. C., Bowling Green, Ky.

ANNUAL

Henry, Enoch, Indianapolis, Ind.
Myers, James E., Lansing, Mich.
Partlow, Mrs. S. R., Mexia, Tex.
Swango, Lenix H., Dayton, Ohio
Teegarden, Kenneth L., Indianapolis, Ind.
White, Miss Frances F., Nashville, Tenn.

STUDENT

Blake, Tom D., Memphis, Tenn.
Coleman, Paul T., Elizabethton, Tenn.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

SUMMER 1976, VOL. 36, NO. 2

The Seventh Series of the
Forrest F. Reed Lectures

of

THE DISCIPLES OF CHRIST HISTORICAL SOCIETY

will be presented in Nashville

November 7-9, 1976

SPEAKER: DR. RONALD E. OSBORN

Subject: Experiments in Liberty: Disciples and the
American Experience



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Born When?

"This nation was not born in 1776." I was startled by this statement made by the American Bar Association (U.S. News and World Report, April 12, 1976). The import of the statement is: our nation does not have one birthday, but through a chain of decisions and actions our nation has experienced continual rebirth. The birth of a nation does not begin with a document, but with a decision in the very marrow of men, women, and youth.

It is equally true in the church. A church body does not begin with a Declaration and Address or a Last Will and Testament of a Springfield Presbytery, but rather with decision and commitment in the lives of individuals. Such birth did not happen once and for all in 1803 (with the establishment of the Cane Ridge Christian Church) or in 1809 (when Thomas Campbell wrote his famous Declaration and Address). Nor was the finality of birth experienced in 1811 (when Alexander Campbell established the Brush Run Church).

The church was established by Jesus Christ, but it has continued to be reborn through the decisions and actions of persons acting under the Lordship of Christ.

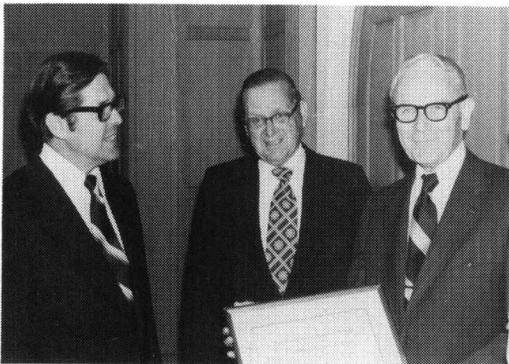
In this Bicentennial year as we seek to discern the birth and rebirth of a nation, let us also perceive anew the decisions and actions of our religious forefathers from the days of the frontier to this very hour. Let us experience again their passion for unity, their concept of church, their zeal for evangelism, their emphasis upon education, and their sense of mission that encompassed the community . . . nation . . . and world.

This is our heritage. When was it born? There has been a continuous rebirth through the indwelling spirit of God in the lives of our religious forefathers.

ROLAND K. HUFF
PRESIDENT

GENERAL TAYLOR MADE LIFE PATRON MEMBER

On April 29, during a recent visit to Nashville, General Maxwell D. Taylor was presented a Life Patron Membership in the Disciples of Christ Historical Society. The \$1,000 membership was made possible by members of the Society and friends of General Taylor.



Paul B. Garrison photos

General Maxwell D. Taylor (right) is pictured here as he receives Life Patron Membership Number 52 in the Disciples of Christ Historical Society from Society President Roland K. Huff (left). Looking on is Herman A. Norton, a Society trustee and Brigadier General in the United States Army Reserve.

The membership was presented to General Taylor in recognition of the significant leadership he has given in the life of the nation at home and abroad. General Taylor is a member of the Christian Church (Disciples of Christ) and is one of those featured in the Society's current Bicentennial exhibit.

General Taylor is a graduate of West Point. He ascended through the officer ranks in World War II. As major general he commanded the 101st Airborne Division in its campaigns in Europe. In the Korean War he reached the rank of full general and in 1955 he became chief of staff of the Army, retiring in July, 1959. President Kennedy recalled him to active duty as military representative of the President, a position he held until becoming chairman of the Joint Chiefs of Staff in 1962.

In 1964 General Taylor was named Ambassador to Vietnam by President Johnson.

Upon return to the United States in 1965 he continued to serve as special consultant until the end of the Johnson administration. From 1965 to 1970 General Taylor was first a member and later chairman of the President's Foreign Intelligence Advisory Board. In recent years General Taylor has written four books, lectured widely, and served as director of several corporations.



Miss Eva Jean Wrather, DCHS trustee and one of the three members of the Fine Arts Committee which helped plan the stained glass windows for the Thomas W. Phillips Memorial, explains to General Taylor the symbolism of one of artist Gus Baker's windows.



General Taylor and Roland K. Huff (left to right) look at part of the Bicentennial exhibit on "Disciples and the American Heritage" on display in the Society's museum.

THE BLACK DISCIPLES HERITAGE: AUTHENTIC, VITAL, AND ENDURING

by Kenneth E. Henry

Few periods in the two hundred year history of the American nation have brought about more dramatic changes than the last twenty years. Every aspect of the American way of life has been reappraised, forcing into view the many contradictions, pretenses, and evasions as well as the great strength, buoyancy, and adaptability of the American people. Some of the cleanest examples may be observed in the religious life of the American people and particularly in the case of black Americans. All of the great issues of our times have had peculiar and often negative effects upon this segment of the population and religion in one form or the other has continued to be the chief instrument for coping with the unpredictable circumstances.

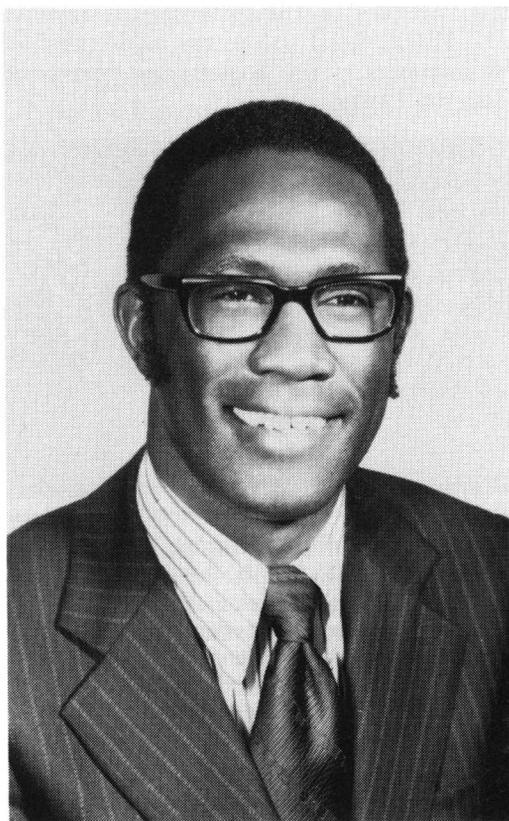
This article proposes a closer look at one part of the complex American religious heritage that in many ways is a microcosm of the whole. By focussing on the heritage of black Disciples of Christ we may discover the principles and dynamics applicable to the larger phenomenon. Immediately it becomes apparent that events prior to the last twenty years have set the stage for the recent drama. As justification for this claim, consider the following:

1. Disciples of Christ, similar to the nation, had a distinctive "birth" in America without denying their heritage from other times and places.

2. Black Americans have been present among the Disciples from the earliest stages as with the nation but with a recognizable inferior status in both cases.

3. The affirmations of both church and state have always been loftier than the actualities, the ideals ahead of the practice.

4. Blacks have always been in the minority but have disturbed the conscience of the majority and challenged the inferior role imposed upon them in both situations.



Mr. Henry is Associate Professor of Church History and Field Chairman at the Interdenominational Theological Center in Atlanta. He is currently a Ph.D. candidate at Yale University.

5. The black heritage has demanded a transhistorical perspective that the rest of the church and nation have sought to identify and institutionalize.

Given this pattern of relationships in the nation and the church what has happened to the religion of black Disciples? This article proposes to show that the black Disciple heritage has been authentic, vital, and enduring.

I. The Authentic Black Disciple Heritage

Among the several definitions of the term authentic the following are most appropriate for our use: "Worthy of acceptance or belief; not imaginary, false or imita-

tion.”¹ As related to a given experience these definitions imply that the particulars of the experience must be integrated with and a part of one’s understanding of reality. At the time that the Disciples of Christ had their beginning in the early nineteenth century most black Americans were slaves. Having been uprooted from all that was familiar to them in Africa they faced the monumental task of making sense of their existence in a strange and hostile land. Therefore, the response of slaves to the preaching of the Gospel during the Cane Ridge revivals and elsewhere was no casual, half-hearted affair. Only a God who was powerful enough to lead them through the nightmare of slavery and change the prevailing pattern of history could mean anything to them in their condition of slavery.² In order for the new religion to be worthy of acceptance or belief it had to become integrated with and a part of a new understanding of reality. It had to equip them to cope with the present without losing hope for the future.

The position of the Disciples was appealing in that it did not require commitment to elaborate creeds and complex doctrines drawn from a past totally alien to that of the slaves. (The explanations of how the pioneers arrived at their views is another matter, however.) While there was no immediate and direct attempt to modify the status of slaves Disciple leaders felt that the slaves were capable of receiving the teachings of Christianity. Disciple historians uniformly report Thomas Campbell’s determination to live and work on free soil where he would not be prohibited from instructing blacks as well as whites.³

¹ *Webster’s Seventh New Collegiate Dictionary* (Springfield, Mass: G & C Merriam Co., 1972), p. 59.

² E. Franklin Frazier, *The Negro Church in America* (New York: Schocken Books, 1964), pp. 17-19.

³ Winfred E. Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History*, rev., (St. Louis: Bethany Press, 1958), pp. 468-69; Robert L. Jordan, *Two Races in One Fellowship* (Detroit: United Christian Church, 1944), pp. 19-20; William E. Tucker and Lester G. McAllister, *Journey in Faith* (St. Louis: Bethany Press, 1975), p. 192.

It is not possible or desirable to impute identical motives to all who shared in the spread of the Gospel among the slaves. For many whites, teaching the Gospel, or selected portions of it, to the slaves was an instrument of control to keep them obedient and satisfied with their plight. For others it was clearly the logical expression of the great commission for all the world—or at least a distinctive portion of it, non-white and non-Christian—had been “brought” into their very households.⁴ Many of the former would engage preachers to instruct their slaves while others would free slaves who showed ability to preach to other slaves. In such a manner one of the oldest preaching families among black Disciples was begun. Robert L. Jordan, a black minister and historian, reports that a slave named Alexander Campbell was converted at Cane Ridge. He was freed by his master, served churches in North Carolina and Kentucky and had two sons enter the ministry.⁵

For the slaves the Christian preacher filled the need for leadership in their midst even before emancipation. He transmitted in song and deed whatever fragments of the African heritage remained. The language and imagery were modified but the encounter with “God” remained the same in spite of the condition of slavery. None can deny the genuineness of the traditional Negro Spirituals as the supreme expression of a people convinced of the love and power of God who would soon intervene in their behalf. There is no more authentic expression of religion in America than these testimonials in song. They made Christianity their own because nothing else made sense or offered hope for relief of their condition.

The authenticity of the black Disciple heritage is not limited to the beginning in slavery. All the issues confronting the brotherhood through the years have found spokesmen among the black Disciples with insights informed by their position in the

⁴ Lester P. Scherer, *Slavery and the Churches in Early America: 1619-1819* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975), pp. 24-27, 143-144.

⁵ Jordan, *Two Races*, p. 23.

brotherhood. For example, cooperation or independence in the work of the brotherhood often meant not just a matter of how you understand the views of Alexander Campbell but the difference between whether or not evangelists could be placed and supported in the areas of greatest need among the freedmen. Both sides of the modernist (liberal) versus loyalist (conservative) debate were judged as denying Christ by openly repudiating his miracles on the one hand and failure to admit blacks to schools where they might learn about Christ on the other.⁶

Black Disciple preaching has been rigorously biblical in orientation while reflecting the concrete experiences of black Americans. The humble circumstances of the birth of Christ, rejection by the establishment, death at the hands of the officials of the state—these and all the themes of bondage and deliverance from the Old Testament sounded like the black man's own history. Black perspective is not just a label for certain recent and dramatic levels of awareness. It is an understanding of the faith growing out of a particular historic circumstance "worthy of acceptance or belief," not imagined or an imitation of any other perspective.

II. *The Vital Black Disciple Heritage*

During the Bicentennial celebrations Americans will look with pride upon two hundred years of political independence and material progress. Two important facts should not be overlooked in the excitement. First of all, at the same time that white

Americans were demanding their independence from England they were actually holding more than 400,000 Africans in bondage and would continue to do so for nearly a century.⁷ Thomas Jefferson, the author of the Declaration of Independence was himself a slaveholder. The second fact is closely related to the first: the material progress of the young nation, even the resources for waging the war with England, would have been virtually impossible without the forced labor of the African slaves. Lester B. Scherer states the case clearly:

The slave minority was even more significant than the population figures show. Africans produced far more wealth per unit of labor cost than any other segment of the population. No segment of the economy could have expanded without them. Not only did they produce the vital southern export crops, but they accounted for a large share of the profits from northern shipping.⁸

Black Americans have always played a vital role in the very existence of America, they have contributed "that which was most necessary to the maintenance of life." The fact that they themselves survived is an extraordinary "manifestation of life and vigor."⁹ But their role has been greater than that of mere victims of forced labor and physical survival. They have risen to throw off the inferior status and to challenge the system that seeks to impose it. They have prodded the conscience of America and called attention to the inconsistency of its creed and deeds. The Declaration of Independence was a cruel and blasphemous hoax until the Emancipation Proclamation was created. The role of agitation and protest of the oppressed minority is crucial even for the majority to know its role and function properly. Certainly in the life of the church we have not begun to understand the ministry of Christ until we perceive of its relevance "unto the least of these."

SUSTAINING MEMBERS*

1. Darling, Mrs. Edmund, Harper Wood, Mich.
2. Wrather, Eva Jean, Nashville, Tenn.
4. Smith, Mrs. Wm. Henry, Nashville, Tenn.
5. Renner, Mrs. R. Richard, Cleveland Heights, Ohio
6. Tyler, Sara, Bowling Green, Ky.
7. McAllister, Dr. Lester G., Indianapolis, Ind.

*Current Sustaining members which have not been listed in *Discipliana* before.

⁶ T. R. Everett, "Modernists, or Loyalists?" *Christian Plea* 54:2 (October 1946)

⁷ Scherer, *Slavery*, pp. 106-7.

⁸ *Ibid.*, p. 47.

⁹ *Webster's*, p. 995

Black Disciples have understood this role. Preston Taylor, the guiding spirit in the founding of the National Christian Missionary Convention in 1917 stated in his inaugural address, "The Disciples of Christ, strange as it may seem, need the colored people, if for no other reasons, as the acid test of Christian orthodoxy and willingness to follow the Christ all of the way in His program of human redemption. For if the white brother can include in his religious theory and practice the colored people as real brothers he will have avoided the heresy of all heresies."¹⁰ He continued by explaining the need for both black and white to develop a healthy faith and pride in their mutual witness.

The comparison with the role of blacks in the nation was clearly drawn by W. K. Fox in an editorial in the *Christian Plea* in 1956. He emphasized the need not only to scrutinize and criticize the program and procedures of the majority but the need to create alternative policies and procedures consistent with the declared goals and purposes of the organization. "The extent to which the minority (whether social or economic) contributes to the process of developing alternative policies and practices, will be the extent of its significant (or insignificant) existence within the democratic church or state."¹¹ These men have understood and given voice to the vitality of the black Disciple heritage.

On the positive side the black Disciple churches have remained close to the needs and aspirations of their constituents. The church has traditionally been the black man's place to be "somebody," where the authority was not filtered through white hands. Black churches have nurtured and developed their own preachers, organizational leaders, musicians, and educators. Even today in the background of most prominent black Americans from entertainers to congressmen will be found leadership development in the church.

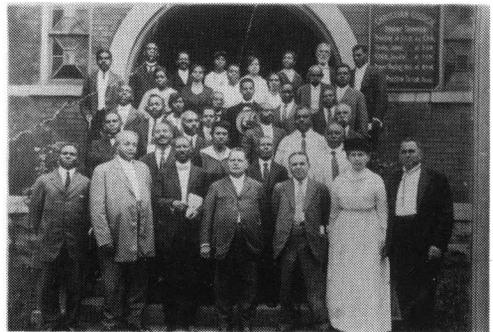
Most other institutions that served the black community had their beginnings in

relation to the church: schools; benevolent and burial, employment and social agencies; organizations for men, women, and young people.¹² Perhaps less obvious but equally true the psychological and emotional needs have been met through the worship and work of the church.

It is not surprising that the current civil rights movement held its earliest meetings in the churches and ministerial leadership was prominent. It is no accident that many contemporary black leaders are also ministers; Walter Fauntroy, Andrew Young, Leon Sullivan, Benjamin Peyton, Cleo Blackburn, Benjamin Hooks, and the late Martin L. King, Jr. are but a few examples. Men and women who by their own profession have talked with God have led the ranks of those who walked most effectively with men. They have helped provide food, clothing, shelter, education, employment, and hope.

These concerns may have remained academic for Disciples were it not for the fact that we have blacks within the family. Our benevolent associations, national structures, educational institutions, even local church fellowships were challenged to open and inclusive witness because of our black constituency. The American dilemma became our dilemma and we sensed the need to reduce the gap between our affirmations and our actions.

¹² Frazier, *Negro Church*, pp. 35-51.



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

¹⁰ Preston Taylor, "The Status and Outlook of the Colored Brotherhood," *Christian Plea* 50:6 (March 1943)

¹¹ W. K. Fox, "Role of the Minority," *Christian Plea* 45:5 (January 1956)

III. *The Enduring Black Disciple Heritage*

In the address of Preston Taylor to the 1917 assembly he offered two paradoxical features of the status of blacks within the family of the Disciples. "One of them is the almost pathetic loyalty of the embattled and straggling colored Disciples to the Christianity of the New Testament as presented by the Disciples of Christ and the other is the great, warm, sympathetic, but ignorant, busy and therefore indifferent heart of the Disciples of Christ toward the colored brotherhood."¹³

More than half a century later this assessment has not become totally inaccurate and may serve to underscore the enduring quality of the black Disciple heritage.

Once more we observe the pattern in the broader society. Martin Marty describes the Negroes as the "overlooked Protestants" because there was no place for their full and equal participation in the dominant white, Anglo-Saxon Protestant ideal of the righteous empire.¹⁴

¹³ Taylor, "Status and Outlook," p. 3.



Preston Taylor

America was to be the new promised land and the American people God's new covenant people. One could not expect a covenant relationship with chattel slaves conveniently counted as three/fifths persons for the sake of determining the taxation and representative voting strength for white persons when the constitution was written in 1787.

Immediately following the Civil War there was a concerted effort to correct the ills of the past but each section, north and south, had its own views of what the corrective measures should be. The Reconstruction Period produced the Civil Rights Act of 1866 and the thirteenth, fourteenth, and fifteenth amendments to the constitution. These measures formally abolished slavery, forbade abridgement of any citizen's privileges and immunities, and guaranteed to all citizens the right to vote.¹⁵ About twelve years after the war, however, with a disputed presidential election between the Democratic candidate Samuel J. Tilden and the Republican Rutherford B. Hayes both parties abandoned the cause of the Negro in the Compromise of 1877. In Sydney Ahlstrom's description, "The result is well known: with Federal military support withdrawn, the remaining Republican governments in the South collapsed; the "Solid South" emerged again, effectively keeping the Negro from the polls by legislation, party organization, and the Ku Kux Klan."¹⁶

From this point on the patterns of segregation and discrimination developed that served to guarantee that even the emancipated black American would not enjoy full citizenship rights on a basis equal to that of whites.

Within this context the churches had to make their witness. It was the northern churches, black and white, that had fanned the flames of the abolition crusade before the war and then literally followed the

¹⁴ Martin E. Marty, *Righteous Empire: The Protestant Experience in America* (New York: Dial Press, 1970), pp. 692-3.

¹⁵ Sydney Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), pp. 692-93.

¹⁶ *Ibid.*, p. 690.

Union Armies into the south to aid the freedmen. Churches in the south were equally defensive of the "southern way of life." Most of the private black colleges that continue to serve the nation today were established during this period. The earliest effort by Disciples to have extended results was the founding of a corporation in 1872 for what became the Southern Christian Institute.

At this stage the religious impulse that had helped the slave keep soul and body together could now find new levels and forms of expression as the organized churches of the north joined forces with the "invisible institution" of the south.¹⁷ The endurance that had always characterized black religion seemed justified but there were many challenges yet to be met.

In the context of black Disciples heritage the quality of endurance was best illustrated by the undying faith in evangelism, education, and the brotherhood program. All the programs black Disciples have offered for the work of the church have placed heavy emphasis upon "telling the story." There are several families among black Disciples from which a half dozen or more persons have entered the ministry as local pastors, evangelists, teachers, and national staff.¹⁸ Women in the ministry have combined careers with education, music, and even domestic work.

Black Disciples have shared the American dream that education was the key to upward social mobility and this became the consuming passion of communities around the country. Many schools were started on the initiative of local black Disciples who attracted some support from the white churches and the Christian Woman's Board of Mission. While many of these schools served their immediate areas effectively for various periods of time the base of support was seldom broad enough to maintain the schools through periods of economic stress and shifting educational demands. Jarvis Christian College at Hawkins, Texas is the only one of these schools that has continued into the present.

¹⁷ Frazier, *Negro Church*, pp. 35-37.

¹⁸ Jordan, *Two Races*, pp. 35-42.

Through all of these changes the majority of black Disciples have remained committed to the total brotherhood program. The various attempts to organize local state and national movements have been to enhance their participation in and responsibility for the Disciple witness. The black men and women who have responded to the call to serve the church at the national level have blended within their job assignments and personal witness the great diversity of the brotherhood. They have been the symbols of black participation but more significantly the instruments through which the concerns of black churchmen were made known and implemented. They have been key interpreters of the brotherhood program to help local congregations understand that their concerns are the concerns of the whole church.

In the final analysis the characteristics of the black Disciple heritage must be shared by the whole church. Wherever the church exists it must be authentic, true to its nature, and given historical context. It must also be vital, concerned about the matters that are essential to life, health, and growth in accord with the identity established through its continuing quest for authenticity. The third element is contingent upon the former two for endurance and has no merit apart from the quality of that which endures.



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 8:00 A.M. to 4:30 P.M.

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

RECIPIENT FROM ESTATES

Dr. Hugh and Mary Morrison Estate

In recent months the Disciples of Christ Historical Foundation has received \$21,616 from the Dr. Hugh and Mary Morrison estate. An additional distribution is yet to be received pending final disposition of property.

Dr. Morrison was a prominent medical doctor in Springfield, Illinois. Dr. and Mrs. Morrison were stalwart friends of the Society during their lifetime, helping to provide the initial permanent funds of the Foundation.

Pansy Cruse Estate

Mrs. Elbert (Pansy) Cruse of Zionsville, Indiana remembered the Society in her will in the amount of \$11,522. Mrs. Cruse was a member of the Zionsville Christian Church. In addition to remembering the Historical Society she remembered her local church and several causes of the church.

A Stewardship For the Future

The Society is grateful to members and friends who express a stewardship for the future by including the Historical Society in their will.

DCHS Membership Elects New Trustees

In balloting this spring, members of the Disciples of Christ Historical Society selected three new trustees to serve three-year terms on the Board.

Lorenzo J. Evans served as Director of Education for Minority Constituencies in the Department of Christian Education of the Christian Church (Disciples of Christ). Shortly after his retirement on June 30, 1974, after forty years in regional, military, and national staff, Evans was honored by Texas Christian University with the Doctor of Divinity degree.

Another new Society trustee is Helen S. Mann. Mrs. C. Frank Mann, Jr. is a prominent lay woman in Edenside Christian Church in Louisville, Kentucky. Mrs. Mann

has served as president of the Christian Church (Disciples of Christ) in Kentucky and president of the district organization of the Church in Jefferson County. Mrs. Mann is a Life Member of the Society.

The third new trustee is Steven L. Newman, a graduate student at Lexington Theological Seminary and student minister at the Christian Church in Perryville, Kentucky. Mr. Newman was selected last year to serve one year of an unexpired term and has now been elected to his first full term on the Board. He is a Life Member of the Society.

FILM PRESENTATION

Mr. and Mrs. O. A. Rosborough, now of Dunedin, Florida, presented a historical film of the University Church of Disciples of Christ in Chicago during a recent meeting of the Board of Trustees of the Disciples of Christ Historical Society.

The film was originally shot by O. A. Rosborough and was professionally prepared for presentation to the Society, thus preserving on film a significant period of history of the University Church in the days of Edward Scribner Ames, Winfred E. Garrison, and Charles Clayton Morrison.

The narration accompanying the film was written and recorded in 1975 by Dr. W. B. Blakemore, Dean of the Disciples Divinity House of the University of Chicago, shortly before his death. Mrs. Josephine Blakemore, the wife of Dr. Blakemore, assisted in the final preparation of the film and taped narration and brought the film and taped narration to Nashville for the presentation. Her presence added to the meaning of the occasion.

The Society is indebted to Mr. and Mrs. Rosborough not only for the film, but for the presentation, also of a 16 mm. Bell & Howell projector. This projector will now be available for projecting the growing number of films on file in the library of the Society, thus making these resources more readily available for researchers.

"GREATER LOVE HATH NO MAN"

by Ralph A. Otis

This story had its beginning as far back as 1900, or possibly earlier, when my minister father and mother attended an International Convention of Christian Churches held in Cincinnati. They returned and related to me a very interesting story about a missionary, Dr. Susie Rijnhardt, on furlough from her assignment at Tachienlu, West China. She had pleaded for a medical missionary to return with her to that far off area. A young doctor and wife, Dr. and Mrs. Albert L. Shelton volunteered and were commissioned to go.

At my early age the story intrigued me about the young doctor and wife who had volunteered to go to that remote part of the world. My interest increased, as I followed reports of their activities. Dr. Susie Rijnhardt died. The Sheltons stayed on and later moved farther inland to Batang, outer Tibet, where they opened a Mission Station on the main trade-route between China and Tibet. At that time, only camels and yak (a buffalo type of animal native to Tibet) were available for moving trade. Here at Batang, they were able to give medical aid, teach, and preach to some of the natives. There were many injured people along this trade route which was infested by merciless robbers.

A dispute developed between China and Tibet over a boundary line. During this brief but very bitter war Dr. Shelton, saddlebags filled with usual equipment and remedies, rode out to the battlefield to treat the wounded. The Tibetan commander was a high ranking Lama, General Lozong. When Dr. Shelton requested that *all* the wounded, including the Chinese, be brought in for treatment, General Lozong at first refused. But Dr. Shelton told him, "The God I serve is no respecter of persons; he loves the Chinese as well as the Tibetans and you must bring in the Chinese wounded if I am to treat your Tibetan wounded." This was done, and all the wounded were treated.

At the close of the war, before daybreak one morning, Dr. Shelton was packing up for his return to Batang. The tent flaps



Dr. and Mrs. A. L. Shelton on shipboard.

were suddenly parted by none other than General Lozong in person. He said he had come to thank Dr. Shelton for treating the wounded Tibetan soldiers and he guessed he should also thank him for treating the Chinese. Then, the surprise! General Lozong said to Dr. Shelton, "Can we be blood brothers?" Dr. Shelton told him, "You steal, rob and kill people which I do not do, and which the God I serve does not approve. No, we can't be blood brothers." Without speaking, General Lozong turned on his heels and left. Dr. Shelton wondered if the General had been offended. Shelton continued to pack and was almost ready to start for Batang, when General Lozong returned and proudly announced that he had been to the Lama Temple and had taken an oath to not rob or kill people any more. Then he again asked Dr. Shelton, "Now, can we be blood brothers?" Dr. Shelton was deeply moved, and replied, "Surely, we can." General Lozong then removed from inside his sheepskin garment

a parchment scroll on which was written an agreement which read something like the following, "Whereas Dr. Shelton and General Lozong have both agreed they will not rob or kill people any more, they hereby agree to become blood brothers." Beneath was a place for the signatures and also for the blood-smearing ritual. Then each scratched the wrist of the other and drew blood which was smeared along and over the signatures. Thus Dr. Shelton and General Lozong became "blood brothers." However, nothing was said by General Lozong about a postscript he had written far below the signatures. At the bottom of the scroll, it read, "If anyone ever harms a hair of Dr. Shelton's head, I'll bring out my army and wipe them off the face of the earth."

General Lozong then asked Dr. Shelton if there was anything he desired. Promptly Dr. Shelton said he would very much like permission from the Dahlai Lama, the supreme dictator of the Tibetan people, to establish a medical dispensary in Lhasa, the capitol of Tibet and known as the "Forbidden City" of the world.

After the armistice between China and Tibet, the border dispute was negotiated by appointed representatives, Mr. James Ogden, one of our missionaries, and a British consular officer. While Ogden and the British Consular officer were making the boundary surveys, Dr. Shelton received a message from the Dahlai Lama by courier. It advised Dr. Shelton that he had permission to set up a medical dispensary in Lhasa, providing there were no international treaties that would interfere. Dr. Shelton was exuberant with joy. He rode out to the surveying team shouting, "Jimmie, I've got it! I've got it!" Ogden tried to hush him, thinking for diplomatic reasons it might not be best to discuss the matter in the presence of the British government representative. But it was to no avail as Shelton's joy "runneth over." Dr. Shelton immediately began planning the journey to Lhasa. He was due to go home on furlough and could use the furlough time to consummate preparations for the trip to Lhasa. They started back to the United States.

The return trip for Dr. Shelton and family, including his wife and two daughters born in Tibet, proved to be a very perilous journey. They were attacked by a small band of Chinese robbers who took Dr. Shelton and held him for ransom. The robber band was inexperienced in abduction and ransom matters. No ransom was forthcoming, so they wandered around the rough and rugged territory until finally Dr. Shelton slipped away from the robbers by hiding in a hay stack. He was a sick man. The robber band fled because the family had notified authorities who were looking for the robbers. Dr. Shelton was able to again join his family and they returned to the United States. He was emaciated and a very sick man. He had kept a diary during his captivity by writing on the margin of Robert Burns "Beside the Bonnie Briar-bush", which he carried along with a Bible for reading. The above story was related to me by Dr. Shelton.

After recuperation, and several appearances in churches, Dr. Shelton came to Chicago to purchase equipment and supplies for the dispensary in Lhasa. In our home or apartment in Chicago, we happened to have an extra room, so Dr. Shelton was invited to stay with us. My good wife, with the then three children, went down state to visit my parents. Dr. Shelton and I "batched" it for about a month. As it was early summer, we feasted on fresh watermelons every day.

We talked endlessly, though not about West China, Tibet, or the United States. For some reason we talked about Life—what we could put into it and how we do get back from life pretty much what we put into it.

When Dr. Shelton had completed his preparation, or most of them, Mrs. Shelton came from Enid, Oklahoma, to join him in Chicago for their return trip to the mission field. He went directly to Tibet through China, while Mrs. Shelton went another route from our West Coast to Darjeeling, India—there to study and wait for Dr. Shelton to come down from Lhasa to meet her. When I left them at the Santa Fe train station in Chicago that bright morning, I cheerfully said, "So long, 'Doc.' I'll

see you when you get back." Dr. Shelton, I thought, painfully replied. "No, this is 'Good Bye'." It was the first time I had seen him in other than a cheerful mood. Did he have a premonition? Call it what you will; he never came back. But his buoyant spirit lives on in those he touched here as well as those in West China and Tibet.

When Dr. Shelton left on his last trip to Tibet, he gave me some Tibetan curios: tsamba bowls from which the Tibetans ate with their fingers, a prayer wheel, a scroll on which was written in Tibetan their famous prayer, "Om Padme Hum", and all of his photographic negatives. From the negatives I prepared a number of large-size slides and presented them, with appropriate commentary in several of our churches in the area where we lived, in an effort to stimulate increased support for the mission work in Tibet. Later, all of these items, including the negatives, were sent to our church headquarters at Indianapolis. All were later sent to our Disciples of Christ Historical Society, at Nashville, to be held in a sacred trust, in honor of the memory of a great and good man, Dr. Albert L. Shelton.

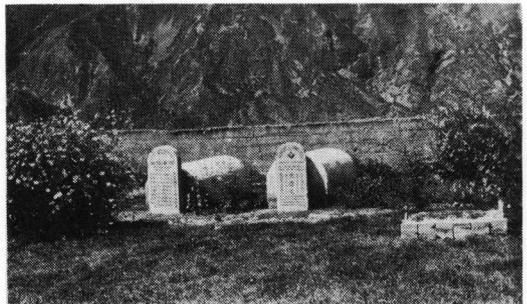
The story of Dr. Shelton's tragic death, as reported by other missionaries in Batang, is about as follows. Before leaving Batang Dr. Shelton had assurance from the King of Jala (King of a small friendly group of people along the route) that he would have a protective escort from there to Lhasa. So Dr. Shelton, with his entourage, started the long journey to Lhasa. About noon the first day out, while crossing a narrow mountain pass, they were accosted by a robber band. The robbers knew Dr. Shelton, who had doubtless given some of them medical help in the past, so his party was allowed to proceed unharmed. Later the same afternoon they met a messenger from the King of Jala, who requested that they return to Batang and postpone their journey until a later date. Reluctantly the Shelton party turned back, but did not reach the mountain pass until after dusk. They were ambushed evidently by the same robbers who did not recognize that it was the Shelton party. Dr. Shelton was

critically wounded and was carried back to Batang, where he died and was buried. The headstone at his grave in far off Batang, Tibet carries the native inscription, "Greater Love Hath No Man," a most fitting tribute.

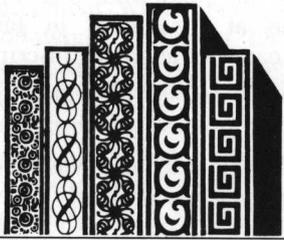
The sequel to this sad story was received at Mission headquarters probably a year or more later. General Lozong, the Tibetan Grand Lama, had heard of the assassination of Dr. Shelton. He had located the robber band and had tortured them to death, thereby fulfilling his pledge in the "blood brother" agreement. This mass murder was doubtless perpetrated in good conscience, for General Lozong had not known Dr. Shelton, before his death, had prayed that the robbers be forgiven and that General Lozong be so advised.

Mrs. Shelton lived past the age of ninety; and we were privileged to visit with her in the private quarters adjacent to the home of her daughter, Dorris Shelton Still, in Scottsdale, Arizona. Dorris is writing a rather complete story about the life and work of the Sheltons. When it is completed, I am sure it will be most interesting. At ninety, Mrs. Shelton was alert, keen, and resourceful. She was of the same opinion about Dr. Shelton's death, which she related to us without malice.

The impact of Dr. Shelton's life and influence was such that we named our youngest son, "Paul Shelton _____", and he is a practicing physician. Surely, "God works in a mysterious way His wonders to perform."



The graves of A. L. Shelton and Z. S. Loftus at Batange, Tibet.



Disciple Authorship

In His Glad Service: The Story of Royal J. and Eva Dye. By Polly C. Dye and Margaret Heppe. Eugene, Ore.: Northwest Christian College, 1957. 160 pages. no price.

Reviewed by Robert G. Nelson*

In His Glad Service is the story of Royal J. and Eva Dye, early missionaries to what was then the Belgian Congo. To members of the Christian Church (Disciples of Christ) the book is a valuable contribution to our church literature, recording the life of two devoted missionaries whose names became household words in connection with their involvement in pioneer Christian efforts in Central Africa. To any reader it is a fascinating account of the personal dedication of two people willing to give themselves against great handicaps to help plant the seeds of the Christian Gospel in Africa.

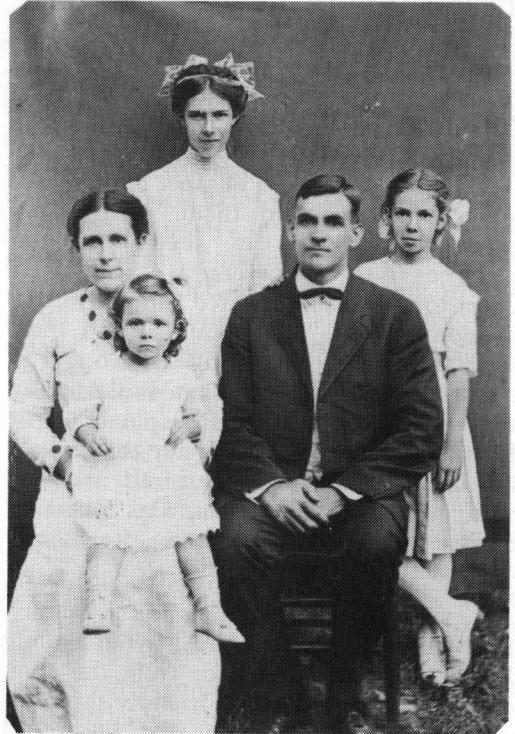


Dr. Nelson

Polly C. Dye, born in Congo (now Zaire) in 1899, writes, with the help of a literary friend, Margaret Heppe, with love and sensitivity about the unusual ministry of Miss Dye's parents. Miss Dye was born at Bolenge the year her young parents arrived in Africa. It is little wonder that her devotion to her parents show through in the book. She writes, however, with interesting clarity and objectivity of their struggle and joys in

keeping faith with their unwavering dedication to Africa, and Africans in their Christian commitments.

In His Glad Service must be read as history. The title of the book was the familiar salutation of Dr. Dye's letters throughout his long life of ninety-two years. Miss Dye was concerned that



Dr. and Mrs. Royal J. Dye as photographed in Bolenge, Zaire. This picture is from the Hugh Lomax papers in the Disciples of Christ Historical Society.

there might be those readers who would confuse the thrilling past with contemporary missions. At her request the manuscript was read before publication by present-day church leaders in Zaire. The foreword was written by Dr. Itofo Bokam-banza Bokeleale, president of the five million member united body of the Eglise du Christ au Zaire (Church of Christ of Zaire). Dr. Bokeleale pays fitting tribute to the early efforts of Dr. and Mrs. Dye whose sacrificial efforts are part of the heritage which laid foundations upon which that church has been built.

One of the most unusual facts about the ministry of Royal and Eva Dye is to be found in

*Since 1956 Dr. Nelson has been Executive Secretary of the Department of Africa in the Division of Overseas Ministries of the Christian Church (Disciples of Christ). He is the author of two books: *Disciples of Christ in Jamaica 1858-1958* and *Congo Crisis and Christian Mission*.

their effective years as pioneer missionaries in early day Congo but also in their life-long involvement in interpretation and support of their missionary objectives. By the ill health of Mrs. Dye and the later illness of Dr. Dye their service in Congo was cut short after some twelve years. So diligent were their continued efforts for the cause, however, that throughout their lives their

names continued to be associated with the Christian task in Africa. It is not surprising that as recently as the late 1950s an elderly woman in our church asked this writer when Dr. Dye would be having his next furlough.

The Dye's story is a permanent part of DISCIPLIANA and readers will be grateful that his daughter has recorded the story.

NEW MEMBERS

(As of April 14, 1976)

LIFE PATRON

52. Taylor, General Maxwell D., Washington, D.C. (given in his honor)

LIFE

536. Durnell, Dr. O. J., Sedalia, Mo. (given in his honor)
537. Lawder, J. Clyde, Pensacola, Fla. (given in his honor)
538. Jones, George W., Baltimore, Md. (given in his honor)
539. Ross, Mrs. Myrta P., Annandale, Va.
540. Bolman, Dr. Paul M., Kansas City, Mo.
541. Doolen, Mrs. Ruth Vale, Indianapolis, Ind. (given in her honor)
542. Ripple, Bernard, Independence, Mo. (given in his honor)
543. McGinnis, Mrs. D. F. (Midge), Nashville, Tenn.
544. Williams, Mrs. Margaret M., Holton, Kans.
545. Baggett, William Lee, Tampa, Fla. (given in his honor)
546. Tucker, Dr. William E., Fort Worth, Tex.

PARTICIPATING

- Peugh, Selden I., Irving, Tex.

INCREASED TO PARTICIPATING

- Digby, Arthur, Jr., Arlington, Tex.
Elsam, Ch. Harold G., Durham, N.C.

ANNUAL

- Abney, Mrs. H. C., Nashville, Tenn.
Bartlett, Mrs. Ted R., Maysville, Mo.
Bock, Robert, North Hollywood, Calif.
Bock, Mrs. Robert, North Hollywood, Calif.
CWF-First Christian Church, Fort Lauderdale, Fla.
CWF-First Christian Church, La Junta, Calif.
Dalrymple, Mrs. George B., Jewell, Kans.
First Christian Church, Albion, Ill.
Gilbert, Mrs. J. C., Maysville, Mo.
Goulter, Oswald J., San Jose, Calif.
Hardy, I. W., Pensacola, Fla.
Henry, Kenneth E., Decatur, Ga.
Hull, James M., Pensacola, Fla.
Knowles, Louis L., Los Angeles, Calif.
Martin, Miss Nancy, Athens, Ala.
Moody, Mrs. Marjorie F., West Covina, Calif.
Moore, J. W., Pensacola, Fla.
Morton, Richard F., Mountain Home, Ark.
Owen, Mrs. Marietta S., Maysville, Ohio
Perkins, Dr. Hobdy, Pensacola, Fla.
Pike, Mrs. Vincent G., Pensacola, Fla.
Randall, Mrs. Leadore, Odessa, Tex.
Reynolds, Mrs. Dorothy, Macon, Mo.
Taylor, Myron J., Encino, Calif.
Templeton, J. W., Pensacola, Fla.
Tull, Rev. Curt, Stuttgart, Ark.
Weed, Rev. Maurice A., Jr., Austin, Tex.

STUDENT

- Barnes, James R., Toledo, Ohio
Ketchen, John C., Danville, Ind.
Morris, Donald, Ashland, Ohio

Discipliana

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

CHURCH PROVIDES COPY MACHINE



Stephen D. Mayberry photo

Mrs. Betty Pilkinton, Secretary of Financial Records at the Disciples of Christ Historical Society, uses the 3M "VQC" copy machine given by the First Christian Church of Houston, Texas.

Members of the First Christian Church in Houston, Texas contributed funds for a Christmas card project in lieu of sending Christmas cards. This past Christmas the Disciples of Christ Historical Society was the recipient, making possible a 3M "VQC" copy machine.

This newly acquired piece of equipment is already proving extremely helpful. The new machine has enabled the Society to do multiple copy work that formerly had to be taken to an outside copy firm. This saves time and money. It eliminates the dangers of taking old, irreplaceable materials out of the library and archives. More than fifteen researchers have already benefited from this service. Copies have been run off in answer to dozens of research questions received by phone and mail.

Sincere thanks to the members of the First Christian Church in Houston, Texas.

Unmet Project Needs

From time to time individuals express interest in unmet project needs. The following needs await special funding over and above regular operational support:

IBM Selectric typewriter

Rotary microfilmer

Filing cabinets

Binding and lamination

Projects vary from \$100 to \$1,000

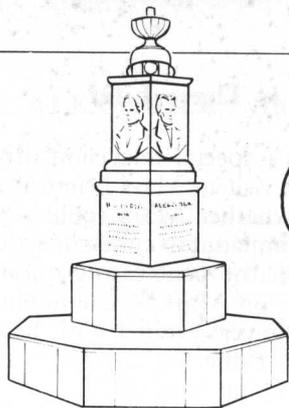
Microfilming

Projects vary from \$150 to \$10,000

Station wagon

To be used for field trips and picking up materials

Detailed information will be provided to individuals wishing to help advance the work of the Society in this way.



Discipliana

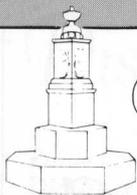
DISCIPLES OF CHRIST HISTORICAL SOCIETY

FALL 1976, VOL. 36, NO. 3



Dr. Ronald E. Osborn, Lecturer
FORREST F. REED LECTURES, NOV. 7-8-9, 1976

(See page 31)



Discipliana

Fall 1976, Vol. 36, No. 3

EDITOR: Roland K. Huff

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DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRMAN ---- Lester G. McAllister
VICE-CHAIRMAN -- Thorn Pendleton
SECRETARY ----- Sara Tyler
TREASURER ---- Risley P. Lawrence

Is There Life?

NBC had a special television program on Viking I's visit to Mars before it was determined whether Mars could sustain life. The commentator concluded the program with the penetrating question, "Is there life on Mars?" Undoubtedly millions of viewers waited with bated breath. Then came the answer: "The answer is yes and it is us!"

Many special Bicentennial observances have already been held. Some are yet to come. When the parties and observances are all over, what of the future? Will there be life in our dreams, in our growing concepts of patriotism, and in the embodiment of the richness of our heritage? Can our faith in God, within the church and nation, come alive with renewed vigor to become a powerful force in the molding of our destiny?

The answer is: If there is life, it will be us and those who come after us . . . with the help of God.

In speaking of the Mars probe, one scientist said: It is very difficult to understand your own planet until you can look at another and compare it. One of the major objectives of the Mars project is the deprovincialization of those of us who are earth-bound.

It is very difficult for us to understand valid expressions of faith in a living God for the present and future, until we look at our heritage of the past. To ignore the past is one form of provincialism that can become a form of dry-rot within individuals and a society. A living faith and spirit for the future has its rootage in a living past.

**ROLAND K. HUFF
PRESIDENT**

*Library and archives open Monday—Friday, 8:00 a.m. to 4:30 p.m..
Open at other times for tour groups and research by special arrangements.*

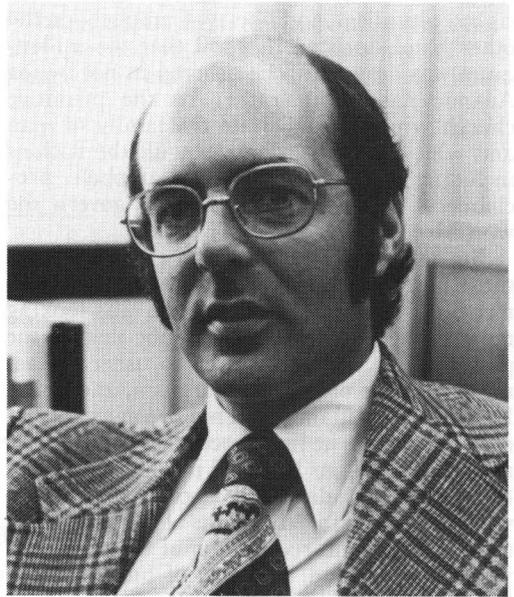
ALEXANDER CAMPBELL: A CLASSIC BICENTENNIAL FIGURE

by Richard T. Hughes

It would be difficult to think of a more representative American in the first half of the nineteenth century than Alexander Campbell. I say this because Campbell expressed, in the religious movement which he led, practically every impulse of the American civil religion during this period.

In the first place, as R. W. B. Lewis notes, the early nineteenth century American was complete in his "emancipation from the history of mankind. He was to be recognized now for what he was—a new Adam. . . ."¹ And Sidney E. Mead has argued that in every Revolutionary period, one very dominant theme was "the idea of pure and normative beginnings to which return was possible; the idea that the intervening history was largely that of aberrations and corruptions which was better ignored; and the idea of building anew in the American wilderness on the true and ancient foundations."² This suggests that the faults and corruptions of the Old World had been eclipsed and, if anything, the American social and political order was a repristation of a symbolic first age, variously understood and interpreted. Thus, as Mead notes, it is hardly surprising that the most successful of the indigenous religious movements of the period was Campbell's Disciples of Christ who harked back to the Christian primordium, the period of the primitive, Apostolic church.³

Second, Campbell's efforts to achieve a pluralistic unity in American Christendom was remarkably similar, structurally speaking, to the efforts of the American founding fathers to achieve a pluralistic unity in the Republic. Faced with a multiplicity of sects, each claiming unique authenticity and each desiring, at least implicitly, to be the established church, the founders defused the tumultuous potential of the sects by advancing a common religion upon which all reasonable men could agree. Thus, they pointed their fellow Americans, of whatever religious persuasion, to the God of nature and to the morality which nature taught, namely that "all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among



Dr. Hughes

these are Life, Liberty, and the Pursuit of Happiness . . .," and they specifically ascribed this morality to "the Laws of Nature and of Nature's God." This is a basic theme of what Professor Robert N. Bellah has called America's "civil religion."⁴ Similarly, Campbell, faced with a multiplicity of sects in American Christendom, sought to defuse their respective, exclusive claims by pointing to the common religion of the New Testament upon which, he thought, all reasonable Christians could agree. That Campbell and the founders would employ such similar methodologies is hardly surprising since they both were reared and nourished on the religious and political thought of the British Enlightenment.

Third, Campbell shared with a whole host of early nineteenth century Americans the fervent conviction that the millennium, that glorious kingdom of God on earth, was about to commence. But at this point, in the early years of

*Dr. Richard T. Hughes is Assistant Professor in the Division of Religion at Pepperdine University in Malibu, California. He is recognized as an authority on the role of religion in the American republic. This article also appeared in the Bethany College Bulletin, June 1976.

¹ R. W. B. Lewis, *The American Adam*, (Chicago: University of Chicago Press, 1955), p. 41.

² Sidney E. Mead, *The Lively Experiment*, (New York: Harper and Row, 1963), p. 111.

³ *Ibid.*

⁴ Robert N. Bellah, "Civil Religion in America," *Daedalus*, (1967), pp. 1-8.

his career, Campbell parted company with most of America's Protestants—Lyman Beecher, for example—who insisted that the millennium would be inaugurated by the Republic itself, by its primordial newness and by its revolutionary experiment in human rights, pluralism, and liberty. Campbell, on the other hand, insisted in 1830 that the millennium was destined to be ushered in not by the Adamic nation but rather by the primitive church which would unite the family of man and which, in time, would engulf the nations including his own. Then, Campbell proclaimed, "Jesus Christ will . . . govern the world by religion only."⁵

But the unity which Campbell hinged upon the restored, primitive church was slow in commencing, and by 1841, Campbell was looking more to the power of the Republic than to the power of the restored church to usher in that millennial age of liberty, pluralism, and unity. Primitive Christianity had not become the common religion, as he had expected, but instead he now recognized, as he noted in 1841 and 1854, that Americans did share a common religion which consisted in "the rights of conscience . . . (and in) a solemn recognition of the being and perfections of God, of a day of judgement, of future and eternal rewards and punishments."⁶ While this was substantially the content of that Deistic theology which Professor Mead has called the "theology of the Republic,"⁷ Campbell nevertheless baptized it into Protestant orthodoxy and called it "a common Christianity."⁸ And it was precisely this "com-

mon Christianity," this Protestantized civil religion, this paradoxical hybrid of orthodoxy and liberty, that Campbell now affirmed would inaugurate the millennial age. It was the special task, he wrote, of "Protestant America and Protestant England" to shine the light of freedom and liberty into all the world. "This is our special mission into the world . . . and for this purpose the Ruler of nations has raised us up. . . ." And when this mission was accomplished, Campbell exulted, then "will 'they hang their trumpet in the hall, and study war no more.' Peace and universal amity will reign triumphant. For over all the earth there will be but one Lord, one faith, one hope and one language."¹⁰ In voicing this sentiment,

⁵ Alexander Campbell, "An Oration in Honor of the Fourth of July," 1830, *Popular Lectures and Addresses* (hereafter, *PLA*) (St. Louis: John Burns, 1861), pp. 374-375.

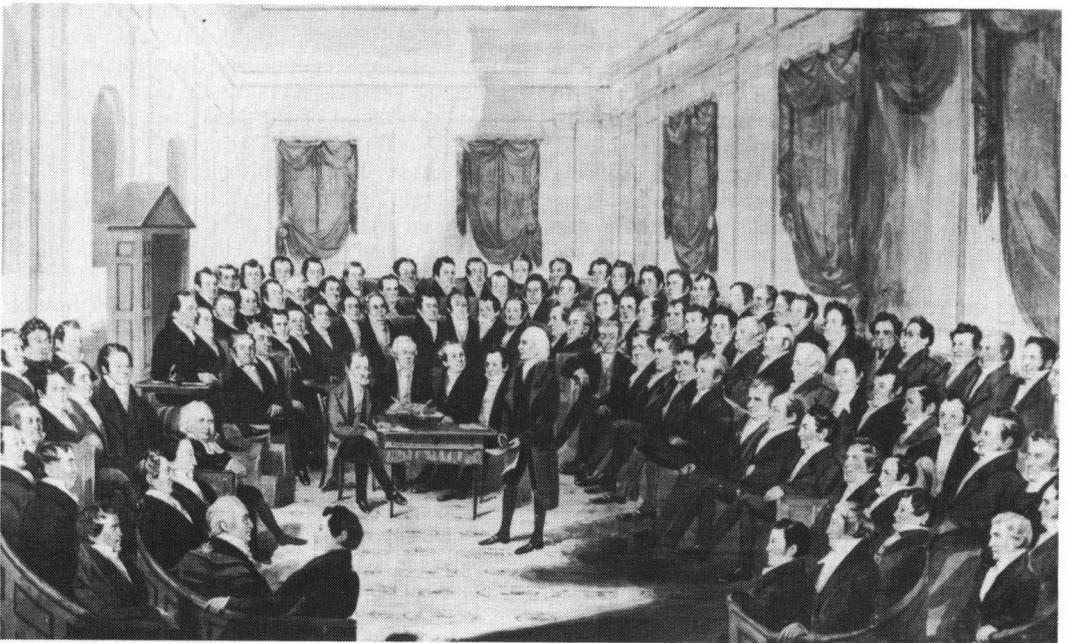
⁶ Campbell, "Address on Colleges," 1854, *PLA*, p. 297; cf. "On Common Schools," 1841, *PLA*, p. 259, and "The Destiny of Our Country," 1852, *PLA*, p. 181.

⁷ Mead, "The Theology of the Republic and the Orthodox Mind," *Journal of the American Academy of Religion*, 44, 1 (March, 1976), pp. 105-113.

⁸ Campbell, "On Common Schools," p. 259.

⁹ Campbell, "The Destiny of Our Country," p. 174.

¹⁰ Campbell, "Address on the Anglo-Saxon Language," 1849, *PLA*, p. 44.



Alexander Campbell in Virginia Constitutional Convention, 1829-1830

Campbell was affirming yet another strand of American civil religion during this period: the notion that God had chosen a Christianized Republic for a special status and destiny in the world.¹¹

This blend of liberty, Protestant orthodoxy, the chosenness of the Republic, and the Republic's mythic primordial origins and millennial destiny—this unique constellation of symbols constituted, it seems to me, the very heart of the early and mid-nineteenth century American civil religion, and Alexander Campbell, in his later years, was undoubtedly one of its most eloquent exponents.

Campbell had begun his career by insisting that the church was the primary agent for the regeneration of human society. It was the restored church that would bring liberty, unity, pluralism, and finally the millennium. And in saying all of this, Campbell's theology bore

remarkable similarities to the basic impulses of American civil religion in his time. But by 1841, insofar as the regeneration of society was concerned, Campbell's restored primitive church had been eclipsed by "the nation with the soul of a church,"¹² that *novus ordo seclorum* which, from the early nineteenth century perspective, had the blessings of the primordium and which had made all things new.

¹¹ Cf. Robert N. Bellah, *The Broken Covenant: American Civil Religion in Time of Trial* (New York: The Seabury Press, 1975) pp. 36-60.

¹² Mead, *The Nation with the Soul of a Church* (New York: Harper and Row, 1975), esp. pp. 48-77.

NEW MEMBERS

(As of July 16, 1976)

LIFE

- 547. Lawrence, Mrs. Telete Z., Fort Worth, TX
(given in her honor)
- 548. Crow, Dr. Paul A. Jr., Indianapolis, IN
- 549. Burghardt, Mrs. A. Agnes, Orange, CA
- 550. Wallace, Mrs. Mary S., Independence, MO
(given in her honor)
- 551. Stewart, Mr. Milton, Lee's Summit, MO
(given in his honor)
- 552. Johnson, Miss Harriett Campbell, Independence, MO (given in her honor)
- 553. Swann, Mrs. Abilene K., Louisville, KY
- 554. Robinson, Mr. Beauford W., Jefferson City, MO
- 555. Hyatt, David P., St. Louis, MO (given in his honor)
- 556. Grubb, Mr. Gerald, Nashville, TN
- 557. Grubb, Mrs. Lydia, Nashville, TN
- 558. Graham, Mr. Maurice, Junction City, KS
- 559. Underwood, Verl A., Indianapolis, IN

PARTICIPATING

- Allen, Andrew W. Jr., Alexandria, VA
- Dowell, Mrs. Tina Mae, McKinney, TX
- McAtee, Mrs. Dean, Jefferson, IA
- Walker, Mrs. Claude, Kansas City, KS

ANNUAL

- Baker, Mrs. Helen E., Mountain Home, AR
- Barnes, Mr. Robert E., Lima, OH

- Burnett, Mr. John E., Rochester, MN
- Buvinger, Margaret S., Enid, OK
- Eads, Mrs. R. H., North Olmstead, OH
- First Christian Church, Falls City, NB
- Fletcher, Mr. Harold, Edmond, OK
- Gall, James M., LaCrosse, KS
- Grider, George, Danville, KY
- Kolbe, Edward H., Bedford, IN
- Lewis, Rev. Reynolds, Clearwater, FL
- Lusby, Mr. J. Lowell, Grayson, KY
- Rosborough, Carl, LeGrange, IL
- Rosborough, Mr. Otis A. Jr., Panama City, FL
- Rosborough, Dr. Paul S., Ottawa, IL
- Rosborough, Mrs. R. B., Lynn Haven, FL
- Shoop, Mr. William G., St. Louis, MO
- Smith, Major Bruce, Colorado Springs, CO
- Thompson, Dr. David M., Cambridge, England
- Tucker, Mrs. Cecille E., Memphis, TN
- Wagonseller, Mr. Earl A., Clearwater, FL
- West, Mr. Stuart J., Florence, OR
- Wood, Mr. Earl A., Michigan City, IN
- Zollars, Mr. Roger A., Edwardsville, IL

STUDENT

- Habig, Calvin P., Manhattan, KS
- Morton, Mr. Stephen, Nashville, TN
- Morton, Mrs. Stephen, Nashville, TN
- Prill, Mr. Paul E., Bloomington, IN
- Webster, John M., Kingman, IN



Disciple Authorship

Kirby Page—Social Evangelist: The Autobiography of a 20th Century Prophet for Peace. Edited by Harold E. Fey. Fellowship Press, Nyack, New York, 1975. No price.

Reviewed by Ian J. McCrae*

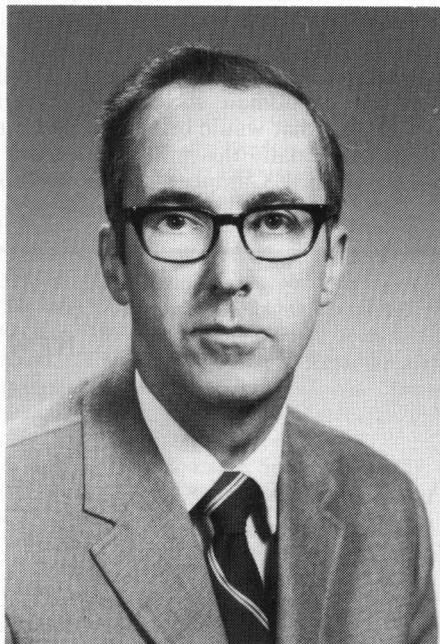
At its last General Assembly, the Christian Church (Disciples of Christ) felt the need to reaffirm that evangelism and social action are necessarily linked. Kirby Page would have been pleased, or perhaps surprised that the issue was still being discussed.

Page called himself a "social evangelist." Politics and piety were of equal importance to him. If either was neglected, the result was secularism or pietism. His books include analyses of and prophetic stances toward the great social issues of the first half of this century—militarism, racism, poverty. Yet he is probably known by more readers for his writings for personal meditation.

Kirby Page died in 1957 and the manuscript for this autobiography was subsequently discovered among his papers. As editor, Harold Fey has resisted polishing the text, preferring to leave it in Page's own first draft. The result is a highly rewarding, very personal account of the man whom Fey calls "the most influential American pacifist of his time."

Page seems to have known everybody. His story reads like a Who's Who both in and out of the church—Charles Medbury, E. E. Stringfellow, Sherwood Eddy, John R. Mott, Francis J. McConnell, Bromley Oxnam, Mahatma Gandhi, Toyohiko Kagawa, George Washington Carver, Albert Einstein. While Page acknowledged the sinful nature of man and fully understood how such self-centeredness became institutionalized, he was more excited about the potential of "a child of God who ascends to sublimest heights of love." He never lost his optimistic confidence that this world could and would be transformed by those who, like Jesus, incarnated the way of non-violent love.

"Attempted demonstrations of the impossibility of the Kingdom of God coming perfectly on earth are less relevant to the Christian task than persistent endeavor to accept God's reign in personal relations, and untiring zeal in working with him for its extension across the whole of life. Obsession with the impossibility of creating the divine society on earth is



Ian J. McCrae

itself a primary cause of the slowness of our march to the beloved community. Hope and eager expectancy are warranted by the resources at our disposal—the will of God that his reign become universal, the guidance of his Holy Spirit, the companionship of the living Christ, and that of God in every man. 'Now abideth faith, hope, love.'

In this decade when social action can hardly be described as the top priority of the church, it is good to read Page to be reminded that significant changes have taken place. We forget that in our country, rights for the laboring man, children, women and minorities are new in this century. We forget that the Ku Klux Klan controlled many congregations and had to be rooted out. We forget that resolutions affirming the social implications of the gospel are a relatively new phenomena. Having won some of those battles, Page could understandably conclude his autobiography "In a real way, although to limited degree, we have already experienced eternity in the midst of time."

Ours is a time when we spend more energy analyzing inter-personal transactions than transforming society. "Let it all hang out" is a currently approved goal. Kirby Page was

*Ian J. McCrae served 1963-72 as Director of Human Rights first for the United Christian Missionary Society and more recently in the Divisions of Homeland Ministries of the Christian Church (Disciples of Christ). Since that time he has served as Director of Economic Justice and Human Values.

more interested in "getting it all together"—the spirit, the sacred and the secular, the eternal and the now, the prophetic and the pastoral.

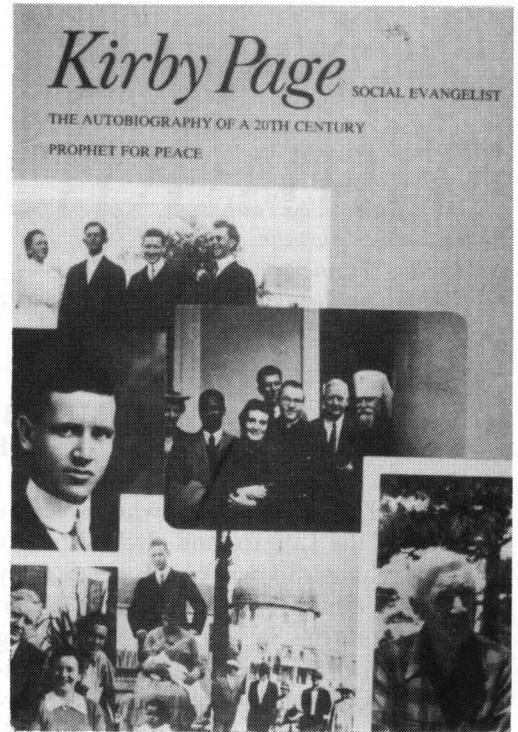
Santayana and countless others since have reminded us that "those who fail to comprehend their histories are doomed to re-enact them." Kirby Page's history, if understood, might save us from repeating some of the worst follies from our past.

This autobiography is helpful for three classes of readers. For those Christians who have struggled with the great social issues over the years can accompany Page on a trip through an old and cherished photograph album. Young activists will be reminded that they stand on the shoulders of giants. Those who would ignore either piety or politics will be challenged by a life lived in response to the whole gospel of Jesus Christ.

Newsletters—Church Papers—Bulletins

Congregations wishing to send newsletters, church papers, and bulletins for preservation are urged to send one copy only of each issue, tie in chronological order, and ship quarterly, semi-annually, or annually. Many congregations are binding three sets of these materials: one for their minister, one for the congregation, and one for the Society.

Please do not merely add the Society to your mailing list. This results in hundreds



of hours for separating materials, when received this way.

FORREST F. REED LECTURES

The seventh series of the Forrest F. Reed Lectures comes at a special moment in history as the nation celebrates its 200th birthday. The Disciples of Christ Historical Society can think of no better way to enrich the Bicentennial experience.

The lecturer for this historic occasion, Dr. Ronald E. Osborn, comes uniquely qualified. He is steeped in the history of the Christian Church and our nation. He is a Founding Life member, past President, and Trustee Emeritus of the Historical Society. Dr. Osborn is currently Professor of American Church History at the School of Theology at Claremont, California.

Dr. Osborn will deliver three lectures under the general subject, "Experiments in Liberty: Disciples and the American Experience."

Sunday, Nov. 7 Lecture 1. "A Liberty Loving People." Wood-

mont Christian Church, 7:30 p.m.

Monday, Nov. 8 Lecture 2. "Champions of Human Freedom." DCHS Thomas W. Phillips Memorial, 10:00 a.m.

Tuesday, Nov. 9 Lecture 3. "Liberty for a United Church." Vanderbilt Divinity School Chapel, 10:00 a.m.

A cordial invitation is extended to all. There is no registration fee. Those attending will be responsible for their own lodging and meals. Nearby motels are available. Ten single dorm rooms are available at Scarritt College at a cost of \$6.00 per night. The Society will be happy to pursue the possibility of housing in homes, if there are those interested.

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STAFF MEMBERS CONCLUDE SERVICE

Marvin D. Williams, Jr., who served as Director of the Library and Archivist since 1967, concluded his work with the Society June 30, 1976. Mr. Williams first began his work with the Society in 1961, holding the position of Indexer, Cataloging Assistant, Cataloger, Head of Technical Services, and Director of the Library. In each of these capacities Mr. Williams has shared expertise and made valuable contributions to the ongoing work of the Society. Mr. Williams has become the Assistant Documents Librarian of the State Library Division of the Tennessee State Library and Archives.

Mrs. Betty Pilkinton has been a member of the staff for the past ten and a half years, serving as assistant in processing, Office Assistant, and for the past year Secretary of Financial Records. Mrs. Pilkinton has ably assumed a wide variety of responsibilities during her work with the Society. Mrs. Pilkinton has become Office Manager for a local dentist.

Mrs. Helen Bracey, Assistant Librarian



Marvin D. Williams, Jr.

for the past three years, has retired. Mrs. Bracey has assumed major responsibility for entering materials as they are received and handling research questions.

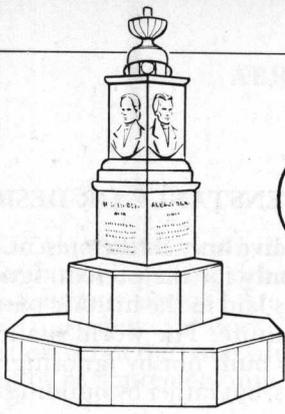
We extend our sincere appreciation to these three and our very best wishes for the future.

DR. WILLIAM E. TUCKER NAMED PRESIDENT OF BETHANY COLLEGE

The Disciples of Christ Historical Society is most fortunate to have a distinguished group of men and women serving on its Board of Trustees. The Society is proud to recognize the appointment of one of its trustees, Dr. William E. Tucker,

as the 14th president of Bethany College.

Dr. Tucker has been Dean and Professor of Church History at Brite Divinity School since 1971. He is co-author of *Journey in Faith: A History of the Christian Church (Disciples of Christ)* recently published.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1976, Vol. 36, No. 4

DECLARATION

AND

ADDRESS

OF THE

CHRISTIAN ASSOCIATION

OF

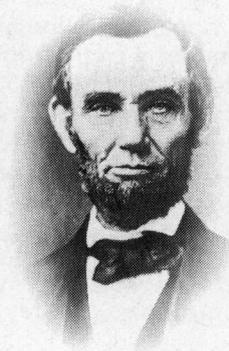
WASHINGTON.

WASHINGTON, (Pa.)

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1809.



Presidents James A. Garfield and Lyndon B. Johnson identified with the tradition of the Declaration and Address as members of the Christian Church. Whether or not Abraham Lincoln had the same religious background is considered in this issue.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1976, Vol. 36, No. 4

EDITOR: Roland K. Huff

ASSISTANT EDITOR: David I. McWhirter

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HAPPENSTANCE OR DESIGN

All of us live only in the present. But one who lives only for the present, ignoring foundations laid in the historic past, undermines the future. The world's tallest skyscrapers are built not by ignoring their foundations, but rather by building on them.

Creating an awareness of the importance of our religious heritage is not the result of happenstance. Such awareness as well as the preservation, remembering, evaluating, and sharing the strengths and weaknesses of our heritage with each succeeding generation comes by design. It is far more than "I remember when" or "We use to do it this way."

It comes through shared appreciation of our heritage in the home. It is nurtured from the pulpit, in the church school and other study experiences. The sheer way a congregation preserves or does not preserve its history speaks loud and clear to its members about the importance of their heritage.

The writing of histories, the observing of anniversaries, the preservation of historical materials, and all scholarly research should not only help us know where we have been, but enable us to know what we believe and better determine objectives for the future. Above all, such a preservation and study of history should reveal a heritage that inspires a deeper commitment to Jesus Christ as Lord and proclaims the oneness of the Church and its mission worldwide.

These things let us do by design.

ROLAND K. HUFF
PRESIDENT

*Library and archives open Monday—
Friday, 8:00 a.m. to 4:30 p.m. Open at
other times for tour groups and
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ABRAHAM LINCOLN'S RELIGION

by Harley Patterson*

Was Abraham Lincoln immersed? Was he a member of a specific denomination? Was he a religious person? Are these inquiries three questions in one? Well, this last question is not the issue, although for some it might be supremely important.

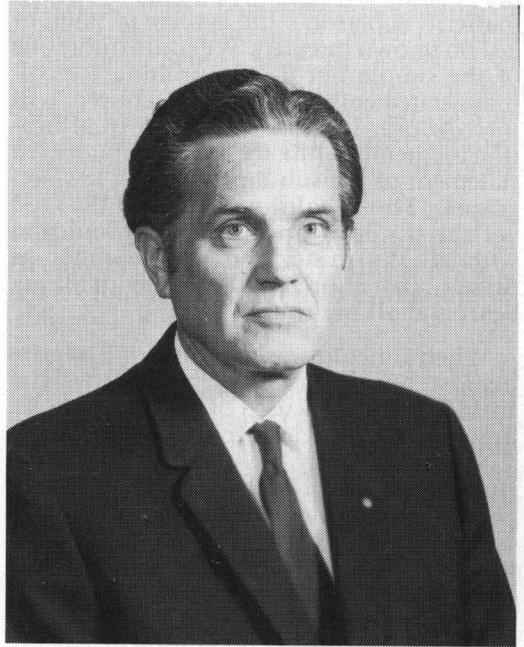
"For more than fifty years there have been published divergent stories about Abraham Lincoln having been surreptitiously baptized by John O. Kane [sic], a Disciple preacher. Perhaps the latest mention is 'Was Lincoln a Christian?' by James Deforest Murch in *United Evangelical Action* for February 1, 1953. Edgar DeWitt Jones, in *Lincoln and the Preachers*, dismisses these stories as being entirely discredited, as does Louis A. Warren in *Lincoln Lore*, March 16, 1942. However, Lincoln did have a Disciple background, for his father, Thomas Lincoln, was a member of the Christian Church."¹

Robert N. Reeves faces us up to a disconcerting aspect of this matter when he says, "... orthodox Christians . . . as soon as a man has attained some fame in the political, scientific or literary world, insist on making him a Christian in spite of all evidence to the contrary."²

There is always the rush on the part of various partisans to make such a person a member of a specific denomination. Of course, in our prevailing system it is hard for us to think of a person's being a Christian without, at the same time, being a part of a particular denomination.

Referring to Lincoln's address, "Perpetuation of Our Political Institutions," delivered before the Young Men's Lyceum of Springfield, Illinois, January 27, 1837, Mr. Reese observes, "Only once in this address did Lincoln refer to the Bible . . . but there is no reference to Christ, to the church or to Christianity, things which most orators, speaking on similar subjects, generally work into their speeches in order to tickle the fancies of Christian friends."³

*Dr. Harley Patterson is pastor of the United Church of Christ, Congregational and Disciples, in New Smyrna Beach, Florida. He has served congregations in Texas, New York, Tennessee, and Indiana.



Dr. Patterson

The more one comes to know the mind and the heart of Mr. Lincoln the more there is the realization of the absence of sloganeering, "playing to the galleries," using the currently popular expressions and catchy phrase. An interesting question to ask the psychologists is, "Is there a correlation between sectarian religion, in the sense of fanatical or blind loyalty to a denomination or a sect, and the caliber or quality of religion that is most often detected in sloganeering and saying the 'in' thing?" That, of course, is not the question of this paper, nor one that can be competently handled by this writer.

"Had Lincoln never become a great lawyer; had he never become a great statesman; had he lived an obscure lawyer or politician in a country town, and died by the dagger or pistol of an assassin, no Christian would have stepped forth to claim him, but he would have been denounced instead as an

¹ "Presidents and Disciples: Garfield-Lincoln-Johnson," *Discipliana*, Vol. 13 (April, 1953), p. 2.

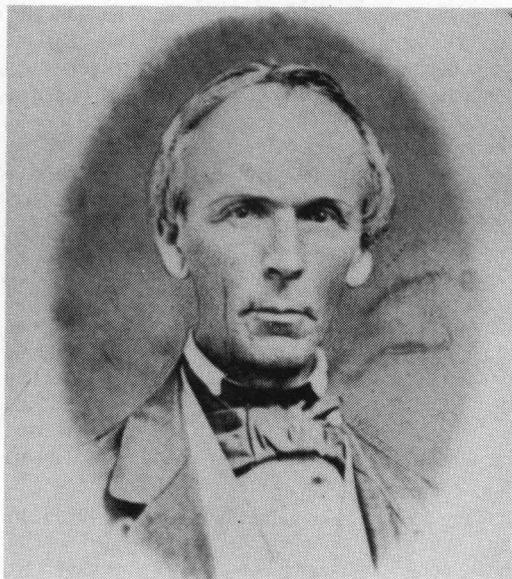
² Reeves, Robert N., *Abraham Lincoln — His Religion* (Chicago: H. L. Green, 1901)

³ *Ibid.*, p. 4.

infidel whose assassination was the reward of his belief.”⁴

Going back to our original questions, “Was Abraham Lincoln a Christian?” “Was he immersed?” “Was he a religious person?” one could say, “So what? What does it matter?” A person’s life is there to stand or fall on its own integrity. We could quote one of the simple but deeply probing Lincolnian statements, “When any church will inscribe over its altars, as its sole qualification for membership, the Savior’s condensed statement of the substance of both law and gospel, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,’ that church will I join with all my heart and all my soul.”⁵

When Lincoln was running for Congress against the insuppressible Peter Cartwright, in 1846, he was accused of being an atheist, anti-church, and anti-religion. All of the “stops,” especially the tremolo, were being pulled out in order to persuade church people not to vote for Lincoln. A handbill issued by Lincoln on July 31 stated, “That I am not a member of any Christian church, is true; but I have never denied the truth of Scripture; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular . . . I do not think that I could myself, be brought to support a man for office, whom I knew to be an open enemy of, and scoffer at, religion. *Leaving the higher matter of eternal consequences, between*



John O'Kane

him and his Maker, [italics mine] I still do not think any man has the right thus to insult the feelings, and injure any morals, of the community in which he may live.”⁶

Lincoln was obviously convinced that in the final analysis the eventual destiny of a person was at the disposal of the Ultimate Reality of life. It did not rest with the belief or decision of human beings.

We could, then, leave the matter with our question, “So what?” That, however, would satisfy neither those who are insistent on having Mr. Lincoln a member of “our club” nor the scholars. Not qualifying as a member of either group, one ventures forth with fear and trembling, with awesome trepidation.

My interest in this question was first aroused on reading Dr. Frederick D. Kershner’s column in the February 5, 1942 issue of *The Christian-Evangelist*. Dr. Kershner indicated that he had some reservations about the matter. He reported that in a conversation he once had with Frederick D. Power and in a lecture he had heard Dr. Power deliver at Milligan College, Dr. Power stated that Jeremiah Black told him that Lincoln had made all preparation to be immersed but was deterred from doing so by the anger of his wife. Dr. Kershner also quoted a G. M. Weimer as having said that John O’Kane stated that he had baptised Lincoln in a creek near Springfield, Illinois.

At the time of the appearance of Dr. Kershner’s column, mentioned above, I was a student in Colgate-Rochester Divinity School in Rochester, New York. The item in the *Christian-Evangelist* was shown to Dr. Conrad Henry Moelzman, Church History professor. His immediate reaction was, “Suggestions for term papers were made the other day. I don’t remember what you chose. Why don’t you take this and see what you can find out about it?” So, I became “immersed” in Lincoln, religion, and baptism. (Well, in order not to strain the truth, perhaps “sprinkled” should be used here instead of “immersed.” I cannot claim to be a Lincoln scholar — that would be immersion.) The results of that first effort are what Willis Jones refers to in his paper

⁴ *Ibid.*, p. 8.

⁵ Jones, Edgar DeWitt, *Lincoln and the Preachers*, (N.Y: Harper, 1948), p. 141, quoting Congressman Henry C. Deming of Connecticut, reporting Lincoln’s answer to the question why he, Lincoln, never united with a church.

⁶ *Ibid.*, pp. 137-138.

on John O'Kane, which was read before the One Hundred Twenty-Fifth Annual Convention of the Christian Churches of Indiana in Indianapolis, April 4, 1964. (Willis Jones' gentlemanly graciousness always makes one feel he has done a better job than he actually has.)⁷

Battling the congenital disease of procrastination that has plagued me across a lifetime, I immediately wrote a letter to Dr. Kershner, to which I received the following reply:

February 13, 1942

"Dear Brother Patterson:

Your letter of February 11 is just at hand.

I wish I could furnish the information which you desire. The facts are, however, that I have never been able to secure a copy of Power's lecture on Judge Black in which he told the story concerning Lincoln's intention to be immersed. Power gave me a printed copy of the first lecture in the Milligan series on "The Spirit of Our Movement." I had this pamphlet bound and it is now in my library. The Black lecture as I recall it was in manuscript and I have never been able to get a copy. I presume it has been destroyed. Both Dr. and Mrs. Power are dead and they left no children. I do not know who got possession of their papers. Perhaps you can do something toward running down the original document.

Cordially yours,
F. D. Kershner"⁸

Another letter was written to Dr. Edgar DeWitt Jones, a recognized Lincoln scholar and one who had helped open the door for me to get into Colgate-Rochester Divinity School. Dr. Jones' reply stated in part, "After 36 years of following the Lincoln Trail, living with Lincoln literature, and knowing most of the Lincoln authorities who are my contemporaries, I do not believe that story would stand up if closely scrutinized."⁹

To whom else G. M. Weimer wrote, I have no idea. His name had been given me as one

who had talked with John O'Kane about the alleged baptism of Lincoln. Mr. Weimer answered my inquiry to him readily and profusely. He related a conversation that took place between him and John O'Kane, in the presence of Mrs. Weimer and her father, M. Pifer. They were all attending the Illinois State Convention of the Christian Churches, being held in Eureka. Mr. Weimer did not give the date of that convention. He reported that Mr. O'Kane stated unequivocally, "I baptized Abraham Lincoln 'into Christ' as the Scriptures commanded."¹⁰

With no intention of questioning Mr. Weimer's integrity, several things have to be taken into consideration in evaluating the information he furnished:

1. Although my letter to him was on the letter-head of the Colgate-Rochester Divinity School, 1100 South Goodman Street, his reply was addressed to "Colgate Divinity School, 11 South Goodman Street." (Even so, it was delivered to me at the correct address.)

2. Mr. Weimer's letter to me is dated February 19, 1942. John O'Kane died in January of 1881.

3. Noel Keith, in a paper "John O'Kane: Distinguished Pioneer," states: "G. M. Weimer of Chicago, is reported to have said: '... And by his [Lincoln's] request I placed his name on the Church book.'..."¹¹

At least two observations are made on this point:

a. There is no indication as to what "Church book" means here. However, in February of 1942 I wrote Dr. Charles B. Tupper, then pastor of the First Christian Church of Springfield, Illinois, asking him if the records of that church at any time carried the name of Abraham Lincoln as a member. Dr. Tupper's reply is dated February 13, 1941 [sic]. This was an understandable mental lapse, often experienced by many of us. Dr. Tupper said in part, "So far as our records show Mr. Lincoln was never a member of First Christian Church in Springfield."¹²

⁷ Jones, Willis R., "Paging Elder John O'Kane," p. 5; An address delivered April 4, 1964 at the 125th Annual Convention of the Christian Churches of Indiana in Indianapolis.

⁸ Patterson, Harley, "Was Abraham Lincoln Immersed?" p. 3; unpublished paper.

⁹ Ibid., p. 8.

¹⁰ Ibid., pp. 5-7.

¹¹ Keith, Noel, *John O'Kane: Distinguished Pioneer*, p. 30.

¹² Patterson, op. cit., p. 8.

Of course, the entry could have been made on some neighboring church roll or book.

b. For whatever it means, Mr. Weimer's answer to me did not contain the quotation used above. He did say, again allegedly quoting John O'Kane, who was referring to Mr. Lincoln's request in regard to the averred baptism, "We kept the matter as our secret because of the wife's decided objections. So let us hold the transaction as a secret until proper time to disclose it."¹³

There is a discrepancy, slight though it be, between Mr. Weimer's statement quoted by Mr. Noel Keith and the one in Mr. Weimer's letter to me. This is not unusual when one takes into consideration the number of years from the time the conversation between Mr. O'Kane and Mr. Weimer was supposed to have taken place and February, 1942.

Willis Jones certainly makes a point when he raises the question about who might have been the baptizer in the Springfield event. "But the promulgators of the legend must really have meant to tie the tale to Andrew Jackson Kane, Disciples pastor in Lincoln's home city of Springfield, Illinois from 1847 to 1851."¹⁴

This still leaves the possibility of the event's having occurred. It only brings in the probability of a different supporting actor in the drama.

¹³ Patterson, op. cit., p. 6.

¹⁴ Jones, Willis R., op. cit., p. 5.

Both in a personal letter to me, dated February 13, 1942 and in his column in *The Christian Evangelist* of April 2, 1942, Dr. Kershner expressed his hope that a misplaced or lost lecture delivered by Dr. Frederick D. Power at Milligan College, Tennessee, in which a reference to Abraham Lincoln and immersion was made, might be located.¹⁵ Dr. Power, in the lecture referred to, stated that Jeremiah S. Black, Attorney General in the Cabinet of President James Buchanan, and a friend of Abraham Lincoln, and later a parishioner of Dr. Power, told Dr. Power that once in a conversation with Lincoln the matter of immersion was mentioned. Mr. Lincoln told Judge Black that he had intended to be immersed and revealed the reason why the intention was never fulfilled. Dr. Kershner, who at the time was associated with Milligan College, heard Dr. Power's lecture, but did not remember the details on this particular matter.

The incident referred to by Dr. Power and Judge Black is related by W. R. Lowe. Mr. Lowe in describing the incident in which a Mr. Morris, an early Disciples minister and a soldier in the Union Army from 1861 to 1865, was involved, reported, "He [Mr. Morris] told me that in 1862, while his regiment was in Washington, or just across the river in Arlington Heights, he held a protracted meeting of about two weeks, during which he baptized many soldiers of his regiment. Mr. Lincoln and his Cabinet attended nearly every night, and, near the close of the meeting, Mr. Lincoln came to

¹⁵ Patterson, Harley, op. cit., p. 3.

Continue on page 43

**Detach and return to: Disciples of Christ Historical Foundation
1101 Nineteenth Avenue South
Nashville, Tennessee 37212**

___ I have included the Disciples of Christ Historical Foundation in my will.

___ I have named the Foundation as beneficiary of an insurance policy.

PLEASE SEND ME MORE INFORMATION ABOUT:

___ including the Foundation in my will.

___ establishing a named fund in the Foundation.

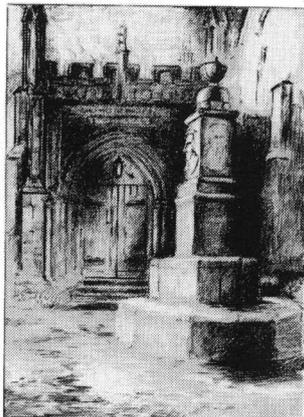
___ a gift annuity.

___ a gift of life insurance

Signed _____

Street _____

City _____ State _____ Zip _____



THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Fifteenth Annual Report

Foundation Gifts Honor and Memorialize

What better way to honor a friend who has enriched your own heritage and that of others than to send a gift to the Historical Foundation. Such a gift can be in honor of one living or deceased. Many send gifts in lieu of flowers at the time of death.

Permanent named funds may be established to honor living or deceased persons with initial gifts of \$500 or more. Once named funds are established any amount may be added at any time. There are currently thirty-five named funds in the Foundation (listing on page 40).

When sending a memorial gift, please indicate the name of the person to whom an acknowledgement of the gift should be made.

Growth in Permanent Funds

Members and friends of the Society have contributed \$200,000 of permanent funds for the Disciples of Christ Historical Foundation since 1961.

Several estates are now being probated which will increase this amount in the near future.

The need for increased operational support continues to be great. Nevertheless there are those who wish to contribute both operational funds and permanent Foundation funds. Others prefer to give permanent funds only. Both are important. Every effort is made to secure maximum returns on the investments of permanent funds. The Foundation Committee is charged with this responsibility in keeping with policies set forth by the Board of Trustees.

By 1980 or before the Society should have over \$500,000 of permanent funds. The long-range goal is \$1,000,000. These objectives are well within reach. When achieved they will help assure adequate financial undergirding for the preservation of our heritage in perpetuity. Permanent Foundation funds will assure the continued development of a library and archives that can serve as one of the significant church history research centers in America.

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

TRUST FUND ASSETS

As of October 31, 1976

	Shares	Market Value
Common Trust Fund I-Stock Fund	1,709	\$59,365.00
Common Trust Fund III-Bond Fund	5,527	57,549.00
Avery Building Association	2	200.00
Atlantic Rural Exposition Inc.	4	1.00
International Business Machines Corporation	7	1,902.00
Standard Oil Company of California	16	590.00
Alabama-Tennessee Natural Gas Company	112	1,764.00
Cash		98.77
		\$121,469.77

NAMED FUNDS

OVER \$80,000

Anne M. White

OVER \$25,000

Hugh T. and Mary Morrison

\$5,000 - \$10,000

Edgar DeWitt and Frances Willis Jones

Roger T. and Nancy M. Nooe

Hattie Plum Williams

\$1,000 - \$2,500

Mr. and Mrs. Edwin Charles Magarey Earl

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ENDOWMENT FUND ASSETS

As of October 31, 1976

Board of Church Extension Certificates	\$15,575.00
Notes receivable	18,000.00
Home Federal Savings and Loan	4,614.38
Cash in Bank	<u>245.34</u>
	\$38,434.72

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PERPETUATING A HERITAGE

Those who have established named funds in the Disciples of Christ Historical Foundation do more than perpetuate names. They help to keep alive dreams, hopes, faith, and enduring values of life that have been reflected in the lives of those for whom named funds have been established. The income from permanent funds helps to preserve the historical materials of the past and present, of individuals, congregations, colleges, seminaries, and other church organizations. The broad sweep of God at work in history is revealed for those who plumb the depths of their heritage through research.

The rich collections of historical material are growing every day in the Society's library and archives. Receiving the material is just the beginning. Many hours of staff time are required for processing. Before materials can become the resources sought after by researchers there must be cataloging, indexing — sometimes binding, lamination, and microfilming. But when a researcher finds facts that have been eluding him, he would assure you it is worth it all. Thus heritage is preserved for the present and future.

INCLUDE THE SOCIETY IN YOUR WILL

Every member and friend of the Society is asked to seriously consider including the Foundation in his or her will. In some instances entire estates will be bequeathed. In other instances the amount willed may be small. Large or small, you can play an important part in the future of the Society.

The following suggested form will provide helpful information for the attorney preparing your will or codicil updating 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."

BENEFICIARY OF LIFE INSURANCE

Oftentimes circumstances of life change. Has your need for life insurance changed? One effective way to help assure the future work of the Society is to name the Disciples of Christ Historical Foundation the beneficiary of insurance policies.

If the Foundation 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 Foundation can also be made the revocable beneficiary. 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

Through a gift annuity you can assure yourself of steady income for life and help to preserve our religious heritage in future years. The income paid during one's lifetime is determined by the age of the donor at the time the annuity agreement is made.

There are various kinds of annuities, each with distinct advantages in given situations. A large portion of the gift annuity is tax deductible in the year. In addition, much of the income may be tax free.

FOR FURTHER INFORMATION

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

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(As of October 25, 1976)

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 561. Muegge, Ada Belle, Santa Cruz, CA
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 563. Kenney, Richard B., Bethany, WV
 564. Ferguson, Homer L., Jefferson City, MO
 565. Ellingson, Evelyn Martin, Oak Ridge, TN
 566. Berry, Claire E., Brentwood, TN
 (given in his honor)
 567. Berry, Charlotte, Brentwood, TN
 (given in her honor)
 568. Bruton, Helen, Franklin, TN (given in her honor)
 569. Reisinger, Donald D., Claremont, CA
 570. Kirby, David, Fort Worth, TX
 571. Koerner, Mrs. Wendell E., Jefferson City, MO

LINCOLN'S RELIGION continued —

me and said: 'Morris, do you think it necessary that every person be baptized?' He replied: 'It is not a matter of think-so with me! It is a matter of revelation . . .' 'Well, Morris, I look at this matter just as you do, and I intend to attend to it.' . . . he never had a favorable opportunity after that, or, at least, he never attended to it."¹⁶

This raises an interesting question about the reported baptism of Lincoln by John O'Kane, a baptism which would have had to be a few years before the "almost" baptism of Abraham Lincoln by W. H. Morris in Arlington Heights, Virginia, after Mr. Lincoln had become President. The O'Kane incident would have had to occur before Mr. Lincoln was elected to the presidency.

Had Mr. Lincoln forgotten his baptism by John O'Kane? Did it not "take"? Did it happen? Does the conflict between the two alleged incidents result from the "family feud" between *The Christian-Evangelist* and the *Christian Standard*, as is implied in Dr. Frederick D. Kershner's article in the April, 1943 issue of *The Shane Quarterly*, or

is it a matter of sources used? Dr. Kershner says, "*The Evangelist* and the *Standard* have not always agreed in the past and it is quite evident that the claims set forth by the contributors referring to Lincoln's baptism are in disagreement on several points."¹⁷ The points of disagreement are much more a matter of sources used, and not the "family feud."

Without any absolute proof that Lincoln ever made a public profession of faith in Jesus of Nazareth as the Christ and as his personal Savior, without any unquestionable proof that Lincoln was ever baptized, by any mode, with no unimpeachable evidence that he was ever a member of any denomination or of a local congregation, was he a religious person?

The evidence is overwhelmingly positive. The man's life speaks for itself. He lived a life that continually and constantly

¹⁶ Kershner, Frederick D., "Abraham Lincoln and the Disciples," *The Shane Quarterly*, Vol. 4 (April, 1943) p. 66

¹⁷ Kershner, Frederick D., op. cit., p. 66.

demonstrated a reverence for, a trust in, and a need of an Ultimate Reality. Then there is the convincing testimony of his commitment to the other part of Christianity's "Siamese twin" article of faith: his empathetic compassion for his fellow human beings. This was a strong motivating force in his life.

In addition to his life's speaking for itself, let us call four character witnesses.

1. Methodist Bishop Matthew Simpson was asked to give the eulogy at the service when Abraham Lincoln was buried in Springfield, Illinois, on May 4th, 1865. Among other things Bishop Simpson said: "Abraham Lincoln was a good man; he was known as an honest, temperate, forgiving man; a just man of noble heart in every way. As to his religious experience I cannot speak definitely, because I was not privileged to know much of his private sentiments. . . . My acquaintance with him did not give me the opportunity to hear him speak on these topics. This I know, however, he read the Bible frequently, loved it for its great truths, and he tried to be guided by its precepts. He believed in Christ the Saviour of Sinners, and I think he was sincere in trying to bring his life in harmony with the principles of revealed religion. Certainly if there ever was a man who illustrated some of the principles of pure religion, that man was our departed President. Look over all his speeches, listen to his utterances. He never spoke unkindly of any man. Even the rebels received no word

of anger from him. As a ruler, I doubt if any President has ever shown such trust in God, or in public documents so frequently referred to divine aid. . . ."¹⁸

2. The question is superbly answered by Rabbi Nathan Krass in an address delivered in 1914 and recorded by Edgar DeWitt Jones in his *Lincoln and the Preachers*, a part of which says: "It was said that Lincoln was not a churchman. Well, what of it? . . . in the hearts of all these characters, there was that deep, that powerful, that vitalizing sense of spirituality, that absolute feeling of direct communion with God that transcends all externalities.

"In this sense, Abraham Lincoln was an intensely religious soul. He believed, and that is his other legacy to us, that real religion is spirituality in action, that divine service is service to humanity. . . ."¹⁹

3. Abraham Lincoln apparently was free from creedal prejudice. His freedom seems to be real and unforced. One of his few teachers, and his first, was Zachariah Riney, a communicant of the Roman Catholic faith. A favorite uncle, Mordecai Lincoln, married a Roman Catholic. Archbishop

¹⁸ Jones, Edgar DeWitt, op. cit., p. 60.

¹⁹ Ibid., p. 109.

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Board of Trustees of the Disciples of Christ Historical Society

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Thorn Pendleton
Hugh M. Riley
Howard E. Short
Mrs. William Henry Smith
C. Duane Swihart

Terms Expiring 4-30-78

Paul A. Crow, Jr.
Robert H. Edwards
Robert O. Fife
J. Robert Moffett
Mrs. B. D. Phillips
Roscoe M. Pierson
Frank Edmund See
Claude Walker

Terms Expiring 4-30-79

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Robert W. Burns
Mrs. R. Richard Renner

Harvey M. Harker
John Rogers
James B. Washburn

Ronald E. Osborn
Henry K. Shaw

**OPENING NIGHT FOR
THE 1976 FORREST F. REED LECTURES**



Dr. Ronald E. Osborn presents first lecture



Dr. and Mrs. Ronald Osborn and Dr. Lester McAllister welcomed.



Honored guests greeted



Lectures Committee (left to right): Steven Newman, Mrs. William Henry Smith, Dr. Howard Short—chairman, Claude Walker



Mrs. Forrest F. Reed and son, John, in receiving line

John H. Hughes and Abraham Lincoln held each other in more than mutual admiration. It is a member of the Polish National Catholic Church, though, that is summoned as the third witness.

Prime Bishop Francis Hodur of the Polish National Catholic Church, speaking on the occasion of the dedication of the St. Stanislaus Cathedral in Scranton, Pennsylvania, and referring to the Lincoln window installed there, said, "We understand that he wasn't a church member, but his acts and deeds stamp him as one of the greatest Christians of all time."²⁰

4. The fourth witness is a man who, though born eleven years after Lincoln's death said, "I Have Lived with Lincoln." And anyone who ever heard Edgar DeWitt Jones speak on Abraham Lincoln, and any one who ever read from Edgar DeWitt Jones about Lincoln would know that it was so. Said he: "With the passing years the limitations of Abraham Lincoln's religious views, which were intellectual and technical, will grow less and less apparent, while the great basic principles of the Christian faith which found such large expression in his daily life, will grow from

more to more until they quite transfigure him, if indeed they have not already done that."²¹

Was Abraham Lincoln immersed? I am strongly convinced that he was — immersed in the religion he believed was so essential: "When any church will inscribe over its altars, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul." (Lincoln's answer as reported by Congressman Henry C. Deming of Connecticut, when he asked Lincoln why he never united with a church.)²²

As to his being religious — let those of us in and out of the church, clergy and lay people, let those in public office and those who attend Congressional and White House prayer breakfasts strive to match the giant that came off the prairies and occupied the Executive Mansion, leading his country through one of its most trying experiences!

²⁰ Ibid., p. 155.

²¹ Ibid., p. 143.

²² Jones, Edgar DeWitt, op. cit., p. 141.



Mrs. William Henry Smith (right), in behalf of Woodmont Christian Church, presents Life Membership certificates to (left to right) Rev. and Mrs. Claire E. Berry and Mrs. Helen Bruton.

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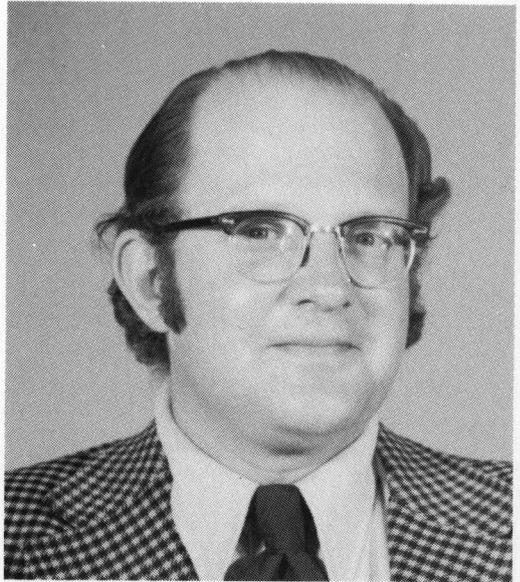
I CONSIDER MY WORK A MINISTRY

One of the most fascinating aspects of history is that the present will soon be part of it. As an individual or institution enters into a new aspect of life there is the realization that history is being made. The magnitude of that history is not always apparent but history is being made.

As I begin my ministry as Director of the Library and Archives, I am conscious of those who have gone before and are now with me at the Disciples of Christ Historical Society, in the church, and in my life. It is awful — in the original sense of the word — to realize the work and sacrifice that has been invested in the Society by those who have worked with it. I am grateful for this work and sacrifice as I look forward to the challenge presented in the examples set by Librarians like Claude Spencer and Marvin Williams.

The heritage of the church is one which can be respected. The human frailties and strengths which are evident in the materials in the Society are a further challenge to me. Even more encouraging and challenging is the fact that these human elements do not overshadow the reality that this is the body of Christ whose history is seen in the Society's materials.

The friends and loved ones I have been with are a further inspiration and challenge. My parents and family challenge me to strike out anew in my ministry while my friends lend their support and help educate me. The heart warming farewells of those in



David I. McWhirter

Indianapolis and the equally heart warming welcomes in Nashville and from around the country inspire me to renew my determination to do God's work here at the Society.

In this work I am looking forward to suggestions and questions from all the Society's members and patrons. May we all work together so that the present will be a significant part of the heritage of those who follow.

David I. McWhirter

HISTORICAL MATERIALS DESIRED FROM CONGREGATIONS

Congregational and organizational histories

Annual reports

Board minutes

Membership and baptismal records

Programs for historical events

Ledgers, diaries, and scrapbooks

Deeds, mortgages and bills of sale

Pamphlets and leaflets produced by congregations

Photographs with identification

Biographical material on ministers and prominent lay leaders

Rare books and periodicals (Contact before sending)

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DCHS WELCOMES THE MCWHIRTERS



Mr. and Mrs. McWhirter greeted in receiving line

David I. McWhirter began his new duties as Director of the Library and Archives on October 1, after having served as Assistant Librarian at Christian Theological Seminary for the past twelve and one-half years. Prior to that he served as Page in The College of the Bible (now Lexington Theological Seminary) Library, 1959-1962, and Associate Cataloger at the Christian Theological Seminary Library, 1962-1964.

Mr. McWhirter comes to the Historical Society highly qualified in both training and experience. He received the B.S.L.S. degree from State University of N.Y. in 1959, the B.D. degree from Lexington Theological Seminary in 1962, and the M.S.L.S. degree from Syracuse University, Syracuse, N.Y. in 1967. He received the American Theological Library Associations' Scholarship in 1967 and was received into Theta Phi (Theological Honorary Society) in 1973.

The new Director of the Library and Archives has had specialized experience in acquisitions; cataloging of non-book materials such as phonorecords, tapes, film, slides, and microfilm; and in processing archival material and manuscript collections. He has had wide experience in assisting faculty members and students in research.

The Disciples of Christ Historical Society feels fortunate to have secured the services of Mr. McWhirter and is proud to introduce him to our members and friends.

Mr. McWhirter has a wife, Donna (Hoyt), and two daughters, Heather Linette (12) and Leslie Fiona (7). Mr. McWhirter and his family were welcomed and honored at the time of the reception during the Forrest F. Reed Lectures.