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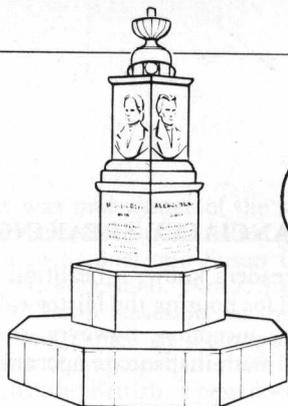
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

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Jacob Creath, Sr. 1777-1854
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

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

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

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FINANCIALLY SPEAKING

As most readers know, a beautiful building was provided for housing the Historical Society. Since its very inception, however, the Society has struggled with inadequate operational support.

Progress is being made. The Society closed 1976 in the black. Six thousand dollars was paid on long-term indebtedness. Total indebtedness is now down to \$16,000.

Memberships continue to grow. The total membership is now around 1150. A concerted effort is being made to double that membership. Each congregation is urged to enroll a nucleus of members in the Society, make their historian a member, and present Life Memberships to leaders who have completed significant terms of service. This involves members of the congregation in the preservation of our religious heritage, and helps to advance the work of the Society.

One donor has offered to pay for student memberships for all church history students in Disciple seminaries this year. Others are sending special gifts for operational support and the permanent funds in the Foundation. Currently the 1977 projected budget is \$9,000 short of projected receipts. With the help of all, the 1977 budget can be balanced and the Society can enter with strength into a new period of its life and work.

Brochures are available in quantity (membership card included) for use in congregations.

**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.*

JACOB CREATH, 1777-1854

by Roscoe M. Pierson*

It was mid-winter of the second year of the American Revolution when Jacob Creath was born to Samuel and Susan Creath on a farm near Cumberland, Nova Scotia, February 2, 1777. Susan was alone at the time for Samuel was imprisoned in a dungeon in Halifax for having championed the side of the Americans against the British. These parents had migrated to Nova Scotia from Dublin, Ireland, and though Presbyterians they, seemingly, shared the Irishman's opinion of the British Crown.

At the conclusion of the American Revolution the Creaths were forced to leave Canada and they moved, by way of New York and Pennsylvania, to their final home in Granville County, North Carolina, where Jacob and his brother William grew to manhood. William became an ardent Baptist minister and soon converted his younger brother to that belief. William became the father of four ministers, among them Jacob Creath, Jr., of Palmyra, Missouri, one of the reknown Disciples of the next generation, and William, an early Baptist missionary and denominational official in Texas.

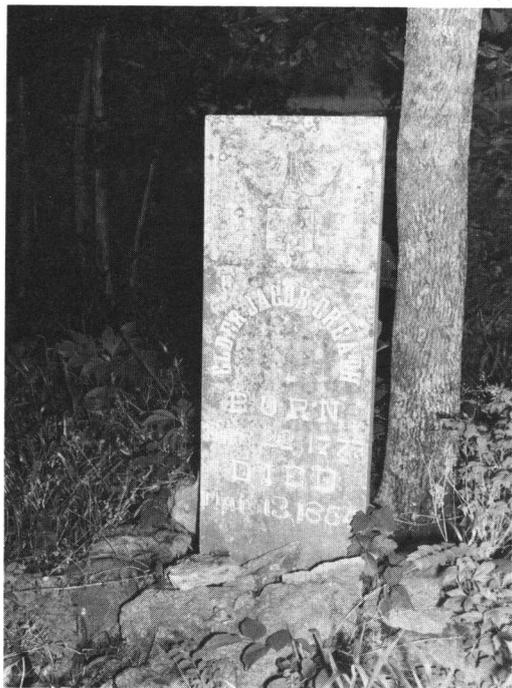


Roscoe M. Pierson

In 1803 Elder Creath migrated to Fayette County, Kentucky, and quickly gained fame as a leader and preacher of the area. He was considered a handsome man, well proportioned in body, and was an unusually fine speaker. Thomas Campbell, with whom he was familiar, said of one of his addresses that it "was the most masterly, unequaled and overwhelming piece of eloquence I have ever heard from any man."¹ Henry Clay is reported to have said that Creath was the finest natural orator he had ever heard.²

As early as 1823 Jacob Creath came under the influence of Alexander Campbell's movement, though it was not until 1830 he was formally expelled from the Baptist Church. He, Racoon John Smith and Thomas Campbell were the principle leaders of the schism within the Kentucky Baptists to the Campbell Movement, which added so greatly to the early strength of our Brotherhood. Reports of his impressions of the Christians lead by Barton Stone seem lacking, for he was firmly a Campbell follower.

Until his death in 1854 in Lexington, Ky., he was one of the staunchest champions of the Restoration Movement. He is buried on his farm, in a fence row, eight miles from Lexington, and two miles from Nicholasville.



Stone on Jacob Creath's grave near Nicholasville, Kentucky

*Librarian, Lexington Theological Seminary, Lexington, Kentucky and member of the Board of Trustees of the Disciples of Christ Historical Society.

¹ *Memoirs of Elder Jacob Creath, Senior*, by Jacob Creath, Jr. St. Louis, T. W. Ustick, 1866, p. 12.

² *Biographical Sketches of Gospel Preachers*, by H. Leo Boles. Nashville, Gospel Advocate, 1932, p. 34.

ALEXANDER CAMPBELL IN NEW ORLEANS

by David R. Murph*

Alexander Campbell in New Orleans, walking the streets of the French Quarter, riding through the luxurious Garden District, and speaking to overflow crowds in the heart of Catholic Creole country? The scene does not come easily to mind, yet Campbell journeyed to New Orleans at least three times—fascinating journeys which were instrumental in launching the Disciple movement there, journeys which tell us something about the man, about how others viewed him, and the context within which he labored.

Martin Van Buren was President; Texas was an independent Republic; and the United States contained slightly less than 17,000,000 people when Campbell first saw New Orleans. On January 22, 1839, he arrived aboard the steamboat Giraffe, having come from Mobile, Alabama by way of the Gulf of Mexico and Lake Pontchartrain. What an experience it must have been, for New Orleans was in one of its most dynamic periods of development. In 1803, following many years of French and Spanish control, the United States had acquired the city, and Americans began pouring in, rapidly converting it into a major commercial center. All kinds of people came for all kinds of reasons. Riverboatmen, farmers, gamblers, doctors, pirates, land-schemers, and many others came to ply their various trades. Hundreds of steamboats loaded with passengers and cotton lined the wharves. Unquestionably, New Orleans was one of the nation's busiest, most colorful cities.¹

Campbell could hardly believe what he saw. The French Quarter, with its inimitable, quaint buildings, reminded him of eighteenth century Paris, Lyons, or Marseilles. Not architecture but morals, however, drew most of his attention. "The Lord's day is more desecrated in New Orleans," he wrote, "than in any city I have visited." The Americans were worst of all, for while it grieved him to learn that both the French and American theaters were open on Sunday, he was especially disconcerted to discover that the American theater was more crowded! "Many of the sons of the Puritans," he lamented, "can do in New Orleans what neither their fathers would, or could do at home." In the midst of such conditions, he could describe the moral and religious climate only as "low and inoperative."²

Campbell had come to New Orleans at the invitation of Theodore Clapp, pastor of First Congregational Church, to deliver a series of lectures on the Christian System. That he came under these auspices is noteworthy, for Clapp was perhaps the best known Protestant minister in the city and certainly one of its most controversial citizens. In 1822, at age thirty, he had come to New Orleans as minister of First Presbyterian Church, but soon found himself under attack because of his unorthodox religious views. He was charged by Presbyterian authorities and with failing to pronounce Calvinistic tenets, denying the doctrine of the Trinity, questioning the efficacy of intercessory prayers, and not believing in a literal hell. As if this were not enough, he also contended that Unitarians, if honest, moral, and truth-seeking, should certainly go to heaven. When Clapp's Presbytery demanded his resignation, he com-

continued on p. 13



David R. Murph

¹ George E. Delury, 1974 Edition, *The World Almanac and Book of Facts* (New York: Newspaper Enterprise Association, Inc., 1973), p. 148; Alexander Campbell, "Incidents on a Tour to the South," *The Millennial Harbinger*, III, No. 5 (May, 1839), 195; Harnett T. Kane, *Queen New Orleans: City by the River* (New York: Bonanza Books, 1949), pp. 7-11.

² Campbell, "Incidents on a Tour," p. 197.

*Minister, St. Charles Avenue Christian Church, New Orleans, Louisiana.

**DISCIPLES OF CHRIST HISTORICAL SOCIETY
PUBLICATIONS**

**MICROFILMS, BOOKS, PAMPHLETS
1977 Catalog**

MICROFILM OF BOOKS

Baxter, William, 1820-1880.

Pea Ridge and Prairie Grove; or, Scenes and incidents of the war in Arkansas. Cincinnati, Poe and Hitchcock, 1864.

262 p. \$8.00

Bostick, Sarah Lue (Howard) Young, 1868-1948.

Beginning of the missionary work and plans in Arkansas, 1896: 25 years service; historical sketch up to 1918. N.p., n.d.

12 p. \$3.50

Brown, John Thomas, 1869-1926, ed.

Churches of Christ: a historical, biographical and pictorial history of Churches of Christ in the United States, Australasia, England and Canada. Introd. by John W. McGarvey. Louisville, Ky, J. P. Morton, 1904.

683 p. \$12.00

Campbell, Alexander, 1788-1866.

The Christian hymn book; a compilation of psalms, hymns, and spiritual songs, original and selected. Rev. and enl. by a committee. Cincinnati, Bosworth, Chase & Hall, 1871.

840 p. \$12.00

Campbell, Alexander, 1788-1866.

Delusions. An analysis of the Book of Mormon; with an examination of its internal and external evidences, and a refutation of its pretences to divine authority. With prefatory [sic] notes by Joshua V. Himes. Boston, B. H. Greene, 1832; Salt Lake City, Reprinted [by] Morgan-Bruce Book Co., 1925.

16 p. \$3.50

Campbell, Alexander, 1788-1866.

Infant sprinkling proved to be a human tradition; being the substance of a debate on Christian baptism, between Mr. John Walker, a minister of the Secession, and Alexander Campbell, V. D. M., a Regular Baptist minister; held at Mount Pleasant, Jefferson

County, Ohio on the 19th and 20th June 1820, in the presence of a very numerous and respectable congregation. To which is added, a large appendix. Published by Alexander Campbell. Steubenville, O[hio] Printed by James Wilson. 1820.

[iv], 216 p. \$8.00

Campbell, Alexander, 1788-1866.

Lawrence Greatrake's calumnies repell'd. Buffalo, Va., Author, 1825.

60 p. \$3.50

Campbell, Alexander, 1788-1866.

Psalms, hymns, and spiritual songs, adapted to the Christian religion. 2d ed. Bethany, Va., 1829.

191 p. \$5.00

Campbell, Alexander, 1788-1866.

Psalms, hymns, and spiritual songs, original and selected: compiled by A. Campbell, W. Scott, B. W. Stone, and J. T. Johnson; adapted to the Christian religion. Stereotyped from the 5th ed. Bethany, Va., Printed by A. Campbell; Pittsburg [sic] Published by Forrester & Campbell, 1838.

256 p. \$5.00

Campbell, Alexander, 1788-1866.

Strictures on three letters respecting the debate at Mount Pleasant, published in the Presbyterian magazine in 1821: signed Samuel Ralston. Pittsburgh, Eichbaum and Johnston, 1822.

76 p. \$3.50

Campbell, John Poage, 1767-1814.

Strictures on two letters, published by Barton W. Stone, entitled Atonement. By John P. Campbell. Lexington [Ky.] Printed by Daniel Bradford, 1805.

79 p. \$3.50

MICROFILM OF BOOKS

- [Campbell, Thomas]** 1763-1854.
On religious reformation. [n.p., 183-?] 16 p. \$3.50
- Church, Samuel Harden,** 1858-1943.
Religious progress in America; progress and achievements of one hundred years. An address delivered before the centennial convention of the Christian Church, at Carnegie Music Hall, Pittsburgh, Pa., October 16, 1909. Pittsburgh, Roy P. Morris, Carnegie Institute [1909] 42 p. \$3.50
- Cleland, Thomas,** 1778-1858.
Letters to Barton W. Stone, containing a vindication principally of the doctrines of the trinity, the divinity and atonement of the Saviour, against his recent attack, in a second edition of his "Address." Lexington, K[y] Printed for the Author, by Thomas T. Skillman, 1822. 172 p. \$5.50
- Cleland, Thomas,** 1778-1858.
The Socini-Arian detected; a series of letters to Barton W. Stone, on some important subjects of theological discussion, referred to in his "Address" to the Christian Churches in Kentucky, Tennessee, and Ohio. Lexington, Ky., Printed by Thomas T. Skillman, 1815. 101 p. \$4.00
- Cleland, Thomas,** 1778-1858.
Unitarianism unmasked; its anti-Christian features displayed; its infidel tendency exhibited; and its foundation shewn to be untenable; in a reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe. Lexington, Ky., Printed by Thomas T. Skillman, 1825. 184 p. \$6.00
- Coffin, Frank G.** 1874-1941.
The Christian Church at its present task; delivered at the quadrennial session of the American Christian Convention, Burlington, North Carolina, October 18, 1922. [n.p., 19—] 20 p. \$3.50
- Craighead, Thomas B.,** 1750-
A sermon on regeneration, with an apology and an address to the Synod of Kentucky: together with an appendix. By T. B. Craighead, V. D. M. Lexington, Ky., Printed by William W. Worsley, for the Author, 1809. 93 p. \$4.00
- Creath, Jacob,** 1799-1886.
Biographical sketches of Elder Wm. Creath, a Calvinist Baptist preacher, of Mecklenburg County, Va., and his family. St. Louis, T. W. Ustick, Printer, 1866. 58 p. \$3.50
- Everett, Asa Brooks,** 1828-1875.
The sceptre: a superior collection of church music, mostly new. New York; Biglow & Main. 1871. 304 p. \$8.00
- Fanning, Tolbert,** 1810-1874.
True method of searching the Scriptures, by Talbott [sic] Fanning. St. Louis, Christian Pub. Co. [n.d.] 136 p. \$5.00
- Finley, James Bradley,** 1781-1856.
Autobiography of Rev. James B. Finley; or, Pioneer life in the West. Edited by W. P. Strickland. Cincinnati, Printed at the Methodist Book Concern, for the Author, 1853. 455 p. \$12.00
- Forrester, Robert H.,** 1816-1883.
Anniversary address, delivered before the American Literary Institute, of Bethany College; November 10th, 1842. By R. H. Forrester. Bethany, Va., Printed by A. Campbell, 1842. 21 p. \$3.50
- Gates, Errett,** 1870-
The early relation and separation of Baptists and Disciples. Introd. by Eri B. Hulbert. Chicago, Christian Century Co., 1904. 124 p. \$4.00
- Haldane, James Alexander,** 1768-1851.
A view of the social worship and ordinances observed by the first Christians, drawn from the Sacred Scriptures alone; being an attempt to enforce their divine obligation; and to represent the guilt and evil consequences of neglecting them, by James Alex. Haldane. Edinburgh, Printed by J. Ritchie, 1805. xi, 492 p. \$12.00
- Harper, William Allen,** 1880-1942.
The genius of the Christian Church; a study in the origin and history of the denomination known as Christians. Elon College, 1929. 47 p. (Bulletin of Elon College) \$3.50

MICROFILM OF BOOKS

Hayden, Amos Sutton, 1813-1880.

Introduction to sacred music; comprising the necessary rudiments, with a choice collection of tunes, original and selected. Stereotyped, enl., and much improved. Pittsburgh, Printed by Johnston and Stockton, 1838.

120 p. \$4.00

Hendrick, John Thilman, 1811-

Letters to the self-styled Reformers; by J. T. Hendrick. Cynthiana, Ky., Printed at the Visiter [sic] Office, 1838.

120 p. \$4.00

Henry, Mrs. P. A.

Memoir of Rev. Thomas Henry, Christian minister, York pioneer, and soldier of 1812. Written and published by his daughter-in-law, Mrs. P. A. Henry. Toronto, Hill & Weir, 1880.

192 p. \$6.50

Homan, William Kercheval, 1847-1908.

The church on trial; or, The old faith vindicated. A report of the trial of the celebrated case of the First Christian Church of McGregor, Texas, vs. R. M. Peace and others, involving the question, which of two claimants constitute the Christian church and are entitled to the church property. Embracing a clear statement of the doctrinal position and fundamental principles of the religious body known as Disciples of Christ, or Christians, and a full presentation of the law bearing upon the title to church property. By W. K. Homan. Dallas, A. D. Aldridge, 1900.

148 p. \$5.00

Humphreys, Evan Williams, 1816-

Memoirs of deceased Christian ministers; or, Brief sketches of the lives and labors of 975 ministers, who died between 1793 and 1880. By E. W. Humphreys. Dayton, Ohio, Christian Pub. Association; Yellow Springs, Ohio, E. W. Humphreys, 1880.

406 p. \$12.00

International Convention, Cincinnati, 1852.

Proceedings of the American Christian Bible, Missionary, and Publication Societies, for the year 1852; together with other documents. Cincinnati, Printed by I. Hart, 1852.

48 p. \$3.50

Jones, Abner, 1772-1841.

Memoirs of the life and experience, travels and preaching of Abner Jones. Exeter [N. H.] Printed by Norris & Sawyer, for the Author, 1807.

108 p. \$4.00

Lard, Moses Easterly, 1818-1880.

A lecture: Do the Holy Scriptures teach the endlessness of future punishment? By Moses E. Lard. Lexington, Ky., Transylvania Print. and Pub. Co., 1879.

50 p. \$3.50

Leonard, Silas White, 1814-1870.

The Christian psalmist; a collection of hymns and tunes of various metres—original and selected: embracing the round note, the numeral, and the patent note systems of notation. By Silas W. Leonard and A. D. Fillmore. 5th ed. Louisville, S. W. Leonard, 1848 [c1847]

383 p. \$6.00

McGready, James, 1758?-1817 (Presbyterian)

The posthumous works of the reverend and pious James McGready, late minister of the gospel, in Henderson, Kentucky. Louisville, Printed by W. W. Worsley, 1831-1833.

2 vol. \$8.00

McNemar, Richard, 1770-1839.

The Kentucky revival; or, A short history of the late extraordinary out-pouring of the spirit of God, in the western states of America, agreeably to Scripture-promises, and prophecies concerning the latter day: with a brief account of the entrance and progress of what the world call Shakerism, among the subjects of the late revival in Ohio and Kentucky. Presented to the true Zion-traveller, as a memorial of the wilderness journey. By Richard M'Nemar. Cincinnati, From the press of John W. Browne, office of Liberty Hall, 1807.

119, [1] p. \$4.50

Marshall, Robert, 1760-1811.

An abstract of An apology, for renouncing the jurisdiction of the Synod of Kentucky; being a compendious view of the gospel, and a few remarks on the Confession of faith. By Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone, [and] John Thompson. [n.p., 1804]

72 p. \$3.50

MICROFILM OF BOOKS

Miles, Barzillia H.

A sermon, &c. [By Barzillia H. Miles, Lexington? Ky., 1825?]
[3]-16 p. \$3.50

Moreland, John R.

To the members of Mount-Pleasant Church.
[By John R. Moreland. n.p., 1821]
12 p. \$3.50

Morrill, Milo True, 1865-1921.

A history of the Christian denomination in America, 1794-1911 A. D. Dayton, Ohio, Christian Pub. Association, 1912.
407 p. \$12.00

Mullins, George Gatewood, 1841-1909.

My life is an open book. St. Louis, J. Burns, 1883.
331 p. \$10.00

Rains, Aylette, 1788-1881.

A discourse on sin and its cure, by A. Rains [sic] Lexington, Ky., N. L. Finnell, printer, 1835.
32 p. \$3.50

Richardson, Robert, 1806-1876.

Memoirs of Alexander Campbell, embracing a view of the origin, progress and principles of the religious reformation which he advocated. Philadelphia, J. B. Lippincott, 1868-70.
2v. \$12.00

Rogers, John, 1800-1867.

A discourse delivered in Carlisle, Kentucky, on the first Lord's Day, in June, 1860, upon leaving our old house of worship; presenting a brief outline of the history of the Christian congregation worshipping in Carlisle and Concord; together with the great principles and objects of the reformation of the nineteenth century, both in its incipency and progress; its present condition and prospects, and the duties and obligations of its friends. Cincinnati, Printed for the Author by E. Morgan, 1861.
29 p. \$3.50

Rogers, John, 1800-1867.

A discourse on the subject of civil and religious liberty, delivered on the 4th of July, 1828, in Carlisle, Ky. Rewritten by the author, in 1856, with alterations and additions. Cincinnati, Moore, Wilstach, Keys, 1857.
47 p. \$3.50

Smith, Elias, 1769-1846.

The life, conversion, preaching, travels and sufferings of Elias Smith. Written by himself. Vol. 1. Boston, Sold by the author [B. True, printer] 1840.
372 p. \$10.00

Smith, George Thomas, 1843-1920.

Critique on higher criticism. Winfield, Kansas, Industrial Free Press, 1900.
323, 48 p. \$10.00

Snethen, Abraham, 1794-1877.

Autobiography of Abraham Snethen: the barefoot preacher, collected and compiled by Mrs. N. E. Lamb; corrected and revised by J. F. Burnett. Dayton, Ohio, Christian Pub. Assoc., 1909.
295 p. \$7.00

Springer, William G.

The Sabbath and Lord's Day, (or first day of the week,) by William G. Springer. Davenport [Iowa] Printed at the gazette Book and Job Office, 1860.
48 p. \$3.50

Springfield (Ohio) Presbytery.

An apology for renouncing the jurisdiction of the Synod of Kentucky. To which is added, a compendious view of the gospel, and a few remarks on the Confession of faith. By the Presbytery of Springfield. Lexington, K[y] Printed by Joseph Charless, 1804.
141 p. \$4.50

Stiles, Joseph Clay, 1795-1875.

A letter to Alexander Campbell, in reply to an article in the Millennial harbinger, by Joseph C. Stiles. Lexington, Ky., Lexington Intelligencer, print., 1838.
57 p. \$3.50

Stiles, Joseph Clay, 1795-1875.

Reply to an article in the June number of the Millennial [sic] harbinger. By Joseph C. Stiles. Frankfort, Ky., A. G. Hodges, public printer, 1838.
55, [1] p. \$3.50

Stone, Barton Warren, 1772-1844.

Atonement. The substance of two letters written to a friend. By Barton W. Stone. Lexington, K[y] Printed by Joseph Charless, 1805.
36 p. \$3.50

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Stone, Barton Warren, 1772-1844.

The Christian hymn-book, compiled and published, at the request of the Miami Christian Conference. By B. W. Stone & Tho: Adams. 1st ed. Georgetown, Ky., N. L. Finnell, Pr., 1829.

370, xiv p. \$10.00

Stone, Barton Warren, 1772-1844.

A letter to Mr. John R. Moreland, in reply to his pamphlet. By Barton W. Stone, E.C.C. Lexington, Ky., Printed at the office of the Public Advertiser, 1821.

14 p. \$3.50

Stone, Barton Warren, 1772-1844.

A reply to John P. Campbell's Strictures on atonement. By Barton W. Stone. Lexington, K[y] Printed by Joseph Charless, 1805.

67 p. \$3.50

Stone, Barton Warren, 1772-1844.

Works of Elder B. W. Stone. To which is added a few discourses and sermons (original and selected) by James M. Mathes. Vol. 1. Cincinnati, Moore, Wilstach, Keys, 1859.

408 p. \$7.00

Taylor, John, 1752-1833.

History of Clear Creek Church; and Campbellism exposed. Frankfort [Ky.] Printed by A. G. Hodges, Commentator Office, 1830.

60 p. \$3.50

Thomas, David, 1732-

The observer trying the great reformation in this state, and proving it to have been originally

a work of divine power. With a survey of several objections to the contrary, as being chiefly comprised in Mr. Rankin's Review of the noted revival, lately published. Sent with an address to a friend in the country. Lexington [Ky.] Printed by John Bradford [1802]

42 p. \$3.50

Tiers, Montgomery C., 1820-1905, ed.

The Christian portrait gallery; consisting of historical and biographical sketches and photographic portraits of Christian preachers and others. Edited by M. C. Tiers. Cincinnati, M. C. Tiers, 1864.

254 p. \$7.00

Udell, John, 1795-

Incidents of travel to California, across the Great Plains; together with the return trips through Central America and Jamaica; to which are added sketches of the author's life. Jefferson, Ohio, Printed for the Author, at the Sentinel Office, 1856.

302, [1] p. \$7.50

Walker, John.

See Campbell, Alexander, 1788-1866.

Year-book of the Disciples of Christ; their membership, missions, ministry, educational and other institutions. Cincinnati, General Christian Missionary Convention, 1885.

159 p. \$4.50

Year-book of the Disciples of Christ; their membership, missions, ministry, educational and other institutions. Cincinnati, Standard Pub. Co., 1888.

82 p. \$3.50

MICROFILM OF PERIODICALS

Alabama Christian. Vol. 1, no. 1, September, 1903, to Vol. 48, no. 12, December, 1952. \$45.00

Bible Advocate, Paris, Tenn., and St. Louis, Mo. Vols. 1 and 2, 1842-1844; Vols 4-7, 1846-1850. \$15.00

The Christian, St. Louis, Mo., Vol. 12, 1874. See Christian Evangelist.

The Christian Evangelist, St. Louis, Mo., 1863-1958. (Includes The Evangelist,

Oskaloosa, Ia., Vols. 7-8, 1872-1873; The Record and Evangelist, Oskaloosa, Ia., and Bedford, Ind., Vol. 13, 1878; and The Christian, St. Louis, Mo., Vol. 12, 1874) Total package includes all of the above plus the 3 volume index.

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- Christian Evidences.** Vol. 1, 1829-1830. Cincinnati, ed. by Aylette Rains. \$8.50
- Christian family magazine,** devoted to religion, literature, Science, and general intelligence. Vol. 1, 1845. Cincinnati. Ed. by David Staats Burnet. 1 reel \$8.50
- The Christian Messenger.** Georgetown, Ky., and Jacksonville, Ill., 1826-1845, ed. by Barton W. Stone. \$30.00
- Christian Pioneer.** Lindley, Trenton and Chillicothe, Mo., 1861-1870. 4 reels. \$55.00
- Christian preacher.** v. 1-5; Jan. 1836-Dec. 1840. Mount Healthy, Ohio [etc.] Edited by David Staats Burnet and John Telemachus Johnson. 1 reel. \$14.00
- Christian Publisher.** Vol. 1, N. S., 1839, Richmond, ed. by James Henshall. \$8.50
- Christian Plea.** Vol. 5, no. 27 through Vol. 54, no. 3, July 4, 1900-Sept. 1965 (incomplete)
9 reels \$135.00
- Christian quarterly.** v. 1-8; Jan. 1869-Oct. 1876. Cincinnati, W. T. Moore [etc.] Edited by William Thomas Moore. 2 reels. \$30.00
- Christian quarterly (new ser.)** v. 1-3 (no. 1-12); Jan. 1897-Oct. 1899. Columbia, Mo., G. A. Hoffmann. Edited by William Thomas Moore. 1 reel. \$30.00
- Christian quarterly review.** v. 1-8; Jan. 1882-Oct. 1889. Columbia, Mo., E. W. Herndon. Edited by Eugene W. Herndon. 2 reels. \$30.00
- Christian Standard,** vols. 1-101; 1866-1966. Cincinnati (etc.) 115 reels.
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ALEXANDER CAMPBELL IN NEW ORLEANS—continued

plied, but most of his congregation stayed with him. Consequently, he formed First Congregational Church in the same building, and several of the disgruntled elders were forced to worship in a nearby warehouse. Campbell, having had his own disagreements with Presbyterianism, undoubtedly identified with Clapp and had great respect for him.³

Alexander Campbell was no ordinary visitor to New Orleans. In fact, his reputation had preceded him. Local newspapers announced his presence and carried daily notices about his evening lectures. On pages filled with steamboat schedules, slave sales, and the latest news from distant ports, a reader could discover that Alexander Campbell of Virginia was speaking that night at "Mr. Clapp's church." In most cases he was publicized to New Orleanians as the man who had successfully debated the evidences of Christianity with Robert Owen.⁴

He remained in New Orleans eight days and delivered five lectures to a large, attentive, and, in his words, "deeply interested" congregation. Night after night, directly and succinctly, he ex-

plained what he had come to believe about Christianity. First, he asserted, it is a system, because God always works systematically. Like all God's systems it is positive, simple, natural, and adapted to the happiness of its subjects. Second, man is the subject of this system. And finally, Campbell claimed, the Christian system deals with man from a moral standpoint. It treats him as he is, in order that it may make him what he ought to be.⁵

Campbell hoped that the Restoration movement would take root in New Orleans, but obviously recognized the formidable obstacles. To his wife he wrote that the population was of all castes but the right one, and everything was more in demand than "the things of heaven." Calling the city a great commercial emporium, he regretted that he had brought such unwanted merchandise. Unfortunately, he had found "few bidders and no buyers inquiring for drafts on the Bank of Heaven."⁶

Despite this climate, however, his reception at the First Congregational Church was so good that he predicted a flourishing congregation of Christians could be formed "even in New Orleans." His hopes for this seemed to rest with Clapp. If only Clapp would espouse primitive Christianity, advocating one Lord, one faith, one baptism, one body, and one spirit, Campbell was confident that such hopes might someday be realized.⁷

On January 30, 1839, having completed his lectures, he left New Orleans and began a journey up the Mississippi River. During the next years Clapp never embraced Campbell's views or formed a Christian church. Instead, the movement was eventually launched in New Orleans by a group of local residents in December, 1845. In an area so strongly influenced by Catholic tradition, they faced a difficult task. They were without a minister for some time and apparently had trouble getting a foothold in the city and acquiring new members. During their early years their numbers remained small and the odds against them high.⁸

Not until 1857, when he was sixty-nine years

³ Campbell, "Incidents on a Tour," pp. 197-198; Julie Koch, "Origins of New England Protestantism in New Orleans," *The South Atlantic Quarterly*, XXIX, No. 1 (January, 1930), 67-69.

⁴ *The Daily Picayune* (New Orleans), January 23, 1839; *The New Orleans Bee*, January 23, 24, 1839.



New Orleans in the 1850's. (Photo courtesy The Historic New Orleans Collection)

⁵ Campbell, "Incidents on a Tour," p. 198; Robert Richardson, *Memoirs of Alexander Campbell*, II (Philadelphia: J. B. Lippincott, 1870), p. 456. First Congregational Church was located on St. Charles Avenue, between Gravier and Common streets, in the center of downtown.

⁶ Richardson, *Memoirs of Alexander Campbell*, II, pp. 454-455.

⁷ Campbell, "Incidents on a Tour," p. 198.

⁸ Campbell, "Incidents on a Tour," p. 198. Some records pertaining to the formation of this congregation are located at the Seventh Street Church of Christ, 1129 Seventh Street, New Orleans. See also *Times-Picayune*, June 2, 1974.

old, did Campbell return to New Orleans. This time he came with a dual purpose: to deliver a lecture to the Young Men's Christian Association and to help reorganize the struggling, twelve-year-old Christian Church. He descended the Mississippi on the steamboat R. W. McRae and arrived in New Orleans on Wednesday, March 11.⁹

He was met at the wharf by Edward C. Payne, an elder of the Christian Church and was driven by carriage to Payne's home where he would reside throughout his visit. In such a setting, Campbell was in the midst of old New Orleans luxury. Payne's home, located at the corner of First and Constance streets, just six blocks from the Mississippi, was in the heart of what would later be called the Garden District—a beautiful neighborhood built by American arrivals who had not been warmly received in the old French and Spanish sections. Campbell described it as being surrounded by a spacious yard and garden, with flowers and shrubbery that gave it the appearance of a country residence. Today, although the neighborhood has changed radically and the home has been replaced by more recent structures, a visitor can still imagine how it must have appeared when Campbell was there.¹⁰

It was understandable that he would stay with Payne. Born in Kentucky in 1809, Payne had been deeply involved in the Restoration movement since his early days. His father and brother had also been active in the cause. He moved to New Orleans in 1842, prospered as a wholesale grocer, and became a charter member of the Christian Church founded in 1845.¹¹

Much had happened to Campbell and the Restoration movement since his previous visit, as was reflected by the increased public attention he received. His presence in the city attracted front page, favorable publicity. For instance, the editor of the *New Orleans Commercial Bulletin* praised him unreservedly. "One of the profoundest scholars and most original thinkers of the age has arrived in this city," he proclaimed. Calling Campbell the founder of the denomination "technically known as Christians, but more commonly as

Campbellites," he urged New Orleanians to take advantage of the rare opportunities to hear him.¹²

Campbell responded immediately to the story. He appreciated the compliments, but would not allow the claim that he founded a denomination to go unchallenged. Inveighing that he had always repudiated "all *human heads* and *human names* for the people of the Lord," he asked the editor to correct the "erroneous impression" his article may have given New Orleanians in calling him the founder of a particular religious movement. As usual, he refused to be identified with any sectarian tendencies. Since the *Commercial Bulletin* was not printed on Sunday, the editor gave the letter to the editor of *The Daily Picayune* who carried it on the front page of the Sunday edition.¹³

Shortly after arriving in New Orleans, Campbell became involved in reorganizing and rejuvenating the struggling Christian Church at the corner of Melpomene and Camp streets. James Shannon of Missouri and D. P. Henderson of Kentucky had been holding a series of services there, and Campbell was willing to assist in whatever ways possible. He attended one of their evening services and expressed disappointment at the small attendance. He agreed to preach the following Sunday, however, and on the morning of March 15 addressed what he called "a crowded house of as attentive hearers as I have at any time addressed." Undoubtedly, his presence had attracted many people of various Protestant persuasions to the little church.¹⁴

Campbell must have been at his best on that morning, for he preached on the simple, rationally discernable character of Christianity. Delivering what he termed a "constitutional" address, he claimed that the Christian cause had only two objects—piety and humanity. The foundation of the church, he asserted, was neither a creed nor a philosophy, but a person—Emmanuel.¹⁵

That same afternoon he continued to assist the congregation. At a special three o'clock service he joined Henderson and Shannon in reorganizational rites at the church. Approximately forty members, seeking to emulate the apostolic form, joined hands, recommitted

⁹ Alexander Campbell, "Notes on a Tour to the South," *The Millennial Harbinger*, VII, No. 6 (June, 1857), 310; Richardson, *Memoirs of Alexander Campbell*, II, p. 628.

¹⁰ Campbell, "Notes on a Tour," pp. 310-311; W. H. Rainey, compiler, *Mygatt and Co.'s New Orleans Directory for 1857* (New Orleans: Mygatt and Co., 1857), p. 225.

¹¹ *Cohen's New Orleans Directory for 1855* (New Orleans: H. and A. Cohen, 1854), p. xi; Campbell, "Notes on a Tour," p. 311.

¹² *New Orleans Commercial Bulletin*, March 13, 1857.

¹³ *Daily Picayune*, March 15, 1857.

¹⁴ Richardson, *Memoirs of Alexander Campbell*, II, p. 628; Campbell, "Notes on a Tour," p. 311; *Daily Picayune*, March 14, 1857.

¹⁵ Campbell, "Notes on a Tour," pp. 311-312.

NEW MEMBERS

(As of January 10, 1977)

LIFE PATRON

- 53. Roach, LaMonte, Leawood, KS
- 54. Roach, Mary Alice, Leawood, KS

LIFE

- 572. Kincaid, Mrs. E. D., Houston, TX
- 574. McWhirter, William B., Holiday, FL
- 575. Kraft, Lorena Jean Charbonneau,
Overland Park, KS (given in her honor)
- 576. Hughes, Edward L., Virginia Beach, VA
- 580. Lambert, John W., Earlington, KY
- 581. Barnes, Jack L., Evansville, IN (given in his honor)
- 582. Davis, Herbert P., Independence, MO
- 583. Kearney, Fred B., Kokomo, IN

ANNUAL INCREASED TO LIFE

- 573. Henry, Mary Lou, Louisville, KY
- 577. Dickerson, Philandria, Nashville, TN
- 578. Mason, Walter G., Lynchburg, VA
- 579. Holt, Thomas Malone, Nashville, TN

ANNUAL INCREASED TO PARTICIPATING

- Dulworth, Mrs. C. J., Floyds Knobs, IN
- Sims, Mr. & Mrs. Albert, Houston, TX
- Whyatt, David G., Clapham 5062, So. Australia

ANNUAL

- Bloomington, Wendell H., Henderson, TN
- Carter, Donald Eugene, Centralia, MO
- Casey, Edgar L., Andrews, IN
- Dudney, Katherine, Nashville, TN
- Duke, James O., Ft. Worth, TX
- Flint, Sam, Smithers, WV
- Nobles, Andy F., Sr., Houston, TX
- Osborne, Mrs. E. F., Houston, TX
- Pires, Kenneth K., Hominy, OK
- Rainey, Mrs. E. A., Houston, TX
- Scarbeary, Mrs. Earl W., Orlando, FL
- Schiller, A. C., Spring, TX
- Stump, Joe D., Danville, IN



City Hall, New Orleans, where Campbell spoke in 1857. (Photo courtesy of The Historic New Orleans Collection)

themselves to the church, and partook of the Lord's Supper.¹⁶

Having completed this task, Campbell turned his attention to the other assignment which had brought him to town—the lecture to the Young Men's Christian Association on Monday evening, March 16. Tickets to the lecture, costing twenty-five cents, were being sold at local book and music stores. City newspapers strongly encouraged New Orleans citizens to attend. "Not a word more needs be said to fill the hall to its utmost capacity," wrote the editor of the *Commercial Bulletin*. He recommended that persons wanting seats should arrive early. The editor of the *New Orleans Daily Crescent* was equally enthusiastic. "The name of the lecturer," he wrote, "induces us to believe that his discourse will be worth four times as much to hear."¹⁷

The room in which Campbell would lecture, called Lyceum Hall, was one of the finest in the city. It was located on the third floor of the stately, new city administration building designed by renown New Orleans architect James Gallier and situated in the heart of downtown. Eighty-four feet long and sixty-one feet wide, Lyceum Hall had galleries on three sides and a high, arched, ornate ceiling. In addition, it had a stage at one end and tall win-

¹⁶ Campbell, "Notes on a Tour," p. 312; *Daily Picayune*, March 17, 1857.

¹⁷ *New Orleans Daily Crescent*, March 14, 16, 1857; *New Orleans Commercial Bulletin*, March 16, 1857.

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dows that faced huge columns situated along St. Charles Street. Although today Lyceum Hall has been divided into small offices, a visitor to this spot can still detect the perimeters of the large room, look out through the high windows and discern how it probably appeared when Campbell spoke there.¹⁸

It must have been some sight on that evening, for apparently the hall was packed to capacity. But, unfortunately, Campbell encountered unforeseen problems. For one thing, the large, refulgent chandeliers were so high that, after a short while, he could no longer read his address and was forced to speak extemporaneously for an hour and a half. Moreover, near the end of the address, he began to feel weak and ill, the humid New Orleans climate having adversely affected him. Compelled to speak loudly because of the large crowd, he overtaxed himself and had to request medical assistance.¹⁹

His illness became so severe that he spent the next three days convalescing at Payne's home. Confined to bed, he was treated by two local physicians and nursed back to health by the Payne family. The extra days of forced rest gave him time to reflect on his visit. He felt that he had pleaded his cause adequately, but was not

unrealistic about what could be accomplished in New Orleans. "This is a worldly, sensual and generally a mere fashionable theatre," he wrote his wife. Nevertheless, he had come to believe that "there is some salt here that preserves the mass from sensuality."²⁰

Finally, on Thursday, March 19, having regained his strength, Campbell left New Orleans for the Red River country. Although he returned briefly in 1859, this was the last trip on which he made any significant impact on the city. Dramatic changes were about to occur. In just four years the Civil War would begin, disrupting for some time the Christian Church in New Orleans which he had helped reorganize. Campbell, himself, would live nine more years, and then a new generation of Disciples would seek to follow the path he had charted.²¹

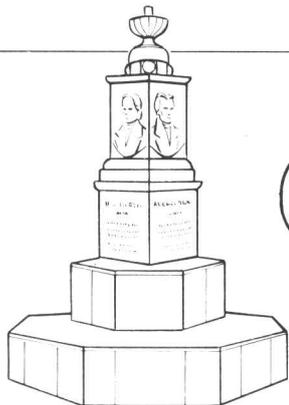
A new era for the nation and Disciples was about to begin. But New Orleanians, endowed with an inclination to remember and cherish their past, would not soon forget those special days when one of the "profoundest scholars and most original thinkers of the age" had been one of them.

¹⁸ Leonard V. Huber, *New Orleans: A Pictorial History* (New York: Crown Publishers, Inc., 1971), p. 86. This building, located at 545 St. Charles Avenue, today bears the name Gallier Hall, in honor of the architect.

¹⁹ Campbell, "Notes on a Tour," p. 312; Richardson, *Memoirs of Alexander Campbell*, II, p. 626.

²⁰ Richardson, *Memoirs of Alexander Campbell*, II, p. 627; Campbell, "Notes on a Tour," p. 312.

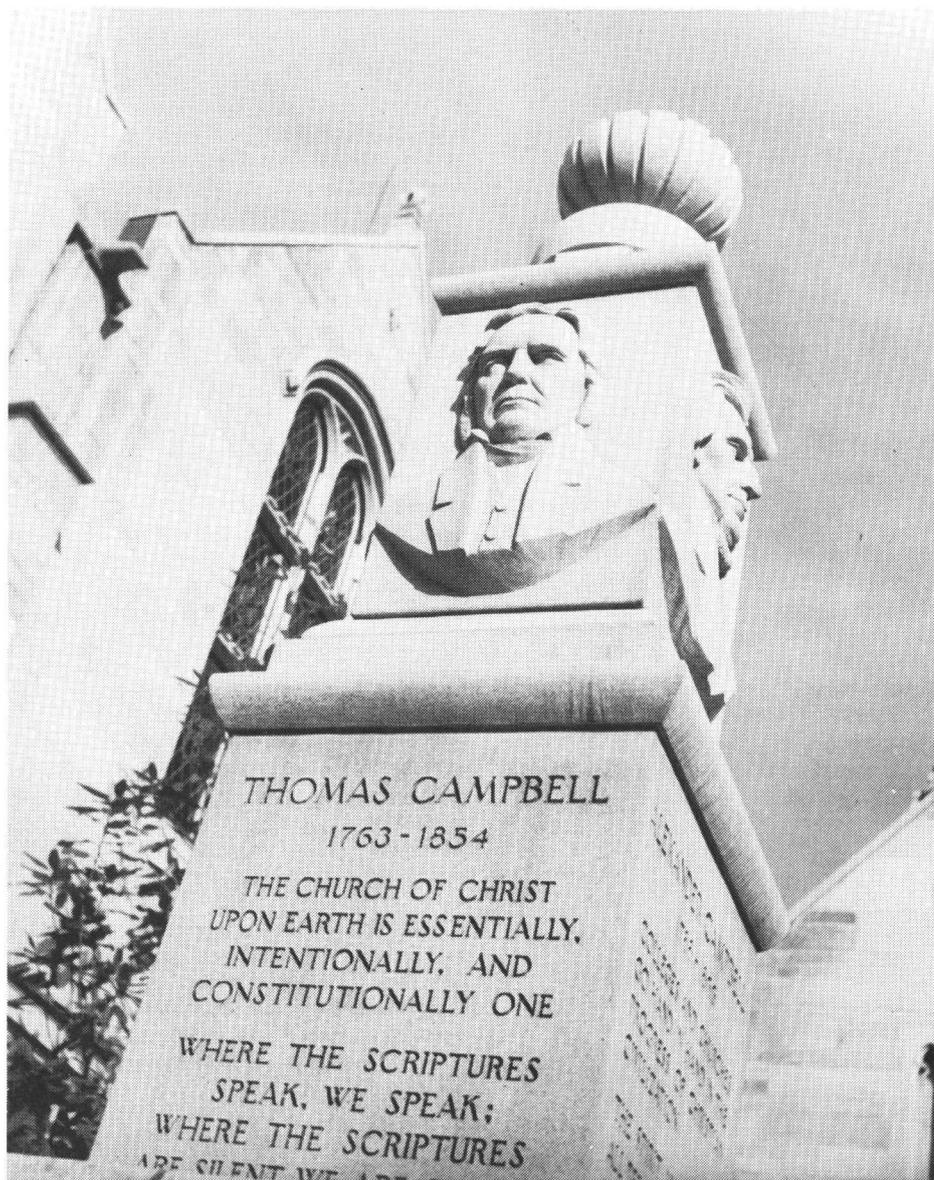
²¹ Campbell, "Notes on a Tour," p. 312; Richardson, *Memoirs of Alexander Campbell*, II, p. 640; Campbell, "Letter from the Senior Editor," *The Millennial Harbinger*, II, No. 7 (July, 1859), 378-381. Early in the twentieth century, members of the First Christian Church in New Orleans divided to form what eventually became the Seventh Street Church of Christ and St. Charles Avenue Christian Church.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

SUMMER 1977, VOL. 37, NO. 2



THOMAS CAMPBELL
1763-1854

THE CHURCH OF CHRIST
UPON EARTH IS ESSENTIALLY,
INTENTIONALLY, AND
CONSTITUTIONALLY ONE

WHERE THE SCRIPTURES
SPEAK, WE SPEAK;
WHERE THE SCRIPTURES
ARE SILENT WE ARE SILENT

Thomas Campbell's Memorial on the
Cenotaph
Thomas W. Phillips Memorial Building



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1977, Vol. 37, No. 2

EDITOR: Roland K. Huff
ASSISTANT EDITOR: David I. McWhirter

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THE ROLE OF DISCIPLIANA

As most readers know, the Disciples of Christ Historical Society seeks to serve all three church bodies that have their roots in the heritage of the Campbell-Stone movement in the early 1800's, namely: the Christian Church (Disciples of Christ), the Christian Churches and Churches of Christ, and the Churches of Christ.

It is an editorial policy of *Discipliana* to solicit articles that place in historical perspective persons and events related to all three groups. The article on the North American Christian Convention in this issue, has been written by Dr. Robert O. Fife on the occasion of the Convention's fiftieth anniversary. Though only a part of our readers relate to the North American Convention, it is important for all to know events which led to the establishment of the Convention and its historical development to the present time.

Future issues will contain articles on ordained women in the church, John W. McGarvey, Higher Education, Peter Ainslie and Christian Unity, recent acquisitions in the Society's library and archives, and historical materials that should be preserved by congregations. Watch for these forthcoming articles.

Suggestions for future articles are encouraged and welcomed. It is hoped *Discipliana* can increasingly help its readers to discern the historical import of our religious heritage.

Roland K. Huff
President

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THE NORTH AMERICAN CHRISTIAN CONVENTION 1927-1977

Robert O. Fife*

In the month of October, fifty years ago, the first North American Christian Convention was held in Indianapolis, Indiana. Some three thousand were in attendance, including such leaders as P. H. Welshimer, W. R. Walker, and Edwin R. Errett. In July of this year, between twenty and thirty thousand are expected to gather in Cincinnati. Wayne B. Smith, Minister of the Southland Christian Church, Lexington, Kentucky, is President of the Convention this year.

Only in a sense can the forthcoming assembly be called a Golden Anniversary. It is not the fiftieth gathering. The "North American" met irregularly until 1951, when action was taken to make it an annual assembly.

Space does not permit an adequate treatment of the causes which gave rise to the North American. There were many factors—theological, institutional, and personal.

It is generally agreed, however, that the central issue which occasioned the call for another convention was the thorny problem of "open membership" on the mission field. Controversy extending over a number of years led to the appointment of an investigative commission by the International Convention of Disciples of Christ, which met in Oklahoma City in 1925. The eminent preacher, Cleveland Kleihauer chaired this commission.

When the International Convention met in Memphis the following year, the Kleihauer Commission reported that it had found no "open membership" on the foreign field. This was interpreted to have reference to "open agitation" of the practice.

A significant number of members of the Memphis Convention were deeply dissatisfied with the manner in which the issue was handled. In consequence, a mass meeting was held in an adjacent theatre. There a committee was selected to arrange for a "North American Christian Convention" to meet the following year. The discontent of many was expressed by Edwin Errett when he wrote that Memphis was a "Convention of BAD FAITH."¹

Accounts of the events preceding and following the crucial Memphis assembly constitute an interesting study in historiography. Three major works trace developments in varying detail, and with different emphases.² Other treatments



Robert Fife

of polemical nature have been written.³ To these one may add numerous articles in church journals. Some biographies and other memorabilia have discussed both events and issues. To my knowledge, however, no work meriting the term, "monograph," has yet been written.

Emphases in the three major histories are of interest. Garrison and DeGroot trace in some length the development of the controversy. They take care to delineate the manner in which the Kleihauer Commission's Report was interpreted by the Board of Managers of the United Christian Missionary Society. Not minimizing the difficulties, these authors appear to think that for some time following Memphis, continuing unity was possible. This would tend to be confirmed by the early irregularity of the North American assemblies,

¹ *Christian Standard* 61 (Nov. 27, 1926) 631.

² We refer to Winfred E. Garrison and Alfred T. DeGroot, *The Disciples of Christ, a history* (St. Louis, Bethany Press, 1969); James DeForest Murch, *Christians only* (Cincinnati, Standard Pub. Co., 1962); and Lester G. McAllister and William E. Tucker, *Journey in Faith* (St. Louis, Bethany Press, 1975).

³ See Stephen J. Corey, *Fifty years of attack and controversy* (St. Louis, Christian Board of Publication, 1953); and Edwin V. Hayden, *Fifty years of digression and disturbance* (Joplin, Mo., author, 1955).

*Mr. Fife is Scholar in Residence and Executive Director of the Westwood Christian Foundation, Los Angeles. He is a Trustee of D.C.H.S.

and by the fact that numbers of ministers attended both conventions for several years.

Garrison and DeGroot note both the positive and negative factors in the rise of the North American. They observe, "The NACC originally was as much a proconservative desire to hear the old-time religion in the old-time way as it was an antiliberal reaction to the United Christian Missionary Society."⁴

As one sympathetic to the protest, Murch traces the growing dissatisfaction which led to the call for another convention. This act was only taken "after many years of earnest effort to correct the departures from the faith evident in the [International] Convention and in its reporting agencies. . . ." He quotes with appreciation Raphael H. Miller's editorial in *Christian-Evangelist*, acknowledging the "felt need" which gave rise to the North American.

McAllister and Tucker see the call for the North American as a crucial turning point. Prior to that time, despite growing differences, brethren had remained "within shouting distance of each other." But polarization was far advanced by 1926. Thus, when "the dissidents decided not to be outvoted again and agreed to establish a convention of their own," division was inevitable. These authors note that "conservatives continued to designate themselves as Disciples of Christ, but in reality they constituted an identifiable group moving inexorably toward a separate fellowship."⁶

How "inexorably" events may have moved is a subject worthy of discussion. Apparently, there were on both sides those who felt it was "good riddance," and actively worked toward separation. These divisive influences receive their share of attention in the accounts. But the broad sense of commonality which remained for some years has received less attention than it deserves.

Indeed, it appears that a number of leaders did not see the North American as necessarily schismatic. In their view, the North American was different, but complementary to the International. Disciple ecclesiology as reflected in the Constitution of the International Convention did not define the Church in terms of conventions. The noteworthy Presidential address of Frederick D. Kershner in Denver, 1938, did not do so.⁷ Neither did the *Reports* of the Commission on Restudy—that eminent body whose labors of over a decade are so commonly ignored.⁸

But ecclesiology is one thing, while sociological process is quite another. In this sense, McAllister and Tucker are correct. The simple fact that two major gatherings now existed, tended to separate the brethren. Previously, despite tensions, they were at least in dialogue—"in shouting distance." But as men who knew one another passed from the scene, a new generation arose which had little

acquaintance "across the lines." Consequently, each group became more self-conscious, and could proceed in its own preferred way.

Since 1927, the International Convention has evolved into the General Assembly of the Christian Church (Disciples of Christ). What has transpired within the North American? It is now a much larger, and more diverse, gathering. In addition to services of praise and proclamation, the program now includes workshops, symposia, theological forums, sessions for college and career groups, missionary and educational affairs, and a "Bible Bowl" contest involving as many as a thousand youth. The North American has become in many ways "a family affair."

Have such changes been accompanied by changes in the self-image of the Convention? The answer to this question may be both affirmative and negative. It is true that for many who attend or support the Convention, it has

continued on p. 29.

⁴ Garrison and DeGroot, *Op cit*, 529.

⁵ *Ibid.*, 256.

⁶ *Ibid.*, 382, 383.

⁷ *The Christian Evangelist* 76 (Oct. 27, 1938) 1146 f.

⁸ Murch quotes extensively from the 1946 and 1947 *Reports* of the Commission on Restudy. Their originals are found in the *Yearbook of Disciples of Christ* for those years.



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THE DISCIPLES OF CHRIST BIBLE CHAIR AT THE UNIVERSITY OF MICHIGAN

by Ronald B. Flowers*

Throughout its history, the University of Michigan at Ann Arbor has stood pre-eminently among American state universities as an institution of quality and the site of many creative educational programs. One of the latter, which was originated at the University of Michigan and which continues to be used on the campuses of many state universities, particularly in the South and Southwest, is the method of teaching religion called the Bible Chair.

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

A Bible Chair is an arrangement at a state university by which religion is taught by an instructor selected by the denomination and recognized by the university. Students take religion courses at the Bible Chair and the university grants credit for them on the students' degree programs. The first Bible Chair in America was founded at the University of Michigan in 1893 by the Christian Woman's Board of Missions of the Disciples of Christ. The Bible Chair has been called "... a type of enterprise which is the Disciples' most distinctive contribution to American education."¹

In 1891, under the sponsorship of the Christian Woman's Board of Missions (C.W.B.M.), a Disciples church was established in Ann Arbor, Michigan. Its first minister was one C. A. Young, with whom the Bible Chair idea seems

to have originated. He saw that with the addition of a theological course of study the University of Michigan would be an ideal school for the training of ministers, since it did provide all the non-religious academic disciplines as well.²

Young apparently had gotten the Bible Chair idea from reading Thomas Jefferson. He pointed out that Jefferson had offered a place at the University of Virginia for the "different sects" to teach, adjacent to the university.³ Young communicated his idea to the C.W.B.M. through the Michigan Christian Missionary Association. In 1892 that group adopted a report recommending "the endowment of an English Bible Chair as soon as possible at Ann Arbor, Michigan, in connection with the work inaugurated there by the Christian Woman's Board of Missions."⁴ In the national convention of the C.W.B.M., meeting in Nashville, Tennessee in October, 1892, the idea was proposed and, after some discussion, accepted. So it was that classes were begun in October of 1893. The event was announced formally in *Missionary Tidings*:

The Christian Woman's Board of Missions, located at Indianapolis, Ind., has undertaken the establishment and endowment of certain Chairs of Biblical and Religious instruction in Ann Arbor, in connection with the work of the church, inaugurated under the direction of the same Board. Provisions will be made for two such chairs the coming year.⁵

The C.W.B.M. had several reasons for wanting to start this Bible Chair at the University of Michigan, and others on other campuses, which it started later. One reason was that the Bible Chair was considered to be a mission

¹ Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: The Bethany Press, 1958), p. 416.

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

³ C. A. Young, *The Origin of the Bible Chair Idea* (Indianapolis: Christian Woman's Board of Missions, 1897?), pp. 4-5.

⁴ Garrison and DeGroot, p. 378.

⁵ H. L. Willett, "Outline of Religious Instruction to be Given at Ann Arbor, Michigan, 1893-1894," *MT*, XI (September, 1893), p. 15.

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Ronald B. Flowers

project. It was missionary in the sense of nurturing the churches' young while they were being educated in other ways, thus helping to guarantee the perpetuation of the church. The purpose was not so much to proselyte in the context of the university, but to provide for the religious and moral life of all students, for the time that they were students and for the future. The Chair was to be missionary in the sense that its purpose was to turn out doctors, lawyers, and merchants with a fully developed religious sense, consecrated to take their places in the life and in the work of the church.⁶

Some talked of ministerial education. The Bible Chair would be an excellent way to provide theological training for future ministers, plus the fact that when the ministers began to serve churches, they would have men and women educated in all different professions in their congregations. Why should they not meet them while still in school? Men educated for the ministry at a state university would already have a point of contact with those in their churches who had had university training.⁷ Still, the concept of ministerial training was secondary to the larger purpose of making better Christians out of doctors, lawyers, and the like.

One of the strong appeals of the Bible Chair idea to the Disciples was economic. They knew it cost money to establish colleges. But here was the University of Michigan, already established, with facilities and faculties already provided for. The Disciples could give students the advantage of all of that, could also teach them religion, and not have to lay down a dollar for lecture rooms for years to come. What could be better than that?⁸

There were other reasons the C.W.B.M. wanted to establish Bible Chairs at the University of Michigan and other state universities, but the ones mentioned here were the primary ones.

When the Bible Chair opened in 1893, the faculty was Herbert L. Willett and Clinton Lockhart.⁹ The faculty and the leaders of the C.W.B.M. felt that the instruction should be directed to three kinds of people: 1) students of the university who wanted to pursue studies in Biblical literature, 2) those preparing for religious work, and 3) those people who had an interest in such subject matter, e.g., Sunday School teachers and students and other Christian workers. The Bible Chair would supplement the similar but incomplete work of the various churches of Ann Arbor, the Student's Christian Association, and the Y.M.C.A. To meet these needs, the courses offered the first year were the History of Israel, Prophecy, Life of Christ, Paul and the Epistles, and New Testament Greek.¹⁰ Similar courses were offered throughout the history of the project at Ann Arbor. From the beginning, it was the intention of the leaders of the Bible Chair to offer, in addition to the formal classes, lecturers who would come to address students of the university and visitors on religious themes. At least in the early years these lectures were very popular.¹¹

At the end of the first year, in spite of the fact that the president of the University of Michigan had written an open letter to the C.W.B.M. expressing his satisfaction with the work of the Bible Chair, both Willett and Lockhart resigned their positions. At this point the Bible Chair suffered a serious leadership problem and there was some fear for the future of the project. The record is not clear, but it may be that C. A. Young, who was still minister of the Ann Arbor Disciples church, filled the teaching position for the first semester of 1894-95. It is clear that the leadership crisis was solved when G. P. Coler began his duties as Bible Chair teacher on February 1, 1895. Coler was to teach at Ann Arbor until 1913 and became something of a prototype of all subsequent Bible Chair instruc-

⁶ cf. Mrs. Persis L. Christian, "The Mission at Ann Arbor," *MT*, XI (November, 1893), p. 10 and G. P. Coler, "The Possibilities of Bible Work," *MT*, XIX (July, 1901), p. 70.

⁷ W. J. Lhamon, "Christian Culture in our State Universities," *MT*, XXI (June, 1903), p. 47.

⁸ Establishment of Bible Chairs at Ann Arbor: Steps That Have Been Taken," *MT*, X (February, 1893), p. 9.

⁹ Willett, *MT*, XI (September, 1893), p. 15.

¹⁰ *Ibid.*; H. L. Willett, "Report of the Ann Arbor Bible Chairs to December 1st, 1893," *MT*, XI (January, 1894), p. 25.

¹¹ C. A. Young, "The Ann Arbor Bible Chairs," *MT*, XI (November, 1893), p. 11; G. P. Coler, "Michigan," *MT*, XV (May, 1897), p. 16.

tors in this country.¹²

In spite of some of the problems which arose, the Bible Chair could show some results of its work fairly early in its existence. It must have been a delight to the members of the C.W.B.M. to read, in January of 1895, that "... the Ann Arbor work has already led a number of young men to decide to preach 'the unsearchable riches of Christ,' and has secured two medical missionaries for India."¹³ This sort of report was published now and again as an indication of the value of the work and as a subtle means of encouraging support of the project.

Supporting the project was a problem. The financial goal for the Ann Arbor Bible Chair was \$50,000, although the leadership pointed out that \$100,000 naturally would be better. It was pointed out that there was no reason why the latter figure could not be reached if Christian women and their husbands would give gifts like some were giving to other theological schools. The money was needed to maintain the Bible Chair and its teacher. There was also a need for scholarships and enough money to provide for an adequate library. The C.W.B.M. did set up some machinery to raise finances: a yearly "Educational Day" in the churches, the hiring of a full-time traveling fund raiser whose energies were specifically devoted to the Bible Chair project, and the sending of pledge booklets to members of Disciples of Christ churches all over the country.¹⁴ The need was great and exhortations were fervent.

Do you realize that the last United States census reveals the most deplorable fact that the Disciples have at least 5,000 churches without regular pastors? Sisters, you who have money which you can not take out of this world with you, will you not dedicate it or a share of it to the noble work of raising up a consecrated and educated ministry? The Christian women alone among the Disciples of Christ could endow the Bible Chairs at Ann Arbor.¹⁵

In the 1890's, most of those who thought about the separation of church and state in relation to education thought that it was unconstitutional for religion to be taught in the buildings of a state university. Consequently, when the Ann Arbor Bible Chair was started, it was first thought that the classes would be taught in the Disciples church. But an agreement was made with the Students' Christian Association that if the Bible Chair instructors would take over the work of the S.C.A., e.g., lectures and occasional studies, the Bible Chair could meet in the S.C.A.'s Newberry Hall for a small portion of the expense of heating and lighting. This was done and it added a great deal to the stature of the Bible Chair in the eyes of the students, as well as giving the Bible Chair a more undenominational character than would

have been possible if it had met in the church.¹⁶

The cost of Bible Chair instruction was somewhat related to the meeting place. This report is so unbelievable, by modern standards, that it is quoted here in full:

The price fixed by the instructors for each course of study is one dollar, but owing to an arrangement with the Students' Christian Association whereby the use of Newberry Hall has been secured for the classes, the members of the S.C.A. are admitted at one-half this fee. It is expected that the receipts from registrations will be sufficient to cover incidental expenses, such as printing of outlines, circulars and syllabi, and such other expenses as are necessary for this year.¹⁷

The popularity of the Bible Chair soon forced its leaders to begin considering the possibility of a building to be used exclusively by the Bible Chair. In 1900 a suite of four rooms was rented near Newberry Hall. Although Newberry Hall was still used for teaching, the new facilities became the headquarters for the Bible Chair: they were used for administration and counseling. By 1903 some direct appeals were being made for money to either purchase or build an adequate building for the work. This was all the more essential since other denominations were beginning student work and were operating in their own buildings. By November, 1903, some \$5,000 had been given for a building and one had been bought. After some modification, teaching was

¹² James B. Angell, "President of Michigan University," *MT*, XI (January, 1894), p. 27.; "Ann Arbor, Mich.," *MT*, XIII (October, 1895), p. 111.; Maria Jameson, "Executive Meeting: August 1, 1894," *MT*, XII (September, 1894), p. 5.; Mrs. J. H. Ford, "Executive Meeting: January 2, 1895," *MT*, XII (February, 1895), p. 4.; "Ann Arbor," *MT*, XII (February, 1895), p. 13.

C. Grey Austin, in his book *A Century of Religion at the University of Michigan* (Ann Arbor: University of Michigan, 1957), is in error on p. 18, where he says that G. P. Coler became Bible Chair instructor in 1905. Coler was hired early in 1895 (cf. the reference by Mrs. Ford, listed above) and all the annual reports were written and signed by him from that time until the end of the 1912-13 school year.

¹³ C. A. Young, "A Final Word," *MT*, XII (January, 1895), p. 19.

¹⁴ "February Educational Meeting," *MT*, XI (December, 1893), p. 29; Mrs. O. A. Burgess, "Our Educational Interests," *MT*, X (February, 1893), p. 2; "Hither By Thy Help We've Come," *MT*, XI (September, 1893), p. 5; "Bible Chair Secretary," *MT*, XVI (August, 1898), p. 79.

¹⁵ "Prayerfully Read and Consider This: A Great Gift to Theological Education," *MT*, XI (January, 1894), p. 4. Exhortations appeared regularly in the literature, since the project depended directly on grass roots contributions.

¹⁶ Willett, *MT*, XI (September, 1893), p. 16; Willett, *MT*, XI (January, 1894), pp. 25-26.

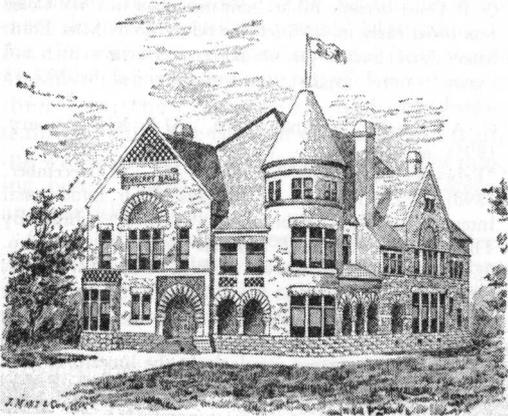
¹⁷ Willett, *MT*, XI (January, 1894), p. 25.

started there in the 1904-05 year.¹⁸

Apparently the building was satisfactory and things went smoothly, for it is not mentioned again until 1908-09, when it was suddenly announced that in that year six men were renting rooms in the Bible Chair building and two more rooms were to be added the next year. Actually, four rooms were added and nine men rented rooms in the Bible Chair building. Hopes were beginning to develop that some day the Bible Chair could provide dormitories for both men and women.¹⁹

Plans proceeded apace to provide more space for the Bible Chair, but World War I interfered with the money raising campaign. Then the University of Michigan declared that it needed the land which had been picked out for the building and the Bible Chair had to acquiesce. The records do not make it clear as to exactly when it happened, but the Bible Chair was moved to quarters in the university's Lane Hall, where it remained until its demise at the end of the 1931-32 school year.²⁰

If the separation of church and state made it necessary for the Bible Chair to provide for its own building, it also caused it to have its own library for the students to use, for it was thought that the state university library could not be expected to buy books on religion. The method of building a library was to ask members of Disciples churches all across the land to donate books or money, and appeals to that effect appeared regularly in *Missionary Tidings*. Along with these appeals were statements that one of the most valuable contributions the Bible Chair was making was providing good religious reading material for students. By 1902 Coler was able to state that the library was now adequate. From that time on, appeals were made less frequently, indicating that the leaders were basically satisfied with the library. They did continue to report, however, that the students used the library frequently and to their benefit.²¹



Newberry Hall, Bible Chair of the U. of Michigan, Ann Arbor.

From the beginning of their movement early in the nineteenth century, the Disciples of Christ have been interested in church unity. They illustrated this mentality in their Bible Chair work. Although the Ann Arbor Bible Chair, unlike some of the later Disciples Bible Chairs, did not lose its distinctive identity in its cooperative efforts, it did cooperate with other denominations on the Michigan campus, although these cooperative efforts did not begin until the 1908-09 school year.

In the past year courses in Bible study and in the study of moral and religious problems of interest to university students were offered at Ann Arbor under the joint auspices of the Baptist Guild, the Bible Chairs, the University Y.M.C.A. and Y.W.C.A. and other organizations for Christian work among students.

In that year courses were offered by twenty-six professors and instructors, including Guild and Bible Chair instructors and several members of the university faculty.²² Even though the leadership of the Disciples Bible Chair had high hopes for this cooperation in teaching, there is no indication that it played a leadership role in the enterprise. It may be that there was no main driving force behind this aspect of the work, for after 1912 cooperation in teaching between the various denominations is not mentioned in the Disciples literature again.

Even though teaching and counseling with students was the primary responsibility of the Bible Chair instructors, from the beginning they pursued other activities as well. One of the chief of these was the conducting of what they called "extension courses." In the 1890's cor-

¹⁸ G. P. Coler, "Report of the Ann Arbor Bible Chairs for the Year Ending September 30, 1901," *MT*, XIX (November, 1901), p. 237; G. P. Coler, "Ann Arbor Notes," *MT*, XX (April 1903), p. 444; G. P. Coler, "The Ann Arbor Bible Chairs: Tenth Annual Report," *MT*, XXI (November, 1903), p. 239; Annie B. Gray, "Executive Meetings: July 21, 1903," *MT*, XXI (September, 1903), p. 133; G. P. Coler, "Notes From the Home Field: Ann Arbor, Michigan," *MI*, XXII (October, 1904), p. 190; G. P. Coler, "The Ann Arbor Bible Chairs: Twelfth Annual Report, 1904-1905," *MT*, XXIII (October, 1905), p. 252.

¹⁹ G. P. Coler, "Ann Arbor. (Opened in 1893.) Fifteenth Annual Report," *MT*, XXVII (November, 1909), p. 265; G. P. Coler, "The Ann Arbor Bible Chair," *MT*, XXVIII (November, 1910), pp. 257-258.

²⁰ Helen L. Dungan, "Executive Meetings: November 8, 1911," *MT*, XXX (January, 1912), p. 332; Thomas M. Iden, "The Ann Arbor Bible Chair, Ann Arbor, Michigan," *MT*, XXXIV (November, 1916), p. 280; Thomas M. Iden, *The Upper Room Bulletin, 1931-1932, Volume XVII* (Ann Arbor, Michigan: The Ann Arbor Press, 1932), pp. 175-176.

²¹ "The Ann Arbor Library," *MT Supplement*, June, 1892, p. 1; Willett, *MT*, XI (January, 1894), p. 26; Coler, *MT*, XXIII (October, 1905), p. 252.

²² Coler, *MT*, XXVII (November, 1909), p. 264.

respondence study had grown popular, especially in the area of Biblical studies. The organization which was perhaps most responsible for this was the American Institute of Sacred Literature. William Rainey Harper, who was to be the first president of the University of Chicago, in 1885 and 1886 began conducting Hebrew lessons by correspondence with students all over the country. Later his Hebrew summer schools and Hebrew correspondence school grew into the American Institute of Sacred Literature, which offered a wide range of Biblical subjects by correspondence. When the University of Chicago was organized, the Institute became an integral part of its extension work.²³

Given this close connection between the University of Chicago and correspondence study of the Bible, it is not surprising that there were plans from the very beginning to offer such study from the Bible Chair. One of the first teachers, Herbert L. Willett, was a teacher of Hebrew and Old Testament and had done graduate work at the University of Chicago just before going to Ann Arbor. The other man who taught at Ann Arbor the first year was Clinton Lockhart, who was Superintendent of the American Institute of Sacred Literature for the Disciples of Christ.²⁴ But in spite of the ambitious plans on the part of the first Bible Chair teachers, they actually had no opportunity to launch correspondence work because of the press of getting the Bible Chair organized. Correspondence Bible work really did not begin until October of 1899.

The over-all plan for the correspondence study was that it should be multi-purposed: it would be aimed at individual students, Sunday School classes, those who studied in their home, those who wanted to continue what they had begun at the Bible Chair at Ann Arbor. The principal correspondence course offered was one on the life of Jesus, although there were some others. For the cost of one dollar twelve monthly guides were sent to the student. This was especially popular since, beginning with 1900, the uniform Sunday School lessons were to be an eighteen month series on the life of Jesus. Correspondence study enrollment figures are not given for each year, but by 1909, when this aspect of the Bible Chair work was terminated, 10,000 people had taken at least some Bible Chair extension work. The program was terminated in that year simply because the volume of work was too great for Coler to handle, in addition to his regular Bible Chair duties.²⁵

At the end of the 1912-13 school year, G. P. Coler resigned from his position of Bible Chair teacher which he had held for so many years. His replacement was one Thomas M. Iden.²⁶ Iden, a chemistry professor, had taught at Kansas State Normal College before going to Ann

Arbor. While there he had started a Bible class, different from that in the local church, which he called the "Upper Room Class." When he came to Ann Arbor, he taught a class of the same name there and it was not long before the "Upper Room Class" was almost synonymous with the Ann Arbor Bible Chair.²⁷

One gets the feeling that Iden did not conceive of the Bible Chair work as in any way being a function of the university, nor that it necessarily was to be of university grade. Rather, the main thrust of his work at the Bible Chair seems to have been patterned after the Sunday School work of the time, somehow semi-academic, semi-evangelistic. Each year Iden reported the enrollment of the Sunday School of the local church as part of the Bible Chair work and made no distinction between this class and those taught in the Bible Chair building or specifically for the university. He gave lectures on general religious themes in the Bible Chair building, but the reports do not always make it clear that these were unified courses in the traditional sense.²⁸

The main feature of the Bible Chair work at Ann Arbor under Iden's leadership was the "Upper Room Class." Started in the spring

²³ P. O. Powell, "New Haven Letter," *Christian Evangelist*, (February 27, 1890), p. 134; Clinton Lockhart, "Correspondence Bible Study," *Christian Evangelist*, XXX (October 26, 1893), p. 681; Milton Mayer, *Young Man in a Hurry: The Story of William Rainey Harper* (Chicago: The University of Chicago Alumni Association, 1957), pp. 14, 52; Thomas Wakefield Goodspeed, *William Rainey Harper* (Chicago: The University of Chicago, 1928), p. 103.

²⁴ Willett, *MT*, XI (September, 1893), p. 16; Lockhart, *Christian Evangelist*, XXX (October 26, 1893), p. 281.

²⁵ G. P. Coler, "Ann Arbor Notes," *MT*, XVII (July, 1899), p. 93; G. P. Coler, "The Ann Arbor Bible Chairs," *MT*, XVII (November, 1899), p. 205; H. D. Williams, "Ann Arbor Notes," *MT*, XVII (January, 1900), p. 305; H. D. Williams, "University of Michigan: Bible Notes," *MT*, XVI (November, 1898), p. 157; G. P. Coler, "Ann Arbor Notes," *MT*, XVIII (June, 1900), p. 61; G. P. Coler, "Ann Arbor Notes," *MT*, XVIII (August, 1900), p. 122; G. P. Coler, "Ann Arbor Bible Chairs," *MT*, XVIII (November, 1900), p. 235; G. P. Coler, "Ann Arbor Notes," *MT*, XIX (May, 1901), p. 261; G. P. Coler, "Ann Arbor Notes," *MT*, XIX (June, 1901), p. 60; Coler, *MT*, XIX (November, 1901), p. 237; Coler, *MT*, XXVII (November, 1909), p. 265; G. P. Coler, "Ann Arbor Notes," *MT*, XXVI (June, 1908), p. 68.

²⁶ G. P. Coler, "The Ann Arbor Bible Chairs: Twentieth Annual Report," *MT*, XXXI (November 1913), p. 259.

²⁷ "Bible Chairs. Dr. T. M. Iden, of the Ann Arbor Chair," *MT*, XXXI (December, 1913), p. 312; Archibald McLean, "Professor Iden and His Upper Room Ministry," *World Call*, IV (November, 1922), p. 7; Kenneth B. Bowen, "The Man Who sees Stars," *World Call*, XIV (June, 1932), p. 17.

²⁸ cf. Thomas M. Iden, "Michigan University Bible Chair," *MT*, XXXII (November, 1914), p. 297; Thomas M. Iden, "Michigan University Bible Chair," *MT*, XXXIII (November, 1915), p. 286.

semester of the 1913-14 year, the class consisted of university men. By 1917-18 Iden could say that he suspected that the "Upper Room Class" was the largest permanent university men's Bible class in the United States. In its first twenty-seven years (including the time at Kansas State Normal), 5,200 men had been members of it. It met every Saturday night of the college year from seven to eight o'clock. Everything connected with the "Upper Room" was free, as far as money was concerned, although its members were encouraged to give of their interest and service.²⁹

Iden tried, and apparently succeeded, to make the "Upper Room" have the atmosphere of a fraternity, a close-knit group of like-minded men having rallied around their common interest in Christ. The following paragraph indicates the kind of appeal Iden made to the men and how he tried to generate a kind of fraternity-consciousness:

It is no somber, long-faced, thin-blooded, weak group of students that meets here every Saturday evening, but we like to think of ourselves as among the most virile and red-blooded and life-filled men of the campus. All in all, there is not a livelier or a happier bunch of fellows about the University. We want to share this invigorating, this abundant "Upper Room" life and joy with all the men of "Michigan." Come with us and we honestly believe we can do you good.³⁰

As an aid for his work, Iden published a weekly paper of lesson helps and correlative Bible readings for the following week's lesson, inspirational stories and sayings, and the schedule for the following week of Bible Chair activities. Begun at the beginning of the 1914-15 year, this "Upper Room Bulletin" was published every week of the school year every year until the Bible Chair closed at the end of 1931-32. The "Bulletin" was an immediate success and a little over a thousand were published each week beginning with the second year of its existence. The "Bulletin" was a very large part of Iden's "Upper Room" ministry.³¹

Thomas Iden's students thought a great deal of him. They called him "Father" Iden, gave him a trip around the world, and had a portrait painted of him which was to be hung permanently on the Michigan campus.³²

The feature of Bible Chair work which gives it its real significance in American public supported higher education is that many of the Bible Chairs are able to grant academic credit for studies in religion, i.e., the student is able to apply the work done in religion toward his degree requirements. The Ann Arbor Bible Chair, of all the many Disciples Bible Chairs, was the only one which failed to get academic credit for the work done there. There is no in-

dications that either Coler or Iden ever made any attempt to get the University of Michigan to grant credit for the religion courses taught there. So in this area in which the Bible Chair movement has made its most significant and lasting contribution over the nation, the Ann Arbor Bible Chair did nothing.

In its brief report of December, 1919, it was said of the Ann Arbor Bible Chair:

There can be no doubt of its future success and enlargement provided it shall continue to be conducted on a broad and liberal and free, but uncompromisingly honest, sincere and frank basis.³³

But ten years later there was real doubt about the future of the work.

In 1925 the University of Michigan opened a School of Religion of its own. It was financed by a number of wealthy men and friends of religion in the university. It was under the direction of an administrative body of university faculty members. It was an integral part of the university. The aims of the school were stated as follows:

(1) To make available to the students of the University of Michigan, as part of their scholastic training, "the comprehensive facts of religion as it has manifested itself in recorded human experience throughout the ages." (2) "To offer suitable opportunity for the intensive study of limited areas of religious phenomena, and particularly of Christianity as the dominant religion of western civilization. Every effort will be made to conduct such study sympathetically, without sectarian bias and without fear of consequences, since beyond doubt spiritual values cannot be betrayed but can only be enhanced by frankly facing all available facts."³⁴

Of crucial importance for the Bible Chair was the fact that the new School of Religion offered students credit toward their degrees. This was true for both undergraduate and

continued on p. 30.

²⁹ *Ibid.*; *Ibid.*; Thomas M. Iden, *The Upper Room Bulletin, 1917-1918, Volume IV* (Ann Arbor, Michigan: Ann Arbor Press, 1918), p. 1.

³⁰ Iden, *Bulletin, 1917-1918*.

³¹ *Ibid.*, p. 1; Iden, *MT*, XXXIII (November, 1915), p. 286; Iden, *MT*, XXXIV (November, 1916), pp. 280-281.

³² "World Trip for 'Father Iden,'" *Christian Evangelist*, LX (January 4, 1923), p. 21; Iden, *Bulletin, 1931-32*, pp. 164, 168, 171.

³³ "Bible Chairs: University of Michigan," *World Call*, I (December, 1919), p. 13.

³⁴ Charles T. Paul, "Creating a School of Religion," *World Call*, VII (November, 1925), p. 7.

LIFE PATRON MEMBERSHIPS IN MEMORY OF PARENTS

Mr. and Mrs. LaMonte Roach have become life Patron members No. 53 and No. 54. Mr. and Mrs. Roach are members of Country Club Christian Church in Kansas City, where Mr. Roach is a Life Elder. Mrs. Roach is an active church woman. Both are graduates of Phillips University.

These \$1,000 Life Patron memberships are in memory of Mr. and Mrs. Roach's parents: Arno and Elizabeth Roach, and David Yandle and Harriet Donaldson.

ARNO ROACH was an educator and publisher, founder of the World Book Encyclopedia. He was an active lay leader in the Independence Boulevard Christian Church in Kansas City, where he was a Life Elder and Chairman Emeritus at the time of his death. He served on the Board of Directors of the Christian Board of Publication. He contributed many articles to Brotherhood publications, assisted in the building of National City Christian Church and participated in the total mission of the church.

ELIZABETH ROACH was an active leader in women's work, both in the local congregation and beyond. She served as Chairman for many years of the Board of Governors of the Whatsoever Circle Community House, which was an outreach project of Independence Boulevard Christian Church that became a large settlement house.

In addition to their son LaMonte, Mr. and Mrs. Arno Roach had four other children: Lloyd L., a Transylvania graduate and Disciple minister who held pastorates in Kentucky, Missouri, and Oklahoma; Irma Roach Brockhouse, lifetime member and supporter of Independence Boulevard Christian Church. Still active at 82; Lyle, a graduate of Drake University and lifetime member of Country Club Christian Church; Leon Roach, a graduate of Drake University and member of Memorial Christian Church in Kansas City, elder and active lay leader.

DAVID YANDLE DONALDSON, father of Mrs. LaMonte Roach, graduated from Transylvania in 1898-99. He held pastorates in Kentucky, Washington, Kansas, Colorado and Missouri. He was serving as State Secretary of Christian Churches in Oklahoma at the time of his death in 1928. His wife **HARRIETT** served as an active minister's wife.

In addition to their daughter, Mary Alice Donaldson Roach, Mr. and Mrs. Donaldson had three other children: David E. Donaldson, a graduate of Phillips University and a Disciple minister serving in Oklahoma, Minnesota, and Kansas until the time of his death; Martha Donaldson Taylor, graduate of Phillips University, active church woman, wife of George Oliver

Taylor and member of Broadway Christian Church, Columbia, Missouri; Grace Donaldson Adams, graduate of Phillips University, active church woman, member of University Christian Church, Enid, Oklahoma.

Truly the lives of these two families are a part of our religious heritage. It is appropriate that these parents be memorialized by these two Life Patron memberships.



MARY LOUISE MCADAMS NAMED VOLUNTEER OF THE YEAR

In June of 1975, Mrs. Mary Louise McAdams retired from her position of Head Cataloger in the Tennessee State Library. She expressed her desire to use her highly professionalized training and experience as a volunteer in the work of the Society. This was a most welcomed offer which was readily accepted.

During the past year and a half, Mrs. McAdams has worked on an average of two days per week. During a period of staff vacancies, she was approached to see if she would serve as an interim paid staff person. This she declined, saying she would be happy to work additional hours, but without pay. This she did. During the past year and a half, she has worked a total of over 1,000 hours.

Mrs. McAdams has primarily given her time to the cataloging of books, but is always ready to assist researchers and to help research answers to inquiries received by letter and telephone. President Huff has often introduced Mrs. McAdams as one of the Society's most valuable staff members. Her gracious spirit and commitment to the work is an inspiration to staff and researchers alike.

In recognition of this valuable service, Mrs. McAdams has been named the Society's Volunteer of the Year. In the meantime, she quietly and effectively continues her work. For this the Society expresses its sincere appreciation.

NAMED FUNDS ESTABLISHED

Three new Named Funds have been established in the Disciples of Christ Historical Foundation in recent months.

Mr. & Mrs. Edward M. Hoshaw of Boise, Idaho have established the EDWARD M. and LAURA C. HOSHAW fund. Mr. & Mrs. Hoshaw are active leaders in their home church in Boise. Their influence has reached on out into the regional and general work of the church. Mr. Hoshaw has served on the General Board of the Christian Church (Disciples of Christ).

Mr. & Mrs. F. H. Jacobsen of Harrison, Arkansas have established a fund in their names, F. H. and DOROTHA WATKINS JACOBSEN. Mr. Jacobsen has preached in Christian Churches in Arkansas and Missouri for over thirty years, first as a lay preacher. While continuing in the insurance business, he later became ordained. He preached part-time for the church in Greenfield, Missouri for ten years, in Olney, Arkansas for twenty-two years, and in Lead Hill, Arkansas for thirty-three years. He helped to develop the congregations in Jasper and Flippin, Arkansas. Mrs. Jacobsen is a descendant of a long line of Disciples who helped to establish the Christian Church in Dallas, Missouri.

Miss Helen Cleaver has established a Named Fund in memory of her father, Ben H. Cleaver. Mr. Cleaver was ordained for the Christian ministry in 1904 and served as a Disciple minister in churches in Illinois, Iowa, and Missouri for forty-two years. He had a keen interest in the work of the Historical Society from its very beginning and helped to gather valuable materials for the library and archives. Thus this named fund serves as an excellent memorial for one who sought throughout his lifetime to nurture and preserve our religious heritage.

A gift of five hundred dollars or more will establish a named fund in the Disciples of Christ Historical Foundation. Funds may be in the names of living or deceased persons. Once a named fund is established any amount may be added at any time. Named funds are part of the permanent invested resources of the Foundation. The income from these permanent funds will help to advance the work of the Society for years to come.



KITTY HUFF APPOINTED

The Personnel Committee of the Board of Trustees of the Disciples of Christ Historical Society has appointed Mrs. Kitty Huff to the staff of the Society with responsibilities in the Library.

Mrs. Huff is a graduate of Phillips University and has taken additional work at Hartley-Victoria College and Manchester University in Manchester, England.

As well as working in both public and university libraries, Mrs. Huff has served as Director of School and College Activities in the Indianapolis Chapter of the American Red Cross, associated with the volunteer program.

Mrs. Huff was manager of the Bethany Bookstore, Indianapolis, Indiana, for nine years. After moving to Nashville, she served for almost two years as part-time Director of Christian Education for the Christian Church (Disciples of Christ) in Alabama.

Joining the staff of the Society on June 1, 1977, Mrs. Huff will have special responsibilities in Reference and Volunteer Services in the Library and carries other responsibilities as determined in conference with the Director of the Library and Archives.

With Mrs. Huff's appointment, the professional staff of the Society is greatly strengthened. She is familiar with the materials at the Society having served as a volunteer at various times since moving to Nashville.

PLAN NOW TO ATTEND THE DCHS DINNER

Kansas City General Assembly

Oct. 25, 1977

5:30 P.M.

Dr. William Martin Smith,

Speaker

DCHS RECIPIENT FROM MORRISON ESTATE

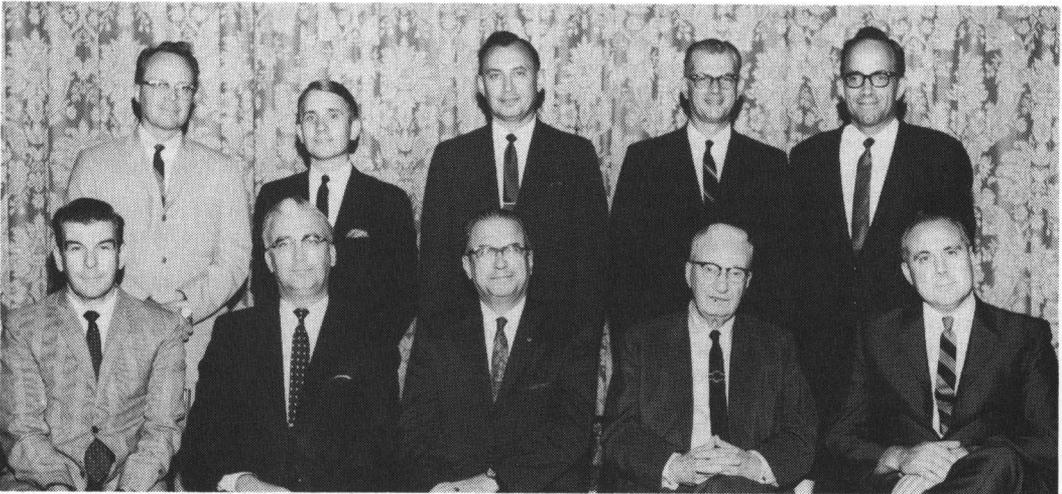
Final distribution has been made to the Society from the estate of Dr. Hugh T. and Mary Morrison. A total of \$23,110 has been received from this bequest.

Dr. Morrison, in the beginning of his career, served as co-pastor with his brother, Dr. Charles Clayton Morrison, of the First Christian Church in Springfield, Illinois, for two years. He then became a medical doctor after graduating from Drake Medical School. Throughout his life he remained committed to the work of the church. He became the first president of the Illinois Council of Churches in 1937 and was a trustee of the Disciples Divinity

House of the University of Chicago for fifty years.

Dr. Morrison died February 15, 1973 at the age of 95. He was preceded in death by his wife Mary in 1939. That portion of the estate received by the Disciples of Christ Historical Society, reflects the unceasing interest and support of this devoted couple of the church in the preservation of our religious heritage through the Society.

The future work of the Society will continue to be enhanced as members and friends include the Society in their wills.



Education Committee of the N.A.C.C., 1968. Many members are Past-Presidents of the Convention. Front row (l to r): Russ Blowers (1975); L. Palmer Young (1967); Burris Butler (1968); B. D. Phillips (Vice President, 1968); Paul Benjamin. Back row (l to r): Douglas A. Dickey (1969); Marshall Leggett (1971); W. Harold Hockley (1962); W. F. Lown (1973); Leonard Wynne.

N.A.C.C. continued

become a significant center of identity. Colleges, publishing houses, and missionary enterprises are represented by displays. Many identify with them as "our work."

Has the ecclesiology reflected in the Convention changed? Not formally. The Convention is still defined as a free assembly of individual believers. In this sense, it is not correct to speak of "churches related to the North American." But actually, churches support, and promote the Convention, which makes its self-definition difficult to maintain.

Has the North American become the center of a new denomination? Or, will it? Those involved in the "Internal Unity Meetings" of a decade ago often heard it prophesied that the North American would someday follow the lead

of the International in becoming a self-confessed denomination.

That time is not yet. Strong convictions represented in the Convention Committee continue to insist upon its "non-denominational" posture. But it is to be acknowledged that the denominational tendencies are there. Only by recognizing them can they be overcome. A major panel discussion will address this issue in Cincinnati. It is also under the scrutiny of a special Committee under chairmanship of Edwin V. Hayden, Editor of *Christian Standard*.

It remains for those who yet believe with Thomas Campbell that "The Church of Christ on earth is . . . one . . .," to subject all other relationships to that reality.

graduate students.³⁵ Although the announcement of the School of Religion said: "It supplements but in no way duplicates or competes with the long established and invaluable Bible Chair lectureship and 'Upper Room' activities, . . ." ³⁶ one cannot help but feel that the existence of the School of Religion made it much easier to make the decision to close the Bible Chair. The fact that the work was being sponsored by the university itself, whereas the Bible Chair was an adjunct to the university, and that a student could earn credit in religion to apply on his degree, whereas the Bible Chair offered no such credit, was enough to cast a negative influence on the Bible Chair.

The Disciples were aware of this. When the United Christian Mission Society (which had assumed the programs of the C.W.B.M. in 1919) evaluated its various programs in 1927-28, the following remark was made about the Ann Arbor Bible Chair:

In view of the following facts: (1) that several other religious communions are making very special efforts to provide for the students of their own fellowship in the university; (2) that the number of students enrolled from homes of the Christian church is not larger than can be given adequate pastoral care by the Christian Church of Ann Arbor; (3) that the School of Religion, fostered by the university, promises to supply the need for Bible instruction of university character and grade; and (4) that the work now being done by the Bible Chair is the work of one man and is unique and of exceptional character and value, because of the character and personality of the man; it seems advisable to continue the work of the Bible Chair as long as the present occupant of the chair is able and disposed to serve as instructor, but that no further commitment be made to it until the future of the School of Religion shall have been determined.³⁷

So the future of the Ann Arbor Bible Chair was already under some question when the economic hard times of the 1930's came along. This was the ingredient which precipitated the decision to close the Bible Chair. In 1930 the U.C.M.S. was forced to cut back its budget until the instructors of all the Disciples Bible Chairs were living on bare subsistence wages. In 1932 all the funds were cut off from the Bible Chairs. The Disciples Bible Chairs at other universities were able to struggle through and maintain their existence, but the Ann Arbor Bible Chair was closed. In his annual Christmas letter for 1931-32, Iden announced that he would soon be out of a job. It was not that the

U.C.M.S. wanted to cut off the funds, but their receipts had fallen off so much that the action was necessary. The funds were cut off at the end of January, 1932; the Bible Chair operated until the end of the school year. Then the doors of Lane Hall at the University of Michigan closed on Bible Chair and "Upper Room" work for the last time.³⁸

Thus ended the Disciples' first experiment in teaching religion in a state university. It served as a source of inspiration, if not a prototype of form, for the rest of the Disciples Bible Chairs in several other universities, and for an even larger movement, taken up by a number of other denominations, which is even yet a significant factor in religion studies on many state university campuses.

³⁵ *Ibid.*, p. 8.

³⁶ *Ibid.*, p. 6. It is interesting to note that the organizer and first president of the School of Religion was himself a Disciple: Charles T. Paul, who had been the first and only president of the C.W.B.M.'s College of Missions in Indianapolis and who was on leave from that school to the University of Michigan.

³⁷ *Survey of Service* (St. Louis: Christian Board of Publication, 1928), pp. 238-239.

³⁸ Ida Withers Harrison, *The Christian Woman's Board of Missions, 1874-1919* (no publisher named, 1920), pp. 156-157; "Educational Problems Considered," *World Call*, XIV (May, 1932), p. 8; Bowen, *World Call*, XIV (June, 1932), p. 18; Iden, *Bulletin*, 1931-1932, pp. 162-163.

COMMUNION SET PRESERVED

The communion set used at Big Cane, Louisiana, in the last decades of the 19th Century has been donated to the Society by Miss Patricia Catlett of Hammond, Louisiana.

The Big Cane Christian Church (the second Christian Church in Louisiana) was established in 1875. In 1880 several charter members gave a communion set to the church. Among these men were Simeon Fleshman and Dr. Timothy Ward.

Some of the first ministers of this church were D. W. Pritchett, Joseph Shields, W. S. Houchins and Joseph Scott.

Some time later, the Big Cane Christian Church was apparently moved to Morrow, Louisiana, about five miles away. The new house of worship at Morrow was dedicated on June 1, 1902.

When the Morrow Church was disbanded the communion service was given to Mrs. Lulu May Fleshman Haw, daughter of Simeon

continued next page

NEW MEMBERSHIPS

(As of April 11, 1977)

SUSTAINING

8. Hurt, John E., Martinsville, IN
9. Pendleton, Thorn, Warren, OH

LIFE

584. Newman, Linda McCollum, Perryville, KY
585. Blackwell, Jack, Sedalia, MO
587. Doolen, Daniel Wayne, Indianapolis, IN
588. Carpe, William D., Lexington, KY
589. Simones, Harold E., Salem, OH
590. Simones, Marsha C., Salem, OH
591. Strawn, Constance Kay, Salem, OH

ANNUAL INCREASED TO LIFE

586. McWhirter, David I., Nashville, TN

PARTICIPATING

- Earley, Helen Creath, Big Spring, TX
Gerrard, William R., III, Atlanta, GA
Hurt, Mrs. W. V., Monrovia, IN

ANNUAL

- Berkey, Mildred M., Louisville, KY
Cary, Mrs. Jack, Harlingen, TX
McCollum, Mrs. James A., Amarillo, TX
McCord, Donald H., Ft. Wayne, IN
Morgan, James Logan, Newport, AR
Oosting, Kenneth W., Milligan College, TN

ANNUAL—STUDENT

- Acree, Deborah, Indianapolis, IN
Altfilish, James, Garber, OK
Bailey, David, Kenmore, NY
Bailey, Ron, Anderson, IN
Blakesley, Blake, Indianapolis, IN
Boehnke, John, Blackwell, OK
Bowie, Gary, Wellington, KS
Canfield, Don, Nash, OK

- Child, Jeff, Indianapolis, IN
Couch, Kenneth, Indianapolis, IN
Crenshaw, Jerry, Sharon, KS
Crenshaw, Lynn, Sharon, KS
Culleen, Carrie, Indianapolis, IN
Culpepper, Ellen, Indianapolis, IN
Cuthbert, Raymond, A., Indianapolis, IN
Dixon, Mike, Enid, OK
Dortch, Marvin, Indianapolis, IN
Fesmire, Cheryl, Indianapolis, IN
Freeman, Earnest, Indianapolis, IN
Graham, Jon, Marshall, OK
Groom, Jeanne D., Martinsville, IN
Harris, Bill, Covington, OK
Harris, Robert L., Eaton, IN
Hornick, David, L., Indianapolis, IN
Jeffcoat, W. D., Henderson, TN
Jewsbury, William H., Indianapolis, IN
Kares, Steve, Lizton, IN
Kizzia, Dawn, Indianapolis, IN
Krause, Larry, Elwood, IN
McClanahan, Peggy, Enid, OK
McEachern, MyCherie, Enid, OK
McKee, Diana, Helena, OK
McNaney, Scott, Summitville, IN
Manson, Darrel, Cleo Springs, OK
Murphy, Etta Jane, Greensburg, IN
Passmore, Mike, Enid, OK
Poe, Rod, Enid, OK
Pumphrey, Mark, Enid, OK
Rider, Fred, Enid, OK
Sexton, Maribeth B., Enid, OK
Shore, Karen, Chandler, OK
Smith, C. Mike, Indianapolis, IN
Smith, Vernon, Enid, OK
Southard, Paul, Okeene, OK
Swatosh, John, Brooklyn, IN
Walters, Richard, Homer, IN
Walters, Ross, Carthage, IN
Wearstler, Ralph S., Indianapolis, IN

COMMUNION SET continued

Fleshman, as she was the oldest living descendant of one of the donors. Upon her death in 1940, the service passed on to her eldest daughter, Mrs. Maud Haw Havard, of Alexandria, Louisiana. When Mrs. Havard died in Colorado Springs, the set was willed to her niece, Patricia Catlett, who has now presented it to the Society.

The silver set is made up of a pitcher, two goblets and two plates. It is on display in the museum in the Thomas W. Phillips Memorial.

RELIGIOUS BROADCASTING INFORMATION REQUESTED

Mr. Ralph Williams of Harding College is doing research on religious broadcasting. He would appreciate receiving information about current radio or T.V. programs and programs offered in the past; when the program began; who was (were, is) the speaker(s); who sponsored it; stations that aired it; time of broadcast; format and length of program; etc. Send information to Ralph Williams, Box 1611, Harding College, Searcy, Arkansas 72143.

Discipliana

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RECORDS—SAFE AND AVAILABLE

When a church decides that it is best to dissolve itself, rather than merge, what happens to the many records accumulated through the years?

This is the situation which faced The Oakley-Hyde Park Christian Church, Cincinnati, Ohio, when the last formal service of worship was held in its building on May 18, 1975. However, we really did not give the above question a second thought, because our first was perfect—The Disciples Historical Society.

During the years we had sent material to the Society, such as our monthly newsletters. When the Society was formed originally, we had collected many items then so that these would be available for anyone writing history in the future.

It was most enlightening to see how our records would be preserved when we delivered the large shipment to the Society in person. Every member should visit the Society's Headquarters to see the care which is given to our history and to see how we are and have been a part of the larger Christian Community through the years.

We know now that our records are safe and are available so that perhaps some historian will discover why the history of one church ended service in one way but lives on in other ways. The complete story of the "Living" appeared in the May, 1976 issue of "The Ohio Work," the State paper of The Christian Church in Ohio (Disciples of Christ). Of course, that issue is on file at the Historical Society also.

Esther S. Zepf

ORAL HISTORY

There is a growing awareness of the importance of oral histories. Oral histories will not replace written histories, but they can greatly enrich and personalize the history of your congregation. A taped interview with key leaders who have helped to make history locally, regionally, or nationally can be most revealing and valuable for preservation.

Here are a few suggestions to enhance the effectiveness of your oral histories:

1. Select a person with experience, if possible, to do the interviewing. Use a good quality cassette recorder.
2. The effectiveness of the oral history will be in direct proportion to the advance research by the interviewer on the person or subject to be discussed.
3. Interview several different people upon the same subject. Variations of accounts will help to clarify contradictions, add color, and be very valuable historically.
4. If a person being interviewed makes a contradictory statement, ask a question for clarification. This oftentimes brings forth additional information.
5. A person may feel differently about an event looking back in retrospect than he or she does currently. Such changing attitudes are of historical value.
6. Providing the person being interviewed with an accurate listing of historical dates, can help the individual to be factual.
7. Make a duplicate copy of interviews pertaining to the basic history of your congregation and send one copy to the Disciples of Christ Historical Society for preservation and for research purposes.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1977, Vol. 37, No. 3



most fraternally

Wm. L. Gurney



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1977, Vol. 37, No. 3

EDITOR: Roland K. Huff

ASSISTANT EDITOR: David I. McWhirter

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

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

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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TWO TRUSTEES EMERITUS DIE

John Rogers and Harvey M. Harker both died May 26, 1977. Both men were highly successful in their professional careers. John Rogers was a prominent attorney in Tulsa, Oklahoma. Harvey Harker retired in 1955 from an executive position with Monsanto Chemical Company.

Both men were prominent Disciples. John Rogers had served as president of the board of the First Christian Church in Tulsa. He was president of the International Convention of Christian Churches in 1956-57, and served on numerous church related boards. Harvey Harker was an elder in the First Christian Church of Houston and gave significant leadership in that congregation.

Both men had served on the Board of Trustees of the Disciples of Christ Historical Society and at the time of their deaths were trustees emeritus. The President's column is set aside in this issue for the recognition of these two beloved churchmen who gave so much for their church and the Disciples of Christ Historical Society.

ROLAND K. HUFF
PRESIDENT

RICHARD O. N. HALBROOK is the writer of the feature article on J. W. McGarvey in this issue. Mr. Halbrook is a member of the Church of Christ. For a period of time Mr. Halbrook taught in the Athens Bible School, Athens, Alabama. Currently he is the preacher of the Church of Christ at Broadmoor, Nashville, Tennessee and taking graduate work in Vanderbilt Divinity School.

All of McGarvey's library and personal papers burned in 1887. It was not until 1975 that Roscoe M. Pierson, Librarian and Professor of Bibliography at Lexington Theological Seminary, announced letters after the fire were in existence. Mr. Halbrook deals with this correspondence in this article. Many may not agree with views expressed in this correspondence, but hopefully they will find it of historic interest.

J. W. McGARVEY: HOW HE WAS VIEWED BY HIS CORRESPONDENTS

By Richard O. N. Halbrook

John William McGarvey, or “Brother McGarvey” as he came to be known by most everyone in his day, lived from March 1, 1829, to October 6, 1911.

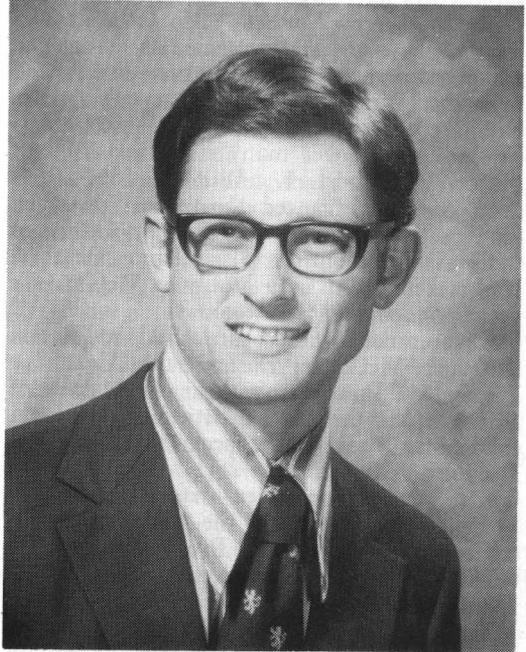
J. W. McGarvey was one of the most popular preachers among those who accepted the Bible as an infallible pattern for restoring the Old Jerusalem Gospel and the Ancient Order of Things for the church. For these Disciples, believers were to be united on this program of speaking where the Bible speaks and being silent where it is silent. But other Disciples were more open to modern thought and were adjusting their views of Scripture, restoration, and unity accordingly. As William Tucker put it,

A “mentor of the brotherhood,” McGarvey labored indefatigably to keep his students and Disciples everywhere from adopting the approach and findings of biblical critics. Praised as a stalwart defender of the true faith, he also was lambasted as a narrow-minded foe of liberal learning. However his contemporaries may have regarded his point of view, they did not minimize his influence.²

Struggles long past may seem bookish and flat (though they should not since the results remain today), but the give-and-take, the fervor, and the emotion often come to life in letters left by participants. There are many ways to judge a man’s life after his death, but letters show how his contemporaries judged his life moment by moment as its impact was being felt. How then did the correspondents of McGarvey view the man at the time when he was a major force in that irrepressible conflict over the nature of Scripture? Naturally, most correspondents were his friends and the sharers of his views. But, the conclusions to be drawn must wait until representative letters are presented.³

The “Common People”

Though McGarvey sometimes spoke to the better educated brethren, he dedicated himself to helping the average person grasp the significance of modern thought—specifically, what he called “destructive” Biblical criticism.⁴ McGarvey feared such thought would destroy confidence in Scripture until the average man on the street would be without chart or compass in religion. Many letters came from such men, thanking McGarvey for helping them to save their faith during the confusing controversy



Ron Halbrook

over criticism. The liberals felt that the faith of such men had been misguided by McGarvey, but that is not how these thankful correspondents viewed the matter. In this sense, McGarvey succeeded in his purpose. Jesse A. Garrett wrote as “a common farmer” to tell McGarvey how much the *Christian Standard* and his Biblical Criticism column had helped in

¹ “To students, faculty and friends generally President McGarvey was known by the simple title *Brother McGarvey*. This described their feelings toward him. No better title suggests itself to designate the character that is here portrayed.” W. C. Morro, “*Brother McGarvey*”: *The Life of President J. W. McGarvey of the College of the Bible*, Lexington, Kentucky (St. Louis: Bethany Press, 1940), p. 11.

² William E. Tucker and Lester G. McAllister, *Journey in Faith: A History of the Christian Church (Disciples of Christ)* (St. Louis, Mo.: Bethany Press, 1975), p. 232.

³ McGarvey’s Lexington, Kentucky, home burned in 1887, destroying his “library and papers. . . all the letters, memoranda, and other manuscripts which I had preserved from my boyhood. . . I felt this part of the loss more keenly than all the rest,” he later explained. See De Loris Stevenson and Dwight E. Stevenson, eds., *The Autobiography of J. W. McGarvey (1829-1911)* (Lexington, Ky.: The College of the Bible, 1960): 53.

⁴ John William McGarvey, *Short Essays in Biblical Criticism, Reprinted from the Christian Standard 1893-1904* (Nashville, Tenn.: Gospel Advocate Co., 1956), p. 33.

preserving faith. Garrett had become a Methodist at age 13, had been "baptized into Christ by our beloved brother D. R. Dungan" three years later, and then had lived to weep "tears of sorrow" when "Bro. Willett and others got twisted and it seemed as though the whole brotherhood were about to be sidetracked by higher criticism. . . ." McGarvey's articles had "kept me from drifting off into error. You've led me over many stony and difficult places."⁵ Herbert L. Willett (1864-1944) accepted and advanced the critical concepts, along with friends at the University of Chicago within and without the Disciple movement; he is often referred to unfavorably by McGarvey's correspondents on that account.

At summer lectures in 1895 at Paris, Missouri, McGarvey clashed with Alexander Proctor, "a lion among the early liberals of Missouri; he preached theistic evolution and condemned the narrow sectarianism of the Disciples."⁶ On August 29, J. B. Briney—a lion among conservatives—wrote McGarvey, "I believe that the tide of the 'higher criticism' craze in Mo. is stayed." Proctor was an extremely well polished orator in the pulpit at Independence. But even an ardent admirer of Proctor admitted "that his (Bro. P's) defeat was the most crushing he ever witnessed." Proctor's "ipse dixit" would carry less weight henceforth, said Briney.⁷ Over three years later, R. E. Dunlap wrote to say that he had heard of this "battle of the giants" and the reports of "a great victory for the 'Old Book from lid to lid' . . ." Such reports seemed to be colored by conservative "pre-conceptions" and he had wondered what impression was made on average listeners. This was revealed to him while visiting Paris and hearing "the question . . . raised by the 'common people' there. . . ." Among the "many frank and pleasing" remarks made was the following:

No man was more deeply fixed in the affections of a people than Alex. Proctor here at Paris. We educated him and we still love him. But such was the character of the faith of our people, and the clearness and force of Bro. McGarvey's logic that the people would not follow Bro. Proctor much as they loved him. They were shocked and grieved by his statements concerning the unreliable character of bible history.

No dissenting judgments were expressed. Dunlap considered this most remarkable because L. H. Stine (who favored Proctor's views) had ministered among the people "ever since that time until some six weeks ago."⁸ It is certainly true that McGarvey had an unusual ability to speak with clarity and simplicity to

the common man. One of his former students said, "This power of clear statement he held in common with the great lawyers of history."⁹

"Trouble In Drake"

McGarvey's confidential advice was often sought by those who were trying to stop the advance of critical thought. Professor D. R. Dungan (1837-1921) wrote three letters about "Trouble Drake"¹⁰ (as McGarvey expressed it in a note on the top corner of the first letter). Dungan was one of three readers of a thesis on the Messianism of Isaiah submitted for the B.D. degree. The paper "takes [S.R.] Driver's positions entirely. There is no prophecy—no foretelling the future—in the book." Dungan cannot conscientiously approve the paper or the granting of the degree, but will be outvoted.

I have thought that it may be best to keep still and let them grant the degree over my quiet protest. And yet it seems too cowardly for me. I have fought that infidelity for over 40 years. What would you do if in my place?

The letter is signed, "Yours in need," and marked "Private."¹¹ About a year later Dungan wrote for help in gathering material on "the first and second chapters of Genesis from a scientific standpoint" since one of the teachers had declared in class, "I know of no scientist who believes that Genesis represents the beginning of things correctly." For two years Dungan had not been invited to speak in chapel "for fear that there will be some disturbance. . . ." Not being one to give up, he explained, "My coat is off and I am going to fight this thing as hard as I can and as long as I can." Men like

⁵ Jesse A. Garrett to J. W. McGarvey, September 17, 1904.

⁶ David Edwin Harrell, Jr., *A Social History of the Disciples of Christ*, vol. 2: *The Social Sources of Division in the Disciples of Christ 1865-1900* (Atlanta and Athens, Ga.: Publishing Systems, Inc., 1973), p. 12. Alexander Proctor (1825-1900) rejected entirely the conservative concept of Biblical inspiration and accepted theistic evolution. He was "a perceptive student of theology and philosophy," keeping "at his fingertips the latest monographs from Europe." As Jesse J. Haley put it, "Logic-chopping, hair-splitting, Shibboleth-pronouncing, prejudice-engendering sectarianism, under no guise of pretense or sanctification, had any attraction for him [Proctor]." Tucker and McAllister, *Journey in Faith*, p. 229.

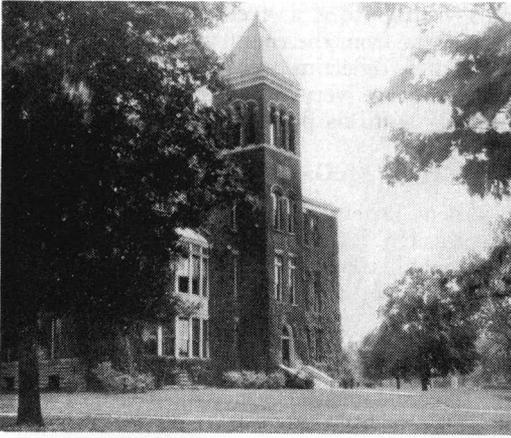
⁷ J. B. Briney to J. W. McGarvey, August 29, 1895.

⁸ R. E. Dunlap to J. W. McGarvey, November 22, 1898.

⁹ F. C. Button's estimate of J. W. McGarvey, n.d.

¹⁰ Drake University is a Disciple institution which was established in 1861 as Oskaloosa (Iowa) College and moved to Des Moines in 1881. Francis M. Drake (1830-1903) was its chief patron.

¹¹ D. R. Dungan to J. W. McGarvey, May 12, 1908.



The College of the Bible, Lexington, where McGarvey served as Professor and President.

Dungan saw the handwriting on the wall and yet entertained the delusion that they were stopping the inevitable. The second sentence of the letter compared with the postscript reflects this paradox: "I am alone here so far as anything that will be done against the tide of infidelity in the school. . . . [he explains that a few share his convictions but "bend"]. . . . Keep this from public as I want to save the institution."¹² A final letter explained that other men on the faculty and in the area believed "a safe gospel" but were "over-liberal." After 25 years Dungan would teach one more term and retire. Some of the faculty will the "breathe easier when I am gone. But I will fight infidelity to the end."¹³ McGarvey received many such letters.

"A Department on the Higher Criticism"

Russell Errett,¹⁴ manager of Standard Publishing Company and brother of Isaac, corresponded often with McGarvey. A furor erupted late in 1889 when R. C. Cave, pastor of Central Christian Church in St. Louis and "the first pronounced 'modernist' among the Disciples," preached a sermon denying every fundamental of restorationism and evangelicalism.¹⁵ A few days later Cave threw down the gauntlet by proposing a series of resolutions (which embodied his radical views) for the church to adopt on pain of his resignation! Errett wrote McGarvey that the *Christian Standard* should let both sides of "the Cave escapade" be heard and keep the debate on a high plane. "The battle should be short, sharp and decisive, and while we intend it shall be parliamentary, it is our purpose to handle the question without gloves." Next, Errett took up the suggestion of McGarvey "with regard to a department on the higher criticism." Such a

column would be welcomed and should allow for questions from the readers. Errett proposed a similar department or a series of articles to promote the use of the Revised Version among Disciples.¹⁶

Within a short time Errett was disgusted with the way many brethren reacted to the "Cave matter." He was handled so "tenderly" that it appeared brethren were not "standing on certain ground." "I have become so desperate over the thing that I am half in mind to write a few articles on miracles myself. . . . instead of time and study diminishing my confidence in the records, it grows with every opportunity I have to penetrate them further." Errett did not see how "Garrison could give indorsement to Cave's sermon which he did and which he has never recalled. . . ."¹⁷ It is one thing to be considerate of a man's feelings, but another to palter with his logic. But all of this was an aside, the main purpose of the letter being to assure McGarvey that "we will . . . be glad to receive your articles in review of Briggs. . . ."¹⁸

About three months after Errett approved the idea of a column on Biblical criticism, he expressed regret that "I have so far not been able to find the time to follow up. . . ." A name had not been determined for the column and he suggested "The Higher Criticism." There should be "positive presentation"—McGarvey underlines the word positive—with room for "discussion and rejoinder."¹⁹ After the column

¹² *Id.*, April 24, 1909.

¹³ *Id.*, June 8, 1910.

¹⁴ Russell Errett provided the wise business management that allowed the Standard Publishing Company to forge ahead "in the journalistic field to become one of the leading houses in America." James DeForest Murch, *Christians Only: A History of the Restoration Movement* (Cincinnati, Ohio: Standard Publishing, 1962), p. 202. Errett's conservative doctrinal leadership was reflected in editors Hugh McDiarmid (1888-96) and J. A. Lord (1896-1910).

¹⁵ Cave lived from 1843 to 1923. Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis, Mo.: Christian Board of Publication, 1948), pp. 386-387.

¹⁶ Russell Errett to J. W. McGarvey, December 24, 1889.

¹⁷ J. H. Garrison (1842-1931) sought to maintain a moderate stance in the midst of controversy as editor of the *Christian-Evangelist*. "He became the guardian of a younger group of liberal thinkers who ultimately went far beyond him, but he remained essentially an evangelical Protestant." Harrell, *Social Sources of Division*, p. 10.

¹⁸ Russell Errett to J. W. McGarvey, February 4, 1890. C. A. Briggs was an Old Testament scholar at Union Seminary (New York) and was a vigorous advocate of the critical approach to Scripture. In 1893 Briggs was dismissed from the Presbyterian ministry by a conservative General Assembly.

¹⁹ *Id.*, March 17, 1890.

was a decade old, Errett wrote:

Here let me say that while I have never known anything like the antagonism that was aroused in certain quarters when you undertook the Biblical Criticism Department of the Standard. I believe that it is now generally recognized that it has completely effected the work you designed for it, and that whatever they may have thought of you then, the great bulk of our people have been forced to recognize the fact that you are the best equipped man for the task that is living to-day. Moreover, it is now recognized that the work you undertook had to be done, and that it was thoroughly done.²⁰

If McGarvey's goal was to communicate the conservative approach to Scripture to the common man, there is abundant evidence that the column did effect the work intended. If the goal was to eradicate liberal criticism among the Disciples, it is certain that the column failed.

“Spiteful Bigoted Flings”

Of course, other correspondents had different views of McGarvey from those expressed above. J. H. Garrison once wrote, “If you know Bro. R. C. Cave of this city, personally, and have his confidence, a kindly word of warning not to advance too rapidly for the people, nor to accept rationalistic criticism too readily, might do him good. He is an able man and a good man, but very radical in some of his convictions.”²¹ A few months later McGarvey's fears of Garrison's soundness appeared in print. Garrison wrote promising to say nothing in response in the *Christian-Evangelist* “unless it becomes necessary.” Not only was he “sick and tired of these personal controversies,” but also he had “known all along that you did not know me, very well, nor understand my motives.”²²

Still other correspondents were not so restrained. Jasper S. Hughes referred to “that sheet of demagoguery, the *Christian Standard*” and to McGarvey's strictures on criticism.

I do not regard you as a scholar, or an honest man. I am pained to see a man of your advanced years so often on the wrong side, and so soon to end his career. Mere childishness is to be expected and to be forgiven in old people who have outlived their usefulness, but not their moral delinquency.²³

Hughes had earlier written McGarvey to object to his “spiteful bigoted flings . . . you are an ass of the most pronounced kind and a coward of the meanest variety.” McGarvey was “a great

man” only to “a fresh class of young greenhorns from the country each year. . . .”²⁴ Such letters reflecting on McGarvey's spirit and intentions are very rare, though letters disagreeing with his positions are not so rare.

How McGarvey Was Viewed

When Disciples faced the intense and irrepressible conflict between modern and traditional concepts, how was McGarvey viewed by his correspondents? Each person's perception generally was shaped by McGarvey's role in the controversy over liberal and conservative approaches to Scripture. For on this fundamental issue, he was clearly in neither the liberal nor moderate camps. McGarvey was viewed:

1. By many common people in the pew, as a champion in analyzing and answering what appeared to them as esoteric and dangerous theories.

2. By brethren like Dungan, as a confidant and counselor in behind-the-scenes efforts to preserve the conservative character of the Disciple movement.

3. By men like Errett who controlled channels of publication, as a perceptive and dependable penman in the conservative cause.

4. By at least some of his opponents, as prone to misunderstanding and harshness.

Other interesting perspectives can be gleaned from the McGarvey correspondence, yet a generalization can be made at this point. “Brother McGarvey,” as he is so often addressed in the letters, was viewed as an able critic of the Biblical critics.

²⁰ *Id.*, February 18, 1904.

²¹ J. H. Garrison to J. W. McGarvey, December 13, 1889.

²² *Id.*, April 26, 1890.

²³ Jasper S. Hughes to J. W. McGarvey, October 4, 1907.

²⁴ *Id.*, December 27, 1906.

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**WILLIAM D. CARPE
BECOMES LIFE MEMBER**



William D. Carpe, Associate Professor of Church History and Director of Doctoral Studies at Lexington Theological Seminary has become a life member of the Disciples of Christ Historical Society. Mr. Carpe received his Ph.D. from the University of Chicago in medieval church history and is currently editing the diary of Herbert L. Willett, who was professor of semitic languages at Chicago and the founding dean of the Disciples Divinity House in Chicago.

Mr. Pierson, a recent contributor to *Discipliana*, has served the Society for nearly a quarter of a century. He was secretary of the Executive Committee for fifteen years and is presently a member of the Board of Trustees.

**NEW MEMBERSHIPS
(As of July 11, 1977)**

LIFE

- 593. Denhardt, Ruth B., Bowling Green, KY
- 595. Alsterlund, Frances H., Champaign, IL
- 596. Walcher, George, Shreveport, LA

PARTICIPATING INCREASED TO LIFE

- 592. Dowell, Tina Mae, McKinney, TX

ANNUAL INCREASED TO LIFE

- 594. Reeve, Jack V., Normal, IL
- 597. Hash, Jerrel C., Houston, TX
- 598. Evans, Lorenzo J., Indianapolis, IN
- 599. Kaufman, Harold F., Miss. State, MS

ANNUAL

- Anderson, Leslie D., Indianapolis, IN
- Anderson, R. Dillard, Indianapolis, IN
- Chandler, Beatrice B., Nashville, TN
- Chandler, Bessie E., Nashville, TN
- Chandler, S. J., Jr., Nashville, TN
- Cunningham, Gerald, Indianapolis, IN
- Dancy, Charlotte C., Indianapolis, IN
- Dancy, Holmon, Jr., Indianapolis, IN
- Dansby, Mrs. William A., Nashville, TN
- Hart, Millard F., Indianapolis, IN
- Hillabolt, Mrs. Roland, Fairview, OK
- Lewis, LeMoine G., Abilene, TX
- Pleasant, Harriette D., Nashville, TN
- Prince, Wilhelmina, Nashville, TN

- Rader, Bernice R., Modesto, CA
- Rainwater, Mrs. James W., Little Rock, AR
- Sanders, Dinah, Nashville, TN
- Seale, James M., Louisville, KY
- Stone, Alfred C., Cincinnati, OH
- Seifert, Ruth G., Cincinnati, OH
- Taylor, Emma A., Nashville, TN
- Thompson, Mrs. Paul E., Donna, TX
- Wilkes, Hilbert C., No. Hollywood, CA

ANNUAL—STUDENT

- Davenport, Sammy, Lexington, KY
- Duncan, David, Lexington, KY
- Dunlap, Raymond N., Lexington, KY
- Habicht, William A., Lexington, KY
- Hodge, Michael, Lexington, KY
- Holcombe, John B., Jr., Lexington, KY
- Loader, Peter F., Lexington, KY
- Luce, Kay, Lexington, KY
- McLaughlin, Don, Lexington, KY
- Marsh, Kenneth R., Milligan College, TN
- Martin, Moilly McAfee, Lexington, KY
- Mooty, Robert E., Lexington, KY
- Nevius, Philip M., Lexington, KY
- Noble, Robert A., Lexington, KY
- O'Cull, Joe F., Wallingford, KY
- Sanders, Ronald E., Lexington, KY
- Shepard, Gerald, Lexington, KY
- Simmons, Wayne T., Lexington, KY
- Sivis, Larry B., Lexington, KY
- Smith, Robert E., Lexington, KY
- Wille, Bob E., Mankato, MN

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WILLIAM MARTIN SMITH TO SPEAK AT KANSAS CITY



William Martin Smith, President of Pension Fund of the Christian Church (Disciples of

Christ), will present the address at the Disciples of Christ Historical Society's Dinner during the General Assembly of the Christian Church (Disciples of Christ) in Kansas City. The dinner will be held October 25, 1977, at 5:30 P.M. at the Muehlebach Hotel.

Dr. Smith became President of the Pension Fund in 1971 having previously served the Fund as General Representative, Vice President, and Treasurer. He is a graduate of Phillips University and its Graduate Seminary as well as Butler University and Christian Theological Seminary. He has done additional post-graduate study at Union Theological Seminary (New York) and Columbia University. Dr. Smith has given several college and seminary lectureships as well as the Reed Lectures of the Disciples of Christ Historical Society.

Friends of the Society will want to include this event in their planning for the Kansas City Assembly.

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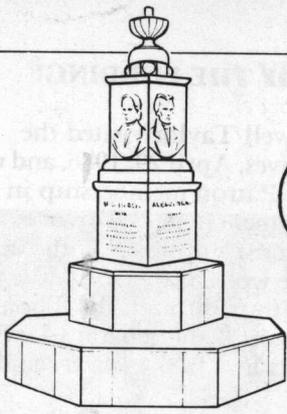
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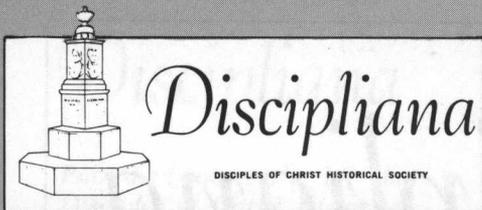
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1977, Vol. 37, No. 4



Peter Ainslie (1867-1934)



Winter, 1977, Vol. 37, No. 4

EDITOR: Roland K. Huff
ASSISTANT EDITOR: David I.
McWhirter

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

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PROOF OF THE PUDDING!

General Maxwell Taylor visited the library and archives, April 29, 1976, and was presented a Life Patron membership in the Society at that time. General Taylor seemingly was most impressed with the facilities and the work of the Society. Upon conclusion of a tour through the Thomas W. Phillips Memorial, the general asked one discerning question: "Is the library and archives used?"

The general is not only discerning about military strategy, but also about the value of research centers. He is exactly right. The "proof of the pudding" is in the use of the library and archives!

This research center for the Christian Church (Disciples of Christ), Christian Churches and Churches of Christ, and the Churches of Christ is being used. There are still many individuals, congregations, and higher educational institutions, however, that are not aware of the tremendous resources available in the Society. New books, biographical material, personal papers, congregational and institutional historical material are being added regularly, making the Society's library and archives one of the most complete on a single American religious movement from which has emerged three church bodies.

Students . . . ministers . . . teachers . . . historians . . . writers . . . and all others interested in church history: These resources are at your fingertips! They are available for your use. Students can secure books on loan through Inter-library Loan services. Teachers, historians, and others in congregations can make direct requests for loan of books. Sample histories and anniversary programs for congregations are available on loan, and guidance is available for history writing and planning anniversary observances.

Because of the small number on the Society's staff, only limited research assistance can be given for genealogical studies. Names of local genealogical researchers, who can be hired to do more extensive research, are available, along with hourly rates.

Continued on page 52

A VISIT WITH MRS. PETER AINSLIE

by William S. and Narka K. Ryan



Mrs. Mary Ainslie, widow of Peter Ainslie, III, chats with William S. Ryan, present Minister of the Christian Temple which was founded under the leadership of Dr. Ainslie.

Peter Ainslie's wife Mary, at 88 years of age, now living at Friends Home, a lovely retirement community at Sandy Spring, Maryland, between Baltimore and Washington, D.C., willingly shares her treasured memories of the man with whom she shared an all-too-brief nine and a half year marriage before his untimely death in 1934. At a conference to which she had received an invitation to hear Peter Ainslie speak, the two met for the first time, discovering that they shared many mutual concerns and interests. When she thanked him for his words about Christian Unity ("That was his passion, you know!" she added parenthetically) he said "Come and sit by me at dinner."

"That was it," says Mrs. Ainslie. Almost immediately Peter Ainslie asked her to marry him. With a twinkle in her eyes recalling these memories as if they happened yesterday, Mrs. Ainslie admits, "I didn't say yes right away. It took about a week." They were married in June of 1925 at James Chapel, Union Theological Seminary, New York, by Finis Idleman.

"We ate heartily at that meal," she said, recalling their 1st meeting, "and then we laughed over how much we ate. He was a lovely man — in manners, spirit, sense of humor. He always shared with me, never shut me out." When all the people he knew in other countries would come to Baltimore and stay with the Ainslies, he always would "ask me a few questions to draw me out and include me."

Mrs. Ainslie feels that Peter Ainslie's

openmindedness toward differences was one of the most significant contributions he made. "He always saw a reason for growth and change when religious differences occurred, and he thought that was not to be lost." *Cultivating the Fruit of the Spirit* is the book Mrs. Ainslie considers the finest one he wrote. She had found the manuscript for this book in 1967 prepared from radio broadcasts the year before he died. "He lived out the attitude of the Fruit of the Spirit book," recalls Mrs. Ainslie. "He kept learning, always read a lot. He never took one point of view and insisted that people agree with him. He was always growing and changing."

The Ainslies' two children are Elizabeth, Mrs. George Stern, of St. Louis, Missouri, and Peter, who is Peace Secretary with the Religious Society of Friends in Philadelphia, Pennsylvania. Pictures of her son and daughter and her four grown grandchildren from the Stern family, as well as portraits of her husband, grace Mrs. Ainslie's home.

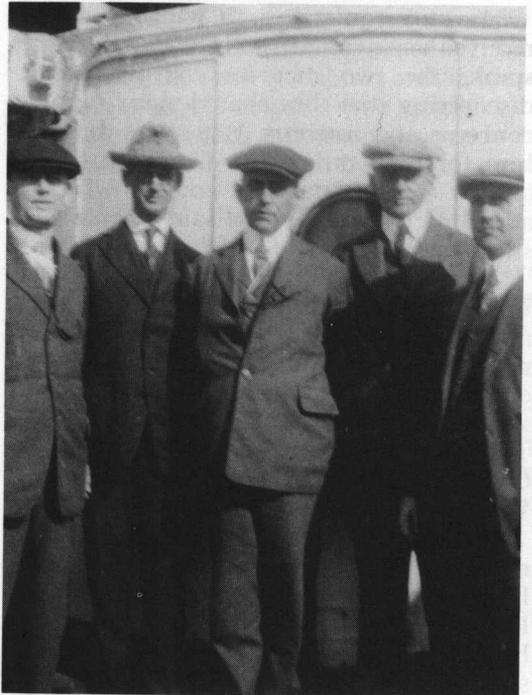
Margaret Schultz, a Temple member and friend of Elizabeth, reports, "Mrs. Ainslie was always an elegant hostess. Surely there is no other 88 year old who quite so well can welcome you into the living room of her small efficiency apartment, greet you with warmth and love, serve you juice and cookies, and have you leave feeling that you had been regally received and entertained." Such had been our experience across the years, and was again as we visited with Mary Ainslie in September of 1977.

“St.” Peter, as remembered by

Among the least significant of the personal memories of Peter Ainslie within the present membership of the Christian Temple must be my own, for my personal firsthand recollections are of those of a six year old and younger boy. I remember being in his home in Ten Hills in Baltimore where I played with his son Peter (a year younger than I) and his daughter, Elizabeth (a year my senior). My parents were good friends of Dr. and Mrs. Ainslie, and we would visit them when we were in Baltimore each summer while our family was staying with relatives. Another of my memories associated with Dr. Ainslie is of the trip we made in that cold and snowy February of 1934 when we left in our car from Greenville, North Carolina, where my father was Minister of the Eighth Street Christian Church, to attend the funeral of Peter Ainslie in Baltimore. By the time we reached Richmond, Virginia the storm had become so intense that my mother and I had to stay there with friends, and Dad went on to Baltimore by himself on the train. Because my own memories of and about Peter Ainslie are only those of situations associated with him through the eyes of a small boy and not of the man himself, I count them of little significance compared to older members of Christian Temple who were his parishioners and knew him during their youth and adult years. However, my consciousness of his giant proportions as a pastor, an ecumenical and denominational leader, and a genuinely Christian man have been indelibly etched upon my being through, I am sure, the high esteem in which he was held by my parents who were members of the Temple during Dr. Ainslie's ministry, my father going into the Ministry as a direct consequence of Peter Ainslie's influence. Moreover, it is certainly a singularly delightful turn of events for me, that I, the son of a man, who while a member of Christian Temple, was challenged to enter the Ministry by Peter Ainslie and was ordained by Dr. Ainslie, — that I, that son, should return to the Temple in 1968 as its Minister. From the background of my own patchwork of associations and memories I share with you here some recollections of this congregation, which remembers their

first pastor affectionately as “St.” Peter.

It would seem to me that Christian Temple has a unique contribution to make to our Disciple heritage in recalling the man, Peter Ainslie, because this congregation is the only one he served. It is true, parenthetically, that he came to Baltimore in 1891 as minister of the Calhoun Street Christian Church, but Christian Temple is really a continuation of Calhoun Street. When the Calhoun Street congregation under Peter Ainslie's leadership grew too large for their facilities, they took a vote to determine what the majority wished to do, with the understanding that their minister would do what the majority wanted. When the majority elected to move, he continued as their minister, but at the new location. Since the name Calhoun Street was retained by those who stayed behind, a new name, Christian Temple, was chosen by those who set out with their pastor on the new adventure. In 1904 the entire Sunday School



Peter Ainslie (middle) with (l.tor.) F. W. Burnham, R. H. Miller, Finis S. Idleman and H. C. Armstrong on their way to the Preliminary meeting of the World Conference on Faith and Order, August, 1920.

his congregation

by William S. Ryan*

and many of the church members marched from the Calhoun Street location to the future one, amid great enthusiasm and singing hymns of praise. So the Temple was really a continuation of his ministry at Calhoun Street, and there remains in the Temple today perhaps the last generation of those who were parishioners of Peter Ainslie during their adult years, and whose memories of him as their pastor are therefore singularly precious ones to students and admirers of Peter Ainslie. For no other congregation can remember him as their Minister. Let us proceed therefore to view primarily some of these memories of this flock, who are still members here and others who recorded their impressions before they died.

LIFE AND WORK

Peter Ainslie was a Virginia, born near Dunnsville on June 3, 1867. He was the third consecutive generation of Christian Church ministers bearing the name Peter Ainslie. As a child the influence of a gentle mother instilled in him a desire to suppress revenge and to return good for evil. The late Walter Lane, one of his devoted Elders said that perhaps it was the blend of his Virginia aristocracy and Christian convictions that equipped him for so fruitful a ministry.¹

Following his years at Transylvania College and the College of the Bible in Lexington, Kentucky, he had offers from influential and established churches to come and be their minister, but he wanted to go where there was greater challenge. As a result he accepted the call to a struggling congregation in Baltimore, the Calhoun Street Church. In October 1891 he came to Baltimore to begin a ministry that would continue in that city till his death.

During his years as Minister of Christian Temple his prodigious capacity for work, even with a certain frailty of health, allowed

him to undertake numerous enterprises. Much has been written about his work in Christian Unity, for which we his posterity are indebted, but there was more that he did. As a part of his Baltimore ministry, he founded Seminary House, which offered a four-year course in the study of the Bible, with English courses offered as well. He organized the Girls' Club of Seminary House, an undenominational home for working girls. He was active in orphanage and old-age work. He wrote at least seventeen books. Branch churches of the Temple were established by him at various locations in the Baltimore area. He traveled to Europe and across the United States in the interest of Christian Unity. He was editor of "The Christian Union Quarterly" and founder of the Council on Christian Unity of the Christian Church (Disciples of Christ). Yet with all this that brought him acclaim in Baltimore as the Minister of Christian Temple as well as beyond as the "Apostle of Christian Unity," his devoted Elder, Walter Lane, concluded that his "one great love was for his church and his people."²

REMEMBRANCES

These people whom he loved returned that love to him. The affection they felt and that those who remain continue to express is a very touching and impressive phenomenon. Moreover, as I go about the city and meet people who are not members of the Temple, time and time again they will either know of Peter Ainslie or remember him warmly and respectfully from their firsthand contacts with him here years ago. What are some of the memories of Peter Ainslie held within the membership of Christian Temple?

His *goodness* must be the impression most often expressed. I have already made reference to his being called "St." Peter. The

*William S. Ryan is Minister of Christian Temple, Baltimore, Maryland, which was founded under the leadership of Dr. Ainslie.

¹ *Christian Temple, A Short History of its First Fifty Years*, (Christian Temple, 1954), p. 6.

² *Ibid.*, p. 11

late Miss Alfreda Taylor who died during my ministry here wrote of him:

“As we listened to him through the years, we *knew* he *was* a saint of the highest order, for he maintained throughout his life a loyalty to the Christian Faith and a complete awareness of God in his life. He was a man to whom the way of prayer was as natural as the way of talking with a friend.”³

Mrs. Anna Bolton who has been a part of Christian Temple since she was on the Cradle Roll, said this to me recently about Peter Ainslie.

“One thing that comes to me is that he was so completely dedicated to Jesus Christ that he had absolutely no fear nor anger. If there was ever a man who returned good for evil, he was such a man. You could not throw him off balance. He was such a big person that an unkind remark was small by comparison, and he could look beyond that to what a person could be.”

Another of his parishioners, Hermann Roschen, relates a comment of the well-known journalist H. L. Mencken, who also knew Dr. Ainslie. Often caustic in his evaluations of people, Mencken wrote to Hermann in 1932:

“I share your good opinion of Dr. Ainslie. He is one of the few actual Christians whom I have ever met in this world.”⁴

Although the following comment was made by a minister who was a friend and contemporary of Peter Ainslie rather than a parishioner of his, I report it because it catches the sense in which his congregation revered him. In those years ministers often had to room together in private homes when they attended conventions, frequently having to share a double bed. Finis Idleman, former minister of what is now Park Avenue Christian Church in New York, is reported to have remarked, “I don’t like to sleep in the same bed with Ainslie. I am always afraid I may roll over and crumple a wing.”⁵ To such a high estimate of their minister’s goodness the Temple members would have readily acceded.

Peter Ainslie is also remembered as a

dedicated *pastor*, which is no surprise in view of the type of person the Temple Congregation found him to be. His people remember that children were happy to have him pat their heads, and adults were pleased to have him shake their hands. Many speak of the warmth of his smile. “We knew that we loved him and that he loved us,” as one phrased it, and “he shared our joys and comforted our sorrows.”⁶

I recall my mother speaking glowingly of the fact that as a little girl of nine she was impressed by Dr. Ainslie calling her by her name, Miriam, upon their second meeting.

Another facet of Ainslie the pastor was his sense of humor which is well remembered. With all his greatness, “he was ever so close to us,” according to one recollection, “never too serious for a bit of fun, never too austere in the pulpit for a bit of wit to illustrate a point . . .”⁷

When one recalls these characteristics, it is no wonder he was so loved as a pastor.

Dr. Ainslie was, moreover, a person with a deep *social conscience*. He labored not only in the field of Christian Unity, but also for better race relations, world peace, and interfaith relations.

His social conscience is revealed in a story I have heard told by my father, now a 93 year old resident of Lenoir Home in Columbia, Missouri. While traveling in his buggy along a Baltimore street one snowy night on his way back from making a hospital call, he came upon a drunken man stumbling out of a bar and falling to the ground. Dr. Ainslie got him on his feet, opened the tavern door, and put the man in a chair in the tavern. The bartender told him the man couldn’t stay because he was drunk and disorderly. But Dr. Ainslie replied that the man got in that condition as a result of drinking what the bartender had sold him. “You can’t throw a man out in the snow that way,” he is recalled as saying. So he called the police and stayed there until the police came and he was sure

Continued on page 54

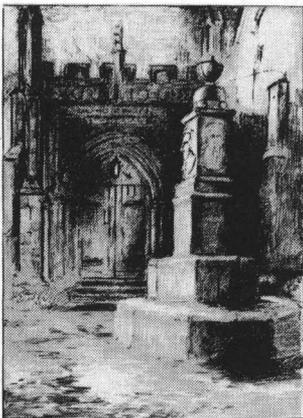
³ *Remembrances of Dr. Peter Ainslie*, (Christian Temple, 1967), p. 15

⁴ *Ibid.*, p. 14

⁵ *Ibid.*, p. 5

⁶ *Ibid.*, p. 15

⁷ *Ibid.*, p. 16



THE DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Sixteenth Annual Report

Foundation Funds Continue to Grow

Permanent funds in the Disciples of Christ Historical Foundation continue to grow. Over nine thousand dollars were added to the Foundation during the past year. Estates including the Society and now being probated may add another seventy to eighty thousand dollars in 1978.

Increasingly members of the Society are including the Society in their wills. When this has been done, it is helpful to notify the Society. Wise stewards discern not only what they will support during their lifetime, but will see that their estate continues to make a Christian witness after they are gone. We commend to you the Disciples of Christ Historical Foundation as being worthy of such continuing support.

Named Funds

Named Funds in the Foundation continue to grow both in number and in amounts. There are now thirty-nine Named Funds. (See listing on page 48). Named Funds may be established in honor of the living or in memory of the deceased. Five hundred dollars or more will establish a

Named Fund. Once established, any amount may be added at any time.

What better way to memorialize parents or dear friends who have done so much to make history and enrich our heritage? A Named Fund in the Foundation appropriately gives recognition and becomes an effective means of expressing gratitude. The income from Named Funds helps to preserve our heritage in the years to come.

A growing number are sending memorial gifts to the Foundation in lieu of flowers when loved-ones and friends deace. All gifts contributed to the Historical Foundation are tax deductible.

Goals for the Future

The Society seeks a goal of \$500,000 of permanent funds by 1980 and a long-range goal of \$1,000,000. The Foundation Committee works closely with professional counsel and management in the investment of funds for maximum returns.

As the library and archives continue to grow it is imperative that additional staff be secured and services extended. Income from permanent funds will help make this possible.

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 3, 1977)

	Shares	Market Value
Common Trust Fund I-Stock Fund	1712	\$54,916.17
Common Trust Fund III-Bond Fund	5527	58,062.79
Avery Building Association	2	200.00
Atlantic Rural Exposition Inc.	4	1.00
International Business Machines Corporation	7	1,826.12
Standard Oil Company of California	16	666.00
Alabama-Tennessee Natural Gas Company	112	1,960.00
		\$117,632.08

NAMED FUNDS

OVER \$80,000

Anne M. White

OVER \$10,000

Pansy Cruse

Winfred E. and Annie G. Garrison

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

\$2,500 - \$5,000

The Mosley Fund

Hazel Mallory Beattie Rogers

The Wrather Fund

\$1,000 - \$2,500

Ben H. Cleaver

Mr. and Mrs. Edwin Charles Magarey Earl

Mr. and Mrs. Arthur A. Everts

Edward M. and Laura C. Hoshaw

J. B. Logsdon Family

Joseph Alexie Malcor

Lena J. Marvel

Virginia Elizabeth Osborn

Franklin and Stella Riegel

John W. and Marcia Rodgers

William H. and Jennie Knowles Trout

Orra L. and Florence M. Watkins

FUNDS TOTALING UP TO \$1,000

Verne J. Barbre

James V. Barker

Rexie Bennett

Charles E. Crouch

Clifford Reid Dowland

Mr. and Mrs. Frank K. Dowland

Mr. and Mrs. Frank K. Dunn

Corinne Gleaves Eastman

Ivy Elder

Mayble Marie Epp

William Madison and Mary Ann Greenwell

Dot Rogers Halbert

Mr. and Mrs. J. Melvin Harker

Erma Holtzhausen

F. H. and Dorotha Watkins Jacobsen

Clarence E. Lemmon

B. D. Phillips

OTHERS HONORED BY MEMORIAL GIFTS

(October 31, 1976 - October 1, 1977)

Cora M. Bayne

George Elias Dew

Ralph W. Garrett

Harvey M. Harker

Helen Hickman

Sam Nailling, Sr.

Herbert Rech

Wanda Remick

John Rogers

Irving W. Wolfe

ENDOWMENT FUND ASSETS

(As of October 4, 1977)

Board of Church Extension Certificates	\$ 1,300.00
Notes Receivable	12,000.00
Home Federal Savings and Loan	281.24
First Mortgage	31,933.61
Cash in Bank	<u>704.48</u>
	\$46,219.33

DISCIPLES OF CHRIST HISTORICAL FOUNDATION (Donors October 31, 1976 - October 1, 1977)

Mary Jane Dew Bailey, Corvallis, OR	Frances King, Nashville, TN
Rexie Bennett Estate, Los Angeles, CA	Vera G. Kingsbury, Evansville, IN
Leone H. Benson, Chicago, IL	C. S. Lamberth, Dallas, TX
Tom J. Brown, Houston, TX	Elise Long, Union City, TN
Mrs. E. R. Campbell, Bellaire, TX	Francis M. Mason, Manchester, NH
Vernon H. Carter, Rochester, MN	Lester G. McAllister, Indianapolis, IN
Meribah Clark, Mt. Sterling, IL	Mrs. D. L. McCarty, Houston, TX
Helen Cleaver, Cape Girardeau, MO	Mrs. G. Edwin Osborn, Columbia, MO
Jordan J. Crouch, Reno, NV	Mr. and Mrs. Ronald E. Osborn Claremont, CA
Mr. and Mrs. Charles L. Emerson, Nashville, TN	Helen E. Pierce, Herington, KS
Joseph B. Fitch, Darien, CT	Margaret Rech, Ft. Lauderdale, FL
Mr. & Mrs. Jack Garrett, Brownfield, TX	Hugh M. Riley, Studio City, CA
Ronald Graham, Lexington, KY	Beauford W. Robinson, Jefferson City, MO
Mrs. Frank S. Gray, Boonville, IN	Myrta P. Ross, Annandale, VA
Mr. and Mrs. H. R. Hager, Houston, TX	Mrs. L. I. Safley, Nashville, TN
Bertha Hanna, Lakewood, OH	Carolyn Shaeffer, Ferguson, MO
Harvey M. Harker, Houston, TX	Mr. and Mrs. Claude E. Spencer, Nashville, TN
Helen R. Hickman Laguna Hills, CA	Mary F. Stipanowich, McComb, IL
Mr. and Mrs. Lynn Hieronymous, Atlanta, GA	General Maxwell D. Taylor, Washington, DC
Mr. and Mrs. Roland K. Huff, Nashville, TN	Mrs. Chris Walz, Harlingen, TX
Mr. and Mrs. John E. Hurt, Martinsville, IN	Mrs. Estill Warford, Berea, KY
Mr. and Mrs. H. F. Jacobsen Harrison, AR	Louis A. Warren, Ft. Wayne, IN
Dr. and Mrs. Willis R. Jones, Paducah, KY	Harold R. Watkins, Indianapolis, IN
	Mr. and Mrs. John Welch Boise, ID
	Eva Jean Wrather, Nashville, TN
	Helen G. Yates, Rosemead, CA

FOUNDATION COMMITTEE

Miss Eva Jean Wrather, Chairman, Nashville, TN
John E. Hurt
Willis R. Jones
J. Robert Moffett
Thorn Pendleton
Mrs. Mildred Phillips
Hugh M. Riley
Mrs. Margaret Wilkes

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 _____

NAMING THE SOCIETY IN YOUR WILL

Whether your estate be large or small, you can play an important part in the future of the Society. How many times have you said you were going to write your will or update it with a codicil. Do so without delay, and seriously consider including the Foundation in your will.

The following suggested form may be of help to your attorney:

"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."

HAS YOUR NEED FOR LIFE INSURANCE CHANGED?

Oftentimes as one's responsibilities in life change, there is need to change beneficiaries for one's insurance. There may be those desiring to name the Foundation as the beneficiary of an insurance policy.

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. When the Foundation is named the revocable beneficiary, there are no income tax deductions. This does avoid, however, paying an estate tax on the amount of the insurance policy.

GIFT ANNUITIES

Through a gift annuity, you can assure yourself steady income for life and help 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. Sample rates:

Age	Rate Paid
60	5.8%
65	6.2%
70	6.8%
75	7.7%
80	9.0%
85	10.5%
90 and over	12.0%

An annuity can be written to cover two lives. Other rates would cover this and other types of annuities. A representative will be happy to consult with you in this regard.

FOR FURTHER INFORMATION
write to

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

TO BE OR NOT TO BE — AS YOU WILL IT

By Hugh M. Riley

“TO BE OR NOT TO BE” is — as you know — “the question.” It was the question before Hamlet struggled with the “slings and arrows of outrageous fortune.” He resolved his dilemma with a poisoned blade in a duel with his dearest friend. What a waste! How prodigal but also how contemporary . . . and really no solution!

In our own time the “slings and arrows” still fly and fortune has not changed her rules. A Christian needs a better defense and indeed has it. As Christ’s family we have expectations of grace and truth frequently affirmed. We have a living hope which softens the sting of death. Ours is a destiny supported by a good and loving God. We are not melancholy at our Christ-centered best!

But we are mortal — we all face death in a personal encounter some day. While we live we are vulnerable — faith is so easily bruised, so tender. Our judgments are fallible — often called to review and reappraisal. Our memories are precious but oh so fragile! With such tools we must fashion an abiding faith and cope with the “slings and arrows.”

In this personal encounter with life, we need an instrument to monitor and correct our fallibility — our vulnerability — our fragile powers of recall because we have a

glorious and redeeming tradition to hand on to coming generations. That instrument is the church. It tells us who we are, to whom we belong, whence we have come and where we must go — God willing.

The Disciples of Christ Historical Society is the servant of the Christian Church. It helps the church to achieve a clear perspective whose precious by-product is stability, maturity. That is the view of a growing company of concerned persons. They are contributors of money and materials useful to the church, giving it perspective, balance, stability. They make these gifts as living service because they love the church . . . and beyond! It is this growing circle of persons who respond by making provision through a Will for the future work of the Society in behalf of the church. They give to assure that the church tomorrow may be a mature servant of her Lord. In these turbulent times that is a decision of lasting value. A Will begins its witness when a life ends its sojourn. It is the corridor to eternity. Blessed are those who see the wholeness of the church with a view measured in many generations. These are the ones who are “Willing” the faith to be strong because it has the benefit of the past as it looks toward the future.

THE COLLECTION GROWS

The Disciples of Christ Historical Society has a wealth of materials from which researchers can draw so that they may contribute to the knowledge of our heritage. It is only with the help of those depositing materials in the Society that an outstanding reference collection can be developed and maintained.

Important collections were received within the past year. The following examples of materials received not only illustrates the thoughtfulness of many but also illustrates the types of material which are useful to the collection.

Mrs. Myrta Ross has donated films, correspondence, and other material relating to the work of Dr. Emory Ross. This material adds to the Emory Ross personal papers collection which has already aided researchers.

We have received invaluable photographs which add greatly to the newly expanded biography files. William Fox of the General Office of the Christian Church sent a rare photograph of Mrs. Alexander Campbell, wife of the former slave and black evangelist

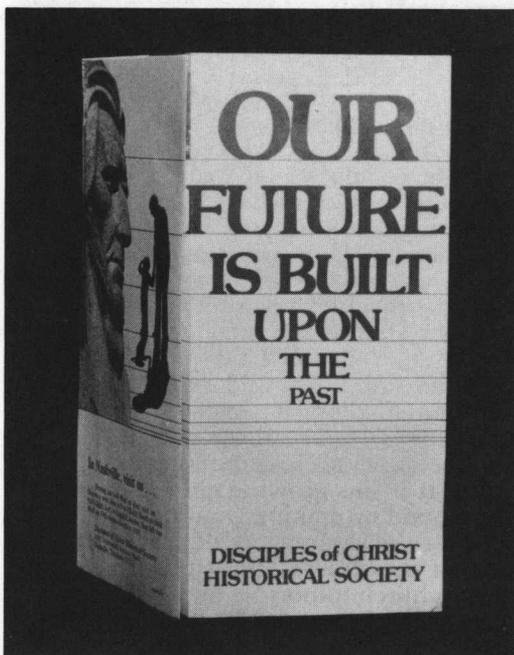
who took the venerable name for his own. The Christian Standard Office donated a large collection of early photographs of preachers and evangelists. The Communications Office of the Christian Church (Disciples of Christ) deposited photographs from their files.

Publishers have contributed to the Society’s collection of printed material. The Gospel Advocate has donated bound volumes of their periodicals along with several back issues which were missing in our files. Among other publishers which have contributed back issues of periodicals are the Mission Services Association and the Christian Church in Indiana.

Books were donated by several individuals as well as the Christian Board of Publication, the Standard Publishing Company, and other publishing companies.

The Society receives important research materials from congregations such as local histories and announcements of special programs. Many congregations are submit-

Continued on page 53



NEW MATERIALS

Above is pictured the front and back pages of a new Historical Society brochure. The brochure is now available in quantities (without charge) for distribution. This new interpretation of the Society's work includes a listing of the categories of membership, membership application, and directions for those visiting the Society's headquarters in Nashville.

Packets of ten sheets of notepaper with envelopes are now available at a cost of \$1.75 per packet. The notepaper is available with two different scenes of the Society's building on the front.

Proof . . . continued

A cordial invitation is extended at all times for individuals to come for personal research. Reading rooms and study carrels are available for use.

The Disciples of Christ Historical Society is not a vault in which our religious heritage is locked for preservation. Rather materials preserved in the library and archives are readily available for your use.

ROLAND K. HUFF
PRESIDENT

REED LECTURES PUBLISHED

The Forrest F. Reed Lectures delivered by Dr. Ronald E. Osborn in November of 1976 will be published in book form under the title, *Experiment In Liberty*. The release date is January 5. The price is \$5.95. Order your copy today.

Freedom to think and act out of personal conviction has always been a basic tenet of the Christian Church (Disciples of Christ). In this context Dr. Osborn presents this new interpretation of the Disciples history. Those who wish to keep abreast with Disciple thought and history will not want to miss this thorough and systematic analysis in Dr. Osborn's new book.

CLIP AND MAIL ORDER FORM BELOW TO: Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South, Nashville, TN. 37212. Add postage and handling charges. For cash, add 5¢ per \$1.00; for charge, add 9¢ per \$1.00 (50¢ minimum, \$16 maximum).

Please send _____ copies of EXPERIMENT IN LIBERTY \$5.95 each to:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Total\$ _____

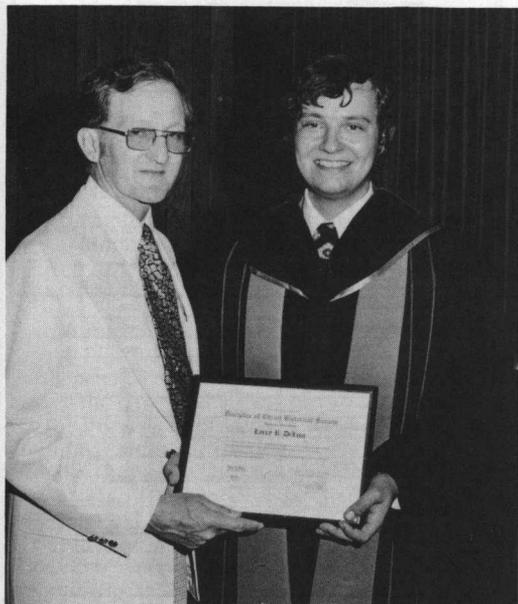
Postage & handling _____

Total Amount _____

ting their newsletters and papers quarterly, semiannually, or annually which saves the staff time required when we are simply placed on a mailing list. Some congregations are especially helpful by binding their materials before sending them.

The official records of the Christian Church (Disciples of Christ) are regularly received. The General Office of the Church and its units are developing records management programs which include regular placement of records in the archives. The Pension Fund has generated a collection of information on deceased members which supplies basic data such as the congregations served by ministers. Material relating to Christian Education, Home Missions, financial records, and Benevolent work are included in these archives. In March, 1977, alone, two Regional Offices deposited valuable research materials from their files.

Personal papers, biographical material, periodicals, books, material relating to local congregations, museum items, audio-visual material and archival material are the basic resources for those studying the heritage we all share. Little of this material would be available if it were not for the watchfulness, generosity, and thoughtfulness of all concerned with our heritage. The Society is grateful for this concern and hopes everyone can become a part of the total picture of the Society, both in collecting the material and then in using it. The material must be preserved but it is preserved only so it can be used.



Bibliographic Notes

Midway Mentor, a publication of Midway Junior College, Midway, Kentucky, ceased publication with the August, 1977, issue. (Vol. 52, no. 2). This publication was the successor of the *Kentucky Female Orphan School Bulletin* (1926-1949, vols. 1-23) and the *Midway Junior College Bulletin* (1948-1972, vols. 23-48).

Several books have been published recently by people connected with the Campbell-Stone movement. These books are noted because they would not necessarily be covered by the book reviewing media of the trade.

Kelley, Ron. *Help! I'm dying*. Paducah, Ky. Ron Kelley, 1977. 59 p.

"Guidelines for ministering to the terminally ill." Available from: the author, Ohio Valley Christian College, Route 7, Box 330, Coleman Road, Paducah, KY 42001.

Knowles, Victor. *The one cup faith*. West Concord, MN, Vanguard Book, 1976. 194 p.

A history and theory of the "One cup" movement in the Churches of Christ. Available from: Vanguard Books, P.O. Box 452, West Concord, MN 55985.

Ottinger, Daniel Joseph. *Creeeds under fire*. Wichita Falls, Texas, Foundation Pub., 1977. 196 p.

"... lays bare the foolishness of a few false human traditions most harmful to real doctrinal purity, and general peace of all churches and those churches in particular who say they are churches of Christ." Available from: Foundation Pub., P.O. Drawer W, Wichita Falls, TX 76308.

James Noble Holm has recently completed his dissertation for the University of Michigan. It is entitled: "Alexander Campbell's debate with Robert Owen, April, 1829: the effect of a rhetorical event on the speaker." It has 383 pages and is available from University Microfilms (No. 76-21,799).

We urge friends of the Society to notify us of material which should be noted in this column, which will be an occasional feature of *Discipliana*.

LIFE MEMBERSHIP ORDINATION PRESENTATION

Larry DeLion is presented his Life Membership to the Disciples of Christ Historical Society by Harold E. Simones, Minister of First Christian Church, Salem, Ohio. Larry DeLion served as a summer apprentice at the Salem Church and was greatly loved by the congregation. He was ordained August 28, 1977, at his home church, First Christian, Alliance, Ohio. He is now serving as the Associate at First Christian Church, Washington, North Carolina. The Life Membership was presented to him by the Salem Church on the occasion of his ordination.

the man would be cared for adequately.⁸

Others recall a young black minister and a black soloist being in the Temple worship services at the instigation of Peter Ainslie, long before other congregations would have dared attempt it. He also worked to improve interfaith understanding, one instance of which was the dinner he arranged at a Baltimore hotel where he intermingled seating arrangements for fifty Protestants, fifty Roman Catholics and fifty Jews about the tables in the room. Mrs. Bolton remembers his “teachings within the Temple that furthered our understanding of all faiths. It was not unusual to have a Rabbi as well as others speak each year.”

The late H. C. Armstrong who served as Dr. Ainslie’s Associate Minister for some years at the Temple remembered him as speaking out strongly for justice, brotherhood, righteousness, better race relations, the equality of all Christians before God, for international friendship and peace, and against war.⁹ (He was a strong pacifist.)

He is remembered as a man with both social vision and the courage to stand for what he believed.

Peter Ainslie with all his accomplishments and abilities was a *humble* man. My father made the distinction of saying he thought Dr. Ainslie was convinced that what he was attempting in such fields as Christian Unity and brotherhood were great, “but I don’t think he ever considered himself a great man . . . Peter had just a calm dispassionate view of himself — he saw himself simply as an instrument carrying on a great work.”¹⁰ And Hermann Roschen observed that at the interfaith dinner organized by Peter Ainslie, this man who made it all possible stayed “modestly in the background, his countenance beaming nevertheless.”¹¹

Finally he was remembered as a person who grew. Early in his career he was a traditional Disciple for his day, espousing the position of rebaptism for those who had not been baptized by immersion. Walter Lane made reference to this when he said of Dr. Ainslie, “As he developed his own

ministry in the church he had accepted, with the years of experience and service, great changes came into his ideas and beliefs, and from a narrow denominationalism, he grew to be an outstanding leader for Christian Unity.”¹²

Truly Peter Ainslie was an uncommon man whose greatness is not only recognized in the Church halls of fame, but in his own “Nazareth,” Christian Temple. There too his involvements spanned the broad spectrum of concerns from pastoral to social. His people remember him with pride for his intelligence and courage and Christian spirit, but most prominent among all their memories is the confidence that he loved them and that they know they loved him.

⁸ Ibid., p. 22

⁹ Ibid., p. 9

¹⁰ Ibid., p. 19

¹¹ Ibid., p. 13

¹² Christian Temple, p. 8

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)			
1. TITLE OF PUBLICATION DISCIPLES		2. PUBLICATION NO. & DATE OF FILING 10/01/77	
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7. SAME AS 5. ABOVE			
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PUBLISHER (Name and Address) DISCIPLES OF CHRIST HISTORICAL SOCIETY, 1101 - 19TH AVE. SO., NASHVILLE, TENN 37212			
EDITOR (Name and Address) ROLAND E. WOFF, PRESIDENT, ADDRESS AS ABOVE (EDITOR)			
MANAGING EDITOR (Name and Address) DAVID I. McBRIDE, ADDRESS AS ABOVE (ASSISTANT EDITOR)			
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NAME		ADDRESS	
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NAME		ADDRESS	
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12. EXTENT AND NATURE OF CIRCULATION		13. AVERAGE ANNUAL COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	
A. TOTAL PAID COPIES PRINTED (Net Press Run)		6555	
B. PAID CIRCULATION		NONE	
1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES		NONE	
C. MAIL SUBSCRIPTIONS		5832	
D. TOTAL PAID CIRCULATION (Sum of B and C)		5832	
E. FREE DISTRIBUTION BY MAIL, CARRIERS OR OTHER MEANS		125	
F. TOTAL FREE DISTRIBUTION (Sum of E and D)		5832	
G. COPIES NOT DISTRIBUTED		590	
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H. RETURNED FROM NEWS AGENTS		NONE	
I. TOTAL (Sum of B, F, and G) - should equal net press run shown in 12A.		6555	
14. I certify that the statements made by me above are correct and complete.			
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER		SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER	
<i>Roland E. Woff</i> EDITOR & PRESIDENT			
15. FOR COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES UNDER 39 U.S.C. 3626 (Not for Non-Profit)			
39 U.S.C. 3626 provides for postage paid. The person who would have been entitled to send matter under former section 3626 at this rate shall mail each issue of the publication under this provision unless he files annually with the Postal Service a written request for permission to mail matter at such rate.			
In compliance with the provisions of this statute, I hereby request permission to mail this publication under the rate in the enclosed postage meter presently authorized by 39 U.S.C. 3626.			
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER			

NEW MEMBERSHIPS

(As of October 4, 1977)

LIFE PATRON

55. Moak, James A., Lexington, KY

LIFE

600. Campbell, Mary, Bellaire, TX
601. Williams, David Newell, Waterville, ME
602. DeLion, Larry R., Washington, NC
603. Rubick, Margaret, Indianapolis, IN
604. Skooglund, Richard D., Indianapolis, IN
605. Jacobsen, Dorothea Watkins Harrison, AR

PARTICIPATING

Fowler, James T., Sr., Indianapolis, IN
Heckendorn, Ray, University City, MO
Zimmerman, Roger W., Bloomington, IL

ANNUAL

Artz, Marguerite, Woodstock, VA
Bailey, Fred, Henderson, TN
Blair, Effie M., Indianapolis, IN
Bruce, L. Darcy, St. Louis, MO
Chandler, J. T., Memphis, TN
Chop, Julia, Kansas City, MO
Coomer, John R., Greencastle, IN
Crowder, Mrs. H. Russell, Nashville, TN
Dye, Adah, Olympia, WA
Elliott, Mrs. R. L., Indianalantic, FL
Farrell, James E., Idaho Falls, ID
First Christian Church, Greencastle, IN
Hawkins, Jessie C., Dallas, TX
Johnston, Mrs. Robert L., Dallas, TX
Kelley, Ronald, Paducah, KY
Lewis, Mrs. Edward B., South Charleston, WV
Lloyd, Norma Jean, Bartlesville, OK
McAllister, Paul E., Albuquerque, NM
McGlothlin, Jean, Bethel Park, PA
McMahan, Jesse P., Alexandria, IN
Moran, Mrs. Ralph J., Salt Lake City, UT
Oster, Mrs. Cornelius B., Rushville, IN

Ottinger, Dan J., Nashville, TN
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All printed or mimeographed historical materials sent to the Historical Society can go Library Rate: 11¢ for the first pound or fraction thereof and 4¢ for each additional pound or fraction thereof.

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Be sure the box is clearly marked Library or Book Rate. First Class material cannot be enclosed. Boxes weighing up to 70 pounds can be sent this way. It is well to check with the postal service periodically, for rates

tend to change. Considerable money can be saved by following these mailing instructions.

TRUSTEE NOMINEES

The Nominating Committee for forthcoming election of trustees is: Hugh M. Riley, Chairman, Paul A. Crow, Jr., and Eva Jean Wrather. All recommendations should be sent by January 1 to Hugh M. Riley, % of the Society. Nominees must be members of the Society.

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DCHS DINNER IN KANSAS CITY



Dr. Moak Honored

Highlighting the dinner in Kansas City, Mrs. Mary Jane Sine, Moderator of the Christian Church (Disciples of Christ) in Kentucky, presented a Life Patron membership in the Society to Dr. James A. Moak. Approximately one hundred friends in Kentucky congregations contributed \$1,192 to make the membership possible. Dr. Moak has served the past two years as Moderator of the General Assembly.



Dr. Smith Speaks

Dr. William Martin Smith, President of the Pension Fund of the Christian Church (Disciples of Christ), spoke for the Society's sixteenth General Assembly Dinner in Kansas City. His address on the subject, "Disciples and Today's Two Most Persistent Inquiries" was stimulating and informative for all. Under the direction of Mrs. Kitty Huff and her wonderful assistants, the tables were beautifully decorated for the occasion.