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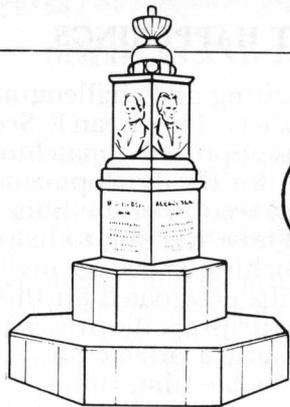
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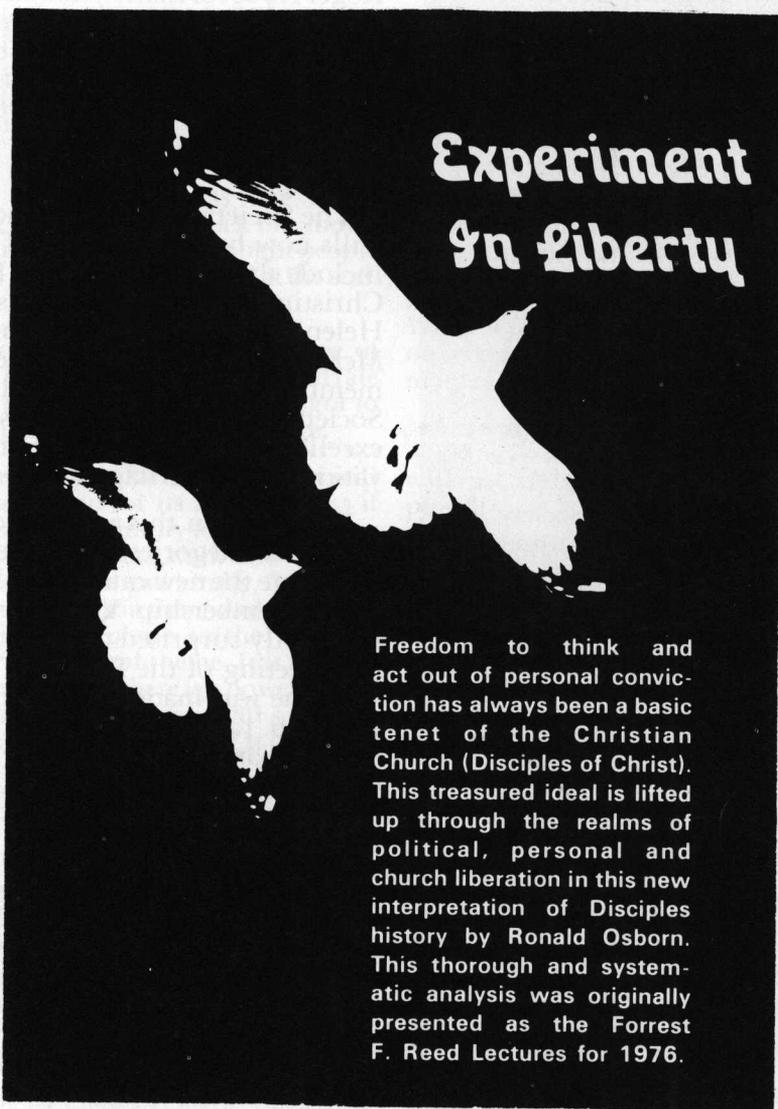
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Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

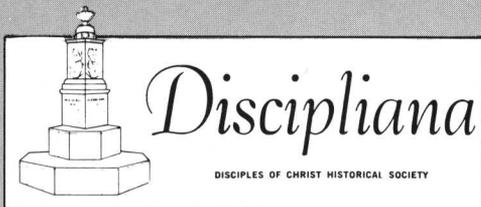
Spring 1978, Vol. 38, No. 1



**Experiment
In Liberty**

Freedom to think and act out of personal conviction has always been a basic tenet of the Christian Church (Disciples of Christ). This treasured ideal is lifted up through the realms of political, personal and church liberation in this new interpretation of Disciples history by Ronald Osborn. This thorough and systematic analysis was originally presented as the Forrest F. Reed Lectures for 1976.

New book by Ronald E. Osborn, Professor of American Church History at the School of Theology, Claremont, California. Review: pages 12-14



Spring 1978, Vol. 38, No. 1

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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST
HISTORICAL SOCIETY

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RECENT HAPPENINGS

These are exciting and challenging times for the Society. The Olean E. Scott Foundation has approved a matching grant of \$5,000 for the development of the audio-visual section of the library and archives. Those wishing to help provide the matching \$5,000 are invited to send their gifts designated for this purpose. This will assure the processing and making readily available for research use valuable film, slides, records, and tapes.

Miss Opal Smith, secretary for Dr. Roger Nooe for many years and friend of the Society, has just contributed \$1,000 for the transcribing of Dr. Nooe's sermons, originally stenotyped. This will make the thought and preaching of this great Disciple pulpiteer readily available for study.

The Society has been included in five wills now being processed. These include the wills of: Harvey Harker, Christine Harker, Nellie Mustain, Helen R. Hickman, and Emmett McKamey. A growing number of members and friends are including the Society in their wills. This is an excellent way to help assure the preservation of our heritage for the future.

Elsewhere in this issue read of the review of categories of membership and fees. Note the new category of Life Link, a \$500 membership. Your president was pleasantly surprised at the time of the last meeting of the Board of Trustees when he was made (by his wife) Life Link No. 1. Miss Sarah Tyler, a member of the Board of Trustees and Executive Committee became Life Link No. 2. It is hoped that membership in this new category will grow rapidly.

Over a thousand individuals visited the Thomas W. Phillips Memorial building, housing the Society's library and archives, during the past year. A growing number of congregations are scheduling heritage tours and including the Society for a visit. A cordial invitation is extended to all. Tour groups are urged to make advance arrangements.

ROLAND K. HUFF

DISCIPLES AND TODAY'S TWO MOST PERSISTENT QUESTIONS

By William Martin Smith*

Last year, during our bicentennial, many of this country's able writers were commissioned to write histories and historical novels. Not many became best sellers.

Yet at that time, a man wrote a book selling thousands of copies at \$12.95. Most of us sat before our T.V.'s for eight long sessions to see it played out.

That was Alex Haley's, "*Roots*." Its popularity is not just a matter of a graphic portrayal of the horrors of slavery, the coming to America of an African prince, or even satisfying the genealogy of Mr. Haley. Most tuned in on it and stayed with it because they identified with its yearning to deal with that persistent question of all hearts and minds, namely, "*Who Are We?*"

This past summer, when the stock market was going down, there was one rising against that trend. It was a stock of a movie company with a picture that brought people out to stand in line for tickets and at the end, to stand up and applaud!

With our young son, I got into one of those lines. He was eligible for the child rate when we arrived, but by the time we got to the door, we had to pay the adult fare!

That picture was "*Star Wars*." You will miss the real reason for its attractiveness if you think folk came simply to see interspace travel, watch the robots walk and talk, or even listen to the wise and kindly, O. B. One Knobee. The real reason the crowds stand up and cheer is in response to the picture's affirmation and central theme. It is simple. It is a declaration that there is a power which shapes human destiny beyond all scientific experimentation and discovery. It raises the second persistent question of our time, "*What Is Our Destiny?*" — and "*Who Shapes It?*"

Christians have always grappled with these two questions of identification and purpose. They are no peripheral matters. They compose the basic desideratum of life — Who are we? and Where are we going? From whence have we come? And what of the future?

*William Martin Smith is the President of the Pension Fund of the Christian Church. This address was delivered on Oct. 25, 1977, at the Disciples of Christ Historical Society Dinner during the Kansas City General Assembly of the Christian Church (Disciples of Christ).

These are deeply religious issues, grounded in theology and history.

Approximately a century and three-quarters ago, a multitude of people were coming to the "New World." Their journey here was equally as exciting as any into Space today. They felt that, under God, they were given an opportunity to find out for the first time, who they really were and to discover a destiny for all, not just because of the trip, but because of new freedoms to inquire, to search and to respond.

They firmly expected to launch for *all* mankind, a new age, a new millenium, because they felt both the discovery of man's real identity and God's purposes, would come together through His divine Plan into a Kingdom of which there would be no end.

This is the purpose of our Historical Society and the reason for this gathering tonight. The Disciples' Historical Society is not a musty organization dealing with fragile documents and old museum pieces. When it really is in gear and moving along on its true purposes, it is involved with these matters of identity and destiny.

As a people, we believe that God is working in history. His hand is guiding. He will make His way known and that way will prevail.

Some nine years ago, we came to Kansas City to renew this covenant. It was a great experience. To many, there came a sense of discovery and a deepening of commitment to the plan of God for us. In a sense, through that act, we made this a sacred, historical spot. There are a number of such in this land: Bethany, Cane Ridge, Brush Run, Lexington, Hiram, Thorp's Springs, many others.

Before we leave here, or become completely engulfed with the transitory issues of our time, we should remember this and discover again who we are and where we are going.

These are the two persistent issues of our day. No disciple of Christ can escape them. Our situation is not unlike that of Israel, after its long wilderness experience plus a generation in the Promised Land. The people went adrift. They got "swallowed up" in society. They all but forgot who they were and where they were going. Their great dreams dimmed, the purposes of God were forgotten.



William Martin Smith

In fact, had they not had a good retirement system which had preserved the life of one ancient leader, all might have been lost. You know I've always favored a good retirement plan and temporary interim work for those retired. Notice I say, "temporary," not "part time!" Joshua came back for some full-time, but temporary, interim work.

The other day a friend asked me, "What do you call a retired minister when he's not doing interim work?" Well, I admitted I'd seen a number of titles: "Retired Minister" — "Minister in Transition" — "Retired but not Tired" — I confessed it might have been best for the retired to have the title, "Senior Minister" — but several young persons with staffs of one or more had appropriated that one long ago. My friend suggested, "Minister-at-Large" and that's about as good as you can do. Joshua was a retired, returning, "Minister-at-Large."

The closing chapters of the book that bears his name, plus some of Deuteronomy, tell us why and how Joshua was called out of retirement to face these two issues I've asked us to consider tonight.

Joshua was equal to the assignment. He called all Israel out to Shechem, a sacred, historical spot. There Abram had received the Covenant. There the bones of Joseph were buried, carried all the way back from Egypt. He didn't begin too quickly. Something we would do well to learn. In accordance with Deuteronomic commands, he sent criers up Mount Gerizim to read the

blessings of the Law, and echoing back across the Shechem Valley from Mount Ebal, came equally loud voices, reading the cursings of the Law. What a dramatic scene! Then he spoke.

He began by refreshing Israel's flagging memory of God's call and how the Lord had made, and fulfilled, His promises with them. He organized an historical society there and then, and asked all to read their "Journey of Faith."

Reminding them who they were, he asked if they had any serious intention of accepting their divine destiny. They never forgot that experience. It is forever caught up in the spirit of Jewish people to this very day, culminating in the Hebrew observance, "The Festival of First Fruits." Joshua celebrated this first at Shechem. It comes as nearly being what our Thanksgiving Day should be, if only we could shed the feast and football.

The Festival deals forthrightly with the question of who is a follower of God. The ceremony opens with the participant declaring: "A wandering Aramean was my father. He went down to Egypt and sojourned there — few in number." That's low key, wouldn't you say?

Like that celebrant, we don't need to glorify history. But it would help to get it into proper perspective. True, it needs some memory — some musing — even some imaginative recall. But above all, it needs to bring identity and empathy.

Try it yourself. I've felt it easy to imagine Barton Stone, sitting down on a log during that camp meeting at Cane Ridge, chin in hand, staring in utter amazement! I think that he could have been as consternated as some of us, when people "get religion!" Doubtless he worried about the excesses. Certainly, Mr. Campbell did. And not only the emotional excesses, the theological excesses, too!

But I'm more certain neither would deny that God's hand was working mightily with a few people. People who had very little "going for them," who could make no claim to background or historical importance. They knew who they were, though, and of that they were neither ashamed nor vainglorious.

I think we should reflect on this, in the present time, when so many are concerned about their backgrounds. Some of us are not going to be able to come up with an African

prince as our forebearer. We are more likely to find in our family trees some we would just as soon not find out!

Even that should not keep us from finding out who we are though. But this requires memory. And certainly one of the chief functions of true religion and responsible history is to keep memory going.

There are some people who do not want to remember.

I was talking about this with our psychiatrist neighbor. She was affirming that memory is very important. She said some of her patients didn't want to remember. Indeed, they were afraid to — afraid to find out who they really are. And she added, "That is a symptom of an illness from which there is little hope of recovery."

There are still some others who won't exercise memory. Not that they are afraid, or can't. For them, it's all irrelevant. "Just give us the hard facts," they say, "and we'll tell you who you are — Check the squares for the reliable, computerized answers: Age, Sex, Race, Education."

They remind me of the young data processor's boast for his remarkable computer. He said it was one that could convert anything from the unknown to the known. Unlike any I've ever seen, he claimed this computer could make sense out of whatever was put in. So, someone had him feed in the phrase, "Out of sight — out of mind." Whereupon the machine clicked forth this immutable logic — "Invisible — Insane!"

A "data bank" answer is not sufficient. A personal discovery is what's needed.

For one, I welcome today's desire for self-discovery. It can bring a revival of history. A few years back when "Social Studies" replaced "History," I knew we were in for some difficulty. The Junior High courses our children were taking, previously named, "Ancient History," "European History," and so forth, were not all that changed in content. But the course title itself showed a change of emphasis. It indicated some quite restrictive conclusions about history.

So, today, there are those who look upon much of Christian history, particularly that of the Nineteenth and Twentieth Century solely as a product of social influences . . . a sort of environmental determinism. Let's not ignore those influences. They are real. But while the factors of society around us must always be considered, they are not (and were not) the only forces at work. Like the

data bank, such answers are not quite enough.

Whether we're children of wandering Arameans, Africans or Scotsmen, we need to know God is in the act. Missing that insight is the cause of much of our problem today. Folk trying to remember who they are, without finding the One who knows them by name. This ignorance threatens all Christians. It weakens the Church.

We say that the Church should not have all this confusion and divisiveness, yet it comes. We declare ourselves on the side of integrity and unity: "One in the Lord," we sing. We point to the Scriptures describing the Church as "the Bride" (female) and "the Body" (male) of Christ. We say there is no sexism there. We assert that there is neither bond nor free, white or black, Jew or Gentile. Yet we talk of a "black church," a "white church," a "conservative church," a "mainline church," a "charismatic church." We spend more time emphasizing our differences than our common faith and shared hope. It seems to me that we don't quite get it. We don't remember who we are. Much less Whose we are! Still we sing, and say, the Church is His and One in Him!

In this communion, as well as in the whole Church, we need a Joshua to remind us of our nobler moments of the Church's history — the root and ground out from which we come. We particularly need this Joshua to help Disciples rediscover the Spirit, and the sort of people, who brought into being what I call, "*The Wonder of 1832*" — when, after all that wrangling with the Baptists, the Redstone Association, and even amongst themselves, there seemed to come forth and follow for almost three quarters of a century, *a new Spirit*, which settled on Mr. Campbell and the others. It remained — remarkably strong for a group who loves to debate so — broken only about 1906.

That Spirit — that "*Wonder of 1832*" — was probably more significant than the informal union consummated by hands being clasped and bread being broken in Lexington. It was that Spirit which led to the gathering in Cincinnati in 1849. It has broken forth from time to time since, thank God. But it is that Spirit, that understanding, that relationship with one another and our Lord, we need to reclaim. Too many of us have forgotten it and with it, who we are, so we remain divided, unreconciled.

While there is not time to do this justice, even if I could, let me leave it to you and all

other "Joshuas" here to identify the historical marks of Disciples of Christ. Here are but a few:

- We are a pioneering people.
- We are a free people, but under the discipline of truth, goodness and beauty revealed in our Lord, His Word, and Life.
- We are a people of the Book.
- We are not God's only people, but we are among God's people. And as such, are a people of the Everlasting Covenant.
- He knows our name!

There is an ultimate, personal struggle in all this. Dietrich Bonhoeffer wrestled with it, when, from prison, he wrote his famous poem, "Who Am I?"

"Who am I?" (he wrote) "They often tell me
I stepped from my cell's confinement
Calmly, cheerfully, firmly
Like a Squire from his country house.

.....

"Who am I? They also tell me
I bore the days of misfortune
Equably, smilingly, proudly —
Like one accustomed to win.
"Am I really that which other men tell of?
Or am I only what I know myself?
Restless and longing and sick, like a bird
in a cage."

.....

"Weary and empty at praying, at
thinking, at making faint
And ready to say farewell to it all.
"Who am I? They mock me, these lonely
questions of mine.
Whoever I am, Thou knowest, O God, I
am thine!"

That's the purpose of history, of memory and of religion.

There is a danger, however, of simply stopping here and remembering who we are — or more accurately, "Whose we are," and never quite getting along with the Covenant. Joshua didn't stop. He brought the people right down to the day in which they lived and compelled them to make a choice then and there. He wouldn't let them live in the past. It wasn't enough to look back and feel good, and warm, and comfortable over how God had wonderfully dealt with them.

And we can't do that today either.

I picked up some such wisdom the other evening while reading the "Dear Abby" column. Perhaps you read it, too. The letter went like this:

"Dear Abby:

As a widow, I recently married a widower. All he does is sit around and talk about his first wife. What shall I do?

(Signed) HAD IT"

"Dear Had It: (Abby wrote)

Keep talking about your next husband!"

If all that history does for us is cause us to use our failing memories, then that, indeed, will be an empty exercise. To be genuine, it should guide us toward a realization of our eternal destiny.

History is always new. Like Bible study, careful reading always helps us find something that we had not seen before. By definition, the study of history is the process of constant revision.

Without historical resources, memory can often play tricks on us. It can cause us to remember only the taste of homemade butter — not the pain of churning! And for this reason, there has to be a certain "toughness" in a good historian. One who knows the difference between a primary and a secondary source. One who pursues. That is precisely why such persons need that "storehouse" of primary resources we have at Nashville.

The good historian does not blunt his objectivity by making his chief occupation the confessing of others' sins of other times. This is not his style. Though he may become prophetic, when he does, he speaks to his own day and time. Like Isaiah, he starts any confession with his own. One must admit our times have spawned not a few false prophets and weak historians whose greatest joy and warmest feeling comes only in confessing guilt for wrongs of the past in which they had no part.

On the other hand, people like Joshua, W. E. Garrison and a few others whom I shall not embarrass by naming, do not indulge in such. They know there is a divine destiny weaving all through history like a golden cord, holding it together. It does so, even when a wrong fork in the road is chosen and we stay in the Wilderness longer than necessary.

Talk about the “old order breaking up” or “times out of joint” does not greatly distress them. For the able historian knows God deals with our destinies. He knows us by name. He cares.

If we believe this, we shouldn't fall apart over every passing argument. We shouldn't lose heart when we can't develop a merger with some other small segment of the whole Church and, in despair say, “There goes our dream!” This should not cause us to lose our “polar star” or to quit witnessing to the essential and intentional nature and unity of our Lord's Church. For if we believe as our Lord in his prayer and Bishop Scott, unity is God's gift.

So if we believe God is in history, it will even help us survive those trying “gut issues” of today. That's an apt description of them, for they are intestinal, emotional, and often forgotten in a brief span of time with proper medication! — For example, do you know of any serious theological debate today, capturing the attention of more than a handful, over instrumental music? Or the use of Bible school literature? Though institutionalized, these are not today's issues. They are not demanding much attention, even among their protagonists. Yet these were Disciples' “gut issues” of yesterday.

The serious study of history should help us see that few have the ability to discern in the immediate what is lasting. That is why there is no more risky undertaking than to try to write history while participating in it. It gets too heavily weighted with the

immediate — our own “gut issues.” All of which takes time to evaluate. And, with due respect to I.R.S., depreciation in this area does not take place at the uniform rate.

The call of Joshua was to choose to serve and honor the One in whose hands all history is shaped — to trust Him, but, nevertheless, to choose, and to know that to fail to assert this choice is to make the negative decision. That choice is before us now. We should be calmed and careful as we make it. Let's get some of the Eternal in our perspective, so that counting sheep, sheep-dogs, or sheepfolds becomes less important than feeding sheep and hearing the Good Shepherd's voice. For numerical, educational and intellectual superiority will not support us nearly as much as the faith of a child who trusts a parent who cares.

History means to look at all passing events, if we can, from the lasting and eternal view. Heroes may come, whom we can honor, and villains may go, whom we may disclaim, but this is not what it's all about! History is not only the record of mankind, it is the evidence of God's Mighty Acts. It should lead us to respond affirmatively to the promised Spirit. And this Spirit — like its coming in “*The Wonder of 1832*,” brings us all together, binds up our wounds, sets us on the highway so broad even a fool cannot lose his way, until that day comes when, with one voice, we join the chorus around the throne.

Come then, see the Church, the eternal

Continued on p. 16.

WILLIS R. AND EVELYN B. JONES NAMED FUND

A named fund has been established in the Disciples of Christ Historical Foundation in honor of Willis R. and Evelyn B. Jones.

In establishing the fund Miss Opal Smith states: “They are undoubtedly two of the most gracious and noble people I have ever known . . . I feel that there are many, many others whose lives have been blessed by Dr. and Mrs. Jones as has mine. Therefore, I trust that this small fund will grow to be one of your largest.”

Dr. Jones served as President of the Disciples of Christ Historical Society from August 1, 1959 to August 31, 1970. The latter

part of that period he also assumed the duties of curator. He was ably assisted throughout that period of distinguished service by his wife, Evelyn B. Jones.

We are pleased to have Dr. and Mrs. Jones honored in this most appropriate way and join Miss Smith in hoping there will be many others who will desire to add to this new Named Fund.

Dr. and Mrs. Jones are currently living in Paducah, Kentucky and are caring for Mrs. Jones' mother during an extended illness. From time to time there are requests for their address. It is: 2410 Jefferson Street, Paducah, Kentucky 42001.

redemptive fellowship. You will discover that it is not founded upon a philosophy, a creed or a system, but upon a Person, One called "Emmanuel" — God with us. The Lord with us — Jesus Christ. He claims us as we claim Him.

So, here we are — His very own — a part of His eternal plan — called to undertake a journey toward that Great Highway of the Lord. Let's get going. Let's put our destiny in His hands. Of course, the road gets rough, narrow and slow. It also becomes wide and dangerously fast. There are potholes and pitfalls, bumps, chuckholes and some rock slides. Above all, distractions, not just those of the secular world with its own clarion call, but our own preoccupations.

Along with these trials and uncertainties, comes the simple monotony of it all. Times when we think we have prayed hard for guidance, tried to follow it, only to find ourselves empty at the end of the day, having gone around the mountain one more time. At such times, we get very weary indeed. So we are. Have we lost our way?

We must not despair. That's when the call of an understanding of history needs to come. It has never been so needed as now — a Joshua to call us to our Shechem — where we see not only the road over which we have come, but the road stretching on toward our divine destiny.

I had an old friend who loved poetry. He also loved Disciple history and lore. Some of

you knew him. His name was Rhodes Thompson. We laid him to rest not far from his beloved Cane Ridge. He gave me this bit of verse before going. I want to leave this with you because it so tells it like it is. It expresses what I believe our response should be to this "Joshua-like" call to destiny and covenant renewal.

"We've dreamed many dreams that
never came true.
We've watched them vanish at dawn,
But we've realized enough of those
dreams, thank God,
To make us want to dream on.

We've prayed many prayers that were
never fulfilled,
Though we've waited patiently long.
But answers have come to enough of
our prayers,
To make us want to pray on.

We've sowed many seeds that fell by
the way
For raiding birds to feed on.
But we've held enough golden sheaves
in our hand,
To cause us to keep sowing on.

We drained many a cup of
disappointment and pain,
And have gone many days without
song.
But we've sipped enough of the nectar
of life,
To make us want to live on."

*An Address at K.C., MO Disciples' Historical Society Dinner— October 25, 1977

FERN EMERSON RESIGNS SUSAN ROCK ASSUMES DUTIES

Mrs. Fern Emerson resigned December 23rd to join her husband and son in moving to Phoenix, Arizona. Dr. Charles Emerson has accepted the call to become pastor of the Central Christian Church in Phoenix. Mrs. Emerson has served most efficiently as Secretary-Receptionist for the Society during the past two and one-half years. She will be greatly missed. We wish the Emersons the very best in their new ministry.

Mrs. Susan Rock became the Society's new Secretary-Receptionist January 1. Mrs. Rock has just concluded studies in Scarritt College. She is a granddaughter of Dr. Roger Nooe. Susan will be answering the phone when you call the Society. She will be ready to ably assist you.

DR. SPENCER CELEBRATED 80TH BIRTHDAY MARCH 13

Dr. Claude E. Spencer, Curator Emeritus of the Society, was 80 years old on March 13. Despite hospitalization on several occasions in recent years, Dr. Spencer remains keenly alert and maintains his ardent enthusiasm for the work of the Society. He is still a valuable source of information for the staff and frequent researchers who counsel with him.

We are certain all Disciplina readers will want to join in wishing Dr. Spencer HAPPY BIRTHDAY and pray God's richest blessings to be upon him and his family in the days ahead. The Society is greatly indebted to Dr. Spencer for his tremendous leadership in the Society across the years.

THE MADDEN COLLECTION



Mrs. Braley with the photographs of her parents. Several friends in Japan have noted the striking resemblance between Mrs. Braley and her mother.

During the autumn of 1977 the Madden Collection was transferred to the Disciples of Christ Historical Society from Christian Theological Seminary. This collection becomes the fourth Personal Paper Collection to be completely arranged, inventoried, indexed and described at the Society.

The Madden Collection was deposited at the Historical Society at the request of Grace Madden Braley and with the consent of Les R. Galbraith, Librarian of Christian Theological Seminary. Mrs. Braley is the youngest child of Maude and Milton B. Madden.

Mr. and Mrs. Milton B. Madden were pioneer missionaries in Japan. Their children were: John Harvey (February 20, 1897 - June 29, 1929), Elmo (born circa 1899), Garfield (born circa 1901), Teddy (born 1907), and Grace (Mrs. Gerald Braley, born 1910). The Maddens served in Tokyo from 1895-1897, in Fukushima from 1897-1898, and in Sendai from 1898-1914. These stations were under the auspices of the United Christian Missionary Society. In 1919 they returned to Japan as independent workers. Just before World War II they returned to Washington where they carried on work for the Christian Churches.

Milton B. Madden was born in Coshockton, Ohio, on July 20, 1869. He moved to Kansas in 1879 and attended various public schools in Kansas. He graduated from Topeka Business School and Bethany College (1895) and did graduate work at the University of Chicago. During his early missionary work he was the Living Link Missionary of the Christian Church in North Tonawanda, New York.

Maude Whitmore Madden was born in Sandwich, Illinois, on June 8, 1867. She moved to Kansas when she was four years old and attended the Topeka public schools. She also attended Bethany College. During her early years in the mission field she was the Living Link Missionary of the Morganfield, Kentucky, Christian Church. She died in Seattle, Washington, on the twenty-first of February 1948.

Grace Madden Braley, like her parents, is a graduate of Bethany College. Her first trip to Japan was marked by a shipwreck on the Northern coast of Japan and subsequent arrival in Yokohama courtesy of a Japanese battleship cruising in the area of the wreck. In Japan Grace worked with her parents at the Osaka Christian Mission establishing a kindergarten.

Grace's education in Japan started in the Tennoji Kindergarten which her mother started in the Madden living room and later continued in the Canadian Academy, a school established by the Canadian Methodist Mission for their children but later opened to other missionary children.

Mrs. Braley is presently worshipping with and helping build the Severna Park Christian Church on the outskirts of Annapolis, Maryland, and is also editing the manuscript of Maude Madden's autobiography with the hope that this story might soon be published.

During the fall of 1976 Mrs. Braley examined the Madden Collection which occupies 13 feet, 10 inches, of shelf space and made extensive notes concerning much of the contents. These notes are incorporated into the inventory of the Collection.

SELECTION OF MATERIALS FOR THE CHURCH'S ARCHIVES

Once you become interested in the records of your local congregation it is tempting to save every record created by your church. Obviously it is not practical to do this so some decision must be made on which records should be kept.

Several guidelines can be followed in selecting the materials to be saved. These guidelines should be put down on paper so all interested parties in the congregation can become acquainted with them. No one person should compose these guidelines. An historian should be consulted so it can be learned what materials are used in compiling a congregation's history. A lawyer should be consulted as to what records need to be kept for legal purposes. An accountant should be consulted to find out which financial records should be preserved. The minister and other church leaders can be consulted to find out what records the church leadership find necessary to preserve.

If only one person makes the decision on what should be kept that person not only faces the possibility of forgetting some important records but becomes vulnerable (and rightly so) to criticism if important records are not kept. Not all of the professionals noted above are convenient to each congregation but the more who can be consulted the more balanced the guidelines will be. The Disciples of Christ Historical Society will be more than glad to assist in drawing up specific guidelines for your situation. State and local historical societies will also be glad to give assistance in this matter.

General guidelines can be discussed here. They are factors which can be viewed when drawing up a selection policy.

Size of collection. Obviously the larger the place you have to store materials the more materials you can preserve. Some records are necessary to keep no matter what space is available but priorities need to be established to separate those records which must be preserved from those which would be nice to preserve if space allows.

Time available. If only one person can or will work with the records and that person's time is limited not as many records can be preserved. The preserving of records can be time-consuming. One must be practical about what can be accomplished.

Availability of other depositories. The staff of the Disciples of Christ Historical Society will be glad to consult with you on what materials they will be willing to preserve for you. It has been created for just

such a purpose. Many congregations find that their records are more available when deposited in an historical agency than when they try to do their own preservation. For safety's sake it is always a good idea to have a duplicate set of any records preserved in the church deposited in another location.

Specific types of materials can be outlined as a guide for a local congregation. These materials are listed generally in order of priorities. Those at the top of the list are of more importance for historical and legal purposes.

Official records

- Minutes of official bodies (Committees, church boards, etc.)
- Legal papers (deeds, trust agreements, tax certificates)
- Financial records (audit reports, payroll records, general ledgers and journals)
- Membership rolls
- Official correspondence of church office and officials

Publications

- Newsletters
- Worship bulletins
- Membership directories
- Brochures and pamphlets published by the church

Oral histories

- Tape recorded and transcribed interviews with veteran church members
- Recordings of services
- Recordings of state or national conventions

Photographs and paintings relating directly to the church

Biographical material of ministers and members

Memorabilia

- Plaques
- Communion ware
- Diaries
- Scrapbooks
- Trophies

Denominational records

- Yearbooks and directories
- Conference reports
- Programs from conventions
- Periodicals and other publications

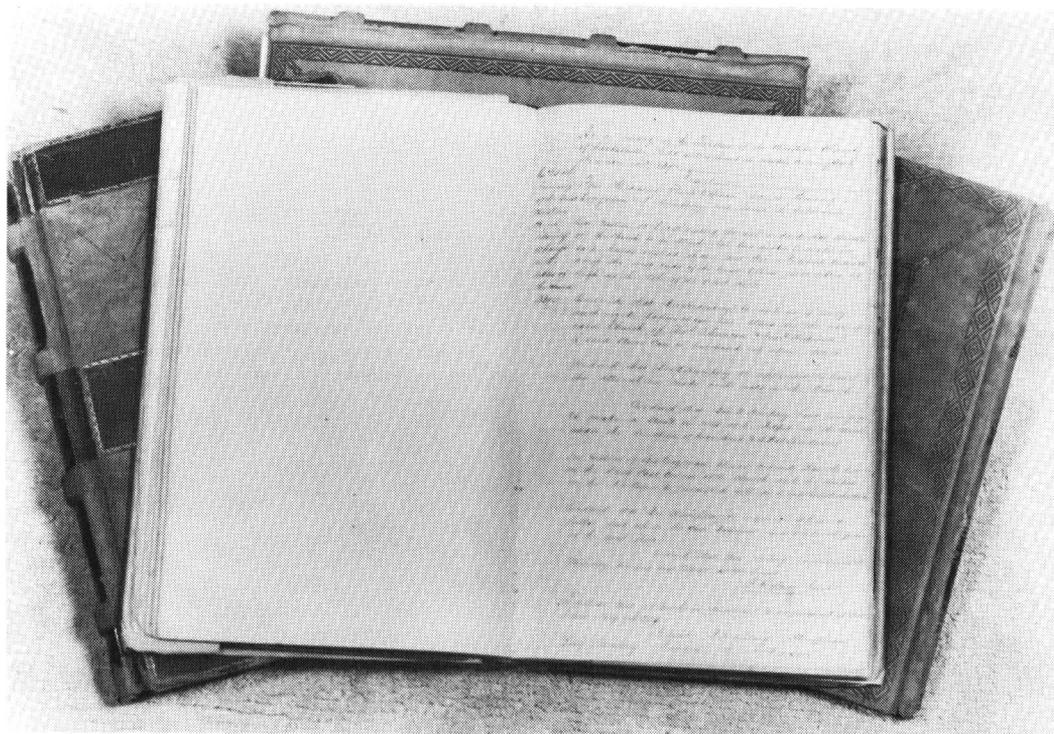
- Unofficial correspondence of the congregation
 - Birthday cards
 - Invitations
- Newspaper clippings about members
- Material written by or about members which does not relate directly to the church
- Curriculum
- Photographs and paintings not directly related to the church

Selection can mean several things. It may mean that you select only from those records which come to you unsolicited. It may mean that you go out and select from material not yet offered to the church. Each situation is

determined by the basic guidelines drawn up for your congregation.

Selection can become a form of censorship. This should be guarded against. Preserve that which is necessary to reflect your congregation's history, not that which makes your congregation look good. Not all these records need to be available to every member of the congregation. If a member becomes infamous, do not throw away all references to him or her in the official records. If the congregation makes a decision which later proves to be unwise do not eliminate reference to that decision.

The beginning task for a congregation is the selection of what will be preserved. A strong, well thought-out set of guidelines for this selection is a necessary foundation on which to build your congregation's archives.



Ledger books like those above are often found in older churches. They usually contain all of the church's early records.

\$500 LIFE LINK MEMBERSHIP ESTABLISHED

The whole matter of membership categories and fees has been carefully reviewed in recent months. There were those who strongly recommended increasing the Regular and Life membership fees. After careful consideration and out of a desire to encourage maximum participation, categories and fees were established as

indicated on the card below. We cordially invite readers who are not members to clip the card on page 16 and return as your membership application. We continue to strive towards the doubling of our membership. Become an active participant in preserving our religious heritage.



Disciple Authorship

Experiment in Liberty: The Ideal of Freedom in the Experiences of the Disciples of Christ. The Forrest F. Reed Lectures for 1976. By Ronald E. Osborn. St. Louis, Bethany Press, 1978. \$5.95

Reviewed by Henry K. Shaw*

"Look a genuine Disciple in the eye," asserts Ronald E. Osborn, "and you will discern there what Vachel Lindsay saw in the portrait of Alexander Campbell: . . . that air of going on, forever free." This is the essence of the 1976 Reed lectures, now available as a book in which Osborn with rare poignancy examines the history of the Disciples of Christ in the United States under the rubric of freedom. Presented under the aegis of the Disciples of Christ Historical Society these lectures bear the substance and flavor of the recent Bicentennial. If the Disciples did not exist as a religious body in colonial times at least the spirit of the American Revolution was in them. "To Disciples generally," he affirmed, "their situation in the young nation provided a heaven-sent opportunity for starting anew — in religion, in government, and in the pursuit of happiness."

The personification of the freedom concept was found in the pioneers, the preachers, the politicians, the poets, the artists, and the scholars of the movement. All are given fascinating and intriguing word profiles. In this connection he cited Lyndon B. Johnson as one who had rendered massive service to the extension of freedom through the Civil Rights Act of 1964 and the Voting Rights Act. Never one to express himself in superlatives, nevertheless he wrote, "The passage of these two acts constitutes the largest contribution of any Disciple in the story of American liberty."

The founding fathers invited all to "taste the sweets of gospel liberty." This was effected primarily through evangelism. To nineteenth century Disciples evangelism was a liberating force offering the freedom of salvation to any and all who would go through five biblical steps: accepting faith, repentance, and baptism, so as to be assured of remission of sins and the gift of eternal life. The ready acceptance of this all-inclusive formula for salvation can best be understood in the context of the rigid Calvinistic determinism of the times. The "gospel plan" of salvation opened doors for

thousands; unfortunately it assumed characteristics of legalism with man instead of God playing the larger role.

Quoting Alexander Campbell, Osborn stated, "Intelligence and freedom are but two names for the same thing." Pioneer Disciples not only agitated for free public schools and libraries in the new West but they seemed to have a mania for establishing colleges in the late nineteenth and early twentieth centuries. Some 485 such institutions were chartered. But the mortality rate was high; only a few survived. The freedom for any Disciple, so inclined, to organize a church or establish a college led to a proliferation of institutions, most of which were unfavorably located, inefficiently managed, and scantily supported. They may have used poor judgment but they never ceased to believe in the liberating influence of education. The institutions that survived have made significant contributions to the American scene.

Although most congregations in the North were anti-slavery in sentiment, until the Civil War at least, they held to Alexander Campbell's dictum that the Bible condoned the slavery system. If Disciples fought to free slaves it was for political, social, or economic reasons rather than religious. There were Disciple anti-slavery activists: a few abolitionists and many with abolitionist sympathies; but their motivation was primarily love of liberty which they cherished for themselves and for all people.

In more recent times Disciples have become involved in liberation that comes under the name of the social gospel. Osborn stated that ministers and lay persons alike have contributed in various ways to the movement, laboring to "liberate humanity from oppressive social structures." Among examples of such persons named are: Peter Ainslie, R. H. Garfield Todd, Harold E. Fey, Charles Clayton Morrison, Kirby Page, and J. Irwin Miller.

Pioneer Disciples, influenced by Campbell and Lockian empiricism, saw in the church a means of education, and in the sermon a teaching instrument. Wary of a professional clergy they preferred leaders of strong liberal arts backgrounds and sufficient knowledge of Scripture to "edify" the brethren. The protracted meeting was usually a basic course on elements of faith, illustrated by charts and diagrams. The mid-week prayer meeting and the Sunday school were extensions of this program. The emphasis was on a "head religion." Thanks to the tradition of freedom of opinion, when the urbanization of the movement came about, seminary-trained pastors found that the congregations would accommodate to new circumstances and ideas.

The final thrust of the "freedom" series was aimed at Christian unity and church union targets. Osborn put

*Henry K. Shaw is Librarian, professor of Disciple Literature, Emeritus, Christian Theological Seminary and Trustee Emeritus of the Disciples of Christ Historical Society. Dr. Shaw now resides in ElJobean, Florida.

the question, "Will the Church of Jesus Christ be free for its own future?" He holds that the answer depends upon its liberty to be its authentic self and its liberty to realize its own unity. The church must be free and united, he asserts, but can it be authentically Christian and seek freedom in divisiveness? Restoration and Christian unity have been motivating forces. Alexander Campbell and Walter Scott placed restoration first; Thomas Campbell and Barton W. Stone ranked unity in first position. Present-day Disciples tend toward the "unity first" tradition; independent Christian churches lean heavily on restorationism. Osborn contends that a third element — as strong as the other two — has been present from the start. It is the motivation of liberty. "The history of the Disciples," affirms Osborn, "is in large measure a story of interaction among the three commitments — unity, restoration, liberty."

Three deviations from the norm invaded Disciple thought and action from the very beginning. It was a negative trinity: anti-clericalism, anti-creedalism, and anti-ecclesiasticism. Declares Osborn, "These aberrations inhibited freedom, shattered unity, and contravened the practice of the apostolic church." This doctrine stemmed primarily if not altogether from Alexander Campbell's youthful iconoclastic period: his naive concept of the ministry, his abhorrence of "non-biblical" authoritarian creeds, and his aversion to "man-designed" ecclesiastical structure.

Power struggles between elders and professional clergymen erupted in many congregations, due to anti-clericalism; creed phobias spurred an internal development of distinctively Disciple "first principles," and freedom from ecclesiasticism started the movement down the solitary and lonely road of congregational self-sufficiency. After a century and a half of turbulence

Disciples have structured their religious body under a General Assembly providing balance between clergy and laity, find no special difficulty with creeds and confessions so long as acceptance is not a test of fellowship, and they are no longer hampered from full ecumenical participation because of ecclesiastical machinery. No threat to freedom is any longer held on these issues.

The final pages of the book update the progress of Disciples toward a responsible church structure sensitive to the rights and freedoms of individuals and congregations. The crucial point in *Experiment in Liberty* is reached as Osborn carefully delineates how the Disciples have held on to freedom yet broken with sectarianism and a preoccupation with non-essentials.

Concluding pages of the book deal with the author's foremost interest and concern — church union. This is a goal distinguished from the former one of unity among Christians; it "seeks to overcome institutional divisions." No one is better qualified to trace Disciple involvement in church union nor to appraise its current status than Ronald Osborn. He does it well in *Experiment in Liberty*, and this is to be expected because it is something in which he has played a major role all along. His words show his commitment. "I continue to believe in and to labor for the hastening of that time when Disciples no longer continue as a separate people but, finding a larger freedom in a united church, may share with others their experiment in liberty."

Osborn has given the Disciples a well-documented landmark treatise on the ideal of freedom in the experience of the Disciples of Christ. Reading it will betget a few hearty chuckles, give cause for much serious reflection, and put stars in the eyes.



Henry K. Shaw (left) and Ronald E. Osborn were colleagues at Christian Theological Seminary at the time this photograph was taken.

CAMPBELL ON CHURCH RECORDS

In the October, 1834, issue of the *MILLENNIAL HARBINGER*, Alexander Campbell expressed his thoughts on the importance of church records. Just as Campbell extracted letters sent to him for publication we will extract his thoughts from pages 505 and 506 of Volume V.

• • •

“If we are to be governed by either Old Testament or New, in forming a correct judgement of what is useful and profitable to ourselves and others, we will certainly follow the example of the people of God in all ages, who kept true and faithful records of all God’s dealings with them, and of all the principal incidents in their history.”

• • •

“Every church . . . ought to have its ‘recorder’ and its record; in which will be found the following items:—

1. The date, or time and place of its commencement
2. The names of all its members, at the time of its commencement or organization
3. The additions made to it, by baptism or letter

4. The persons recommended from it
5. The persons excluded and the reasons for such exclusions.
6. The decease of such as have finished their earthly course, with a notice of any interesting incidents in their life or death, that might unfold christian character, or God’s providence.
7. Statements of all the proceedings of the congregation, at every meeting for their own concerns, or for the general interests of the Kingdom of our Lord.

REMINDER

All congregations wishing to have their newsletters preserved by the Society are asked to accumulate them in chronological order, tie in bundles, and send either semi-annually or annually. Please remove DCHS from your weekly mailing list. This will save hundreds of hours of sorting. January 1, 1978 the Society began preserving only those newsletters sent in this way. Thank you for your help in this matter.

CLIP AND MAIL ORDER FORM BELOW TO: Disciples of Christ Historical Society, 1101 19th Ave. S., Nashville, TN 37212

Cash: 4¢ per \$1.00 (50¢ min.: \$16.00 max.)

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NEW MEMBERSHIPS
(As of January 10, 1978)

LIFE LINK

1. Huff, Roland K., Nashville, TN
2. Tyler, Sara, Bowling Green, KY

LIFE

606. McWhirter, Ruth L., Holiday, FL
607. Burnette, Ralph E., Uhrichsville, OH
608. Fellers, Jessie Mae, Sacramento, CA
609. Kearney, Dorothy Touby, Kokomo, IN
610. Barnes, Mrs. Cecil W., Kerrville, TX
611. Cole, Homer M., Floyds Knobs, IN
612. Ringham, Lester A., Petersburg, VA

SUSTAINING (Dual Membership)

Smith, William Henry, Nashville, TN

PARTICIPATING

Noe, James A., Mercer Island, WA
Watson, Mildred B., Birmingham, AL

ANNUAL — STUDENT

Clark, Ronald L., Hardin, MO
Dye, Charles, Knoxville, TN
Schlosser, Curt, Memphis, TN

ANNUAL

Arnold, Helene, Frankfort, KY
Bell, Mrs. Roscoe L., Springport, IN
Bogott, Paul, Lincoln, NB
Bogott, Helen, Lincoln, NB
Carrithers, Eloise, Toluca, IL
Colvin, Lloyd M., Canton, OH
Crickard, Nancy A., Glendale, CA
Fox, William K., Indianapolis, IN
Fox, Mrs. William K., Indianapolis, IN
Gordon, Kathryn Day, Frankfort, KY
Greer, Lola B., Oklahoma City, OK
Harmon, Harold E., Kansas City, MO
Hart, George, Reidsville, NC
Henderson, Mrs. W. O., Four Oaks, NC
Hobbs, Ruth P., Jackson, MS
Hopson, Jayne, Tulsa, OK
Humphery, Sara Louise, Plymouth, MI
Kelley, W. Ray, Senatobia, MS
Leighton, Mrs. W. F., Atchison, KS
Matheny, Robert D., Bay City, TX
Matthews, Bruce B., Prescott, AZ
Murphy, Taylor O., New London, MO
Murray, Earl, Sr., Birmingham, AL
Plaster, Douglas B., Knoxville, TN
Range, Ozark, Sr., Indianapolis, IN
Rucker, Willie G., Birmingham, AL
Schory, Bert, Decatur, GA
Soine, Tyler S., Pendleton, OR
Wakefield, John C., Milligan College, TN
Zikmund, Barbara Brown, Chicago, IL

ANNUAL INCREASED TO PARTICIPATING

Humphreys, W. R., Houston, TX

Mason, Francis M., Manchester, NH

AINSLIE SCRAPBOOKS RECEIVED

Two scrapbooks kept by Peter Ainslie III have been received at the Historical Society to be included with the other Ainslie materials already housed in the Thomas W. Phillips Memorial Building. The scrapbooks are prefaced by Dr. Ainslie in his own writing.

“Not until Oct 28, 1902, did I decide to use this book for notes and clippings bearing on my own work, in consequence I am able to get only a limited amount of data preceeding the above date.”

Scholars using the scrapbooks have remarked at the wealth of material included in them even if they were started at a late date.

The Scrapbooks are in very brittle condition so they are not suitable for general use but they have been microfilmed. The one reel of microfilm containing both books is available from the Society at a cost of \$25.00 or on interlibrary loan.

The Ainslie scrapbooks were donated to the Society through the generosity of Mrs. Mary Ainslie, Dr. Ainslie's widow, who was featured in the last issue of DISCIPLIANA.

Discipliana

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GIFT MEMBERSHIPS

Are you looking for a gift for a member of your family or a friend? If that person is interested in the preservation of our Christian heritage, why not give a membership in the Disciples of Christ Historical Society? You will be remembering someone who is meaningful to you, while at the same time advancing the work of the Society. Membership cards are provided (plus framed certificates for life memberships) for recipients. Please indicate whether these should be sent to you for presentation or directly to the recipient.

RESEARCH IN PROGRESS

Phillip D. Robinette and Gerald C. Tiffin, members of the faculty in Pacific Christian College, are conducting research on characteristics of colleges related to the Campbell—Stone Movement. Preliminary research has been done at the Historical Society. As the project continues they will be contacting colleges for data pertaining to this study.

*Library and archives open Monday—
Friday, 8:00 a.m. to 4:30 p.m.*

clip and return for membership

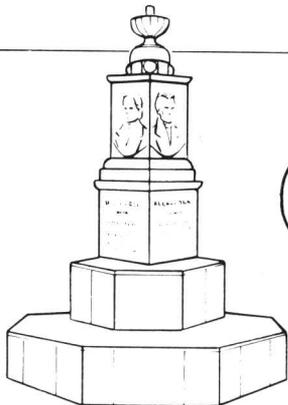
I hereby apply to the Disciples of Christ Historical Society for membership in the classification I have checked below.

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<input type="checkbox"/> Participating	\$25.00	<input type="checkbox"/> Life Link	\$ 500.00
<input type="checkbox"/> Regular	\$ 7.50	<input type="checkbox"/> Life Patron	\$1,000.00
<input type="checkbox"/> Student	\$ 2.50		

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Street _____

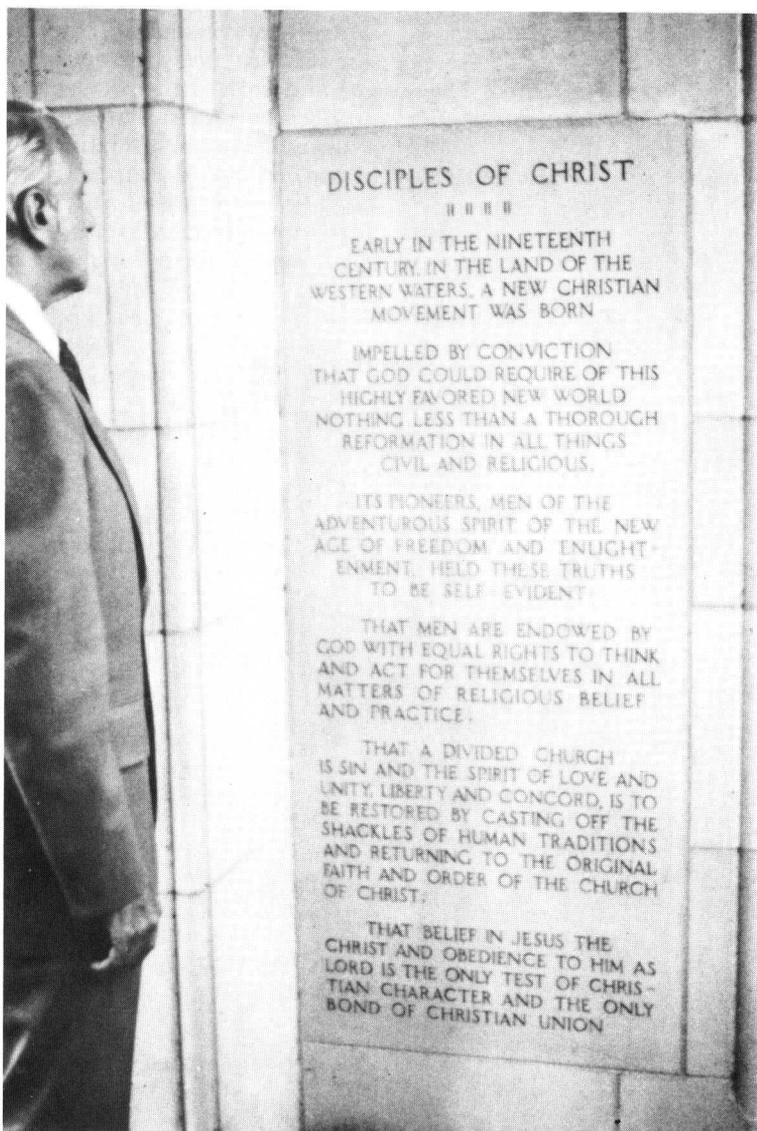
City, State, Zip _____

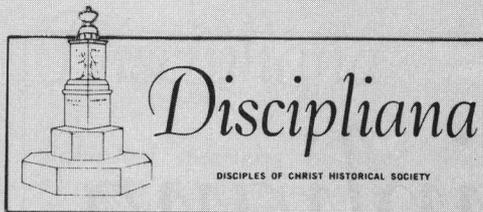


Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1978, Vol. 38, No. 2





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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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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If We Would Only Listen

I never cease to marvel at the developments of modern man. They now say they have a robot maid that can clean your house and do other household chores. Get your orders in now! If you feed the wrong information into computers today, some of them will talk back to you—though I am not quite sure it is like they fantasize on T.V. . . . The latest microwave ovens will talk back to you with an alert beep, if you feed in the information improperly.

Amazing, isn't it? Why is it we accept the fact computers can talk back to us, and ignore the fact history speaks loud and clear to each succeeding generation?

If we would only listen! History reminds us unity is essential if we are to achieve our goals. Chancellor Alexander Heard of Vanderbilt University recently made the following statement as he received the annual Human Relations Award of the National Conference of Christian and Jews: "The legion who fight for brotherhood and justice in our diverse and complicated world are not so strong or numerous or wise that they can afford the indulgence of contending with each other . . . to win they must work together in loyal allegiance to the ultimate goal they seek."

To such a declaration history pronounces a loud "amen." It resounds from the history of the early church revealed in the book of Acts. It rises as a ground swell from the history of the Campbell-Stone Movement on the American frontier. When the "passion for Christian Unity" burns dim within a church, a congregation, or any professed Christian, it is time to listen to history.

In like manner history validates the importance of a personal faith. It reveals graphic insights regarding relationships between: the secular and the spiritual, the "haves and the have nots," and church and state.

History speaks for the best of the past and the best that is yet to be. It is always time to listen.

ROLAND K. HUFF
PRESIDENT

HERITAGE AND HISTORY: HAND IN HAND

by Deborah Casey

THE HERITAGE OF NOW

Ninety-seven women sat in a large circle and named themselves. It was a simple ritual, each woman naming herself and her style of ministry (or one hoped for if she was seeking employment). These were women in ministry in the Christian Church (Disciples of Christ) meeting in Kansas City prior to the 1977 General Assembly, recognizing and affirming the individual calls to ministry experienced by each of them, from age 23 to over 70.

In the last ten years, the percentage of women in Protestant seminaries has increased from 3% of enrollment to 40%. Since 1972 the number of women in programs preparing for ordination increased by 191%. Disciple seminaries reflect an increased enrollment from 5% of the students in 1972 to 20-25% currently. According to the Association of Theological Schools, the



Deborah Casey

*Deborah Casey is a Director in the Department of Ministry of the Christian Church (Disciples of Christ) serving as Consultant in Women's Ministry.

enrollment of women since 1972 has increased 118.9% while the number of men has only increased by 20.2%.¹

Ordination in the Christian Church (Disciples of Christ) until recently was assumed to have always been open to men and women alike. Any questions raised earlier in our history were assumed not to be serious: "... J. B. Briney denied in a written debate with T. W. Caskey (Christian Evangelist, 1892) the right of women to be pastors or evangelists. It is a tribute to the underlying sense of unity of Disciples . . . that there was so little public debate within the family."² Yet a closer look at our history shows that debate did exist and later faded in our awareness. Ordination was eventually approved for women, but employment statistics (our most visible gauge of acceptance) never reflected that fact. In 1962 about 5% of the total number of ministers in our denomination were women; by 1972 the number had dropped to 3% of the total. Today the number is about 6% of the total.

It appears our history is still with us; it has never been easy for a women to serve her church as an ordained minister and that reality is still with us. On the hopeful side are some possible winds of change. Resolutions were passed in the Cincinnati Assembly [and in San Antonio and Kansas City], persons attitudes are changing and honest efforts are being made to integrate women into the leadership positions of the church. It seems a part of the process is becoming aware of our history, not just accepting the notion that our denomination has never had any restrictions on ordination of women and letting it go at that.³

1 Association of Theological Schools in the U.S. and Canada, *Trends in Seminary Enrollment*, p. 2.

2 Winfred E. Garrison and Alfred T. DeGroot, *The Disciples of Christ, a History*. (St. Louis, The Bethany Press, 1956) p. 384.

3 Sally Smith. Unpublished paper for Disciple history course at Christian Theological Seminary, (Indianapolis, 1976). Much of her research is reflected in this article.

THE HERITAGE OF THE PAST

Clara Hale Babcock was the first Disciple woman to be ordained, according to confirmed records in 1888.⁴ But from the 1840's through the 1890's the "little public debate" continued steadily. The first questions revolved around the propriety of women teaching, as in this letter in the *Millennial Harbinger*, from J.C.A., in 1840.

A question has been agitated in some of the churches of a delicate nature, and seemed likely to produce much disaffection. I would be much gratified, and I believe the brotherhood satisfied, could you be induced to give us an essay on the subject in the *Harbinger*. The question is, have the sisters a right to teach? If so, Who? When? Where? In other words, have the sisters a right to deliver lectures, exhortations, and prayers in the public assembly of the church of God?

Alexander Campbell's response was not encouraging to young women feeling a call to ministry.

Paul says, 'I suffer not a woman to teach, nor to usurp authority over the man; but to learn in silence.' 1 Timothy 2:12, I submit to Paul and teach the same lesson.⁵

Silas W. Leonard published some findings the same year on the question of female teachers for children under six:

Polite by nature, and ever graceful in movement, female instructors give to their pupils an ease and elegance in manner which can never be otherwise acquired. They are the only teachers of good manners, who naturally join example with precept . . . Because of their natural sprightliness of character, and the superior shape of their tongues, females talk with greater facility, and with more clearness than males. It is most probable that all persons learn more during the first six years of their lives than they learn afterwards, but it is certain that they learn more of language in that, then in all other time . . . They should therefore during this time, be placed under the best teachers . . . It appears, then, that all children under six years of age should be placed solely under female instruction, and your committee is of the opinion that every female



Clara Hale Babcock

instructor should have a very small class of such scholars: all of which is respectfully submitted by Silas W. Leonard.⁶

By 1864, worship was being defined as social, private and public to help in proscribing the role of women in the life of the church. During the years of the Civil War women began to take a more active role in church leadership even while remaining in the background until more important issues could be resolved. But the debate continued and began to focus more sharply.

W. T. Moore preached a sermon in 1870 on women in the church which he concluded by saying:

Will you waste the precious time that God has given you in chasing the butterflies of fashion and folly, when you may be engaged in the grand and glorious work of leading the world to Christ? Surely no true woman would hesitate for a moment which course to choose. But you may ask, how is all this to be done? You may say that you are willing to work — willing to do anything that will be of

⁴Linda Presley, while a student at Brite Divinity School, came across unconfirmed material referring to a woman who may have been ordained by a Christian Church as early as the 1850's.

⁵Alexander Campbell, "News from the Churches," *Millennial Harbinger* IV (November, 1840), 521.

⁶*Christian Preacher* (1840) 269-70.

service in the Lord's cause, but then there is no one who will instruct you what to do or where to do it. You feel cut off in a large degree from the active agencies of the Church. True, you feel it to be your duty to occupy your place at all the public meetings of the congregation. But you receive little or no encouragement to do anything else. You look around in vain for any organized movement among the sisters that will insure success. You say, give us encouragement and put us to work in a way where we can help one another, and then we will be, in deed and truth, 'helpers' of those who proclaim the Gospel of Christ. This, my sisters, is just what we are trying to reach in this Church. You have already shown your willingness and ability to work in the Lord's cause, and it is the purpose of the officers of the church to provide for your more efficient usefulness in the future. This example, I trust, will soon be followed in all the churches, and then I shall have an increase of faith in the early triumphs of the Gospel.⁷

But one of the staunches advocates of women keeping in their place was Mrs. Alexander Campbell, who followed her husbands' lead in trusting in the writings found in I Timothy. There was some spirited writing between her and a writer known as "Sister Priscilla."

Dear Bro Errett: Allow me, of your clemency, to occupy a little space in your widely extended paper, in writing down a few thoughts about preaching women, or women preachers.

I would ask, were where women preachers in Jerusalem in the days of our Saviour and his apostles? Did the Saviour send women out to proclaim the gospel with the seventy? Did he select women preachers when he inspired the holy twelve and sent them out? . . . These are grave questions and ought not to be asked, as it is evident that such was not the case . . . But it becomes necessary to put these questions, that it may be seen by those who are favoring woman's right to mount the pulpit rostrum and preach . . . I am happy to think that the sister hood are [sic] anxious to find work to do in the church; but it is certainly not their duty or province to gather up their cradles and babies and take a three month or a six

month tour in preaching the word, as the very opposite to that is, that they are commanded to be "keepers at home," etc., etc. . . It is predicted by some that our sisterhood's Missionary Society is but a 'stepping stone' to get in to the pulpit. If I thought so I would immediately sever myself from it . . .⁸

and from "Priscilla":

But enough, Sister Campbell admits that she herself is guilty of the indiscretion of preaching Christ in her kitchen, in her parlor, in steamboats, railroads, and stage-coaches, and is the pulpit more sacred than these? Where does she find a "thus saith the Lord" for preaching in a steamboat rather than in a meeting house?⁹

and from Mrs. Campbell:

As regards women speaking or even asking questions in the church, they are told by Paul to 'ask their husbands at home.' Also Paul forbids them to speak or teach in the church. 'I suffer not a woman to teach.' I Tim. 2:11, 12. What say you to that Sister Priscilla?¹⁰

Support for women in the pulpit also came from men, such as C. D. Ellis of Lafayette, Indiana:

I have been a reader of your paper for years, and have enjoyed it much; but of late have felt mortified at seeing the standard of it lowered by some writers ridiculing women workers in our Master's vineyard . . . That women may do foolish things, and try, even, to do what God never called them to do, I do not doubt, anymore than I do that very many men who travel over our country pretending to be servants of God, are not in their path of duty . . . Suppose the five talents were given to a woman like Sister

Continued on Page 28

7 W. T. Moore, "Women's work in the church, a sermon" quoted in Elizabeth A. Hartsfield, "Shall the Sisters Speak?", *Women in the Church* (Lexington, Ky., The College of the Bible, 1953) p. 18.

8 Selina Campbell, "Women Preachers," *Christian Standard*, XV (Dec. 18, 1880), 402.

9 Priscilla, "Women Preachers," *Christian Standard*, XVI (January 15, 1881), 18.

10 Selina Campbell, "Women Preachers again," *Christian Standard*, XVI (February 5, 1881) 42.

THE LONG LOOK

by Albert M. Pennybacker*

It is startling to discover that now before I am fifty years old, I have become one of the "old Boys" of our Disciple ecumenical participation! That came to me in a hotel room in Chicago just a while back when we sat down with representatives of the United Church of Christ to discuss the possibility of reopening church union conversation. As with such meetings, the first order of business was to go back, not forward! Of that little group of six it turned out that I was the only one present who had been a participant in the previous round of church union conversations. It was a rare and wonderful moment. I could report the past without anyone present being able to refute my interpretation! Except maybe the ghost of George Beazley whispering in my ear, "Now, Penny, it was not quite like that. In the Greek it says . . ."

But my situation is not all that different from any of us. Though we may know that the search for Christian unity has been in our Disciple bones from the first, the facts are that our doing something about that in an organized way is relatively recent. The Council on Christian Unity ("Union" it was called then) was launched in Topeka in 1910. This is less than seventy years ago. I have lived through better than half that history and so have many of us. I have been active in the leadership of that Council, (even at my tender age!) for better than a fourth of that time.

There have been only five executive officers of the Council on Christian Unity since its founding. It was initiated and dominated by the towering figure of Peter Ainslie, of course, until his death in 1934. But its business also was handled by its executive secretary until 1941 — H. C. Armstrong, one of the unrecognized leaders in our ecumenical endeavors. A good deal of his management of affairs was out of his head, his vest pocket, and his spare time —

because there was no other provision by our brotherhood for the Council's operations. (See George Beazley's report of his visit with H. C. Armstrong in the Council's newsletter, known widely with both affection and exasperation as the 'Beazley Buzz!')

I have had the very great privilege of knowing and working with the other four executive secretaries. But so have many of you, and that is especially the case when we recognize that only two of those five have served on a full-time basis. The point of all of this is that one does not have to be very old to be an "old boy" in our organized and official ecumenical work. Nor is the number therefore all that selective. To have known and worked with the Council on Christian Unity in the last twenty years is a sufficient credential! Or to put it in the terms of the title, "a long look" at ecumenical matters among us is neither an immodest attempt nor an overwhelming enterprise. Which is why I dare to believe that even I qualify!

Let's begin by getting some fix on where we are today. We are, in my judgment, in the ecumenical winter, a chilly winter, confronted with the necessity for careful uses of energy and the disciplines of ecumenical conservation measures. We have been through a certain ecumenical headiness, when the movement was up front; to participate was to be on the front line! Not so these days; I mean, not so in the popular mind. It is still a front-line matter from the point of view of faith, just as is racism which has not left us and the matter of war and peace which is not exactly settled. But the headiness is over.

Which is not all bad. Gideon did not win the battle until he had sent home a majority of the troops! The headiness is over, and we are in a time of winter when the reality of ecumenical enterprise has replaced the excitement of ecumenical posturing. It happens, as C. S. Lewis once wrote, in every arena of human endeavor at that point when "dreaming aspiration settles down to laborious doing. . ." (*The Screwtape Letters*). When one considers the relatively recent history of our earnest commitment to

*Dr. Pennybacker is the Minister of the University Christian Church, Fort Worth, Texas. This address was given to the Disciples of Christ Historical Society's Breakfast at the Tennessee Regional Assembly, Chattanooga, Tennessee, on April 30, 1977.

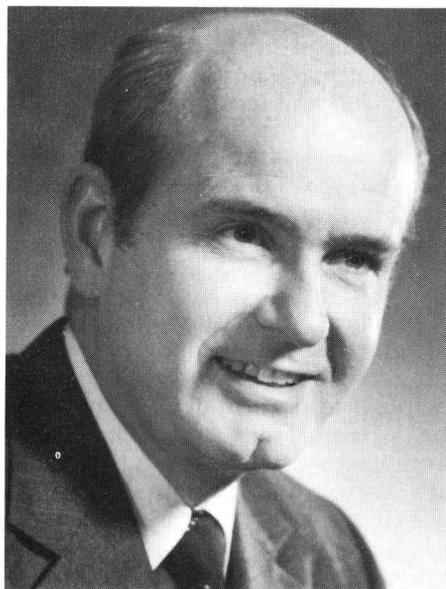
ecumenical participation, then the end of headiness in these days was probably an inevitable and, I am persuaded, a healthy experience. We are in the winter, but we are discovering precious colleagues who have not headed for warmer climes.

To keep our bearings in such a time is considerably improved if we take the time to look back. The 1977 winter, with its records of low temperature that chilled many a community, even our mild and marvelous Texas, found itself compared to the winter of '93. By comparison it didn't seem so bad — particularly in the light of our improved capacities to deal with the cold. We, in our part of the country, looked at pictures of cowpokes with icicles dripping from their noses, and we took courage! More seriously, the very character of Christian faith is to take courage from those who have walked before us in the faithful pilgrimage. Scripture is often a record of just that. The ecumenical enterprise is strengthened by its heroes of a former time.

An interesting and heartening endeavor for each of us from time to time, which I am obviously recommending, is that of checking the index of *Journey in Faith* under "Christian Unity," and Peter Ainslie, and George Buckner, and George Beazley, and Paul Crow; then, read those references. There we find that there have been many winters.

For instance in 1910 when the Council on Christian Unity was founded, ecumenics were in the air. The Federal Council of Churches had been in operation only three years, with all its promise. The great world conference at Edinburgh, usually referred to as the beginning of the modern ecumenical movement, was held in 1910. Yet in Topeka, Kansas, when Peter Ainslie called that organizational meeting of Disciples concerned about unity at the assembly for which he was the presiding officer, it had to be unofficial and on the side, a less than public event, in order to avoid controversy. The "anti-ecumenical" climate dictated that sort of strategic necessity.

Still, that little organizational meeting has had incredible impact on us as a people. It has served in part to save us from the sort of sectarian character that might otherwise have claimed our life as a people. It has tempered our parochialism at every point. It



Albert M. Pennybacker

has kept us in the mainstream of church life in America.

Think of other winters through which we have passed: the controversies of the latter half of the 1800's that led to complete fracture and the emergence of the Church of Christ; the debates about our missionary posture (which were largely debates between a sectarian stance and an ecumenical commitment, in my judgment, though they were not called that then and are usually not described now in those terms. I mean the debates that came to a head in the Memphis Convention — which resulted in the formation of the independent Christian Church); the continuing debate on the practice of baptism, with immersion embraced early among us as the universal practice based on a reading of Scripture, a position born in a universal spirit, disputed and degraded by sectarianism, and freed (relatively recently actually) and made open with genuinely ecumenical Christian maturity. This Disciple body which was born to heal wears the scars of its own wounds and illnesses. Yet, we have come through the winters, and the ecumenical commitments, made more hardy, live strong.

But the long look will teach us of more than our difficulties. We will see the actual impact of the ecumenical reality on us.

There is no need to retell the story. Read it in that recent history also. It confirms the forces that made possible our escape from introversion and sectarianism.

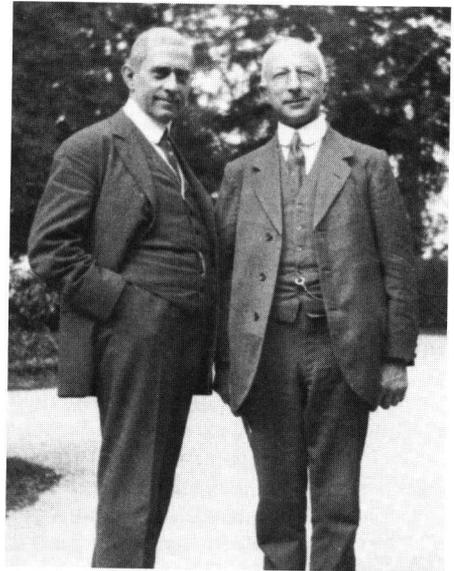
Let me add some personal footnotes to that story of the positive impact of ecumenism on us.

Nearly fifteen years ago now, I sat in the General Assembly of the National Council of Churches anticipating, in some Disciple self-righteousness I suppose, the Communion Service that was soon to occur. The Disciple lay president of the Council at that time, J. Irwin Miller, as I understand it, had encouraged such a service in that Assembly and a Disciple pastor (Dr. Leslie Smith, then of Lexington, Ky.) was asked to plan and lead the service. It was carried out in a fashion typical of the best in our Disciple tradition of devoted and reverent memorial observance.

The point I want to make comes from what I saw as the service began. Nearby one of my ecumenical heroes of that time and the leader of the Lutheran delegation, Dr. Franklin Clark Fry, stood up. To my utter surprise and some horror, he began putting on his overcoat. (It was, for a moment at least, ecumenical winter.) At that signal, the entire Lutheran delegation rose, robed for the chill, and quietly but with pointed clarity left the hall, refusing to participate in the service of Communion. I was not a part of the events behind the scenes before that moment, and I know nothing to this day about the debate that surely must have occurred. But I remember the impact of the event. I mean its impact on my own ecumenical maturing, as I suppose it would have to be called. The ecumenical endeavor is not a matter of playing in an open field; it is often an obstacle course. In this instance what we Disciples hold precious and is so characteristic of our life — that service of Communion — we were right to share. Its meaning and the meaning of the traditions of the churches, both of our church and that of the Lutherans, took on special importance. I came to see more fully what we Disciples had been given. I began to ask in my own mind, how we share these rich gifts of grace in a way that will not drive our Christian compatriots to their overcoats! How do we take the things that warm our hearts and share them in such a way that

they do not add to the chill? That is a tough, real and abiding ecumenical question. In it our very Christian faith and spirit are tested. I do not want to roll over and play dead ecumenically; but neither do I want to kill or chill those who have come to Christ by another route. That is the impact of an experience that can leave us ecumenically changed for good, literally for good!

Another footnote. It confirms in a more dramatic way, I suppose, what often happens in the ecumenical arena. It has to do with Christian courage. We should expect courage in the ecumenical arena. We should be alert to look for it. Whenever any one of us moves into a larger and more open setting, then the things with which we are comfortable are put to a special test. One of the tricks of ecumenical maturing is to be able to hear and understand what any other church person is saying or doing in the ecumenical setting in terms of where that person's life is usually lived. It is, for instance, in the Consultation on Church Union quite a different thing for an Episcopalian to defend the ordination of any adequately prepared and acceptable members of the church than for a Disciple to do such a thing. We have been ordaining women for years — not too many, mind you, but enough to settle the principle. (Incidentally, when the discussion turns to placing and paying these ordained women, then that



Peter Ainslie (left) and Dr. Kramer of Holland, August, 1920.

may be an occasion from some Disciple courage!) Those of us who choose to be ecumenically active need to know enough about our Christian colleagues so that we will neither miss nor fail to offer that important bit of support and encouragement to our Christian friends when those special moments of courage come.

But I have drawn the conclusion without sharing the historical footnote! It happened in the Central Committee meeting of the World Council of Churches in Geneva, where I was present as a consultant. The point under debate was the matter of choosing a theme for the Nairobi Assembly. In the midst of that debate, Archbishop Nikodim of the Russian Orthodox Church asked for the floor. He began in clear English, and he said, "I speak Russian." (It is a point with the Russians, and a reasonable point in my judgment, since their language is not an 'official' language of the World Council.) We went scurrying for our headsets, which is a dramatic confession of our own provincialism, at least linguistically. Nikodim then earnestly, yet with a strangely quiet conviction, and without the insistence of which he is very capable, proposed that the theme be: "Jesus Christ, the Liberator of the World." After he spoke, the debate moved on. Another theme was chosen. Nikodim did not press the point. And you will remember how Nikodim was vigorously opposed at Nairobi when his name was placed in nomination to be one of the new presidents of the World Council. (He was elected, however, and is currently serving.)

What was missed was what that Russian churchman actually said, and the courage in it. In the presence of the eyes and ears of the world's press, he proposed that the theme be "Jesus Christ, the Liberator of the World." He comes from a land devoted to an ideology, at least officially, that claims to be the force for liberating the world. Nikodim has known no other government in his years, as he was born after the Revolution. It is in that setting he has come to know and serve the living Lord. It is his land. He is a forceful man, often strong to defend views that coincide with the positions of his government, as is often true of every Christian around the world. Yet coming from the background to that ecumenical

setting, Nikodim proposed "Jesus Christ, Liberator of the World." Where he comes from those words have consequences. His words had Christian courage in them.

When I look across the long landscape of ecumenical endeavor, it has always been the instrument for calling us all to stand on larger ground. To stand there often calls for courage. Courage, yes, but not "knee-jerk" or ideological ecumenism. Another footnote seeks to make the point.

While working on trying to bring new life into a faltering local Council of Churches, I found myself in heated debate with a former pastor in a small denomination, long an ecumenical colleague and counted as a friend. He, with his denomination, had united with a very large church body. In the heat of our debate, he said some rash things, and I hope he will forgive me for referring to them here. I know that in the intervening time both he and I have learned, mellowed at least, and I hope matured.

He said, "When I was an E U B, I needed all this ecumenical stuff. In a small denomination you have to be ecumenical. But now that I'm a Methodist, it doesn't seem very important. Certainly not as important as you are saying (meaning me) . . ." Then he summed it all up with real feeling, "You. . . Why, you are nothing but an ecumenical fundamentalist!" Now, I have been called many things, and that is not the worst. But it was at least new!

I have thought often about that. I know the agonizing of my friend of those years. He is not a mean or insensitive or uncommitted man. In fact he is a highly devoted and effective pastor and servant of the larger church. He is a very honest man, more honest than many have the capacity or good sense to be. He spoke straight, and he said what many of us feel, at least on occasion. He stated exactly what has to be wrestled through in this ecumenical winter: What is our commitment to the whole church? What does that commitment mean? How far are we willing to go with it? There are some gifts that come even in the winter!

But there is a second part to that little story I now believe. How is it that I had come to appear as an "ecumenical fundamentalist"? Was there, and is there, a sort of

ecumenical arrogance that is just as deadly a disease for the Christian spirit as any other brand of arrogance? Is that sort of ecumenism that denies and belittles the given church, the body of Christ, labelled by a host of names and gathered in incredibly diverse fragments; is that arrogance, that belittling, more justifiable because of its ecumenical pretensions than that small and mean-spirited stuff for which we usually use the term 'fundamentalism'? The gift in our Disciple heritage of commitment to Christian unity also has its temptations. We need, and for this present while we are given, the time to take a long look at that.

Let me conclude with a few speculations about the future.

Necessary to our own life as Disciples is keeping the matter of Christian unity central to our life and witness. I remind you of the closing words in the Tucker-McAllister book: "Until there is unity in the Church the Christian Church (Disciples of Christ) will continue to witness to the necessity for a united church based on the Scriptures, so that the world may believe."

That may involve a very real possibility for church union in the years ahead. We have considered union a host of times over our history. There have been so many discussions about union with the Baptists that one has to conclude that what was really going on was an evangelistic conference every time, with each side aiming to convert the other. And it never worked. I, myself, have been a part of two of these official efforts, and of an authorized meeting in a Chicago hotel that killed the matter before it ever was elevated to being an official conversation. My hunch is that some new expression of that union possibility may be put before us again.

Within my lifetime — lifetime to date, I should say, as I'm not old enough to leave it dangling like that! — we Disciples have been involved in two efforts as multi-lateral unions: the Greenwich Plan, and currently and continuingly the Consultation on Church Union. I believe the latter has already had signal impact on the participating churches. It is a daring thing, actually, given the mind of the churches and the normal matter of American impatience, to call ten churches to "live their way" into union. Don't ignore that effort.

We are now exploring the possibility of union conversations with the United Church of Christ. Here I am back to that hotel room again. During the first round of conversations just after the United Church was formed twenty years ago, there was a fascinating bit of correspondence between the leaders of our two churches at that time. In one of those letters, penned by one of the co-presidents of the United Church, there is an expression of caution that reads something like this: "The Disciples are very enthusiastic about union. They are very eager to get on with it right away. I have written (to Gaines Cook, I believe) to try to help them face this matter more realistically. I have told them I thought it might take at least four years."

We have sobered since then. In this current effort it was initially proposed that we launch a six-year negotiation time schedule. I wish we might have stuck to the original proposal, following wide discussions in both churches and at every level by coming to the point of decision by 1983. As a tempered "ecumenical fundamentalist," you might expect me to feel that way! But that ran into snags in both our church and theirs. However I still believe that an unprotracted search for a union decision will best serve both bodies.

The loss of the UCC President, the late Dr. Robert Moss had to become the major focus for their energies. There is hesitation about union on both sides, especially among the regional and general staffs of both churches. And that for a host of reasons, many of them very real and honest.

The fact remains that we must move ahead on union only as we are ready to move ahead on it together. Either forced or cheap union is unworthy of what the church is about. I am especially attracted to moving toward union, not through a top-level negotiating team, but through a host of Christians from both churches asking such questions as "What are our hopes and dreams as Christians? How do we walk with those whose lives are burdened? Can we unite where we live? What would it look like?" That has the ring of integrity to me.

Church union will continue to be on our agenda, perhaps in a variety of forms and opportunities.

Councils of Churches, those great ecumenical servants will continue with a host of fits and starts. Theirs has been the kind of impact such that if a council ever dies, it will be born again the next day, assigned an important place, and probably given a new name. That is one of the human ways we resolve controversy and get on with what has to be gotten on with.

Finally if we would be developing as ecumenical persons, we will, in this ecumenical winter, be taking a long look at the rootage in faith which urges us toward a new wholeness to the Church. I myself was struck anew in this past Easter season with how the first meaning of resurrection, perhaps its central meaning after all, was not about my own skin and what will happen to it hereafter, and other such questions that confess our human anxiety at least, and maybe our neurotic self-preoccupation. The first impact of a risen Lord was to run and tell the others. Resurrection was for our brothers and our sisters. It was the ladies who carried the first

report. It was a report about a new day, wherein we were no longer captives of hostilities, no longer aliens in the universe, but brought to one-ness with God.

The cornerstone of Paul's message was that "God was in Christ reconciling the world to himself. . ." Resurrection has, most of all, to do with reconciliation. We mustn't be sentimental about that. We humans, even as Christians, will continue to debate, to compete, to scrap. But resurrection means we belong, we deeply belong! Our unity is at its heart not our creation or our participation. Our unity is his reaching out to us and nothing less! "We love because he first loved us." We belong together because we belong to God. We belong together, even through the winter, because we have 'no creed but Christ'. We belong together because it is our personal faith and our common faith that there is at last only "one Lord, one faith, one baptism, one God and father of us all." That is the essence of the longest look of all. Now in the 'ecumenical winter', there is time to recover the passion of such faith.

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RESEARCHERS AVAILABLE

The Disciples of Christ Historical Society can supply researchers with the names of persons who are available to do extended private research for a fee. This fee varies according to those available to do the searching but normally runs between \$3 and \$5 per hour. The Society is glad to provide these names as a service. The arrangements should be made directly with the private researcher.

The Society is continuing its policy of carrying on limited research for those corresponding with it but often researchers wish to carry on more detailed searching without traveling to Nashville.

Other services continue to be available to those writing the Society. Photocopies are available at a cost of 10 cents an exposure while photocopies of microfilm are available at 25 cents an exposure. Professional reproductions of photographs can be obtained at varying costs depending upon the size of the reproduction desired and the availability of a negative. As an example: a 5X7 copy of a photograph for which the Society has a negative costs \$2. A charge of \$1.50 is added when there is no negative available.

HERITAGE AND HISTORY - continued

Goodwin, or Sister Atkinson, or Mrs. Mary A. Livermore, ought she to bury them? No! . . . Perhaps a careful study of God's word would take the scales from the eyes of these brethren, so they might see more clearly that women are, individually responsible to God for their life-work as well as men.¹¹

THE HERITAGE OF THE FUTURE

Questions still go back and forth today—witness the letters to the editor of the *Disciple* over the past two years. But the heritage of the future looks exciting as the church begins to look more closely at the fears and myths underlying the issues of women in ministry.¹²

The New Testament sets forth responsibilities for Christians to meet, functions which are essential for the church as the body of Christ to perform. Ministries of reconciliation, love and nurture, witnessing to faith, study and development, preaching and guiding; each member of the body of Christ should be free to participate in any or all of these areas.

The heritage of the future? — Peggy Way says it well:

I am not interested in church history as a source of authority for my ministry, but as a vehicle of disclosure, by which myths



Selina Campbell

are lifted up to visibility and real persons appear in the historical record. The futures of women in church history are promising, indeed.¹³

¹¹ C. D. Ellis, "Women Preachers," *Christian Standard*, XVI (April 2, 1881) 106.

¹² See section on myths about women becoming untested "self-evidents" of history in S. B. Doely, *Women's liberation and the Church* (New York, Association Press, 1970), pp. 83-85.

¹³ *Ibid.*, p. 86.

RICE MATERIALS RECEIVED

The Society has recently received the papers of Perry J. Rice. These papers were donated by the family of Mr. Rice. These family members include Mrs. Nelson Rice, of Encino, California, and Dr. and Mrs. Verne Crowl. Robert O. Fife of the Westwood Christian Foundation forwarded the materials to the Society.

Among the materials being donated to the Society are sermons and addresses, memorabilia of special occasions, personal records, and correspondence. Mr. Rice served in Chicago during critical years, and was closely associated with Disciple leaders surrounding the University of Chicago. Among his correspondents were E. S. Ames, C. C. Morrison, W. E. Garrison, J. H. Garrison, and P. H. Welshimer.

Perry J. Rice was born in Lafayette, Ohio, on September 20, 1867. His parents were Edwin and Emma (McDougall) Rice. While still attending Hiram College, he accepted a call to become pastor of the Christian Church in Brunswick, Medina County,

Ohio. Hinckley also became an early "preaching point."

Mr. Rice was married to Sarah Evalena Phelps on October 29, 1890. To their union was born four children: Miriam Lucile, Nelson Phelps, Esther Elvira, and Edwn Ralph. Only Miriam Lucile who is married to Dr. Verne C. Crowl of Laguna Hills, California, survives.

Following pastorates in Findlay, Ohio, and Ft. Wayne and South Bend, Indiana, Mr. Rice moved to Minneapolis, Minnesota in 1906. In 1909 he received a call to the Christian Church in El Paso, Texas. In El Paso he became active with the labor movement and among his papers is a resolution of appreciation passed by the trade unions of that city.

From 1918 to 1939, Mr. Rice served as Executive Secretary of the Chicago Christian Missionary Society, later named the Disciples Union. The major portion of the collected papers concern this period of his life.

**THORN PENDLETON
TRUSTEE EMERITUS**

The Board of Trustees is happy to announce the appointment of Thorn Pendleton as Trustee Emeritus. Mr. Pendleton has rendered meritorious service during two terms on the Board. He will continue to represent the Society on the Campbell Home Committee.

Thorn Pendleton is the grandson of William Kimbrough Pendleton (the second president of Bethany College) and Lavinia Campbell Pendleton (the fourth daughter of Alexander Campbell). Pendleton is president of Warren Tool Corporation in Warren, Ohio, and a director of five companies.

MATCHING FUNDS NEEDED

Funds are still needed to match a grant made by the Orea E. Scott Foundation for the development of the Audio/visual section of the Society's library and archives. The Foundation will match up to \$5,000 for this purpose. Several early gifts have been received, but the major portion of the \$5,000 is yet to be found. Is this a project of interest to you?

The Society has been collecting film, slides, records, and taped recordings for years. One of the most rapid developing areas of history is that of oral history. All this makes it of tremendous importance to develop the Audio/visual section of the library and archives, and make these valuable resources readily available for research purposes. \$10,000 will provide part-time assistance for indexing, cataloging, and necessary equipment for listening and projecting.

ESTATE GIFTS

The Society has received a total of \$3,883. from the Emmett McKamey Estate. Mr. McKamey was a resident of the Kennedy Memorial Home in Martinsville, Indiana at the time of his death, and a long time member of the Christian Church. How wonderful for persons like Mr. McKamey to extend their stewardship and concern for the preservation of our religious heritage in this way.

Estates still pending that have named the Society as a recipient: Harvey Harker, Christine Harker, Nellie Mustain, and Helen R. Hickman.

Every member and friend of the Society is urged to seriously consider including the Society in his or her will.

ORIENTAL RUGS RECEIVED

Dr. Robert Edwards, Vice Chairman of the Board of Trustees, has taken it as a personal project to secure oriental rugs to add warmth and beauty to several of the rooms in the Thomas W. Phillips Memorial, which houses the Society's library and archives. Dr. and Mrs. Edwards have personally presented a beautiful rug for the President's office.

Dr. Daniel R. Hightower of Nashville has presented a rug that perfectly fits the conference room, adjoining the president's office. The rich warm colors of the rug accentuate the colors of the art medallion windows and of the pictures hanging in the room.

Our sincere appreciation to Dr. Hightower for his gift and to Dr. and Mrs. Edwards, both for their gift and for their efforts in making these gifts possible.

**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 of life insurance

Signed _____

Street _____

City _____ State _____ Zip _____

NEW MEMBERSHIPS

(As of March 31, 1978)

LIFE LINK

3. Bower, William Clayton, Lexington, KY
(Given in his honor)

LIFE

614. Moore, Mary V., No. Little Rock, AR

ANNUAL INCREASED TO LIFE

613. Harmon, H. Herschel, Tifton, GA

SUSTAINING

Valley Christian Church
Birmingham, AL

PARTICIPATING

East Marietta Christian Church, Marietta, GA

ANNUAL INCREASED TO PARTICIPATING

Romaine, T. K., Clarksville, TN
Van Nostrand, R. W., Louisville, KY
Wolfersberg, John D., Carmel, IN

ORGANIZATIONAL

Pension Fund of Christian Churches, Indianapolis, IN

ANNUAL

Bates, Louise, Blacksburg, VA
Becker, Carolyn Berry, Monterey, CA
Corman, Madeline, Ft. Thomas, KY
Cruz, Marie, Brentwood, CA
Fitz, Mary, Ames, IA
Frink, Marian M., Bloomington, IN
Gilpin, W. Clark, Enid, OK
Hinson, C. J., Montgomery, AL
Huddleston, David W., Milford, OH
Isbell, Michael L., Pittsburgh, PA
McFadden, Irwin, Spokane, WA
Morton, Edna M., Indianapolis, IN
Sharpe, Lois Barrington, Bluffton, OH
Sobin, George, Jr., Kenilworth, NJ
Thomson, Helen B., Bonsall, CA
Whitehead, James, Guelph, Ontario, Canada

ANNUAL — STUDENT

Odell-Scott, David W., Nashville, TN
Odell-Scott, Lauren M., Nashville, TN
Webster, Bruce R., Huntsville, AL
Wheeler, Jeffrey A., Bethany, WV

STUDENT INCREASED TO ANNUAL

Ketchen, John C., Lincoln, IL

INSTITUTIONAL

Bethany College, Bethany, WV
Boise Bible College, Boise, ID
Levitt Library, York College York, NB
Puget Sound College of the Bible Seattle, WA
San Jose Bible College Library San Jose, CA

clip and return for membership

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

ANNUAL MEMBERSHIPS		LIFE MEMBERSHIPS (one payment)	
<input type="checkbox"/> Sustaining	\$50.00	<input type="checkbox"/> Life	\$ 100.00
<input type="checkbox"/> Participating	\$25.00	<input type="checkbox"/> Life Link	\$ 500.00
<input type="checkbox"/> Regular	\$ 7.50	<input type="checkbox"/> Life Patron	\$1,000.00
<input type="checkbox"/> Student	\$ 2.50		

Name _____

Street _____

City, State, Zip _____

DR. BOWER HONORED

Dr. William Clayton Bower was honored in recognition of his 100th birthday with a Life Link Membership in the Disciples of Christ Historical Society. Dr. Bower, professor emeritus of the University of Chicago and former Dean of both Transylvania College and the College of the Bible (now Lexington Theological Seminary), celebrated his 100th birthday on February 6th.

President and Mrs. Huff made the presentation on February 5th in the Bower's home in Lexington, Kentucky. Over fifty alumni of the University of Chicago, and friends contributed the funds for this \$500 membership in recognition of the significant contributions Dr. Bower had made to their lives and to Christian Education.

Since retirement Dr. Bower became an avid painter. He has presented the Historical Society a painting of the New Union Christian Church, one of the early Kentucky congregations where Dr. Elmer Snoddy preached for many years and where Dr. Bower also spoke on numerous occasions.



William Clayton Bower

POST CARD COLLECTION

Edith T. Medley is in the process of building a post card collection for the Historical Society. It will be a collection of post cards both old and new, with pictures of Christian Churches on them. Her aim is to secure many post cards printed in the early 1900's, as this was considered the Golden Age of Post Cards by the deltiologists. She would enjoy building a collection, begin-

ning with the early churches and bringing it up to our modern cards of today. She has received cards from Florida, Georgia, Kentucky and other states. They are coming in regularly. If you have cards that you would like to donate to this collection please mail them to Edith T. Medley, 1122 Latta Lane, Orlando, FL 32804.

RECENT ACQUISITIONS

The biographical file at the Historical Society has recently been enlarged. Over 1000 photographs were recently received from the Communication Office of the Christian Church (Disciples of Christ) to be added to this file. We urge all friends of the Society to be aware of this valuable reference tool and send materials to be added to this file. Most useful are identified photographs and short biographies such as resumes. The biographical file is one of the most con-

sulted collections at the Historical Society.

Another well used collection is the library. Over 500 books were accessioned between October, 1977, and March, 1978. Jane Kropa, a student at Vanderbilt Divinity School who holds a Masters Degree in Library Science from Syracuse University, and Mary Louise McAdams, our 1977 Volunteer of the year, have been contributing greatly to the Historical Society's work by doing the cataloging.

Discipliana

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

RECENT RESEARCH

Over 35 individuals have spent many hours at the Thomas W. Phillips Memorial Building doing research from January to March, 1978. Among the topics being researched are:

The meaning and history of ordination and the ministry

Women in the church

The history of the Christian Connection
Orations, debates and sermons of early leaders

The history of churches in the U.S., in England, and regionally.

ANNIVERSARY

July 31st is the 150th anniversary of the wedding of Alexander Campbell to Selina Huntington Bakewell. They were married at her brother's house in Wellsburg, Virginia, by Dr. Edward Smith, a Methodist minister. The second Mrs. Campbell had been chosen by the first Mrs. Campbell before her death in 1827.

*Library and archives open Monday—
Friday, 8:00 a.m. to 4:30 p.m.*

CLIP AND MAIL ORDER FORM BELOW TO: Disciples of Christ Historical Society, 1101 19th Ave. S., Nashville, TN 37212

Cash: 4¢ per \$1.00 (50¢ min.: \$16.00 max.)

Charge: 8¢ per \$1.00 (50¢ min.: \$16.00 max.)

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

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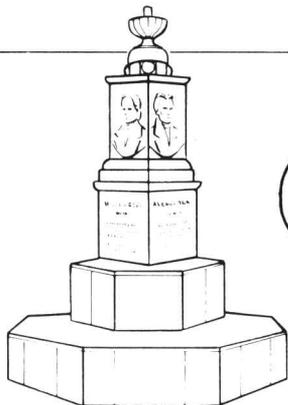
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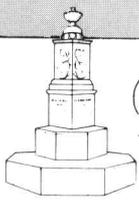
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1978, Vol. 38, No. 3

COLLEGES AND CHURCHES
GO HAND IN HAND IN THE
PROGRESS OF CHRISTIAN
CIVILIZATION
THE SPIRIT AND SOUL OF
ALL REFORMATION IS FREE
DISCUSSION

ALEXANDER CAMPBELL



Disciplina

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1978, Vol. 38, No. 3

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

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Postmasters: Send form 3579 to P.O. Box 1986, Indianapolis, Indiana 46206

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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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HISTORIANS

In 1538 Martin Luther said: Historians are the most useful people and the best teachers. One can never honor, praise, and thank them enough.

When one reads such a statement, one immediately thinks of professionally trained historians: College and seminary history professors, church historians, historians of various dimensions of county, state, national, and world history. We oftentimes underestimate the importance of their roles and the significant contributions they make to our lives and society.

Past generations have had their poet laureates. We would do well to give pre-eminence to our historians and heed the wisdom of the ages they share. The time is right to place renewed emphasis upon history in our colleges and seminaries, both that related to the church and life as a whole.

The growing trend of congregations appointing historical committees and historians is highly desirable. Too long we have been dominated by programmatic and leadership cycles, by fads, by efforts to avoid the conventional and the desire to be creative. These forces will always be with us, but if we let them—they can blow us aimlessly to and fro like feathers in the wind.

We need historical committees and historians in our congregations charged with the responsibility of preserving our heritage and helping every member to know who we are, where we have been, and what we believe. Then we will be better prepared to decide where we are going.

Documents are available upon request from the Historical Society, giving suggestions for historical committees and historians.

ROLAND K. HUFF
President

Cover page: Quotation appearing on cenotaph in the forecourt of the Thomas W. Phillips Memorial.

DISPERSING THE FOG: DISCIPLES AND THEIR COLLEGES

by William E. Tucker*

The news of my election to a college presidency prompted a number of friends from near and far to send me their thoughts. To my surprise and consternation, condolences outnumbered congratulations by a substantial margin. Then I saw through a glass darkly. My vision is still myopic, to be sure, but at least I am beginning to understand the misgivings of many who favored me with letters. It occurs to me that every college and university president in the land, whether perceived to be drowning in the open sea or walking on water at the moment, has ample reason to bear in mind those memorable words of the late Winfred Ernest Garrison:

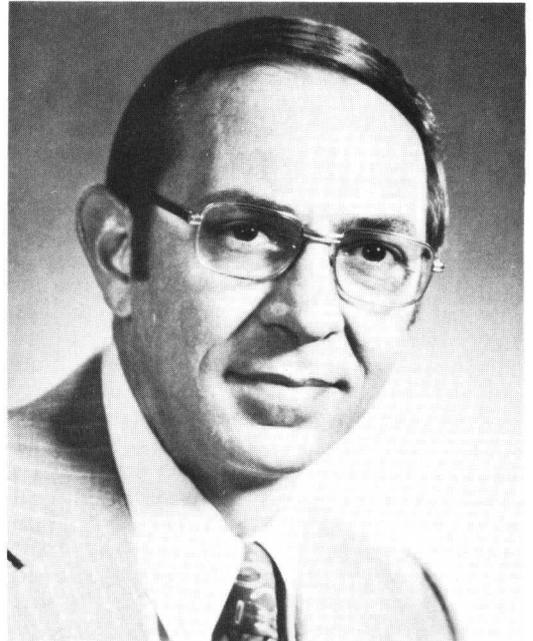
I have no care for what the world may do
to me,
For I have riches that it cannot take
And poverty that it cannot enrich —
And the rest does not greatly matter.¹

If you judge me to be engaging in a little game of distortion, consider the apparently insatiable hunger for dollars in colleges and universities, small and large. Like others in my position, I spend an astonishing amount of time asking for money or giving the committed an opportunity to translate their faith into support. The response, on balance, is gratifying and encouraging. Invariably, of course, a broad-gauged appeal for funds strikes an open wound somewhere and sets off an explosion which tempts a college president to think of herself as a fitting candidate for a Purple Heart if not the Medal of Honor.

To cite but one example, I enclosed a postage-paid envelope in my note inviting her to help. She replied by return mail, but her contribution was an epistle rather than a check. Now I can sense more clearly how the Galatians must have felt when they heard from the Apostle Paul. Her words, vitriolic and scorched with emotion, are not likely to be included in an anthology of glad thoughts for the perturbed and the disconcerted.

"In my opinion," she wrote, "college is probably the worst place you can send your child. With the free-flowing illegal drugs, the alcohol problems and sexual freedom, it without a doubt is where a young person learns all the wrong things the quickest." Giving full expression to her sentiments, she continued: "The problem with college now is that it is not an education; it's a business. My husband and I are both college graduates. When we went to school, our professors were *not* in their twenties, smoking pot and having drinking parties with *students*." Lest her volleys miss the intended target, she aimed carefully and concluded with all barrels smoking "church-related colleges are no better than state universities; they're just more expensive. Certainly I will not advise any of my friends to send their children to college (and they still are children at eighteen). Far better to learn a trade or do something constructive [rather than] live off taxpayers at a playground (college) for as many years as they can get away with."

¹ Winfred E. Garrison. *Thy sea so great* (St. Louis, Bethany Press, 1965) p. 21.



William E. Tucker

*William E. Tucker is President of Bethany College and a member of the Board of Trustees of the Disciples of Christ Historical Society. This address was given at the General Assembly of the Christian Church (Disciples of Christ) in Kansas City, Missouri, on October 25, 1977.

If our five-star, self-appointed critic has a corner on the truth and can muster incontestable evidence to support her position, we Disciples should rethink our mission of witness and service so as to cut our losses immediately. To be utterly candid, we ought to disengage ourselves from higher education before we take part in the warping of more young people who apparently graduate from high school with their innocence intact. In the interest of sanity, we might even give the leaning ivory tower a nudge and prepare to celebrate its eventual crash.

The act of repudiating the academy and withdrawing all support from it would free hundreds of thousands of dollars annually for other noble causes, each of which is and always has been underfinanced. Those who struggle mightily to stretch the outreach dollar in the face of mind-boggling need and ravaging inflation could take special delight in the happy privilege of increasing allocations across the board. Who knows? We Disciples might just regain some ground lost long ago and claim a new frontier in the name of Christ.

In addition, an irrevocable decision declaring higher education outside the range of the Church's concern would extricate us from a vice which has squeezed Disciples for more than 140 years. Beginning with the founding of Bacon College in 1836, our forebears established schools with reckless zeal in an attempt to cultivate the Lord's vineyard and increase the yield. With few notable exceptions, their massive efforts were misguided and ill-conceived. Look at the record.

Prior to the Civil War, Disciples numbered less than 200,000 but launched at least sixteen colleges and possibly more. No wonder Alexander Campbell, speaking at Bethany in 1858, observed: "We have, indeed, too many colleges and universities, too many institutions so called, in all the religious denominations of our country. And we, as a *Christian* people, have, in one sense, already outgrown ourselves, as well as outgrown other denominations of religionists in the penchant for colleges and universities."²

Moses E. Lard echoed the same judgment seven years later. "Our great centres of learning must be sustained," he wrote in his short-lived quarterly. "Their decline could be looked upon as nothing short of a calamity. Only we are committing this great folly—we are building ten where we should have but one." Then he added: "Up to this writing not a semblance of a necessity has existed among us for more than one college. Had we only one, and had that one all the

money which from first to last we have spent on colleges, and the control of all the young men we are now sending to eight or ten unbuilt, half-built, and imperfectly endowed institutions, the results, we have no hesitation in saying, would be both far more and far better than we are now realizing. With us a cherished principle is—but few institutions of learning, and these of the highest order."³

Despite their uncommon powers of persuasion, Lard and Campbell found no way to stem the tide. Well-intentioned but short-sighted companions in faith, certain that the Almighty looked with favor upon their sacrificial work, continued to found colleges, *literally hundreds of them*. Most of the schools faced impossible odds in the struggle for survival and closed in short order. Upon learning of one failure after another, untold Disciples must have muttered to themselves: "God works in mysterious ways, his wonders to perform."

Few of us, including history buffs, have more than a smattering of knowledge about our defunct institutions. Have you heard, for example, of Lamar College which opened in 1913 on a farm near Clarkston, Georgia? According to J. Edward Moseley, "Buildings included a fourteen room house that became a dormitory, a woodshed made into a chapel and a chicken house remodeled into the music studio."⁴ The survival of Lamar for two years was a minor miracle and tests my imagination. Newton College—near Woodville, Mississippi—counted among its alumni many "useful men" and "grand women." Or so we are told.⁵ Anyway, the closing of Newton in 1860 did not spell disaster for higher education on the American scene. Neither Hygeia Female Atheneum nor Fayette Normal Music and Business College in Ohio is cited for longevity in the *Guinness Book of World Records*.

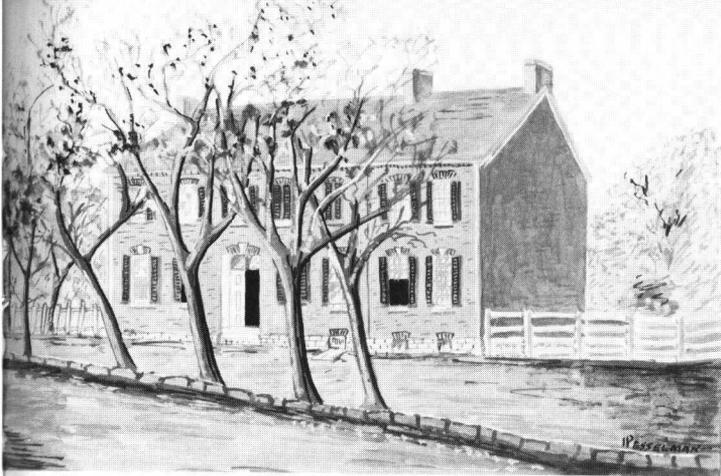
Do the names of Floral Hill College, Plattsburg College, Rockport College, Holden College, Ash Grove College, Lafayette College and Laclede Seminary mean anything at all to you? Each of these schools was established in the State of Missouri between 1876 and 1884 and now lies in ruins. Turning from mid-America to

² Alexander Campbell. *Popular lectures and addresses* (Philadelphia, James Challen, 1863) p. 487.

³ *Lard's Quarterly*, II (April, 1865) 252-253.

⁴ J. Edward Moseley. *Disciples of Christ in Georgia* (St. Louis, Bethany Press, 1954) p. 283.

⁵ M. F. Harmon. *A history of the Christian Churches (Disciples of Christ) in Mississippi* (Aberdeen, Mississippi, 1929) p. 28.



Bacon College building
at Georgetown, Ky.

the Southwest, Randolph College in Texas managed to remain open—in a manner of speaking—through the Great Depression only to collapse in 1937. Commenting on this obscure enterprise which played a role, however modest, in his preparation for religious leadership, Granville Walker noted: “Randolph College was built on a bluff and operated on the same principle.”

Enough of the past. Perhaps too much. To proceed with a roll call of the dead—all the way from A to Z—would serve no useful purpose save to test your patience and my pertinacity. Suffice it to say, the ground of Disciples history is littered with the wrecks of abandoned schools and colleges.

II.

My basic purpose, of course, is not to sift through the ashes of the dead but to focus attention on the living. It is no secret that the colleges and universities related to the Christian Church (Disciples of Christ) are quite different from each other in size and strength and program. Even so, they are one in visualizing an uncertain and somewhat forbidding future. In almost every quarter, handwringing academicians are singing the blues if they sing at all. Without any question, the diminishing number of students expected to graduate from high school in the 1980's is sending shock waves throughout the educational establishment. The era of expansion is over. Nowadays issues of educational journals include essays on the ethics of retrenchment and on planning for college closings. Compounding the problems of higher education are the people, eighteen-year-olds and their parents, who have convinced themselves that college going is “declining in value” and that intellectual pursuits can be dropped without affecting the tone and quality of life on this planet.

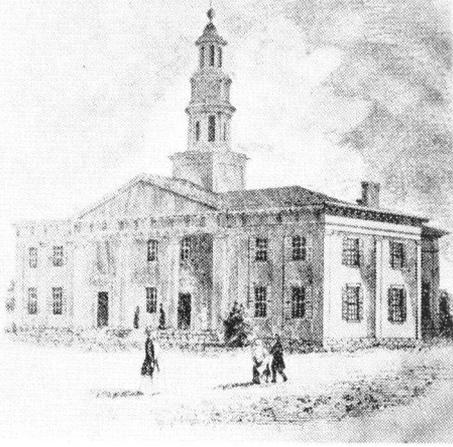
In view of past follies, present cir-

cumstances and future prospects, is it wise and sensible for us to stand behind our institutions of higher education, to add our strength to theirs, and to make certain that insofar as possible they will not be listed among the deceased in the 1980's and thereafter? That unrelenting critic, referred to earlier, has a ready response: “In my opinion college is probably the worst place you can send your child” and is “without a doubt where a young person learns all the wrong things the quickest.” Contrast her position with that of Mr. Campbell. “Colleges are, in every point of view, the most important and useful institutions on earth, second only to the Church of Christ in their inherent claims upon Christian liberality and Christian patronage,” declared the Sage of Bethany. “If they be not worthy of the smiles, the prayers and the contributions of a Christian community, I know not, beyond the church, what is, or ought to be, an appropriate and an approved object of Christian patronage and Christian liberality.”⁶ To dismiss either Campbell or the unnamed critic as out of bounds would be unfortunate, to my mind. The viewpoints of both advocate and detractor are worth pondering, particularly in a time when church and college are foggy in their thinking about the distinctiveness of Christian higher education.

III.

If we expect to see more clearly the relationship between tower and steeple, surely we must try to disperse the fog by reaching some common understanding on the purpose and function of a Christian college. Without presuming to be either comprehensive or systematic, I want to advance several convictions for your reflection.

⁶ Campbell, *Op. cit.* p. 488-489.



Bacon College building at Harrodsburg, Ky.

A college, regardless of the quality of its relationship to the Disciples, is not a church. A college is not even a conference center which specializes in extended programs for Christian young people. In the event you think these disclaimers are too obvious to mention, consider the direct correlation between student conduct and church-relatedness in the minds of countless laypersons and pastors alike. Any instance of immorality on campus is firm evidence that the college is unprincipled and, in fact, is Christian in name only. So the reasoning goes.irate believers ask: "How can we in good conscience condone much less support an enterprise which permits unconscionable behavior?" I am convinced that some of the devout have higher expectations of a church-related college than of a congregation whose membership, to a person, has confessed that Jesus is Christ. If a particular act of student or professor makes you question whether a Christian college is true to its avowed claims, ask yourself when a community of Disciples dismissed someone from its membership on the grounds of immorality. I have been in the Stone-Campbell Movement for over thirty years, and I cannot recall a single case of dismissal in all that time. It strikes me as utter nonsense to expect a college to uphold a higher standard of morality than the gathered church. Let the truth be told. Colleges are for sinners. Come to think of it, so are churches.

A college, regardless of the quality of its relationship to Disciples, is not an evangelistic agency. The purpose of an

institution of higher learning is to educate rather than to save. Harsh as it may sound, the professional responsibility of a chemistry professor in a Christian college is to teach chemistry to students, not to win them to Christ. To argue otherwise, in my view, makes a mockery of college and threatens the integrity of the educational process.

Having dismissed the notion that our colleges and universities are essentially "defenders of the faith," I should add that these institutions ought not be adversaries of the faith. There is no compelling reason for an instructor in a church-related college to accept as a solemn obligation the responsibility of cutting the ties, whether tenuous or substantial, binding student and church, to label as excess baggage the residue of piety acquired in home and sanctuary. This is a critical matter and must not be glossed over with a thin veneer of academic gobbledygook. Indeed, a campus community searches, discovers, reflects, rejects and confirms without fear of coercion or reprisal. Many students in this context, as you know, become confused and begin to wonder whether they were duped by spiritual palaver in their earlier years. Questions can lead to doubt and doubt to disenchantment with church and with Christian faith. At precisely this point professors ought to be especially sensitive lest they dismantle a student's cherished beliefs without providing a base for new understanding and growing commitment. In sum, a Christian college is neither an evangelistic agency nor a society for the promotion of agnosticism.

IV.

What, then, is a Christian college in the tradition of Disciples of Christ? Is it distinctive? If so, how? Let me preface my answer with two observations.

(1) More often than not, proponents of the Christian college are guilty of first degree exaggeration. Many of them remind me of a verse from Ogden Nash:

A chuckling tycoon of Fort Worth
When asked for the cause of his mirth
Replied, Houston and Dallas
Will shore bust a gallus
When they hear I've just purchased the
earth.⁷

Instead of following the example of the chuckling tycoon, advocates of Christian

⁷ Ogden Nash. *There's always another windmill* (Boston, Little, Brown, 1968) p. 54.

colleges should see the wisdom and credibility in thoughtful modesty.

(2) Today Christian colleges, in the main, are designated as church-related. The change in nomenclature reflects a move in the direction of ambiguity. "Relationship, everyone knows, can be either distant or close," Elton Trueblood has written. "It may mean a great deal or it may mean practically nothing, and the simple truth is that the latter is what [is] often intended by 'church-related'."⁸ Even Trueblood acknowledged that "church-related" and Christian may be used as interchangeable terms in referring to a college. We must work to make it so.

When asked to define a Christian college, Dr. W. E. Garrison replied on one occasion: "A Christian college is first a *college*."⁹ Scores of people have taken it upon themselves to expand on Dr. Garrison's answer. Many have argued that the Christian college is small. Do we therefore exclude any institution with thousands of students and wide-ranging programs at both baccalaureate and graduate levels? Besides, is small necessarily beautiful? Others have reasoned that a Christian college is person-centered. Does not attention to the individual vary from campus to campus and depend upon the initiative of students and the responsiveness of faculty?

Still others insist that a Christian college encourages each student to reach his or her full potential. Is there a school in America—state-supported or independent or church-related—which cannot make the same claim? Name one. Almost everyone chooses to highlight the excellence of the Christian college. In plain truth, there are very few colleges and universities in the exclusive category of excellence, and most of them are not church-related. Yet another line of reasoning emphasizes that the Christian college is an institution in an economic crunch from one year to the next. This generalization is accurate by and large, but it gives no comfort to those who are convinced that a Christian college ought to be distinctive in purpose and function or like Lamar and Newton and Randolph Colleges fall by the wayside.

If the customary arguments advanced in support of a Christian college are self-serving and do not hold up under careful examination, are we left with no answers to the question of distinctiveness? Absolutely not.

In my view, a Christian college is a community which rejoices in its church relationship and recognizes that the relationship depends on intention as well as tradition. Through its leaders, the community is mindful of the need to increase the

visibility of church on campus without in any way replacing the tower with the Cross and thereby infringing upon the treasured if sometimes abused principle of academic freedom.

A Christian college is a community in which a "critical mass" of administrators, trustees, faculty, staff and students believes in Jesus Christ as Lord, accepts him as saviour, and lives out faith in such a way as to commend the Gospel to others. Followers of Christ in large numbers, no doubt, can be found in every public institution of higher learning from the Atlantic to the Pacific. In a church-related college, however, the Christian life is modeled not by accident but on purpose and with institutional encouragement. This, it seems to me, is a distinctive quality of the Christian college.

A Christian college is a community of learning in which Christian faith can get a fair hearing in the academic marketplace and vie with competing points of view for acceptance. Consideration of the Christian message is, in final analysis, left to chance on other campuses. Not so in a Christian college.

A Christian college is an institution which gives priority to the teaching of thoughtful and informed religion. The task is far from easy in our time. On the one hand, large and ever-growing segments of society are organized as if God does not count even if he exists. On the other hand, a massive religion-of-the-heart movement is attracting extraordinary allegiance to a simple Christ, a simple Gospel, and an incredibly simple Bible. Of all the institutions in North America, the Christian college is in a most strategic position to respond to the countervailing forces of heartless secularism and mindless religion.

A Christian college also gives priority to the education of Christian leaders, both ministers and laypersons. Unlike state-supported and private schools, the church-related college responds deliberately, unashamedly, and therefore distinctively to the need for religious leaders in every generation.

A Christian college affirms *by its very presence* that the One who thundered over Sinai is the Alpha and the Omega, that the earth is the Lord's and all therein, and that all people are children of God and live under His judgment and by His grace in Christ. These affirmations may or may not inform

⁸ D. Elton Trueblood. *The idea of a college* (New York, Harper, 1959) p. 16.

⁹ Quoted in Perry E. Gresham. *Campbell and the Colleges* (Nashville, Disciples of Christ Historical Society, 1973) p. 78.

life and work in other segments of the educational establishment. They are absolutely basic to the strength and vitality of a Christian college. *And that makes the difference.*

Alexander Campbell has been in his grave on a West Virginia hillside for a solid century and more. But his words, delivered in 1858, retain their power: "Colleges are, in every point of view, the most important and useful institutions on earth, second only to the Church of Christ in their inherent claims upon Christian liberality and Christian patronage." I agree with Mr. Campbell. Do you? □

GIFT MEMBERSHIPS

Plan now to give several memberships in the Disciples of Christ Historical Society as Christmas gifts this year. When the next issue of *Discipliana* comes out, it will be too late to make this suggestion. See page 34 for categories of membership and fees.

Give a meaningful gift this year. At the same time help preserve our religious heritage. Recipients will be appropriately notified of your gift.

NEW MEMBERSHIPS (As of July 1, 1978)

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- 615. Benjamin, T. Garrott, Jr.
Indianapolis, IN
- 616. Olmsted, Gilford E.
Nashville, TN
- 617. Bratlie, Peter M.
Shreveport, LA
- 618. Gelsheimer, Isabel
Springfield, MO
- 620. Kinney, Stephen Harmon
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- 621. Miller, Joseph J.
Harrison, AR
- 622. Hay, Leroy, Harrison, AR
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- 624. Almon, John T., Evansville, IN
- 627. Cummins, C. Duane, St. Louis, MO
- 628. Irvin, Karl, Jr., Stockton, CA
- 629. Johnston, Roy B., Omaha, NB

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- 625. Lemley, Steven S., Agoura, CA
- 626. Scholl, Mrs. Clarence E.
Indianapolis, IN

SUSTAINING

- 12. Love, Clifford, Jr.
Nashville, TN

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- Chapel Hill Church of Christ
Chapel Hill, NC
- Hanna, Arthur, Indianapolis, IN
- Johnson, Vivian L., Erlanger, KY

REGULAR INCREASED TO PARTICIPATING

Linberg, Edwin C., Arcadia, CA

REGULAR

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 Lee, Gaynelle S., Anderson, IN
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THE UNIVERSITY OF CHICAGO AND THE DISCIPLES OF CHRIST: THE DEVELOPMENT OF BIBLICAL CRITICISM

by William Jennison*



Disciples Divinity House
University of Chicago

During most of the twentieth century the Christian Church (Disciples of Christ) has been generally classified as one of the "main-line liberal Protestant" denominations. One source of this classification arises out of its involvement, along with other churches, in cooperative and ecumenical ventures. However, the main reason for such a classification comes from the acceptance in these denominations of the historical-critical approach to biblical study. The term liberal, while its nuances have changed, refers, in most cases, back to the fundamentalist-liberal controversy in post-World War I America. However, the roots of this controversy in the Christian Church, and in most other denominations, lie in the institution for theological education at the turn of the century.

In most churches one can find evidence of the coming travail prior to the 1890's. However, it was at this time that greater numbers of ministers began to see the need for graduate training in order to prepare

themselves adequately for the ministry in the churches. Such training exposed many of the future ministers and teachers to the new, and for some, radical ideas of biblical criticism. For Disciples, as well as for other churches, one focal point of this training was the Divinity School at the newly established University of Chicago.

The Disciples were not unique in the problems they experienced as individuals attempted to introduce historical-criticism to the laypeople. However, the introduction of the new methods had a significant impact on the division which, for all intents and purposes, took place in the 1920's. Many of the institutional problems faced by the Christian Church can be traced to the controversy concerning biblical criticism. Both proponents and opponents agree that the University of Chicago was the center of the new historical-critical methods for the Christian Church.¹

The critical investigation of the Bible had been a part of the Disciples' heritage from its earliest days. The founders of the movement which became the Disciples placed much emphasis on the study of Scripture by each individual. The opposition to creeds and "man-made opinions" forced Disciples to a critical study of biblical passages in order for them to establish a doctrine upon which their movement would be based. A brief examination of the approach to biblical study by early Disciple leaders is thus called for.

DISCIPLE ROOTS

Alexander Campbell, the leading scholar among the founders of the movement, cannot be considered a traditionalist when it comes to matters of biblical study. He was aware of the fact that biblical texts did need to face the heat of a critical examination in order for them to present the light to modern readers. Campbell was not afraid to examine the Scriptures with an awareness of the peculiarities which each individual book possessed. In a like manner, he felt that one needed to be especially aware of the

*William Jennison is the minister of First Christian Church, Bristow, Oklahoma. This essay was judged to be first place among essays entered in a recent competition among Seminary students. Details of this competition are outlined in an article found in this issue of *Discipliana*.

¹ George G. Beazley, Jr., "Who Are the Disciples?" in *The Christian Church (Disciples of Christ): An Interpretive Examination in the Cultural Context*, ed. by George G. Beazley, (St. Louis: The Bethany Press, 1973), p. 40.

particular language and its nuances for a proper understanding of the biblical message.²

While Campbell's rules of interpretation were liberal, he was very orthodox in his understanding of inspiration. It is probably for this reason that he was able to treat the Bible so critically: he believed the Bible was inerrant in that which God had given it to accomplish. "The Word of God, being inspired, is, of course, infallible as its Author. He who 'cannot lie' dictated it, and it cannot deceive us."³ However, even in his understanding of inspiration, Campbell has moved beyond the strictest understanding of inerrancy to a kind of progressive revelation. God reveals to humanity that which humanity cannot receive on its own at any particular point in history.⁴

It might seem possible for Campbell to accept that the Bible contained inaccuracies on scientific or historical usage, but he was careful to make it clear that such was not the case. Although Campbell denied that such inaccuracies were possible, he did say that if the Bible contained geographical, chronological, and philological errors; or if there were no genuine predictions or miracles recorded in it; or if the books were never written by the authors to which they are attributed, they would, nonetheless, still be the Word of God. "If, in these books, a religion superior to all human imagination, actually exists, it is of no consequence to the proof of its divine origin, by what means it was here produced, or with what human errors or imperfection it is blended."⁵

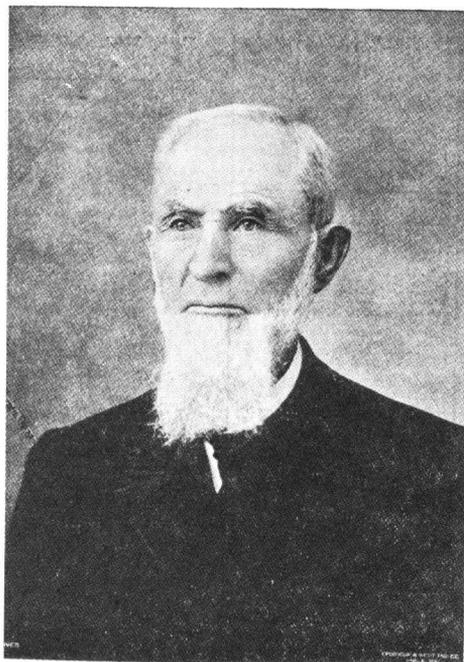
After Campbell's considerable interest in inspiration and critical study of the Bible, there was little interest among Disciples in the question of biblical criticism. Apparently Campbell had provided the basis upon which Disciples could continue to study the Scriptures without the necessity of arriving at a new critical method.

It was not until the late 1860's, with the publication of the *Independent Monthly* by L. L. Pinkerton, that interest in biblical criticism and its methods were again subjects of discussion. While his magazine did not last very long, Pinkerton's views on the subject of inspiration and the inerrancy of Scripture, which were contrary to those traditional among Disciples, caused a great deal of controversy among the members of the Christian Church.

Another voice was raised with regard to the question of biblical inspiration in the 1883 Missouri Christian Lectureship by Isaac Errett, the founder and editor of the *Christian Standard*. He cautioned all biblical students to be aware of the limitations of language when an attempt is

made to understand biblical inspiration.⁶ However, such limitations did not mean that Errett had lessened his belief that the Bible was "a trustworthy communication of the will of God, in all that pertains to salvation, righteousness, and holiness. . . ." ⁷ Thus, Errett was convinced that verbal inspiration definitely characterized some passages of Scripture.

The most notable of the pre-Chicago liberals among the Disciples was George W. Longan. From 1887 until his death in 1892 Longan found himself in frequent conflict with his fellow Disciples over issues of biblical criticism. His articles in the *Christian-Evangelist* show an acquaintance with many of the scholarly writers of his day. Such men as C. A. Briggs and S. R. Driver frequently found sympathetic mention in his articles.



George W. Longan

² Alexander Campbell, *Christian Baptism*, (St. Louis: Christian Board of Publication, 1882), p. 61.

³ Alexander Campbell, ed., *Millennial Harbinger Abridged*, I. (Cincinnati: Standard Publishing Co., 1902), p. 192.

⁴ Campbell, *Christian Baptism*, *op. cit.*, pp. 51-52.

⁵ *Ibid.*, p. 55.

⁶ Issac Errett, "Inspiration," in *Missouri Christian Lectures: 1883*, (Rosemead, CA: Old Paths Book Club, 1955), p. 179.

⁷ *Ibid.*, pp. 179-80.

The main reason higher criticism appealed to Longan was his deeply held conviction that the Bible was the only rule for faith and religious authority. It was his conviction that critical conclusions relied upon and were dictated by the biblical data which was the subject of investigation.

The Bible, for Longan, was inspired, but certainly not in every detail. Longan also maintained that the Bible was not the Word of God as such, but that it contained the Word of God. "The true Word of God . . . is the essential content of truth, revealed through all the ages, and culminating in the everlasting gospel of Jesus Christ . . . It is not the gross contents of the particular verbal forms of the Bible, but its essential spiritual substance."⁸

Longan affords an excellent example of a person who believed devoutly in the Disciple ideal of complete freedom to go wherever the promptings of truth were felt to lead, and thus he was the perfect transition figure as the Disciples entered a new phase in their struggle with historical-criticism. For Disciples there is no way to avoid the importance of the Divinity School at the University of Chicago. Almost from the date of its opening in 1892 it was the focal point of Disciple interest in and concern over the rising tide of the historical critical method.

THE UNIVERSITY OF CHICAGO AND THE SOCIO-HISTORICAL METHOD OF BIBLICAL STUDY

Rising out of the plains of the midwest, the University of Chicago was seen as a lonely colossus of education, too far removed from the mainstream of American life to make much of an impact. However, those people who held such opinions did not reckon with the educational innovation and, of course, the money which was backing the enterprise in Chicago.

The moving force behind the University was its first president William Rainey Harper. It took courage to put a university in the uncultivated Middle West, but Harper and the University's financial benefactor John D. Rockefeller wanted a university that defied tradition. They wanted a university that would be a force the day it opened, that would "revolutionize university study in this country."⁹ They succeeded in their dream, and no where was that success more evident than in the divinity school.

Much of the foundation of the Chicago School was laid at the time of the founding of the University. For this reason, it is possible to date the beginning of the School with the beginning of the University. As a biblical scholar, Harper was extremely interested in securing a faculty of the very

highest quality for the divinity school. During the first few years of the University's existence, most of the faculty members were the older members of the faculty of the Baptist Union Theological Seminary in suburban Morgan Park, which had merged with the University to form the divinity school. However, Harper, as head of the Department of Old Testament, and Ernest DeWitt Burton, as head of the Department of New Testament, represented the future of the divinity school. These two men, along with the younger scholars brought in to replace the Morgan Park faculties they retired, set the course of the scholarly investigations with which the Chicago School was to concern itself.

One of the most influential precursors of the Chicago School was George Burman Foster, who has been called "the 'primal' theologian of the whole school."¹⁰ In 1909 Foster published *The Finality of the Christian Religion* which proved to be an extremely controversial book in several respects. Foster attacked the positions of both orthodox Christians and the modernists. The historical investigation of the sources and the reconstruction of human experiences was a most vital task. However, historical method alone, as advocated by many of the contemporary liberals, was not comprehensive enough to display all of reality. History was conceived by Foster as a "fact science," but one also needed to realize that it was more than merely gathering facts, there had to be a phase in historical research where the facts were evaluated. This means that the method one uses in historical research is of utmost importance, it determines the way one goes about the act of judging the facts of history.

Historical scientists have discovered that history is relative, that reality changes from one age to another. Since so much of reality is relative we need to find a way of determining what is essential, what continues through all ages:

. . . when experience discloses to us contradictory elements, when what was reality to the consciousness of one age ceases to be real to that of another, then doubt arises, and the question as

⁸ George W. Longan, "The Work of God," *Christian Evangelist*, XVIII (September 3, 1881) 564.

⁹ Richard J. Storr, *Harper's University: The Beginnings*, (Chicago: The University of Chicago Press, 1966), p. 112.

¹⁰ Charles Harvey Arnold, *Near the Edge of Battle: A Short History of the Divinity School and the "Chicago School of Theology" 1886-1966*, (Chicago: The University of Chicago Divinity School Association, 1966), p. 28.

to which of these elements possesses the true reality, and the need of a criterion of reality or validity, are awakened. This is true for religious reality as for all else.¹¹

As one applies the concepts of historical relativism to Christianity the search for the "essence of Christianity" becomes necessary. "It is historical relativism which has ensued upon the critical dissolution of the static supernaturalism of the orthodoxes and finalities of the church."¹²

As can be seen, Foster has laid a most momentous task in the hands of the historian. The historian now finds that there is a great deal of responsibility being carried by the interpreter of history. It is a small wonder this book created such an uproar among the churches. Suddenly the power to determine the truth and the ability to recreate the past rested in the hands of the historical researcher. This is the responsibility which was thrust upon the members of the Chicago School, a responsibility which they readily accepted.

Out of this environment, and under the influence of a method currently in vogue in Germany through the work of Harnack and Troeltch, arose an American theological school that was to have a far-reaching impact. While many different courses were chosen by the members of the school, one distinctive feature bound them together whether their investigations were in Bible, theology, church history or practical matters: the use of the socio-historical methodology in their study of religion.

The method of the Chicago School was essentially shaped by the work that had been done in the last decades of the nineteenth century in the sciences, particularly biology. Darwin's *On the Origin of Species* had a profound impact on all phases of life in the western world. The study of Christianity could not escape this influence, and, in the case of the Chicago School, the influence of Darwin's work was most appreciated. The idea that life was constantly changing and moving forward meant that one needed to develop new concepts of how history should be viewed. If biological life was influenced by its environment, then it only seemed logical that historical studies had to be cognizant of the environment's affect upon the subjects of historical research.¹³

This emphasis on the environmental factors affecting historical subjects caused the Chicago School to adopt social psychology and sociology as indispensable tools for research into the realities of theological doctrine. In order for one to properly understand the doctrines of Christianity and their purpose for modern

life, one had to see the atmosphere in which they were created and the factors that influenced their development. This entailed using all the facilities that modern scholarship provided, even those traditionally outside the realm of religious studies.

CHICAGO AND DISCIPLES

As has already been stated, both opponents and proponents saw the University of Chicago as the center of Disciples inquiries into the new historical-critical method of biblical study. Four individuals associated with the university have been recognized as leading proponents and evangelists for the new method: Herbert L. Willett, Charles Clayton Morrison, Edward Scribner Ames and W. E. Garrison. All of these men, with the exception of Morrison, received their Ph.D. degrees from the University, and the same three all served in the capacity of dean of Disciples Divinity House.

Willett, Garrison, Ames and Morrison, the editor and publisher of the *Christian Century*, were all in the forefront of the challenge to the traditional views of the Disciples. They were all men who wrote in the journals which were read not only by other scholars, but also by laypeople. "Through their teaching and writing, and that of their students, they brought home to Disciples, too long isolated from the currents of contemporary thinking, the full impact of liberalism."¹⁴ These four men, more than any others, brought the benefits and problems of historical-criticism to the fore in the Christian Church.

In the realm of this study, two of the above figures, H. L. Willett and E. S. Ames, will be the focus. These two men were selected for in-depth study on account of their particular roles as scholars and preachers. Garrison and Morrison, while very worthy subjects of study, were not particularly involved in the discussions of biblical studies. Garrison tended to concentrate his work in the field of

¹¹ George Burman Foster, *The Finality of the Christian Religion*, (Chicago: The University of Chicago Press, 1909), pp. 299-300.

¹² *Ibid.*, p. 296.

¹³ Bernard E. Meland, *The Realities of Faith: The Revolution in Cultural Forms*, pp. 111-112.

¹⁴ Ronald E. Osborn, "Theology Among the Disciples," in *The Christian Church (Disciples of Christ): An Interpretive Examination in the Cultural Context*, ed. by George G. Beazley, (St. Louis: The Bethany Press, 1973), pp. 103-104.

American religious history with a great deal of success, and, likewise, Morrison, while treating many subjects, spent most of his time in the general field of religious journalism.

Willett and Ames were both on the faculty of the University of Chicago in the halcyon years of the Chicago School of socio-historical biblical studies. Willett, who studied under Harper at Yale, followed his mentor to Chicago to finish his degree. He became the first dean of the Disciples Divinity House in 1894, and he joined the faculty of the university in 1896. He served as a professor of Semitic and Oriental languages and literature until his retirement in 1926. During this time Willett became a great popularizer of the historical-critical method.

Garrison and DeGroot have said that Willett "became a shining mark for attack by reason of the sensational popularity of his extension lectures and the 'institutes' which he conducted in cities across the country, usually under the auspices of a group of churches of many denominations."¹⁵ Charles Clayton Morrison delivered a eulogy on Willett at a memorial service for him in 1944. In it he mentioned that Willett was just coming into the public eye in 1895. Even before he received his degree from Chicago "he found himself launched on a career which was destined through a quarter of a century to take him into every part of America."¹⁶

On Lyceum and Chautauqua platforms, in churches and colleges, before all sorts of gatherings, he conducted series of lectures for a week or longer unfolding the Scriptures in the new light which historical study had thrown upon them. The people flocked in thousands to hear him.¹⁷

Willett's influence was not, however, restricted to his public lectures. Beginning in 1899 he wrote the Sunday School articles in the *Christian-Evangelist*. Willett was quite cautious in this column. It was very seldom that he espoused a critical viewpoint, although on controversial passages he usually introduced both the traditional and critical positions. In such cases he would not draw a conclusion as to which view was correct, but the effect of his type of presentation was definitely favorable to a critical viewpoint.

Willett wielded a considerable influence on people of many religious groups. His facility in speaking and writing, his wide travels and his important and influential location at the University of Chicago all increased his impact. His doctorate in Semitics was an impressive credential to

those who heard and read him. It is little wonder that he became the Disciple champion in the dissemination of critical views, and that conservatives found in him a special target for their attacks on the historical-critical method.

Willett's ability to popularize his views was of great significance in the spread of the ideas of historical-criticism throughout the churches. This was not, however, an attribute which only Willett was able to develop. One of the most important reasons for the influence wielded by the Chicago School was the facility most of its participants were able to develop in popularizing their new methods of understanding the Bible. "The genius of the early Chicago School in theology was its capacity to make critical scholarship in religious study vivid and exciting. Since the founding of the University of Chicago under President William Rainey Harper, this community of scholars had considered itself to be a university on the frontier with responsibility for interpreting the critical findings of scholarship to lay people."¹⁸ Shirley Jackson Case, Shailer Mathews and most of the other pioneer figures in the Chicago School were not only brilliant scholars, but they were also dedicated church workers. Most of the members of the Chicago School were involved in Sunday School work and wrote articles in the popular religious journals of the day. Thus, students were drawn to Chicago not only because of its scholastic reputation, but also because the names of its faculty were becoming familiar to the people in the churches.

Another Disciple who had a strong influence with regard to the popularizing of the views of historical-criticism was Edward Scribner Ames. Ames was first of all a minister. He returned to Chicago after teaching at Butler University to become the minister of the Hyde Park Disciples of Christ Church. He soon joined the faculty of the university, eventually becoming chairman of the department of philosophy, yet he remained the pastor of the church until 1940, four years after his retirement from the university faculty.

Ames' autobiography, *Beyond Theology*, is an extremely important work, for it chronicles the development of a young man in the tumultuous times when historical-

¹⁵ W. E. Garrison and A. T. DeGroot, *The Disciples of Christ*, (St. Louis: The Bethany Press, 1948), p. 419.

¹⁶ Charles Clayton Morrison, "Eulogy," *The Scroll*, XLI (May, 1944) 260.

¹⁷ *Ibid.*, p. 261.

¹⁸ Meland, *op. cit.*, p. 249.

criticism was rising to a position of supremacy on the American religious scene. After graduating from Butler and completing a year of graduate work there, Ames journeyed to New Haven where he completed his B.D. Degree in 1892, in spite of the fact that he received no encouragement to do so from leaders among the Disciples.¹⁹

At Yale Ames' thinking began to change. He was led, through his investigations, to the conclusion that the Hebrew religion was a development through natural processes, rather than a supernatural, miraculously inspired religion.²⁰ While this acceptance of evolutionary principles for the study of religion was not easy for Ames, it was not attended by any great emotional strain. Both his single-minded devotion to the search for truth and the example of professors who accepted the new ideas and yet remained devout enabled Ames to avail himself of the new concepts without any serious problems.

After receiving his Ph.D. degree from the University of Chicago, Ames spent three years as a faculty member at Butler University. When Ames returned to Chicago in 1900, it was primarily to work as minister of the Hyde Park Church. There he wished to apply his new ideas to the practical life of the church. He came to believe that the basic religion of the Disciples was "the philosophy of empiricism which began to emerge with the Renaissance and developed into a very influential modern school of thought."²¹ In this church Ames was intimately associated with Willett, who was one of the elders of the church. Both Ames and Willett found their work in the parish to be as important, if not more so, than their scholastic endeavors. The most important aspect of the new approach to theology was the fact that it was an attempt to make religion, specifically Christianity more meaningful and useful to the members of the churches, thus their efforts in the direction of the popular dissemination of the new findings were of supreme importance.

The work of ministry permeates all of Ames' work. He was first of all a pastor of a congregation. He always attempted to make his work in the philosophy and the psychology of religion as practical as possible. Ames was never an esoteric philosopher. His work in the church and his desire to make Christianity appeal to as many people as possible led to the results that are evident in his writings.

The calender of the Hyde Park Disciples of Christ Church carried a formulation of ideals of the church during Ames' pastorate: "This church practices union; it has no creed; seeks to make religion as intelligent as

science; as appealing as art; as vital as the day's work; as intimate as the home; as inspiring as love."²² These appear to have been Ames' ideals as well. He expected people to exhibit their religious beliefs just as he expected his church to exhibit them. His work in the psychology of religion was directed in this vein. He set about compiling empirical results based on those people who illustrate their religious faith through their behavior. His involvement in the concerns of society reflects this belief: "If religion does not have its proper field in clarifying and furthering the values of the economic, political and social life, then its inner attitudes and sentiments lose substance and significance."²³

As a philosopher rather than a historian, as were most representatives of the Chicago School, Ames has been able to move a step further along the road of the study of religion. Ames has correctly seen the esthetic aspects of life as essential to a full life as is a proper historical approach to religion. He has properly seen a weakness in the socio-historical methods and has met that need with the acknowledgement that science cannot fulfill the emotional needs of human beings.

In Ames and Willett we see the beginnings of a mode of thinking which would radically alter the whole complexion of the Disciples. It challenged the basic view of the Bible upon which the movement rested. These men had a view of higher criticism which could not be accepted by many of their Disciple contemporaries, for the two groups did not share the same basic convictions as to the Bible's nature. The ability of Willett and Ames to popularize the new methods along with the power of Chicago as a drawing card for Disciple ministerial students meant that the future of the Christian Church was going to be caught up in the developing methods of biblical study for better or worse.

CHICAGO DISCIPLES AND THEIR CHURCH

While one may not be able to gauge the exact impact of Disciples on the thought of

¹⁹ Edward Scribner Ames, *Beyond Theology*, ed. by Van Meter Ames (Chicago: The University of Chicago Press, 1959), p. 27.

²⁰ *Ibid.*, p. 28.

²¹ *Ibid.*, p. 68.

²² Edward Scribner Ames, "Theory in Practice," in *Contemporary American Theology*, ed. by Vergilius Ferm (New York: Round Table Press, 1933), p. 10.

²³ *Ibid.*, p. 12.

the Chicago School, it is very evident that the ideas of historical-criticism had remained the concern of professors and a few especially enlightened ministers. With the founding of the University of Chicago, and the Disciples associations with that institution, all that changed. Now there was a well-respected school available where Disciples could engage in serious study and still maintain their ties with the Christian Church. At the same time, those who were involved in the instruction of the university saw as part of their responsibilities as teachers the dissemination of the historical-critical method and its results to the people in the churches. This double influence led to an increased awareness on the part of the lay people of the work of the biblical critics. As the awareness level increased it was inevitable that the opposition and strife would also increase.

Disciple reaction to the historical-critical study of the Bible, as popularized by the Chicago School, was not much different than that of other denominations. However, because of their particular orientation to the Scripture, Disciples felt that they had a lot more at stake in the debate. In more organized denominations, one group or the other usually gained control of the denominational machinery and the debate quieted soon thereafter. In the Christian Church, while in many ways the same thing happened, the ultimate problem rested on the foundation of the movement. Disciples saw themselves as a people who appealed to no other authority but the Bible, and the conservative theologians in the movement felt that such an appeal would no longer be possible if one accepted historical-critical findings. Thus, the development of the Christian Church in the twentieth century where it faced another schism can be traced back to the controversy over the historical-critical method. To simplify a rather complex dichotomy, one might say that the Disciples consist of two basic groups today, those who still hold to the original ideal of the restoration of the New Testament church as expressed by the founders of the movement, and those who have determined that, regardless of its practicality, the movement toward restoration is not longer a proper or possible goal.

The University of Chicago and its Divinity School were established to promote the highest level of scholarship. In so doing they became the forefront of new attempts to study religion. The Disciples were intimately involved with these attempts and the work of the scholars in popularizing their findings. The rise of the historical-critical method out of the University of Chicago

affected most denominations in this country. The Disciples, however, were not just challenged with regard to their views of the Bible, they were challenged to the very heart of their existence as a distinctive group. The response was virulent on the part of many because they were fighting for their very identity as Disciples of Christ.

The Christian Church (Disciples of Christ) as it exists today can trace many different tracks of development. None of these different tracks was as important as the introduction of the historical-critical method. It set the stage for important and decisive changes in the way in which Disciples conceived of themselves. The structural and theological changes which followed owe themselves to the new conceptions of what it means to be a Disciple. The introduction of the historical-critical method was the basis for this re-thinking of the Disciple identity. □

Bibliographic Notes

History of the Surrounded Hill Church of Christ, 1850-1978, by Ivy Burlisen, Fay Smith Holt, Lillye Scott Long, James Logan Morgan, and Charles Monty Walton. Newport, Arkansas, James Logan Morgan, (1978) 56 pages \$3.50.

Compiled from a variety of sources this history traces the development of the congregation from its organization to the present. The congregation has always met in the Oil Trough Bottom area of Jackson County, Arkansas, but many of its members and leaders have lived in the Oil Trough Bottom in Independence County. The history includes biographical sketches of early church leaders and early preachers. It has an appendix which contains an inventory of Surrounded Hill Cemetery. Available from the publisher, 314 Vine Street, Newport, Arkansas 72112.

Hale, Edward Ormand. "A Man in Controversy: Hall Laurie Calhoun" Unpublished research project, Lexington Theological Seminary. Lexington Kentucky, 1978. 65 pages.

This research paper seeks to discover what prompted Hall Laurie Calhoun to enter into the College of the Bible controversies around the turn of the century, and what he thought of those men he challenged. Specifically the controversy of 1917 and the personal letters of Calhoun are studied.

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.

Discipliana

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WILLIAM JENNISON ESSAY COMPETITION WINNER

A Life Membership in the Disciples of Christ Historical Society was offered by a benefactor of the Society to the student in one of the four Disciple seminaries writing the best essay on some facet of Disciple history.

The judges: Roscoe M. Pierson, Lester G. McAllister, and Herman A. Norton have declared William Jennison winner of the competition. Mr. Jennison wrote his essay, "The University of Chicago and the Disciples of Christ: the Development of Biblical Criticism," just prior to obtaining his graduate degree in Brite Divinity School. Congratulations to Mr. Jennison upon this achievement. We welcome him as a new Life Member in the Society and wish him well in his new ministry in the First Christian Church of Bristow, Oklahoma.

Runners up in the competition were: 2nd place: Dennis Swearngin of Brite Divinity School, 3rd place: Raymond Cuthbert of Christian Theological Seminary. The Essay Competition will be expanded and held again in 1979.

LIBRARIANS MEET

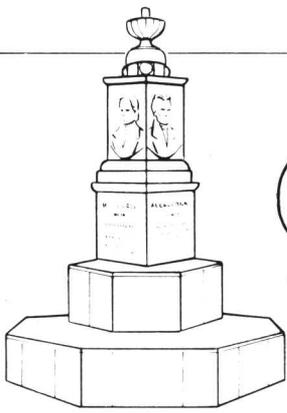
Thirteen librarians from institutions connected with the Campbell-Stone Movement met during the 32nd annual conference of the American Theological Library Association.

Communication among the librarians of the various institutions has been greatly improved by these meetings.

The librarians' meetings give an opportunity to share projects being conducted in the various institutions. The librarians agreed that these projects should be reported through *Discipliana* as they develop.

Among the projects discussed during the 1978 meeting are: The supplement to the Christian Evangelist Index; the possibility of filming the American Christian Review; the union catalog of Disciple material at the Historical Society; the reporting of new discoveries through *Discipliana*; and the indexes which are under development (*Millennial Harbinger*, *Christian Baptist*, and *Christian Messenger*).

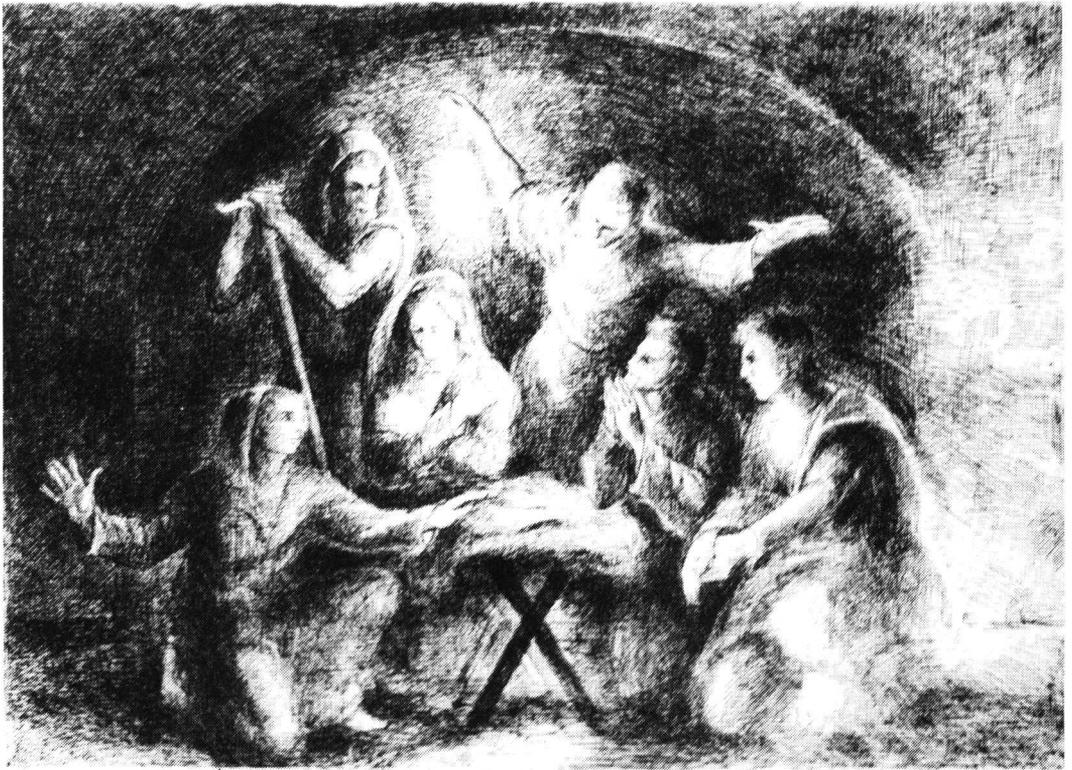
Any librarian interested in learning more about these meetings may write the Director of Library and Archives at the Historical Society.



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DISCIPLES OF CHRIST HISTORICAL SOCIETY

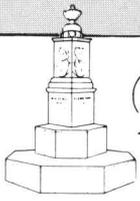
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"The Adoration of the Shepherds"

Jan Baker 187

Christmas Reveals the Greatest Event of History



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Postmasters: Send form 3579 to P.O. Box 1986, Indianapolis, Indiana 46206

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: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST
HISTORICAL SOCIETY

Officers of the Board of Trustees

CHAIRMAN.....Lester G. McAllister
VICE-CHAIRMAN.....Robert Edwards
SECRETARY.....Roscoe Pierson
TREASURER.....Risley P. Lawrence

THE PRESERVATION OF OUR HERITAGE

It was a long road and the driving was boring. Strange, I started thinking of the importance of preserving our religious heritage. This was the list that resulted.

THE PRESERVATION OF OUR HERITAGE:

- * Instills a spirit of gratitude for the labors of others who have gone before.
- * Dispells ingratitude.
- * Reveals the workings of God through His people.
- * Helps us establish a sense of identity in an impersonal world.
- * Enables us to know who we are and what we are.
- * Helps us see and understand where we are in the whole of life—thought, spirit, and relationships.
- * Places the realities of life at our fingertips.
- * Enables us to evaluate past thought, values, and actions.
- * Tests the durability of our foundations.
- * Prevents its being lost in the debris of time.
- * Reveals the Church at work down through the centuries.
- * Breaks down barriers between generations.
- * Challenges the best that is in us.
- * Burnishes anew the meaning of Christmas—God revealing Himself in history through Jesus Christ.

As I thought on these things another fifty miles passed, boredom disappeared, and there was a warm glow within. Try it sometime. Set in writing your own thoughts. What does the preservation of our heritage mean to you? Send your list in and we will try to include it in a future issue.

May Christ be born anew in your hearts this Christmas season, bringing you and yours gratitude for the past . . . joy for the present . . . hope for the future.

Roland K. Huff
President

Cover page: "The Adoration of the Shepherds" by Gus Baker. This art also appears as one of the panels in the stained glass windows of the Thomas W. Phillips Memorial, housing the Society's library and archives.

CHURCH AND STATE

By Perry E. Gresham



Perry E. Gresham

Alexander Campbell was enthralled with young America when he settled into these friendly Allegheny foothills. The conventional mood of the day called "Manifest Destiny" laid hold of Campbell's aspirations and beliefs. He saw the wagons rolling westward and felt the thrill of new land, with new people, bringing new ideas to bear on human destiny. He literally believed the inscription which appears on the American one dollar note "*annuit coeptis novus ordo seclorum*".

He did not however become a conscript of the so called Civil Religion of that period. He maintained his Christian commitment which centered in the Bible—principally the New Testament. He took his religious bearing from the Day of Pentecost rather than from the day of the Declaration of Independence.

The incipient religious body described in his day and in subsequent reference as the Restoration Movement developed a polity

not unlike the political economy of young America. His vision of Christian unity was analogous to the vision of political unity outlined in the Constitution of the United States of America. It was a union of people and not of sovereign bodies. Church history is replete with accounts of new religious bodies which adopted the political and economic framework of the states in which they were founded. The Roman Catholic Church, for instance, developed a polity not unlike the political economy of the Roman Empire. The church of England orders its affairs in similar fashion to that of the constitutional monarchy of Elizabethan England. The Lutheran Church shows evidence of having developed in the Germany of that period. Small wonder that the Christian Churches expounded people's Christianity in a fashion that resembled people's political liberty as exemplified in the nascent Republic.

The doctrinal basis for church-state relations among the Christian Churches was pretty well established in Campbell's day. It was based on the slogan quoted by most of those 19th Century Disciples

"In faith, unity
In opinion, liberty
In all things, charity."

Under this principal, affairs of state were matters of opinion.

In Campbell's lifetime the nation was rent with that dreadful war between the States. Most of the churches closely identified with the Civil Religion were divided into North and South. Methodists, Baptists, and Presbyterians developed separate and distinct northern and southern denominations based on the difference which brought on the Civil War. The Christian Church however did not divide. Nor did the wartime hatred poison the Brotherhood of Christian Churches. Enrollment at Bethany College founded by Campbell himself, for example, was predominately southern even after the war between the States, just the same as it had been in the antebellum period. This is

*Perry E. Gresham is President Emeritus and Distinguished Professor at Bethany College, Bethany, West Virginia.

remarkable in light of the fact that Campbell's sympathies were with the North even though his sons were officers—one of the North and another of the South.

Some scholarly colleagues have argued that the division between the Disciples and the Churches of Christ was a delayed North-South division. There were indeed many non-theological and cultural factors in that division, but I do not see anything in the doctrine, the organization, or even the geography to characterize the division as a delayed split between the North and the South. It was a division within the church. Attitudes toward the state were not very different in the Churches of Christ and in the Disciples of Christ.

Throughout the 19th Century the Campbell attitude of church-state relations was a dominant factor. Members of the Restoration Movement could differ widely on politics, economics, and world affairs, yet identify with each other in their loyalty to Christ and their fellowship at the Lord's table. The bickering centered around matters of doctrine and polity within the church. Church disputes and divisions were almost completely unrelated to the political and social disputes that were beginning to divide the country.

In the 20th Century, however, state-church relationships became considerable factors in the dialogues and debates of the religious movement. The Disciples particularly developed many attitudes that involved the State when the so called "social gospel" had its beginning. Controversy developed over prohibition. There were those that held that the Volstead Act was an act of God. Others wanted no part in any political maneuvers. The peace movement in similar fashion, best exemplified by Kirby Page among the Disciples, became a matter of controversy which involved relations between church and state. Some churches were divided by the pronouncements by pacifist ministers vis-a-vis the opinions of zealous patriots among the laity. Churches began to be involved in labor-management debates and in the beginnings of the militant activism among the labor unions.

I have identified three points of view which were more or less widely held among the ministers and some of the laity of the Christian churches during the early decades of this century. The first of these is the viewpoint of the social gospel that the

church ought to serve as an instrument of social change. For those most interested in social action, the state was both ally and enemy. Disciples eager and impatient for social change turned to mandatory government regulations in order to accomplish their ends. In this respect they held the government to be God at work in social affairs. When the state opposed their cherished social ideals it was held to be the enemy and the adversary. Disciples were torn between their loyalty to Christ and their loyalty to the state. In the pacifist controversy the state became the adversary.

A second viewpoint was much more ecclesiastical. Those dedicated to the institutional development of the church, whether in far flung mission fields, or the brotherhood agencies, or in thriving local congregations, the state was regarded as providing an institutional context for church development. This was a lingering acceptance of the view which obtained in the 19th Century which argued that laymen, ministers, church bureaucrats, and church statesmen alike should "render unto Caesar the things that are Caesar's, and unto God the things that are God's." State problems, for them, continued to be matters of opinion that need not rupture the fellowship which was essential to the development of the church as an institution.



Kirby Page

Within the wide spectrum of the brotherhood there are many radical Christians who hold that the life of the Spirit is above and beyond history. I use the term radical Christian to describe those who are addicted to complete doctrinal purity, this in a somewhat fundamentalist fashion, and also those who are swept up in the more emotional aspects of religion such as the charismatics. There are many variations in between. The intellectual radical and emotional radical have some things in common even though they appear to differ widely. For all such people the state is simply irrelevant—laws are to be obeyed, prudence rules with regard to keeping out of trouble, but truly important things, Christian matters, belong to an order which is above and beyond society. Many dedicated and committed young people of the 1960's could not be distinguished from radical young people of the political right or left, but the difference was very great. The Jesus oriented young people were not marching against the war in Vietnam nor political institutions, nor against any kind of authority. The Jesus people felt at home with the supreme authority of Jesus Christ.

The problems of church and state could be readily argued in more detail under any one of these three categories, or in a variety of other ways wherein the relationship is lifted to the level of awareness on account of problems or differences. The church today, for example, is in tension with the state when very liberal Christians are backing the gift of the World Council of Churches to the guerrillas in Rhodesia, while the Administration and the Congress are attempting to prop up a compromise between the white minority government and the moderate blacks who are in conflict with the

radical guerrillas.

The American conventional wisdom has come to be a sort of unwarranted trust in the state which is quite distinct from the heritage from Alexander Campbell. Many young Christians, who yearn of social justice, now think of passing laws and setting up bureaucracies when they search for a cleaner environment or for more equal distribution of the wealth. They tend to assume that the state will accomplish their purpose. The sort of Personal Witness, which exemplified the cherished ideals devoutly held by the young which appeared in First Century Christianity and which exemplified the ideals of the early Christians of the Restoration Movement is nowhere to be found. The church has become smaller as an instrument of social change, and the state has become larger and almost predominant. Some worry that the state will develop such monolithic power that churches will no longer exercise any influence at all. This is true for example in Russia today.

My own view of the relationship between church and state is that each individual is a free and responsible person before almighty God and before his fellow man. His service to God is expressed by the way in which he earns his daily bread; the way he votes; the way in which he thinks and argues, as well as in the way he says his prayers, sings hymns and hears sermons. The message of the Old Testament prophets, who had a bombing range of at least 3,000 years, is that God rules the nations as well as the churches, and that He rules both of them through the service of his free and responsible children whose allegiance to him is love, with all their souls, hearts, strength, and minds.

MAILING MATERIALS TO THE SOCIETY

We need your help. During the past month we received mailings with over \$5.00 postage due. This no doubt is the result of confusion caused by increased mailing rates. Helpful hints:

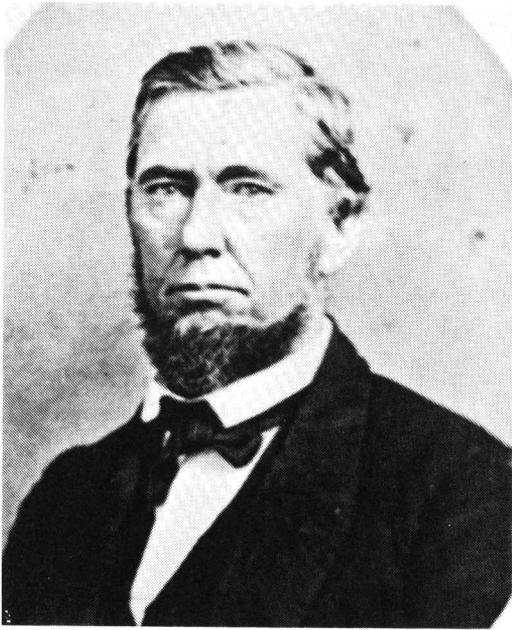
—All printed or mimeographed historical materials can be sent to the Society Library Rate: 14¢ for the first pound or fraction thereof and 5¢ for each additional pound or fraction thereof up to seven pounds. Over seven pounds, 4¢ for

additional pounds or fraction thereof.

—Books can be sent Book Rate, which is 48¢ for the first pound, 18¢ for each additional pound or fraction thereof through seven pounds, 11¢ per pound over 7 pounds.

—When shipping several boxes of materials it is well to check UPS. In some instances they are cheaper than regular U.S. mail.

ONE HUNDRED YEARS AGO



Benjamin Franklin, 1812-1878

The Campbell-Stone Movement had its Benjamin Franklin, just as the American colonies had their Dr. Benjamin Franklin in the days of the Revolution. It is believed both descended from one of the lines of the same remote ancestry.

Only the writings of Alexander Campbell were more popular than Benjamin Franklin, born in Belmont County, Ohio, on February 1, 1812.

Benjamin married Mary Personnet on December 15, 1833, after he had built his

own cabin. Soon after he heard Samuel Rogers, a convert of Barton W. Stone.

Benjamin Franklin was a zealous convert and set to work evangelizing. He placed great emphasis on this evangelism and because of a strong physical constitution labored long hours at preaching. He was uneducated until his conversion, so he began reading all he could to advance his learning. Throughout his years his style reflected his self-teaching, and many attributed his success at winning people to this fact.

While preaching throughout the United States and Canada, Franklin was very active in editorial work. He considered this another way to evangelize. In 1845 he took over the publishing of *The Reformer*, which had been started by Daniel Winder in 1843. Throughout his life he also edited the *Proclamation and Reform*, *The Western Reformer*, and with D. S. Burnet the *Christian Age*. In January, 1856, he began publishing the *American Christian Review*, which is still being published today.

Benjamin Franklin was also active in public religious discussions. He participated in twenty-five such discussions, five of which were published.

Benjamin Franklin of Indiana and Ohio died in 1878, one hundred years ago, but his work lives on in his books and in the memory of his evangelistic and editorial work.

ESSAY COMPETITION ANNOUNCED

For the second year in a row the Historical Society is sponsoring an essay competition. A Life Membership in the Disciples of Christ Historical Society will be presented the student writing the best essay on general Disciple history, and another Life Membership to the student writing the best Disciple biographical essay. The donors of the Life Memberships specified that invitations to enter the competition be extended to students in Disciple seminaries and foundation houses.

Dr. Lester G. McAllister, Dr. Herman A. Norton, and Roscoe M. Pierson will serve as judges.

TABLEWARE PROJECT

The Thomas W. Phillips Memorial building housing the Historical Society has the facilities for seating up to one hundred for a served meal. Unfortunately, however, tableservice has never been provided. Therefore whether it be for a large or small group, it is necessary to go outside the building for meals.

Several groups and individuals have become interested in securing tableservice for serving one hundred persons. Four hundred dollars has been received for this project to date. Others interested are invited to share in this project.



DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Seventeenth Annual Report

PERMANENT FUNDS NEAR \$200,000

NAMED FUNDS ESTABLISHED

There are now a total of forty-four Named Funds in the Foundation, established either in honor of the living or in memory of the deceased. A full listing appears on the next page.

Six new Named Funds have been established during the past year, two by living donors and four by estate funds willed to the Society:

Willis and Evelyn Jones (In Honor of), established by Miss Opal Smith. Other friends are adding to this fund. Dr. Jones is President-Curator Emeritus of the Disciples of Christ Historical Society.

Brown-McAllister, established by Dr. Lester G. McAllister (Chairman of the Society's Board of Trustees) in memory of Johnnie A. Brown, Clara Brown McAllister, and Lester G. McAllister, Sr. Friends have added to this fund in memory of Clara Brown McAllister, Dr. McAllister's mother recently deceased.

Helen Hickman, established by an initial distribution of \$12,000 from her estate. Balance of funds coming from this estate still pending. Mrs. Hickman and her husband, who preceded her in death, were long-time Disciples of California and friends of the Society.

Emmett Errin McKamey, established by a gift of \$3,883 from his estate. Mr. McKamey at the time of his death was a resident of the Kennedy Memorial Home in Martinsville, Indiana.

Nellie Mustain, established by a gift of \$7,380 from her estate. Mrs. Mustain and her husband, who preceded her in death, were close friends of J. Edward Moseley,

the first president of the Society, and ardent supporters of the work of the Society.

Rexie Bennett, established by a gift of \$1,572 from her estate. Miss Bennett was a long-time member of Wilshire Boulevard Christian Church in Los Angeles and friend of the Society.

ESTATES PENDING

Currently four estates are being processed that name the Society as recipient. They include the estates of Helen Hickman, Harvey and Christian Harker of Houston, Texas, and Junior Everhard of Cleveland, Ohio. The Society is deeply grateful to those of both the past and the future who include the Society in their wills. All estate funds become a part of the permanent funds of the Disciples of Christ Historical Foundation. Only the income from these funds is used for the on going work of the Society.

WE PRESS ON INTO THE FUTURE

The Society continues to press on towards its immediate 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.

Additional staff and services will be required in the years ahead as the library and archives continue to grow. Income from permanent funds will help make this possible.

TRUST FUND ASSETS
(As of October 1, 1978)

	Shares	Market Value
Common Trust Fund I-Stock Fund	1712	\$58,061.00
Common Trust Fund III-Bond Fund	5562	55,797.00
Prulase Inc. Demand Note		4,000.00
Uninvested cash		214.86
		\$118,072.86

NAMED FUNDS

OVER \$80,000

Anne M. White

OVER \$25,000

Hugh T. and Mary Morrison

\$5,000 - \$10,000

Edgar Dewitt and Frances Willis Jones

Nellie Mustain

Roger T. and Nancy M. Nooe

Hattie Plum Williams

\$1,000 - \$2,500

Rexie Bennett

Brown-McAllister

Mr. and Mrs. Arthur A. Everts

Edward M. and Laura C. Hoshaw

J. B. Logsdon Family

Joseph Alexie Malcor

FUNDS TOTALING UP TO \$1,000

Verne J. Barbre

James V. Barker

Charles E. Crouch

Clifford Reid Dowland

Mr. and Mrs. Frank K. Dunn

Corinne Gleaves Eastman

Ivy Elder

Mable Marie Epp

William Madison and Mary Ann Greenwell

OVER \$10,000

Pansy Cruse

Winfred E. and Annie G. Garrison

Helen Hickman

\$2,500 - \$5,000

Ben H. Cleaver

Mr. & Mrs. Edwin Charles Magarey Earl

Emmett Errin McKamey

The Mosley Fund

Hazel Mallory Beattie Rogers

The Wrather Fund

Lena J. Marvel

Virginia Elizabeth Osborn

Franklin and Stella Riegel

John W. and Marcia Rodgers

William H. and Jennie Knowles Trout

Dot Rogers Halbert

Mr. and Mrs. J. Melvin Harker

Erma Holtzhausen

F. H. and Dorothea Watkins Jacobsen

Willis R. and Evelyn B. Jones

Clarence E. Lemmon

B. D. Phillips

Orra L. and Florence M. Watkins

OTHER GIFTS

(October 1, 1977 - October 3, 1978)

IN MEMORY OF:

Mrs. E. B. Bell

Eileen June Davis

Mrs. Donald Dowkes

Alexander Fraser

J. Walter Greep

Harvey and Christian Harker

Frances Pierce

Mr. and Mrs. Frank Ross

Mrs. Herman Stirling

Mr. and Mrs. Roy C. Stone

Lynne Trout Stout

IN HONOR OF:

Mr. and Mrs. W. V. Heldreth

ENDOWMENT FUND ASSETS
(As of October 1, 1978)

Board of Church Extension Certificates	\$50,000.00
Notes Receivable	9,000.00
Home Federal Savings and Loan	401.53
First Mortgage	20,653.53
Cash in Bank	47.38
	\$80,102.44

DISCIPLES OF CHRIST HISTORICAL FOUNDATION
(Donors October 1, 1977 - October 1, 1978)

<p>Mr. & Mrs. T. S. Bumpas Oklahoma City, OK</p> <p>Mr. & Mrs. H. R. Campbell, Tulsa, OK</p> <p>Mr. & Mrs. Joseph E. Chastain Dallas, TX</p> <p>Meribah Clark, Mt. Sterling, IL</p> <p>Helen Cleaver, Cape Girardeau, MO</p> <p>Mr. & Mrs. H. E. Cobb, Jr., Tulsa, OK</p> <p>Dr. & Mrs. Herbert P. Davis, Independence, MO</p> <p>Rabbi Randall M. Falk, Nashville, TN</p> <p>Mr. & Mrs. Robert O. Fife Santa Monica, CA</p> <p>Joseph B. Fitch, Darien, CT</p> <p>Mr. & Mrs. Charles J. Flint Tulsa, OK</p> <p>Leah G. Foote, Evansville, IN</p> <p>Lylah Fraser, Flint, MI</p> <p>Leroy Garrett, Denton, TX</p> <p>Pearle K. Gordon Bartlesville, OK</p> <p>Mrs. Frank S. Gray, Boonville, IN</p> <p>Bertha M. Hanna, Lakewood, OH</p> <p>Mr. & Mrs. Lynn Hieronymus Atlanta, IL</p> <p>Mr. & Mrs. Edward G. Holley Chapel Hill, NC</p> <p>Mr. & Mrs. Roland K. Huff Nashville, TN</p> <p>John E. Hurt, Martinsville, IN</p> <p>Lucille G. Johnson, Amarillo, TX</p> <p>Mr. & Mrs. Willis R. Jones, Paducah, KY</p>	<p>Frances King, Nashville, TN</p> <p>Vera G. Kingsbury, Evansville, IN</p> <p>Ione M. Kleihauer, Los Angeles, CA</p> <p>C. S. Lamberth, Dallas, TX</p> <p>Mr. & Mrs. Frank C. Mann, Jr. Louisville, KY</p> <p>Francis Mason, Manchester, NH</p> <p>Walter G. Mason, Lynchburg, VA</p> <p>Lester G. McAllister, Indianapolis, IN</p> <p>Ronald E. Osborn, Claremont, CA</p> <p>Mr. & Mrs. Thorn Pendleton, Warren, OH</p> <p>Helen E. Pierce, Herington, KS</p> <p>Mrs. G. H. Rankin, Oklahoma City, OK</p> <p>Dr. & Mrs. Richard Renner Cleveland Heights, OH</p> <p>Hugh M. Riley, Albuquerque, NM</p> <p>Susan Nooe Rock, Nashville, TN</p> <p>Charles E. Ross, Huntington, WV</p> <p>Carolyn Schaeffer, Ferguson, MO</p> <p>Opal Smith, Cincinnati, OH</p> <p>Dr. & Mrs. Claude E. Spencer Nashville, TN</p> <p>Mr. & Mrs. J. W. Sutherland Dallas, TX</p> <p>General Maxwell D. Taylor Washington, DC</p> <p>Mrs. W. W. Thrasher, Ft. Lauderdale, FL</p> <p>Mr. & Mrs. William E. Tucker, Bethany, WV</p> <p>Sara Tyler, Bowling Green, KY</p> <p>Eva Jean Wrather, Nashville, TN</p> <p>Mr. & Mrs. H. T. Wright, Jr. Houston, TX</p>
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FOUNDATION COMMITTEE

<p>Miss Eva Jean Wrather, Chairman</p> <p>John E. Hurt</p> <p>Willis R. Jones</p> <p>Mrs. Helen Mann</p>	<p>Mrs. Frances Miller</p> <p>J. Robert Moffett</p> <p>Mrs. Mildred Phillips</p> <p>Hugh M. Riley</p>
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PERPETUATE YOUR INFLUENCE INTO THE FUTURE

THROUGH A NAMED FUND

Five hundred dollars or more will establish a Named Fund in the Disciples of Christ Historical Foundation. Such funds become part of the permanent funds of the Society, with only the income used for advancing the ongoing work of the Society. Named Funds may be established in honor of the living or in memory of deceased loved-ones or friends. Once established, any amount may be added at any time.

THROUGH MEMORIAL GIFTS

A growing number are sending memorial gifts in lieu of flowers when loved-ones or friends deace. How appropriate it is to send such gifts to the Disciples of Christ Historical Foundation for the preservation of our religious heritage, when those memorialized have helped to develop that heritage. This becomes a lasting way to express our sympathy and gratitude.

THROUGH YOUR WILL

All who desire to perpetuate our Christian heritage are invited and urged to include the Disciples of Christ Historical Foundation in their will. If your will is already written, a simple codicil can be added to include the Historical Foundation. The following suggested form may be of help to your attorney assisting you in this matter:

"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."

THROUGH NAMING THE FOUNDATION AS BENEFICIARY OF INSURANCE

If you no longer have family that needs the residue of your insurance, you may wish to name the Disciples of Christ Historical Foundation as beneficiary of your insurance.

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.

THROUGH A GIFT ANNUITY

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.

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

**Clip and return to: Disciples of Christ Historical Society
1101 Nineteenth Avenue, South
Nashville, TN 37212**

I wish to:

- establish a Named Fund
- negotiate a gift annuity
- give the enclosed gift to the Foundation

I have named the Foundation:

- in my will
- as beneficiary of insurance

PLEASE SEND ME MORE INFORMATION ABOUT:

- including the Foundation in my will
- establishing a named fund in the Foundation
- a gift annuity

— naming the Foundation as my insurance beneficiary

Name _____

Street _____

City _____ State _____ Zip _____

MATCHING GRANT FOR AUDIO-VISUALS ACHIEVED

As announced in preceding issues the Olean E. Scott Foundation approved a \$5,000 matching grant for the development of the Audio-visual section of the Society's library and archives.

We are pleased to announce this grant has now been matched. A gift of \$5,000 has been received from Drs. Rudy and Jennie Renner of Cleveland Heights, Ohio. Dr. Jennie Renner is a Trustee Emeritus of the Society. This generous gift has been given in honor and memory of Jennie Renner's parents, Otto William and Jennie Trout Steindorf, long-time Disciples. Mrs. Steindorf's membership dates back to 1884. Mrs. Steindorf attended the 1909 Centennial Convention in Pittsburgh, the World Convention in Leicester, England in 1935, and the World Convention in Toronto in 1955. We deeply appreciate the commitment

of the Renners to the work of the Society that has motivated this gift.

A total of \$5,630 was received towards matching the Olean E. Scott grant. This was made possible by additional gifts from: Robert W. Burns, Mildred M. Baltzel, Risley P. Lawrence, John E. Hurt, Hugh M. Riley, J. Robert Moffett, Sara Tyler, Howard Short, Margaret Wilkes, Helen S. Mann, Roscoe M. Pierson, and Mr. & Mrs. Harold C. Kime. Our thanks to one and all.

Work will begin in the near future on the development of the Audio-visual section of the library and archives. This will include the purchase of equipment for a listening room; part-time worker for indexing and cataloging film, slides, tapes, and phonodiscs; and necessary shelving, files, and cabinets for storing.

REMEMBER

Since January 1, 1978 only church newsletters received tied chronologically in bundles and sent semi-annually or annually are being preserved. Please take the Society off of your weekly newsletter mailing. This action was required because the Society does not have sufficient staff or volunteers to do the hundreds of hours of sorting, when single issues are received weekly from churches throughout the nation. Thank you for your assistance.

PEOPLE OF THE PARENTHESES

This is the title of a new color 35mm filmstrip with synchronized sound of narration and music on cassette tape. This is a twenty-two minute presentation giving an excellent historical background of the Christian Church (Disciples of Christ). Sale price: \$12.00. Rental: \$5.00. Available from: Office of Communication, P.O. Box 1986, Indianapolis, Indiana 46206.

RECENT ACQUISITIONS

In August Ms. Nancy Wahonick, Director of the Office of Communication of the National Benevolent Association delivered 12 boxes of photographs, correspondence, brochures and other historical documents dealing with the early years of the N.B.A. These materials are extremely valuable resources for those wanting to research the benevolent work among the Christian Church (Disciples of Christ).

Mr. and Mrs. L. O. Leet delivered four boxes containing the first installment of the records of the Leet Crusades. Included in the material are well organized scrapbooks explaining the procedures used by churches when visited by the Leet organization. The material is available for the use of churches today and although it is copyrighted it may be used without charge. The Leet Crusades are the successors to the Stewardship and Evangelism Crusades founded by Dr. L. N. D. Wells with whom Dr. Leet worked. The materials were delivered already sorted in good order by Mrs. Leet. These materials and those which will follow will supply researchers with a complete record of the work and procedures of this successful stewardship and evangelism Crusade Organization.

Many congregations have updated their files at the Society by submitting histories, annual reports, directories and special program bulletins for the local church file.

The Society has received a collection of papers concerning the family of Jesse Jasper Moss (1806-1895). J. J. Moss was a first generation evangelist in the Western Reserve. He worked with A. S. Hayden, William Hayden, A. R. Green and other Ohio pioneer ministers. He was a frequent contributor to the *Millennial Harbinger*.

Included in this material is the handwritten autobiography of J. J. Moss. This autobiography was written in 1871. The extant pages tell of the birth of his father, Rufus Moss, in the 18th Century and relates J. J. Moss' life through 1843. The manuscript breaks off in 1843 but because the last pages are water stained it is probable that more pages were written but are now

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.



A. S. Hayden photograph
from Hiram College.

lost. Moss' life included experiences of his early family life in New York State and his ministry.

The diaries of Rufus Moss, J. J. Moss' son, came with the collection as well. These diaries, dated 1863 and 1865, tell of Moss' experiences during the Civil War in camp and in battle. One battle described takes place in Vicksburg, Mississippi.

Madison Monroe Moss is represented by material connected with the Olson-Moss Evangelistic meetings and Moss' work as a State Evangelist for Minnesota. Photographs of churches and the evangelistic team are included.

A letter from I. N. McCash to Mrs. Barron and photo post cards of the Champie family and Billy Sunday are also found in the collection.

Mrs. Barron was urged to send the material to the Historical Society by Mrs. Evelyn Buzbee of Mentor, Ohio, who is working with others on the history of the Mentor, Ohio, Church. The Church at Mentor has supplied, or has urged others to supply much information for the collection. A photograph of A. S. Hayden was sent through the courtesy of Joanne Sawyer, Archivist at Hiram College, after an inquiry by Mrs. Buzbee.

BEGIN THE NEW YEAR

with a membership in the Disciples of Christ Historical Society. If already a member, this may be the time to become a Life, a Life Link, or a Life Patron member.

ANNUAL MEMBERSHIPS

___ Sustaining	\$50.00
___ Participating	\$25.00
___ Regular	\$7.50
___ Student	\$2.50

LIFE MEMBERSHIPS

(one payment)	
___ Life	\$100.00
___ Life Link	\$500.00
___ Life Patron	\$1,000.00

MCALLISTER DINNER SPEAKER

Dr. Lester G. McAllister will speak for the Disciples of Christ Historical Society Seventeenth General Assembly Dinner in St. Louis. Dr. McAllister is Professor of Modern Church History in Christian Theological Seminary and serves with distinction as

Chairman of the Society's Board of Trustees. The Society is pleased to make this announcement and will be honored to have Dr. McAllister deliver this important address during the assembly. Plan now to attend this gala occasion.

Bibliographic Notes

Jennings, Alvin, Thomas M. Allen, pioneer preacher of Kentucky and Missouri. Fort Worth, Texas, Star Bible and Tract Corp., 1977. 224p. \$6.95.

Based on extensive research into hundreds of volumes of bound periodicals this biography containing photos and maps tells the story of one of the first generation "Reformers." Available from the publisher, 7120 Burns, Fort Worth, Texas 76118.

The Disciple hymnbook, selected and arranged by A. Campbell, W. Scott, B. W. Stone, and J. T. Johnson, for the use of Disciples, in their families and congregations. Bethany, Va., printed by A. Campbell, 1834.

An early hymnbook published with the name "Disciples." B. W. Stone and J. T. Johnson did not approve of using this name and so they prevailed upon Campbell to either use another name or remove their names from the book. The name was changed to the Christian Hymnbook in later printings. The Disciples of Christ Historical Society was presented this hymnbook by Charlotte D. Watson of Corpus Christi, Texas, in memory of Dr. W. Oliver Harrison. This copy is bound with an 1833 ed. of the Living Oracles.

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)			
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SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER			

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(As of October 1, 1978)

LIFE

631. Thurston, Burton B.
Bethany, WV
634. Earl, David M.
Guam Main, Guam

PARTICIPATING INCREASED TO LIFE

630. Cox, Mildred E.
Globe, AZ

REGULAR INCREASED TO LIFE

632. Holt, Mary Louise
Nashville, TN
633. Fountain, Alvin M.
Raleigh, NC
635. Hillabolt, Erma M.
Fairview, OK

PARTICIPATING

- Hanna, Arthur A.
Indianapolis, IN
Kendall, J. B., Dimmitt, TX

REGULAR INCREASED TO PARTICIPATING

- Buvinger, Margaret S., Enid, OK
Wilkes, Hilbert, No. Hollywood, CA

STUDENT INCREASED TO REGULAR

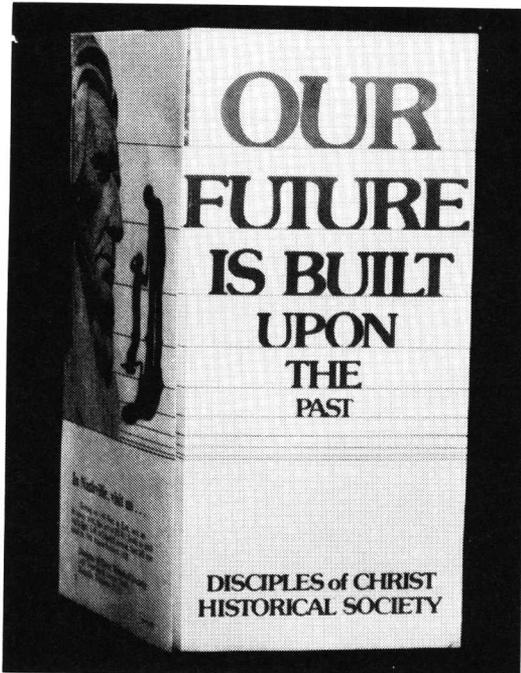
- Hester, Sam E., Henderson, TN
Palmer, William A., Jr., Cheltenham, MD
Rushford, Jerry, Agoura, CA

REGULAR

- Albee, Jack L., Bolingbrook, IL
Conner, James H., Indianapolis, IN
Hubbell, Tod, Ft. Morgan, CO
Jones, Virginia, Madisonville, KY
Joy, Mark, Skidmore, MO
Medley, Edith T., Orlando, FL
Norris, Mrs. William P.,
Ballwin, MO
Reagan, David, Plano, TX
Thompson, Don, Tucson, AZ
Thompson, Mrs. Don, Tucson, AZ
Thompson, James, Aurora, IL
Thompson, Mrs. James, Aurora, IL
Thompson, William L., Guyton, GA
Thompson, Mrs. William L.,
Guyton, GA
Wilson, Richard F., Bloomington, IL

STUDENT

- Bahn, Charles F., Jr.,
Cape Girardeau, MO
Grouch, Larry, Knoxville, TN
Dickson, Lynn R., Johnson City, TN
Duncan, Gary N., Russellville, KY
James, Larry, New Orleans, LA
Stone, William M., Wheaton, IL
Thompson, Lynda, Guyton, GA
Thompson, Matthew R., Guyton, GA
Thompson, Scott, Aurora, IL
Waser, David H. Perryville, KY



MATERIALS

AVAILABLE

The Disciple of Christ Historical Society's brochure continues to be available in quantity without charge. The brochure tells of the work and services of the Society, the historical materials that should be preserved, and the categories of membership in the Society.

Attractive placemats with the picture of the Society's building are available in quantities for only the cost of the postage. These are excellent for use on the occasion of a church night dinner.



Kitty Huff, Assistant Librarian, working with volunteers from Eastwood Christian Church, Nashville, Willadene Williams, Frances Allen, Midge McGinnis, and Margaret Glenn.

THANK YOU VOLUNTEERS!

In this day of cramped budgets, with hundreds of books to be catalogued, tons of church records to be processed—Volunteers are making the difference!

The Historical Society is grateful for the hundreds of hours given by our volunteers. These splendid workers are cataloguing books for our library, arranging college promotional materials, filing receipts of our acquisitions, sorting thousands of local church news items, alphabetizing hundreds of pieces of biographical information, binding periodicals—these to name only a few of their many talents and contributions.

The following volunteers were honored at the fall board meeting for their service during the past year. Mary Louise McAdams, Donna J. McWhirter, Heather McWhirter, Pearle Gordon, Frances Allen, Margaret Glenn, Midge McGinnes, Willadene Williams, Eunice Dority, and Edith Phillips.

Thank you one and all!

NOMINEES FOR BOARD OF TRUSTEES

A Nominating Committee comprised of Dr. William E. Tucker—Chairman, Roscoe M. Pierson, and Sara Tyler has been appointed. All members of the Society are invited to send names of suggested nominees to serve on the Society's Board of Trustees. Suggestions should be sent to the Society's

office by not later than January 15. These suggestions will then be placed in the hands of the Nominating Committee.

Listed below are the names of those presently serving on the Board and their terms of office.

Terms Expiring April 30, 1979

Lorenzo J. Evans, Indiana
Edward G. Holley, North Carolina
John E. Hurt, Indiana
Helen S. Mann, Kentucky

Steven L. Newman
William E. Tucker, West Virginia
Sara Tyler, Kentucky
Eva Jean Wrather, Tennessee

Terms Expiring April 30, 1980

H. Eugene Johnson, Florida
Risley P. Lawrence, Tennessee
Lester G. McAllister, Indiana
Herman A. Norton, Tennessee

Dale Wallis Brown, Virginia
Hugh M. Riley, New Mexico
Howard E. Short, Missouri
Margaret Wilkes, California South

Terms Expiring April 30, 1981

Paul A. Crow, Jr., Indiana
Robert H. Edwards, Tennessee
Ruth Hobbs, Mississippi
Frances Miller, Arkansas

J. Robert Moffett, Southwest
Mildred Phillips, Pennsylvania
Roscoe M. Pierson, Kentucky
Fred P. Thompson, Jr., Tennessee

Discipliana

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20th ANNIVERSARY OF BUILDING

The Thomas W. Phillips Memorial housing the Society's library and archives was dedicated September 12, 1958. The Society and all who use its facilities will remain ever grateful to the Phillips family for providing trust funds and to the many others who helped in so many ways to make this building possible.

The building is aging gracefully. It stands as a monument to a million moments in the lives of our religious forefathers. Its functional efficiency exceeds the fondest expectations of those who dreamed those original dreams. On this 20th anniversary we would not seek to glorify a building. Rather it is an occasion to pause and realize because we are privileged to have these rich resources gathered together in one place for all who would come to plumb the depths of our

religious heritage:

- catalogued books 18,384
- periodicals 2,208; 205 received regularly
- biographical files 14,700
- church files and newsletters . . . over 4,000
- personal papers and official church records 872
- Pension Fund records 14,245
- higher education institutional files 342
- college catalogs and annuals 102
- microfilm 576
- organizational files 725
- historical scrapbooks 40
- hundreds of museum artifacts
- audio-visual collection of film, slides, phono-discs, and tapes
- numerous paintings and photographs