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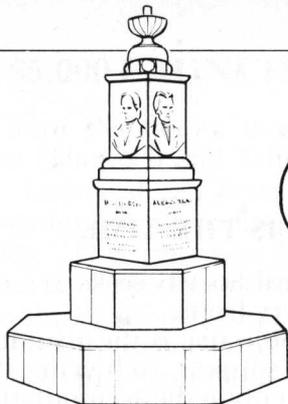
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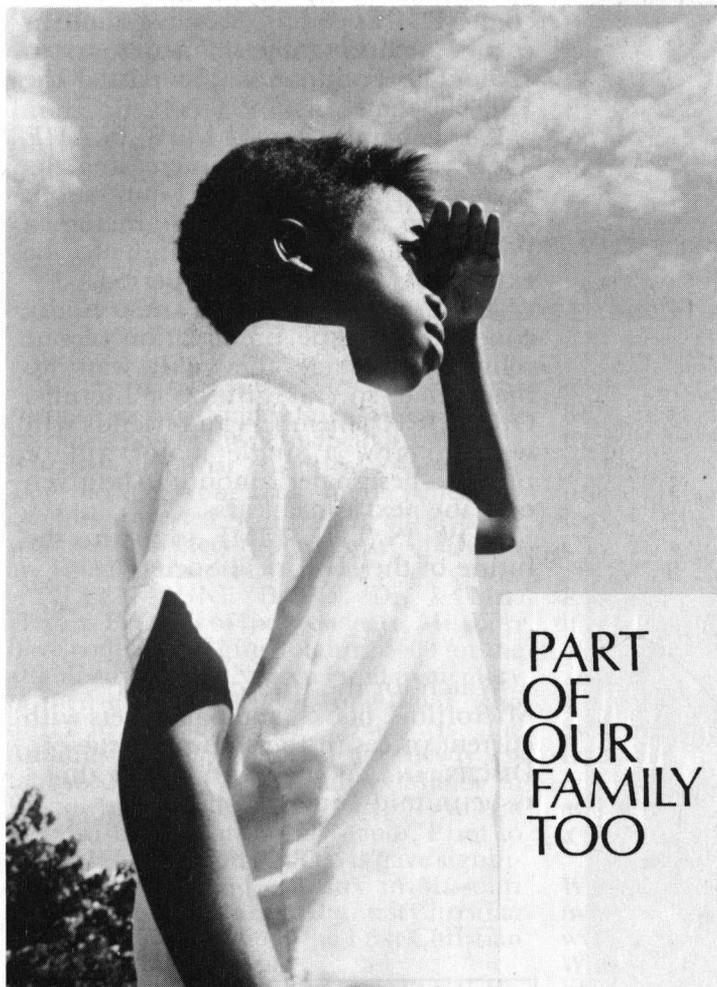
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# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1979, Vol. 39, No. 1



INTERNATIONAL

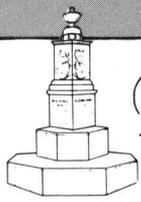
YEAR OF THE

CHILD

PART  
OF  
OUR  
FAMILY  
TOO

PERMANENT FUNDS CAMPAIGN LAUNCHED

See page 3



# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1979, Vol. 39 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

Officers of the Board of Trustees

CHAIRMAN .....Lester G. McAllister  
VICE-CHAIRMAN.....Robert Edwards  
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## NOW IS THE TIME

The Historical Society seeks to move forward on every front.

One major objective is the assurance of operational support. Achieving this depends in part upon the accumulation of permanent funds that can be wisely invested. The income from such investments can then be used for operational support in the years to come. To this end the Society established a Foundation for permanent funds in 1961. The Foundation has passed the \$200,000 mark.

It is generally agreed NOW IS THE TIME for substantially increasing the permanent funds of the Foundation. Thus the Society is announcing a Permanent Funds Campaign to be extended over a three year period.

There will be those who are so vitally concerned for the preservation of our religious heritage they will want to make that special gift of a lifetime. Other DCHS members and friends will want to give a single major gift or pledge a designated amount to be given over the next three years.

NOW IS THE TIME to assure the future of the Historical Society.

\* \* \* \* \*

Watch for the 1979 catalog of: Microfilms, books, and pamphlets with current prices in the summer issue of DISCIPLIANA. You should receive this issue in mid-June.

ROLAND K. HUFF  
*President*

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

## \$5,000 LAUNCHES PERMANENT FUNDS CAMPAIGN

Thorn Pendleton, descent of Alexander Campbell and Trustee Emeritus, has launched a Permanent Funds Campaign for the Society with a gift of \$5,000. The gift was made on the occasion of Mr. Pendleton's retirement from the Board of Trustees after having served with distinction for seven years.

Since this launching gift an additional \$30,729 has been added to the permanent funds of the Society's Foundation, making a total of \$35,729 credited for the Permanent Funds Campaign. The Society has had a short-term goal of \$500,000 and a long-range goal of \$1,000,000 for the permanent funds in the Foundation. It is the purpose of this campaign to press on towards the achievement of these goals.

Within the Christian Church (Dis-

ciples of Christ) this campaign for permanent funds will be directed to individuals and not for church credit. This is in keeping with agreements in the Church Finance Council.

Within the Christian Churches and Churches of Christ, and the Churches of Christ (the other two church bodies with whom the Society is related) the permanent funds campaign will be directed to individuals, and congregations where appropriate.

Both cash gifts and/or pledges to be paid over a three year period will be encouraged. Staff and Trustees will be working with clusters of members and friends of the Society in various areas of the country for the achievement of maximum returns during this campaign.

### SIX NAMED FUNDS ESTABLISHED

We are happy to announce the establishment of six new Named Funds. These funds become a part of the permanent funds of the Disciples of Christ Historical Foundation. The income, from these funds which are carefully invested, will help to advance the work of the Society in perpetuity. The funds are listed in the order received:

**EILEEN JUNE DAVIS.** Dr. & Mrs. Herbert P. Davis of Independence, Missouri have contributed gifts totaling \$600 for the establishment of a Named Fund in memory of their daughter, Eileen June Davis, who died in infancy. Dr. Davis is the Administrator-Chaplain of the newly established Park Place Meadows Manor in Raytown, Missouri. Mrs. Davis is also a member of the staff of the Manor. Prior to his present position Dr. Davis gave significant leadership and ministry in Missouri congregations, including the First Christian Church of Trenton and the First Christian Church of Independence.

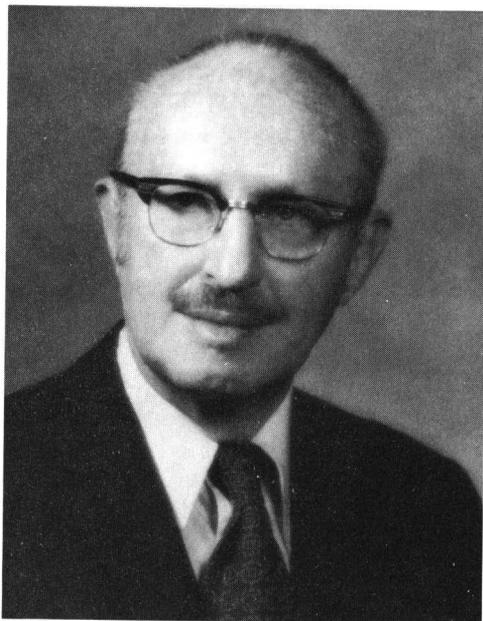
**HELEN S. AND C. FRANK MANN JR.** Mr. and Mrs. Mann have personally established this fund with a gift of \$2,000 as a means of perpetuating their participation in the preservation of our religious heritage. Mrs. Mann has served as president of the Christian Church (Disciples of Christ) in Kentucky, president of the district organiza-

tion of the church in Jefferson County, Kentucky, a member of the General Board at the national level, and is currently a Trustee of the Historical Society. Mr. Mann continues to give significant leadership in his local congregation of Edenside Christian Church in Louisville.

**EDWARD E. AND MERIBAH E. RITCHEY CLARK.** Miss Meribah Clark has established this Named Fund in memory of her parents with a gift of \$2,000. Edward and Meribah Clark were long-time, devoted workers in the First Christian Church of Mt. Sterling, Illinois. Mrs. Clark gave active leadership in the Ladies Aid and Missionary Society of her time. Mr. Clark was an elder and Superintendent of the church school for a score of years.

**GEORGE H. WATSON.** Mrs. Mildred B. Watson has established a Named Fund in memory of her husband, George H. Watson, with a gift of \$500. Both Mr. and Mrs. Watson have given active leadership in the life of the Valley Christian Church in Birmingham and in the work of the region of Christian Churches (Disciples of Christ) in Alabama-Northwest Florida. Mr. & Mrs. Watson co-authored *The History of the Christian Churches in the Alabama Area.*

*Continued on p. 15*



George Oliver Taylor

IN 1979

## THE WORLD SPOTLIGHT

### IS ON THE CHILD

by George Oliver Taylor\*

The morning paper on December 15, 1978 headlined this on the front page: "NEW-BORN BABY FOUND IN TRASH." A man in St. Louis to dump some cans heard the weak whimper of a day-old child in near freezing temperature. The baby boy was taken to a nearby hospital; fortunately, he was in good condition. A baby abandoned in this day and age, in the U.S.A.! And just before the 1979 International Year of the Child!

#### Ancient Child Life was Precarious

Henry Payne, in "The Child in Human Progress,"<sup>1</sup> reports ancient records of gross mistreatments of children. Shortage of food caused infanticide, even cannibalism. In some countries girl babies were not desirable, too expensive to rear. In others the first child was sacrificed to propitiate the gods. In contrast, Egypt, Israel, and Mohammadan countries gave humanitarian treatment to children.

To build a strong fighting machine the Roman emperors decreed that all male children should be brought up "unless lame or monstrous," and to bring up the first born of female children. Power was given to the father to sell his other children, to mutilate or kill them. Many infants were exposed at a distant spot left to die. Occasionally a child would be picked up out

of pity, or maimed or blinded to use as a slave or a beggar. However some Roman families were untouched by the general immorality and mistreatment of children. When Christianity permeated the Roman domain, Constantine banned infanticide and exposure of children.

#### Child Labor

In the Middle Ages guilds regulated child labor by apprenticeships. By the time of Henry VIII the problem of the growing number of vagrant children was solved by binding them as apprentices until the boys were aged 24, the girls, 20.

The invention of the factory with steam power brought increased demand for low-priced laborers, needing no more intelligence than a child's. This led to trafficking of children. Sixteen hours a day, six days a week, was not uncommon. Children of both sexes were beaten and overworked to make profit for the owners.

In 1830, Richard Oastler, who fought against black slavery in the colonies, led a crusade to improve child labor conditions in England. It was called an "outrage of the whole abominable system." It was pointed out that in the colonies blacks were better

<sup>1</sup> (New York: G. P. Putnam's Sons, The Knickerbocker Press, 1916)

\*George Oliver Taylor is Professor Emeritus of religious education, Missouri School of Religion, Columbia, Missouri. Until his retirement in 1969 he was Executive Secretary of the Department of Christian Education, United Christian Missionary Society.

protected. After much agitation and debate, child labor was reduced to ages 9 to 13 for not more than 48 hours a week.

In the U.S.A. in the late 18th century, child labor was employed under similar conditions. The Puritanical view justified it; idleness was sin, even for small children. It was after the Civil War that humanitarian movements began, such as the Society for the Prevention of Cruelty to Animals in 1866. It was not until 1883 that the Society for the Prevention of Cruelty to Children was formed! In 1892 the Penal Code in N.Y. was amended to make it imperative that a child should not be taken to court with the really criminal. This resulted in the formation of the children's court.

### Sunday School Movement

A publisher, Robert Raikes in Gloucester, England, became concerned about the "little miserable wretches" who worked six long days and had no chance for education. There were no public schools. He started a Sunday School in 1780; gathered children and employed teachers to train them in reading, arithmetic, and knowledge of the Bible. Soon Sunday Schools were established in many cities in England, then in other countries, including the U.S.A. City and national S.S. Unions were organized. In 1889 the World Sunday School Association was formed, the first of world Protestant organizations. Early in the 19th century the American S.S. Union sent "evangelists" to the western frontier to form new schools. Many of these schools developed into strong churches. Also, the Sunday Schools in the west were a forerunner of the establishment of public schools.

### The Disciples and the Sunday School

At first Alexander Campbell opposed the Sunday School. Primarily he feared the children's "pockets filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect."<sup>2</sup> The early Disciple churches concentrated on memorization of the Scriptures and the direct study of the Bible. In 1848 Campbell reported his change of attitude and urged the churches to organize Sunday Schools.<sup>3</sup> "*The Disciples and Religious Education*"<sup>4</sup> recites the early beginnings and the succeeding developments. Disciples were

among the leaders of the interdenominational achievements in religious education. Three initiators were Disciples: Herbert Moninger in teacher training, Myron Settle in week-day religious education, and Walter S. Athearn in community training schools.

### View of the Nature of the Child

The long-standing Calvinist views held that "the infant child was intrinsically limited by a heritage of sin. A playful, energetic, pleasure-loving child would surely be on the road to perdition."<sup>5</sup> John Locke and Jean Rousseau began to counteract these views. Lyman Beecher, Horace Bushnell, and others ameliated the Calvinist type of Christian nurture. Gradually the notions of child depravity gave way to the assumption of children's essential innocence. Many pleasant stories for children, such as the Rollo books and *Little Women*, were written to emphasize religious purity and morals.

The spread of the public school after 1830 launched a full scale debate on how children should be taught; it continues until today. But there is not space in this article to review the issues on public education and religious education of children.

As for parenting, from the first of the 19th century, books and magazine articles have increased, on the management and training of children in the home. In 1978 the Princeton Center of Infancy produced the "Parents' Yellow Pages"<sup>6</sup> which tabulates 1500 books and magazines, and the scores of organizations that treat "every phase of child rearing from exercising the baby to how to be a good stepparent." No parents can read it all. The book was prepared "as a resource to turn to when problems arise."

Jacob Abbott, who wrote the Rollo books, expressed in 1871 "confidence that any upright character and deeply pious faith could be achieved with little cost to the child's happiness and contentment."<sup>7</sup> But recent writers are not as optimistic. Norbert Wiener, credited for developing the modern computer, wrote: "One has only one life to live, and there is not time enough in which to master the art of being a parent."<sup>8</sup> And parents are amateurs! They usually

<sup>2</sup> *Christian Baptist*. I (August, 1823), 6-7.

<sup>3</sup> *Millennial Harbinger*. IV (April, 1847), 198-204.

<sup>4</sup> William Clayton Bower and Roy G. Ross. *Disciples and Religious Education*. (St. Louis: Christian Board of Publication, 1936).

<sup>5</sup> Bernard Wishy, *The Child and the Republic*. (Philadelphia: University of Pennsylvania Press, 1972). p. 11.

<sup>6</sup> (Garden City, New York: Double day, Anchor Press, 1978)

<sup>7</sup> *Ibid*. p. 94.

<sup>8</sup> E. E. LeMaster, *Parents in modern America*. (Homewood, Illinois: Dorsey Press, 1974), p. 1.

duplicate what their own parents did.

### Reading and Courses in Parenting

But parents, even though amateurs, are achieving various degrees of success as they cope with the difficulties of the modern world. More are turning to books and courses, both non-academic and academic, in the U.S.A. and elsewhere.

I observe three major philosophies for helping parents: (1) based on the behavioral sciences which recommends rewards for approved behaviour;<sup>9</sup> (2) based on the Adlerian philosophy that children are guided to good behaviour by arranging natural and logical consequences;<sup>10</sup> and (3) based on Carl Rogers and Haim Ginott, psychotherapists, and others. Thomas Gordon, clinical psychologist, has developed a program of Parent Effectiveness Training on principles and skills of how to understand and express the feelings of the child and the parents own feelings, and how to dialogue ways together to resolve the problems. It results in no "put-down" treatments; self-esteem is maintained; in parent-child conflicts neither loses; both achieve satisfactorily their own concerns and needs.<sup>11</sup>

The resources are good but so few parents have the books, or don't know how, or want, to use the guidance. Parent classes are increasing but are yet a small percentage in the world. So much needs to be done!

### Attention to the World Needs of the Child

A UNICEF booklet<sup>12</sup> reports, "Three quarters of the children born this year face short lives that will be afflicted by chronic illness and hunger. In some parts of the world children still receive no medical attention, enjoy no educational or recreational facilities, and no legal protection." It took several decades to develop and adopt the 1924 Geneva Declaration of the Rights of the Child by the League of Nations. The war broke out; the League became powerless. In 1948 the United

Nations approved a declaration of human rights. Then the "Declaration of the Rights of the Child" was approved by the U.N. General Assembly on October 19, 1959. It presents ten Principles which are in brief:

1. The Right to affection, love and understanding.
2. The Right to adequate nutrition and medical care.
3. The Right to free education.
4. The Right to full opportunity for play and recreation.
5. The Right to a name and nationality.
6. The Right to special care, if handicapped.
7. The Right to be among the first to receive relief in times of disaster.
8. The Right to learn to be a useful member of society and to develop individual abilities.
9. The Right to be brought up in a spirit of peace and universal brotherhood.
10. The Right to enjoy these rights, regardless of race, color, sex, religion, national, or social origin.

### The International Year of the Child

Ideas developed in the early 1970's that a Year should be set for an "occasion to reaffirm, not by words alone but by deeds, that the well-being of today's children is the concern of all people everywhere and that it is inseparably linked with the peace and prosperity of tomorrow's world"<sup>13</sup> The U.N. General Assembly declared on December 12, 1976 that the 20th anniversary of the Declaration of the Rights of the Child, 1979, be the INTERNATIONAL YEAR OF THE CHILD (IYC). Its major aims are to encourage all countries "to review their programmes and mobilize support for national and local action; to heighten awareness of children's special needs, to promote recognition of the vital link between programmes for children on the one hand and social progress on the other, and to spur specific, practical measures with achievable goals."

Since 1976 plans have been generated for national action to benefit the children in each country. Dr. Estefania Aldaba-Lim of the Philippines has been appointed the IYC Special Representative with the rank of Assistant Secretary-General of the U.N. She has a Ph.D in Clinical Psychology from the University of Michigan, and is the author of books and articles on human relations, juvenile delinquency and children's

<sup>9</sup> Cf. John D. and Helen Drumboltz, *Changing children's behaviour*. (Englewood Cliffs, N.J.: Prentice-Hall, 1972)

<sup>10</sup> Cf. Rudolf Dreikers and Loren Grey. *Logical consequences*. (New York: Meredith Press, 1968)

<sup>11</sup> Thomas Gordon. *Parent effectiveness training*. (New York: P. H. Wyden, 1970). Dr. Gordon has organized a network of 8000 "authorized instructors" who conduct P.E.T. classes in every state and several other countries. 250,000 parents have taken the course.

<sup>12</sup> *UNICEF and the rights of the child*. (New York: UNICEF, 1974)

<sup>13</sup> *International Year of the Child* (New York: United Nations, 1979)

problems.

Write to the UNICEF office of the U.N. to get copies of the publications on the IYC which includes a monthly *IYC Report*, news of what is being done for and with children around the world.

### Disciples General Assembly

At the October, 1977, Kansas City General Assembly of the Christian Church (Disciples of Christ) approved a resolution to "endorse the International Year of the Child, 1979, and its goals of responsibility to the child and advocacy for the child, and "1. call upon members of the Christian Church (Disciples of Christ) to support the goals of the International Year of the Child

in constructive ways.

"2. call upon the Division of Homeland Ministries and the National Benevolent Association (Division of Social and Health Services) to make available appropriate materials to aid congregations in becoming aware of the needs of children and to suggest specific actions to benefit children, nationally and internationally."

For the Disciples, as well as the whole world, *the spotlight in 1979 is on the child.* "When Jesus perceived the thought of their hearts, he took a child and put him by his side, and said to them, 'Whoever receives this child in my name receives me, and whoever receives me receives him who sent me' " (Luke 9:47, 48. RSV)

## NEW MEMBERSHIPS (As of January 18, 1979)

### LIFE

- 636. Miller, James W., Harrison, AR
- 637. Martin, Marcille Miller  
Harrison, AR
- 638. Harrold, Ernest L.  
Indianapolis, IN
- 639. McWhirter, Donna J.  
Nashville, TN
- 640. Marshall, John H., Houston, TX
- 641. Ringham, Phyllis A.  
Petersburg, VA
- 642. Petitfils, Ellen E.,
- 643. Miller, John Lyle  
Shelbyville, KY
- 644. Branaman, Elaine W., Salem, IN
- 645. Simpson, Martha Nell  
Paducah, KY
- 646. Second Christian Church  
Houston, TX
- 660. Trefzger, Marilyn L.  
South Bend, IN

### SUSTAINING

- 13. Whitlow, Woodrow, St. Louis, MO

### PARTICIPATING

- Stevens, Arthur, Hot Springs, AR

### STUDENT INCREASED TO REGULAR

- Bass, William L., Atlanta, IN
- Payne, Robert B., Monticello, IN

### REGULAR INCREASED TO PARTICIPATING

- Clifton, Farris, Bardstown, KY
- Fox, William K., Indianapolis, IN
- Hammonds, R. Glenn, Nashville, TN
- Hobbs, Ruth P., Jackson, MS
- Powell, Wilfred E., Enid, OK
- Romaine, T. K., Clarksville, TN

### REGULAR

- Burton, James Russell, Fayetteville, AR
- Buzbee, Mrs. Robert O., Mentor, OH
- Delcamp, Mrs. E. W., Lexington, KY
- Holm, James N., Jr., Clarksville, TN
- Langford, Thomas A., Lubbock, TX
- McCracken, David, Daleville, IN
- Miller, William H., St. Louis, MO
- Miller, Mrs. William L., Jr.,  
Springfield, VA
- Moore, Michael E., Clarksville, TN
- Rees, Osa L., Dayton, OH
- Watson, William E., Jr.  
Houston, TX

### STUDENT

- Boden, Brian F., St. Catharines,  
Ontario, Canada
- McCurdy, Beth A., Ft. Worth, TX
- Parker, Linda Carol  
Nashville, TN

# THE SECRETARY: ROBERT MOFFETT OF OHIO

by Joseph R. Jeter, Jr.\*

The years between the death of Alexander Campbell in 1866 and the beginning of the First World War were important ones for Disciples of Christ. Although marked by neither the grandeur of the patriarchal age nor the scope of the modern churches, this middle period (variously called the age of Disciple scholasticism, revival, renaissance, reconstruction, and questionings<sup>1</sup>) served as the forge wherein the vision of the founding fathers was hammered into a workable lifestyle for the emerging Brotherhood.

No one person could succeed Campbell. Following his death the movement's leadership passed to people affiliated with two basic enterprises, the journals and the "convention." Much has been written about such great Disciple editors as Errett, Garrison, Franklin, Lipscomb, Fanning and Lard. We wish here to call attention to the other significant but less well known enterprise: the "convention,"<sup>2</sup> and especially the one man who contributed most to its life and work in this middle period, Robert Moffett of Ohio.

Robert Moffett was born in LaPorte County, Indiana, on November 9, 1835, youngest of the three sons of Garner and Mary Moffett. He was raised in Carroll County, Illinois, where the family moved shortly after his birth. Garner Moffett was a successful farmer and lay preacher, influential in the nascent Disciple movement in northern Illinois. Raised in a religious family, Robert went to the college at Hiram in 1854 and to Bethany College the next year, where he completed his work in 1859.

Moffett delivered his first sermon in 1857 when, in the course of a meeting at Wellsburg, Virginia, he was asked to stand and preach. Surprised, he nonetheless consented and was well received by the assembly.<sup>3</sup> He had still not made up his mind concerning a career when another surprise incident occurred. In the summer of 1859 he agreed to accompany a classmate who was to hold a meeting in Somerset, Pennsylvania. His classmate, however, was unable to go, and Moffett was asked to hold the meeting by himself. He went, as Moffett later recalled, "a beardless boy, to hold a meeting where the best talent in the Reformation had been employed."<sup>4</sup> This meeting, too, was a success and Moffett determined to enter the ministry.



Robert Moffett, 1835-1908

<sup>1</sup> "scholasticism," from George Beazley, "A Look at Disciples for European Baptists," in *Midstream*, VI, (Winter, 1967) 60.

"revival," from Benjamin Smith, "Revival of Home Missions," in *The Reformation of the Nineteenth Century*, J. H. Garrison, ed. (St. Louis: Christian Publishing Co., 1901), p. 326.

"renaissance," from W. E. Garrison, *An American Religious Movement* (St. Louis: Bethany Press, 1945), p. 125.

"reconstruction," from W. E. Tucker, *J. H. Garrison and Disciples of Christ* (St. Louis: Bethany Press, 1964), p. 18.

"questionings," from H. W. Ford, *A History of the Restoration Plea* (Oklahoma City: Semco Color Press, 1952), p. ix.

<sup>2</sup> The word "convention" is here used to refer to the national body of the Disciples, whether called the American Christian Missionary Society or the General Christian Missionary Convention. Quotation marks are abandoned after this notation.

<sup>3</sup> Robert Moffett, *Christian Standard*, XXXI (Nov. 30, 1895) 1145.

<sup>4</sup> *Ibid.*

\*Joseph R. Jeter, Jr., is Associate Minister of Memorial Drive Christian Church, Houston, Texas.

Shortly thereafter he was ordained, with Robert Milligan presiding, and was married to Lucy Green, daughter of a venerable Ohio Disciple family. The Moffetts had nine children, only three of whom survived their father. Although Mrs. Moffett was to be eulogized as an excellent woman,<sup>5</sup> she was not apparently altogether pleased with her husband's chosen career.<sup>6</sup> Since Moffett's work took him away from home for the greater portion of three decades, her feelings are understandable.

Moffett spent the year 1859-1860 in Illinois, serving several small churches and organizing one at Pan Run. It soon became apparent that the churches were not going to be able to meet their obligations to him. With the dry humor that was his trademark, he later reflected: "I presume they paid me about all I was worth, at any rate."<sup>7</sup> In 1860 he was called to the church at Wooster, Ohio, where he served for five years, following which he served the church at Mt. Vernon, Ohio, for another five years. His diary of his early years in Wooster tells of an incredibly busy schedule, one that was to typify his whole life:

I preached regularly at Wooster, two sermons on the Lord's Day, and utilized the afternoons by preaching at Blackleyville, Reedsburg, Fredricksburg, Millwood, Orrville, Hunter's Schoolhouse, Apple Creek, and in mid-week appointments wherever there was an open door within six miles of the town, and held protracted meetings at Ripley, Millersburg, Blackleyville, Nashville, Jeromeville, Fredricksburg and other places, visited all the churches in the district to stir them up on missions, attended funerals far and near, visited regularly the flock, and attended and took an active part in conventions and yearly meetings.<sup>8</sup>

In 1870 came the move which was to shape the remainder of Moffett's career. He agreed to succeed R. R. Sloan as corresponding secretary of the Ohio Christian Missionary Society. He moved first to New Bedford and then to Cleveland, where he lived the rest of his life. His address there, 715 Logan Street, was to become well known among Disciples and fondly referred to by Moffett in his later

years as "the old stand."<sup>9</sup> He was to serve as corresponding secretary of O.C.M.S. for almost twenty years, from 1870 - 1884 and again from 1895 - 1899.

The O.C.M.S. had been organized in 1852 at a meeting in Wooster, with Campbell and Errett present. The crucial position of Ohio in the broader spectrum of Disciple work was reflected by Campbell when he said: "the whole future of organized missionary work among the disciples of Christ depends upon the Ohio Society."<sup>10</sup> Moffett worked hard to serve the people of Ohio, later summing up his work in this way:

The work has touched on every side of the Christian enterprise. Through all the drudgery of the clerical work, at his desk and in the field; through all the responsible exercises of conventions and public assemblies; through the delicate and harassing investigations of church troubles; and through anxieties which drive sleep into the wee hours of the night—through many years of such a multitude of cares he has passed in much feebleness, but he trusts with recognized faithfulness.<sup>11</sup>

The schedule he kept was typified by his report to the convention in 1881, which showed that he had attended twenty-seven missionary conventions, held five protracted meetings, dedicated one church building, visited fifty-four churches, traveled eight thousand miles, and delivered two hundred sermons and addresses.<sup>12</sup>

In 1882 Moffett was called to become corresponding secretary of the General Christian Missionary Convention. He held this job jointly with his O.C.M.S. position for two years and then gave full time to the national work. To understand his task with the G.C.M.C., we need to hear a word about the national convention.

Concern for a co-operative structure among the Disciples of Christ had existed at least since 1831, when Campbell wrote a series of essays on church co-operation in the *Millenial Harbinger*. Later, Campbell listed six arguments for church co-operation:

1. We can do comparatively nothing in distributing the Bible abroad without co-operation.
2. We can do comparatively little in the

<sup>5</sup> Alanson Wilcox, *Christian Standard*, LVI (Dec. 25, 1920) 1693.

<sup>6</sup> Letter to the author from Henry K. Shaw, July 13, 1971.

<sup>7</sup> Moffett, *Christian Standard*, XXXI (Nov. 30, 1895) 1145.

<sup>8</sup> *Ibid.*

<sup>9</sup> Moffett, *Christian Standard*, XXXVII (Apr. 20, 1901) 486.

<sup>10</sup> Alexander Campbell, quoted in Alanson Wilcox, *History of the Disciples of Christ in Ohio* (Cincinnati: Standard Publishing Co., 1918), p. 263.

<sup>11</sup> Moffett, quoted in Wilcox, *Ibid.*, p. 279.

<sup>12</sup> Henry K. Shaw, *Buckeye Disciples* (St. Louis: Christian Board of Publication, 1952), p. 255.

great missionary field of the world either at home or abroad without co-operation.

3. We can do little or nothing to improve and elevate the Christian ministry without co-operation.
4. We can do little to check, restrain and remove the flood of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible, and deceptive persons, without co-operation.
5. We cannot concentrate the actions of the tens of thousands of Israel in any great Christian effort but by co-operation.
6. We can have no thorough co-operation without a more ample, extensive, and thorough church organization.<sup>13</sup>

These and other urgings finally resulted in the establishment of the American Christian Missionary Society in Cincinnati in 1849. The A.C.M.S. was the "Mother Society" of the Disciples. Writing about it in 1937, Grant Lewis said:

The Disciples of this present generation cannot appreciate the service rendered them by the American Christian Missionary Society in its advocacy of the right of local churches and individuals to cooperate in missionary societies if they so desire. There was a long battle in behalf of liberty in the gospel. It was the A.C.M.S. which bore the brunt of intense opposition and, after long years, made possible the full and free exercise of this right as it is enjoyed today.<sup>14</sup>

It is important to remember that the A.C.M.S. was, as its name indicates, organized as a missionary society. Two things are implied therein which proved to be crucial and troublesome. First, its "charter" was limited to missionary work. Second, it was not a delegate assembly, but a society of individuals which raised money via private subscription. Both of these proved problematic. The A.C.M.S. was a missionary society, true, but it was also the only national body of the Disciples. It was not long before matters which could not be construed as missionary in nature came before the convention. Further, as a group of individuals, the A.C.M.S. could not be considered representative of Disciples at large. As might be expected, especially in an era before jet travel, the majority present at each convention of the Society came from

the immediate vicinity of the meeting place.

For these and other reasons a group of prominent Disciples met in Louisville in 1869 to draw up a plan for a new national structure. The American Christian Missionary Society was to give way to the General Christian Missionary Convention, which would be a delegate assembly, more representative of the Brotherhood at large. Missionary offerings, theretofore handled in a hodgepodge of ways, would be sent from local churches to district conventions. Half of the funds were to be forwarded to state conventions, and half of that was in turn to be forwarded to the national body. In principle, then, the G.C.M.C. was to receive one-quarter of all missionary offerings of the Disciples.

The "Louisville Plan," as it came to be called, looked good on paper but, to be frank, it was a disaster.<sup>15</sup> It further alienated those Brotherhood conservatives who, already opposed to missionary societies, were appalled by this further centralization. And the money which was supposed to reach the national effort never made it—some was withheld on principle, some was siphoned off at district and state levels. By the mid-1870s national receipts had fallen off to practically nothing and, although the name of the G.C.M.C. did not officially revert to the A.C.M.S. until 1895, it became clear that the Plan was not working. The convention was therefore again thrown open to all comers and individual subscriptions for missionary work were again solicited.

When Robert Moffett assumed the corresponding secretaryship in 1882, the G.C.M.C. was in shambles. In accepting the position he said that he did so "in the hope that the work might be lifted up to respectability in the next few years."<sup>16</sup> That it not only survived but also flourished was largely due to what Isaac Errett called the "indefatigable, systematic, and self-sacrificing work"<sup>17</sup> of the man from Ohio. Modern readers perhaps need to be remind-

<sup>15</sup> It is interesting to note that the features of the Louisville Plan, such a disaster a hundred years ago, are by and large the features of the contemporary church. For further information about the early years of the A.C.M.S. and the Louisville Plan, see Lewis, *Op. cit.*; W. E. Tucker and Lester McAllister, *Journey in Faith* (St. Louis: Bethany Press, 1975), pp. 175ff. and 256 ff.; Allen R. Moore, *Alexander Campbell and the General Convention* (St. Louis: Christian Board of Publication, 1914); and A. T. DeGroot, *The Convention among Disciples of Christ* (Fort Worth: Texas Board of Christian Churches, 1957).

<sup>16</sup> Moffett, *Christian Standard*, XIX (June 7, 1884) 178.

<sup>17</sup> Isaac Errett, *Christian Standard*, IV (July 24, 1869) 236.

<sup>13</sup> Alexander Campbell, quoted in Grant Lewis, *The American Christian Missionary Society and Disciples of Christ* (St. Louis: Christian Board of Publication, 1937), pp. 14-15.

<sup>14</sup> *Ibid.*, p. 14.

ed that the national convention of the middle period was considerably different from the far-flung structure of recent years. The G.C.M.C. was basically a one-man operation and that man was the corresponding secretary. He "not only was responsible for all operations, but had to perform those operations personally."<sup>18</sup>

Moffett plunged into the work vigorously. Although he was physically handicapped and had to use a crutch to walk—as the result of a childhood accident when a cow stepped on his leg—he maintained a taxing schedule. He carried on all the correspondence of the G.C.M.C. As one friend recalled: "His was not the day of stenographers and typewriters. With his own hand, often till two o'clock in the morning, did he work to keep up the correspondence."<sup>19</sup> He solicited, received, and dispensed all missionary funds, maintained an impressive preaching schedule, and travelled from Canada to Mississippi in support of missionary work. Unlike a Campbell, who achieved much by the sheer force of his personality, Moffett's success was due to sheer effort.

Slowly his dogged persistence began to bear fruit. The G.C.M.C. was in debt when he assumed the secretaryship. Moffett erased that debt and raised over \$150,000 for the G.C.M.C., not counting money he helped to pry loose for other societies, schools, and efforts. He was constantly in the field, exhorting the brethren, and in scores of articles written for such journals as the *Christian Standard* and the *Christian-Evangelist*, he encouraged people to support the missionary cause.

Moffett's second important contribution, apart from fund-raising, came in the area of church building and nurture. His help and encouragement of local Disciples, congregations, districts, and states was invaluable. One minister who benefited from his help later testified:

As a country pastor, isolated and yet longing for the glad fellowship of broader work, I remember how our district conventions would come and Brother Moffett with them. He would counsel and encourage, teach and inspire, and give one of those militant discourses that sent us out rejoicing.<sup>20</sup>

As the center of a "one-man operation," Moffett wielded considerable power. It was



Joseph R. Jeter, Jr.

Moffett who decided which mission fields would be supported and which would not. And he did not shrink from an authoritative role in the maintenance of the missionary enterprise. Writing to one missionary whose character had been called into question, he said: "You are one of the missionaries of the General Christian Missionary Convention and, as superintendent of our missions, I have a right to know whether your standing is helpful to our work."<sup>21</sup> Although not one to boast, Moffett would later admit that "(I) . . . made the programs and plans for the General Christian Missionary Convention for ten years."<sup>22</sup>

After a decade of service, Moffett resigned his national office and returned to his former position with the Ohio Society. The G.C.M.C., which had been in total disarray when he began his work, was left in good condition. When Moffett died on January 11, 1908 of a stroke at the age of 72, the A.C.M.S. (then so renamed) paid him an unprecedented tribute with a long eulogy in the annual report. The key line of that eulogy is this: "Outliving and outgrowing

<sup>18</sup> Letter to the author from Henry K. Shaw. *Op. cit.*

<sup>19</sup> Benjamin Smith, *Christian-Evangelist*, XLV (Apr. 2, 1908) 442.

<sup>20</sup> E. B. Wakefield, *Christian-Evangelist*, XLV (Jan. 30, 1908) 154.

<sup>21</sup> Moffett, *Christian Standard*, XXV (Dec. 20, 1890) 873.

<sup>22</sup> Moffett, *Christian-Evangelist*, XLIII (Nov. 8, 1906) 1430.

the Louisville Plan, which brought such disaster to our missionary interests, was a work which in great measure may be credited to the ability and genius of Robert Moffett."<sup>23</sup> Another writer made the point even stronger: ". . . no person among the Disciples of Christ did more for organized missionary work than Robert Moffett."<sup>24</sup> Still another said that it was "Errett in the chair and Moffett in the field that saved us from stagnation as a people."<sup>25</sup>

In addition to the primary duties of his position with the G.C.M.C., Moffett used his visibility and influence as the national leader of organized Disciple work to suggest and promote numerous ancillary matters. Although many of them are quite important, we can mention them but briefly. It was Robert Moffett, for example, who proposed and helped establish the Board of Church Extension. Under his administration the "Children's Day" offerings were begun. He was instrumental in the beginning of work among black Disciples, arguing that "the brethren in black are our fellow-citizens and must be equipped to do, with intelligence, the duties of citizenship,"<sup>26</sup> and helping to organize the Board of Negro Education and Evangelization. As a founder and first corresponding secretary of the Foreign Christian Missionary Society, he supported that work as he did the work of the Christian Women's Board of Missions and the National Benevolent Association.

Moffett was a strong supporter of higher education among the Disciples, serving as a trustee for Bethany College for twenty years and speaking out for all the educational institutions. He promoted ministerial education especially, writing:

Our old and faithful pioneers are fast passing away. Young men must be induced to take their places. Now is the time for churches to look up such young men and furnish them the means to enter some one of our colleges, with a view to becoming ministers of the Word of God.<sup>27</sup>

At the other extreme, Moffett spoke out loudly and persistently for ministerial relief.

At his urging a national Committee for Ministerial Relief was established in 1883 that would eventually become the Pension Fund of Christian Churches. He closed one of his moving appeals in the *Christian-Evangelist* with these words:

The question arises: what can the average old minister do to make his declining years comfortable? About all he can do is to pray the Lord to 'add all the needful things,' because he has sought first the promotion of the Kingdom of God; and the Lord will do it, but he will do it by his people. Reader, are you one of his people? Do your hands hang down when he calls for a cheerful offering to reimburse the man of God, who is soon to 'shine as the stars forever'? He has turned many to righteousness. Are you one of them? Do you owe him nothing for what you are, and for what you hope to be? The Lord is waiting for your answer.<sup>28</sup>

Of all Moffett's accomplishments, perhaps none was more ambitious and far-reaching than that relating to the promotion of Christian unity. Moffett can legitimately be seen as the link which joined the dream of Campbell to the action of Peter Ainslie. Early on Moffett declared that "sectarianism is the great sin of our age."<sup>29</sup> At the time Moffett assumed leadership of the convention, Christian unity had degenerated from being the "polar star" of the Disciples to being almost a dead issue. Moffett rekindled the passion for unity and tended the fire for more than twenty years. It was Moffett who introduced the Episcopalian Quadrilateral to the convention of 1887—a risky action. At the 1890 convention Moffett called attention to the "growing sentiment in favor of Christian union among religious peoples of differing faiths," and reminded the delegates that the Disciples owed their origin "to an effort, born in the heart of Thomas Campbell, to ascertain the ground upon which all Christian people can become one." He then suggested that "it would be well to appoint a standing committee, whose duty it shall be to consider facts pertaining to this subject and report from year to year."<sup>30</sup> A good case

<sup>23</sup> "Annual Report of the American Christian Missionary Society," in *The American Home Missionary*, 1908, p. 390.

<sup>24</sup> Wilcox, *Op. cit.*, p. 280.

<sup>25</sup> Smith, *Christian-Evangelist*, *Op. cit.*

<sup>26</sup> Moffett, *Christian-Evangelist*, XXXI (Jan. 25, 1894) 53.

<sup>27</sup> Moffett, *Christian Standard*, V (July 9, 1870) 219.

<sup>28</sup> Moffett, *Christian-Evangelist*, XXXIX (Dec. 18, 1902) 885.

<sup>29</sup> Moffett, *Christian Standard*, XIV (Jan. 11, 1879) 10.

<sup>30</sup> Moffett, "Report for the Board of Managers," in *Proceedings of the General Christian Missionary Convention, 1890* (Cincinnati: G.C.M.C.), pp. 198-199.

can be made for the proposition that this standing committee was the precursor of Ainslie's Council on Christian Union.<sup>31</sup> Finally, in 1906, when past the age of 70, Moffett was still speaking out forcefully for unity:

In seeking and praying for union we will not always find ourselves welcomed; but for the world's sake we must hold patiently and persistently to the desire that all may be simply one in Christ; and for our own sakes we must keep the passion for unity. It will save us from Pharisaism and bigotry, and the deep hunger for oneness in itself will keep us wondrous close to Christ.<sup>32</sup>

Moffett's achievements in revitalizing the convention, systematizing the missionary efforts of the Disciples, and leading in the development of such endeavors as church extension, education, ministerial relief, black Disciple work, and Christian unity secure for him a valued position in Disciple history. His other many achievements gild that position. He was an outstanding preacher. He published a book of sermons, *Seeking the Old Paths*, in 1899 that was well

received. As E. B. Wakefield said: "... no man among us (can) preach a greater sermon than Robert Moffett."<sup>33</sup> He resolved *de facto* the question of whether or not the national convention would be a deliberative body by the issues he introduced to that body and by his own activism. He said: "there is no reason why the pulpit should not have a hand in an achievement that will ameliorate the physical, mental, and moral conditions of so many of our fellow citizens,"<sup>34</sup> and spoke out on such issues as preaching and politics, ethics and economics.<sup>35</sup>

Moffett was a competent scholar, exegete, polemicist, and debater. He published the first yearbook for the Disciples, edited two journals, *The Ohio Christian Missionary* and *The Christian Missionary*, led in raising money for the establishment of a church in the nation's capital, and presided at hundreds of Sunday School institutes.

One might be led to wonder why, considering his achievements, Moffett's name is not more widely known among present-day Disciples. There are probably

*Continued on next page*

<sup>31</sup> For support of this theory, see H. C. Armstrong, "Christian Unity—Past and Future," in *Christian-Evangelist*, LXXV (Jan. 14, 1937) 53.

<sup>32</sup> Moffett, *Christian-Evangelist*, XLIII (Nov. 1, 1906) 1408.

<sup>33</sup> Wakefield, *Christian-Evangelist*, *Op. cit.*

<sup>34</sup> Moffett, *Christian-Evangelist*, XXXI (Feb. 22, 1894) 118.

<sup>35</sup> See *Christian Standard*, XIV (May 31, 1879) 170, and XXXIV (Jan. 15, 1898) 65.

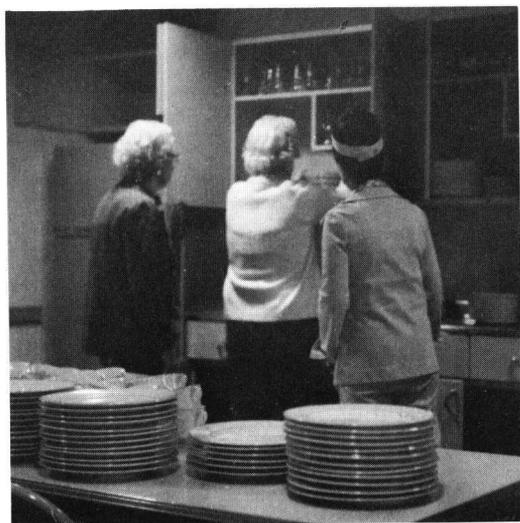
## THANKS — THANKS — THANKS

*The tableware project for the Historical Society is completed!*

Our special thanks to Dale Wallis Brown, member of the Board of Trustees, for assisting in the planning and implementing of this project. Thanks go to many individuals, several churches and C.W.F. groups. For the first time we have tableware to serve a hundred. We can now serve our board meetings and other groups as the occasions arise. *May the ghost of paper plates, and plastic forks be gone forever!*

The selection of the simple white on white silver bonded china, glass stemware, and Mediterranean stainless tableware was made by the committee consisting of: Mrs. Risley Lawrence, Mrs. William Smith, Miss Eva Jean Wrather, and Kitty Huff.

Volunteers putting new dishes away at the Historical Society.



Left to right: Volunteers Frances Allen, Margaret Glenn, Kitty Huff, staff.

two reasons for this. One rests in the nature of the man and the other in the nature of his time. To begin with, it would seem that Moffett did not have an especially engaging personality. He was not said to be “openly demonstrative in his affections.”<sup>36</sup> To be sure, he was loved by his peers, but possibly more out of respect than affection. Concomitant with this, his sense of humor would have to be called dry rather than ebullient—witness this line from one of his appeals: “Will the brethren pay heed, and will they pay money.”<sup>37</sup> Moffett was theologically conservative, standing against such innovations as open membership and higher criticism, and probably would not be listed as a creative thinker. He seems to have been somewhat of a loner and, by today’s definition, a workaholic. He was the type of person who is remembered more for his work than for his personality. At the close of the introduction to Moffett’s book of sermons, John Gaff wrote of his sermons: “in listening to the theme, we forget the man—a compliment indeed.”<sup>38</sup> So it seems to have happened with the rest of his life and work as well.

Secondly, Disciple history has traditionally been written upon the “great man” theory. The middle period of Disciple history has been seen as one of scholasticism, systematization, and institutionalization. Such times are not as “exciting” as periods of great revelation and/or revolution and history has a tendency to chew up the people involved with them.

This paper has not sought to accord Moffett a place in the Disciple pantheon next to Campbell et al. But it does suggest that he belongs at least in the second row. It further suggests that students of the middle period of Disciple history would do well to cease dismissing the period as no more than the “age of the editors” and look to the pivotal work that was being done through the early efforts at institutionalization. A look at results should be persuasive in this regard. The General Christian Missionary Convention has become the Christian Church (Disciples of Christ) in the United States and Canada. Where are the journals? And those who deal with this period will have to deal with Robert Moffett, the man from Ohio: preacher, scholar, polemicist, but more than any of these, as he was eulogized:

“Robert Moffett will always be remembered as *The Secretary*.”<sup>39</sup>

<sup>36</sup> Wakefield, *Christian-Evangelist*, *Op. cit.*

<sup>37</sup> Moffett, *Christian Standard*, XIX (June 7, 1884) 178.

<sup>38</sup> John Gaff, Introduction to Robert Moffett, *Seeking the Old Paths* (Cleveland: author, 1899), p. xii.

<sup>39</sup> Smith, *Christian-Evangelist*, *Op. cit.*

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)	
—Sustaining	\$50.00	—Life	\$ 100.00
—Participating	\$25.00	—Life Link	\$ 500.00
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## Named Funds continued —

This is a fitting tribute to George Watson, "who loved both his church and history."

**ERNEST A. AND ELDORA HAYMES BROWN.** Mr. and Mrs. Dale Wallis Brown of Annondale, Virginia have established a Named Fund in memory of Dale's parents with a gift of \$1,000. Dale Wallis Brown is a Trustee of the Historical Society and says this about his parents: "My parents were life-long members of the Church of Christ. My mother was a descendant of the founders of Liberty Christian Church, established in 1832 and one of the oldest, if not the first Christian Church in Western Kentucky beyond the Cumberland and Tennessee Rivers in the Jackson Purchase Region."

**G. EDWIN & ALMA E. OSBORN.** Dr. & Mrs. Ronald E. Osborn and Drs. Prudence and Charles Edward Dyer are establishing a Named Fund in memory of Prudence's and Ronald's parents, and are contributing \$1,000 for this fund. Dr. G. Edwin Osborn served with distinction for many years, both in the parish ministry and on the faculty of Phillips University Seminary. Dr. Osborn was recognized as a noted authority in homiletics. Alma E. Osborn served as an effective companion in all of these ministries, making significant contributions of her own.

Five hundred dollars or more will establish a Named Fund in the Disciples of Christ Historical Society Foundation. Once established any amount may be added at any time.

## CAMPBELL VANQUISHED

In the January, 1851, issue of the *Millennial Harbinger* (p. 18) Alexander Campbell admits that he ran into some competition which even he could not handle.

The babies of Martinsville, (Indiana) as if all simultaneously inspired with one spirit of remonstrance, raised a song which no one could interpret, and which no eloquence or argument could allay. The unhappy mothers were at their wit's end. I remonstrated, for the first time in my life, against infant wailings, but in vain. Cried down, I sat down, and confessed myself fairly vanquished.

Meantime, I urged Bro. O. Kane—a speaker of great strength and command of voice and of great mental vigor and point—to make an effort. He did so. And by the charming potency of his voice and his fine intonations, he allured the innocent wailers into a sort of speculative

silence. Wonderstruck, their remonstrance died away and on his motion, I resumed my subject.

But, alas! no sooner had I rallied and propounded my thesis, than they began to murmur; and finally, a grand climax of some fifteen parts was rending the air, and filling the vaulted roof, but, as the indulgent and aggrieved mothers could find no way of escape, by door or window, no one willing to give way, I confessed myself wholly vanquished, drew to a close, and dismissed the assembly.

## SOCIETY NAMED IN THREE WILLS

Word has just been received the Society has been named in the wills of Ann Davidson, Helen Feist, and Paul C. Carpenter designating historical items and materials for the Society.

This is one thing every member and friend of the Society can do. **NAME THE SOCIETY IN YOUR WILL** for materials and financial resources.

## *Bibliographic Notes*

Burns, Robert W. *The art of staying happily married.* Atlanta, Georgia, Christian Church Counseling Inc., 1978. 223 p. \$3.95.

This is the "author's golden wedding anniversary edition" which includes questions and answers at the conclusion of each chapter. The cover describes the book as "tested truths from practical experience by a 'man who knows how' and whose wife shared in sustaining a Christian home for over half a century." Dr. Burns performed over 4,500 marriage ceremonies and has counseled thousands of others. He retired from the pastorate at Peachtree Christian Church, Atlanta, Georgia, on June 30, 1970, and has been President and senior counselor at Christian Church Counseling since Dec. 27, 1967. Available from the publishers, 1824 Piedmont Road, N.E., Atlanta, Georgia 30324.

*Christian Messenger.* Vols. 1-14, 1826-1844. Ed. by Barton W. Stone and David Pat Henderson. Reprinted by Star Bible and Tract Corp., 1978. set \$125.00. A much needed reprint has been produced by Alvin Jennings. The printing is as clear as was possible considering the originals which were available. Mr. Jennings invested a great deal of time and effort into gathering this set together since few institutions hold a complete run. This scarcity further points out the valuable contribution made to scholarship made by this reprint. A subject index, which includes obituaries, appears at the end of the last volume. The end papers of each volume contain a color photograph of Stone and a color photograph of an original page of the journal. Every institution with a collection of material on the Stone-Campbell Movement should seriously consider purchasing this set. Available from the publisher, 7120 Burns, Fort Worth, Texas 76118.

# Discipliana

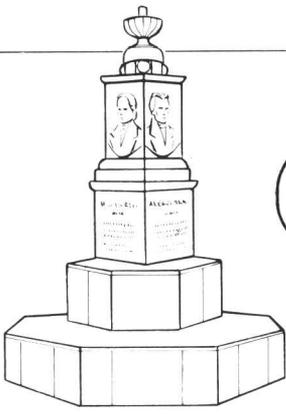
*Published quarterly by the Disciples of Christ Historical Society, Nashville, Tennessee. Second-class postage paid at Nashville, Tennessee and at additional mailing offices.*

## DECLARATION AND ADDRESS PRESENTED TO POPE JOHN PAUL II



A copy of the 1909 printing of Thomas Campbell's *Declaration And Address* was presented to Pope John Paul in Rome on December 13. The copy of this document, significant for all of Protestantism, was provided by the Disciples of Christ Historical Society for the presentation. Dr. Paul A. Crow, Jr., President of the Council on Christian Unity in the Christian Church

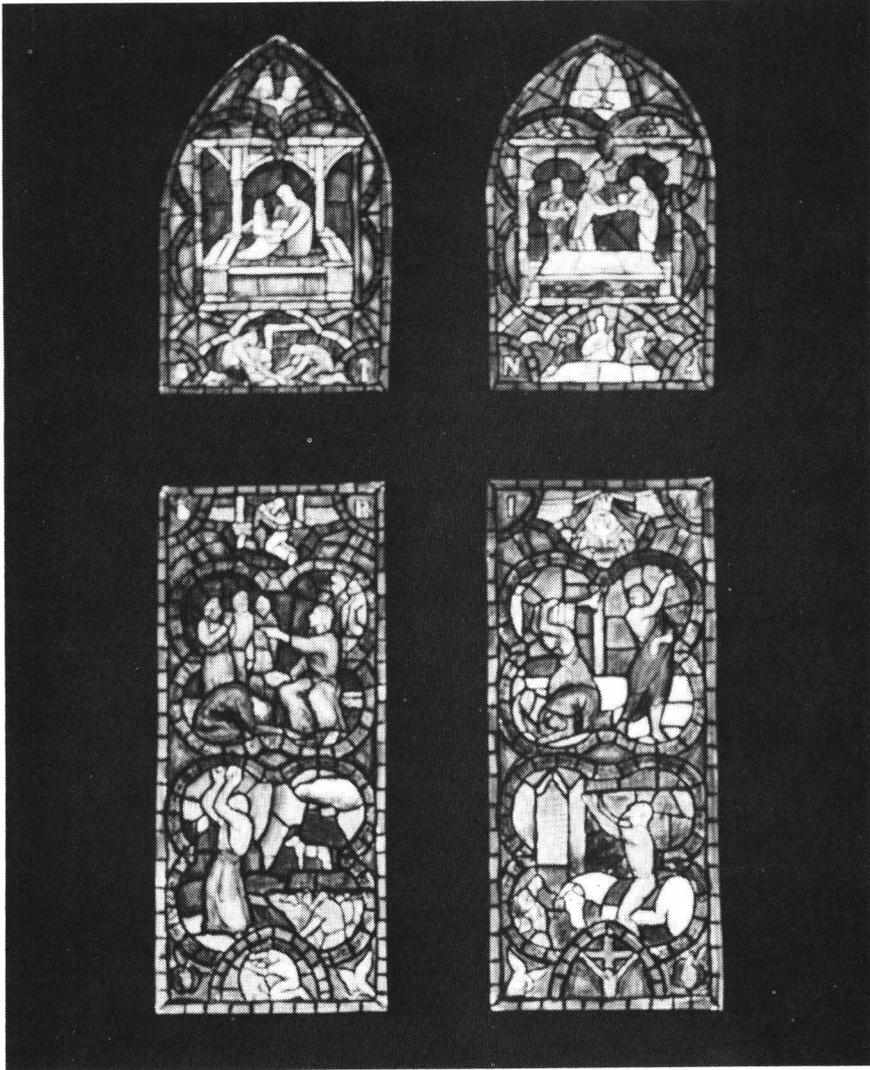
(Disciples of Christ) is pictured making the presentation to Pope John Paul. In foreground: Bishop Stanley J. Ott, Auxiliary Bishop of New Orleans and Co-Chairman with Dr. Crow of the Disciples-Roman Catholic International Commission for Dialogue. In background: Bishop Kevin McNamara, Bishop of Kerry, Ireland.



# *Discipliana*

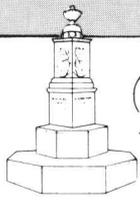
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1979, Vol. 39, No. 2



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1979 edition



# Discipliana

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Summer 1979, Vol. 39, No. 2

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.

## DISCIPLES OF CHRIST HISTORICAL SOCIETY

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## GENEALOGY

It is intriguing and valuable to know one's roots. We commend genealogical studies as being worthwhile. Please keep in mind, however, the Historical Society is a church history research center. Perhaps it would be well to clarify the limited genealogical assistance that is available through the Society.

In the early days the informality of congregational structure, or the lack of it, did not contribute to orderly, permanent records. In the meantime floods, fires and the lack of preservation have taken their toll of many existing records. Therefore the Society has a very limited number of early records giving names of members, dates of births, baptisms, marriages, and deaths. Thus only limited genealogical information is available.

For members of the Society sending full names of individuals about whom information is being sought, approximate dates, name and address of a specific congregation; staff can briefly check biographical files, congregational files, and the Christian Evangelist and Christian Standard indexes. For this there will be no charge.

For all other genealogical research there is a charge of \$3.50 per hour or fraction thereof.

Roland K. Huff  
President

*The cover photo is of the stained glass window located on the main staircase of the Thomas W. Phillips Memorial Building. The window symbolizes the two ordinances of Baptism and the Lord's Supper and two major emphases of the Campbell—Stone Movement; Unity and Restoration.*

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

## ALEXANDER CAMPBELL'S ADDRESS TO CONGRESS

by C. Barry McCarty\*

Alexander Campbell's career as one of the outstanding public speakers of the nineteenth century is readily established. As the founder of Bethany College and the Disciples of Christ, the largest indigenous American church,<sup>1</sup> he was well known in the religious circles of his day. Though adept at both writing and speaking, he achieved his greatest influence through the spoken word. Campbell was a skilled debater. His five major debates—with Rev. John Walker in 1820 at Mount Pleasant, Ohio; Rev. W. L. McCalla in 1823 at Washington, Kentucky; Robert Owen in 1829 at Cincinnati; Bishop John B. Purcell in 1836 at Cincinnati; and Rev. N. L. Rice in 1843 at Lexington, Kentucky—were all well attended, widely published, and served to establish him as a popular religious speaker.<sup>2</sup>

Campbell traveled widely, speaking in almost every part of the United States. In the preface to his *Popular Lectures and Addresses* Campbell's publisher claimed that "no man of the present age has been more frequently before the public, both in his addresses, debates, and writings, than Alexander Campbell."<sup>3</sup>

Though principally a preacher and educator, Campbell's influence extended to the world of politics as well. Many of the great statesmen of the nineteenth century were counted among his auditors. In 1829 he was elected as a delegate to the Virginia Constitutional Convention meeting at Richmond. Campbell took an active part in the debates and was heard by such fellow delegates as former Presidents James Monroe and James Madison, Chief-Justice John Marshall, John Randolph, Benjamin W. Leigh, and Philip S. Barbour.<sup>4</sup> While in Richmond he preached to large audiences in local churches each Sunday, and many members of the convention attended his meetings. Commenting on Campbell's ability as a speaker, ex-President Madison said: "It was my pleasure to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard."<sup>5</sup> In 1843 Henry Clay presided at Campbell's debate with N. L. Rice and was greatly impressed with his argumentative skill. Clay came to regard Campbell as his friend and later visited him at his home in

Bethany, West Virginia. When Clay learned of Campbell's plans for a speaking tour of England, Ireland, and Scotland in 1847, he wrote a letter of introduction for him saying:

I take great satisfaction in strongly recommending him to the kind offices and friendly reception and treatment of all persons with whom he may meet and wherever he may go. Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety and as the head and founder of one of the most important and respectable religious communities in the United States.<sup>6</sup>

Jeremiah S. Black, Chief-Justice of Pennsylvania and Attorney-General of the United States, heard him frequently. Upon the presentation of a bust of Campbell to Bethany College in 1875, Judge Black said:

As a great preacher, he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse "drew audience still as death," and every word was heard with rapt attention to the close.<sup>7</sup>

In December of 1857 Campbell preached at the Thirteenth Street Baptist Church in Washington, D.C. and was heard by President Buchanan, a majority of the Cabinet officers, and a large number of members of both the Senate and the House of Representatives.<sup>8</sup> Thus, during his lifetime Campbell spoke before statesmen from every branch of the national government.

Though a number of studies have been made of his speaking and preaching, before

1 Carroll B. Ellis, "Alexander Campbell As A Preacher," *Southern Speech Journal*, XIV, No. 2 (November 1948).

2 *Ibid.*

3 Alexander Campbell, *Popular Lectures and Addresses* (Philadelphia: James Challen & Son, 1866).

4 Robert Richardson, *Memoirs of Alexander Campbell* (Philadelphia: J. B. Lippincott and Co., 1870), II, p. 310.

5 *Ibid.*, p. 313.

6 *Ibid.*, p. 548.

7 Selina H. Campbell, *Home Life and Reminiscences of Alexander Campbell* (St. Louis: John Burns, 1882), p. 279.

8 "Sabbath Review," *Daily National Intelligencer*, (22 December 1857), p. 1.

\*C. Barry McCarty is Professor of Rhetoric and Apologetics at Roanoke Bible College, Elizabeth City, North Carolina, and a Teaching Fellow in Public Speaking and Debate at the University of Pittsburgh where he is presently a candidate for the Ph.D.



C. Barry McCarty

commencing this project I had never seen more than a passing reference to what seemed to have been Campbell's most prestigious speech: his 1850 address to Congress. I first learned of the speech while taking a course in the history of Campbell's movement. The textbook for the course was James D. Murch's *Christians Only*. Speaking of Campbell's fame among American political leaders, Murch remarked:

The friendships he made among the political leaders of the nation were later to result in an invitation to preach before a joint session of the House of Representatives and the Senate of the United States, the only minister of the gospel to be extended such a courtesy in the history of the republic.<sup>9</sup>

I was duly impressed at the time and later thought this particular speech would merit an in-depth historical study. If Murch was correct, Campbell's address to a joint session of Congress placed him in quite a distinguished class of speakers, a noteworthy accomplishment for anyone, but especially if Campbell was in fact the only minister to have done so. Considering the grandness of such an event, it seemed quite odd that so little had been written of it. Thus, at the outset of this project I had four questions: (1) Exactly what did Campbell do in Washington in 1850?; (2) Was he unique in doing it?; (3) Had a text of the address survived?; and (4) Were there any extant accounts of the speech by people who were there?

Though Murch gave no date for the speech, one of his sources cited Sunday, 2 June 1850.<sup>10</sup> To my surprise, the *Con-*

*gressional Globe* for that date showed no record of an official session of either house of Congress, jointly or otherwise. Further research confirmed 2 June 1850 as the correct date, yet not only did the *Globe* record no session on that day, there was no mention of an address by Alexander Campbell anywhere in the record for the month of June.<sup>11</sup> I tried other congressional sources: the general catalog of the Library of Congress, *The National Union Catalog of Manuscript Collections* published by the Library of Congress, and I had a researcher at the National Archives check their index to see if a copy of Campbell's address had been deposited there. The search yielded nothing. Having been assured by research librarians at the Library of Congress and the National Archives that I had turned over every stone in the Federal records where something like this might hide, I concluded there was no official record of a speech by Alexander Campbell to the Congress on 2 June 1850 or any other date. Following my Washington trip, a letter from the Senate Historical Office confirmed my conclusion, stating: "There is no record of Alexander Campbell preaching in the Capitol on Sunday, June 2, 1850, in any Senate document."<sup>12</sup>

I then turned to the local newspapers. It seemed quite reasonable that a joint session of Congress would have been a newsworthy event, especially if the first minister ever to address the assembly had spoken. At the Library of Congress I examined nine major Washington newspapers published in June of 1850: *The Daily Globe*, *The Daily National Intelligencer*, *The Daily Union*, *The National Era*, *The National Intelligencer*, *The Union*, *The Washington News*, *The Weekly Globe*, and *The Weekly Union*. There was no mention of either Campbell or a joint session of Congress in any of the papers on June 2nd or any other day that month. Several papers carried accounts of the congressional proceedings and confirmed the fact that no official session was held on June 2nd. Though the local media took no note of Campbell, on Saturday, June 15th, this notice appeared in *The Daily National Intelligencer*:

Divine Service in the Hall of Representatives tomorrow morning at 11 o'clock

*Cont. on p. 28*

<sup>9</sup> James D. Murch, *Christians Only* (Cincinnati: Standard Publishing, 1962), p. 81.

<sup>10</sup> Richardson, *Memoirs of Alexander Campbell*, p. 587.

<sup>11</sup> *The Congressional Globe*, New Series, 31st Congress, 1st session (Washington, D.C.: John C. Rivers, 1850).

<sup>12</sup> Letter received from Kathryn A. Jacob, Research Assistant, U.S. Senate Historical Office, 8 August 1978.

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**Proceedings** of the Disciples of Jesus Christ, assembled at Rush Branch, Lincoln County, Ky., on the 13th, 14th, & 15th of March, 1835. Danville, Ky., Printed by S. S. Dismukes, 1835. 12 p. \$6.00

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**Blakemore, William Barnett.** The Discovery of the Church. A History of Disciple Ecclesiology. Nashville, Reed, 1966 (The Reed Lectures for 1965). \$2.95

**Campbell, Alexander.** Alexander Campbell at Glasgow University, 1808-1809. Transcribed with an introduction by

Lester G. McAllister. Nashville, D.C.H.S., 1971. \$3.50

**Campbell, Thomas.** Declaration and Address. Pub. with Last Will and Testament of the Springfield Presbytery by Barton W. Stone. St. Louis, Mission Messenger, 1975. \$1.75

- Fanning, Tolbert.** History of the Church of Christ in Nashville. See Tucker, Johnny. Like a meteor across the horizon. Ecological Study. Nashville, D.C.H.S., 1969. (The Reed Lectures for 1969). \$3.95
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- Garrett, Leroy.** Alexander Campbell and Thomas Jefferson: A Comparative Study of Two Old Virginians. Dallas, Wilkinson Pub. Co., 1963. \$ .75
- Gresham, Perry Epler.** Campbell and the Colleges. Nashville, D.C.H.S., 1973 (The Reed Lectures for 1971). \$3.95
- Harrell, David Edwin.** Quest for a Christian America: The Disciples of Christ and American Society to 1866. Nashville, D.C.H.S., 1966. (A Social History of the Disciples of Christ, vol. 1). \$5.95
- Johnson, H. Eugene.** The Declaration and Address for Today. Nashville, Reed, 1971. \$2.95
- McAllister, Lester G.** Journey in Faith, by Lester G. McAllister and William Tucker. St. Louis, Bethany Press, 1975. \$12.95
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- Norton, Herman.** Tennessee Christians: A History of the Christian Church (Disciples of Christ) in Tennessee. Nashville, Reed, 1971. \$7.95
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- Stone, Barton W.** Last Will and Testament of the Springfield Presbytery. See Thomas Campbell, Declaration and Address.
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- Wrather, Eva Jean.** History in Stone and Stained Glass for the Thomas W. Phillips Memorial. Nashville, D.C.H.S., 1958. \$ .50

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#### DISCIPLIANA

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## Campbell's address (cont.)

will be conducted by Rev. B. K. Maltby, of Ohio, member of the Board of National Popular Education. A discourse on the subject of popular education may be expected.

A similar notice ran on the same day in *The Daily Union*. Campbell not only failed to make an appearance in the local papers that month, but he had been upstaged by another minister.

At this point it seemed clear that whatever Campbell might have done in Washington that June, he had not addressed an official session of either house of Congress. Two questions then arose: (1) Where did Murch get the joint session idea in the first place? and (2) Just what had Campbell done in Washington?

I found the answer to my first question in two of Murch's sources listed in his bibliography. In his biography of Campbell, Thomas W. Grafton says:

In the spring of 1850, while in the vicinity of Washington, D.C., he received a pressing invitation from both Houses of Congress to deliver an address in the Capitol on the second of June. It is doubtful if such a scene has ever been witnessed in our National Capitol before or since. The House of Representatives was filled to overflowing. Here, after a hymn and prayer, Mr. Campbell was introduced, and addressed the assembly from John 3:17.<sup>13</sup>

A similar passage is found in Benjamin L. Smith's biography:

In May, 1850, there occurred an incident indicative of his present reputation which is perhaps unparalleled in the history of America. Being in Baltimore, he was given a pressing invitation to deliver an address to the houses of Congress. He gave his address on John 3:17, in the hall of the House of Representatives, in the presence of the lawmakers and administrators of the nation. For an hour and a half he held his audience spellbound by his eloquence as he touched on the great theme he had chosen. He had made perhaps greater speeches, and had spoken to audiences of all sorts and types—skeptics, infidels, backwoodsmen, intellectuals, and college student bodies. He had met each audience successfully. But nothing could more clearly illustrate the prestige to which he had risen than this invitation from Congress.<sup>14</sup>

Both Grafton and Smith lead their readers to believe that Campbell addressed an official joint-session and that he was unique in

doing so. I had located what seemed to be the roots of Murch's errors, and both of these are second-hand reports. Among the sources listed in Murch's bibliography the only thing which comes close to being a contemporary account of the address is Robert Richardson's *Memoirs of Alexander Campbell*. Richardson was a close associate of Campbell. He taught at Bethany College and was co-editor of the *Millennial Harbinger*, Campbell's monthly religious journal. Yet, even Richardson makes the mistake of saying Campbell had been invited by "both Houses of Congress," to deliver an address, though he says nothing about his having been the first minister to receive such an invitation.<sup>15</sup>

The only primary source of information on the speech to surface came from Campbell's own hand. In the July 1850 issue of the *Millennial Harbinger* Campbell published an account of the address in an article entitled "Excursion to Baltimore and Washington City." Campbell had been preaching for the Christian Church in Baltimore when a message arrived from Washington:

During my sojourn in Baltimore, Brother George E. Tingle, of Washington City, brought to me a very pressing invitation from members of both Houses of Congress, requesting me to deliver them an address in the capitol on Lord's day, the 2nd of June. I considered it my duty to accept an invitation from such a quarter, tendered in terms so importunate and acceptable.<sup>16</sup>

Unlike the secondary sources referred to by Murch, Campbell was quite specific in stating that the invitation was extended by "members of both Houses of Congress" to address them at the Capitol that Sunday. Thus, Campbell himself never claimed to have addressed an official joint-session of Congress.

He left Baltimore at seven o'clock that morning, arriving in Washington at nine. His account continues:

After a repose of two hours' meditation, I was introduced into the Hall of the House of Representatives by Mr. Phelps, of Missouri. I found the Hall crowded to overflowing with the representatives of the nation, of both branches of our

<sup>13</sup> Thomas W. Grafton, *Alexander Campbell: Leader of the Great Reformation of the Nineteenth Century* (St. Louis: Christian Publishing Co., 1897), p. 200.

<sup>14</sup> Benjamin L. Smith, *Alexander Campbell* (St. Louis: The Bethany Press, 1930), p. 259-260.

<sup>15</sup> Richardson, *Memoirs*, p. 587-588.

<sup>16</sup> Alexander Campbell, "Excursion to Baltimore and Washington City," *Millennial Harbinger*, 3rd Series, II, No. 7 (July 1850), p. 406.

Legislature, members of their families, and many citizens. After a hymn and prayer, I addressed the assembly on the Divine *Philanthropy*, in contrast with patriotism and human friendship. My motto was John iii. 17—"God so loved the world," &c. We abjured patriotism and friendship from all the categories of Christian morality, and opened the doctrine of the divine benevolence and philanthropy; from creation, providence, divine legislation, and human redemption. We spoke one hour and a half on this great theme, and to an audience as attentive, and apparently as much interested and absorbed, as any congregation I have had the honor recently to address.<sup>17</sup>

Unfortunately, this brief outline seems to be the most extensive record of Campbell's address to have survived. David I. McWhirter, Director of the Library and Archives at the Disciples of Christ Historical Society in Nashville, informed me that they possess neither a text of the speech nor any first-hand reports of the trip other than the one I cited from the *Millennial Harbinger*.<sup>18</sup> My examination of the Campbell Archives at Bethany College also failed to turn up a text. Having looked every place one might conceivably look for one of Campbell's sermons and in the light of Archibald McLean's comment below, I concluded my search. McLean was one of the early leaders of the Disciple missionary efforts and an associate of Campbell. He wrote a study of *Alexander Campbell As A Preacher* in which he noted the shortage of Campbell's sermon texts:

While making the most conscientious preparation for the pulpit, he wrote but little. Writing sermons was exceedingly irksome and distasteful to him. At that time newspapers were not as numerous and as enterprising as now; reporters were not as ubiquitous nor as accomplished. Because of these facts, few of Mr. Campbell's sermons have been published. Only two or three have been preserved; and these are not verbatim reports.<sup>19</sup>

Though I had no primary sources to confirm Campbell's account of his address, what evidence I did have only proved that no official session of Congress was held on Sunday, June 2nd. My data did not preclude the possibility that Campbell had preached to a group of congressmen, their families and friends in a worship service held at the Capitol, which is all Campbell ever claimed to have done. Inasmuch as Campbell was very careful about everything he wrote, I had no real reason to doubt his veracity in this

instance. It did seem a bit strange that none of the Washington newspapers carried the news of his visit, but considering the shortness of the trip, the fact that Campbell had not planned to speak in Washington and that there was no advanced notice of his address, it seems quite plausible that the local press could have missed it. Notices placed in *The Baltimore Clipper* and *The Sun* by the Baltimore church show a gap in Campbell's speaking tour there which could be accounted for by the two days he spent in Washington.<sup>20</sup>

Only one question remained: Was Murch correct in stating that Campbell was the only minister ever invited to preach to Congress? The answer to this query would also shed light on why no mention of the speech was made in the Washington papers. If there were nothing unusual about a minister addressing members of Congress at the Capitol, it seems even less strange that the local press failed to take note of Campbell's appearance.

Of the District newspapers I examined, *The Daily National Intelligencer* seemed to have the best coverage of religious events. Though regular reports of sermons preached in the major Washington churches did not appear until January 1855 when the *Intelligencer* added the "Sabbath Review" as a weekly column, even before then many churches placed notices of their services in the Saturday paper. Examination of these Saturday notices revealed that Sunday worship services at the Capitol were a regular occurrence. In 1850, the year Campbell spoke, there were no less than 18 notices of congressional worship services at the Capitol. The notice which ran on Saturday, 2 February 1850, is typical:

Providence permitting, Divine service will be performed in the Hall of the House of Representatives by the Chaplain of the House to-morrow morning, at 11 o'clock.

Generally, the Chaplains of the House and the Senate took turns preaching for the services, but it was not unusual for a visiting minister to be invited to deliver the sermon.

*Cont. on p. 31*

<sup>17</sup> *Ibid.*

<sup>18</sup> Letter received from David I. McWhirter, 17 May 1978.

<sup>19</sup> Archibald McLean, *Alexander Campbell As A Preacher* (New York: Fleming H. Revell Co., 1908), p. 9.

<sup>20</sup> Notices appeared for Campbell's lectures on Thursday, 30 May 1850, and on Monday, 3 June. Whether he spoke there on May 31st or June 1st and simply no notice was placed for those lectures is not known.

## BOOK REVIEW

*Essays on New Testament Christianity: a festschrift in honor of Dean E. Walker.* Edited by C. Robert Wetzel. Cincinnati, Ohio, Standard Publishing, 1978.

Reviewed by H. Eugene Johnson\*

*Essays On New Testament Christianity*, a festschrift honoring Dean E. Walker, is a fitting tribute as it proclaims scholarly concepts shared and encouraged by a man who has taught long, thought deeply, yet who has written little over his own signature.

This volume is particularly welcome to the centrist group of the Campbell-Stone movement, the Christian Churches. This conservative branch of the Disciples (Campbell-Stone) heritage has published widely in areas of Bible school materials, youth, and nineteenth century re-prints. The eleven professors and educators who contribute to this *festschrift* have brought to this "festival" mature scholarship. The volume is a credit to the creative conservatism to which they are committed.

There are four general categories: The New Testament Church, New Testament Studies, The Restoration Movement, and New Testament Theology. These headings are a loose arrangement. The opening essay under The New Testament Church, "Apostolic, Catholic, and Sensible," by Fred Norris, is an incisive analysis that would fit better under the topic The Restoration Movement. Another example of format can be seen in the topic New Testament Theology, which contains two essays: "On the 'Historicality' of the Christ," by Orvel Crowder, and "The existence of God," by Robert Wetzel, also the editor. The selection of the piece on God's existence is puzzling, except for being a favorite of the editor. Disciples leadership, with few exceptions, has paid scant attention to philosophy or philosophical theology.

Robert Wetzel explores some epistemological problems pertaining to the "proving" and "knowing" God, he analyzing the systems of Aristotle, Locke, Kant, Kierkegaard, and others. This reviewer wishes that Wetzel had reserved space to present the "Christian epistemological methodology" (p.151) that he alludes to. Orvel Crowder pursues the "historicality" of Christ, but avoids the customary paths of *historie* and *geschichte*. The concept of *Heilsgeschichte* of Cullmann, von Rad and others, and the newer approach of historical-resurrection-faith of Pannenberg is not utilized. Crowder's use of "historic" is similar to Bultmann's use of *geschichte*. Crowder accents the *doing* of the human soul with his term "historical."

This section on New Testament Theology would have been delightful if it had included a study of the gifts of the Spirit as utilized in the primitive church. An examination of the Pauline usage of *charismata*, *dorea*, *pneumatikon*, along with the fruit (*karpos*) of the Spirit, could be rewarding. Again, an appropriate essay would have been the nature of ministry, both corporate (structured) and congregational.

Edwin Hayden utilized his administrative leadership in "A Scriptural Study of a Multiple Ministry." He

analyzes the multiple ministry of Paul and Timothy, and gives insight into the personality requirements of a "senior" and "associate" minister. William Richardson presents a long look at the hiatus between "value judgment" history and the "scientific" approach, in his "Value Judgments in History and the Restoration Movements." His conclusion sees the genius of the Church in its intimate relationship to the incarnate Lord.

Henry Webb, church historian, analyzes the "Sectional Conflict and Schism Within the Disciples of Christ." He stresses, as does David Edwin Harrell the non-instrumental author, the economic and geographical tensions among the Disciples. Webb sees the lack of national organization for the Disciples in the middle nineteenth century to be as critical a factor as theology in 'holding the Brotherhood together' during the War Between the States and its aftermath. Webb paints a detailed and convincing picture, but the reviewer believes that all must fit the theological frame within which it is hung. The divergent hermeneutics between the instrumental and the non-instrumental brethren must not be overlooked as a decisive element in our "schism."

"Isaac Errett's View of Biblical Inspiration" is the subject for James Van Buren. We are offered many quotations from Errett's Missouri Christian Lectureship of 1883. Van Buren is right in drawing the distinction between the conservatism of Errett and the verbalism and inerrancy of others. Said Errett; "the fact of inspiration is clearly established, the theories of inspiration are all unsatisfactory" (p.133).

Robert Fife analyzes the worshipping congregation in its "Particularity and Universality." The particularity of the Word dwelling among us complements the universality of his Body. The particularity of the congregation proclaims its own universality—locally. Fife sees ecumenicity in Word, sacrament and discipleship. He develops kindred thoughts from Thomas Campbell, William Robinson and Hans Kung to demonstrate the catholicity of the Church in its Christ.

Toyozo Nakarai approaches his essay, "The Old Testament Background of the New Testament" with a teaching background as illustrious as that of the honored Dean Walker. Nakarai analyzes the Biblical meanings of the words Righteousness, Remnant, Salvation, and Messiah-Servant. He demonstrates how these, and other concepts, "inseparably bind the Old Testament and the New Testament" (p.87). Earl Stuckenbruck presents a careful analysis of Joel 2:28-32 with Acts 2:16-21 in "The Spirit at Pentecost." Stuckenbruck sees Joel as accenting the birth of Spirit service, not the exaltation of speaking in tongues.

The article by Scott Barty— "Power, Submission and Sexual Identity"—is both the longest and the most controversial topic. Though many of the early leaders of the Movement, Campbell, Richardson, Milligan, accepted the female deacon, this insight has been lost upon the great majority of the congregations of the Christian Churches and upon all of the congregations of the non-instrumental Churches of Christ. Barty convincingly calls attention to Acts 2:17-18, Galatians 3:28, 1 Corinthians 7:4, 7:7 and 11:11, to show the "normative" relationship of male and female in sharing the leadership roles in the primitive church. He brings into focus the importance of ministry words as

\*H. Eugene Johnson practices law in Tampa, Florida, and is a Trustee of the Disciples of Christ Historical Society.

*synergoi* (Phil. 4:2,3), *prostatic* (Ro. 16:2). Bartchy's exegeses of 1 Corinthians 14:34-35 and 1 Timothy 2:11-15 is fresh and rewarding.

Fred Norris brings together many seminal ideas in his essay "Apostolic, Catholic and Sensible: The Consensus Fideleum." Norris points out Alexander Campbell's historical critical analysis of Scripture, in a day when creedalizing, and proof-texting, and spiritualizing were the esigeitcal norms. Norris sees our heritage and future linked with an authoritative

### Campbell's address (cont.)

Campbell was only one of at least eight guest ministers who preached for the congressional services in 1850.<sup>21</sup> In fact, a Reverend William Sparrow, D.D. of Virginia, preached in the Hall of Representatives on 26 May, just one week before Campbell made his appearance!

Notices appearing in the *Intelligencer* showed at least four guest speakers preaching at the Capitol in 1849.<sup>22</sup> One of these merited this follow-up in the Monday paper on 15 January:

The Hall of the House of Representatives was yesterday (Sunday) crowded to its utmost capacity by an audience of the highest respectability, drawn together to hear a sermon from the Rev. Dr. Henry B. Bascom of Kentucky. Among the numerous dignitaries present, our reporter noticed the President of the United States and the Speaker of the House. The text from which Dr. Bascom delivered his discourse was Galatians, 6th chapter, and 14th verse:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

It was a most eloquent effort, well worthy of the fame of the distinguished pulpit orator, and commanded the profound attention of all present.

I looked no further since the 1849 and 1850 volumes of the *Intelligencer* provided enough evidence to establish that Campbell was far from being either the first or the only minister to preach for a Sunday meeting of Senators and Representatives at the Capitol. Due to the limited scope of this project, I was unable to trace the history of the congressional worship services. One of the first items of business of the first Congress in 1789 was the election of Chaplains for the House and the Senate.<sup>23</sup> It would be interesting to discover if these Sunday services had been held throughout the history of the Congress. It was certainly a regular practice from 1849-1857 as an examination of those volumes of the *Intelligencer* will reveal. From later correspondence with the Architect of the Capitol, I learned: "It was customary in earlier days for Congress, especially the

Bible within the interpretative Church. This is apostolic and catholic. It is also "sensible" when reason and emotion are blended in allegiance to Christ.

Standard Publishing is to be complimented in the production of *Essays On New Testament Christianity*, and encouraged to continue other scholarly publications. The price of the book is high (\$12.95), but so is its purpose, content and theology. This book is Campbellian "current reformation" thinking at its best.

House, to allow its Chamber to be used for preaching and other activities because there were few meeting places in the infant Capital city."<sup>24</sup> Also, the Senate Historical Office said: "Both the Chaplains of the Senate and House confirm that it was quite common for visiting ministers to preach in the Capitol on Sundays in the nineteenth century."<sup>25</sup>

In summary, what conclusions can be drawn from the evidence to answer my four original questions? (1) Campbell had not, as Murch claimed, addressed a joint-session of Congress. What he did do was preach, by invitation from members of the House and the Senate, for a worship service held at the Capitol. (2) Murch was also incorrect in claiming that Campbell was "the only minister of the gospel to be extended such a courtesy in the history of the republic."<sup>26</sup> Though Congress seems to have refrained from crying "whosoever will may come" to every pulpiteer who made his way to Washington and preaching to an assembly of the nation's legislators was an uncommon honor, Campbell was by no means the first minister so esteemed. (3) The most extensive text of the sermon appears to be the scant outline given by Campbell in the *Millennial Harbinger*. It does not appear in his *Popular Lectures and Addresses*, nor in any other collection of his speeches. (4) No contemporary accounts of the address, other than Campbell's, can be located.

Still, the fact that his appearance before Congress was not quite as spectacular as Murch had originally led us to believe does not seriously impair Campbell's reputation as one of the outstanding speakers of the nineteenth century.

<sup>21</sup> "City Notices," *The National Intelligencer*, (25 May, 15 June, 13 July, 24 August, 14 September, 14 December, and 28 December 1850).

<sup>22</sup> *Ibid.*, (13 January, 3 February, 10 February, and 24 February 1849).

<sup>23</sup> *The Debates and Proceedings in the Congress of the United States*, Vol. I, 1st Congress (Washington: Gales and Seaton, 1834), pp. 24, 233.

<sup>24</sup> Letter received from George M. White, Architect of the Capitol, 23 August 1978.

<sup>25</sup> Letter received from Kathryn Jacob, 8 August 1978.

<sup>26</sup> Murch, *Christians Only*, p. 81.

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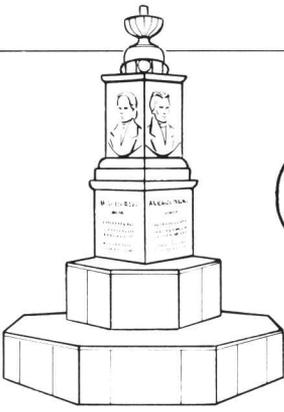
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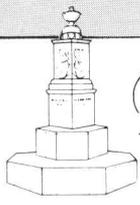
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1979, Vol. 39, No. 3



## **CLAUDE E. SPENCER (1898—1979)**

Dr. Claude E. Spencer: Student Assistant in Culver-Stockton College Library 1917-1922, Culver-Stockton College Librarian 1922-1951, Volunteer Curator of Disciples of Christ Historical Society in Canton, Missouri 1941-1951, Curator of Disciples of Christ Historical Society in Nashville, Tennessee 1952-1965, Vanderbilt Divinity School Research Assistant in Church History 1960-1965, Curator Emeritus of the Disciples of Christ Historical Society 1965-1979. Died July 5, 1979.



# Disciplina

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## FAREWELL CURATOR EMERITUS

On the occasion of the retirement of Dr. Claude E. Spencer, the July 1965 *Disciplina* carried this headline on the cover page: FAREWELL CURATOR, HAIL CURATOR EMERITUS! Regretfully, we must now say, FAREWELL CURATOR EMERITUS! After a valiant fight with heart problems Spencer, as he was affectionately called by family and friends, died July 5, 1979.

There are those who will say a part of the Society died with Spencer. Not true. Quite to the contrary the Society is alive today because this man lived. As one of its original architects, Spencer helped to breathe life into the Society in 1941. His nurture and cultivation played a major role in making the Society what it is today, one of the significant Protestant church history research centers in America.

Many of you will want to re-read the July 1965 issue of *Disciplina* which was given over in its entirety to honoring this one whom we owe so much. On the occasion of his retirement, among other things it was said: "He has been the creation of scholars, editors, librarians, and critics." "He has helped to separate the significant from the trivial and the relevant from the irrelevant."

As true with the Society, Claude Spencer's services and personal concern were extended to literally hundreds of individuals in all three church bodies emerging out of the Campbell-Stone Movement: the Christian Church (Disciples of Christ), the Christian Churches, and the Churches of Christ. Of their more than four million members, none are more knowledgeable regarding sources of historical materials pertaining to these three church bodies than was Claude Spencer.

Until very recent weeks prior to his death Spencer, from the vast resources of his computerized mind, could still direct a staff member or a researcher to the source for an illusive, historical fact.

Members, Trustees, staff, and friends are grateful for the life and work of Claude E. Spencer.

Roland K. Huff

# \$54,753 RECEIVED TOWARDS PERMANENT FUNDS CAMPAIGN

All Foundation gifts received since July 1, 1978 have been credited towards the Permanent Funds Campaign. \$54,753 has been received to date. We are well on the way to making the Permanent Funds Campaign in behalf of the Society a success. Keep in mind the Society's short-term goal for permanent funds is \$500,000. The long-range goal is \$1,000,000. Through this campaign we press on towards the achievement of these goals.

Within the Christian Church (Disciples of Christ) this campaign is

directed to individuals and not for church credit. Within the Christian Churches and the Churches of Christ (the other two church bodies with whom the Society is related) the campaign is being directed to both individuals and congregations. Both cash gifts and/or pledges to be paid over a three year period are being solicited.

Meetings have been held to date in behalf of the campaign in Houston, Cleveland, Kansas City, and Los Angeles. Meetings to be held elsewhere in the near future.

## NAMED FUNDS EXCELLENT WAY TO HONOR AND MEMORIALIZE

Eleven Named Funds have been established since the beginning of the campaign. This includes both those that honor the living and those that memorialize the deceased.

Four new funds have been established since last reporting:

### **G. Edwin and Alma E. Osborn**

Dr. Ronald E. and Naomi Jackson Osborn, and Drs. Charles Edward and Prudence Osborn Dyer have established this fund with a gift of \$1,000. Dr. G. Edwin Osborn was born in 1897 and died in 1965. He received the A.B., A.M., and B.D. from Phillips University, and the Ph.D. from University of Edinburgh. Dr. Osborn pastored in Illinois, Arizona, Virginia, and Oklahoma. He served as professor in the Graduate Seminary of Phillips University 1944-1964. He was pre-eminent in fields of worship and preaching. Alma E. Osborn was born in 1896 and died in 1978. She shared in a dynamic way the ministry of her husband. She was a writer, speaker, and leader in her own right.

### **James Franklin and Etta Doyal Lambert**

This fund was established by their daughter, Mrs. Susan Lambert Martin with a gift of \$1,000. James F. Lambert, Disciple, pioneer preacher in Georgia, was born in 1858 and died in 1932, in both instances near College Park, Georgia. His entire ministry was in Georgia, including pastorates in: Concord, Liberty, Damascus, Harmony Grove, Union, College Park, Loganville, Corinth, Bethel, Mt. Carmel, Berea, and Tallapoosa. James Franklin Lambert was the father of twelve children, six by his second wife, Etta Doyal Lambert. Mrs. Martin says her mother, Etta Doyal Lambert excelled as minister's wife, home maker, hostess and financier.

### **Merl R. and Helen R. Hickman**

Final distribution has been received from the Helen R. Hickman estate, making a total received of \$45,858. A Named Fund has been established in memory of Merl R. and Helen R. Hickman. Merl preceded his wife in death several years. During their lifetimes they were both ardent Disciples and gave generously of their time and money for the work of the whole church. We are grateful for their interest and support of the work of the Society and this estate gift they made possible.

*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.*

*Cont. on p. 45*

# OUR CHILDREN, OUR CHURCH, OUR TOMORROW

by Joseph H. Bragg, Jr.\*



\*Joseph H. Bragg, Jr., serves as minister of Central Christian Church, Springfield, Tennessee. This address was presented at the Disciples of Christ Historical Society Breakfast during the Tennessee Regional Assembly, Memphis, Tennessee, April 28, 1979.

On December 21, 1976, the General Assembly of the United Nations passed a resolution declaring 1979 as the International Year of the Child. It was an invitation to the world community to renew its concern for the present and future conditions of children. Under the guidance of Dr. Estelania Aldaba Lim of the Philippines, who holds the rank of Assistant Secretary-General of the UN, the world-wide emphasis has four major aims: (1) "to encourage all countries to review their programs for the well-being of children and mobilize support for national and local action;" (2) "to heighten awareness of children's special needs;" (3) "to promote recognition of the vital link between programmes for children on the one hand and social progress on the other;" and (4) "to spur specific, practical measures with achievable goals."

Although most of us have only recently heard of this International Year of the Child, actually, there is quite a history behind it. Back in 1924, after several years of work, the League of Nations adopted what was called "The Geneva Declaration of the Rights of the Child." When World War II

broke out and the League became powerless, little more was heard of that effort until after the founding of the United Nations. Once more, on October 19, 1959, a Declaration of the Rights of the Child was adopted, this time by the UN General Assembly. What we are observing in 1979 is thus a 20th anniversary and it is hoped that it will be the occasion to re-affirm, not by words alone, but by deeds as well, that "the well-being of today's children is the concern of all people everywhere and that it is inseparably linked with the peace and prosperity of tomorrow's world."<sup>2</sup>

In 1977, along with many other denominations, the General Assembly of the Christian Church (Disciples of Christ) passed a resolution in support of the observance. Since then, through our various channels of communications, we have been encouraged to look more seriously at our ministry to and with children and to work more effectively in that ministry in order that our children, our church and our tomorrow may be embraced more completely by God's love.

It is in the context of this observance that I was asked to speak to you this morning as one who has spent a great part of his ministry in the service of children. One thing that I most assuredly do not wish to do is perpetuate the myth that Christian education has as its primary clients children. We have bought that bag of fiction so frequently in the past that we have neglected terribly the parents and adults upon whom we must depend to perform our ministry with children. On the other hand, my subject is the church and children and it is that area which I must address. As befits a meeting of a historical society, it seems appropriate to approach the subject from a historical perspective; but before we are finished I want to lay before you some of the facts of our present day, in the hope that we may leave more committed to the ministry of our Lord in all of our tomorrows.

One of the primary differences between the religion of the Hebrews and that of their neighbors was the Hebrew concept of the Law, given by Jehovah to his sometimes faithful, sometimes faithless people. It was a covenant of divine origin which was binding in its force and all-encompassing in its application. It was also a covenant to be passed on to future generations. This was

<sup>1</sup> *International Year of the Child* (New York: United Nations, 1979)

<sup>2</sup> *Ibid.*

the first obligation of parents, family and community. In reading the Old Testament, one may be so struck by the dominance of the prophets that teaching may seem to play an unimportant role. It was there, nonetheless, and the holy faith of the nation was perpetuated, not so much by the dramatic preaching of the prophets as by the dedicated teaching of unremembered Israelites. It was out of these families and communities that men such as Amos and Hosea and Jeremiah came to speak their word for the Lord, walking in the rich heritage that nurtured them.

"Hear, O Israel: The Lord your God is one Lord; and you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates."<sup>3</sup>

This was the background of Jesus and all that we know of him gives evidence that his family and community had nurtured him well in the faith. "Rabbi," he came to be called, or "teacher," as he broke the bread of new understandings and a new covenant written upon the heart. The records which we have that follow his death and resurrection and that give form to the life of the New Testament Church affirm the importance of not only preaching the good news to the non-believer, but also teaching and nurturing the gospel of love from generation to generation. With the passage of time, the increased circulation of the written word, and the growth of the church, the education of children took on even greater importance. Among the early fathers, almost every one has at least one document on the education,

teaching or catechism for the young. In reading some of them, I have been amazed at how familiar they sound.

In "The Catechetical Letters" which Cyril presented to the new members class at the Jerusalem Church in the mid 300's, he gave this advice regarding the teaching of children: "Think of this as being the season for planting young trees. If we do not now dig and set them deep in the earth, when can we find another opportunity for planting well what has been once planted poorly?"<sup>4</sup> It takes a strong foundation and then the addition of successive courses, stone upon stone, to make a building complete. Just as an aside, he also made this observation to his class members: "Perhaps (some of) you had a different reason for coming. For it is quite what might happen, that a man should be wanting to advance his suit with a Christian woman, and to that end has come here."<sup>5</sup> Why, it almost sounds like high school conference!

Jerome, as you know, spent most of his time in Rome working on the Latin translation of the Bible. Sometime around the end of the 4th century, however, he went to Bethlehem with two of his female disciples to start a monastery and a convent. Among his writings from there is a delightful "Letter to Pacatula" which shows the views of this ascetic on child training and reveals his tender concern for an infant. "To get her to repeat her lessons in her little shrill voice," he wrote, "she must have a prize of a honey cake offered to her. She will do her work quickly if she is going to receive as reward some sweetmeat, or bright flower, or glittering bauble, or pretty doll . . . Let her be rewarded for singing the psalms

<sup>3</sup> *The Holy Bible*, Revised Standard Version, Deuteronomy 6:4-9.

<sup>4</sup> *Cyril of Jerusalem and Nemesius of Emesa*, ed. by William Telfer, Vol. IV, pp. 64-76, (Philadelphia: The Westminster Press, 1955).

<sup>5</sup> *Ibid.*

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## ROBBIE N. CHISHOLM — New Trustee 1979 - 1982



Lived in Washington, D.C. area since 1935; Attended American University; Assistant to the Administrator of the Agricultural Research Service in U.S. Department of Agriculture, retiring in 1974; member of Heritage Christian Church, Silver Spring, Md.; has served as elder and Chairman of the Board locally; served as President of the Region and currently a member of the Dept. of Ministry; at the General level of the Christian Church (Disciples of Christ): Member of the Unified Promotion Board, General Board and Administrative Committee, Structure and Function Committee, Task Force on Higher Education; Chairman of Credentials Committee at 1977 General Assembly in Kansas City and will serve in similar capacity in the 1979 Assembly in St. Louis; now living in Leisure World in Silver Springs with wife Louada.

aloud, so that she may love what she is forced to do, and it not be work but pleasure, not a matter of necessity, but one of free will."<sup>6</sup> Sounds like what we might call behavior modification or at least Sunday School stars!

John Chrysostom, Patriarch of Constantinople in 398, preached a sermon entitled "The Right Way For Parents To Bring Up Their Children" in which he revealed, long before Freud, the importance of the very early years, and long before Dewey, the impact of sensory learning. Clement of Alexandria, Augustine, Gregory, Origen: all of the church fathers had their educational proclamations. Such was the concern for children in the early church.

Moving on about a thousand years, Jean Charlier de Gerson, chancellor of the University of Paris and canon at Notre Dame, encouraged a return to the basics of Bible study instead of theological subtleties. In his late years, he wrote a beautiful little essay called "On Leading Children to Christ" that demonstrated a major interest in the nurture of children, although many thought him far too prominent an ecclesiastic to waste his time that way. In the essay, he commented "Many persons consider it even below the dignity of a clergyman, if, enjoying a good reputation vested with high ecclesiastical honors, he devotes himself to this task, especially where children are concerned . . . Indeed, the Lord's disciples . . . thought it unworthy of Christ . . . This very opinion shows their mistake, as does also the Lord's example."<sup>7</sup> Far be it from me to comment on the relevance of that for contemporary Christian education!

When we move on to the Protestant Reformation, the strong belief in the priesthood of all believers and in justification by grace removed the church from the center spot and replaced it with the Scriptures. Education became a necessity if people were to study the Bible, grow and

perform their ministries. Calvin and Zwingli both spoke out strongly for an educated and informed laity. In 1524 Martin Luther wrote a letter to the councilmen of all the cities in Germany urging them to establish and maintain Christian schools. "If it is necessary, dear sirs, to expend annually such great sums for firearms, roads, bridges, dams and countless similar items in order that a city may enjoy temporal peace and prosperity, why should not at least as much be devoted to the poor needy youth so that we might engage one or two competent men to teach school . . . (that sounds a bit familiar, too, doesn't it?) . . . But it is a sin and a disgrace that we must needs urge and be urged to train our children and youths and seek their best interests, when nature itself should drive us to do this and the examples even of the heathen afford us manifold instruction. There is not an irrational animal but looks after its young and teaches them what they need to know, except the ostrich, of which God says that she is hardened against her young ones, as though they were not hers, and leaves her eggs in the earth."<sup>8</sup> At any rate, Luther got his schools and in doing so lay the groundwork for universal education as well as for the blend of religious and secular education that was to be a part of Western culture for several hundred years.

Other Christian leaders followed with new insights into the learning patterns of children: Roger Ascham in the mid-1500's, with his emphasis on the humane concern for pupils, on positive motivation, on the very young. He was quite *avant garde* for his time, though actually he went back to

<sup>6</sup> *Select Letters of St. Jerome*, tr. by F. A. Wright, pp. 467-481, (G. P. Putnam's Sons, Inc., 1933).

<sup>7</sup> *Three Thousand Years of Educational Wisdom*, ed. by Robert Ulrich, (Harvard University Press, 1947).

<sup>8</sup> *Works of Martin Luther*, tr. by A. T. W. Steinhilber, Vol. IV, pp. 103-130, (A. J. Holman Company and The Castle Press, 1931).

## NANCY BRINK SPLETH — New Trustee 1979 - 1982



"Home church," First Christian Church, Hereford, Texas; B.A. Texas Christian University 1976, Magna Cum Laude, Departmental Honors in Religion, University Honors, Senior Scholar in Religion; M.Div. The Divinity School, Vanderbilt University, May 11, 1979, Major Pastoral Theology; Married Richard L. Spleth, 1975; Intern, Vine Street Christian Church, Nashville, Tn., 1978-79; Chaplain, Hermann Hospital, Houston, Tx., 1978; Library Assistant, Disciples of Christ Historical Society, 1976-77; Southwest Regional Representative on General Board of the Christian Church (Disciples of Christ) 1972-76; Ordination, May 20, 1979; Team Ministry with husband, First Christian Church, Sioux City, Iowa, 1979-

Socrates' words "bring not up your children in learning by compulsion and fear, but by playing and pleasure." John Amos Comenius, a Protestant pastor and educator of the 1600's, who wrote *The Great Didactic*: "If, then, each man has the welfare of his own children at heart, and if that of the human race be dear to the civil and ecclesiastical guardians of human affairs, let them hasten to make provision for the timely planting, pruning, and watering of the plants of heaven, that these may be prudently formed to make prosperous advances in letters, virtue, and piety."<sup>9</sup> John Milton, the poet/philosopher, who called for education for every child: John Locke, the English educator who introduced the understanding of the mind as a tabula rasa on which experience writes the individual's history. And Auguste Hermann Franke, the Lutheran pastor, who saw encouragement and love as far more effective motivators than punishment; Johann Pestalozzi, who, out of his Christian understanding of the importance of every person having the opportunity to fulfill his or her potential, started a school for the poor in 1775, and Friedrich Froebel, the father of the kindergarten movement. All Christians, acting out of their deep concern for children. The sacred worth of every person, the inherent right of every individual to grow and learn and develop, the importance of human intelligence, the holistic view of personality, all were factors compelling Christians to strive for quality education for children. One other name and date must be mentioned and that is the name of Robert Raikes and the date of 1780. Concerned about the children in Gloucester, England, who worked six days a week and thus had no opportunity for education, Raikes instituted the first Sunday School. Reading, writing, arithmetic and Bible study were the major components of the Sunday School and so successful was the experiment that soon similar schools were established

throughout England.

In the new country across the Atlantic, concern for the education of children manifested itself surprisingly early and with little, if any, distinction made between secular and Christian education. The Puritan School Law was passed in Massachusetts in 1647 with the purpose of teaching children to read so that they could study the Scriptures in later years. Cotton Mather, Congregational minister of Boston's Second Church in the late 1600's and son of Harvard President, Increase Mather, was a very conservative, yet tolerant man, who spoke and wrote with power on the importance of passing on the faith to children in the schools, but especially in the homes. "A Brief Essay to Direct and Excite Family Religion" was one of his tracts that received wide circulation.

As the country developed and shaped itself into these United States, wholly apart from its overseas parents, it became increasingly apparent that a democratic society could function effectively only with an educated and informed electorate. At the same time, however, religious education and secular education became progressively differentiated. The early days of our Restoration movement paralleled those in which religion was in the process of being excluded from secular education and our Church, along with all others, was faced with the new responsibility of providing an appropriate substitute. There was little question for Disciples that education was a must. Our commitment to the rational approach to religious experience and the personal and intelligent study of the Scriptures required the tools which only the schools could provide. Our people were strong supporters of public education throughout the established states and nailed

<sup>9</sup> *The Great Didactic*, tr. by M. W. Keatinge, pp. 177f, and pp. 209-212. (London: Adam and Charles Black, 1896).



**MILDRED WATSON — New Trustee 1979 - 1982**

Graduate of Randolph-Macon Woman's College and University of North Carolina; taught in Birmingham Public Schools and then served as headmistress of Brooke Hill, private school for girls four years; after marriage entered journalistic world with husband, editing a suburban weekly newspaper; has served as elder, assistant to the minister, on outreach committee, and President of C.W.F. locally; at the Regional level: on Regional Board, Vice-President and the President of Regional Assembly, and member of C.W.F. Commission, member of Lay Advisory Council for four years; has one step son, George Watson, Jr., bureau chief of A.B.C. News in Washington and a Vice-President of A.B.C. News.

the planks for many a one-room school house on the expanding frontier. As for the actual study of the Bible, that was another question. Many Protestant churches latched on to the format of the Sunday School which had recently been imported from England. Disciples, however, were at first hesitant, if not in opposition to the idea. To begin with, it wasn't Scriptural; it was man-made. The New Testament Church certainly never had a Sunday School; at least it's not mentioned in the Holy Writ. Furthermore, many viewed it as primarily an instrument for proselyting. In an 1824 article in *The Christian Baptist*, Alexander Campbell lamented its development as little more than a teacher of denominationalism: "If children are taught to read in a Sunday School, their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect."<sup>10</sup> For Campbell, the primary source of religious instruction was one's parents and one's personal endeavor to read and understand the Scriptures.

During the next twenty years, as the Sunday School movement spread, Campbell experienced a change of attitude and began to encourage churches to organize their own such schools. In an 1847 letter to A. W. Corey of the American Sunday School Union, printed in the *Millennial Harbinger*, the good Bethany preacher wrote that "In the absence of a practical and actually existing scheme of universal education, adapted to the genius of human nature in all its intellectual and moral characteristics, the Sunday School system is one of transcendent importance, having claims upon every friend of God and man in the whole community."<sup>11</sup> When he was for it, he was for it! By 1860, the Sunday School was so much a part of Disciple churches that its presence was taken for granted and has been ever since.

Meanwhile, Disciples joined other Christians in working for quality education for all children, whether in the secular or the religious domain. The development of education in this country is liberally sprinkled with the names of deeply committed Christians who acted out of a theologically and Biblically based concern for children: Horace Mann, the secretary of the State Board of Education for Massachusetts in the mid 1800's; Horace Bushnell, the Congregational minister from Connecticut who helped start the school that later became the University of California and in 1847 wrote the pivotal book entitled *Christian Nurture*; William James, who planted the seeds of freedom that led to

the progressive education movement; George Albert Coe, who taught at both Union Theological Seminary and Teachers College, Columbia University; Randolph Crump Miller, Christian Education professor at Yale Divinity School; Sidney Simon, present professor of humanistic education at the University of Massachusetts; and John H. Westerhoff III, today's editor of the scholarly journal *Religious Education* who is respected in all educational circles. And so it goes. Robert Hutchins, Rachel Henderlite, Kate Douglas Wiggin—the names are profuse. Throughout the history of the church and especially throughout the history of this country, secular and Christian education have interwoven themselves so extensively that they almost make up one fabric. And it all springs out of a deep concern for children. The public education system in this country, with all the criticism it receives, some just and most unjust, serves the needs of a higher percentage of children than in any other country in the world, now or ever before. And the Christian education enterprises of the Church, both in the home and in the institution, including the Sunday School's most wasted hour of the week, provides moral guidance and Christian faith for its children as effectively as, if not more effectively than, any other religious persuasion has been able to do for its adherents and community. Surely, all by the grace of God.

Now lest we become too enamored with ourselves and flash our presidential grins too profusely, let me cite for you several other facts of history within the development of this Christian nation of ours. In 1833, 40% of all persons employed in New England factories were children, seven to sixteen years old, many working 15 and 16 hours a day, six days a week. In the south, children were chopping cotton or working in the mills and in Chicago they were manning, so to speak, the stockyards. The Society for the Prevention of Cruelty to Animals was founded in 1866; it was not until 1883 that a similar organization was formed to protect the welfare of children. The industrialization and urbanization of the United States made a tremendous impact on the fragile lives of children, but it took until the turn of this century to limit such exploitation. When the Depression hit in the late 1920's and businesses fell like today's

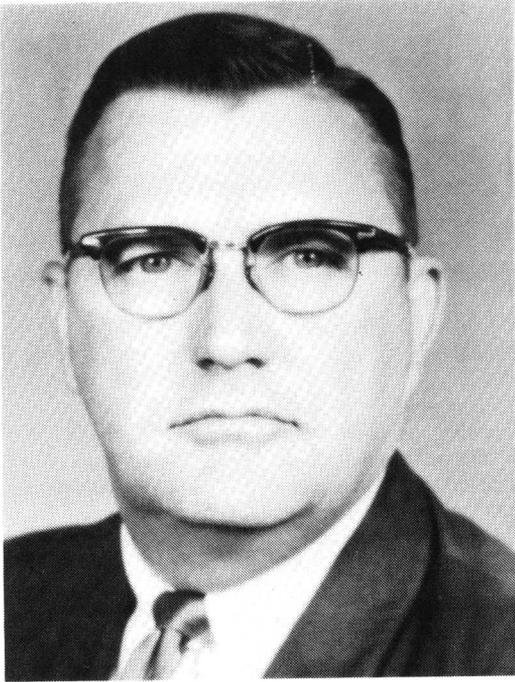
*Cont. on p. 44*

<sup>10</sup> *Christian Baptist*, by Alexander Campbell, Vol. I, pp. 6-7, 1824.

<sup>11</sup> *Millennial Harbinger*, by Alexander Campbell, pp. 198-201, 1847.

## A "WILL AND TESTAMENT" 175 YEARS OLD

by James M. Seale\*



\*James Seale serves as minister of First Christian Church, Paris, Kentucky.

When men rise above the crowd to proclaim their faith and to declare their case, there are those who affirm with strong "Amen!" There are also those who reject with shouts of fraud and heresy. In a simple act of faithful affirmation Martin Luther questioned some of the practices of the Roman Catholic Church. Suddenly he found himself standing above the crowd as reformer and heretic. The course of history would turn with that event.

Two hundred fifty seven years later six men found themselves ascending the public platform to stand above the crowd in the proclamation of their faith. They too would hear the shouts of acclamation and the chant of traitor.

The event which occasioned this strong proclamation of faith was the writing of the "Last Will and Testament of the Springfield Presbytery." One hundred seventy five years ago this year Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone, John Thompson and David Purviance affixed their signatures to a document which F. D. Kershner proclaimed as "one of the most brilliantly written proclamations in theological literature."<sup>1</sup>

Strong critics dismissed the document as a "sorry attempt at wit," and as "nonsensical and profane." Today, however, it stands as

the oldest document of the Christian Church (Disciples of Christ.)<sup>2</sup> The course of church history would turn with this public proclamation. A new religious group would ultimately be formed because of this "Last Will and Testament," but far more important than that was the blow it struck for religious freedom, for the Bible as the true guide, and for the unity of the church.

In every age there are those prophets and reformers whose voices are heard above the din of daily conversation and rhetoric. History becomes the judge of those voices. It either puts the seal of authenticity or the stamp of rejection upon them. History has upheld the validity of the "Last Will and Testament of the Springfield Presbytery" and has vindicated its authors as men who had a timeless message to proclaim.

In this very unusual document the authors insisted that each congregation should govern itself, argued that the Bible is the "only true guide to heaven," and expressed desire to "sink into union with the Body of Christ at large."<sup>3</sup>

Essentially the Springfield Presbytery was the work of five men who were later joined by David Purviance. It was not like other presbyteries for it had elected no officers and experienced no control over member congregations. Instead it was a loose and informal association of five ministers who shared a common point of view and "maintained their relationship, forged in the crucible of controversy, without developing a form of church organization."<sup>4</sup>

In less than ten months after it had been formed the Springfield Presbytery was dissolved. The final act took place at Cane Ridge on June 28, 1804. The act of dissolution was consummated with the writing and the publication of the "Last Will and Testament of the Springfield Presbytery."

<sup>1</sup> F. D. Kershner, *Declaration and Address* by Thomas Campbell, *Last Will and Testament of the Springfield Presbytery* by Barton W. Stone and Others, with brief introduction by F. D. Kershner, (St. Louis, Mo.: The Bethany Press), p. 15.

<sup>2</sup> William E. Tucker and Lester G. McAllister, *Journey in Faith A History of the Christian Church (Disciples of Christ)*, (St. Louis, Mo.: The Bethany Press, 1975), p. 114.

<sup>3</sup> *Ibid.*, p. 23.

<sup>4</sup> *Ibid.*, p. 77.

<sup>5</sup> Barton W. Stone, *The Biography of Eld. Barton W. Stone, written by himself: with Additions and Reflections.* by Elder John Rogers, (Cincinnati Published for the author by J. A. & U. P. James, 1847), p. 51.



Cane Ridge Meeting House  
before protective covering.



Cane Ridge Meeting House  
in its protective covering.

Quoting scripture, Barton W. Stone wrote in his biography:

“For when a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a grain of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit.”<sup>5</sup>

The very young life of the Springfield Presbytery came to an end but not from weakness or without cause.

In the opening paragraph of the “Last Will and Testament” it was stated that the Presbytery is “in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die . . .” The Springfield Presbytery was dying for a cause which was much larger than the Presbytery itself.

Taking the Bible as their guide the authors of the Last Will and Testament quoted scripture in the Impremis: “for there is but one body, and one Spirit, even as we are called in one hope of your (our) calling.” (Eph. 4:4 KJV) The call to unity was from God and though the author of Ephesians states that is the one hope of “your” calling, these writers brought the message to their hearts and said it is the one hope of “our” calling.

In the eleven Items which followed the authors outlined how the unity could take place. It would be done through the unity of God’s people, the self-governing of the church, all under the inspiration and guidance of the scriptures and in complete allegiance to Jesus.

In this historical anniversary year we, as the church, would do well to look to the vindication and the validation of history on this declaration of freedom and responsibility. Our forefathers carved a pathway out of the religious wilderness and gave to us a challenge to go forth and do likewise.

The words of scripture still beckon. They stand as God’s words spoken for a time such as ours. The unity of God’s people is even yet a dream but no less a challenge and goal as it was in 1804. We take pride in our freedom but how well do we accept the responsibility which goes with that freedom?

Barton Stone in writing concerning the Springfield Presbytery stated it was knit together in love, lived in peace and concord, and died a voluntary and happy death.<sup>6</sup> Would that we could say as much about the church today! History will make that judgment upon us. ■

<sup>6</sup> Ibid., p. 63.

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## RECORD’S MANAGEMENT CONSULTATION

November 7-8

The Disciples of Christ Historical Society will sponsor a Record’s Management Consultation November 7-8, 1979. The Consultation will be held in Missions Building, Indianapolis, Indiana.

Representatives of General Units, Regions, and other organizations of the church are invited to attend the day and half meeting. DCHS staff and other specialists will serve as leaders for consultation. There will be no registration fee. Participants are asked to cover their own travel, lodging, and meals.

**NEW MEMBERSHIPS**  
As of July 18, 1979

**LIFE**

- #653 Straub, Gary W.  
Chattanooga, TN  
#655 Simpson, Herbert James  
Paducah, KY  
#656 Blake, William E.  
Richmond, VA  
#658 Minyard, James T.  
Casselberry, FL  
#659 Price, Milton G.  
Georgetown, KY  
#662 Carter, Gene J.  
Dunedin, New Zealand

**PARTICIPATING TO LIFE**

- #654 Johnson, Mrs. Vivian L.  
Erlanger, KY  
#661 Smith, William Martin  
Indianapolis, IN

**REGULAR TO LIFE**

- #657 McDaniel, Stanley K.  
Knoxville, TN

**REGULAR TO PARTICIPATING**

- Atwood, D. James, Ft. Worth, TX  
Dickinson, D. R., Shreveport, LA  
Duncan, Mrs. Elisabeth G., Yucaipa, CA  
Reagan, David, Plano, TX  
Wiszniauckas, George  
Bartlesville, OK

**STUDENT TO PARTICIPATING**

- Marsh, Kenneth R., Walton, IN

**REGULAR**

- Archer, Jean Monson, Memphis, TN  
Caldwell, Otis Groves, Pembroke, VA  
Crouch, Owen L., Nashville, TN  
Foster, Douglas, Nashville, TN  
Frost, Ellen, Lexington, KY  
Gaines, Mrs. Doris, Versailles, KY  
Kindall, Wayne R., Canton, OH  
Lauer, Mrs. Edna, Lone Wolf, OK  
Lewellyn, Paul, Bentonville, AR  
Massay, James D., Grafton, VA  
May, Joseph, Warren, OH  
Oldham, Susan E., Nashville, TN  
Waldrop, A. Guy, Lexington, KY

**STUDENT TO REGULAR**

- O'Cull, Joe F., Mt. Sterling, KY  
Wheeler, Jeffrey A., Weirton, WV

**STUDENT**

- Carpenter, Stephen D., Hillsboro, OH  
Fleer, David, Abilene, TX  
Mattoon, M. George, Indianapolis, IN  
McCormick, Randy, Midlothian, TX  
Whittington, Mike C., Holloman AFB, NM

*Bibliographic Notes*

Ash, Patricia Elaine. "... and He has a name." Houston, Texas, Fellowship of the Way of Christ, c. 1977, 124 p.

The early history of the Fellowship of the Way of Christ which began to meet together in 1971. "The Fellowship is not a denomination in the historic institutional sense. Members are free to maintain whatever other church affiliations they may choose." A number of the Fellowship were formerly members of a Church of Christ. Available from the Board of Trustees, Fellowship of the Way of Christ, P.O. Box 70007, Houston, Texas 77007.

Tucker, Johnny. *Like a meteor across the horizon*. Fayetteville, Tennessee, Tucker Publications, 1979. 120 p. \$2.95.

The story of Jesse B. Ferguson, a controversial 19th Century preacher. Ferguson was preaching at the Church in Nashville, Tennessee, when he expanded

his interest in spiritualism. He had many encounters with Alexander Campbell, Tolbert Fanning and others concerning his views. Published with this biography is a reprint of *History and true position of the Church of Christ in Nashville* which was the answer of the leaders in the Nashville church to Ferguson. Tolbert Fanning was on committee which wrote this apology. Available from the Publisher, 409 Hill St., Fayetteville, Tennessee 37334.

Jacobs, Wendell Anderson. *History of Churches of Christ, Chattanooga, Tennessee area*. Chattanooga, Tennessee: Wendell Jacobs, 1978.

An illustrated history of several congregations in the Chattanooga area. Each congregation's history is listed separately. A number of photographs of the congregations, pioneers of the Campbell-Stone movement, and historic locations appear in the book. A very complete index is included.

## Our children (cont.)

dollar, one of the first institutions to feel the effect was the school, especially those for young children. In 1933, Harry Hopkins, director of the Federal Emergency Relief Agency announced that schools for young children would be funded with federal work relief funds and grants from state educational agencies. The primary purpose, however, was admittedly not the welfare of children, but to provide jobs for the unemployed. Within one year 3000 schools were operating wherever they could find space—from cellars to churches to closed markets. No doubt the children benefitted, but the motivation was not primarily in their direction. Our history is a strange and mixed bag of concern and neglect that is rather baffling in the light of our convictions about the sacred worth of persons and in the light of the church-on-every-corner society in which we live.

Unfortunately, the picture for today is even more confusing. Statistics are not the most delightful music to the ear, but bear with me while I quote you just a few. Are you aware that in 1976 there were more than 600,000 live births to adolescent girls in this country? In Tennessee alone, one out of four births that year were to teen or pre-teen age mothers; 40% of these girls were not married and 90% decided to keep their babies. In the last ten years in this country, live births to mothers 14 and younger increased by 56%. We know that teen-age pregnancies bring higher infant mortality, more mental retardation, more cerebral palsy, more birth defects. And we know that for all teen-agers who become pregnant 25% become pregnant again within one year. Talk about concern for children, what will happen to these children, both the mothers and the babies?

I will tell you what will happen. For one thing, we will have more child abuse. Of course, child abuse is not limited to teen-age mothers any more than it is limited to low income mothers. It's up, no matter how you explain it, and especially for children under three years of age. This past January there were 2545 reported cases of child abuse in this state. One month in one state.

Another thing that will happen is that we will have more children in foster care. In January of this year, there were 4686 children in foster care in Tennessee. One month in one state. That brought the total to 27,712 children receiving care by our Department of Human Services. When you have the opportunity, look over that UN Declaration of the Rights of the child. One of the real legal and moral problems we have is that in our society, the child has no rights.

We are saddled with the no longer applicable idea that a child is always better off with its natural parents, even if the parent is 12 years old or abusive or even absent. The parent's right to raise the child is placed ahead of the child's right to be loved and to grow and to learn and to become fully human. When children have rights, we will find ways of getting them into homes of parents who can and will provide for their needs.

In March of 1976, the most recent period for which statistics are available, there were 38 million women in the work force, 84% out of economic necessity. Without getting into the debate of whether mother or daddy or both should work, that left 2 million children ages 7-17 at home without parental presence. There were also 7½ million preschoolers to be cared for. The need for quality day care is tremendous.

To make the picture even gloomier, last year in this country, although 10-17 year olds made up only 16% of the population, they made up 32% of the arrests. In Nashville there were 10,000 petitions filed in juvenile court, about one half for serious crimes. One city in one state for one year.

Where is the church's ministry? What happened and what is happening? How do we get all this together? Where is the impact of the manifestations of our concern for children?

I've always had a deep appreciation for the work which our churches do through the various homes of the National Benevolent Association. Just out of curiosity, I read their report in the latest Yearbook which covered the work during 1976. Among all the homes listed, I found that we served a total of 586 children. I would be the last to make light of the lives of those 586 children, but, O Lord, how great the need.

Even when we hold to that the children served in day care and special learning centers operated by our churches but not a part of NBA, the need remains overwhelming.

I also did a little checking on the national statistics regarding Disciple Church School enrollment. Did you know that between 1968 and 1977 we showed a drop of 471,244 people enrolled in our Church Schools? That represents a loss of 58.8%. Even with the loss because of restructure, that's still a sizeable drop. And I've been around enough Church Schools in my day to know that most of them missing bodies ain't adults! Someone will surely say that it's because we're not teaching the Bible, but I sincerely think that we must look more deeply than that, even into the depths of our own commitment. Where is the covenant that is

written on the heart and which we must teach diligently to our children?

I'm very concerned about our Church School and all of our other opportunities for Christian learning; and I'm very concerned that so few of our people participate to any significant degree in any Christian education experiences whatever, save the few pearls cast out on Sunday at 11. Nonetheless, I am not quite willing to suggest that the decline in our Church School enrollment caused 600,000 pregnancies or sent 10,000 kids to juvenile court. There may very well be some indirect connection, but the issues are much too complex for such simplification.

The International Year of the Child: a twentieth anniversary. It is an observance

that concerns Christians everywhere, both in terms of the transmittal of our faith and in terms of our servant ministry. We have taken a look at some of our past history, that which is our heritage, and we have taken a very brief look at some of our present history, that which we are living. And what of our future history? It is Our Children, Our Church, Our Tomorrow. Perhaps we should fall on our knees and pray. No doubt that would be good for a starter. But then let's go out and make some history of our own by ministering to children everywhere that we may share in bringing the Kingdom of God to all people.

Oh, by the way, have you hugged your child today? ■

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## Named Funds (cont.)

### William and Callie Davis Stone Wintersmith

Mrs. Wintersmith's son, Alfred C. Stone of Cincinnati, has established this fund with a gift of \$500. Callie Davis was first married to Charles Stone. Four children were born. Later Callie Davis Stone married William Wintersmith. There were three sons born to this union. Mrs. Wintersmith was a member of Central Christian Church in Louisville Kentucky for 69 years. She and her husband, William, mortgaged their home to help pay the indebtedness of the church on one occasion. Their home was licensed to care for foster children and adults, a haven for persons in need.

## NOMINATING COMMITTEE CALLS FOR SUGGESTIONS

The Nominating Committee for 1979-80 is: Margaret Wilkes, Chairman, Edward G. Holley, and Lester G. McAllister. It is the desire of the Board of Trustees to give the Nominating Committee time to do its work more deliberatively.

Send your suggestions for trustees and officers of the Board for 1980-83 by October 15, either to Mrs. Margaret Wilkes, 4263 Lemp Avenue, North Hollywood, CA 91604, or to the Historical Society, and they will be passed on to the Committee.

Terms expiring April 30, 1980: H. Eugene Johnson, Risley P. Lawrence, Lester G. McAllister, Herman A. Norton, Dale Wallis Brown, Hugh M. Riley, Howard E. Short, Margaret Wilkes.

## MARK A. MAY ESSAY WINNER

Mark A. May, student in Christian Theological Seminary has been declared winner of the 1979 Disciples of Christ Historical Society Essay Competition in the general Disciple history category. The subject of the essay is *Disciples Peace Fellowship—Historical Formation and the First Twenty Years, 1935-1955*. Mr. May has been awarded a Life Membership in the Historical Society as winner of the competition.

Bob Weitzel, student of Claremont

School of Theology, was named second place winner with an essay on *A History of the First Christian Church, San Pedro, California*. Third place winner was R. Grant Nutter, seminarian in Christian Theological Seminary, with an essay on *The European Evangelistic Society: The Establishment of an Institute in Europe*.

Dr. Lester G. McAllister, Dr. Herman A. Norton and Roscoe M. Pierson served as judges of the competition.

## UNITY AND PERSERVERANCE: THE IRENIC STORY OF HENRY C. ARMSTRONG

by Joseph R. Jeter, Jr.\*

A persistent voice for Christian unity was stilled with the death of The Reverend Mr. Henry C. Armstrong on January 7, 1976. Reverend Armstrong died in Ordway, Colorado, at the age of ninety-eight. A close associate of Peter Ainslie, Armstrong was, for twenty-three years, the secretary of the Association for the Promotion of Christian Unity (now the Council on Christian Unity). Although never as well known as Ainslie or other luminaries of the ecumenical movement, Armstrong was almost single-handedly responsible for keeping the question of Christian unity alive among Disciples for many years. Armstrong was the last living participant of the preliminary World Conference on Faith and Order that took place in Geneva in 1920 and his death marks the end of an era for the *oikoumene*.

Henry Claire Armstrong was born October 1, 1877, on a farm near Galesburg in Warren County, Illinois, the first son of John Jefferson and Clerenda (Clinnie) Murphy Armstrong. His mother was descended from a long line of preachers and had been a classmate of J. H. Garrison at Abingdon College. When Henry was six, the family moved to Nebraska and two years later to a farm in Cheyenne County, Kansas. In 1892 John Armstrong bought a store in St. Francis, the county seat, and there H. C. Armstrong grew to manhood. When he left home, he worked for a store in Colorado and as a bookkeeper for the Great Western Sugar Company.

Wanting an education, Armstrong returned to Nebraska in 1905 and entered Cotner College. A student of the Bible since his childhood, Armstrong began to earn money for school by preaching in little country churches. These experiences, plus the "ministerial blood" his mother had bequeathed him, convinced Armstrong to pursue the ministry. He was a quick study and a profound thinker and later became what many people would call the "brainiest" Disciple preacher of his era. The year 1908 saw him complete his course at Cotner, receive ordination, marry Miss Mary Rebecca Enyart, his beloved "Molly," and leave the midwest to study at Yale Divinity School.

The journey from the prairie to the halls of Yale was an ambitious one for a midwestern farm boy and Armstrong credited H. O. Pritchard, one of the early advocates of higher education among the Disciples, with encouraging him to make the attempt. Armstrong graduated from Yale in 1911 and took a little Congregational church in Huntington, Connecticut. Then in 1912 occurred the event which was to shape the remainder of his life.

At that time Peter Ainslie, pastor of the Christian Temple in Baltimore and the leading advocate for Christian Unity among the Disciples, came to New Haven to deliver the Yale Lectures (later published as *The Message of the Disciples for the Union of the Church*). Armstrong travelled to New Haven to hear Ainslie and was very impressed. Ainslie was also impressed with Armstrong for, when the pastorate of the old Harlem Avenue Christian Church in Baltimore came open, he recommended Armstrong for the position. The pastorate was offered to Armstrong and

he and his wife came to Baltimore in September, 1912.

Upon his arrival, Armstrong immediately became a commissioner of the Council on Christian Union, of which Ainslie was president. [The name of the Council, founded by Ainslie in 1910, was changed in 1913 to the Association for the Promotion of Christian Unity and, in 1954, the name was changed again to the Council on Christian Unity.] Armstrong attended a number of the early ecumenical conferences and wrote numerous papers and articles on unity matters. During the next few years he rapidly became Ainslie's right-hand man and finally, in 1918, at Ainslie's urging, he gave up his pastorate at Harlem Avenue and came over to join Ainslie as associate minister of the Christian Temple and secretary of the A.P.C.U. As such, he shared responsibility with Ainslie for enlarging the work and scope of the A.P.C.U. and publishing the *Christian Union Quarterly*. He also played Damon to Ainslie's Pythias by attending to the day-to-day business of the Association and maintaining the ministry of the church during those frequent occasions when Ainslie was away.

The 1920s brought both excitement and difficulty to H. C. Armstrong. Following the War there was a revival of ecumenical interest and he was in the middle of it. The long-awaited preliminary World Conference on Faith and Order took place in Geneva in 1920 and Armstrong was a delegate from the Disciples. He also



Henry C. Armstrong with the author. 1973 photo.

\*Joseph R. Jeter, Jr., is pastor of the Upland Christian Church, Upland, California.

attended many other conferences on unity in the years that followed, notable among them being Stockholm 1925 and Lausanne 1927. Although the world scene was hopeful for Christian unity at this time, turbulence was developing within the Disciples that would lead to a major storm in 1925.

Armstrong and Ainslie, though close friends and colleagues, were studies in contrast. Reminiscing about their relationship, Armstrong once reflected that while Ainslie had been theologically conservative, he himself had been thoroughly modernist in his theology. But the reverse was true when it came to implementation. He recalled how Ainslie had once remarked: "The difference between us is this: you are radical in your thinking, but conservative in your methods. I am radical in my methods, but conservative in my thinking." As it were, Ainslie's single-minded and outspoken approaches to church matters did not rest well with some of the more traditionally minded among the Disciples. The hostility toward Ainslie grew until he felt compelled to resign as president of the A.P.C.U. in 1925. To his death Armstrong maintained that Ainslie's resignation had not been necessary, that the real fury had been directed toward the United Christian Missionary Society and not Ainslie, and that they could have weathered the storm, adopted a low profile for a time, and gone right on with the work. But Peter Ainslie was not a person for low profiles and decided to resign, leaving Armstrong in a difficult position.

After resigning, Ainslie formed the interdenominational Christian Unity League and most of his ardent supporters, which included most of the supporters of the A.P.C.U., went with him. The A.P.C.U. was left floundering, and many commissioners, especially Herbert Willett, felt the Association could not continue without Ainslie. Armstrong saw that he had two choices: he could do nothing and let the Association die, or he could work on his own to try to keep it going. He chose the latter. As secretary, he continued the work of the organization as best he could in Baltimore for two years. Finally, despite his close relationship with Ainslie which, by the way, remained strong until Ainslie's death in 1934, Armstrong decided that, if the work of the A.P.C.U. were to be carried on, he would have to move to Indianapolis, where Disciple work was centering, and identify the A.P.C.U. with the Disciple mainstream. This he did, and for four years Armstrong worked full-time in Indianapolis to keep A.P.C.U. alive and the question of Christian unity before the Disciples. With the coming of the Depression, however, funds to support the work dried up and when the pastorate of the Central Church in Anderson, Indiana came open in 1931, Armstrong went there as pastor.

During the next decade Armstrong continued the unity work as best he could while serving a large congregation. A few conferences were held, with the Baptists and others, and he continued to write articles for church journals and make reports to the convention, once again to keep the A.P.C.U. alive and the question of unity viable. Finally, in 1941, at the urging of the venerable Willett, who felt that the Disciples should be doing more in the area of unity and who never saw Armstrong as a proper successor to Ainslie, Armstrong, then 64, resigned as secretary of the

A.P.C.U. in favor of this friend George Walker Buckner. Armstrong continued to attend the conventions and was made a life commissioner of the A.P.C.U., but he was never again at the center of the work he had maintained for so many years.

When his health failed him in 1944, Armstrong resigned his pastorate in Indiana and moved to Ordway, Colorado, where he was to live the rest of his life. His wife Molly died shortly after the move, but Armstrong regained his health and took a little church near Ordway at Manzanola, where he preached for thirteen years, finally re-retiring when he was 81. He remained a fixture of the little community of Ordway and was the town's most highly respected and beloved citizen. He served as master of the Masonic Lodge, was the first recipient of the Ordway Lions' "Man of the Year" award, worked as a Boy Scout commissioner, and served as a director of the Ordway National Bank for several years. In his last years, Armstrong spent his time reading, visiting, and corresponding—mostly with new friends, since he had outlived his old ones. He lived alone until 1975 when, at age 97, he was persuaded to enter the Crowley County Nursing Home. There, on the day after the Feast of Epiphany in America's Bicentennial year, his long and useful life came to an end.

H. C. Armstrong's contributions were of the sort both visible and invisible. He was a noted scholar and author, a splendid preacher and a beloved pastor. He was a yeoman of the ecumenical movement and a steadfast advocate of the Disciples' "ancient plea" for unity. His steadfast refusal to abandon ship during the stormy 1920s and his determination to keep the A.P.C.U. alive have made possible all the creative work the Council on Christian Unity has done in the years since that time. All Disciples are indebted to Armstrong's memory for this. He also stood for the traditional Disciple "plan" for unity, the restoration of the New Testament Church. As a restorationist, he looked askance in his later years at some of the ecumenical endeavors which he saw as heralding a new American episcopacy. He doubted Disciples would accept it and he was right.

To understand Armstrong's importance, however, is to go beyond the bare facts of his life to consider his personality. There was a word much used by early unity advocates that is no longer in vogue. The word is "irenic," which means "peaceful" or "tending to promote peace." Strangely, many of the figures in the movement were not irenic at all. But Armstrong embodied the very meaning of the word. He was irenic in word and deed. He believed that peace and harmony among Christians was achievable and he lived that belief. Once, when he was 95, he looked back over his long years of work for unity and drew a comparison from a biography of Jerome he had been reading. The biographer had stated that Jerome, one of the greatest of the early Church fathers, would rather have lost a friend than an argument. Armstrong replied that he was just the opposite. He would rather lose an argument than a friend. So far as this writer knows, Henry C. Armstrong never did lose a friend. And isn't that what Christian unity is all about? ■

Note: Portions of this article have previously been excerpted in *Midstream* and *The Disciple*.

# Discipliana

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## PLAN TO ATTEND DCHS DINNER IN ST. LOUIS



Lester G. McAllister

**TUESDAY, OCTOBER 30th**

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**TICKET \$10.00**

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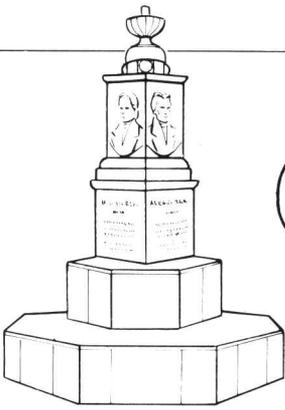
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# Discipliana

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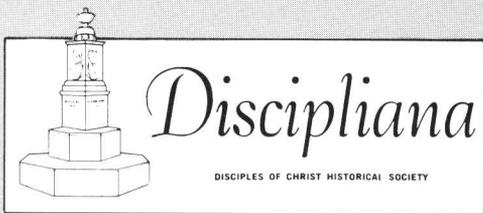
Winter 1979, Vol. 39, No. 4



## Christmas Is A Heritage To Be Lived

—Lester G. McAllister's address for DCHS Dinner  
in St. Louis.  
p. 51

—Eighteenth Annual Disciples of Christ Historical  
Foundation Report.  
p. 55



Winter 1979, Vol. 39, No. 4

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

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Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: 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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## HISTORICALLY SPEAKING

I have become weary of hearing about the fuzz on woolie-worms predicting a severe winter. I have tried to double check by counting the number of heavy fogs, which is supposed to verify the number of snows we will have. Will the cycle of more severe winters really continue?

It's time to get up in the attic and dig out the Christmas decorations once again. I wonder if I should get a bottle of Geritol to provide the extra strength for the annual shopping and buffeting the crowded stores? Now there are gifts to be purchased for mother and dad, for Bill and Mary, and especially for the grandchildren, shall we try to send Christmas cards this year? Will we stay at home, or go and spend Christmas with the grandchildren?

Have such thoughts been going through your mind? Is this what Christmas is really all about? There is so much more! Historically speaking, Christmas comes to remind us of the greatest, most earthshaking event in history. It is God incarnate in Jesus Christ. It is love, commitment, sacrifice, and forgiveness come alive on earth.

Christmas makes big men and mature women like children—not so much to play with toys, though there is a place for that. Christmas can make us as children with an awareness we are part of one family under God. That has changed many a life. It can change the world—even our world of today.

So come winter blow your frosty breath. Bring down the decorations from the dusty attic. Kindle the fire in the hearths. Make the shopping lists. But in the midst of it all, remember: CHRISTMAS IS A HERITAGE TO BE LIVED. God would be incarnate in you through Jesus Christ.

Roland K. Huff  
President

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

## FACT AND FICTION IN DISCIPLES HISTORY

by Lester G. McAllister\*

Fact and fiction in Disciples history is a subject which has long intrigued me. Most of us have been aware of some aspects of our history which are apocryphal or anecdotal. There are those stories inherited from the past which may or may not be true but which add color to our heritage. They are the kind of legends or myths which do not belong properly to serious history but which in themselves tell something of our origins and character.

The truth of the matter is that fiction or myth often tells more of the truth than the facts. This is the difficulty of historical research, to separate the fact from the fiction. We have seen this principle applied to Biblical studies. In American history Parson Weems in his mostly fictional biography of George Washington has fixed Washington's character permanently in our nation's soul. The Old South of Margaret

Mitchell's *Gone With the Wind* never existed but when one reads the novel or views the film there is evoked an unforgettable impression of what the Old South was like. I once heard Martin Niemoller say that there were two biographies of his famous father. The official biography told the facts of his father's background and career but there was an unofficial biography full of impossible stories and anecdotes which never happened. Niemoller said that to know what his father was like really you should read the unofficial life as it revealed his father more than the factual one.

So it is in Disciples history. We have a variety of stories, incidents, anecdotes and legends which are both fact and fiction and often it is difficult to separate the two. Some of the Disciples stories which are fiction do tell a truth about ourselves more than a fact would. Some of the stories are true, more or less, are interesting and often illustrate a good point. Let us turn now to a few of these stories for whatever they may tell us about our past or may say to us today.

Every movement needs a charismatic leader and for the first fifty years of our history that person was Alexander Campbell. In the years between 1816 and his death fifty years later, his name became literally a "house-hold" word throughout the United States and abroad. One hundred years after his death at least one metropolitan newspaper commemorated the anniversary. It is to be expected then, that many of the stories and legends of the Disciples have arisen around his name and experiences.

The statement that I hear most today about Campbell, and object to most strongly, is the one that gives the opinion that Campbell "did what he did because he married a wealthy wife." Do not be one to perpetuate this fiction. Credit should be given where credit is due and it is important for our own self-understanding that we separate the fact from the fiction in this all-too-often accepted dictum.

The facts are that Alexander Campbell's father-in-law, John Brown, owned a farm and house at Lower Buffalo (later renamed



\*Lester G. McAllister is Professor of Modern Church History, Christian Theological Seminary, and a Trustee of the Historical Society. This address was presented at the DCHS Dinner during the General Assembly of the Christian Church (Disciples of Christ) in St. Louis, October 30, 1979.

Bethany) and a home and building at Wellsburg, on the Ohio River seven miles away. He was a man of comfortable means. When Alexander and Margaret Brown were married in May, 1811, the widowed Brown moved to his house at Wellsburg and let the young couple make their home at the farm house.

John Brown gave Alexander Campbell the use of the farm rent free, but did not deed the property to him until many years later. No money or income was given at all. It is safe to say that from that time forward all material prosperity which came to Alexander and Margaret came because of Alexander's industry and judicious use of his opportunities. He and Margaret literally earned whatever success in material things they achieved. It was Alexander's shrewd bargaining, frugality and wise investment and Margaret's careful household management that gave financial success, not inherited wealth.

Many further stories of Alexander Campbell could be reviewed but let me mention only one or two others. I am always fascinated by the story of Alexander's use of the postmaster's privilege of "franking" the mail. (Franking was the practice of allowing the postmaster to send his mail without payment of postage.) One can imagine the consternation of authorities in the seat of federal government at Washington as they became aware of the large number of Campbell's monthly magazines sent from Bethany free of postage. It has been estimated that at one point something like 30,000 copies were being mailed each month. Whether or not it is a case of cause and effect or of coincidence, it was not long after the first issues of the *Millennial Harbinger* came from the press and were mailed free that Congress voted to withdraw the privilege of "franking" from postmasters.

The other great story of Alexander Campbell in relation to the nation's capital, the story of his addressing a joint session of the Congress, has often been told in the past to show how important Alexander Campbell was and how much influence he wielded. It was really much more prosaic than that. Many of us have realized for sometime that when Campbell spoke in Washington it was to those members of the Congress who gathered on a Sunday morning in the House of Representatives for

a worship service. Campbell shared in this opportunity with other distinguished clergy of his day who, each in turn, was asked to preach at these informal services. It definitely was not a joint session of the Congress, nor was it unique.

I like also the story of Alexander Campbell and Mark Twain at Hannibal, Missouri which emerges from time to time. Someone will read Mark Twain's *Autobiography* and find therein Twain's story of his experience as a young printer with the "great debater." The way Twain told it "the celebrated founder of the at that time new and wide-spread sect called Campbellites" arrived in Hannibal from Kentucky and preached a series of sermons. One of those sermons was especially important and the Disciples wanted it put in print. They raised sixteen dollars in cash, which was a large sum then. Twain and another young printer, named Wales McCormick, proceeded to set the sermon in type.

Everything went well until Saturday morning when reading proof on the final eight pages of the pamphlet Wales discovered they had left out a couple of words in a thin-spaced page of solid matter and there was no way they could add them easily. It was a bad time to strike a snag because it was Saturday. It was approaching noon and Saturday afternoon they wanted to go fishing. What was to be done? Reset and rerun those several pages and destroy their holiday? It would take most of the afternoon.

Then Wales had a brilliant idea. In the line where the missing words occurred was the name Jesus Christ. By reducing it to "J.C." room would be made for the missing words. Then they sent the proofs to Campbell for approval. They did not have to wait long. Twain said, "Presently the great Alexander Campbell appeared at the far end of the room, and his countenance cast a gloom over the whole place. He strode down to our end and what he said was brief, but it was very stern and it was to the point . . . He said, 'So long as you live, don't you ever diminish the Saviour's name again. Put it all in.' He repeated this admonition a couple of times to emphasize it, then he went away."

Twain goes on to state that in that day those who wished to profane and to use the Saviour's name in vain had their own way of doing it. The idea entered Wales' head to get

sweet revenge and some entertainment, even at the cost of an afternoon's fishing and swimming. He imposed upon himself the weary task of resetting all those pages in order to improve upon his former work and also to improve upon Campbell's admonition. He enlarged the offending "J.C." into "Jesus H. Christ." They knew it would cause trouble and it did.

The only problem with the story is that the timing is all wrong. According to the dates of Campbell's visits to Hannibal, the two men were never there at the same time, but it does make a good story as Twain undoubtedly realized. We are reminded once again that Twain often stretched the truth for his own purposes.

It is true that Campbell was called "Bishop" by many persons in the country



David Staats Burnet, 1808-1867

surrounding Bethany and throughout the upper Ohio Valley. In fact, there is a Bishop Alexander Campbell memorial window in, of all places, the Episcopal church at Wellsburg, West Virginia. It was placed there by Campbell's children who joined that parish after his death and the estrangement in the family caused by the law suit over Campbell's will.

Let us turn now to anecdotes, stories and legends that have developed around the movement that Alexander Campbell did so much to form. In at least one instance truth was stranger than fiction. There is a true story of the Disciples' congregation at Mt. Sterling, Kentucky. To raise the budget of the local congregation in 1846-1847 the

church board declared an "ad valorem" tax on the male members of the congregation; that is, a tax according to the value of the member's property. This tax was to be assessed on the basis of 6% of the value of property for those individuals living in town and 5% of the value of property for those persons living in the country. In addition, there was a "head" tax of two dollars on each male in the congregation. Not only was the tax levied but the minutes of the congregation show that in a large number of cases it was paid.

Turning to another area of "fact and fiction," by studying several stories it becomes apparent that as early as the 1840's a variety of "life-styles" was emerging in the Disciples movement. Not only were the congregations made up of those intellectually interested in the New Testament, who frequently were college-trained and were well-off financially; but congregations were also made up of the rank and file, individuals who were poor and who came from the struggle to sustain life on the frontier. This led inevitably, it seems to me, to jealousy, competition, and a clash of personality. A struggle ensued between cultural aristocrats and common citizens, between sophistication and simplicity.

A good illustration of this point is to be seen in the contrasting stories of David S. Burnet and Benjamin Franklin. D. S. Burnet came from a wealthy and aristocratic family in Cincinnati, Ohio. Even today there is a Burnet Park and a Burnet Avenue named for the family. Benjamin Franklin came from a pioneer family in southeastern Indiana. Franklin had only one or two years of formal schooling but mainly was self-educated. He worked as a young man as a day laborer helping to build the National Road from Richmond, Indiana to Indianapolis. Both of these young men were attracted to, and became leaders in, the Stone-Campbell movement. In time they went into business together, purchasing T. J. Mellish's magazine, *The Christian Age*, edited and published in Cincinnati. They worked together satisfactorily for several years but then began to disagree and finally separated.

We can get some idea of the differences socially between the two men and their families as we imagine a typical Sunday morning. The Burnets would be driven from their mansion to church by servants in a carriage with matched pairs of horses

while the Franklins would walk from their humble home several miles away. It was not long before these social differences were expressed in religious controversy. Is it not probable as well as possible that Franklin's legalistic and anti-missionary society feelings and convictions were born in part from differences in wealth and prestige?

A similar thought comes to mind in reviewing an event which happened a little later in the nineteenth century. After the War Between the States, the Civil War, Chicago was growing rapidly into a metropolis and the leading city of the Midwest. Disciples had had an early start in the city. Several congregations had been established of which First Christian Church was the largest. Leading families such as the Potter Palmers and the Marshall Fields were members.

In the 1870's the Palmer's daughter was to be married to Ulysses S. Grant, Jr., son of the President of the United States. The President was to attend. Naturally, there was excitement over this prospect and plans were made for many social occasions, including champagne suppers. John S. Sweeney, the pastor of First Christian Church, decided the time was ripe to preach his best sermons on temperance, and even abstinence, in the use of alcohol.

Considering the Palmer's plans for the most important wedding in the history of

Chicago to that moment, they were not impressed to say the least. Sometime thereafter they joined the Episcopal Church. For a number of years Disciples contributed many members and ministers to the Episcopal Church as varied life-styles and social purposes mingled with religious principle and conviction. While not conclusive these experiences are instructive as they illustrate divergence in social viewpoint.

If ever there was an illustration of the need for vision and imaginative leadership on the part of ministers it is to be seen in the story of the founding of Stanford University at Palo Alto, California. Long considered apocryphal and certainly far from proven, I have studied the matter sufficiently to believe that there is somewhere in the legend the germ of fact and that it is not entirely fiction. Bits and pieces of the story come together across the years.

It is known for a fact that Mrs. Leland Stanford, the senator's wife, was a loyal and devoted member of the Disciples of Christ. Her maiden name was Lathrop and she was from Kansas. Senator and Mrs. Stanford lived on Nob Hill in San Francisco and had a farm of fair size south of the city at Palo Alto. There was a small Disciples' congregation in the vicinity, serving the tenants of the farm and other persons in the community.

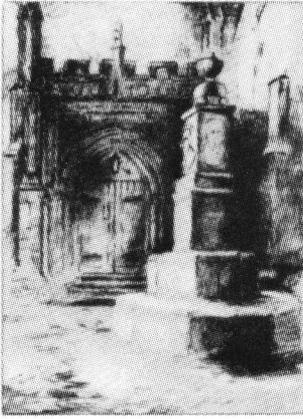
*Cont. on p. 59*

## RECENT RESEARCH

Throughout the years researchers have made good use of the materials in the library and archives of the Historical Society. During the months of May through September, 1979, the topics listed below have been the object of research.

Shakers who began as Disciples  
Dunkards who became followers of  
Barton W. Stone  
The ministers of the Church in Bethel  
Park, Pennsylvania  
Hall Laurie Calhoun  
Aesthetics of Disciple worship  
Emily Tubman  
Richard Henry Crossfield  
The beliefs of Disciples

Abraham Lincoln's Disciple connections  
The Hermeneutics of Alexander  
Campbell  
Methodist-Disciple relationships  
India missions  
Benevolent work at the turn of the  
Century  
Jarvis Christian College  
The history of the Restoration Movement  
in New England  
Cora B. Harris  
The social issues as seen by T. W. and B.  
D. Phillips  
Black Disciple history  
Georgia pioneers  
Walter Scott  
Disciple hymn writers  
Stark County, Ohio



## DISCIPLES OF CHRIST HISTORICAL FOUNDATION

### Eighteenth Annual Report

### MAKE IT PERMANENT!

In the area of material things there is a built-in obsolescence that is generally accepted. More so in America than any other part of the world. Ours is not to debate this practice in this article, though there is reason to seriously question the theory so strongly advocated and practiced.

In the realms of faith, morality, and ethics, however, there is value in making the best of man's thought and experience permanent. Far too long have we permitted the built-in obsolescence of the material world to lull us into a false concept of obsolescence related to the best in our religious heritage.

It is against such a backdrop that the Disciples of Christ Historical Society seeks to preserve our religious heritage and is declaring: **MAKE IT PERMANENT!** The accumulation of Permanent Funds in the Society's Historical Foundation is one way to help assure that permanency.

During the past year \$47,886 has been added to the Permanent Funds of the Foundation. Permanent Funds of the Foundation are kept in perpetuity and carefully invested. The income from these Permanent Funds strengthen the financial undergirding of preserving our religious heritage.

Every additional \$100,000 in the Foundation at the present time enables the Society to realize between \$8,000 to \$11,000 per year for this important work (future investment income will vary, depending upon fluctuation of interest rates).

#### PERMANENT FUNDS CAMPAIGN

The Society is now engaged in a three year Permanent Funds Campaign. As members

and friends of the Society plan their over and above giving for the next three years, they are invited to make the Historical Society a priority sometime during that period.

Some will want to share in the Permanent Funds Campaign by making one cash gift. Others may wish to make a pledge to be extended and paid over a three year period. Still others may wish to participate with a cash gift and a pledge.

One of the Society's Trustees has challenged the Society to enlist one hundred or more members and friends who will each give \$1,000 during the three year Permanent Funds Campaign. No gift is too small or too large. All gifts will be gratefully received and carefully invested as part of the Foundation's Permanent Funds. All gifts are tax deductible.

The Campaign was launched by a gift of \$5,000 from Thorn Pendleton, great, great grandson of Alexander Campbell. \$85,615 of cash and pledges have been credited towards the campaign to date. You can play an important role in moving the Society on towards its short-term goal of \$500,000 and its long-term goal of \$1,000,000 in the Historical Foundation.

#### FIFTEEN NAMED FUNDS ESTABLISHED

Fifteen Named Funds have been established and credited towards the Permanent Funds Campaign to date. Seven of these have been established since the 1978 Foundation Report.

It would be wonderful to have one hundred Named Funds established in the

*Cont. on p. 58*

**TRUST FUND ASSETS**  
(As of October 1, 1979)

	Shares	Market Value
Common Trust Fund I — Stock Fund	1,475	\$ 53,018.00
Common Trust Fund III — Bond Fund	6,169	59,370.00
Prulease Inc. Demand Note		6,000.00
Uninvested Cash		<u>320.71</u>
		118,708.71

**NAMED FUNDS**

**OVER \$80,000**

Anne M. White

**\$5,000 - \$10,000**

Edgar Dewitt and Frances Willis Jones

Nellie Mustain

Roger T. and Nancy M. Nooe

The Pendleton Fund

Hattie Plum Williams

**OVER \$45,000**

Merl R. and Helen R. Hickman

**\$2,500 - \$5,000**

Ben H. Cleaver

Barbara T. and

Edwin Chas. Magarey Earl

Mr. and Mrs. J. Melvin Harker

Emmett Errin McKamey

The Moseley Fund

Hazel Mallory Beattie Rogers

The Wrather Fund

**OVER \$25,000**

Hugh T. and Mary Morrison

**OVER \$10,000**

Pansy Cruse

Winfred E. and Annie G. Garrison

**\$1,000 - \$2,500**

Rexie Bennett

Brown - McAllister

\*Ernest R. and Eldora Haymes Brown

\*Edward E. and Meribah E. Ritchey Clark

Mr. and Mrs. Arthur A. Everts

Edward M. and Laura C. Hoshaw

\*James Franklin and Etta Doyal Lambert

J. B. Logsdon Family

Joseph Alexie Malcor

\*Helen S. and C. Frank Mann Jr.

Lena J. Marvel

G. Edwin and Alma E. Osborn

Virginia Elizabeth Osborn

Franklin and Stella Riegel

John W. and Marcia Rodgers

William W. and Jennie Knowles Trout

Orra L. and Florence M. Watkins

\*George W. Watson

**\$500 - \$1,000**

James V. Barker

Charles E. Crouch

Eileen June Davis

Corinne Gleaves Eastman

Ivy Elder

William Madison and Mary Ann Greenwell

\*Viola Young Chenault Grubbs

Dot Rogers Halbert

Erma Holtzhausen

F. H. and Dorothea Watkins Jacobsen

Willis R. and Evelyn B. Jones

B. D. Phillips

\*William and Callie Davis Stone

Wintersmith

\*since October 1978

**OTHER GIFTS**

(October 3, 1979 - October 8, 1979)

**IN MEMORY OF:**

Ann Davidson

Mr. and Mrs. Junior W. Everhard

Shelby Gantz

William Moore Hardy

Thomas Huston

R. Richard Renner

Pauline Shogren

Claude E. Spencer

**ENDOWMENT FUND ASSETS**  
(As of October 12, 1979)

Board of Church Extension Certificates	\$ 52,300.00
Notes Receivable	3,000.00
Money Market Certificates	40,400.00
Federal Farm Credit Bank Notes	28,000.00
J. C. Bradford & Co. Short-Term	4,228.27
Cash: Savings Account	30.00
Checking Account	30.00
	\$127,988.27

**DISCIPLES OF CHRIST HISTORICAL FOUNDATION**  
(Donors October 1, 1978 - October 8, 1979)

<p>Mrs. Aubrey N. Allen, Canton, MO          Mrs. Myra G. Avey, Martinsburg, WV          Gus Baker, Nashville, TN          Charles B. Barr, Fredericktown, MO          Rexie E. Bennett Estate          Mr. &amp; Mrs. Dale Wallis Brown, Annandale, VA          Miss Meribah Clark, Mt. Sterling, IL          Colfax Christian Church, Colfax, WA          Jordan J. Crouch, Reno, NV          Dr. &amp; Mrs. Herbert P. Davis,              Independence, MO          Mrs. Tina Mae Dowell, McKinney, TX          Mrs. Prudence Dyer, Cannon Beach, OR          Mrs. Helen Creath Earley, Big Spring, TX          Junior W. Everhard Estate          Miss Jessie E. Eyres, Nashville, TN          Homer L. Ferguson, Jefferson City, MO          Mrs. Marjorie Flick, Columbia Sta., OH          Mrs. Leah G. Foote, Evansville, IN          Mr. G. N. Goldston, Ft. Worth, TX          Ronald W. Graham, Lexington, KY          Mrs. Jeannette Gray, Boonville, IN          Mr. &amp; Mrs. Harold D. Hestevold, Nashville, TN          Helen R. Hickman Estate          Mr. &amp; Mrs. M. Lynn Hieronymus, Atlanta, IL          High Street Christian Church, Mt. Sterling, KY          Mr. &amp; Mrs. Edward M. Hoshaw, Boise, ID          Mr. &amp; Mrs. Roland K. Huff, Nashville, TN          Mrs. Pauline Love Johnson, Tampa, FL          Dr. &amp; Mrs. L. G. Johnson, Amarillo, TX          Miss Clara A. Jones, Temple, TX          Dr. &amp; Mrs. Willis R. Jones, Paducah, KY          Harold &amp; Lucille Kime, Laguna Hills, CA          Mr. &amp; Mrs. E. D. Kincaid, Houston, TX          Miss Frances King, Nashville, TN          Mrs. Vera G. Kingsbury, Evansville, IN          Mrs. Ione M. Kleihauer, Los Angeles, CA          Mr. C. S. Lamberth, Dallas, TX          Risley P. Lawrence, Nashville, TN</p>	<p>Rev. Allan Wren Lee, Dallas, TX          Miss Gertrude Lowe, Lake Worth, FL          Dr. Lester G. McAllister, Indianapolis, IN          Mr. &amp; Mrs. David I. McWhirter, Nashville, TN          Mr. &amp; Mrs. C. Frank Mann, Jr., Louisville, KY          Mrs. Chester E. Martin, Atlanta, GA          Mr. &amp; Mrs. Meril A. May, Garrettsville, OH          Mrs. Joseph J. Miller, Harrison, AR          Dr. &amp; Mrs. James A. Moak, Lexington, KY          Mr. &amp; Mrs. Jack Morris, Riverdale, GA          Mrs. Louise Moseley, Columbia, MO          Mrs. Virginia D. Noble, Woodston, KS          Dr. &amp; Mrs. Beauford A. Norris,              Albuquerque, NM          Dr. &amp; Mrs. Ronald E. Osborn, Claremont, CA          Dr. Harley Patterson, New Smyrna Beach, FL          Dr. Orval D. Peterson, Columbia, MO          Roscoe M. Pierson, Lexington, KY          Mrs. Jennie S. Renner, Cleveland Hts., OH          Dr. Lester B. Rickman, Columbia, MO          Dr. &amp; Mrs. Hugh M. Riley, Albuquerque, NM          Charles E. Ross, Huntington, WV          Mrs. L. I. Safley, Nashville, TN          Rev. Earl W. Scarbeary, Orlando, FL          Miss Caroline Schaefer, Ferguson, MO          Slash Christian Church, Ashland, VA          Dr. &amp; Mrs. William Martin Smith,              Indianapolis, IN          Richard L. &amp; Nancy B. Spleth, Sioux City, IA          Mrs. W. W. Spurgeon, Atlanta, GA          Alfred C. Stone, Cincinnati, OH          Fred P. Thompson, Johnson City, TN          Dr. &amp; Mrs. William E. Tucker, Ft. Worth, TX          Miss Sara Tyler, Bowling Green, KY          Mr. &amp; Mrs. Harold R. Watkins, Indianapolis, IN          Mrs. Mildred B. Watson, Birmingham, AL          David Newell Williams, Ft. Worth, TX          Dr. Clark M. Williamson, Indianapolis, IN          Miss Eva Jean Wrather, Nashville, TN</p>
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**FOUNDATION COMMITTEE**

<p>Miss Eva Jean Wrather, Chairman          Robbie Chisholm          H. Eugene Johnson          Willis R. Jones</p>	<p>Mrs. Helen Mann          Mrs. Frances Miller          J. Robert Moffett          Mrs. Mildred Phillips</p>
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**Fifteen Named Funds (cont.)**

Foundation during the Campaign. What a meaningful way to perpetuate the memory of one's family or others who helped to make our religious heritage possible.

The establishment of a Named Fund in the Foundation is an excellent way to honor living persons, whose lives and service have nurtured the heritage we cherish.

Others are establishing Named Funds in

their own names, symbolizing their commitment to the preservation of our religious heritage during their lifetime and beyond.

A gift of \$500 or more to the Foundation will establish a Named Fund. Once established gifts of any amount may be added to the fund at any time. Many who wish to participate in the Permanent Funds Campaign will want to give serious thought to the establishment of a Named Fund.

**OTHER WAYS TO "MAKE IT PERMANENT!"**

1. Send a gift to the Foundation in memory of deceased loved-ones or friends in lieu of flowers.
2. Name the Foundation in your will:  
 "I give, devise, and bequeath unto the Disciples of Christ Historical Foundation, with offices at 1101 Nineteenth Avenue South, Nashville, Tennessee 37212, the sum of \$\_\_\_\_\_ dollars (and or 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 operational support of the Disciples of Christ Historical Society."
3. Name the Foundation as beneficiary of insurance, if you no longer have family that needs the residue of your insurances. 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.
4. Through a gift annuity. An annuity assures steady income for life and will help preserve our religious heritage in the future. Rates available upon request, related to specific ages.

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

I wish to "MAKE IT PERMANENT" by:

\_\_\_\_\_ giving a gift to the Foundation during the PERMANENT FUNDS CAMPAIGN

Cash gift \$\_\_\_\_\_

Pledge \$\_\_\_\_\_ to be paid: \_\_\_\_\_ monthly, \_\_\_\_\_ annually over three years.

\_\_\_\_\_ negotiating a gift annuity

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 \_\_\_\_\_

## Fact and Fiction (cont.)

In the early 1880's the Stanford's only child, a son, Leland Stanford, Jr., was killed in a tragic accident.

In their sorrow, the Stanfords visited the pastor of the church at Palo Alto and consulted with him on a tribute to their son. It is reported that in answer to the senator's question as to a memorial the pastor, a man of small vision, said, "Well, the church parlor needs a new carpet." To which the senator replied, "We thought more of our son than that." In any event, after consulting officials at Harvard University, Leland Stanford Junior University was



Cloyd Goodnight, 1881-1932

established at Palo Alto in 1885 endowed with over 150 million dollars. In its charter is a provision for the teaching of religion on a non-sectarian basis. Is it possible that Stanford might have been a Christian university had the pastor been a man of vision?

There is not only the need for vision, there is also the need for stewardship. Several stories come to mind on this subject. One in particular I would like to share with you. It concerns William Franklin Holt, who more than any other person helped to develop the Imperial Valley of California. I call him "the man who possessed only that which he had given away."

Originally from Missouri, "Frank" as he

was called, moved with his family first to Colorado and then to Arizona. He established banks at Safford and Globe, and from Globe moved to Los Angeles and Redlands, California. Between World War I and the Great Depression, Holt made many investments in the development of Imperial Valley. He brought in railroads, irrigation and developed utilities.

During his time of affluence he gave generously to his church and to the agencies of the Disciples. One gift was for a lifetime annuity with the Pension Fund for himself, his wife and two maiden daughters. When the crash came in 1929 Holt had over-extended himself and had to take bankruptcy. He lost everything he had struggled for over a lifetime. However, in his hour of need he discovered that all he had left of material things was the money which he had given away, the annuity with the Pension Fund.

One final story and I will have finished. The story of M. M. Cochran and Cloyd Goodnight is a beautiful story of cooperation between a layman and his minister. M. M. Cochran, the layman, was an elder in Central Christian Church, Uniontown, Pennsylvania. Cloyd Goodnight was his pastor. The time was the period immediately following World War I. Cochran was also Chairman of the Board of Trustees of Bethany College and the college was not doing well either financially or academically. Cochran felt that his scholarly and disciplined pastor would be just the man to become president of the college and restore it to power and influence.

M. M. Cochran and his wife had lost a son in World War I. Their only other child was a retarded daughter. They decided to make an offer to their minister: if he would become president of Bethany College and give his life to that institution, they would give their resources to provide the financial backing needed. The layman and his wife would give their money, the minister would dedicate his life. Both sides kept their promise and one can date Bethany College's present strength and influence beginning from those days.

Fact and fiction are interestingly interwoven in our Disciples history. One is never completely certain about some things but one thing is fairly evident: the many stories, myths and legends with which our history abounds give insight, color and perspective on that heritage, and that's a fact!

## NEW MEMBERSHIPS

As of Oct. 8, 1979

### LIFE

663. May, Mark A.  
Indianapolis, IN  
665. Mason, Mrs. Lora D.  
Lynchburg, VA  
666. Bush, Mrs. Elaine May  
Centralia, IL  
667. Long, N. Pierce  
Harlingen, TX  
668. Long, Mrs. Alma  
Harlingen, TX  
669. Doss, Clarence M.  
St. Louis, MO  
670. Sheafor, Rolland H.  
Sun City, AZ  
677. Russell, Charles J.  
Traverse City, MI  
678. CWF, Beargrass Christian Ch.  
Louisville, KY

### PARTICIPATING TO LIFE

671. Watson, Mrs. Mildred B.  
Birmingham, AL  
673. Blakley, Mrs. E. Carol  
Caldwell, ID  
676. Brandt, James H.  
Ft. Worth, TX

### REGULAR TO LIFE

664. Elsam, Harold G.  
Durham, NC  
672. Eddy, Mrs. Charles M.  
Weirton, WV  
674. Thompson, Mrs. Paul E.  
Donna, TX  
675. North, James B.  
Cincinnati, OH

### SUSTAINING

- Claar, Mrs. Jeanette  
Charleston, IL

### PARTICIPATING

- Coleman, Mrs. Sam  
Camden, AR

### REGULAR TO PARTICIPATING

- Briscoe, Edward Eugene  
San Antonio, TX  
Bungard, J. E.  
Anaheim, CA  
Hoffman, Dan C.  
Indianapolis, IN  
Robinson, Gene  
Wheat Ridge, CO

### REGULAR

- Gadberry, Mrs. J. F.  
Little Rock, AR  
Hyde, Ron  
Dothan, AL  
Johnson, Ernie L.  
Mt. Vernon, KY  
Milam, Jon R.  
Chattanooga, TN  
Mundell, Eric  
Frankfort, IN  
Pack, Frank  
Malibu, CA  
Reynolds, Mrs. Sandra  
Harrison, AR  
Smith, Jerry C.  
Decatur, AL

### STUDENT TO REGULAR

- Cuthbert, Raymond A.  
West Lorne, Ontario, Canada  
Dornhecker, Douglas B.  
Hanford, CA  
Spleth, Nancy Brink  
Sioux City, IA  
Spleth, Richard L.  
Sioux City, IA

### STUDENT

- Andrew, S. J.  
Dothan, AL  
Klatka, Fred D.  
Swannanoa, NC  
Taylor, E. Joanne  
Smithfield, NC

# DCHS IN ACTION — GENERAL ASSEMBLY

October, 1979

Right—Large numbers visited exhibit booth



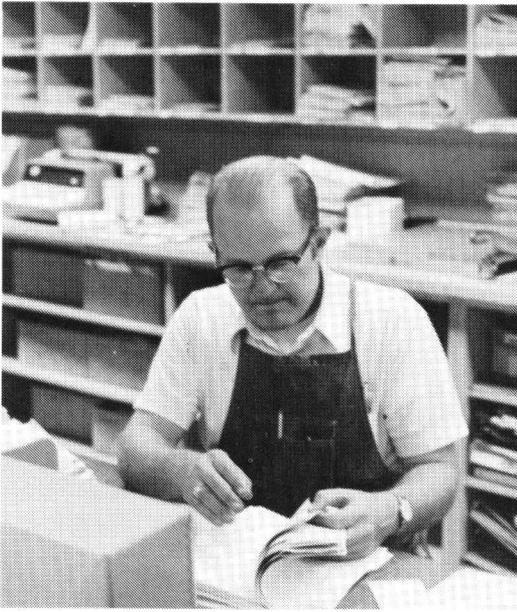
Above—Lester McAllister gives outstanding address for 17th Assembly Dinner.

Right—J. Robert Moffett presiding for dinner



Right—Dinner in beautiful Sheraton Ballroom





David I. McWhirter, Director, arranging an archival record group.

## RECENT ACQUISITIONS

The Historical Society has passed the 20,000 volume mark in its library holdings. Published works are received regularly at the Historical Society as it continues to preserve the published record of the Campbell-Stone Movement and the history of the three church bodies from that Movement.

In addition to the published record many non-print materials are received. Noted below are some of the recent acquisitions to the Archives and Personal Paper Collection.

### Archives

The Archives of the Historical Society contain the official records of the Christian Church (Disciples of Christ) and the records of any official body related to the Campbell-Stone Movement desiring to send their records for preservation.

The United Christian Missionary Society has deposited records of the Okinawa Mission collected by Itoko Maechn and flags of countries served by U.C.M.S. The records of the Committee on Fraternal Aid to British Churches, the Fraternal Visitation Program, the Asian-American Consultation of May, 1975, and the Guidance Committee of Lay Schools of Theology have been received. The Florida Christian Home has

deposited a model of its first building, a metal sign from that building and scrap-books concerning their work.

Congregations connected with the Campbell-Stone Movement have taken advantage of the opportunity to deposit their records in the Archive. Some of these churches include:

McLemore Christian Church, Memphis Tennessee

First Christian Church, Jefferson City, Missouri

First Christian Church, Spencer, Iowa

Christian Church, Sheridan, Indiana

Christian Church, Brunot, Missouri

Central Christian Church, Jacksonville, Illinois

Christian Church, Colfax, Washington (the complete file of the church during its existence, 1888-1979)

A scrapbook containing items concerning the churches in Clay County, Missouri, has been deposited by Mrs. Charles A. McCann. Gene Roundtree sent a handwritten history of the Church of Christ in Muir, Michigan.

### Personal Papers

During his lifetime Dr. Claude E. Spencer assembled a special collection of most of the published works which were researched in the library and archives of the Historical Society. In keeping with Dr. Spencer's wishes that collection has now been placed in the reading room of the Thomas W. Phillips Memorial where all can browse through this significant collection. Mrs. Maud Spencer and her son John have made available other books and papers of Dr. Spencer which include many valuable indexes, notes and correspondence concerning the collection of discipliana.

Dr. Spencer's papers will be added to the Personal Paper collections now in the library and archives at the Historical Society. Personal Papers are those records collected by or about an individual. Representative of other recent acquisitions of Personal Papers are the following. Material connected with the life and ministry of J. T. Boone, a leader in Florida and Missouri, were donated by his daughter, Mrs. Carolyn Boone Skelton. A portrait of Dr. Gaines Cook was donated by Dr. Cook. An Album containing portraits of pioneer preachers collected by L. L. Carpenter was sent by Charles E. Crank, Jr. The files of William Jackson Jarman were deposited by



# Discipliana

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10900 INDIANHEAD HWY  
FORT WASHINGTON, MD 20022

## 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

### MATERIALS AVAILABLE

**OUR HERITAGE**—a new piece interpreting the work and services of the Society. Available in quantities without charge.

**WORSHIP BULLETINS**—New attractive worship bulletins, with an interpretive statement about the work of the Society on back, are now available. Since these bulletins are both promotional as well as a

service to congregations, we are splitting the cost. The charge will be \$2.00 per hundred plus postage.

**PLACEMATS**—Placemats for only the cost of the postage are available in quantities for use at time of church luncheons and dinners.