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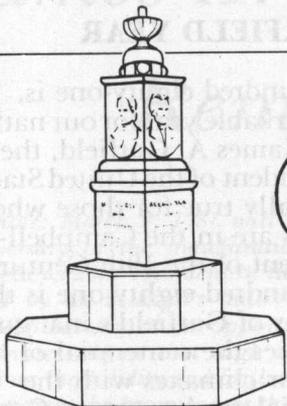
Roland K. Huff

David I. McWhirter

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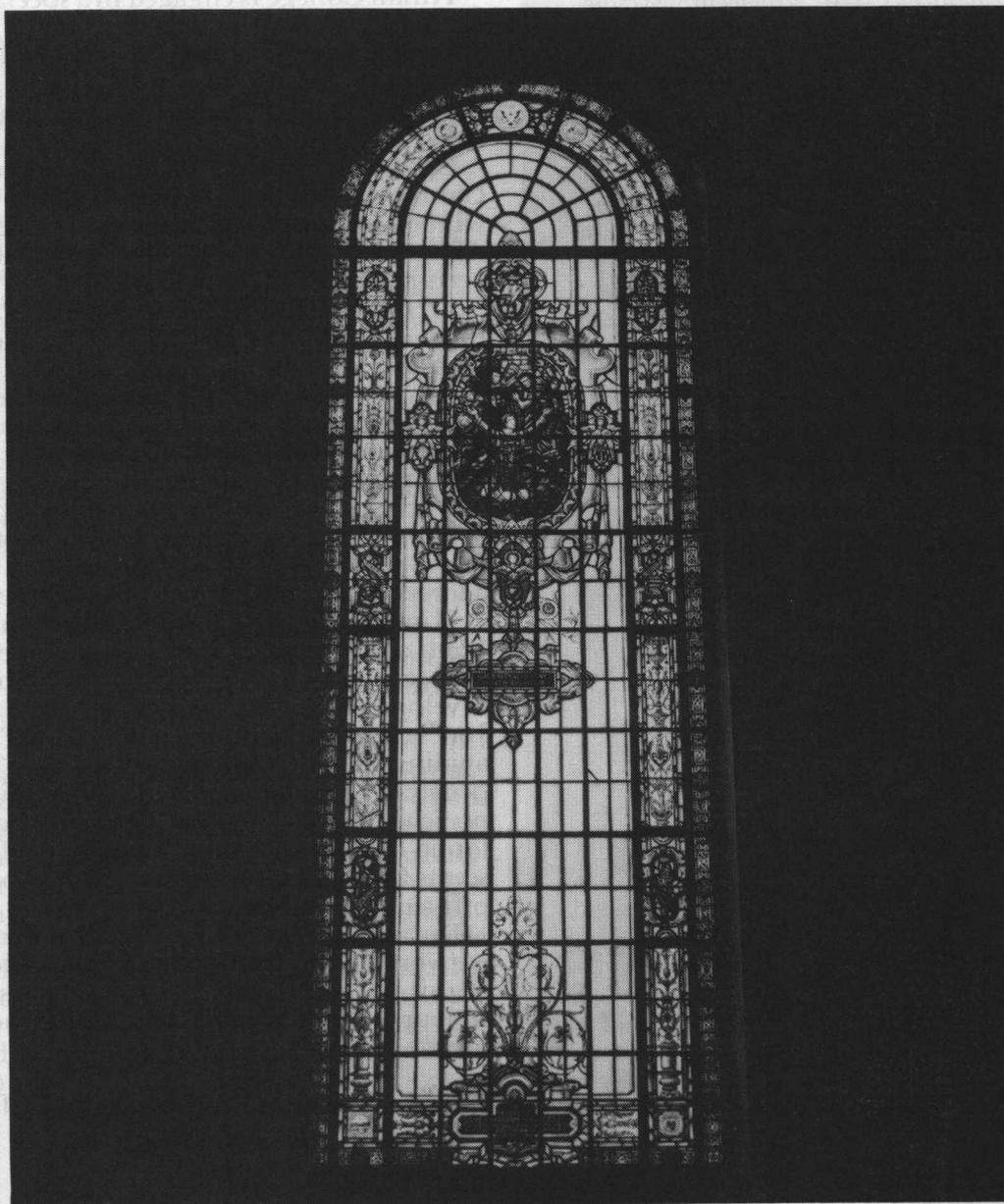
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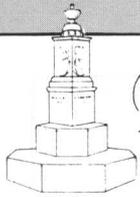


Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1981, Vol. 41, No. 1





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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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THE REMARKABLE GARFIELD YEAR

Nineteen hundred eighty-one is, indeed, a remarkable year for our nation to remember James A. Garfield, the twentieth president of the United States. This is especially true for those whose religious roots are in the Campbell-Stone Movement of the 19th Century.

Nineteen hundred eighty-one is the centennial year of Garfield's inauguration. It embraces the centennial of his death. The year climaxes with the sesquicentennial anniversary of Garfield's birth.

Hiram College is engaged in a special series of lectures on Garfield. The college has planned five other special events in recognition of the Garfield year, including a dramatic production featuring his life.

On April 5 National City Christian Church will dedicate a stained glass window in honor and memory of James A. Garfield. This beautiful window has been placed in the sanctuary of the church. Dr. Howard Short, a trustee of the Society, will be the speaker for the occasion. The dramatic production originally presented at Hiram College will also be presented at the time of the dedication of the Garfield window in National City Christian Church.

Disciples of Christ Historical Society is happy to share in the celebration of this Garfield year, by printing an address delivered by Dr. Willis R. Jones at Hiram College on the occasion of the 125th anniversary of the birth of James A. Garfield. While serving as director of development for Hiram College, Dr. Jones came under the spell of Garfield's abiding presence. He reveals penetrating insights into the life of this preacher of the Christian Church who found his way into the White House. It seems fitting that this address should be printed in this issue.

During this remarkable Garfield year we would do well to study anew the life of this one who made a lasting impression upon our nation and the church he loved.

Roland K. Huff

James A. Garfield

Remembered

by Willis R. Jones

Ed. note: March 4, 1981 will mark the 100th anniversary of the inauguration of James A. Garfield as 20th President of the United States. Felled by an assassin's bullet 120 days later, Garfield was denied the opportunity of placing his impress upon that high office. Certainly, based on the solidity and brilliance of his record in Congress the promise was there. But Garfield in his lifetime did leave his impress upon Disciples and especially upon Hiram College where he attended as student and served as President and Trustee. In honor of the Centennial Anniversary of Garfield's ascendancy to the office of President, Disciplina is printing an address delivered by Willis R. Jones to the students and faculty of Hiram as part of the 125th anniversary of the birth of James A. Garfield in 1956. The address appeared in the November 1956 issue of Bulletin of Hiram College and is reprinted with permission of the college. The address (slightly abridged here) was originally delivered and printed under the title, "James A. Garfield and Hiram College." Willis R. Jones is President-Curator Emeritus of the Disciples of Christ Historical Society.

Burke Aaron Hinsdale, President of Hiram College 1869-1876, made the following remarks to a little assembly of Hiram friends shortly after Garfield's death:

Today we leave the soldier to the soldiers; the lawyer to the lawyers; the statesman to the statesmen. Mr. Garfield faced toward Hiram, and to us this will always be his most engaging side.

The truth is that throughout his mature life; even when drawn away from Hiram by a terrible war; or when absent to serve the state in Columbus or the nation in Washington, Garfield never ceased to "face toward Hiram"—in spirit, in appreciation, in devotion.

For here he came as a student, came when he was young, and when the College was even younger than he.

Here he returned after an eastern education and a large financial sacrifice, to plight his professional future.

Here he found his bride; here he made

his home; here he buried in infancy two of his seven children.

Here he taught and labored to make a struggling institution strong enough to live; and good enough to have the right to live.

Here he often came from Washington to spend summers; to visit friends; to fulfill his duties as college trustee, a responsibility he never relinquished.

And here "toward Hiram" he turned, sometimes for solace, sometimes for strength.

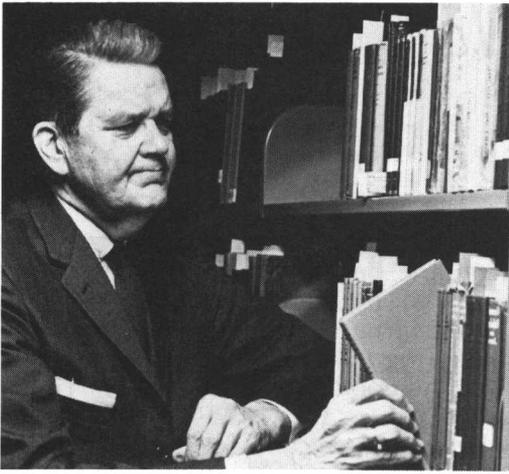
On November 1 of this year, in the manuscript division of the Congressional Library I held in my hand a little journal about eight by ten inches in size, paper bound . . . which had on its cover in bold legible script these words:

*James A. Garfield
journal of daily events
and private cogitations
his confidential friend
to whom he entrusts the secret thoughts
of his heart
Vol. 2
1851—52*

On August 20, 1851, in this little book, following entries which showed a summer of work as a carpenter, he made this entry:

According to present prospects I expect I have finished my manual labor for nearly one year. My intentions now are to go to Hiram this fall.

Cover Photograph: The new James A. Garfield memorial window in the sanctuary of National City Christian Church, to be dedicated April 5, 1981. In recognition of Garfield's life, commitment, and assassination as 20th President of United States the words "Greater love hath no man . . ." appear below the central medallion. The window also highlights the symbols the minister—politician's life and faith, including the Hiram College seal.



Willis R. Jones

And now the journal becomes alive with daily entries posted by the new student in Hiram's Western Reserve Eclectic Institute.

This one on Friday, October 10, is typical:

Arose at the usual hour (half past four) and commenced my lessons. We had 45 lines for a lesson in Latin and a large lesson in Greek.

or this, November 13:

"Had 25 visitors in our room tonight. Good time."

I. We see Garfield emerging as a personality as viewed through the Hiram years as student, as teacher and college president.

Here is what he looked like to one of his fellow students:

A broad shouldered, powerfully built fellow, nearly six feet high; his hair cut rather short and standing almost erect; his eyes blue; his clothing was of material then known as Kentucky jeans, and his arms to the elbows were protected by sleeves of calico.

Charming stories emerge from his years as college janitor. Many students were assigned the job of ringing in the day which was done at five o'clock by ringing the college bell.

Some of the students were able, after getting the rhythm of the bell motion, to cause the bell to turn over in its round and make an unusual and striking noise. But whenever the day started and

the bell turned over on its very first peal, the town knew that James Garfield was pulling the rope, because he was the only one who could jump sufficiently high to pull the rope with sufficient power to cause the bell to go all the way over on its first round.

Garfield worked hard with his hands to make money for college expenses. He also worked with his head. He took a four-week course in penmanship at ten dollars. Here is what he got in return.

I have started a writing class and have already had five schools. For those that come one hour I have 75 cents, for two hours a dollar. There are seventy in all. I have three schools per week and I am to have nine more.

As one who has just been reading his journal, I have an amusing observation to make. I was sailing along thinking in my mind what a superior hand Garfield wrote as a student, when suddenly I was in a sea of elaborate swirls and swishes which were almost illegible. Garfield had begun his course of study in penmanship.

Garfield was not all work, or all study. Listen to what his roommate, Corydon Fuller, had to say:

There was more visiting among the young gentlemen and ladies than the faculty approved . . . I know that the efforts of the teachers at Hiram to prevent it were not conspicuously successful, and young people will forgive Mr. Garfield for being about as willing to enjoy such occasions as anyone else.

Garfield, the student at Hiram, was a combination of: massive attacks upon subject matter; astonishing disciplines; a work horse, who nevertheless loved to play and did with delightful abandon; a warm hearted friendly chap, who wanted no one to bother him when he was studying, and could not stand to be alone one minute after he finished.

II. When Garfield completed his Hiram study he went to Williams. His devotion to Williams was deep. He graduated with high honors and had opportunities to teach in the East at good salaries. But he returned to Hiram at about one-fourth the competing incomes. Here was his explanation for

his return:

They want me at Hiram. They cannot pay much, but I ought to go.

Noble as that reason was, and accurate as I believe the explanation to be, I do not think it was the only reason. Lucretia Rudolph was certainly a reason. Daughter of old Zeb Rudolph, one of the founders of Hiram, who drove nails into the original timbers of the first building, Lucretia first met James at Geauga Seminary.

But the romance developed at Hiram. It was slow in starting and full of doubts and delays on the part of the young man. It was characteristic that James would subject his romance to this kind of discipline and test. And it was because Lucretia had the patience and the insight to understand that she became his final choice. I have a profound conviction that right here in the person of Lucretia Rudolph was Hiram's finest contribution to James A. Garfield.

As teacher, Garfield was the most exciting man in the classroom of any of the faculty, and it was a good faculty. Garfield, himself, placed one of them, Almeda Booth, above even his own beloved Mark Hopkins, who taught him at Williams.

His skill as a teacher came in part from his attraction as a classroom spokesman.

J. M. Atwater, once his student, later President of Hiram, described him in this way:

He maintains an incessant and rapid fire of questions, calling every scholar by name. He paces to and fro in front of his class. He punctuates his questions with gestures.

Garfield was in no sense a drill master and he held academic superiority in less regard than he did the personality, and the power to inspire, of the teacher.

His influence as a teacher became a subject for exuberant testimony on the part of innumerable of his students. Obviously some of them enjoyed the spotlight which their happen-chance relationship with him brought them. But one man, whose intellectual maturity is unquestioned, made this statement, and again I quote Burke Aaron Hinsdale. Garfield was present to

hear him say:

Garfield, you have taught me more than any living man, and proud as I am of your record as a soldier and a statesman, I can hardly forgive you for abandoning the academy for the field and the forum.

III. Garfield only had one year as a teacher before the trustees called upon him to be president of the institution. He was only 27 years of age at the time and the experiences that came to him in the jealousies and back-biting that accompanied the appointment almost drove him out of education. He made this statement about his experiences:

All the lies of ancient and modern date were arrayed and marshalled against me, and yet I never by word or action manifested the least desire to gain the presidency of the Eclectic.

Garfield was a progressive president of the College. He had a passion for beautifying the campus. The main building that had grown up in a corn field and which alone represented the entire institution became now orderly adorned with an attractive yellow fence with stiles for entry. Soon a program of tree planting under Garfield's supervision was started. On one occasion in order to draw the line properly he got up on top of the college building and supervised the placement of each tree from that point.

Garfield's schedule is almost unbelievable to the ears. Here is a typical day:



James A. Garfield

Monday, October 26, 1857—Met my rhetoric class at 5:00 (a.m.) Homer at 7:00. Delivered a lecture on teaching at 8:00, and then continued with examinations till 5:00.

Few people would pay the price Garfield was willing to pay to grow and enlarge his usefulness.

His predecessor, Amos Sutton Hayden, had held close to the ultra-conservative line of the founding fathers. Garfield, who in his student days had been a strict denominationalist, had broken through an early provincialism. He now took the lead in bringing to Hiram a growing liberalism. He used the chapel platform to introduce ethical rather than Biblical meditations. He sought to widen the constituency to embrace the outlying communities regardless of what the religious affiliation of the people might be. He stayed close to the Disciple line, but he represented a new resilience within it.

IV. We cannot talk about Garfield and Hiram without some mention of Garfield the preacher. His Hiram years provided the locale and the period of his preaching career.

I think he never seriously planned to be a preacher, but he served on countless occasions and in a sizable way as student-preacher, as teacher-preacher, as administrator-preacher. This was the pattern in colleges of that day. But Garfield by the time he became President of the Eclectic was in contrast. He was less the fiery agitator, more the ethical preacher.

Until I got his journal in my hands I assumed his reported schedule of always one and possibly two sermons a Sunday was no exaggeration. It wasn't an exaggeration. It was an understatement. He preached most often two, but sometimes three sermons a Sunday.

I used to think of the mere mechanics of transportation to the many places where he preached and wonder how he made the journey. In his journal I discovered one way I had never dreamed of. In August, 1857, this notation in his own hand:

Spoke two discourses at Garrettsville. Walked down there.

I used to think because of his extreme financial needs he might make a little much needed income by his ministerial appearances. My friend, Rev. Clifford Thomas of the Kent Christian Church who is in the audience today, discovered in the records of his church that on May 22, 1853, James Garfield visited the church at Kent. They paid him the sum of one dollar for the sermon and an outlay of 12 cents to feed his horse.

I used to think he always went out to preach because there was a rising desire within him to be the morning spokesman on a subject that filled his heart. Almost always that was so. But his journal records the pain as well as the fulfillment. For example on Sunday, November 22, 1857, Garfield went over to Newbury. When he arrived the building was stone cold, and somehow from the journal I think the people were about the same. They adjourned for the morning to the Methodist Church and held their own service in the afternoon. Questioning whether he ought ever return he wrote in his journal:

I surely would not if it were not for the school.

Always with Garfield in those days the school was his first consideration.

V. But war came and Garfield, who had started his presidency (at Hiram) with doubts and uncertainties and sometimes in a black mood about the job, and who had now become content, happy and really exhilarated in the position, felt he must go to war. And though he intended to come back as president, his relationships with the institution so far as active participation is concerned had terminated. For before the war was over he had been nominated and elected to the House of Representatives in Washington.

Nonetheless and until three years before his death he continued to live in Hiram during the off-season and until his death continued in an active role as a member of the Board of Trustees, fighting the battles which necessarily go into the upholding of standards, always seeking additional funds for the faculty, always believing that the quality of the faculty was the central nerve center of the institution.

We are at the point of his war service,



James A. Garfield in his
Civil War uniform

and we are remembering that Hinsdale said:

Today we leave the soldier to the soldiers.

Certainly we can leave for others the story of Garfield the soldier in battle—Chickamauga; Chief of Staff, Army of the Cumberland; the star of major-general on the field of battle.

But how speaking about Hiram can we separate the fact that one day, commissioned as Lt. Col., Garfield returned to Hiram to recruit Company A for the 42nd Regiment of volunteers, made a ringing speech in the old brick church in Hiram and within an hour sixty students marched off with him to war.

How could we possibly leave out the fact that Charles E. Henry, the famous Captain Henry of Geauga, the paternal grandfather of our own Alumni Director, was the very first man to volunteer.

And we ought not lose sight of the fact that throughout the entire remaining period of his life Garfield was referred to not as Mr. Garfield, nor as Professor Garfield, nor as Dr. Garfield, nor as President Garfield—any of these titles being accurate—but almost always as General Garfield. (The reference earlier quoted from Hinsdale using the term Mr. is very exceptional. In all of their lengthy correspondence, Hinsdale always used the salutation, "Dear General.")

VI. I am drawn to a notation in Garfield's journal under date of February 4, 1881, just exactly a month before his inauguration as the 20th president of the United States. He recorded:

At four p.m. went to the college and made a short address to the students and bade them and Hiram goodbye. It seems more final than any leave taking I have yet had.

The remarks made that day by the new President-Elect of the United States are the remarks of a man experiencing deep emotions because of the turn of events which were not of his making—a man somewhat, it seems to me, under the spell of the prose of Abraham Lincoln, whose inaugural addresses he had just read. These following words have the depth of poignancy, the grandeur of simplicity that was Lincoln—and in many respects was, in his later years, Garfield:

Today is a sort of burial-day in many ways. I have often been in Hiram, and have often left it; but, with the exception of when I went to war, I have never felt that I was leaving it in quite so definite a way as I do today. It was so long a workshop, so long a home, that all absences have been temporary, and involved always a return. I cannot speak of all the ties that bind me to this place. There are other things buried beneath this snow besides dead people. The trees, the rocks, the fences, and the grass are all reminders of things connected with my Hiram life.

I cannot see what lies beyond. I may be going on an Arctic voyage; but be that as it may, I know that years ago, I builded upon this promontory a cairn, from which, wherever my wanderings may lead me, I can draw some sustenance for life and strength. May the time never come when I cannot find some food for mind and heart on Hiram Hill.

Just a little more than seven months later in Cleveland before a group of deeply saddened people, Burke Aaron Hinsdale was remembering his beloved friend and colleague with these words:

Today we leave the soldier to the soldiers, the lawyer to the lawyers, the statesman to the statesmen. Mr. Garfield faced toward Hiram, and to us that will always be his most engaging side.

NEW MEMBERSHIPS
As of Jan. 15, 1981

LIFE

- 704. Giddens, Sam J., Evansville, IN
- 705. Giddens, Mrs. Marge R., Evansville, IN
- 707. Watkins, Deborah Acree, Riverdale, GA
- 709. Simpson, Eugene L., Shreveport, LA
- 710. Fellers, Mrs. Audrie B.,
Silver Spring, MD
- 711. Humphreys, W. R., Houston, TX
- 712. Miller, Ginger, Harrison, AR
- 713. First Ch. Church Library, Harrison, AR
- 714. Garrison, Mrs. Phylis S., Nashville, TN

REGULAR TO LIFE

- 706. Stone, Sam E., Cincinnati, OH
- 708. Pack, Frank, Malibu, CA

INSTITUTIONAL

- Mid-South Christian College Library,
Senatobia, MS
- New York Christian Institute, Clarence, NY
- Ontario Christian Seminary, Ontario, Canada

PARTICIPATING

- Garrison, Paul B., Nashville, TN
- Webster, Mrs. Richard M., Clarksdale, MS

CHURCH

- Historian, First Ch. Church, Gadsden, AL

REGULAR TO PARTICIPATING

- Fortson, H. W., Enid, OK
- Holiman, James B., Urbana, IL
- Miller, Mrs. Judith A., Springfield, VA

REGULAR

- Berryhill, Carisse Mickey, Lubbock, TX
- Bloomingburg, W. H., Henderson, TN
- Byrkit, Gary D., Cape Girardeau, MO
- Charles, Ramon L., Mound City, KS
- Dains, Mrs. Mary K., Columbia, MO
- Dillon, James A., McMinnville, TN
- Mikell, Douglas P., Nashville, TN
- Mikell, Mrs. Blanca F., Nashville, TN
- Pelletier, Harry D., Washington, NC
- Pelletier, Mrs. Millicent J., Washington,
NC
- Randolph, Sheridan, Cleveland, TN
- Shearer, Dean H., E. Cajon, CA
- Vickrey, Robert E., Dallas, TX

STUDENT TO REGULAR

- Althaus, A. L., Winnepeg, Canada
- Parker, Linda Carol, Des Moines, IA

STUDENT

- Colvin, Larry R., Chicago, IL
- Griggs, Ralph, Kenton, TN
- Kilpatrick, Wayne, Florence, AL
- Van Wormer, David J.,
Milligan College, TN

ORAL HISTORY

Increasingly oral history will play a major role in the preservation of our heritage. Congregations, higher education institutions, and other organizations would do well to develop a plan for taping interviews and preserving oral history. This is an excellent means of preserving the warmth of personality and important, historical facts that may never be put in writing, facts that can oftentimes be lost forever.

To achieve maximum potential in obtaining oral history:

- (1) Have recorder and tapes in readiness, and be familiar with equipment.
- (2) Be knowledgeable about the person to be interviewed and the area of information to be covered.

- (3) Plan questions carefully in advance. Avoid questions that merely require "yes" or "no" answers. Ask brief, single questions. Be prepared to be flexible in your questioning as the interview progresses.
- (4) Clarify the scope and purpose of the interview in advance with the person being interviewed.
- (5) Secure agreement from person being interviewed as to the use of the oral history, including hopefully sending a copy of the tape to the Disciples of Christ Historical Society for preservation and research use.
- (6) If further information is desired, write the Historical Society.

The following interview is an example of the value of oral history.



William Clark

“A DISCIPLE IN THREE COUNTRIES”

Ed. Note: William Clark was a long-time member of Central Woodward Christian Church, formerly located in Detroit, Michigan and now located in Troy. Mr. Clark was born in Scotland, migrated to Canada, and ultimately moved to Detroit. Robert H. Boyte, pastor of Central Woodward, interviewed Mr. Clark February 25, 1977, shortly before Mr. Clark's death.

Boyte: I'd like to begin, if I may, by asking you some vital statistics—the date and place of your birth and the name of the church in which you grew up.

Clark: Well, I was born in a tiny community called Cluny in Fife in Scotland and my birthday was on the 5th of September, 1890. The nearest town of any size was Kirkcaldy, still is, except that Kirkcaldy is grown out almost to meet the little village now. The church to which my parents went was known as Sinclairtown Chapel. They were rather strict about the term “church.” “Church” applied to the congregation not to the building and so the building was called the chapel, Sinclairtown Chapel, and being rather more than four miles distant from Cluny. I have no clear recollection of being in the church or attending the services in the church, in the chapel I should say, until I was about five years old. That is understandable when it's remembered that there was no feasible means of conveyance then and it wasn't convenient at all to go by railway. The only other means then to get to church or chapel was to walk. And a walk of four miles is pretty good exercise for a small boy!

Boyte: I think so. Were your family rural people?

Clark: No, my father was a coal miner, as most of the men were.

Boyte: I see. Tell me something about your family's relationship to the Disciples. Had your father grown up in the Church of Christ, or had he come from another denomination?

Clark: He was brought up a Presbyterian. He married my mother who was brought up in the Church of Christ. And it was before he was married he had been converted to the Church of Christ. There was a man in the neighborhood who was a very zealous Church of Christ man and I heard it said that he was the means of bringing in about 30 people into the Church of Christ, even though he never spoke in public at all but just in private conversation. He accomplished that.

Boyte: Can you recall his name?

Clark: Yes, it was Younger. He was an old man when I knew him—quite elderly. So my father was originally a Presbyterian—his brother and sister all Presbyterians. He had a brother who was a Presbyterian minister.

Boyte: Did it cause any strife in the family when your father switched?

Clark: Not that I know of.

Boyte: Now let's see, you say that your earliest memories of going to church were around the age of five and then you came to Canada (did you tell me when you were around nineteen or twenty?)

Clark: I was older. Twenty-two.

Boyte: And your father died when you were eleven?

Boyte: Can you describe any memories you have of going to church, of what the service itself was like, as a young boy?

Clark: I could to a little extent. To me going to church was the highlight of the week, you know, going into town. It was a walk I always enjoyed and whether it tired me out so that I was sleepy after I got there or not, I do not remember!

What I do remember of the church service is that we didn't have a pulpit as most churches do—we had a platform with seats with a bench at the back to seat about six. Mostly there were four officers on that bench at services. We had two elders and two deacons, on that bench at services. And the thing that impressed me even when I was quite small was the venerable, serious, benign look of the men who were facing the congregation. We had no music, that is no instrumental music at all; we had a “presenter.” I can remember being very impressed by the intensity of some of the prayers, the intensity of the men who prayed. We had mutual ministries.

Boyte: Would you tell me what you mean by that phrase, mutual ministry?

Clark: No one man took all the service. The presiding elder would announce who was to read and the sermon might be given by any of the men in the congregation.

Boyte: You had no professional, set-apart clergy?

Clark: No.

Boyte: And your music was done without the aid of instruments?

Clark: Tuning fork was the only instrument.

Boyte: Was the Lord's Supper observed weekly?

Clark: Weekly, yes.

Boyte: Do you recall the way in which that was done?

Clark: Yes it was done very similarly to the way it is done at Central Woodward. We had the presiding elder break the bread . . . he has a loaf you know that is partially cut and he breaks it; and the wine the last time I was there was still served in the common cup.

Boyte: Was that a fermented juice?

Clark: I couldn't say whether it was fermented or not; I'm not accustomed to the taste of wine. I really could not say definitely if it was or wasn't.

Boyte: I'm getting the picture as you talk of very simple chapel, plain and unadorned and one that would seat a hundred people. Is that about the picture that I should be getting?

Clark: Rather larger than that, but you're on the right track. That is one thing when I was young and going in from the country, there were two services so the people who went in that distance from the country had to start out fairly early especially those with young children.

I could say, incidentally, in those days there was no wheel traffic on the road in Scotland. The families and groups on the highway could straggle all over the road and no danger at all.

Then there is this novelty about our church service. We had the morning service which ended probably about twenty minutes after twelve or so. The church caretaker would have some strips of oil-skin about 6 inches wide which he spread over the book-board at one side of the building.

Boyte: What did you call it? The book-board?

Clark: Yes. We put out bibles and hymnbooks on this board.

And then he would serve a very plain lunch—refreshment—a cup of tea and a kind of biscuit that they called a cabin biscuit, to those who wished it. Naturally those who came in from the country did. I thought that was for the convenience of those who came in from the country. And I was rather surprised when my friend in Canada, Mr. Cowin, told me that was not the intent of that simple meal. That was the survival of what was introduced by one of those strivers after the return of the apostolic way—agape.

Boyte: The agape meal?

Clark: Yes. That's what it was originally. It was not for the convenience of the people coming in from the country but it really was very convenient!

And then the main service was in the afternoon, at which we had the Lord's Supper and in nearly all respects it was the same as at Central Woodward.

Boyte: Now let me understand—the morning part of the service, this was more of an instructional time, is that right?

Clark: It could be that sort of thing.

Boyte: And then you had this kind of agape meal and the more impressive service in which you had the Lord's Supper was in the afternoon? Is that the sequence?

Clark: With the Sunday School in between.

Boyte: Where did it come in?

Clark: After morning service, then the half hour or so devoted to this lunch, then the Sunday School. Then the afternoon service. We started about 2:15 p.m. and we'd

continue until about 15 minutes to four. We had the reading of the scriptures at both services—a chapter from the Old Testament and a chapter from the New Testament. In the morning service that was a good way to get the young men broken into the reading. They would be called, “So and So will read the lesson which is in such and such a book.” He would walk up to the front and find the place in the big Bible there. That was a good way to get the young men started. Then the older men who were experienced would be called on to do the same in the afternoon.

We had the reading of the scripture. We had the collection which was called the Fellowship, then the Lord’s Supper, then the prayers of the church which could be given by anyone—any male. And then the presiding elder would have some sort of formula to say like this: “We have attended to the praise, to the readings of the scriptures, to the Fellowship, to the Lord’s Supper. The time has now arrived for preaching, teaching, for exhortation. Any brother who has prepared for this occasion may now say on.” The brother, coming from the congregation, would walk up, take his place on the platform and deliver his sermon.

Boyte: You’re saying that as if it were a formula that you had heard many times.

Clark: Yes. It was. I don’t think I had it exactly as it was—it was something pretty close to it.

Boyte: Those instructions were part of a formula which you had heard the presiding elder offer many times. So your service then would end about 4 o’clock in the afternoon and everybody would go back home; and would they be apt to see another in church until the next Sunday? Were there any other activities through the week?

Clark: Well, very often there was a young peoples’ group meeting that met on Wednesday. Either that or a gospel meeting. That would be about all.

Boyte: Can you recall any names of leaders? You mentioned this Mr. Younger who was a layman who was active evidently in that local congregation. Can you recall any other names of people who might have traveled around the other British Isles or perhaps come from Canada or the United States?

Clark: Well, we had our evangelists. You see the mutual ministry didn’t work as well as it had in its earlier days. By my time there were not enough of the more experienced men who were able to teach properly. There were some who were good at delivering a sermon and who would no doubt deliver it more places than one because the Church of Christ never had many members. Any good speakers that they had had to be used to the full. Apart from that we had the evangelists who traveled . . . who were not tied down to one church all the time, but who visited various churches.

Boyte: Do you recall any other names?

Clark: I used to know them all really—we had of course my friend Fred Cowin who came to Canada.

Boyte: You didn’t know him in Scotland?

Clark: I knew him but he didn’t know me. I was an admirer of his. And Edward Wood—now that I want their names—E. K. Francis.

Boyte: Well perhaps they’ll come to you.

Clark: Can you remember when you were baptized?

Clark: Yes, when I was thirteen years old—March, 1904. There were a group of us boys who attended a class taught by a teacher that I greatly admired. He later left Scotland and went to Florida, and I’ve seen him there . . .

There is one thing that occurs to me that I didn’t say. I said that I remembered the intensity of those who prayed. Sometimes I remember, when I was still very very young, after we got home from church I said to my mother, “Mother why does Mr. So and So cry when he prays?”

That was how it impressed me.

Boyte: When your baptism took place was the church furnished with a baptistry or did you have to go out of doors?

Clark: No, in front of the platform was a tank, a baptistry.

I should have said something about how the mutual ministry worked. You may have gathered—the scriptures were read by two different members who engaged in the prayers. Different members would pray for the blessing at the bread and wine and the prayers of the church. The opening prayer, of course, would always begin by the presiding brother and also the closing prayer and the hymn would be announced by someone in the congregation.

Boyte: Can you remember a hymn that you might have sung in Scotland? The name of it?

Clark: It might often be a Psalm. The practice of Psalm singing still continued in my day but any of the hymns we sing could have been sung in the congregation in Scotland. The one that I liked very much was “Jesus Shall Reign.” We sang that and it was one of my favorites. We also sang the “Old Hundredth” and a few other Psalms. It would happen, I suppose, there wouldn’t be more than one Psalm sung during the service,

the rest would by hymns.

Boyte: Did you have hymn books?

Clark: We had hymn books and also we had the Psalms. Most of the bibles printed to be sold in Scotland had the Psalms at the end in a rather rough meter.

Boyte: Now you came to Canada—this must be in 1913? You were a young man who was seeking his fortune in the new world?

Clark: What I did really I suppose was want to travel and see the world. At least that was one of the elements—to see if I could do any better in Canada than I could in Scotland.

Boyte: Did you have a place to go? Was there someone over here looking out for you?

Clark: There was but I didn't know it. It was a strange thing that I landed in Toronto very early on a Sunday morning and I knew of the church at which Mr. Cowin preached. I got off the train—Toronto was not my destination—I was going further on where it was supposed there were many opportunities to work fruit farming in the Welland district of Ontario. Actually I think the advertising about opportunities to go into fruit farming were somewhat phony. At that time the Welland Canal was being built and I wouldn't be surprised they just wanted to have a plentiful supply of unskilled labor. Anyway I got off the train in Toronto early on a Sunday morning and I decided to hang around and go to the Bathurst Street Church, which I did. And here my coming was not a very great surprise to Mr. Cowin. My mother had written of my intention to go to Canada and that I probably would get in touch with him or see him. He was not surprised to see me. I must have been a spectacle. These immigrant trains at that time took about three days to cover a day's journey, and I don't think I had washed on the train before leaving it!

Anyway he welcomed me, told me that I would probably do far better to stay in Toronto than to go on to Welland, and invited me to his home, where I stayed for several days until I found lodging of my own. And that's how it was that I stayed in Toronto.

Then I came back from the army.

Boyte: World War I?

Clark: Yes.

Boyte: You fought with the Canadian forces?

Clark: I didn't fight—I was in the medical corps, sort of compromise between the pacifist view that I had formerly held, and the fact that I never had the makings of a soldier anyway, I joined the medical corps.

And after that was over my friend, Mr. Cowin, had moved to Detroit to the Plum Street Church and he said he thought it would be as easy or easier for me to find work in Detroit than in Toronto; so I moved to Detroit in 1919.

Boyte: Now had he established the Plum Street Church?

Clark: No.

The old Plum Street congregation decided they needed a new location. The old one was getting too old and the neighborhood was going down . . . stuff like that. So they built a place out on Hamilton and it happened that at the Plum Street congregation there were a few, I don't know how many, but some, who decided that the old congregation should be maintained. There was a place there for the church and it was desirable that it should be kept on and remain an active congregation. And these few invited Mr. Cowin over to be their preacher.

Boyte: By what name did that group call itself?

Clark: Well, they stuck to the name Plum Street.

Boyte: How about the ones that moved up on Hamilton?

Clark: They called themselves the Hamilton Church.

Boyte: Was this called the Plum Street Church of Christ?

Clark: Yes.

Boyte: This was sometime during World War I that Mr. Cowin came over from Canada to Plum Street Church?

Clark: Or immediately after.

Boyte: Now did you remain as a member of that church? If so, for how long?

Clark: Until it united with the Central Christian Church. It happened that along about 1923 the minister from Central retired. I don't know exactly what happened, except the Central Church of Christ invited Edgar DeWitt Jones to be their minister. Not very long after he arrived in Detroit the situation at the old Plum Street Church was getting rather critical. Membership was declining—it was a struggle to keep going and somehow or another Mr. Cowin and Edgar DeWitt Jones became acquainted. They thought it would be a good thing for the two congregations to unite—for the remnant of the Plum Street to join with the Central Church. Now the two originally belonged to these rather different branches, shall we say, of the Church of Christ.

The old Plum Street Church did not have instrumental music and they did not cooperate with the evangelical bodies, the committees, you know.

Boyte: The "Indianapolis crowd?"

Clark: Yes.

So it was a little change for the old Plum Street Church. There were one or two who wouldn't go along with that and they joined some of the other more conservative churches in the city. But the majority of the remnant of Plum Street went along to the Central Church.

Boyte: What happened to the Hamilton Church?

Clark: They were still flourishing. And they're still in existence.

Boyte: Oh really—the Hamilton Church of Christ?

Clark: Yes. Whether they are integrated now or not I don't know.

Boyte: Do you mean racially?

Clark: Yes. Probably are.

Boyte: Where is the location, do you remember?

Clark: It's up on Hamilton, just inside Highland Park.

Boyte: What happened to Mr. Cowin after Central and Plum Street merged?

Clark: He stayed with Central for a year or two. Then he went to the church on the east side of the city, which was on E. Grand Blvd. which is now Bethany. Then from there he went to Ann Arbor where he stayed until he retired.

Boyte: What was his first name?

Clark: Fred. Fred Cowin.

Boyte: He was sort of a father figure for you, was that right?

Clark: He looked after me. He was a very good friend. He was very well thought of and he thought far more of me than ever I deserved.

Boyte: And you, then, were a member of Central Church when Central and Woodward Avenue came together. Is that correct?

Clark: Yes.

Boyte: This was 1927 or so.

Clark: Correct. They had a fire at Woodward Church, (You see I'm using the term church in reference to the building which I wasn't going to do at the start of this. At the start I was going to reserve church for the congregation—the people.) Anyway, they had a fire— It was very similar to the building in the next block.

Boyte: St. Matthew & St. Joseph?

Clark: Yes.

Boyte: So it was a stone structure? And it burnt?

Clark: And it was decided that instead of replacing it . . . Central at that time was considering building. Their building, they thought, was getting to be outmoded . . . Not large enough for the congregation. After the coming of Dr. Jones they needed a larger building, and wanted a good location for it and this location on Woodward coming available. They decided to unite there. Two congregations decided to unite, to be Central Woodward, greatly aided of course by one of the Grey family. That is how it happened. The former minister of Woodward Church went out, I think, some place on the coast.

Boyte: On the coast, East or West?

Clark: West.

But that's how the two congregations got together.

Boyte: Let me ask you this. You have watched the Disciples grow or change since your days in Scotland in which there were only tuning forks and now we have an organ that is worth more than \$285,000. What reflections do you have on those kind of changes?

Clark: Well of course there are thoughts on how we believed. I can't say that I firmly believe that there shouldn't be instrumental music or anything like that. I can't see that there was any great departure.

Boyte: You haven't felt the beliefs have been compromised because of these changes?

Clark: But of course when it comes to the question of baptism then I have my doubts. I mentioned the other day that McGarvey in his commentary on the Act of the Apostles maintained that the early translators did not translate the word "baptism" because of the changes that have taken place in church practices in the years that have intervened, before the translators can get these popular translations published. That if they had translated the word, it would have been "immersed."

That is what he maintained, supported by somewhat logical rendering of passages relating to it, supported somewhat by the passage in "Romans" where baptism is likened to the death and resurrection of Christ.

Boyte: Do you remember any discussions regarding the propriety of recognizing the validity of other forms of baptism?

Clark: Well in the Church of Christ in which I was brought up there was very strict belief that the only real baptism was by immersion.

Boyte: Do you remember when that belief was changed here in Detroit? How did that take place? Do you know?

Clark: It just sort of drifted in.

Boyte: Do you remember was this during World War II or during the earlier days?

Clark: I would say it was after I had come here. I should say I'd be able to back up the statement there was still the belief of the necessity of immersion, for members of the Christian Church when I came here. And it was just gradually that it seemed to become admissable to take a person's statement of baptism as being sufficient (as in the case of my wife for example). She hasn't been immersed.

Boyte: And she came into Central Woodward—when was that?

Clark: 1931

In the church in which I was brought up—to go back to that—if we had a visitor, not known to the man who greeted the incoming worshippers, they would be asked if they were members of the Church of Christ. They would be asked if they were baptized believers. And if they said “no” they would not be given the communion nor would they be asked to contribute at the time of the Fellowship.

Boyte: In your Scotland era, did you feel you were a part of a minority religious group?

Clark: Yes.

Boyte: Was there some ostracism by fellow citizens?

Clark: No, no. Nothing like that, but there was possibly a greater feeling of fraternity among the small groups.

NEW NAMED FUNDS

This is an excellent way to honor the living, memorialize the deceased, or establish a fund in your own name to assure participation in perpetuity. The following Named Funds have been established since last reporting:

JUNIOR W. EVERHARD—Mr. Everhard was a prominent architect in Cleveland, Ohio. He was an ardent churchman in his congregation and in the church at large. He was keenly interested in the work of the Society and assisted the Society and its staff in many ways. The Society was included in Mr. Everhard's Will. The final distribution has now been made. The funds received have established a Named Fund in honor and memory of this beloved friend of the Society.

THOMAS E. AND LYDIA L. HUMPHREYS—This fund has been established by Mr. & Mrs. W. R. Humphreys in memory of his parents. This Named Fund has a very special meaning to the editor. Mr. Huff served as student pastor of Pond Creek Christian Church in Pond Creek, Oklahoma many years ago. Tom and Lydia Humphreys were very capable farmers and were members of this congregation. Mr. Humphreys served as a deacon and trustee in the congregation. Mrs. Humphreys served as a Sunday School teacher and CWF leader for many years. Their son, Bill, and other children grew up in the youth department of the church. It is a special joy to have Bill and his wife honor his parents in this way.

ERIC T. HUNTER—Mr. & Mrs. Lawrence C. Hunter establish this fund in memory of their son, Eric, who died July 19,

1980. Eric attended kindergarten, elementary, and high school in Soperton, Georgia. He excelled academically, in sports, and in the band. He became a member of the Christian Church in Soperton at the age of eight. Eric received a Bachelor's degree in Psychology from Fort Valley State College. After working briefly he returned to the college seeking a Master's degree in Psychology. His professors remember him as a gifted student and predicted a promising career for him. Eric gave much of his time to the church, social, and civic affairs as a talented musician and artist. His parents establish this fund to help continue and preserve the work he loved.

JAMES L. PENNINGTON—This Memorial Fund has been established by Olivia Dunham Pennington and their two sons, Stephen and Philip. Col. James L. Pennington served as a chaplain in the U. S. Army and held pastorates in Blue Island, Illinois; Longview, Texas; Webster, Maryland; St. Louis, Missouri; and was serving as pastor of the Community Christian Church in Jefferson City, Missouri at the time of his death. We are pleased Mrs. Pennington and sons have chosen this means to honor and memorialize James for his distinguished ministry.

WILFRED E. AND MARY LOIS POWELL—Evelyn Powell, daughter, has established this Named Fund in memory of her parents. Dr. Powell came to the United States from New Zealand in 1915 to continue his education in Phillips University. There he met and married his wife Mary Lois. Both graduated from Phillips. Dr. Powell went on to obtain the M.A., B.D., and Ph.D. degrees from Yale University and then returned for a teaching career in Phillips University that lasted from 1923 until his retirement. Dr. Powell gained wide reputation as an author and professor in the field of

Christian Education. A minister as well as teacher, Dr. Powell held pastorates in Connecticut and Oklahoma. He gave active leadership at the local, regional, and national levels of the church. He was a participant in the National Council of Churches and the American Association of Schools of Religious Education. Mrs. Powell worked closely with her husband. She was an active leader in her local congregation. Student ministers' wives will long remember her counsel and influence upon their lives.

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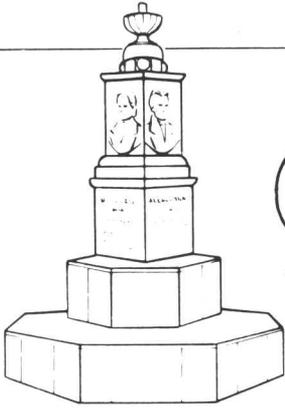
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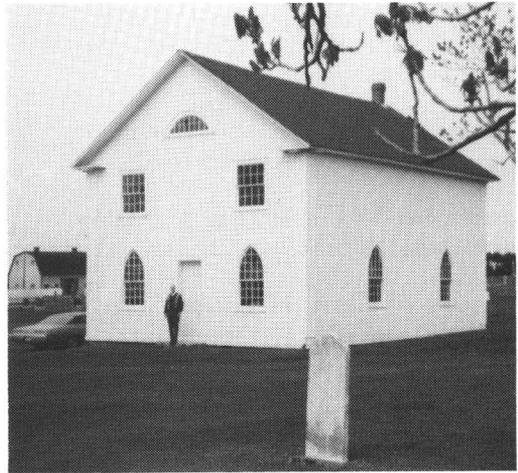
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

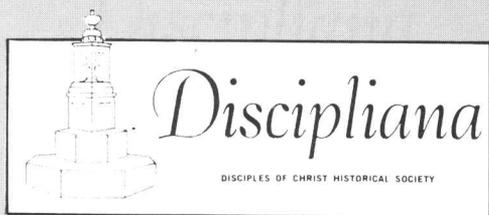
Summer, 1981, Vol. 41, no. 2

Date

- 1696 — John Glas born at Auchtermuchty, Scotland
- 1726 — Glas deprived of his standing as minister in Church of Scotland
- 1764 — Robert Haldane born
- 1768 — James Alexander Haldane born
- 1769 — First Scotch Baptist congregation formed in Glasgow, Scotland
- 1797 — James Haldane helped form Society for Propagating the Gospel
- 1799 — Haldanes formed their first congregation in Edinburgh, Scotland
- 1800 — Scotch Baptists arriving in Canada
- 1804 — Christians appear in Kentucky (Barton W. Stone, Leader)
- 1809 — Disciples appear in Pennsylvania (Alexander & Thomas Campbell, Leaders)
- 1810 — Crossroads church organized
- 1815 — River John church organized
- 1820 — New Glasgow church organized



Cross Roads Christian Church,
Charlottetown,
Prince Edward Island.
Constructed 1812.



Summer, 1981, Vol. 41, no. 2

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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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FORTY MEMORABLE YEARS

Does "life" begin at 40? Will Rogers thought so. Ronald Reagan may even say "life" begins at 70.

Does increased longevity cause "life" to begin later or does it extend maturing years? Let us hope it is the latter for the Disciples of Christ Historical Society.

The year of 1981 is the 40th anniversary of the Historical Society. It all began in an after session of the 1941 International Convention of Christian Churches in St. Louis.

Forty years have meant:

- the development of the most complete historical library and archives related to the Christian Church (Disciples of Christ), the Christian Churches, and the Churches of Christ,
- the leadership and service of competent staff including: Claude E. Spencer, W. P. Harmon, James E. McKinney, Willis R. Jones, Woodrow W. Wasson, Ben R. Biddy, Marvin D. Williams, Jr., Hugh E. Williams, Harry M. Davis, David I. McWhirter, and Kitty Huff,
- the leadership and support of untold numbers of trustees and members,
- establishment of identity and relationships with over 4,000 congregations, and with over 100 higher educational institutions,
- providing resource materials used in over 90 published books and numerous articles,
- acquiring property worth 1 3/4 million dollars.

The Society has passed through three distinct periods of its history: Establishment, Building, and Development. As the Historical Society celebrates its 40th birthday, it is passing into what can be years of growing maturity. It can be a time for:

- acquiring significant new acquisitions,
- expanding microfilm and microfiche programs,
- regularizing the orderly transmittal of historical material from congregations, units, and organizations into the Society's library and archives,
- increasing biographical files and collections of personal papers of significant lay and ministerial leadership,

Cont. on p. 26

Walking Through History

by William L. Miller, Jr.*

To tour National City Christian Church in Washington, D.C. is to take a short course in the history of the Christian Church (Disciples of Christ).

Most visitors enter via The Renner Hall of Welcome where, in the terrazzo floor, there appears a combination of the Scottish and Jerusalem crosses. Tour guides explain that Alexander Campbell, a Scottish-educated emigrant, saw the nation's capital as the "Rome" of New Testament days. In 1851, Campbell wrote:

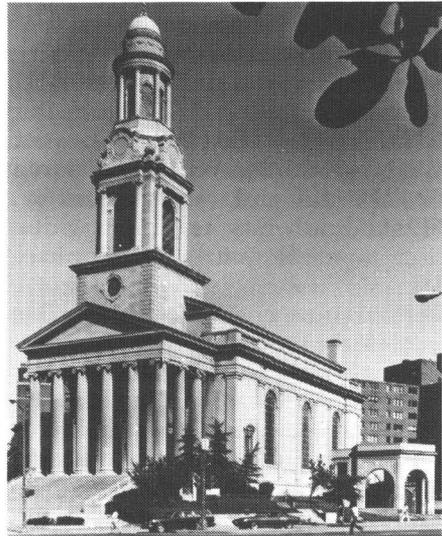
"We ought to have the largest meeting house in Washington City, and there stand up in the presence of kings and earth's nobility and proclaim the unknown gospel. . . ."

The Jerusalem cross reminds members of National City's congregation that their founding pastor (1843), Dr. James T. Barclay, was to become the first Disciple missionary and the first Protestant missionary to go to Jerusalem.

To enter the large five-story nave, tour guides lead visitors through a pair of doors which memorialize Graham Frank, former pastor of Central Christian Church, Dallas, and General Secretary of the International Convention. Frank, R. A. Long, Oreon E. Scott, and Thomas W. Phillips were among the many leaders of the Brotherhood who worked hard to bring about the construction of a national church sanctuary in Washington, D.C.

Another entrance into the nave near the crossing is a memorial to Colin J. Robertson, who was one of eight ministers of development in the late 1920's. The stained glass transom window, the Parable of the Sower, contains his likeness as well as the official flowers of his native Ontario, and the six states in which Robertson had raised funds.

The James Abram Garfield Presidential Window in the Sanctuary's West Wall takes visitors back to the early days of the Disciples in Washington. When Garfield was elected in 1862 to the U.S. House of



National City Christian Church

Representatives, the movement was about the same age as the Ohio Congressman, 32. The Washington-area Disciples were then meeting for worship in the City Hall. A year after the Civil War, the congregation reorganized to become the national congregation. Tucked in a corner of the Garfield Window is a sketch of the simple, wooden structure acquired by the Disciples in 1869—a stark contrast with the national facility envisioned.

The Christian Unity Window next to the Garfield Window memorializes the 36-year ministry of Frederick D. Power (1875-1911), who also served as a Chaplain of the U. S. House of Representatives. It was during Power's ministry that the Cornerstone was laid July 2, 1882 for a new church facility—just one year to the day after President Garfield was shot down in a Washington railway station. The Vermont Avenue Christian Church was dedicated in 1884.

When Dr. Power died, Earle Wilfley became the pastor. Visitors now stand before the marble pulpit in memory of the man who gave impetus in the early 1920's to the next significant movement for a national church.

By the time the tour guide pauses before the Long (Christian Home) Window,

*William L. Miller, Jr., is Vice-President for Development of the National City Christian Church Corporation, Washington, D.C.

visitors will have learned of the sacrificial giving of over 40,000 individuals and more than 2,000 congregations which made the National City Christian Church building possible.

This great structure of neo-classic style, was designed by John Russell Pope, later the architect for the National Archives, the National Gallery of Art and the Jefferson Memorial. It was dedicated October 19, 1930 during a meeting of the International Convention and the first World Convention in Washington. Dr. Wilfley soon retired due to ill health and was succeeded by Dr. H. H. Harmon whose brief but significant ministry was followed by Dr. Raphael H. Miller.

When visitors enter the Miller Chapel, directly off the sanctuary, they are reminded of the eight years during the depression when Dr. Miller more than any other single individual led the congregation and denomination in saving this magnificent facility. For example, the Christian Board of Publication paid the interest on the 20-year loan when the congregation and Brotherhood were unable to keep their commitments.

Just before entering the Grace Phillips Johnson Memorial Chancel, visitors see two stained glass windows over the transept doors designed by the famed Rowan LeCompte. One, The Triumphant Christ, was given in memory of Dr. William H. Pinkerton, who served twice as interim pastor (1933 and 1941). The other, The Teaching and Healing Christ, reflects the life and ministry of Dr. J. Warren Hastings, pastor of National City from 1942 to 1960.

A similar window facing Fourteenth Street side of the sanctuary was just recently dedicated in memory of President Lyndon



The Garfield Communion Ware at National City Christian Church

Johnson, 36th President of the United States. The window also honors Dr. George R. Davis, senior minister from 1962-1976, who conducted an Inaugural Prayer Service in 1965 for President Johnson and later led the State Funeral on January 25, 1973, which was internationally televised from National City's sanctuary.

Shortly after Dr. William C. Howland was called as senior minister (1977), the National City Christian Church Corporation launched a national campaign to restore the Disciples' national sanctuary and to renovate the Campbell Building for a more effective ministry. The Corporation, which holds title to the facilities on behalf of the denomination, has a Board of Trustees headed by Dr. A. Dale Fiers. Deeply involved in ecumenical and social ministries, the Corporation is raising about a million dollars a year for the three emphases of its program: Restoration, Endowment and Unique Ministries.

1981 has already been a year in which major strides have been made toward

Cont. on p. 25



BESSIE E. CHANDLER—New Trustee 1981-1984

Annual member of DCHS; an ordained minister; degrees: B.A. Stowe Teachers College, M.A. and E.D.D. Columbia University; taught in Washington University-St. Louis, State University College-New York, and served as a supervisor in the St. Louis Public Schools; has traveled extensively in U.S. and Canada—teaching, attending workshops, lecturing and participating in other educational and religious educational work; has served as the 1st Vice Moderator of the Christian Church (Disciples of Christ) in Tennessee.

Roots In Canada

by Jim Whitehead*

I was positively thunderstruck by the appearance of the sanctuary. There was no cross, no candles, none of the usual symbols that I had always associated with our churches. Instead, this was a plain rectangular hall, painted white down to the wainscoting, with pews, pulpit, communion table, piano, organ, a window opening to the baptistry and... nothing else!

This was my first look at the Christian Church (Disciples of Christ) in Guelph, Ontario, Canada and it seemed to bear more resemblance to a Quaker meetinghouse than to the attractively appointed church buildings I had grown up attending in Illinois where my father had ministered prior to being called to this church. Although I had grown to love the stark beauty of that sanctuary, I never ceased to marvel at the differences between our churches in the two countries and to speculate on the causes.

Of course, the most obvious reason for any differences was that I was looking at two very different countries with distinctively different cultures—something often overlooked by tourists due to the superficial similarities. After more than ten years in Canada, I could understand why social scientists have such a field day examining the variances in the Canadian and American psyches.

The development of Canada as a country must be taken into account, too. In the

U.S., the Disciples found their most fertile ground to be a rapidly growing and expanding western frontier, something Canada had never had. Even today, with significantly more square miles within its boundaries, Canada can boast only 10% as many people as its southern neighbor.

It seems, however, that some explanation deeper than culture and demographics is necessary to account for the character of the branches of the Restoration Movement. The most likely answer presents itself when one examines the roots of the movement in Canada and finds the principal ancestors to be from a branch of the family tree that has been comparatively obscure by American standards.

I am referring, of course to John Glas, Robert Sandeman, the Haldane brothers and the people known as Scotch Baptists. No history of the movement ignores these people because of their direct influence on Alexander Campbell. However, in order to understand the nature of the work in Canada, it is necessary to realize that groups of Scotch Baptists, most of them quite unaware of the Campbells and Barton Stone, were forming congregations in the east and Ontario, and that it was these congregations that gave form and content to the movement as it exists today.

John Glas was born on September 25, 1696 at Auchtermuchty in Fifeshire where his father was a Church of Scotland clergyman. Glas graduated from St. Andrews and Edinburgh Universities and then entered the parish ministry. He was

*Jim Whitehead serves as historian for the Christian Church (Disciples of Christ) in Canada.



RICHARD L. HARRISON, JR.—New Trustee 1981-1984

Annual Member of DCHS; an ordained minister; degrees: B.A. Atlantic Christian College, M.A. in Vanderbilt University, Ph.D. in Reformation History-Vanderbilt Divinity School; has traveled abroad extensively and spent ten months in the University of Tubingen, Germany; worked four years as a part-time student assistant in the Historical Society while attending Vanderbilt; currently Associate Professor of Church History-Lexington Theological Seminary; prior to that Assistant Professor of Philosophy and Religious studies in Eureka College.

deprived of his standing on April 12, 1726 due to his rejection of the church's creeds. Entering the ranks of the "Independents" or Congregationalists, the next few years of his life were difficult, but eventually he saw several congregations adhering to his positions formed in Scotland's principal cities. During this stage of his life, he wrote "Testimony of the King of Martyrs" (1729), his definitive exposition on congregational autonomy.

Glas took issue with the Church of Scotland on several points. After long study of the scriptures, he had rejected the presbyterial form of polity for congregationalism. With his son-in-law Robert Sandeman, who played Philip Melancton to Glas' Martin Luther by formulating a definitive body of theology for the movement, he gathered a small group of churches about him. Distinguishing marks of this body was their adoption of weekly observance of the Lord's supper and a plurality of elders.

Glas and Sandeman to some extent modified the established church's Calvinist doctrine in favor of the view that man may accept or reject salvation by an act of free will. They also followed a practice that modern day church-goers may well be glad did not survive the years—they took up not one but three offerings! The Glasites failed to attract a large following perhaps due to a preoccupation with establishing and emphasizing rules for the faith while largely ignoring the spiritual dimension. They did however, produce a man who would play a major role in later developments, Archibald McLean.

McLean and a friend, Robert Carmichael, both members of a Glasite congregation, began searching the Scriptures seeking illumination on the subject of



Archibald McLean at age 25

baptism. They arrived at the conclusion that only believers could be baptized. As there was no one in Glasgow to immerse then, Carmichael travelled to London where he was baptized by Dr. Gill in Park Street Chapel. He then returned to Glasgow and immersed McLean. The result was cataclysmic! The city was shocked and horrified. McLean was treated with scorn and hostility, his printing business failed and eventually he had to take his family out of the city. But the point had been raised and people began questioning infant baptism. Others arrived at the same conclusion as McLean, and a number of baptisms followed and by 1769 the first Baptist congregation was formed in Glasgow.

Their numbers multiplied and several congregations sprang up around the country. Almost as soon as it formed, this body began splitting, a condition seeming endemic to the movement. The Scotch Baptists seemed to make communion the focus of their service. It was a ceremony closed to those who were not members. They were also still inclined to be strict Calvinists and were not open to alteration in their doctrines.



WILLIAM G. SHOOP—New Trustee 1981-1984

Annual member of DCHS; an ordained minister; degrees: B.A.-Drake University, B.D.-Drake Divinity School, Ph.D.-St. Mary's College, University of St. Andrews, Scotland, continued education in Union Theological Seminary in New York; currently is Senior Minister of Webster Groves Christian Church in Metropolitan St. Louis; prior to that served as pastor of the First Christian Church-St. Joseph, Missouri, Associate Minister of Country Club Christian Church-Kansas City, and pastor of the Richmond Avenue Christian Church of Buffalo, New York.

Robert Haldane (1764-1842) and James Alexander Haldane (1768-1851) interjected a note of evangelical warmth and humanity into an otherwise rather sterile movement and brittle theology. Reared in a prominent and wealthy family, the two brothers were disturbed by the dry formalism of the established church. Breaking with the church, the Haldanes committed themselves to spreading the gospel both in Scotland and abroad. They began their campaign by importing famed English evangelist Rowland Hill, who embarked on a series of revivals across the country. James Haldane was instrumental in the formation of the Society for Propagating the Gospel at Home in 1797, as an aid to furthering their goals.

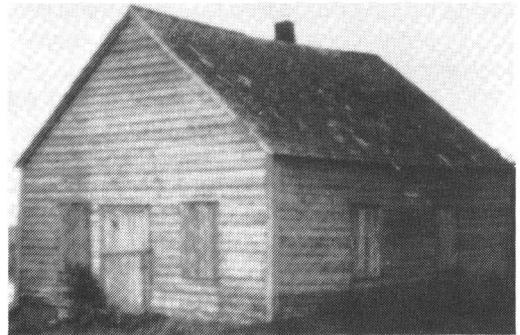
In 1799, they formed their first congregation in Edinburgh with James serving as pastor. Many of the church's positions were close to those of the Scotch Baptists: congregational independency, weekly observance of communion, a plurality of elders and lay involvement in conducting the services. In 1807, the Haldanes abandoned infant sprinkling and adopted immersion as the proper mode of baptism. This, of course, corresponded with the position held by the Scotch Baptists.

This, now, sets the stage for the establishment of similar congregations in Canada. Many Scotch Baptist immigrants arrived in Canada from the 1700's thru the early 1800's. Their reasons for leaving their homeland were many, but the most prominent were a desire to improve their lot economically and to escape the pressure they were under as religious dissenters. They settled in three of Canada's Maritime provinces—Nova Scotia, New Brunswick and Prince Edward Island and in Southern Ontario.

The first church by this new Scotch Baptist movement organized in Canada was in Queens County, Prince Edward Island near the present day city of Charlottetown. It was formed in 1810 by John R. Stewart, who had been baptized in Scotland by the Haldanes, drew together Scotch Baptists into the congregation. Alexander Crawford, also probably baptized by the Haldanes, arrived on the scene in 1815 and ministered to the congregation over the next few years. This church continued to function until fairly recently. Now, its services suspended,

the attractive building remains in good condition under active care.

The next church formed was at the Village of River John in Pictou County, Nova Scotia. River John "Congregation of Disciples of Christ" began on June 18, 1815 under the leadership of James Murray, another Scotch Baptist. Here, as at Crossroads, the principal members were Scotch immigrants. On November 5, 1855 the congregation incorporated under provincial law with the following statements; "To constitute and form themselves into a congregation of Christians for the public worship of God, under the name or designation of 'The Congregation of Disciples of Christ at River John,' observing the ordinances of His appointment, holding, acknowledging and teaching that the Scriptures of the Old and New Testaments, particularly the latter, are the only and all sufficient rule and guide for the faith and practice or obedience of Christians in the worship of God."



First building at River John Church founded on Waterloo Day, 1815

W.H. Harding, a leading Disciple minister in the Maritimes in the early part of this century, wrote in 1939, "More than fifty years ago, I talked with one of the very old members who had crossed the ocean and had taken part in the organization of the church. They had never heard of Thomas or Alexander Campbell!" This church, like the others I am mentioning, were stern groups, rigid and legalistic, highly disciplined and bearing a reputation of sterling character. One hundred and sixty-six years later, the River John Church is still operating.

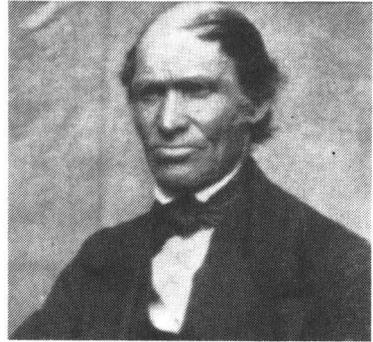
The church at New Glasgow, Prince Edward Island has an interesting story. Around 1820, a group of young silk weavers from Paisley, Scotland formed a congre-

gation in Queen's County. Their leader was a man named John Stevenson, who had been a deacon in a Scotch Baptist Church in Paisley. Stevenson refused ordination by both the Baptist Association and the Disciples and throughout his life maintained a relationship with his Scotch Baptist brethren.

Alexander Crawford, who played such an important part in the early life of Crossroads Christian Church, was also responsible for the founding of the church at Montague, Kings County, in Prince Edward Island. Crawford began preaching to farmers in this area around 1812. Although the date of this church's organization remains vague, it too fell within the Scotch Baptists fold. Other churches in this vicinity owed their existence to the children of the Scotch Baptist settlers. Summerside and Bradalbane were organized by Alexander Crawford's nephew, Donald, Fredericton by John Stevenson's sons, Andrew and William with Donald Crawford as a frequent speaker. The churches at Murray Harbor and Murray River were outreach projects of the Montague Church. Most of these congregations still function and are related to the Undenominational Fellowship of Christian Churches and Churches of Christ. Donald Crawford also preached in parts of Nova Scotia and laid the ground work for church growth there.

Throughout the Maritimes, by a process of borrowing and sharing and cross pollination, the Scotch Baptist element was the predominant factor in fashioning the character of the churches which would later constitute the various branches of the Restoration Movement.

In Ontario, the situation was similar. Many of the early key leaders and church members were of Scotch Baptist or related origin. Aldborough Township was one of the first such congregations. It may have begun meeting as early as 1818 under the leadership of two Scotch Baptists, Donald McVicar and John McKellar, both recent immigrants. They had gathered a small group of other new arrivals from Scotland and formed a congregation based on their reformed principles. Although this church has long since closed, two offshoots of it, West Lorne Christian Church (Disciples of Christ) and Rodney of the Undenominational Fellowship of Christian Churches



James Black

and Churches of Christ still survive. About two years after the founding of Aldborough Church, they were joined by another key figure of the Movement, James Black.

The Esquesing Township Church was formed around 1820, the pastor being John Menzies. Menzies, according to early historian Joseph Ash, was called a "living, walking concordance" of the Bible, a rather awesome reputation to live up to. He and his descendants were to play a major role in the operation of many Ontario churches. Menzies, as well as a later arrival, William Trout, was a Scotch Baptist.

The Lobo Township Church, now known as the Poplar Hill Christian Church (Disciples of Christ), is the oldest direct survivor of the early Scotch Baptist churches in Ontario, having been founded about 1820. Nine immigrants, Scotch Baptists from Argyshire were the nucleus of this congregation. It is interesting to note in this same township was a Presbyterian Seceder Anti-Burgher Church, the very sect that produced the Campbells in Ireland!

In 1831, Dugald Sinclair, a Scotch Baptist pastor from Argyshire arrived in Lobo. He made southwestern Ontario his circuit. Indeed, he was often referred to humorously as "bishop" of his charges at Lobo, Aldborough, Mosa, Howard and other preaching points in the vicinity. When he died on October 18, 1870, this string of churches were firmly established.

The Scotch Baptist Church in the east end of Eramosa Township was largely the work of the aforementioned James Black. Black was born on August 5, 1797 in Kilmartin, Scotland. Although never officially a member of a Scotch Baptist church, his religious principles were almost identical. He arrived in Canada in 1820 as the first agent of the Bible Society in Upper



Dugald Sinclair

Canada. After travelling through the Aldborough and Esquesing areas, he settled in Eramosa for the rest of his life. The historic church at Everton was an outgrowth of this congregation.

James Beaty Sr. and his sons were instrumental in founding several congregations in the Toronto area. Although they too were not officially Scotch Baptists, they subscribed wholeheartedly to that group's religious positions. Several congregations of the Churches of Christ witness in that city today due to the Beaty Family's labors.

Many other churches grew out of the preceding ones. The process was much the same as it had been in the Maritimes with the Scotch Baptists spreading and sending off new shoots, but never really catching fire to win great numbers of people.

The influence of the Scotch Baptists in the United States was limited to their contact with the evolving religious thought of Alexander Campbell and Walter Scott.

Their congregations few, they had no direct input into the development of the Restorationist Movement in that country.

But in Canada, the situation was reversed, Reuben Butchart, in his 1949 publication, "The History of the Disciples of Christ in Canada Since 1830" states "Thus is Canada, Scotch Baptist was the main stream, the others little tributaries...." It's true that Campbell travelled to parts of Canada and that his later publications, notably the *Millennial Harbinger*, were read by many of the early leaders in Canada. It was this contact which convinced these same leaders to bring all their Scotch Baptist congregations into the Christian Church (Disciples of Christ) during the mid 1800's.

Most of these congregations have been served for over the last hundred years by evangelists and ministers of the Campbell/Stone tradition. This does not obscure the fact, however, that these churches' fundamental character was formed by the Scotch Baptist school of thought.

Many of these churches dissolved their Christian Church (Disciples of Christ) affiliation during the controversies of the late 1800's and mid 1900's, but there remains characteristics common to all three branches of the Restorationist Movement in Canada. This is traceable to the fact that these congregations were planted and nurtured not by followers of Alexander Campbell, but by the followers of John Glas, Robert Sademan, Archibald McLean and the Haldane brothers.□

Walking (cont.)

another Corporation goal—wider dissemination of information about the denomination. 1981 events have included an official Religious Convocation held under the auspices of the Presidential Inaugural Committee; an Inter-Faith Prayer Service celebrating the release of the American hostages, and the dedications of the Johnson and Garfield Presidential Windows. In late March 1981, when 1,500 gathered in the Washington rain to express concern over the deaths of children in Atlanta, they used the steps of National City for their chancel and Thomas Circle as their nave.

"We do not have a shrine here," said one

National City member, "but grounds and buildings which are being used for ministry in the name of Christ."

Such is the historic commitment of the Corporation and Congregation. The Campbell Building is used every day by a number of non-profit religious organizations as well as by the congregation. The music there is just as sweet as that which comes from the magnificent 105-rank, four-manual Moller organ and the newly-installed Pearl Neugent Nordan antiphonal organ. At National City both service and worship are being combined in a magnificent symphony. The 138-year-old representative congregation is still making history on behalf of all Disciples.□

SIXTY NAMED FUNDS

There are now sixty Named Funds in the Disciples of Christ Historical Foundation. The number is growing rapidly.

We are happy to announce the establishment of four new Named Funds, since the last issue of *Discipliana*:

ROBBIE AND LOUADA CHISHOLM—The Chisholms establish this fund in their names, symbolizing their desire to be permanently identified with this ministry of the church. The Chisholms are active members of the church locally, regionally, and nationally. Mr. Chisholm has served as President of the Christian Church (Disciples of Christ) in the Capital Area and is currently a trustee of the Historical Society.

RAYMOND McCALLISTER—A major gift has established the Raymond McCallister Named Fund. Dr. McCallister concluded a distinguished ministry of 36 years in the Webster Groves Christian Church in the St. Louis Metropolitan area in 1975. Throughout the years he has held offices of import in local, state, national and international religious organizations and affiliations. He has received widespread recognition and numerous awards as an outstanding churchman and speaker.

FORREST F. REED—Over the years Forrest F. Reed gave thousands of dollars for the work of the Historical Society. He helped raise \$55,000 to move the Society and provide operational funds for the first five years in Nashville. He endowed the Forrest F. Reed Lectures. He published numerous books for the Society. But never did he establish a Named Fund in his own name. From time to time friends and members of the family have sent memorial gifts since his death. With these gifts the Forrest F. Reed Named Fund has now been established.

ELLIS C. TRAYLOR—The First Christian Church of Salem, Ohio, has established a Named Fund in honor of Ellis Traylor as an expression of appreciation for his serving as interim minister in their congregation in 1976. What a tribute for one who has faithfully served most of his ministry in Ohio; including the Central Christian Church in Ironton, the First Christian Church of Zanesville, and the First Christian Church of East Liverpool.

Gifts of \$500 or more will establish a Named Fund. The present sixty Named Funds have been established with gifts of varying amounts, the largest being over \$89,000. Gifts in any amounts may be added to a Named Fund once established.

RECENT RESEARCH

The topics listed below are among those which have been researched at the Thomas W. Phillips Memorial in the past year.

Restructure of the Christian Church
History of Campbell's New Testament
Basic beliefs of the Christian Church
(Disciples of Christ)
Alexander Campbell's views on slavery
Alexander Campbell's rhetoric
The Agrarian Protest and the Disciples of Christ
Theological education in the thought of Alexander Campbell
Revivalism vs. evangelism
Divorce and marriage
various local and state church histories
The Sunday school movement
Benjamin Franklin Hall
Emily Tubman
Charles Clayton Morrison

D. Pat Henderson
Hampton Adams
Hall Laurie Calhoun
J. W. McGarvey

Forty Memorable Years (cont.)

—providing counsel in areas of:
Records Management; preservation of historical materials; writing histories, theses, and dissertations in the field of church history; and planning historic events,
—encouraging the production and use of study courses related to our church history.

The Disciples of Christ Historical Society is grateful to all those who have made the past forty years of heritage preservation a reality. Opportunities for the future are unlimited and attainable.

Roland K. Huff

NEW MEMBERSHIPS

As of April 8, 1981

LIFE

- 715. Cole, Mrs. Lorena Winkle, in memoriam.
- 719. Templeton, Mrs. Laurayne G., Frankfort, IN
- 722. Runner, Phil M., Orlando, FL
- 725. Becker, Edwin C., Indianapolis, IN
- 726. Hine, William C., Evansville, IN
- 727. Wenzel, Jorge F., Ashland, OH

PARTICIPATING TO LIFE

- 716. Henderson, James Herbert, Eliz. City, NC
- 718. Chisholm, Robbie W., Silver Spring, MD

REGULAR TO LIFE

- 717. Scarbeary, Earl W., Orlando, FL
- 720. Kemper, Mrs. Louise S., Memphis, TN
- 721. Scarbeary, Mrs. Mary Ellen, Orlando, FL
- 723. Clifford H. Taylor, Jr., Corpus Christi, TX
- 724. Norwood B. Tye, Laoag City, Phillipines

SUSTAINING

- Choate, J.E., Nashville, TN

PARTICIPATING

- Brumbach, Madison C., Jasper, AL
- Garrison, Paul B., Nashville, TN
- Johnson, Mrs. Frances Z., Santa Barbara, CA
- Turner, Mrs. Inez M., Pettus, TX

REGULAR TO PARTICIPATING

- Elliot, Sheldon E., Bartlesville, OK

INSTITUTIONAL

- Maritime Christian Col., Charlottesville, P.E.I.

REGULAR

- Davis, Mrs. Virginia D., Bladensburg, MD
- Boyd, Mrs. Malba, Chattanooga, TN
- Brewer, Donald C., Cleveland, TN
- Buffaloe, Neal D., Conway, AR
- Dozier, Mrs. Fannie B., Piedmont, CA
- Franklin, Mrs. Sarah M., Bloomington, IN
- Grable, Daniel H., Spring Lake, MI
- Hendren, Mrs. Helen, La Junta, CA
- Kipp, Brenda L., Topeka, KS
- Long, Larry E., Matthews, MO
- McBride, Tony, Birmingham, AL
- Meador, Prentice, Springfield, MO
- Perry, Myrna G., Nashville, TN
- Robertson, Earl E., Tompkinsville, KY
- Seifert, Ruth G., Sedalia, MD
- Shearer, Dean H., El Cajun, CA

STUDENT

- Albin, Thom, Markleville, IN
- Baird, Jim, Memphis, TN
- Blakeman, Gary, Indianapolis, IN
- Brown, Evelyn, Indianapolis, IN
- Brown, Walter "Duke", Eaton, IN
- Dean, Allen, Milligan College, TN
- Dickinson, Royce Jr., Mayfield, KY
- Edwards, William, Indianapolis, IN
- French, David, Memphis, TN
- Harris, Matt, Indianapolis, IN
- Henning, Robert T. Jr., Lexington, KY
- Isenberg, Michael, Memphis, TN
- Johnson, Angela, Madison, TN
- Johnson, Colleen Elizabeth, Nashville, TN
- Kibler, M. Caroline, Ft. Worth, TX
- McClane, Curtis D., Sharon, TN
- McGilliard, Tom, Stilesville, IN
- McManus, Gary B., Durham, NC
- McMillian, John, Cicero, IN
- Mick, Steve A., Memphis, TN
- Minor, Robert, Thornton, IN
- Moon, Reid D., Memphis, TN
- Pickerell, Robert, Brooklyn, IN
- Richards, Perry Samuel, Indianapolis, IN
- Smith, James T., Indianapolis, IN
- Smith, Jeffrey, Sharpsburg, KY
- Speight, C. Frank, Ocala, FL
- Stephens, Randy, Springfield, TN
- Tidwell, Gregory, Nashville, TN
- Vice, Beverly, Lafayette, IN
- Watson, Wm. P. Jr., Indianapolis, IN

THE CANE RIDGE RETREAT

by

Elby A. Boosinger*

A very important meeting of Disciple men occurred 32 years ago at the Cane Ridge Meeting House. I have heard about it from Jack Sutton, Mark Rutherford and William H. McKinney, all former staff members of the Department of Church Men. The following gives a bit of history of this milestone meeting in the history of Disciple Men.

"Be it resolved that the Commission commend the men of the area of Paris, Kentucky under the leadership of Mr. Joe Snapp for their enthusiasm in planning a National Retreat to be known as "The Cane Ridge Retreat" to be held this summer."

"Be it further resolved that each man present bring large delegations to the Cane Ridge Retreat."

From the minutes of the National Laymen's Advisory Commission February 9-11, 1949, St. Louis, Missouri

The Cane Ridge Retreat, commended by the Laymen's Advisory Council as indicated above, was held on August 11-14, 1949 on the grounds of The Old Cane Ridge Meeting House 8 miles east of Paris, Kentucky. Joe Snapp, a layman from Kentucky was instrumental in bringing the meeting into being.

I have heard much about that meeting but it took some research in the files of the Department of Church Men to find written reports of the meeting. Follow-up reports on the event were very sketchy. The August 1949 issues of the *Christian Evangelist* carried stories, pictures and a full page poster about the retreat and a comprehensive statement about it is to be found in the August 31, 1949 issue, page 873.

By 1949 the men's movement was well underway in the Christian Church (Disciples of Christ). The Department of Men's Work had been established as part of the United Christian Missionary Society with Harry Holloway as its first Executive Secretary. By the time of the Cane Ridge Retreat, Harry had retired and W. H. (Bill) McKinney had become Executive. Bill McKinney brought the closing message of the Retreat.

More than 3000 different people attended the various sessions of the Cane Ridge Retreat. Fifteen hundred were reported registered for the entire event. The Vice President of the United States, Alben W. Barkley, was the featured speaker for the opening night. Vice President Barkley urged the healing of sectarian differences and support of such peace supporting organizations as the United Nations. Another well known speaker was Governor Earle C. Clements of Kentucky, a Disciple layman. Such luminaries of Discipleship as W. E. Garrison, Dwight Stevenson, A. W. Fortune and L.N.D. Wells were among the speakers.

Fortune, Garrison and Stevenson brought historical messages on Barton W. Stone, The Campbells, and Walter Scott, while L.N.D. Wells, then general chairman of the Crusade for a Christian World, spoke on his vision of the future of the Christian Church. A. W. Fortune included a plea for the permanent preservation of the log structure of the Cane Ridge Meeting House in his message.

The men were instructed on the history of the Christian Church by the speakers and by the Old Cane Ridge Meeting House itself and its historic surroundings. The impact of the meeting was so significant that plans were immediately laid for a meeting in 1951 at Bethany, West Virginia thereby insuring that information on the Campbell strain of Disciple history would not be neglected.

It only cost \$2.00 to register for the Retreat, but that amount only covered registration. The records do not indicate how housing was cared for but men who attended say that they stayed in nearby homes and towns and that neighboring families opened their homes for the men attending. One large tent rented for the occasion cost \$215.00 for five days and part of the registration fee went to pay for the tent rental. It was in this tent that the meetings were held. The total budget amounted to \$3,000 for promoting the meeting and other expenses and no further offerings were received.

This event had a great impact on the men of the Christian Church. It impressed upon them the significance of the church in its larger dimensions. Men who had barely heard of Barton W. Stone, the Great Cane

*Elby A. Boosinger is the Executive Secretary of the Department of Church Men, Division of Homeland Ministries, Christian Church (Disciples of Christ).

Ridge Meeting and Cane Ridge Meeting House were privileged throughout the retreat to stand on the Cane Ridge grounds and hear some of the finest speakers of the Christian Church (Disciples of Christ) of that day.

It is of interest to note that this was largely a Kentucky sponsored meeting. The National Laymen's Advisory Commission endorsed it but did not sponsor it. There

were 27 states represented but the bulk of the attendance was from The Christian Churches of Central Kentucky.

The Department of Church Men, Division of Homeland Ministries of the Christian Church (Disciples of Christ) remains indebted to this day to the dedicated men who with vision and foresight dreamed of the Cane Ridge Retreat and who had the courage to dare to bring it into reality.

Maintaining Memory of our Ministers

by Leewell H. Carpenter

Almost three years ago I suggested to our minister it was too bad we did not have a pictorial record of the ministers who had served our congregation through the years. My grandfather was the first full-time minister of our local congregation, coming to Wabash, Indiana, in December of 1868. My good minister replied that I was appointed as a committee of one to work on the project.

On December 7th, 1980, we were thrilled to see the culmination of our labors of more than two and a half years. We viewed a large framed picture of twenty of the twenty-three clergymen who had served Wabash Christian Church. Three spaces were blank representing the three for whom we had been unable to secure pictures. Below each was his full name and the dates he came and left the congregation.

It was possible to secure the twenty photographs by writing more than fifty letters. Those living were contacted and the widows and families of those who had gone on were contacted. In one case a mortuary was of assistance. The Disciples of Christ Historical Society was helpful by furnishing us pictures of six of our former ministers. We wrote to Christian Theolo-

gical Seminary, the office of the Pension Fund, the Christian Standard, and the Disciple. We wrote to churches from which ministers had come to Wabash and to those where they went when they left. We also contacted numerous historical societies. We found rich rewards not only in reviewing facts which we had previously known about these fine gentlemen, but also in uncovering new items of general interest. We knew that one became the Governor of our state. Another was an early minister in our National City Church in Washington, D.C. Another was the father of a movie star and still another left the ministry to become a nationally known speaker for the National City Bureau. But we did not know that one of them was completing fifty years in the ministry, was listed in *Who's who* and was prominent in the Christian Endeavor movement nationally. Another was serving as the Chief Executive officer of a Christian Retirement Home in Arizona. A third was now living in one of the Carolinas and is a full Colonel in the Army of the United States from which he is now retired. Five of the others are still living and serving churches all the way from Ohio to California.

We are so happy over the results of this historical project that we wish to share it with all.□

*Leewell H. Carpenter is the grandson of the first full time minister of the Wabash Christian Church, Wabash, Indiana.

1/2 PRICE BOOK SALE

Prices apply until September 1, 1981

Number		Sale Price	Order
—	Blakmore, William Barnett. The Discovery of the Church: a history of Disciple ecclesiology. Nashville, Reed, 1966. (The Reed Lectures for 1965)	\$1.50	—
—	Christian Evangelist Index. St. Louis, Christian Board of Publication and the Disciples of Christ Historical Society, 1962. For the years 1863-1958.	50.00	—
—	Christian Standard Index. Nashville, Disciples of Christ Historical Society, 1972. For the years 1866-1966.	75.00	—
—	Osborn, Ronald E. Experiment in Liberty. St. Louis, Bethany press, 1978. (The Reed Lectures for 1976)	2.95	—
—	Fife, Robert Oldham, David Edwin Harrell, Jr., Ronald E. Osborn. Disciples and the Church Universal. Nashville, D.C.H.S., 1967. (The Reed Lectures for 1966)	1.50	—
—	Stevenson, Dwight E. Disciples Preaching in the First Generation: An Ecological Study. Nashville, D.C.H.S., 1969. (The Reed Lectures for 1969)	2.00	—
—	Wrather, Eva Jean. Creative Freedom in Action: Alexander Campbell on the Structure of the Church. St. Louis, Bethany Press, 1968. (Hardback)	.50	—
			Total order _____
	Add 6% or 75¢ minimum for Postage and handling		Postage and handling _____
			Total \$ _____

Remit check and order form to:
Disciples of Christ Historical Society
1101 Nineteenth Avenue, S.
Nashville, TN 37212

1981 Forrest F. Reed Lectures



Dr. Fred B. Craddock

One hundred fifty enthusiastic persons attending the 1981 Forrest F. Reed lectures in the University of Nebraska Continuing Education Center in Lincoln seemed to give validity to taking the lectures to key locations across the country. Those attending, including members of the Society's Board of Trustees, came from nineteen states for spiritual enrichment, growth, sharing, and fellowship.

Dr. Fred B. Craddock, Professor of Preaching and New Testament in Candler School of Theology, delivered three significant lectures on "The Bible in the Pulpit of the Christian Church." CASSETTE TAPES AVAILABLE SOON.

Also highlighted were two forums: "The Ordained Ministry: Historical and Contemporary" - Dr. Lester G. McAllister, leader; and "The Ministry of the Laity" - Peter Morgan, leader.

BIBLIOGRAPHIC NOTES

Thompson, David M. *Let sects and parties fall, a short history of the Association of Churches of Christ in Great Britain and Ireland.* Birmingham, England, Berean Press, 1980. £3.00

The book jacket states: "This book is the first history of Churches of Christ in Great Britain and Ireland to be published in over thirty years. ...It traces the story of the Association of Churches of Christ from its foundation in 1842 to the present day."

The Isaac Garrison Family Association.
The family of Isaac Garrison, 1732-1836. Sentinel, Oklahoma, Schoonmaker, 1980.

A well done, very comprehensive family history. James Harvey Garrison and Winfred Ernest Garrison were members of this family. Available from the publisher, 307 E. Main, Sentinel, Oklahoma 73664.

The three reprints listed below are issued by the College Press, Box 1132, Joplin, Missouri 64801 as a set. The price for the 11 volume set is \$99.95 plus mailing.

The Evangelist. Ed. by Walter Scott. Vols. 1-4, 1832-1835; vols. 6-10, 1838-1842. Joplin, Missouri, College Press, 1980. 9 vols.

The Christian. Ed. by John T. Johnson and Walter Scott. Vol. 1, 1837. Joplin, Missouri, College Press, 1980. 1 vol.

Stevenson, Dwight E. *Walter Scott, voice of the golden oracle.* Joplin, Missouri, College Press, 1980. 240 p.

These works have been reprinted by the College Press in larger than original type making them easier to read and making *The Evangelist* and *The Christian* available to readers for the first time in many years. Very few complete sets of the periodicals are in existence today as is evidenced by the amount of searching which had to be done to find copies from which these reprints could be produced.

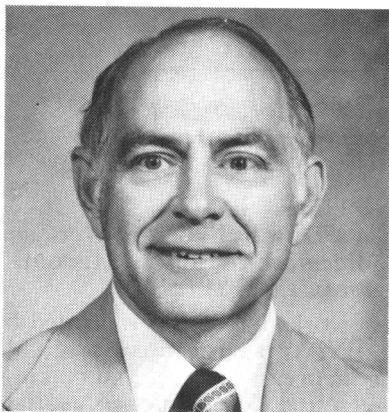
The Evangelist was published from 1832 to 1835. The 1836 volume appeared as *The Gospel restored* by Walter Scott. This was reprinted by the Gospel Advocate Co. so in its place College Press has reprinted Dwight Stevenson's well received biography of Walter Scott. In 1837 *The Christian* was printed from January to August and the new series of *The Evangelist* was begun in 1838.

The Christian is subtitled "A monthly publication devoted to the union of Protestants upon the foundation of the original Gospel and the apostolic order of the primitive church." It was published in Georgetown, Kentucky.

Discipliana

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SPEAKER**

The Disciples of Christ Historical Society Dinner is always one of the highlights of the General Assembly. Dr. Reisinger is the Executive Director and Dean, Disciples Seminary Foundation, in association with the School of Theology at Claremont in Claremont, California. Prior to coming to

Claremont Reisinger served as assistant Executive Secretary of the Board of Higher Education, lectured at Christian Theological Seminary, and served as Associate Pastor of Central Christian Church in Indianapolis. Fill out the order blank and send with your check today.

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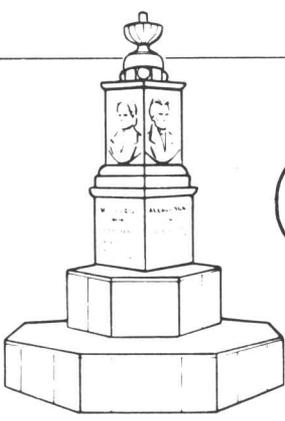
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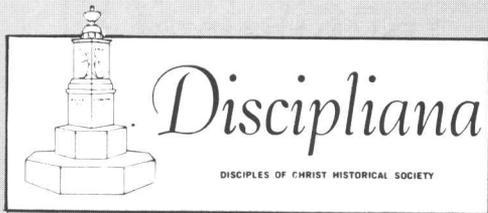


Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1981, Vol. 41, No. 3





Summer, 1981, Vol. 41, no. 2

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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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Learning Experiences

I am always intrigued when I come up behind a trailer on the highway that has this sign, "Adventure In Moving." I am sure some spontaneously respond—even if it be within the innermost recesses of their being: "Adventure be hanged! Moving is exasperating, bone-wearying, drudgery."

For others, moving becomes the beginning of the rest of their lives. It is the opening of doors to new challenges and new relationships that become adventures in richer, fuller living. Moving becomes a learning experience.

In a similar way the preservation and study of history holds very little intrigue for some. For them the excitement is in the making of history . . . marching in "seven-league boots" off into the future. But the future is always God's call to the present; and the present is the sum of our past in living relationship to all dimensions of life.

January 1, 1982 will be the 150th anniversary of the union of the followers of Alexander Campbell called Disciples and the follows of Barton W. Stone called Christians in Lexington, Kentucky. As we approach the 150th anniversary of the 1832 union we are painfully aware of the fragmentation of the church in our day. Alas, many of us live in countries where this fragmentation is greater than it is in other parts of the world. We stand in judgment before God for this.

It is easy to rationalize and say, "in light of today's diversity of life styles, culture, and thought; surely God understands how hopeless and impractical it is to work for unity." Look again at the time of the 1832 union. True, all of the ills and problems of urbanization had not yet engulfed our religious forefathers. But note the wide diversity of thought and practices between the followers of Campbell and Stone. Nevertheless in the midst of diversity they affirmed the necessity of uniting the church in order to proclaim the Christian message with integrity and force.

Celebration of this event in our religious heritage can be a learning experience. (See page 37. Suggestions for anniversary celebration.)

Roland K. Huff

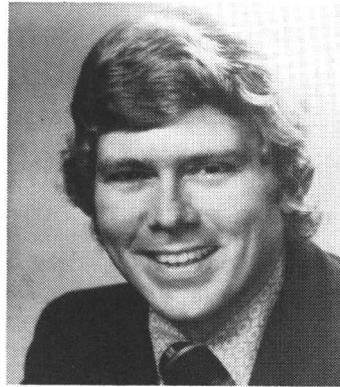
Revivalism versus Evangelism

by C. Roy Stauffer*

We in the Christian Church (Disciples of Christ) are potentially the greatest evangelists on the face of the earth. To show you why I say that, I want to look from a historical point of view at how we in the Christian Church have traditionally approached the task of evangelism . . . for you realize the Christian Church (Disciples of Christ) is definitely unique, and this uniqueness is reflected in how we have always done evangelism. Therefore, the title I have chosen for this address this morning is "Revivalism versus Evangelism in the Christian Church (Disciples of Christ)" . . . or, in the words of Alexander Campbell himself, "Religion of Excitement versus the Excitement of Religion."

Now I have attended meetings on all levels of the church in the world today, including the national-international level, and have seen the meaning of evangelism discussed, debated, and never really agreed upon. But, for our purposes this morning, let me share this definition of evangelism as I understand it: Evangelism means proclaiming the good news of Jesus Christ with the intention of winning disciples for Him and His Church.

Needless to say, evangelism is a major concern of all churches, including our own, today. In almost every denomination it is the number one item on the agenda for the 1980's. Obviously, that's why it is the theme of this assembly. Back in 1977, Resolution No. 7774 of the Kansas City General Assembly listed the discovery of effective models for evangelism as one of the top priorities of the Christian Church (Disciples of Christ). In 1979 Resolution No. 7938 of the St. Louis General Assembly called upon every congregation of the Christian Church (Disciples of Christ) to "reaffirm its Biblical mandate for evangelism and set priorities and programs" to do evangelism. It also



C. Roy Stauffer

called for each region to set evangelism as a top priority too. Resolution No. 7939 of that same assembly called for a recommitment to evangelism, and to establishing a "healthy evangelistic climate" in the church. (One of the things that always amazes me about such resolutions is that they are usually so vague in wording that you don't know what they really mean. It also amazes me that we have to pass resolutions calling us to do what we ought to be doing all along!)

Evangelism is really nothing new to the Christian Church. We Disciples have always placed a heavy emphasis on Evangelism from our very beginning . . . or, at least, we did it up until the turn of the 20th Century. We were born on the early American frontier where the spirit of evangelism was rampant and fervent. Alexander Campbell had much to say about the importance of evangelism, but he also had much to say

Cont. on p. 38

Cover Photograph: "Sitting where Alexander Campbell sat." Scott Miller visits the Historical Society and sits in a chair used by Campbell. Hundreds visit the Society's Building in Nashville each year, coming by cars, vans, and bus loads. It is an excellent way to cause our religious heritage to come alive for young people. Plan a tour for the coming year. Library and archives open Monday-Friday, 8:00 A.M. to 4:30 P.M. for tours—other times by special arrangements.

*C. Roy Stauffer is the Minister of Lindenwood Christian Church, Memphis, Tennessee. This paper was delivered to the Disciples of Christ Historical Society Annual Breakfast at the Tennessee Regional Assembly of the Christian Church (Disciples of Christ), April 25, 1981.

PERMANENT FUNDS CONTINUE TO GROW

\$167, 376 credited toward Permanent Funds Campaign to date

Many have planned to accept the challenge and make the Historical Society a priority for a major gift during the campaign. Perhaps this is the time. Give a cash gift or make a three year pledge. Goal in addition to gifts large or small: 100 persons giving \$1,000 each over a three year period.

NAMED FUNDS ESTABLISHED

Jessie M. and Golda E. Bader

Years ago Dr. and Mrs. Jesse M. Bader wrote the Disciples of Christ Historical Foundation into their wills, thus evidencing their interest and concern in preserving our religious heritage, and their desire to be active participants in this ministry of the church in perpetuity.

Cont. on p. 37

J. Earl Miller

Members of the family and friends have established a Named Fund in the Disciples of Christ Historical Foundation in memory and honor of J. Earl Miller. Earl was born in Miami, Florida in 1926. After completing his college education in Coral Gables he entered the plumbing business with his

Cont. on p. 37

I WISH TO PARTICIPATE...
in the Disciples of Christ Historical Society
PERMANENT FUNDS CAMPAIGN



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for
your
use

_____ Cash enclosed

_____ Pledged over 3 years, to be paid

_____ *monthly*

_____ *annually*

_____ *other*

_____ Total amount

Signed _____ Date _____

Address _____

_____ City

_____ State

_____ Zip

Upon the death of Mrs. Bader, who died February 21, 1981, the Foundation received 400 shares of stock, netting \$15,700. This establishes the Jesse M. and Golda E. Bader Named Fund.

The Society is deeply indebted to the vision, commitment, and stewardship of Dr. and Mrs. Bader, which has resulted in this significant addition to the Society's permanent funds.

Mrs. Bader was an ordained minister and among other leadership positions served on the Board of Managers for the American Bible Society, Board of Managers for Church Women United and President of the Protestant Motion Picture Council. Dr. Bader served as Director of Evangelism for the Department of Evangelism of the National Council of Churches for twenty-two years and was the organizing Secretary of the World Convention. He was also instrumental in the establishment of World Communion Sunday around the world. Dr. Bader preceeded Mrs. Bader in death in 1963.

We continue to encourage members and friends of the Society to consider including the Society's Foundation in their Wills. It is a wonderful way to express one's Christian stewardship and to perpetuate our religious heritage.

CERTIFICATES OF RECOGNITION

Certificates of recognition are now available from the Historical Society for churches celebrating their 100th, 125th, 150th anniversaries, and for future anniversaries every 25 years thereafter. We are encouraging Regions to alert us of such forthcoming celebrations. We may learn of such events through other channels. Ultimately, however, we must depend upon the respective congregations notifying us of such forthcoming anniversaries.

In some instances it may be possible for the Society to arrange for the certificates to be presented publicly in the congregation by a staff member or a Trustee of the Society. When this cannot be done, the certificate will be mailed to the minister for presentation.

father and served as a licensed plumber, corporate secretary and general manager of the business for twelve years. He also served in the Air Force Reserves.

Feeling called to ministry, Earl and his wife, Mary Lou, entered the Graduate Seminary of Phillips University for their seminary training. Earl was a trained, experienced counselor and served as a part-time Veteran's Hospital Chaplain; as well as serving as co-pastor with his wife, Mary Lou, in pastorates in Oklahoma, Oregon, North Carolina, New York, and Illinois. Their final co-pastorate was in Marion, Illinois. It was in Marion that Earl was stricken with a brain tumor. He died of a heart attack March 13, 1981.

Earl and Mary Lou had three sons and a daughter. Mary Lou continues to serve in ministry. In August she became the Associate Minister of Music and Christian Education in the Middletown Christian Church, Middletown, Kentucky.

This Named Fund will serve as a lasting tribute to this one who gave of himself so generously in the name of Christ.

SUGGESTIONS FOR 150TH ANNIVERSARY OF 1832 UNION

1. Read background material on 1832 union from available histories.
2. Encourage your minister to preach a sermon on Christian union in recognition of the 1832 union. This affords the opportunity to relate the importance of Christian unity to the past, present and future.
3. Plan a worship service similar to that of our religious forefathers 150 years ago. (See resources) If you have a historic communion set, you may want to use it some way in the service. At least it could be used by the elders at the table. Some may wish to plan an old-time basket dinner following the service and dress in period costume.
4. Others may wish to retain their regular order of worship, but include a litany in recognition of the 1832 union. (See resources) It is not recommended that the litany be included in the worship service proposed in No. 3. Our forefath-

Cont. on p. 48

Revivalism (cont.)

about the nature of evangelism. Thomas Campbell denied that a rise in one's emotional temperature is essential for a "saving faith."¹ Barton W. Stone was greatly influenced by the nature of the famous Logan County Red River Revival in Western Kentucky. Although Stone rejected the extremes of the movement, he liked the spirit of renewal and the ecumenical spirit, and took it back to Cane Ridge with him.

It was Walter Scott, however, who probably had the greatest effect on evangelism for the early Disciples. Hired by the Mahoning Association in 1827 to be its evangelist, Scott was famous for his "five finger exercise." By snapping his fingers in a fascinating way, Scott pointed out five steps necessary for a saving faith - faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit. Scott's famous five finger exercise especially appealed to children, and once he got them to church their parents soon followed.

It was Walter Scott who probably saved the Christian Church movement from dying out. His approach was more truly in line with the tradition of the Christian Church than was Barton Stone's and the Red River Revivalism approach. As Dwight Stevenson points out in his book - *Walter Scott: Voice of the Golden Oracle*, Scott did not practice the emotionalism which was commonplace in his day. "His sermons were clear, logically well reasoned, carefully wrought out and finished."² Nevertheless, Scott was creative in his approach, enthusiastic, convincing, and convicting. His preaching was definitely filled with emotion, although it was not what we might call "emotionalism" . . . which was characteristic of the Red River-type revivalism. Walter Scott added 1,000 new members to the Mahoning Association in his first year as evangelist. It was Scott who also introduced the Christian Church to the custom of extending an invitation at the end of every sermon.

Membership in the Christian Church Movement increased from 22,000 to almost 200,000 between the years 1832 and 1860. It quadrupled in the 1830's and doubled in the next two decades.³ (And there weren't nearly as many members of the church to do evangelism then as we have now!) This growth was due to the continued emphasis on evangelism through such men as Benjamin Franklin and his "argumentative

evangelism," Knowles Shaw and his "singing evangelism," Updike and Hawes, the first evangelistic team, and Charles Scoville and his "Big-Meeting Evangelism."⁴

Raccoon John Smith was another famous evangelist in the early years of the Christian Church. He died in 1868. In 1849 the American Christian Missionary Society was formed, and one of its chief functions was to promote evangelism. Continued growth marked the post-Civil War era in our church. By the turn of the 20th Century, the movement claimed more than one million members. Thirty years later we had over one and one-half million.

It was after the turn of the century that the growth rate of the Christian Church began to decline. This was due in part to the disagreements over scriptural interpretations, with the Churches of Christ officially becoming a separate body in 1906, and later the Independents broke away. But it is my opinion that this decrease in the growth rate and the decline in evangelism was due to another factor which was taking place at this time. As the Christian Church grew, our base of operation broadened. Our mission thrust began to diversify, as other structures and organizations were founded. Until this time, evangelism had been our foremost mission . . . But now it began to get lost amidst increasing diversification.

For example, in 1903 the Board of Evangelism was set up as a part of the American Christian Missionary Society. But the very next year, the Board was reduced to a standing committee in the Society.

As the Christian Church grew and expanded its base of operation, evangelism became just a part . . . and quite often a struggling part . . . of more diversified missions. In 1919 the United Christian Missionary Society was formed from six former boards and societies: the American Christian Missionary Society, the Christian Women's Board of Missions, the Foreign Missionary Society, the Board of Church

¹Lester G. McAllister and William Tucker. *Journey in faith*. (St. Louis: Bethany Press, 1975), p. 24.

²Dwight E. Stevenson. *Walter Scott: Voice of the golden oracle* (St. Louis: Bethany Press, 1946), p. 82.

³McAllister. *Op. cit.* p. 29.

⁴cf. Lester Rickman. *A study of evangelism among the Disciples of Christ*. M.A. Thesis-University of Chicago, 1940.

Extension, the NBA, and the Board of Ministerial Relief. Evangelism came under the Board of Home Missions in the UCMS. From 1922-1936 the amount of money given to home missions dropped from \$455,237.81 to \$215,846.10. Of this, evangelism's part dropped from \$7,152.01 to \$632.46.⁵

Still there were valiant efforts made to keep evangelism strong under the leadership of Jesse Bader, superintendent of evangelism. In 1920, for example, the St. Louis Convention called for winning one million new members in five years. From 1920-1925 the Christian Church had a larger percent net gain each year than any other religious body in North America. But, in 1932, Bader resigned, and I. J. Cahill took over. A lack of funds became a problem, and the attitude was developed that evangelism could be done without funds . . . an attitude that still hinders local churches today, as well as our whole brotherhood. In 1936 Willard Wickizer became Superintendent of Evangelism, and a new emphasis encouraged the local churches to develop their own evangelism programs. In 1937-38 there was more restructure, and evangelism became just one of four standing committees under the Home Missions Planning Council.

I share all these statistics with you simply to show what happens to evangelism when it becomes nothing more than just one function or concern among many. To truly succeed, evangelism must be first and foremost among all concerns, as can be seen in the more conservative and fundamentalist churches today. I'm not saying we have to take their evangelistic approach, but I am saying that we need to place evangelism



Jesse M. Bader

first as they do.

Just a brief look at the membership statistics as found in the *Yearbook of the Christian Church* shows what happened as evangelism lost its primary place of importance.

According to the yearbook, the Christian Church had:

12,000	members in 1830
40,000	1840
118,000	1850
225,000	1860
350,000	1870
475,000	1880
641,000	1890
889,019	1885
1,151,000	1900
1,416,457	1915
1,670,436	1930
1,943,441	1945 (all time high)
1,809,510	1960
1,429,368	1970
1,236,570	1979 (of which only
794,326	were classified as participating members)

Another way to look at this, if my calculations are right, would be to say that from 1830 to 1850, the Christian Church increased by almost 1,000%. From 1850 to 1900, we increased again by almost 1,000%. From 1900 to 1935, we increased by 50%. From 1935 to 1960, we increased by only 2%. And, from 1960 to 1979, we DECREASED by 30%. These shocking statistics led the National Evangelistic Association to issue a drastic statement at our last General Assembly that there is a membership crisis in the Christian Church (Disciples of Christ). At our present rate of decline . . . about 20,000 members a year . . . we are rapidly headed for extinction. The NEA is calling for a drastic reversal in this decline . . . calling for us to put evangelism at the top of our priority list . . . and, calling for increased funding to support evangelism and develop new programs of evangelism.

In response to this membership crisis, another group of concerned Disciple ministers organized a National Evangelism Workshop which was held in Amarillo, Texas in May of 1980. It was a tremendous success, attracting over 800 Disciple clergy and laypersons. Future such workshops are also being planned, and hopefully this effort placing evangelism first . . . will reverse the downward trend in Disciple membership.

What kind of evangelism will it be? What

⁵*Ibid.*

approach to evangelism will we be taking (ARE we taking?)? Besides being concerned with the place of importance of evangelism, we who are steeped in the tradition of the Christian Church (Disciples of Christ) . . . from Campbell's time down to our own . . . have also been concerned with the "style" of evangelism. Ours is, and always has been, a different approach from what is taken by the majority of churches. It's an approach that is much needed today . . . but we just aren't doing it. It's an approach that would make all the difference in the future of the Christian Church . . . if we will only do it. But what is the Disciple approach?

As I said a few minutes ago, Walter Scott was not only the most important evangelist in the early years of our church . . . saving it from dying out . . . but his approach to evangelism was more truly that of the Christian Church than was Barton Stone's and the Red River revivalism-type approach. Scott did not preach with the emotionalism which was commonplace in his day. His sermons were clear, logical and well-reasoned, carefully thought out, and polished. They were also enthusiastic, convincing, and convicting. His approach . . . like that of the true Christian Church . . . was what we might call Christian Evangelism, Nurture, and Discipleship rather than the ever popular religious revivalism and proselyting approach. As Alexander Campbell once described it, it is more the "excitement of religion" than just "religion of excitement." It is true that revivalism may have touched the Disciple movement here and there (like with the Red River Revival), but the true Disciple approach seeks a deeper, more permanent, more effective change in individuals' lives, than just the temporary emotional high of a revival experience.

To put it another way, we believe that evolution is more effective and more lasting than revolution. Admittedly, this approach is not the most popular approach among churches and churchgoers, nor does it draw the largest crowds. But it has always been quality-first, rather than quantity-first which we have sought. It doesn't mean that we aren't interested in large numbers, for we are. But we want to make sure that the numbers represent true discipleship . . . committed Christians with a deep concern for all of God's people. Looking around at what is happening in gigantic, fundamentalist churches today, and especially with

the impersonal, "electronic church," we might say as Campbell once said, "In the present day we seem to have more of the religion of excitement than we have of the excitement of religion.⁶ This is what I mean by "Revivalism versus Evangelism." In Revivalism what matters is a man's power of persuasion, not necessarily education, theology, and depth of faith and commitment. We in the Christian Church (Disciples of Christ) have always preferred evangelism to such revivalism. In "revivalism" you get religion "on the spot." In evangelism there is a more gradual development of deeper faith.

The Bible says to love God with all your heart, and all your soul, and all your strength. And it's true that religion should be an emotional experience. But the Bible also says you should love God with all your mind too! The Christian Church (Disciples of Christ) has always believed in using your mind when you love God. It's true that sometimes we could use a little more emotion in our religion, but we don't ever want our religion to become mindless emotionalism! We live in an age that is freewheeling in irrationality. Sometimes when I look at what is so popular in churches and religion today, I am reminded of the opening words of Kipling's famous poem - "If you can keep your head when all about you are losing theirs."

Obviously, Alexander Campbell must have had the same feelings in his day, as he lived in the midst of the third great wave of religious revivalism in American history. Throughout his writings, especially in the *Millennial Harbinger*, we find his cry to "keep your head about you." He was frustrated and offended by what went on at religious revivals with their "anxious seats, mourning benches, and all the camp-meeting inventions . . . shoutings, clappings, and vociferations . . . together with all high-wrought and impassioned eloquence of feeling."⁷

Like Campbell, most of us in the Christian Church (Disciples of Christ) have always been leery of such highly emotional experiences which, when ended, don't seem

⁶Alexander Campbell, "The religion of excitement . . ." *The Millennial Harbinger*, III (1839), 34.

⁷Alexander Campbell, "Anxious seats and foreign excitements" *The Millennial Harbinger*, VII (1843), 355.

to leave much depth of conviction or lasting commitment in the individuals "saved."

In 1840 Campbell said,

What, then, shall we think of that religion which is the mere off-spring of excited feeling . . . of sympathy with tones, and attitudes, and gestures . . . of the noise, and tumult, and shoutings of enthusiasm . . . of the machinery of the mourning bench, the anxious seat, the boisterous, interlocutory prayers, intercessions, and exhortations to "get religion on the spot," etc. etc. with which all are conversant who frequent revival meetings in seasons of great excitement!

It generally—very often, indeed, proves itself to be animal and imaginative: for when the warmth is over . . . when the animal powers begin to flag and the pulse is reduced to a healthy action, it is all cold and dark within as before. There is no fire in the soul . . . no light, nor knowledge, nor faith resting upon the Rock of Ages; and therefore the frequent apostacies, backslidings, and public scandals brought upon the Christian name and profession by those enrolled among the converts at some great ingathering.

Those who have observed with the greatest accuracy the history of revivals and the consequences upon society, have greatly doubted whether, upon the whole and in the long run, they are not a real disadvantage to the cause of true and vital religion. Many get religion and join a party who are full of ignorance and void of the true belief. They are really the worse for being converted.

The machinery of modern revivals is not divine, but human. It is certainly delusive . . . The Spirit of God is not in it, else he was not in the Apostles, for he taught them no such schemes . . . no such means of catching men.⁸

In light of this, we might list the following characteristics of the approach which the Christian Church (Disciples of Christ) takes . . . evangelism rather than revivalism:

1. It is emotional, but not emotionalism.
2. It seeks to develop a faith, not of excitement, but of reason.
3. It seeks to love God with all of your mind, as well as all of your heart and soul and strength.
4. It seeks a personal relationship with Christ that is in-depth and lasting, rather than shallow and temporary.
5. It seeks inward conviction, not just outward behavior.

6. It seeks to make disciples not just church members . . . to develop deep personal faith, not just indoctrinate . . . to know what the scriptures mean, not just to be able to quote them.

7. It is what we might call a "low pressure, positive approach" rather than a high pressure, negative approach. Instead of saying, "If you die tonight, will you go to heaven or hell?" we would say, "If you don't die tonight, will the rest of your life be filled with meaning and joy?"

8. We preach love and grace, rather than wrath and punishment.

Finally, the approach to evangelism which has always been characteristic of the Christian Church (Disciples of Christ) is one that seeks individual conversions, rather than mass convictions. This means that our goal is to make each member of the church an evangelist, rather than having a few preachers who try to do it all. Again, we find this approach described in the *Millennial Harbinger*, way back in 1843:

The duty of exertion to propagate the gospel extends to all Christians without exception. Every Christian is a soldier, and every Christian soldier must fight to put his Lord in possession of his rightful dominions. More is required of some than of others, but something is required of every one.

The great body of Christians may not be able to address public assemblies, but there is not one of them who may not tell his neighbor the way to heaven. Cannot the simplest man make known to others the ground on which he rests his own hope of salvation? If he knows the truth so as to be saved by it, he may declare it to others so as to save them.⁹

Throughout the history of the Christian Church, the emphasis in evangelism has been on the individual Christian as evangelist - home visitation, two by two visitation, Tuesday night calling groups, talking in depth with prospective Christians . . . low key in nature . . . rather than mass revivals. Lay evangelism . . . personal evangelism . . . "Each One Win One" as the American Christian Missionary Society inaugurated

Cont. on p. 46

⁸Alexander Campbell, "Religious excitement" *The Millennial Harbinger* IV (1840), 167-170.

⁹A. Carson, "Individual effort in spreading the Gospel" *The Millennial Harbinger*, VII (1843), 37.

Canadians on the Mission Field

by Jim Whitehead*

Although the churches of the Restorationist Movement in Canada have always been few and small (probably never numbering more than 20,000 members at one time), they have contributed personnel to overseas mission fields far out of proportion to their size.

Dr. William Edward Macklin was born in Lobo Township, Ontario in 1860. He was a member of the Poplar Hill Church of Christ (Disciples). Earning a degree in Medicine from the University of Toronto in 1880, Macklin not only established a practice in Poplar Hill, but was also ordained a minister. After taking post graduate work in New York, Dr. Macklin arrived in Nanking, China in 1886. Macklin encountered the usual prejudice and abuse, but his spiritual qualities and his devotion to the poor and down trodden won him the confidence and esteem of the people. Dubbed the "Savior of Nanking," due to his successful efforts during the Revolution to save the city from destruction, it is doubtful that the modest doctor was much impressed by the title. Macklin continued to win the support of the people and the government. His Drum-Tower Hospital eventually became part of the Union University of Nanking. The doctor remained on the University staff for some time and retired in 1927. He died on August 8, 1947, having become a legend not only to the Chinese people that he served, but a source of inspiration and pride to Christians in North America.

Dr. Macklin's sister, Daisy, was also at the Nanking Hospital from 1896-1900. She was a graduate of Women's Medical College in Toronto and, like her brother, went to China under the auspices of the Foreign Christian Missionary Society. Her workload became so heavy that her health was impaired. She was forced to cut her career short.

James Butchart was born in Middlesex County, Ontario in 1866. After completing his medical training he joined Dr. Macklin in Nanking, later moving to Luchefu in

the interior. He built a sixty bed hospital there and developed a great reputation as doctor and missionary. Dr. Butchart died in 1916.

Early Disciple missionaries were at work in Japan as well. Josephine Wood Smith of Cornwallis, Nova Scotia, arrived in Yokohama in 1883 with her husband, George Smith. Unfortunately, Mrs. Smith died just two years later. Despite of her short tenure she must have made a deep impression. Archibald McLean, in his "History of the Foreign Christian Missionary Society," states, "Her life and death made a profound impression on the Japanese who knew her." A Josephine Wood Smith Memorial Chapel was erected in her honor at Akita.

In 1892, Mary Rioch Miller arrived in Japan. She was a teacher and a native of Hamilton, Ontario. Mrs. Miller started schools in Tokyo and served for a short time as minister of the Koshikawa Church. Leaving the field in 1916, she returned to Hamilton.

Mrs. Miller's brother, David Rioch, served in India from 1898 to 1932. He and his wife, Minnie, a doctor, were stationed at several different places in that country. Mr. Rioch was an effective evangelist and industrial developer.

The first Canadian Disciple on the field in Jamaica was Neil McLeod, a native of Prince Edward Island. MacLeod served several churches in the United States. Following his graduation from Bethany College. He was in Jamaica from 1896 to 1902. His untimely death deprived the work there of a valuable laborer.

Turning to Tibet, we encounter a remarkable woman. Susie Carson Rijnhart was born in 1868 in Chatham, Ontario and educated in the medical profession in Toronto. She married Petrus Rijnhart and they arrived in Asia in 1895. On a journey to Lhasa in 1898, her baby son died and her husband disappeared and probably died a violent death while seeking help. After a dangerous return to the mission station in China, Mrs. Rijnhart made her way back to Canada. The story does not end here, however, as she returned to West China in 1902

*This is the second of two articles on Canadian history by Jim Whitehead, Archivist of the All-Canada Committee of the Christian Church (Disciples of Christ).

with Dr. & Mrs. A.L. Shelton and Mr. & Mrs. J.C. Ogden and ministered to the Tibetans and Chinese until ill health forced her return to Chatham in 1907. She died shortly after.

Charles T. Paul was born in Bowmanville, Ontario in 1869. Paul was first known as a linguist (he could speak 17 languages) and founded the Toronto School of Languages at the age of 19. Through Petrus Rijnhart, he discovered the Disciples of Christ. He eventually became the Pastor of Cecil Street Church of Christ in Toronto. While teaching languages at Hiram College, Paul organized a now legendary mission study class. Arriving on the mission field in 1905 as Director of Languages at the University of Nanking, he remained only one year due to the onset of smallpox. Following his convalescence he began working with the Christian Womens Board of Missions in organizing a School of Missionaries and later served as first President of the College of Missions. He started the Kennedy School of Missions in 1911 in Hartford, Connecticut. Paul died on November 25, 1940. His wife was Jessie Williams Paul, another Canadian.

Dr. Martha Smith of Erin Township, Ontario served in India from 1903-1914. She earned her degree in medicine in Toronto and then joined the staff of Mahoba Medical Hospital. She was a tireless visitor of churches during her furloughs. Dr. Smith passed away in 1914.

Ethel Smith Monroe, Dr. Smith's sister, became the wife of Rev. Wilmer Monroe and they served together evangelizing in various parts of India from 1904-1910.

From Wellington County, Ontario came W.C. MacDougall. MacDougall, who attended Hiram College and the University of Chicago (earning his Ph.D.), went to India in 1906 and taught at Jubbulpore Mission College. He remained there as a teacher and evangelist until 1926 when he returned to Canada to become Principal of the College of Churches of Christ, Inc. He died in 1936.

Robert S. Wilson of Cornwallis, Nova Scotia, became a minister, serving first his home church and then spending the years from 1909-1911 in the Belgian Congo (now Zaire). He organized and launched the steamer "Oregon" on July 29, 1910 on its mission of service.

Lilliath Robions (Mrs. Searle) Bates was born in Digby, Nova Scotia. She began

work in Ginling College in China in 1920 and married Dr. Bates in 1923, where he was on staff at Nanking University. Although evacuated during World War II, they returned after the war and her period of missionary service did not end until 1950.

Victoria Cave Byerlee was born in Illinois, but lived for some time in Milestone, Saskatchewan where she belonged to the Church of Christ (Disciples) and as such has been claimed by Canadians. An evangelist and singer, she worked with her husband, David Byerlee, in Africa from 1920-1954.

Louise Cory Kilgour was also born in the United States but lived with her Aunt in Portage La Prairie, Manitoba. She attended Butler University and was a music teacher at Nanking University, in China, from 1921-1923. She then returned to marry Hugh B. Kilgour, a member of one of the most prominent families in Canadian Disciplesdom.

Roderick A. McLeod of Prince Edward Island, was a graduate of Butler and Yale Universities. He served in Tibet from 1918 through 1927 when he and his family were evacuated due to deteriorating conditions there.

Bruce County, Ontario, produced J.P. MacLeod. He prepared for the Ministry at Bethany College and Lexington. Rev. MacLeod evangelized in India from 1910 to 1917 before returning to a long and notable ministry at several Ontario churches.

Clayton H. Wilson of Hillhurst, Quebec, served in Japan from 1921-1922. His career as a missionary, though cut short by ill health, won him note as an evangelist and Bible teacher.

Mary Lediard Doan was born in Hillsburg, Ontario to Pastor and Mrs. James Lediard. In 1906 she arrived in Tokyo as a teacher at the Margaret K. Long School for Girls and stayed until 1919 when she moved to Akita as an evangelist for three years. She married Robert Doan in 1923 and returned to Japan from 1937-1940 where she worked with Toyohiko Kagawa. Mrs. Doan later held the office of Vice President of the United Christian Missionary Society.

Ella Lediard, Mrs. Doan's sister, was also a missionary. She was sent to China by the United Church of Canada from 1916 until after World War II.

India was the field of Emma Jane Ennis of Muskoka, Ontario. She served with dis-

inction at the Burgess Memorial Girls School in Bilaspur from 1909-1943. For her devoted efforts to the school and country, Miss Ennis received the George VI Coronation Medal in 1937, the King Emperor's Silver Jubilee Medal, 1935 and the Kaiser-i-Hind Silver Medal, 1929. She died October 31, 1964.

Henry Fonger of Lobo Township, Ontario, served in Japan for the United Christian Missionary Society and then the American Bible Society from 1923-1957. During World War II, he and his family were interned by the Japanese and his son died under these circumstances.

Dr. Dorothea and Wilhelmina MacDougall, born in India to the aforementioned W.C. & Mrs. MacDougall, graduated from the University of Toronto and both served in Bilaspore, India from 1945-1951.

Jessie Law of Vancouver, British Columbia, went to Mexico in 1946 as a nurse. Her service there ended in 1962. She had been an active member of Central Christian Church (now closed) in Vancouver, where she still resides.

Archie A. and Ruth Sinclair Allan, he from Riding Mountain, Manitoba, she from Toronto, Ontario, were in Jamaica from 1944 to 1951. Rev. Allan, educated at McMaster University and Transylvania held several pastorates in Canada and the United States before entering the mission field. The Allans are retired now and living in Vacaville, California.

Dr. Alfred G. Henderson and Allison Jamieson Henderson are from Winnipeg, Manitoba. Dr. Henderson trained as a doctor and Mrs. Henderson as a public health nurse. They were assigned on February 7, 1941 to the Belgian Congo (Zaire). However, in May, the ship on which they were sailing, the "ZAM, ZAM," was sunk during an enemy attack. The lifeboat in which they escaped was captured by the Germans and the Hendersons taken to occupied France. There they were separated, Mrs. Henderson being sent to Berlin and the Doctor serving his profession in an internment camp. Mrs. Henderson was allowed to return in June, 1942. Late in 1943, Dr. Henderson escaped to Switzerland and then home. They finally reached their field in Africa in 1945 and remained there until 1949. The Hendersons now reside in Winnipeg where they are members of the Home Street Christian Church.

Rex and Dorothy Bicks are also considered Canadians though born elsewhere. They lived in Windsor and Chatham, Ontario and Regina, Saskatchewan before being posted to India in 1961. The Bicks are now retired and living in Clearwater, Florida.

The next four missionaries hold a special place in this evaluation for one very important reason - I have the pleasure of knowing them each personally.

Jessie M. Trout is well known by reputation to all Disciples. Born in Owen Sound, Ontario, she was posted to Japan in 1921 and stayed there until 1940. Jessie is an author, translator, former associate director of the "Emergency Million Movement" and national secretary of "World Call Magazine." From 1949 to 1961 she was Vice President of the United Christian Missionary Society. Now retired and living in Owen Sound, she is a vital and gracious human being.

Margaret (Stainton) Hutcheson is a product of another prominent Canadian Disciple family. She attended the Toronto Conservatory of Music, the University of Toronto, College of Churches of Christ in Canada, Scarritt College in Nashville, Tennessee, the School of Languages in Medellin, Colombia and Kennedy School of Mission in Hartford, Connecticut.

Mrs. Hutcheson served in Asuncion, Paraguay from 1947 to 1956 as Director of the Girls Dormitory and teacher of English, Music and Sacred Literature at Colegio Internacional. She was also organist at Peru Avenue Christian Church and gave organ recitals in the city. Since her return, she has held positions with the United Christian Missionary Society, Department of Overseas Ministries, General Board of the Christian Church (Disciples of Christ), Canadian Council of Churches and many more. Now she is a member of the Board of Directors of the Christian Church (Disciples of Christ) in Canada and editor of the "Canadian Disciple." I will probably never be able to report that Margaret has retired.

One Canadian active on the mission field is another member of the Stainton family, Michael. Mike is the son of Rev. & Mrs. Elmer Stainton of Hillcrest Christian Church in Toronto. An ordained minister, he has visited China and Taiwan and until recently was employed by the Canada/China Program of the Canadian Council of

Churches. Mike, fluent in Chinese, is presently in Taiwan, appointed by the Division of Overseas Ministries of the Christian Church (Disciples of Christ) and seconded to the Presbyterian Church, working in the Taipheh Mountain Student Center.

Another active Canadian Missionary is Alice Porter. Born in Dufferin County, Ontario, she graduated from the Toronto General Hospital School of Nursing, the University of Toronto, Lexington Theological Seminary, Kennedy School of Mission and the University of Western Ontario. She speaks both English and Hindi. Alice arrived in India in 1954 and was stationed at the Jackman Memorial Hospital and School of Nursing in Bilaspur. She is presently at the Graduate School of Nursing in Indore. Her record of service is most impressive and her accomplishments many. She is loved and respected by every Canadian Disciple. They know her as a humble and devoted woman of the highest quality.

Some other Canadians I must not forget to mention are Dorothy Mae Martin Jeffries - Philippines, 1953-1960, John Lord - Philippines, 1907-1910, Edna Stewart Lee - Japan, 1916-1918, and Jennie Riley - India, 1940's, originally a Disciple, but posted there by the Baptists.

Among Canadians in the foreign mission field there is one more who must be mentioned. Archibald McLean never actually served on a foreign field, but this native of Prince Edward Island was Executive Secretary of the Foreign Christian Missionary Society for 38 years, starting in 1882. He commissioned every missionary posted to foreign fields during that time. His leader-

ship, support and encouragement was an integral part of the Disciples entire foreign missions endeavor.

All the preceding were sent out under the auspices of the Christian Church (Disciples of Christ), but other churches of the Restoration Movement have had their missionaries on foreign fields.

Among congregations of the undenominational fellowship of Christian Churches and Churches of Christ come many committed evangelists and laborers.

Vida Stewart Cass of Charlottetown, Prince Edward Island was trained as a registered nurse at Prince Edward Island Hospital and later attended Alberta Bible College. She went to Kulpahar, India in 1956. After marrying Lew Cass, she served with him in Brazil and Indonesia. Others on foreign fields have included David Rees (India), Heather Matheson McLaughlin, Sandra Raynor Davis, Dr. Adele Beck Savory (Antiqua), Fred Osbourne (Antiqua), Donald Stevenson (now President of the Ontario Christian Seminary), Mr. & Mrs. Frank Rempel (Kenya) and Janet Kerr Hunter (Jamaica).

Alberta Bible College once reported that nine of their graduates were on the mission field at once: five in India, one in Brazil, one in China, one in Jamaica and one in Alaska.

The Restoration Movement in Canada was born in a mood of isolation. The passing years cured that and the lives of these devoted and selfless people stand as proof that the churches have reached out to the far corners of the world as Christ commanded.

Bibliographic Notes

Gresham, Perry E. *With wings as eagles*. Winter Park, Florida, Anna Publishing, 1980. 163 p. \$5.95.

A statement urging people to be happy about growing older. "Life—the aging process—is a series of renewals of energy, ability and enjoyment. . . ."

Ellis, Lloyd E. *The church that Jesus built*. Chula Vista, California, Ellis Publications, 1981. 112 p. \$2.75 plus .60 postage. \$2.50 10 or more.

"This is a . . . book of 52 lessons on as many subjects pertaining to the church. There is an exercise after each lesson to be checked by the student."

Available from the author, 265 Fifth Ave., Chula Vista, CA 92010.

GARFIELD LECTURES

Hiram College recently held special lectures on the life and contribution of James A. Garfield to the country and to the church. Among the lecturers was Howard E. Short, a trustee of the Disciples of Christ Historical Society.

These lectures are being printed as an issue of the *Hayes Historical Journal* which will be available in mid-November. More information can be obtained by writing the Rutherford B. Hayes Library and Museum, 1337 Hayes Av., Fremont, Ohio 43420.

NEW MEMBERSHIPS

As of July 2, 1981

LIFE

728. Hutchinson, Irene H., Chattanooga, TN
729. Watkins, Keith, Indianapolis, IN
730. Mankin, J. M., Madison, TN
731. Morgan, Peter M., Indianapolis, IN
732. Allumbaugh, Mrs. Pauline M.,
LaJunta, CO
733. Quinn, James E., Sr., Hemet, CA
734. Wilson, Lockridge Ward, Carlsbad,
CA

PARTICIPATING

- Cole, A. Fred, Chattanooga, TN
Meister, Douglas J., Mansfield, OH
Reed, William L., Fort Worth, TX
Yohe, Mrs. June S., Atlanta, GA
VanderMolen, Mrs. June E., Paducah,
KY

STUDENT TO REGULAR

- Scales, Tamah Williams, Lake Charles,
LA

STUDENT

- Brandon, Robert Hamblen, Nashville,
TN
Forrest, Robert M., Memphis, TN
Foxy, Brett H., Memphis, TN

REGULAR TO PARTICIPATING

- Chandler, Bessie E., Nashville, TN

REGULAR

- Bedford, A. Goff, Mt. Sterling, KY
Brooks, Robert Dean, Perryopolis, PA
Cavender, Bill, Cullman, AL
Dravis, Mary Alice, Springfield, IL
Erickson, Judith B., Boys Town, NE
Hill, Mrs. H. E., Goldsboro, NC
Hooper, Robert E., Nashville, TN
Jeter, J. R., Jr., Claremont, CA
Kipp, Brenda L., Topeka, KS
Leeds, Calvin S., Ash Flat, AR
Long, Larry E., Matthews, MO
Miller, Rev. Mary Lou, Black Mountain,
NC
Van Rheenen, Dwayne D., Orono, ME
Williams, Mrs. Mary L., Springfield, IL
Williams, Robert W., Springfield, IL

- Frances, Mike, Monroe City, IN
Greene, Ronald C., Lexington, KY
Hanna, Robert J., Springfield, OR
Hill, John, Nashville, TN
Johnson, Angela, Madison, TN
Knox, Stephen, Alhambra, CA
Love, Pinckney, Nashville, TN
Proffitt, Jerry C., Johnston City, TN
Rust, Bob Jr., Nashville, TN
Thornton, Steve, Memphis, TN
Toney, Larry, Roanoke, VA
Uhlig, Lowell, Novato, CA

Revivalism (cont.)

in 1919 . . . done by local churches and by individuals in the local churches . . . this is our approach. It's the New Testament approach, as we see in the disciple Andrew always bringing others to Christ, and in Jesus sending the disciples out two by two. So we have Andrew Clubs, and the Order of Andrew, and other such approaches which emphasize that every Christian should be an evangelist.

Our failure in evangelism today is not

that our approach is no good. It's very, very good . . . and it's very much needed in the world today. More people do not attend church than do, and so many of them have just been turned off by the revivalistic-type approach. Our approach will reach those who are not a part of the church. But we have failed in reaching them simply because we haven't taken evangelism seriously enough, and placed it at the top of our priorities. It's one thing to pass resolutions about it. It's another thing to do it. Let's see, from now on, that we do it!

BOOK REVIEW

An Index to the Millennial Harbinger, combined by David I. McWhirter. Joplin, Missouri: College Press, 1981. \$19.95.

Reviewed by Howard E. Short*

Two of the most skilled laborers I ever knew produced nothing "practical." When they finished a product you couldn't eat it, wear it, live in it, drive it or even admire it, esthetically. One brother was a tool maker and the other was a die maker. They turned out little gadgets for four decades that were useful only for manufacturing something else. Ah, that word "only." Without tools, jigs and dies, no precision machine or instrument could be made.

Tools. We take them for granted except when the right one is not at hand. In the academic world, indexers are the tool makers. They take a volume or a series of volumes and "index" it. When they get through, what have they done? Nothing, really, if you are looking for a good book to read. But suppose you think that somewhere in a footnote at the bottom of a page, in one of the 41 volumes of the *MILLENNIAL HARBINGER*, there is mention that Alexander Campbell preached at the Mill Creek Church, in Kentucky. You want that reference badly for a local historical program. How can it be found?

Front and center, David McWhirter! He has just completed a scholarly, technical, fully-operative *INDEX TO THE MILLENNIAL HARBINGER*. Take a quick peek under the "M's" and there is Mill Creek, three references. Instead of a day, a minute will suffice to check the three references. So, the index, as uninteresting as a dictionary, for its own sake, becomes a precision tool for the writer and the student.

For a generation, at least, such an index has been discussed. We all knew that it was needed. The news items from churches and obituaries are impossible to run down without an index. Some fashioned their own basic index to save time. But now, thanks to the midnight oil that David McWhirter burned over the past few years and thanks to Don DeWalt's willingness to undertake the publishing venture, a professional index is ours—for the purchasing.

An indexer has to make some arbitrary

decisions about handling topics, authors, places, dates. In this work McWhirter has cited only the month, year and page number for articles and subjects. Entries under an author's name are complete with the title of the article. Place names and other aids for identifying subjects and authors are added in parentheses. This is very helpful, for example, when one is looking for a common surname. Look for "Miller" for example, and you find eight Millers with no initials. The eight states in which they reside help a reader to know which one is wanted.

Variant spellings are handled as well as could be. Cross references to Moffett, Moffitt, Moffit and Moffet are given, for example. Even then, numerous variations in spelling some names made it impossible to identify them and they appear just as they were in the original articles.

One turns almost automatically to "Alexander Campbell" to see how an index of his name could be made in a usable way, considering that he was the editor and publisher for 36 years and did much of the writing. It is well done. The first long list of every reference to his name might not be very helpful for it would take a day to turn up all of them. But the topical index is great. Every mention of his debates, for instance, is carefully noted. Incidentally, under "John Walker," there is only one reference but under "Alexander Campbell, Debate with Walker," there are two references. So, as with any index, a user should not stop with the first effort to locate material but should go at it from different angles, names and topics.

One may be surprised to find 19 references to the State of Maine, considering the lack of Disciples there and presumably of readers, as well. The Roman Catholic Church takes up nearly two columns of references and five popes are singled out, in articles. The debate with Archbishop Purcell has eight references, one of them fifteen years after the event.

Anyone who expects to search for as many as two or three items in the *MILLENNIAL HARBINGER* in the course of a year will want to invest in this extremely useful tool.

Discipliana

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

Union anniversary (cont.)

- ers would not have used such a litany 150 years ago.
5. Explore the possibility of a joint service in your community in recognition of the 150th anniversary of the 1832 union, including the three church bodies emerging out of the Campbell-Stone Movement: the Christian Church (Disciples of Christ), the Christian Churches and Churches of Christ, and the non-instrumental Churches of Christ. Carefully choose the speaker for the occasion. The theme might be "Things We Have In Common." Consider including a joint communion service.
 6. Give a dramatic presentation based upon the 1832 historic union. (See resources) Another possibility would be to give a dramatic narration from the viewpoint of Raccoon John Smith or Barton W. Stone at the time of the union.
 7. Use the 1832 union story for a God and Country Scout assignment.
 8. Include paragraphs in bulletins and newsletters regarding the 150th anniversary observance of the 1832 union.

RESOURCES - Available from the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee, 37212, after November 1, 1981.

- A sample worship service like that of 150 years ago.
- A litany in recognition of the 1832 union.
- A script for a dramatic presentation related to the 1832 union.

Resources are free. Some, however, may wish to send stamps for postage.

PRESIDENT RECEIVES DEGREE

During its 1981 Commencement exercises on June 7, Christian Theological Seminary presented Roland K. Huff, President of the Disciples of Christ Historical Society, the degree of Doctor of Divinity. In the awarding of this degree the Seminary acknowledged Dr. Huff's ministry as an outstanding pastor, his service in Great Britain as a Fraternal minister, his leadership in the stewardship program of the Christian Church (Disciples of Christ) and as executive officer of the Historical Society.

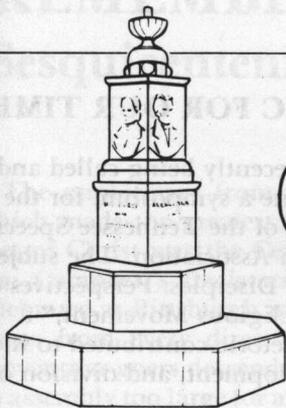
Lester G. McAllister, a member of the Historical Society's Board of Trustees and Professor of Modern Church History at the Seminary, presented Dr. Huff for the degree. Dr. T.J. Liggett, President of the Seminary conferred the degree.

Robert H. Edwards, Chairman of the Society's Board of Trustees, acknowledged the awarding of the degree in the following way.

The Board of Trustees of the Disciples of Christ Historical Society join Christian Theological Seminary in celebrating the ministry of Roland K. Huff. As parish minister, Brotherhood staff executive and as President of the Disciples of Christ Historical Society the contributions of this man are legion.

The stability of the Disciples of Christ Historical Society and its service to the legacy of the Campbell-Stone Movement have been markedly enhanced by the work and unselfish leadership of Roland K. Huff. We salute Christian Theological Seminary in conferring this deserved degree.

D.I.McW.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter 1981, Vol. 41, No. 4

Litany of Celebration

Leader: On this 150th anniversary of the joining of Christians and Disciples, we remember our heritage, ask forgiveness of our failures, and pray for the future.

People: Hear our prayers, O God.

L: For the vision of Barton Warren Stone, who saw through petty differences to the bonds that unite all Christians in one body—

P: We thank you, God, Source of our vision.

L: For the dream of Thomas Campbell, who knew that "The church of Christ upon earth is essentially, intentionally, and constitutionally one"—

P: We thank you, God, giver of dreams.

L: For the leadership of Alexander Campbell, who wrote and preached, who studied and debated and worked to give shape to the vision and the dream—

P: We thank you, God, Strength of leaders.

L: For the many unknown disciples who shared the vision of a church united, and who covenanted together to be that church on January 1, 1832, at Lexington—

P: We give you thanks, God, Source of our unity.

L: For the times that anger, disagreement, personal bias, lack of understanding have tarnished the vision of unity and led to further divisions—

P: Forgive us, God of love and mercy.

L: For our tendency to ignore the lessons of history and to let the same kinds of tensions and issues divide us now—

P: We ask forgiveness again, merciful God.

L: For the future, that we may rise above petty differences to discover the common bonds we share with all Christians—

P: Hear our prayer, God of our hope.

L: For the future, that we may learn that unity does not mean uniformity, but that the strongest foundation for unity is built out of diversity—

P: Hear our prayer, Creator of infinite possibilities.

L: For the future, that we may learn to love each other with the love of Christ, that the church, Christ's body, may become a powerful, united force for good in this world—

P: Hear our prayer, God of our becoming.

Unison: We thank you for the rich heritage that is ours, and for the exciting possibilities facing us in the future. We pray that as your people in this world, we may work to be reconcilers bringing healing, peace, and unity; in the name of the Christ who reconciles us to you, Amen.

—by Bill Watson &
Linda Weeks Watson



Winter 1981, Vol. 41, No. 4

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

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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$7.50, student — \$2.50. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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RHETORIC FOR OUR TIME

Imagine my recently being called and asked to moderate a symposium for the annual meeting of the Tennessee Speech Communication Association. The subject, "The Divergent Disciples: Perspectives on an American Religious Movement," a study of how rhetoric contributed to the formation, development, and division of the Movement.

It may come as a surprise to some that communicators frequently find it both interesting and helpful to study the rhetoric used by Alexander Campbell and other of our religious forefathers. Campbell said eloquence is language properly applied. He believed speech to be a divine gift from God. Much of Campbell's success can be attributed to his opposition to clerical jargon, the abandonment of corrupt phraseology of the dark ages, and his resistance to the rigidity of fixed creeds being forced upon others.

The rhetoric of our religious forefathers affirmed liberty of thought and speech, the principal of equality, the privilege and responsibility of personal decision and ministry, and the right to differ but not divide—among other things. This style of speech appealed to those living on the American frontier in the early 1800's. It was a major factor in the rapid growth of the Christian Church. Communicators may have something. Perhaps we can profitably study and learn from the rhetoric of our forefathers.

Just before writing this column I was talking with Dr. Paul A. Crow, Jr. He said, "Don't leave our history in a log meeting house, but let it move on to lead us into new frontiers." He is right! Let our rhetoric relate us to liberty of thought and equality, the right and responsibility of personal decision, the right to differ but not divide . . . to peace with justice in our time. This style of speech will appeal to a world that stands on the threshold of new frontiers, when it is matched by the lives we live.

Roland K. Huff

REMEMBERING AFTER 150 YEARS

Sesquicentennial of an Ecumenical Triumph

by Ronald E. Osborn*

The anniversary from our own history which made the greatest impact on Disciples of Christ was the Centennial of Thomas Campbell's *Declaration and Address*, celebrated at Pittsburgh in 1909. By special trains from every direction thousands of convention-goers descended on the city for an assembly too large for any available hall. The program ran in parallel segments, session by session, with two well known speakers speaking on the same theme in two different arenas. Only on Sunday when the total multitude converged on Forbes Field for an outdoor communion service was it possible to gather the entire host in one place. It was a high-water mark of Disciples self-assurance and confidence in "the Plea." Only a few members of our congregations can now remember the elation of that event which occurred seventy-two years ago, but I recall hearing many an oldtimer speak of it in glowing terms.

Other centennials from our religious history have made their impression. In 1932 the eight Christian Churches of Richmond, Virginia, celebrated "A Century with Christ," honoring the founding of their mother congregation, old Sycamore Church. A. W. Fortune, B. A. Abbott, and Peter Ainslie came to Richmond to speak on the message and mission of the Disciples, and as an impressionable adolescent I was stirred to the depths. That anniversary event, in planning for which our family was deeply involved, played a significant part in developing my commitment to Christian unity, my understanding of the Disciples heritage, and my involvement with church history. Half a century later a few Disciples in Richmond remember that occasion.

In October, 1949, Disciples in great numbers turned toward Cincinnati to celebrate the centennial of our first general convention and the founding of the American Christian Missionary Society. With that

meeting in 1949 began the succession of general assemblies which ever since have served as rallying ground, inspiration, and monitor for the "organized work" of the Disciples. The annual *Year Book & Directory* of the Christian Church (Disciples of Christ) regularly carries a list of all these meetings, with the place, date, and name of the presiding officer. In fine print that list now fills a page and a half. It is a sobering thought for one who vividly recalls the 1949 assembly and the sunny spirit of its president, F. E. Davison, to realize that only those persons now themselves past the mid-century mark (or very close to it) have any recollection of that anniversary.

Meanwhile Disciples had reached an age to begin holding sesquicentennial celebrations. (*Sesqui* in latin means one and a half.) No longer a movement born yesterday, we started paying attention to events which occurred 150 years ago. The first of these which I recall was the sesquicentennial of the birth of Alexander Campbell, celebrated in 1938 with a special oversize edition of *The Christian-Evangelist* (forerunner of *The Disciple*) fat with articles by eminent historians, theologians, and other well-known Christian writers. That issue made an important contribution to my formation as a Disciples historian.

In 1954 a large company gathered at Cane Ridge, Kentucky, to honor the sesquicentennial of the Last Will and Testament of the Springfield Presbytery. The memorable addresses delivered on this occasion were gathered in another special issue of *The Christian-Evangelist*, with a cover picture of Barton W. Stone. The event gave impetus to the Cane Ridge Preservation Project, already under way, which subsequently secured the funds to erect a protective stone superstructure over the old log meeting-house where Barton W. Stone began to minister in 1796.

Other centennials and sesquicentennials have made at least a passing impression on our consciousness—anniversaries of the founding of Bethany College in 1840 and the College of the Bible (now Lexington

*Ronald E. Osborn is Professor of American Church History at the School of Theology, Claremont, California. (See photo p. 61)

Theological Seminary) in 1865, of the death of Alexander Campbell in 1866, of the establishment of the Christian Woman's Board of Missions in 1874 and the Foreign Christian Missionary Society in 1875, of the birth of Vachel Lindsay in 1879 and the death of James A. Garfield in 1881. The sesquicentennial of the *Declaration and Address* in 1959 evoked far less notice than the centennial fifty years earlier.

Now another sesquicentennial approaches which may well strike more fire in our collective imagination than any of the other recent anniversaries. One hundred fifty years ago those meetings were held in Georgetown, Kentucky (Christmastime, 1831) and at Lexington (New Year's Day, 1832) which resulted in the union of the western Christians under the leadership of Barton W. Stone and the Disciples of Christ, still commonly known as Reformers at the time, whose most prominent leader was Alexander Campbell. That union was perhaps the largest coming-together of two religious movements on the early American frontier, the effective expression of a popular ecumenical spirit which flourished in a hostile environment of blatant sectarianism. For the religious body which resulted from the union it was an event of considerable importance, for it raised the confidence of the members in the message to which they were committed and greatly increased the numbers and vigor of the movement for unity and freedom on the basis of the New Testament.

It is appropriate therefore that the Disciples of Christ Historical Society should encourage widespread observance of this event. Doubtless other journals will join *Discipliana* in giving special attention to it. In Southern California under sponsorship of the DCHS Regional Task Force chaired by Margaret Wilkes, members of the three main groups which are heirs of this common legacy—the Churches of Christ, the undenominational fellowship of Christian Churches and Churches of Christ, and the Christian Church (Disciples of Christ)—will gather at Wilshire Christian Church for a celebration of heritage and the presentation of a memorial plaque. Two years ago some three hundred members of these three groups gathered at Westwood Christian Church for their first common meeting, which was addressed by DCHS President

Roland K. Huff. Other memorial observances will surely be held in various parts of the county.

How did members of the two groups happen to come to Lexington in 1832?

Ferment in the West

Barton W. Stone was the most prominent leader of the western Christians, a vigorous people who combined evangelical zeal with ecumenical purpose and intellectual freedom. He had begun his ministry as a Presbyterian, had risen to local prominence as a promoter of the Great Western Revival which focused nationwide attention on Cane Ridge, had withdrawn from the jurisdiction of the Synod of Kentucky in 1803 when it put pressure on the "revival men," then had signed the Last Will and Testament of the Springfield Presbytery in the following year when its ministers decided to renounce such ecclesiastical pretension and "sink into union with the body of Christ at large." Before long the majority of Stone's co-signers had forsaken the new experiment, some to go with the Shakers, others to return to the Presbyterians, and the mantle of leadership fell on him. As editor of *The Christian Messenger* and as itinerant preacher he built up a movement of considerable consequence in the Ohio Valley. These folk considered themselves at one with the "Christians of the East," who had left the Baptists in New England and the Methodists in the South to witness under the biblical name, but contact between East and West was limited.

Shortly after the rise of the Christians in the West, another reform movement appeared on the frontier, its followers destined to be known as Disciples of Christ. They combined elements of biblicism, advanced by certain Scottish advocates of restoring New Testament patterns for the church, with the evangelistic concern of the Evangelical Revival and a streak of Enlightenment rationalism in an appealing program for Christian union to be achieved by the renunciation of denominational ties. In 1809 Thomas Campbell composed a stirring manifesto entitled a *Declaration and Address* for the Christian Association of Washington (Pennsylvania). Soon afterwards his son assumed the leadership of the movement. As editor of the *Christian Bap-*

tist and, after 1830, of *The Millennial Harbinger*, and as preacher, debator, and orator Alexander Campbell soon achieved a national reputation. In 1823 he went to Kentucky to debate a Presbyterian champion on baptism, and the following year he returned on a preaching tour. On that trip he made the acquaintance of Barton W. Stone.

On that Kentucky meeting ground, Christians and Disciples discovered one another with a sense of growing elation. Both pleaded for unity among Christians. Both appealed to the New Testament against the divisiveness of creeds, confessions, and other authoritarian statements of human opinion. Both advocated Christian freedom and repudiated ecclesiastical courts and hierarchies. Both administered baptism for believers only and by immersion only (though Christians did not insist on the immersion of persons who had received baptism by some other mode). Both observed the Lord's supper every Lord's day. Both looked for leadership to preachers raised up out of their midst without necessity of theological education, insisting rather on devotion to the scripture and a readiness to serve.

A Call for Union

Enthusiastic Kentuckians within both groups began to call for union and the two leaders, though vastly different in temperament, wrote favorably. (In 1831 Campbell had emerged as a national figure and was a vigorous 43 years of age; Stone's reputation was regional, and he was 59 years old.) But

while Campbell now and again sought to "cool it" until he could be satisfied on issues he considered important, Stone pressed for union and leading Disciples in Kentucky agreed that the time had come.

On Christmas Day, 1831 Disciples from the church at Great Crossings (who earlier that year had withdrawn from the local Baptist church) met with the Christian Church in Georgetown to discuss union and continued to meet for four days of preaching and fellowship; on Sunday they went together to the Lord's Table.

The fraternal meetings shifted to Lexington on New Year's Day, with leaders from a number of congregations of Christians and Disciples gathering at the Hill Street Christian Church. While Alexander Campbell was not present, he was writing favorable observations on the news from Kentucky as it reached his editorial offices in Virginia. Stone was on hand, the most venerable figure among the Christians, and the colorful evangelist "Raccoon" John Smith became the spokesman for the Reformers. According to this memoirs, he spoke as follows:

God has but one people on the earth. He has given to them but one Book and therein exhorts and commands them to be one family. . . . For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient gospel and order of things as presented in the words of the Book. . . . Let us then, my brethren, be no longer Campbellites, or Stoneites, New Lights, or Old Lights or any kind of lights, but let us all come

Cont. next page



Wade D. Rubick, General Council for the Christian Church (Disciples of Christ) is presented his Life Patron Membership certificate by President Huff at the Anaheim Assembly of the Christian Church (Disciples of Christ).

to the Bible and to the Bible alone, as the only Book in the world that can give us all the light we need.

To this overture, Stone replied:

I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing to give him now and here my hand.

In a moment charged with emotion Smith and Stone clasped hands. Then, at the proposal that all who were willing to accept union on the basis indicated should follow suit, members of one group reached for members of the other to offer them the "right hand of fellowship." Elders, teachers, and members joined in this act and thus, "ratified and confirmed the union." They gave further affirmation of their oneness by a common communion on the Lord's Day. Before adjourning their four-day sessions they agreed to send John Smith and John Rogers to travel among the churches in order to "increase and consolidate this union."

Union Achieved

A few rocky moments marked the weeks that followed, and a few sour notes sounded in the publications. But soon neighboring congregations began to unite, and the process gathered momentum. When Barton Stone moved from Kentucky to Jacksonville, Illinois, in 1834, the Christians and the Disciples there still met as separate congregations. He refused to identify with their group until they should unite, and that moral suasion brought them together.

The process of union worked remarkably well. All the Disciples accepted it, some in gratification that their program for unity had worked out, some perhaps under the delusion that the Christians had joined them, some because they lived in areas where no Christian Churches had been established and they suffered no firsthand experiences of change. Stone and the Christians steadfastly denied that they had joined the Disciples but insisted that the two movements had united on common ground. Most of the Christians in the West went along with the union, but a few congregations held out, popularly known as New Lights. The Christians of the East were largely unaffected by the union. (Campbell kept his distance from them, for some of their leaders had been attacked as Unitarians.) In

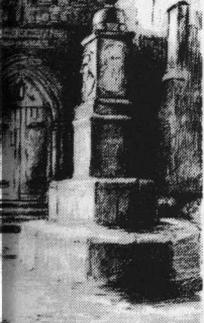
1931 they united with the Congregationalists, incorporating also some of the remaining Christian Churches in the West in the body of Congregational-Christian Churches; in 1957 that body united with the Evangelical and Reformed Church to establish the United Church of Christ, which is now in conversation with the Christian Church (Disciples of Christ) regarding the desirability of union.

In 1831, it is estimated, Disciples of Christ numbered something less than 20,000, the Christians in the West about 10,000. The united movement thus represented an impressive numerical consolidation. Perhaps even more important for the future was the key position held by Kentucky in the settlement of the West. From the state where the union occurred pioneers went out to take up land in Indiana, Illinois, Missouri, and Tennessee; these and their children settled Iowa, Arkansas, and Texas, and in all those states churches of the new movement flourished. Subsequent divisions over issues which the founders left unsettled have diminished the more recent impact of the movement on these states and on the areas farther west. Nevertheless much of the strength which the three major sectors of the movement enjoy today derives from the vigor imparted by the union of 1832.

Perhaps the most notable effect of the union on congregational life was the emergence of the name Christian Church for the local company of believers. In Pennsylvania and Ohio many of the earliest congregations of Disciples, on separating from the Baptists, took "Church of Christ" as their local name. But the union of 1832, occurring almost simultaneously with the departure of the "Campbellites" from many Baptist associations, made available the name Christian Church, which became quite widespread.

Most Disciples today claim the leaders of both groups as spiritual forebears. Fifty years ago it was common to see in ministers' studies copies of a four-part portrait of Barton W. Stone, Thomas Campbell, Alexander Campbell, and Walter Scott. Even persons who can trace their religious roots back before 1832 have—with rare exceptions—no disposition to exclude either Stoneite or Campbellite influence from their heritage.

Cont. on p. 59



Twentieth Annual Report

PERMANENT FUNDS TOTAL \$341,246

You are making it happen! The Permanent Funds of the Disciples of Christ Historical Foundation have increased \$46,671, since last year's annual report.

With the help of investment counsel the Foundation Committee continues to wisely invest the Foundation's permanent funds. Income from these funds is currently exceeding projections. Even when interest rates decline (which will be in the best interest of all) the Foundation's permanent funds will greatly strengthen the future work of the Society.

CAMPAIGN IN THIRD YEAR

The Society's Permanent Funds Campaign is now in its third year. From the beginning of the campaign members and friends were challenged to consider making a major "over-and-above" gift of permanent funds during the campaign. Many have done so and the Society is most grateful. It is hoped others will determine to do this.

The Society was challenged to find one hundred donors, who would each contribute \$1,000 for the permanent fund of the Foundation during the three year period of the campaign. There are those who will want to respond in this way. Gifts of any size will be received with gratitude.

The Foundation's short-range goal of \$500,000 is within reach. The long-range goal of \$1,000,000 continues to be a challenge for the future. Permanent funds invested in the Disciples of Christ Historical Foundation are an investment in the work of the Society for the 21st century and beyond.

A commitment card can be found on page 58 for those wishing to respond at this time.

FOURTEEN NEW NAMED FUNDS

Fourteen new Named Funds have been established, since the Foundation's last annual report, making a total of thirty-nine Named Funds established during the Campaign to date.

A gift of \$500 or more will establish a Named Fund. Through such a fund, you can:

memorialize members of family or friends who have made significant contributions to our religious heritage.

honor a living person, whose life and service has nurtured the heritage we cherish.

(when established in your own name/s) symbolize your desire to be an active participant in nurturing and preserving our religious heritage in perpetuity.

NAMED FUNDS ESTABLISHED

Dr. and Mrs. L. D. Anderson. This Named Fund has been established by Lois A. Morrison (daughter) and family, and Dorothy M. Anderson (daughter). Leroy Dean Anderson was born in Pennsylvania in 1877. He grew up in the Ozarks of Missouri, received his training in Texas Christian University and the College of the Bible in Lexington, and was ordained in 1900. In 1901 he married Lois Slayton, who became his constant companion in ministry through his life.

After pastorates in Athens, Ennis, and Palestine in Texas, L. D. Anderson became pastor of the First Christian Church in Fort Worth and served in that capacity for forty-nine years. Under his leadership the congregation grew from five hundred members to the third largest in the Brotherhood. He served in numerous capacities of local, state, and national leadership, including serving as President of the International Convention of the Disciples of Christ in 1931. He also distinguished himself as an author and lecturer.

Mrs. Anderson's devotion was ably expressed both in the home and in the church.

Thomas R. Huston - For forty-five years Ted (as known by his friends) worked as a commercial and industrial realtor in Omaha. He was a member of the First Christian Church in Omaha, Nebraska for about fifty years. There he gave active leadership in the Church School, served as Chairman of the Board and Finance Committee.

Cont. on p. 58

Foundation Report

TRUST FUND ASSETS (as of Sept. 30, 1981)

Common Trust Fund	Shares	
I - Stock Fund	1,475	60,571.
III - Bond Fund	1,208	46,641.
Prulease Inc. Demand Note		6,000.
Uninvested Cash		<u>0.07</u>
		113,212.07

ENDOWMENT FUND ASSETS (As of Oct. 13, 1981)

Board of Church Extension Certificates . . .	64,750.00
Farm Credit Bank Notes	63,360.92
Federal Home Loan Bank Notes	58,608.15
J.C. Bradford Daily Interest Fund	40,932.54
Cash: Checking Account	340.64
Savings Account	41.45
	<u>228,033.70</u>

NAMED FUNDS

OVER \$80,000

Anne M. White

OVER \$45,000

R. Merl and Helen R. Hickman

OVER \$25,000

Harvey and Christine Harker

Hugh T. and Mary Morrison

OVER \$10,000

*Jessie M. and Golda Elam Bader

Pansy Cruse

Winfred E. and Annie C. Garrison

*Raymond McCallister

\$5,000 - \$10,000

*Thomas R. Huston

Edgar Dewitt and Frances Willis Jones

Nellie Mustain

Roger T. and Nancy M. Nooe

The Pendleton Fund

Hattie Plum Williams

\$2,500 - \$5,000

Ben H. Cleaver

Barbara T. and Edwin Chas. Magarey Earl

Mr. and Mrs. J. Melvin Harker

Emmett Errin McKamey

*Helen S. and C. Frank Mann

The Moseley Fund

Hazel Mallory Beattie Rogers

The Wrather Fund

\$1,000 - \$2,500

*Dr. and Mrs. L. D. Anderson

Rexie Bennett

Ernest A. and Eldora H. Brown

Brown - McAllister

*Robbie N. and Luada B. Chisholm

Edward E. and Meribah E. Ritchey Clark

Junior W. Everhard

Mr. and Mrs. Arthur A. Everts

Erma Holtzhausen

Edward M. and Laura C. Hoshaw

Roland K. and Kathryn Gordon Huff

Willis R. and Evelyn B. Jones

James Franklin and Etta Doyal Lambert - Susie Martin

J. B. Logsdon Family

Joseph Alexie Malcor

Lena J. Marvel

Frances R. and Joseph J. Miller

G. Edwin and Alma E. Osborn

Virginia Elizabeth Osborn

Franklin S. and Stella Riegel

John W. and Marcie Rodgers

Claude E. Spencer

William W. and Jennie Knowles Trout

Dr. and Mrs. William E. Tucker

Orra L. and Florence M. Watkins

George H. Watson

\$500 - \$1,000

James V. Barker

Charles E. Crouch

Eileen June Davis

Corinne Gleaves Eastman

Ivy Elder

William Madison and Mary Anne Greenwell

Viola Young Chenault Grubbs

Dot Rogers Halbert

Enoch W. Henry Sr.

*Thomas E. and Lydia L. Humphreys

*Eric J. Hunter

F. H. and Dorothea Watkins Jacobsen

*James Earl Miller

S. S. Myers

*James L. Pennington

B. D. Phillips

*Dr. and Mrs. Wilfred E. Powell

*Forrest F. Reed

Emory Ross

The Howard E. Short Fund

*Ellis C. Traylor

William and Callie Davis Stone Wintersmith

*since October 1980

OTHER GIFTS

(October 9, 1980-October 9, 1981)

IN MEMORY OF:

Mrs. Kathleen Bailey Austin

Mrs. Nora Lee Baker

Sayle Allen and Iona Belle C. Brown

Dr. George Walker Buckner

Lorena Winkle Cole

Ed. H. Duncan

Marion S. Dunn

Dr. Wm. Moore Hardy

Harold D. Hestevold

James A. Lollis

Elizabeth Morgan

Margaret Paddock

O. A. Rosborough

Mrs. Augusta Shofner

Edward F. Trout

Foundation Report

DISCIPLES OF CHRIST HISTORICAL FOUNDATION

Donors October 9, 1980 - October 9, 1981

- Mrs. Frances H. Alsterlund, Champaign, IL
Alter Guild, Peachtree Christian Church, Atlanta, GA
Mary B. Alsobrook, Atlanta, GA
Dorothy M. Anderson, Fort Worth, TX
Anna Mary Atchley, Chattanooga, TN
Golda Elam Bader Estate
Gus Baker, Nashville, TN
Miss Elizabeth I. Benson, Chicago, IL
Mrs. Lennie R. Berkey, Salem, IN
Mr. & Mrs. William R. Berndsen, Cleveland, OH
Mrs. Annette Bert, Lee's Summit, MO
Mr. & Mrs. John Bloss, Elk City, OK
Mr. & Mrs. David E. Braneman, Salem, IN
William D. Carlson, N. Mankato, MN
Mrs. Virginia W. Carlton, Atlanta, GA
Rev. & Mrs. E. Tipton Carroll, Black Mountain, NC
Mr. & Mrs. Robbie Chisholm, Silver Spring, MD
Homer M. Cole, Lake Worth, FL
Mr. & Mrs. M. Thomas Collins, Franklin, TN
Gaines M. Cook, Black Mountain, NC
Jordan J. Crouch, Reno, NV
Juan F. Dahilig, Wahiawa, HI
Mr. & Mrs. Challis Dees, Fremont, NC
Mr. & Mrs. J. G. Denhardt, Jr., Bowling Green, KY
Elizabeth Group, Peachtree Christian Church,
Atlanta, GA
Junior V. Everhard Estate
Miss Jessie E. Eyres, Nashville, TN
Dr. & Mrs. James P. Farmer, Austinburg, OH
Mr. & Mrs. William W. Fellers, Silver Spring, MD
Mr. & Mrs. H. L. Ferguson, Jefferson City, MO
Dr. & Mrs. Harold E. Fey, Claremont, CA
First Christian Church, Martinsville, IN
First Christian Church, Salem, OH
Mrs. Leah G. Foote, Evansville, IN
Mr. & Mrs. C. Austin Foster, Nashville, TN
Dr. Alvin M. Fountain, Raleigh, NC
Dr. & Mrs. Ben Fox, Marion, IL
Glory Appelles, Peachtree Christian Church,
Atlanta, GA
Mrs. Jeanette W. Gray, Boonville, IN
Bettie C. Griffith, Normal, IL
Mrs. Helen K. Sims Gumby, Atlanta, GA
Rev. & Mrs. Harvey C. Hartling, Centralia, WA
Mr. & Mrs. Coleman Harwell, Nashville, TN
Mrs. Ruth P. Hobbs, Jackson, MS
Dr. & Mrs. Edward G. Holley, Chapel Hill, NC
Holly Grove - Elpis Parish Unity, Bumpass, VA
Mr. & Mrs. Edward M. Hoshaw, Boise, ID
Dr. & Mrs. Roland K. Huff, Nashville, TN
Mr. & Mrs. Lawrence C. Hunter, Soperton, GA
John E. Hurt, Martinsville, IN
Ida Huston Annuity
Mr. & Mrs. F. H. Jacobsen, Harrison, AR
Mrs. Pauline Love Johnson, Tampa, FL
Dr. G. Curtis Jones, Ashland, VA
Dr. & Mrs. Willis R. Jones, Paducah, KY
Mrs. Marjorie B. Jonkey & Family, Burbank, CA
Mr. & Mrs. Albert Kaeser, Marion, IL
Dr. & Mrs. Harold F. Kaufman, Mississippi State, MS
Mr. & Mrs. Harold C. Kime, Rosemead, CA
Mrs. Vera G. Kingsbury, Evansville, IN
Rev. Susan Johnson Kline, Hometown, IL
Mr. & Mrs. Risley P. Lawrence, Nashville, TN
Dr. & Mrs. Allan W. Lee, Plano, TX
Mr. & Mrs. Hillman R. Lee, Orange, CA
Misses Susie & Tex Lloyd, Bumpass, VA
Helen, Belle & Elizabeth Longbons, Marion, IL
Miss Gertrude Lowe, Lake Worth, FL
Mr. & Mrs. E. W. Lowrance, Columbia, MO
Lester G. McAllister, Indianapolis, IN
Mrs. Ruth M. Malone, Atlanta, GA
Mr. & Mrs. C. Frank Mann Jr., Louisville, KY
Mr. & Mrs. Wm. B. McWhirter, Holiday, FL
The Guy W. Martin Family, Miami, FL
Dr. J. Robert Moffett, Houston, TX
The C. W. Morrison Family, Fort Worth, TX
Mr. & Mrs. G. B. Netterville, Nashville, TN
Mrs. Carolyn Nicholas, Mineral, VA
Mr. & Mrs. Beauford A. Norris, Albuquerque, NM
Dr. & Mrs. Ronald E. Osborn, Claremont, CA
Mrs. Ella Fleming Parker, Pinetops, NC
Mrs. Olivia Pennington, Jefferson City, MO
John Pitts, Memphis, TN
Mr. & Mrs. Herman T. Pott, St. Louis, MO
Miss Evelyn D. Powell, Enid, OK
Princess Ave. Christian Church, Ontario, Canada
Paul A. Remick, Elwood, IN
Mr. & Mrs. Philip S. Rinaldo, Downers Grove, IL
Mr. & Mrs. Bill Ringley, Bristol, TN
Mrs. Essie C. Roebuck, Washington, NC
Mr. & Mrs. Theo K. Romaine, Clarksville, TN
Wade D. Rubick, Indianapolis, IN
Mr. & Mrs. Charles J. Russell, Edinburg, TX
Miss Caroline Schaefer, Ferguson, MO
Mr. & Mrs. John M. Settle, Nashville, TN
Mr. & Mrs. Stephen Shaneman Jr., Mineral, VA
Howard E. Short, St. Louis, MO
Mr. & Mrs. H. J. Simpson, Paducah, KY
Mr. & Mrs. Albert Sims, Houston, TX
Mr. & Mrs. William H. Smith, Nashville, TN
Dr. & Mrs. Wm. Martin Smith, Indianapolis, IN
Dr. Helen F. Spaulding, Raymore, MO
Lt. Col. & Mrs. John O. Spencer, Albuquerque, NM
Mrs. Maud M. Spencer, Nashville, TN
Mr. & Mrs. Leon Spiller, Miami, FL
Mrs. Ruth L. Spurgeon, Atlanta, GA
Mr. & Mrs. A. C. Storme, Marion, IL
Mr. & Mrs. Glen Sudduth, Coral Gables, FL
Miss Ruth Thomson, La Grange Park, IL
Miss Sara Tyler, Bowling Green, KY
Mrs. Estill Warford, Berea, KY
Mr. & Mrs. Harold R. Watkins, Indianapolis, IN
Mrs. Mildred B. Watson, Birmingham, AL
Mr. & Mrs. Floyd R. Williams Jr., Decatur, GA
Mrs. Mary I. Williams, Long Beach, CA
Miss Eva Jean Wrather, Nashville, TN

Foundation Report

Named Funds (cont.)

and as deacon, elder and ultimately as emeritus. He also served on the Board of numerous organizations, including: the Christian Church of Nebraska, National Benevolent Association, Child Savings Institute, and the Omaha Council of Churches.

As tithers Mr. and Mrs. Huston gave generously for the work of the church locally, region-

ally, and nationally—including the Disciples of Christ Historical Society. Mr. and Mrs. Huston both became Life Patron Members of the Society. Mr. Huston's death in 1979 came shortly after they had given a gift annuity to the Society. This Named Fund is now being established with the residue of that annuity, which Mrs. Huston has graciously assigned over to the Society at this time.

MAKE IT PERMANENT!

In lieu of flowers

Send a gift to the Foundation in memory of deceased loved-ones or friends.

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."

Beneficiary of insurance

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.

Gift annuities

Negotiate a gift annuity. Rates are available up to 14%, depending upon age. An annuity assures steady income for life and will help preserve our religious heritage in the future. Specific rates upon request.

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 _____

FOUNDATION COMMITTEE

Miss Eva Jean Wrather, Chairperson

Robbie Chisholm

John Hurt

Hiram Lester

Mrs. Helen Mann

Mrs. Frances Miller

Mrs. Mildred Phillips

Remembering... (cont.)

Some Reflections on Union

Each of the original "Big Four" and their many collaborators consistently talked of Christian union. But in the history of the movement which they launched, no other union has occurred to match that of 1832 in numbers or significance. (It should nevertheless not be forgotten that many local unions among frontier congregations of various names and traditions occurred early in the nineteenth century.) That achievement belonged to a particular time and place, to conditions no longer prevalent, and it hardly offers a program of ecumenical strategy for today. Yet as a colorful and stirring event, it cannot fail to move us to reflection. I suggest the following rubrics.

1. *Union as an act of mutual recognition.* There were no elaborate negotiations, no carefully devised *Plan of Union*, no widespread debate. Instead, leaders and members of each group recognized in those of the other group authentic Christians committed with them to a common Lord and a common gospel, with nothing to prevent their union. So they united.

2. *Union by grass-roots initiative.* No one elected the people who clasped hands at Lexington as voting representatives to a uniting conference. They preached unity and they were ready to unite "without tarrying for any." Church history abounds in examples of schism brought about by such unofficial action. The Hill Street meeting of 1832 is one of the few examples of a successful grass-roots initiative in ecumenism.

3. *Union as action, not just talk.* Smith and Stone spent little time discussing union; they clasped hands. Ever since Disciples have pleaded with great eloquence for union but have not managed to unite with any one.

4. *Union as fait accompli.* No resolution was introduced. No vote was taken. Chris-

tians and Disciples at Lexington simply clasped hands, then went out to tell the churches, "We are united." It took some congregations a while to accept that, but in time the vast majority did so.

5. *Union as gradual process.* Like every other change in the life of this movement, it took a little while. A few problems arose. Gentle pressure had to be exerted by Stone at Jacksonville and doubtless by others. But who now regrets the Union?

6. *Union as lost opportunity.* Some congregations stayed out. (I do not now refer to those Christians of the West who established links with their eastern counterparts and have since found larger life within the United Church of Christ.) These were scattered companies of "New Lights" who preferred to continue in their own way. Thirty years ago I preached one Sunday for one of these congregations, a little company in rural Indiana still grimly clinging to their distinctive tradition, with nowhere to look for ministers or mutual support or cooperation in mission.

7. *Union as sacramental fellowship.* Acknowledging themselves to be one in Christ, not in opinion—they did not ask each other about their opinions—they came to the table of the Lord and there affirmed their oneness. They could no longer justify separate congregations meeting at separate tables in small communities where both groups were represented.

8. *Union as intention to inclusiveness.* Stone did not think of himself as breaking fellowship with the Christians of the East by uniting with the Disciples. But the act had the unintended effect of cutting the ties. How can our intention to be one with those not belonging to our particular denomination be given fuller expression?

9. *Union as a means to growth.* Both the Christians and the Disciples had been gaining many converts (and proselytes!) on the unevangelized frontier and perhaps might have continued to do so had union not

occurred. But the leaders preferred to unite rather than try to explain inconsequential differences and sustain competing institutions. From a pragmatic standpoint, they made a good choice, for growth accelerated.

Looking Back

Barton Stone later spoke of this union as "the noblest act of my life." John T. Johnson, leader of the Disciples at Great Crossings and a moving spirit in the meetings at Georgetown and Lexington, said, "What could we do but unite? . . . We could not do otherwise."

Bibliographical Note

The most vivid account of the Lexington meeting is given by John Augustus Williams, *Life of Elder John Smith*, 1870; for other early discussions of the union, see

Robert Richardson, *Memoirs of Alexander Campbell*, 1868; Barton W. Stone, *History of the Christian Church in the West*, and *Autobiography*, both included in Hoke S. Dickinson, ed., *The Cane Ridge Reader*, 1972.

Various modern historians give good accounts of the union of 1832 and events leading up to it. See Alonzo Willard Fortune, *The Disciples of Kentucky*, 1932; Charles Crossfield Ware, *Barton Warren Stone: Pathfinder of Christian Union*, 1932; William Garrett West, *Barton Warren Stone: Early American Advocate of Christian Unity*, 1954; Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History*, 1948; William E. Tucker and Lester G. McAllister, *Journey in Faith: A History of the Christian Church (Disciples of Christ)*, 1975.

MISSING DIARIES

We are working with Dr. Victor Rambo in copying his father's handwritten diaries of early missionary work in India. Diaries for the years of 1907-1931 are missing (5 volumes, each including 5 years). Anyone knowing the whereabouts of these diaries please notify Dr. Rambo or the Historical Society.

NOMINEES FOR BOARD OF TRUSTEES

Your suggestions for nominees to serve on the Society's Board of Trustees are solicited. They will receive the careful consideration of the Nominating Committee, who in turn will submit names for the 1982 ballot.

Send your suggestions to Mrs. Helen Mann, 1715 Clayton Road, Louisville, KY 40205 or to the Nominating Committee, c/o Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, TN 37212. Drs. Edward G. Holley and Howard E. Short are also members of the Committee.

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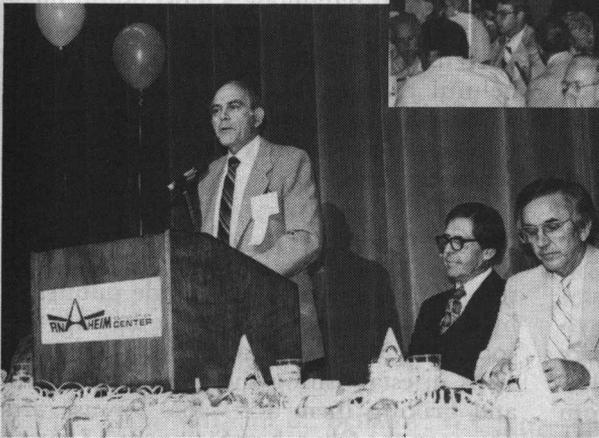
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DCHS 40TH BIRTHDAY IN ANAHEIM

August, 1981

Balloons and all. . . .

Below—Donald D. Reisinger delivers his address "Edification lost - Edification gained" while President Huff and Kenneth Teegarden listen.



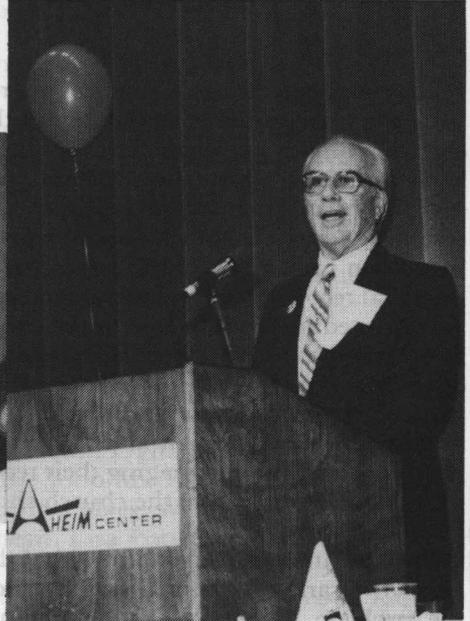
Right—Mrs. Margaret Wilkes, Trustee, presiding



Right—Ronald E. Osborn giving a delightful "Ode to 40 years."



Mary Louise McAdams receives recognition for six years of outstanding volunteer service.



BOOK REVIEWS

A Handbook for Today's Disciples, by D. Duane Cummins. St. Louis: Bethany Press, 1981. ISBN 0-8272-1419-7. \$1.95.

Reviewed by Lester G. McAllister

Duane Cummins, since 1978 President of the Division of Higher Education of the Christian Church (Disciples of Christ), is a layman. Born and reared in Nebraska, with undergraduate study at a church college and with years of experience as an active member of the church, Dr. Cummins was ideally suited to author a handbook to be used by church members to help in a better understanding of the church.

Written in an easy to read style, the handbook, while being concise, is comprehensive in content. It begins with a brief but complete sketch of our history and heritage. This is followed by sections contain-

ing Disciples' general views on Christian thought, the sacraments, worship, mission and moral-ethical issues. There is an interesting section on the structures of the church, helping the layperson understand the several manifestations of the church and their respective functions and responsibilities.

In a short, but important, final discussion Dr. Cummins reflects on the confession of faith. He concludes with a statement on what the individual may expect from the church and what the church may expect from the individual.

In a brief 63 pages the author has provided in this handbook a most useful piece of literature to be given to new or prospective church members. It would also make helpful reading, however, for the person who wishes to understand anew the church to which she or he may have been members for many years.

Archives in the church or synagogue library, by Evelyn R. Ling. Bryn Mawr, Pennsylvania, Church and Synagogue Library Association, 1981. (CSLA Guide no. 10). ISBN 0-915324-18-0. Available from CSLA, P.O. Box 1130, Bryn Mawr, PA 19010. \$3.50.

Reviewed by David I. McWhirter

More and more church libraries are realizing there are valuable records about their church around somewhere. Usually when a legal question, a historical celebration, or even a trivia question arises they start searching for the records and unfortunately they often cannot be found. Legal papers, financial records, correspondence and other non-printed material related to the congregation need to be preserved. It is not as evident, however, how to preserve them and make them usable. Large corporations with almost unlimited human and material resources have trouble managing their records so it is not unusual that the church should have a problem.

Evelyn Ling has come to the aid of those church librarians and/or historians facing the problem of what to do with church

records. In this, the tenth guide published by the Church and Synagogue Library Association, Mrs. Ling has outlined the basic steps in establishing the church's archives and making them accessible for use. *Archives in the Church or Synagogue Library* helps the person responsible for the church's records discover why the church should have archives, how to get started, how to choose what records to preserve, how to preserve the records and how to make them available for use. This work also tells where to look for help.

Although this guide is brief (24 pages) it is detailed enough for the librarian and/or historian to use as a guide. It includes basic recipes for paste and a solution to remove acid from materials as well as instructions how to make a "Home-made humidifier." The acid removing solution should be used with care since some papers and inks could be dissolved by some solutions.

Evelyn Ling is the Librarian of the High Street Christian Church, Akron, Ohio. She has contributed to *Discipliana* ("Use your church archives fruitfully!", Vol. 40, no 3., Fall 1980, p. 45). This guide is worth much more than its price for the church with or without a library since all churches have records which should be preserved.

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Discipliana

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

SHOWALTER LIBRARY

G. H. P. Showalter's personal library has been donated to the Institute for Christian Studies in Austin, Texas.

Showalter was a dominant figure in the Church of Christ for over 50 years as educator, author, editor, and lecturer. He was editor of the *Firm Foundation* until his death

in 1945 at the age of 84. He aided in the founding of the Institute for Christian Studies in 1917.

Researchers will be interested in knowing this material is now available for use in the Institute for Christian Studies.

NOW AVAILABLE

FORREST F. REED LECTURES (Set of three tapes)

"The Bible in the Pulpit of the Christian Church" By Dr. Fred B. Craddock. Lectures held in Lincoln, Nebraska, April 27-28, 1981. Price: \$10.95, including postage and handling.

MICROFILM

American Christian Review. 1856-1860, 1862-1863, 1867-1873, 1875, 1878-1879 plus *Octographic Review*. 1887-1905, Indianapolis, Indiana. 40 reels \$475. Individual reels \$15.00. Plus postage and handling.

Christian Leader. Vol. 1, No. 1, October 7, 1886 - Vol. 8, No. 26, June 26, 1894. John F. Rowe, ed. Cincinnati, Ohio. A weekly. 3 reels \$75.00 plus postage and handling.

Morning Star and City Watchman. Vol. 1, June, 1827 - Vol. 2, No. 8, May, 1929. Elias Smith, ed. Boston, Mass. A monthly. 1 reel \$10.00, plus postage and handling.

MICROFICHE LIBRARY

\$249.75 plus \$9.00 for postage and handling.

Contents

Periodicals

Millennial Harbinger 1830-1870

The Christian Baptist 1823-1830

Books

The Christian System - Campbell

The Christian Preacher's Companion

Popular Lectures and Addresses -

Campbell

The Living Oracles - N.T. trans. -

Campbell

Memoirs of Alexander Campbell, Vol. 1

& 2 - Robert Richardson

Pioneer Sermons and Addresses

The Kentucky Revival

The Biography of Elder B. W. Stone - J. Rogers

The Works of B. W. Stone - J. M. Mathes

Memoirs of Elder Thomas Campbell

The Messiahship or Great Demonstrations - Walter Scott

Campbell - Walker Debate

Campbell - Maccalla Debate

Campbell - Owen Debate

Campbell - Jennings Debate

Campbell - Shinner Debate

Campbell - Purcell Debate

Campbell - Rice Debate