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Roland K. Huff

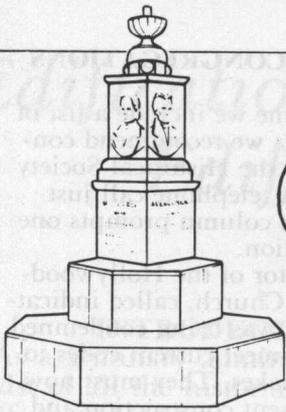
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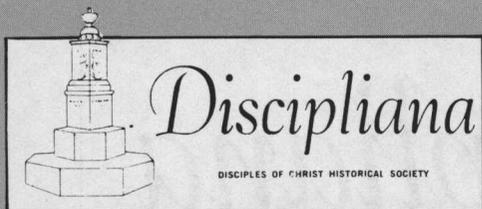
# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

*Spring*

Winter 1982, Vol. 42, No. 1





Winter 1982, Vol. 42, No. 1

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

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

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

#### DISCIPLES OF CHRIST HISTORICAL SOCIETY

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## A WORD TO CONGREGATIONS

From time to time we include a list of historical materials we recommend congregations send to the Historical Society for preservation. A telephone call just before writing this column prompts one additional suggestion.

Ben Moore, Pastor of the Hollywood-Beverly Christian Church, called indicating their building was being condemned because it did not meet current codes to withstand earthquakes. They must now determine the present construction and modifications necessary to meet the codes. Either they must find the original building plans or spend \$8,000-10,000 to determine the present construction. He was hoping a set of the original plans had been sent to the Society for preservation. Unfortunately they were not.

In light of this experience, we recommend congregations seriously consider sending a set of plans for preservation. Who knows, fifty years from now the preserved information might prove very valuable. Be sure such plans are carefully identified before sending them.

In case you have not recently reviewed a listing of other materials the Society recommends be sent for preservation, the following list is provided:

- Records of beginnings
- Membership records
- Membership directories
- Annual reports and/or yearbooks
- Minutes of historic actions
- Constitution and bylaws
- Written histories
- Bulletins of Special events-including ordinations, anniversaries, etc.
- Listing of ministers with dates of pastorates

Congregations wishing to have their newsletters preserved are requested to accumulate issues in chronological order, tie them in bundles and send them either semi-annually or annually. Please do not send them weekly by placing the Society on your regular mailing list. This requires hundreds of hours of sorting. An even better procedure is to have three sets of your newsletters bound at the end of each year: one for your congregation, one for your pastor, and one for the Historical Society. The cost is not prohibitive.

Be sure you have a Historical Committee or individuals keeping on the alert in 1982 for historical materials that should be preserved. Generations that come after you will be grateful.

Roland K. Huff

# Edification Lost — Edification Regained

By Donald D. Reisinger\*

## INTRODUCTION

As a seminary administrator in the midst of all the historians and history buffs assembled here on the occasion of the 40th anniversary of the Disciples of Christ Historical Society, I feel like Marvin Miller must have felt when he attended a meeting of baseball owners.

But here we are! The banquet is over! The awaited hour has come!

My reflections are based upon the assumption that there is something which we Disciples have **lost** and desperately need to **regain**. The title for this evening's address perhaps should be subtitled "With an Apology to John Milton" for providing the imagery for our reflections tonight. Milton's opening words in "Paradise Lost" are appropriate for us and our subject.

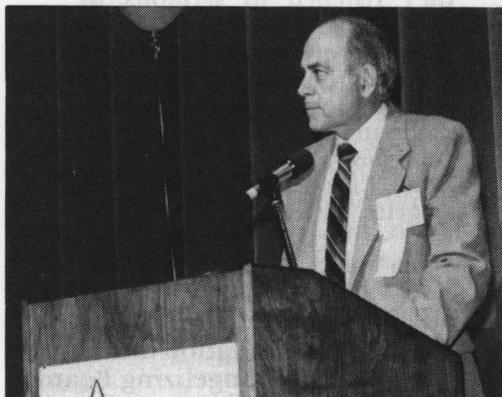
And chiefly Thou O Spirit,  
that dost prefer  
Before all Temples th' upright  
heart and pure  
Instruct me for Thou know'st;  
Thou from the first  
Wast present, and with mighty  
wings outspread  
Dove-like satist brooding on the  
vast Abyss  
And mad'st it pregnant: What in  
me is dark  
Illuminee, what is low raise  
and support;  
That to the highth of this great  
Argument  
I may assert Eternal Providence,

The Time: August 4, 1981  
August 16, 1881  
August 18, 1781

The Place: Anaheim,  
California  
Downey City,  
California  
Los Angeles,  
California

The Occasion: Disciples of Christ  
Historical Society  
Birthday  
celebration  
Birth of the  
Christian Church  
in Southern  
California  
Founding of the  
Pueblo of  
Los Angeles

The Purpose: Historical  
Reflections on 40  
memorable years  
The promotion of  
cooperation  
Making plans and  
drawing up  
instructions for  
laying out the  
town



\*Donald D. Reisinger is Executive Director and Dean of the Disciples Seminary Foundation at the Southern California School of Theology at Claremont. This address was delivered at the D C H S Dinner during the General Assembly of the Christian Church (Disciples of Christ) at Anaheim, California, on August 4, 1982.

Cover photo: Recent acquisition. Amber bottle used by Thomas Campbell in 1841 communion service in Still water, Ohio. See page 14 for story.

And justify the ways of  
God to men.<sup>1</sup>

## EDIFICATION ON THE PACIFIC SLOPE

Nearly one hundred years ago tonight a felt need for the gathering of the "Brethren" was initiated when a call was sent out by the Elders and Pastor of the Downey congregation for the new congregations and scattered members in Southern California to come together for a convention. That call invited "all friends of our Lord Jesus Christ who earnestly desire to worship as the early Christians worshipped to meet with the Church of Christ worshipping at Downey City, August 16th, 1881."<sup>2</sup> Downey is a community located approximately 18 miles towards Los Angeles from where we are tonight a century later. Clifford Cole, in his *The Christian Churches of Southern California, A History*, notes that the objective of the meeting was "to promote the co-operation of the Disciples of Christ in this section and proclaim the 'good news' to the world."<sup>3</sup>

The convention which took place would more properly be referred to as a "Camp Meeting."

Families pitched their tents, pastured their horses and lived in camp style for two weeks while they listened to sermons by prominent ministers and evangelists, conferring together over mutual problems and enjoying a splendid fellowship . . . At this gathering there were at least six churches represented — Santa Ana, Lompoc, Downey, Los Angeles, Artesia and San Luis Rey — besides visitors from Santa Maria, Orange, El Monte, Bear Valley and Glendale.<sup>4</sup>

By 1980 there had been expressed a need for a state organization or committee. Its title, "The Evangelizing Board," was used for a decade or more and it was the forerunner of "The Christian Missionary Society of Southern California," now the Pacific Southwest Region of the Christian Church (Disciples of Christ).

Following August 1781, the area around Los Angeles was slow to be settled. People were first lured to the San Francisco area by the gold rush. After California became a state and gold also discovered in the Los Angeles area people began to migrate in greater numbers to the southland.

Gradually Los Angeles began to get San Francisco's overflow which, added to the motley crowd already there, became an evil conglomeration known afar that gave the Baptists, Methodists and all plenty to do. For a long time drinking, gambling and murder held full sway and religion had no chance.<sup>5</sup>

Grace Phillips also notes in the history of the Hollywood-Beverly Christian Church that "the pioneers, along with their rough element, brought also those who cared for the highest and best in life. The broad stream of settlers came from the Middle West where the Disciples were strong and with them came Disciple ministers."<sup>6</sup>

The first Disciple church in Los Angeles, organized February 28, 1875, in the old county courthouse with 23 charter members. For a while they rented the St. Athanasius Episcopal Chapel located at Temple and New High streets. The church continued to meet there until the chapel was completed and occupied in January of 1881.

In 1890 when the evangelism board was created, two significant actions were taken: first, to place a regularly employed evangelist in the field with funds to be raised among the churches and individuals for his support. The second action recommended that steps be taken at the earliest possible date to establish a college in Southern Califor-

<sup>1</sup> John Milton. "Paradise Lost" in *Great Books of the Western World*, ed. R. M. Hutchins (Chicago: Encyclopaedia Britannica, Inc., 1952), V.32, p. 93-94.

<sup>2</sup> Clifford A Cole. *The Christian Churches of Southern California* (St. Louis: Christian Board of Publication, 1959), p. 42.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 43.

<sup>5</sup> Grace Darling Phillips. *Seventy-five Romantic Years* (Hollywood: Hollywood-Beverly Christian Church, 1963), p. 18-19.

<sup>6</sup> Ibid., p. 19.

nia, although that college was not founded for nearly thirty years. The pioneer Disciples in Southern California were acting true to Disciple (Campbellite) form.

We see in the early history of the Disciples on the Pacific Slope this singular emphasis upon edification as the primary task of the church. Whether we are reading of the early meetings of cooperation in Southern California between 1874 and 1890, Northern California in the fall of 1855 and following, in Oregon in 1852 and following, or the Washington territory, the common purpose is evident.

**E. B. Ware notes in his *History of the Disciples of Christ in California*,**

The call for the State meeting was issued to convene at Stockton in the fall of 1855. When the time came for the State conference to convene, there were representatives from all the churches above named, and several brethren from remote localities in the State, where they had not yet organized. The brethren of Stockton had provided an 'upper room' in the business part of town; there the little company of Disciples met and began the work of the State cooperation. There they prayed, they sang and exhorted one another to good works; there they began to plan for the organized work of planting churches and preaching the Gospel throughout the State of California.<sup>7</sup>

During the earliest meetings of the Oregon Disciples attempts were made to assume the responsibility of carrying out the central task of the church. C.F. Swander notes that John Powell was the first missionary to go throughout the valley preaching the gospel. He wrote:

There is no record as to how he was constituted a missionary, nor from whom he received his commission to go on his missionary journeys. It is not a great stretch of the imagination to suppose that the first annual meeting at McCoy in 1852 was responsible. In all probability it was not an 'official' call. Most

certainly it did not carry any backing other than moral support.<sup>8</sup>

In the 1879 meeting of the cooperation, the Oregon State Mission Board took action to concentrate their efforts on "the one purpose of laying a proper foundation of building up a Christian Church in the city of Portland."<sup>9</sup>

Orval Peterson, writing in the Washington — Northern Idaho Disciples, records some of the actions of the first Washington Territory Christian Convention held October 4-8, 1888 at Ellensburg. Here too the convention engaged in the appointment of an evangelist, concern for Christian education and church establishment. He writes:

This convention appointed a committee to draft a constitution. C.F. Goode, of Wakefield, Nebraska, was employed by the convention on a six-month trial basis to be the general evangelist for Washington Territory and North Idaho . . . The evangelist was also asked by the convention to improve the methods of the Sunday schools and to organize new ones. He, with the other ministers, were urged to be diligent in securing lots or houses in every village or city in which there is a probability that it be needed, and that it be held in the name of the trustees, to revert to the convention in case of the failure of the local organization.<sup>10</sup>

There were several Christian Church colleges established throughout California in the last century. Chapman College traces its history to some of the earliest ones including Hesperian College which was established on June 20, 1860 in Yolo City, now Woodland, although instruction did not begin until March 4, 1861. Pierce Christian College opened September 14, 1874 in

<sup>7</sup> E. B. Ware. *History of the Disciples of Christ in California* (Healdsburg, CA: F. W. Cooke, 1916), p. 92-93.

<sup>8</sup> C. F. Swander. *Making Disciples in Oregon* (Oregon Christian Missionary Convention, 1928), p. 50.

<sup>9</sup> *Ibid.*, p. 55.

<sup>10</sup> Orval D. Peterson. *Washington-Northern Idaho Disciples* (St. Louis: Christian Board of Publication, 1945), p. 49.

College City when it received a large bequest of property and money from the estate of Andrew Pierce of Colusa County. When the college closed in 1896 its property was transferred to the county for a union high school and its franchise and endowment were transferred to Berkeley Bible Seminary. The Seminary continued until 1920 when the trustees consolidated with California Christian College, a new college which had gotten under way in the 1919 state convention of Southern California. Later its name was changed to Chapman College to recognize the great importance of C. C. Chapman in the establishment and early life of the college.

It is rather interesting to me that we as Disciples began here a hundred years ago, that the major emphasis first addressed by the Church dealt with the question of edification (evangelism and education).

### ALEXANDER CAMPBELL ON EDIFICATION

Turning back the pages of history another generation to another region, we find Alexander Campbell addressing the Kentucky Convention assembled at Harrodsburg September 28, 1853 and exclaiming:

Church edification is, therefore, a transcendently important theme. For on a church's edification depend, not only its own spirituality, happiness and honor, but its usefulness to the world of mankind . . . whatever most effectively promotes the vital power and helpfulness of the church will promote its own growth, and increase its power with God and man.<sup>11</sup>

For Alexander Campbell "preaching the gospel and teaching the converts, are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it."<sup>12</sup> He suggested that unhappily for the church and for the world most Protestant Christendom has obliterated this distinction.

He likewise suggested in the same address "that every church resembles a

parish school, with its pupils, teachers, books and tables. Edification or building up Christians in their most holy faith and hope, is the appropriate business of the church. This is the special work and duty of its pastors and teachers."<sup>13</sup>

He affirms that,

we then **teach** Christ to edify and perfect the church . . . The Lord's day, the Lord's Supper, are celebrated; the Holy Scriptures are read and discoursed upon, accompanied with social prayer and praise. Exhortations, reproofs, admonitions, as the occasion demands, are tendered, and an eldership, and a diac-nate, are, for these very purposes, ordained.<sup>14</sup>

The important inquiry in work of the church is to ensure that all of "these . . . (are done with) decency and in order, to the Glory of God, to the honor of the Lord, to the edification and comfort of the church, and to the illumination, conviction, and conversion of the world."<sup>15</sup>

### BIBLICAL CONCEPT OF EDIFICATION

We are dealing with a central concept and authentic biblical concern which is at the very heart of all that the church is: Oikodome — translated as "building," "edifying," "edification" or "strengthening." We are concerned with those things which deal with the health of the church and expand the church's capacity for service and witness.

Ronald Osborn, speaking at the Montana Assembly in early May 1981, was dealing with this central concept. There he suggested,

In its New Testament usage edification does not carry the connotations of stuffy piety. Nor does it resemble those slick nor

<sup>11</sup> Alexander Campbell, "Church Edification," *The Millennial Harbinger*, III:X (1853), p. 547.

<sup>12</sup> *Ibid.*, p. 541.

<sup>13</sup> *Ibid.*, p. 544.

<sup>14</sup> *Ibid.*, p. 550-51.

<sup>15</sup> *Ibid.*, p. 551.

# AN ODE TO FORTY YEARS

## Honoring the Fortieth Anniversary of the Disciples of Christ Historical Society

by Ronald E. Osborn\*

An ode is an archaic form of poetry marked by overblown language, tasteful use of clichés, and a certain pretentious pomp. On all these counts the work you are about to read qualifies, as well as in the obvious indefiniteness of rhythmic pattern which characterizes the form generically, if not properly in individual instances. Since the one essential phrase in this work, "The Disciples of Christ Historical Society," yields itself to no regular meter — it comes nearest to being a fractured anapestic pentameter lacking the crucial climactic syllable — I have foregone any concern for patterned prosody and have employed the plain speech so earnestly professed by Disciples. In verse this comes out as doggerel. It may be humbly noted that whereas the classical Greek line consisted of seventeen syllables, at least one stich in this work attains as many as twenty-nine, outstripping in this respect the achievement of the ancients. Furthermore, while the number of words which rime with "Society" is severely limited, I have ingeniously employed all I have been able to discover, save only "impropriety" and "impiety," neither of which would contribute to the genteel uplift expected in such a work as this. To the antiphonal pattern of the classical ode — strophe, antistrophe, epode — often repeated through many cycles, but providentially limited to one round, there has been deftly added a Reprise. This is a device from modern musical comedy used to convey the sentiment: "If we didn't knock you out at first, we'll try again."

### The Strophe

O mothers grave and fathers dour, foreparents of fabled sobriety,  
You felled the forests, peopled the prairies, mastered the mountains, conquered the vast  
continent,  
And send marching down the corridors of time a believing company of distinctive — one  
might say, peculiar — bent  
To advocate your plea for biblical simplicity, freedom from hierarchy, and unity in the  
way the apostles went.  
We marvel at your virtues in abundance, profusion, yea, even satiety,  
An here in this shining hour we salute you with due meed of filial piety.

### The Antistrophe

*(This part is normally sung by an answering voice,  
but no one else would stoop to the task)*

Justifiably proud of your virtue, we take pride in your pungence as well, in your notoriety,  
Recalling in honor the names of Stone and Purviance and Campbell and Richardson and  
Scott  
And, after them, scores of warriors for truth who ordered their coffee, their politics, and  
their doctrine hot —  
Raccoon John Smith, Davey Crockett, Champ Clark, Luke Brite, Alben Barkley. Let them  
ne'er be forgot,  
Nor fail from memory Carry Nation wielding her hatchet in beer-barrel-busting battle  
against inebriety —  
Not to mention Sally Rand — or Caroline Pearre or Mother Ross or other women of  
equivalent zeal but greater propriety.

\*This Ode was presented at the D C H S Fortieth anniversary Dinner during the General Assembly at Anaheim, California, August 4, 1982.

### The Epode

*(Imagine all of us here, with voices united, singing this together. Just imagine!)*

As the giants of the heroic time departed, we began to quiver with legitimate but not unscriptural anxiety  
Lest minute books, gazettes, diaries, letters, daguerrotypes, convention badges, and other memorabilia be idly tossed  
And in some landfill under the parking lot of a shopping plaza the history of this great people be irretrievably lost.  
To forfend such disaster our Society's founders undertook, these forty years since, to pay in toil and time and toll the heavy cost  
Entailed in their pledge to collect, catalog, maintain, and provide for use all such records in their dazzling variety,  
To gather the heritage of the entire movement with all its inner contradictions and paradoxical contrariety.  
Thus they bequeathed to us, who tonight feast to their fame, our Disciples of Christ Historical Society.

### Reprise

*(Meaning: No matter how bad it sounded before, this time it seems even worse)*

O mothers grave and fathers dour, foreparents of fabled sobriety,  
Whose vision, exploits, and commitment to the good cause we recall without surfeit or satiety,  
Here now in this shining hour we salute you with due meed of filial piety,  
With proper pride in your virtue and decorous delight in your pungence, your notoriety.  
This memorable night we celebrate with feasting and hilarity but no slightest hint of inebriety  
(Upholding the unbroken tradition of devotion to sanity, common sense, rationality, and Lockean propriety)  
The noble work of this our league: To continue the forty years' labors of our founders without favor, fear, or anxiety,  
To collect, catalog, maintain, and offer for use the yellowing records of our heroic past in all their dazzling variety,  
To preserve the archives of this American religious movement in all its inner contradiction and baffling contrariety.  
All hail to our collective persona, the aggregate of our commitment to heritage, our Disciples of Christ Historical Society.  
Thus fades this wisp of unmemorable memorial fluff  
Commissioned by President Roland K. Huff.  
May Heaven indeed have mercy.

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### CERTIFICATES OF RECOGNITION

To date the following congregations have been awarded the Disciples of Christ Historical Society's Certificates of Recognition on the occasion of their 100th, 125th, or 150th anniversaries:

Cameron Christian Church, Cameron,  
Ohio  
Florence Christian Church, Florence,  
Kentucky  
First Christian Church, Glasgow,  
Kentucky

First Christian Church, Starke, Florida

First Christian Church, Stow, Ohio

If your congregation is approaching its 100th, 125th, or 150th anniversary, let the Society know six weeks in advance and a Certificate of Recognition will be sent for presentation. The Society will seek to arrange for the certificate to be presented by a staff member, a Trustee, or a member of the Historical Society. When this cannot be done, the certificate will be mailed to the minister for presentation.

## NAMED FUNDS ESTABLISHED

**Wayne H. and Virginia Marsh Bell** — Dr. and Mrs. Robert Edwards (Dr. Edwards is chairman of the DCHS Board of Trustees) have established a Named Fund in honor of Dr. and Mrs. Wayne Bell. Dr. and Mrs. Bell are both Life Members of the Historical Society. Dr. Bell is an ordained minister. His distinguished ministries have included pastorates in Seventh St. Christian Church in Richmond, Virginia and Vine St. Christian Church in Nashville, Tennessee. Since 1974, Dr. Bell has served as the eleventh president of Lexington Theological Seminary.

Virginia Bell, while mother of five children, gave significant leadership as a minister's wife. She has frequently served as a leader for retreats and speaker for conventions. She is past president of the International Christian Women's Fellowship.

**The Wm. Barnett Blakemore Fund** — Members of the family have established this fund in Dr. Blakemore's memory and honor.

Dr. Blakemore's contributions to the life and thought of the church, both within and beyond the Christian Church (Disciples of Christ) were legion. He was Dean of the Disciples Divinity House at the University of Chicago, having served in that capacity since 1945, and President of the World Convention of Churches of Christ at the time of his death May 2, 1975.

Dr. Blakemore served as Associate Dean of the Rockefeller Memorial Chapel of the University of Chicago, 1959-1965. He was a delegate for the third and fourth assemblies of the World Council of Churches of Christ, and of the North American Conferences on Faith and Order in 1957 and 1963. He served as chairman of the Panel of Scholars, 1956-1962.

Dr. Blakemore was a great friend and benefactor of the Historical Society. He was the Lecturer for the first Forrest F. Reed Lectures sponsored by the Society. He touched the lives of his colleagues and the life and thought of the church in very significant ways. Those who knew him and had the privilege of working with him were richly blessed.

**Friends and colleagues of Dr. Blakemore were in the process of planning to establish**

such a fund, when the family expressed the desire to do so themselves. This is wonderful of Mrs. Blakemore and family. We are confident, however, there will be others who will desire to contribute to the Fund as an expression of appreciation for the life, work, and scholarship of Wm. Barnett Blakemore. Those wishing to do so may send gifts marked "For The Wm. Barnett Blakemore Named Fund."

**L. L. Dickerson — Ann E. Dickerson** — This Named Fund has been established in memory of L. L. Dickerson and his daughter, Ann. This Named Fund has been established by gifts from: Woodland Christian Church — Columbus, Ohio; Second Christian Church — Indianapolis, Indiana; Gay Lea Christian Men's Fellowship — Nashville, Tennessee; Lockeland Christian Church — Nashville, Tennessee; and Mrs. L. L. (Philandria) Dickerson, wife and mother.

L. L. Dickerson was an ordained minister, serving in pastorates including: Maple Street Christian Church of Nicholasville, Kentucky; Gay-Lea Christian Church in Nashville, Tennessee; Maple Street, Lockland, Ohio; Robbins Street, Covington, Kentucky; and Woodland Christian Church in Columbus, Ohio. In 1963, he became the Manager of the Taylor Estate Properties, which included the Greenwood Cemetery in Nashville. He died in 1968.

Dr. Ann Dickerson became a member of the Meharry Medical College Staff in 1958 and at the time of her death was Assistant Director of the Child Development Center and Assistant Professor of Pediatrics. Just prior to her death, she had earned her doctorate degree from the University of Illinois.

Ann had been active at all levels of the church life, serving as second vice moderator of the Christian Church (Disciples of Christ) at the time of her death. She had served upon numerous boards of the church.

**Dr. Cecil A. Jarman** — This Named Fund has been established by the Carter Bible Class of the First Christian Church in Fort Worth, Texas in recognition of Dr. Jar-

man's significant contribution as Professor of Religion in Texas Christian University and as teacher of the Carter Bible Class. The Fund was established as Dr. Jarman retired.

Prior to Dr. Jarman's coming as professor to TCU, he served as Dean of Men, Professor of Education and Religion, and as Academic Dean in Atlantic Christian College 1934-45; Acting President of Atlantic Christian College 1949-50; pastor of the First Christian Church, Wilson, North Carolina 1945-55; pastor of First Christian Church in Birmingham, Alabama 1955-59.

**Vera G. Kingsbury** — Mrs. Leah Foote has established a Named Fund in honor of her sister, Mrs. Vera G. Kingsbury. Mrs. Kingsbury is a Life Member of the Historical Society and has given important leadership at the local, district, regional, and general levels of the church. In addition to serving in many other capacities, she was President of the Indiana Women's Missionary Society in 1938, served numerous terms on the Indiana State Board, Vice-President and program chairman of the 1965-66 Indiana State Convention.

Mrs. Kingsbury was a delegate to the Drake Conference on World Peace, a member of the Committee of Twenty-Five that planned the Crusade for a Christian World, served on the Nominating Committee that recommended the officers for the first CWF Quadrennial, and was Vice-President of the Indiana State Board of the National Council of Church Women in the 1960's. She is historian of the East Side Christian Church in Evansville, Indiana.

**Asa Maxey** — Mr. & Mrs. C. Frank Mann have established this Named Fund in memory of an early ancestor of Frank's. Asa Maxey was ordained in 1820. He joined with John Smith in the work of evangelization in 1828 Maxey baptized 900 and Smith 1,000. The work of these two early leaders was one of the reasons for the Christian Church Movement to spread like wildfire on the American frontier.

Maxey organized the Slate Union Christian Church in Bath County, Kentucky in 1820 and the White Oak Christian Church in the same county in 1828. He also organized congregations in Fleming and Morgan Counties in Kentucky.

We appreciate the Manns establishing

this Named Fund, helping to remind us of our rich heritage.

**The Howard E. Short Fund** — Dr. Short has established this fund, symbolizing his desire to participate in perpetuity in the important work of preserving our religious heritage.

Dr. Short is a Founding Member and a Life Patron Member of the Historical Society. He is a member of the Society's Board of Trustees and has given significant leadership in the development of the Society. Dr. Short is an ordained minister and has been an effective pastor, writer, professor, editor, and lecturer both within the Christian Church (Disciples of Christ) and ecumenically. He taught both in Hiram College and in Lexington Theological Seminary. He became editor of the Christian-Evangelist and continued as editor of The Christian. He is widely recognized as a church historian.

**Philip and Nancy Dennis Van Bussum — William Andrew Steele** — This Named Fund was established by Mrs Abilene Layson Swann, wife of a long-time Disciple minister and mother of Mrs. Helen Mann, just two days before her death. The Van Bussums were Mrs. Swann's maternal great grandparents. William A. Steele was her paternal great grandfather. These three ancestors of Mrs. Swann's were instrumental in establishing the First Christian

Cont. next page

1981  
**FORREST F. REED  
LECTURES**

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of The Christian Church"**

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### Named Funds )cont.)

Church of Henderson, Kentucky in 1841. The first meetings of the congregation were held in the home of the Van Bussums.

August 27, 1967 over 100 descendants of the Van Bussums gathered in the Fernwood Cemetery of Henderson and unveiled a new monument for the Van Bussums' grave. The monument was inscribed: Founders, First Christian Church, Henderson, Kentucky, 1841. Mrs. Swann was one of the main organizers and researchers planning this reunion and recognition.

### Edification lost . . . (cont.)

grams to which we too often turn, only to find the guarantee runs out at the end of twelve months or twelve thousand miles, whichever comes first. It is an approved prescription for the health of the body, not a crash diet or a massive dose of pep pills which produces a sudden feeling of change, but ultimately wrecks the body's health. Edification is a regimen of body-building.<sup>16</sup>

We find that the word oikodome is used externally and literally for building houses, temples, pyramids as well as figuratively in Greek. In the Septuagint we find this term meaning "to plant" and "to build," as well as their opposite "to root up" and "to tear down" or "to destroy" (Jer. 1:10, 24:6). The image is seen as common in later Judaism suggesting the idea of the "House of Israel." This term has common usage within the rabbinic tradition and well may be the underlying concept for the New Testament's usage.

The term oikodome was particularly important to Paul and was used to denote specific apostolic tasks in relation to the community. The term also seems to suggest for Paul an important task of the spirit of God in the community. It is a term which refers to the process of growth and development of the community within salvation history.

As Christians we contribute to building and upbuilding because ultimately this is the true work of God. Through the prophetic word the community is

### A Gift Of \$500 Or More Will Establish A Named Fund:

- to memorialize deceased members of family or friends who have made significant contributions to our religious heritage.
- to honor a living person whose life and service has nurtured the heritage we cherish.
- in your own name, symbolizing your desire to be an active participant in nurturing and preserving our religious heritage in perpetuity.

built up in its life of faith. Oikodome also refers to the spiritual development of both the community and the individual by Christ. The term reflects the manifoldness of the primitive Christian understanding of the church. A spiritual, theological and congregational element is all concealed within it. Oikodome denotes the goal of knowledge, yet also the inner growth of the community and the content and purpose of its liturgical life and its meetings.

### EDIFICATION TODAY

In viewing the history of the church I am encouraged by the understanding of the central task of the church by early leaders and appalled that the church in the last several decades has, for the most part, ignored this central focus. Anemic signs of recovery are visible, but even they evidence a weak understanding of edification as the central task of the church. Church growth is now an "in" concept which too often turns our attention to the numbers racket and to statistical gamesmanship.

Reflection upon the emphasis placed upon "building up" or "edification" by Alexander Campbell, Thomas Campbell, and many of our leaders a century ago may well suggest that "church growth" is not the panacea for today. Rather, we should be placing our attention upon oikodome, in striving to be faithful to God's

<sup>16</sup> Ronald E. Osborn. "The Building Up of the Church," *Impact #7* (Claremont, California: Disciples Seminary Foundation), p. 3.

intention for the church. Is not our calling to be at "upbuilding"?

Ronald Osborn, in addressing the Montana Assembly of the Christian Churches this spring, drew together the many texts where our word oikodome and its cognates appear in discussion of the church. In his examination he discovered oikodome to be one of the controlling ideas of the New Testament. These texts deserve a systematic study, and that study was begun in the series of lectures published by the Disciples Seminary Foundation in IMPACT 7 with the hope that they will stimulate thought and eventuate in an ever-expanding systematic study of oikodome.

However we translate oikodome as "building," "edifying," "edification" or "upbuilding" we are dealing with an authentic and central biblical concept and an historic concept that commanded major attention by numerous Disciple leaders in previous generations. During the first three decades of the twentieth century the leadership of the church gave serious attention to church edification, but seldom were evangelism and education common themes in the work of a single person. Such leaders as Charles Reigns Scoville and Jesse M. Bader gave their attention to carrying the message to the people (evangelism). Roy G. Ross, T. T. Swearingen and Robert Hopkins gave their attention to teaching the members of the churches (education).

There was one on the west coast who was able to merge both evangelism and education in his ministry, M. Owen Kellison. California can not lay claim to his entire ministry which included Iowa, Kansas, Oklahoma and for a brief time, Indianapolis. He came to Wilshire Christian Church in Los Angeles and began building the Church through a dual emphasis upon education within the congregation and evangelistic work.

One of the great tragedies of the church in at least the past twenty years is that we have lost sight of the importance of being at the task of edification. For example, the Disciples in the Pacific Southwest Region have not cooperatively planted or established

a church in nearly two decades. The last major emphasis in church establishment was known in this Region as the mid-century church program of the fifties. Building requires great vision, careful planning and meticulous labor. How long has it been since Disciples in any Region on the Pacific Slope placed a major emphasis upon church establishment and upbuilding the house of faith? Does not the problem of the church lie at the level of spirit instead of statistics?

The New Testament passages dealing with edification spell out for us in daring and dramatic fashion God's intention and purpose in building the church.

If the church is to move confidently through the next twenty years and into the twenty-first century, the concept of edification must be relearned and regained as the central agenda of the church's thought and life. Time will only permit the most cursory suggestions for the recovery of the central task of church, "edification."

Edification must be understood as education, worship and witness (i.e., evangelism and church establishment).

### 1) Education

In the April issue of the "Lexington Theological Quarterly", Cy Rowell reports on a two-phase research project concerning the work of the professional church educator which was completed in 1979. The first phase of the research was to gather data from the congregational ministries members of the Association of Christian Church Educators. Parts I and II of the Questionnaire asked what skills and what knowledge about Christian education are needed by the professional church educator. The educators were asked to respond from the perspective of what they do rather than from the perspective of what they think should be done. What appalled me was the report that out of eight clusters the lowest ranking skill cluster was teaching. In the second section of the questionnaire were nine categories of knowledge which are needed by the church educator. I was encouraged by his report that the highest ranked

category was biblical knowledge, but at the same time dismayed with the information that ethical social knowledge was near the bottom category and educational theory was at the bottom.<sup>17</sup> Perhaps the time is long overdue for the recovery of the rabbinic role of the pastor and church educator. The early Disciples placed teaching or education at the center. In the 1979 study of Christian Church Educators teaching was placed on the periphery. Should we be reminded of Alexander Campbell's words of 1853? “. . .

every church resembles a parish school, with its pupils, teachers, books and tables. Edification, or building up Christians in their most holy faith and hope, is the appropriate business of the church.”<sup>18</sup> The evangelist begins the church or school, gives to it a charter and when this has been accomplished, then pastors, elders, bishops are elected who are to be the teachers and instructors of the “parish school.” There instruction is to be focused on the upbuilding of Christians.

## 2) Worship

The worship of the church has as its purpose the building up of the community in praise of God and in the celebration of God's grace. Perhaps we need to be reminded of the three R's which are important for worship: recitation, remembrance, and proclamation. We share in worship in order to build the whole body and that requires a recital of the mighty acts of God, the remembrance of our Lord Jesus Christ at the table, and the proclamation of the gospel. The purpose of our worship clearly is not personal satisfaction. Paul writes “when you come together . . . let all things be done for edification.” (I Cor. 14:26)

## 3) Witness

### (Evangelism and Church Establishment)

In the biblical concept of edification the enlistment of new members and the establishment of new congregations are at the very core of the church's task. A century ago the Disciples in the Pacific Southwest, Northern California-

Nevada, Oregon, and the Northwest region understood this goal. They organized to do evangelism and to establish congregations. Because they were building up the church, we are here. Whether we pick up this responsibility or not will determine whether or not there will be a church in the twenty-first century.

In the recent past, we nearly ceased planting new congregations. A new concern for evangelism and for church establishment is emerging in our life on the Pacific Slope and in the nation throughout various evangelistic programs and the development of Church Advance Now (CAN). There are unchurched and under-churched areas in the west and in the nation where the apostolic task calls us to establish new foundations and new congregations to fulfill our common task — that of building the house of faith. There are congregations in the west and in the nation where the apostolic task calls us to renew and to rebuild foundations and renew congregations that currently exist, that they, too, may fulfill their common task — building the house of faith.

## CONCLUSION

According to Milton Paradise was lost through Adam's and Eve's succumbing to temptation. Paradise was regained through Jesus' resistance to the temptation of Satan. Jesus was prepared to illumine the world. Others in Milton's time said Jesus resisted by withdrawal from the world. But Milton said No! It happens in the fray — in this world. For Milton, fighting temptation was the rudiment of holy warfare with Sin and Death the two grand foes.

Similarly, the strengthening in knowledge and the witnessing, building tasks of edification are rudimentary to the totality of the Christian life. **If edification has been lost, it must be regained.**

<sup>17</sup> For more details see J. Cy Rowell, “The Skills, Knowledge and Tasks of the Professional Church Educator,” *Lexington Theological Quarterly*, v. 16, no. 2 (April 1981), p. 68ff.

<sup>18</sup> Campbell. *Op. Cit.* p. 544.

## TWO FIRSTS



**Seated left to right:** Alicia Klingler; Nancy Jo Watkins Klingler, mother; Evelyn N. Watkins, grandmother. **Standing:** Florence M. Watkins, great-grandmother.

The Historical Society now has four generations of Life members in one family pictured above. Alicia Klingler is also the youngest ever to become a Life member, having been made a member at the age of six weeks by her grandparents.

Dr. & Mrs. Harold R. Watkins began giving a Life membership annually to members of their family, in-laws, and friends in 1969. The most recent membership to their granddaughter Alicia, was the thirteenth Life membership given. These memberships have also been given as a means of honoring Dr. Watkins' parents, Orra L. and Florence M. Watkins. Dr. Watkins is President of the Board of Church Extension.

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

## RECENT ACQUISITIONS

Collections which will greatly aid researchers using the resources of the Disciples of Christ Historical Society have been added to the Society's holdings during the last six months of 1981. Listed below are some of those collections.

**Sermon manuscripts of:**

Seth Slaughter (radio talks)  
Hunter Beckelhymer  
Warren Grafton  
Leroy Dean Anderson  
James M. Philputt  
James K. LeSueur

**Records of:**

Virginia Christian Missionary Society  
Agricultural Community Development Project  
Council of Regional Ministers and Moderators  
First Christian Church, Jefferson City, Missouri  
Evanston Christian Church, Cincinnati, Ohio  
Missouri Christian Missionary Society  
Illinois Christian Missionary Society  
Committee on War Services. Japanese Resettlement program  
Office of Communication slides, negatives and tapes

**Missouri School of Religion:**

Books, theses and periodicals  
Notes by Ellwood C. Nance while writing *Florida Christians*  
Barton A. Johnson scrapbook and plaque

### PERMANENT FUNDS CAMPAIGN UPDATE

through  
January 19, 1982

**\$198,916**

**NEW MEMBERSHIPS**  
As of December 20, 1981

**LIFE**

755. Robert E. Pitts, Shreveport, La.  
756. Joseph Wilson Broome (IN MEMORIAM), Nashville, Tn.  
757. Alicia Jo Klingler, Indianapolis, In.  
761. Dr. Jay R. Calhoun, Canton, Mo.  
762. Georgamae Broome, Nashville, Tn.  
763. Dorothy Latham Smith, Richmond, Va.  
764. Harry B. Spear, Willow Springs, Mo.

**REGULAR TO LIFE**

754. Chaplain Doug Lawson, New York, N.Y.  
758. Mrs. Ann B. Bevins, Georgetown, Ky.  
759. Mrs. W. F. Leighton, Atchison, Ks.  
760. Mrs. Elizabeth Rowe, Omaha, Ne.

**REGULAR**

- John C. Byrd, Seoul, Korea  
John Clare, Troy, Mo.  
Dr. Bradford Davis, Arlington Tx.  
Dr. Luther Davis, Houston, Tx.  
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**PARTICIPATING**

- Robert Clarke Brock, Seattle, Wa.  
Phil Elam, Red Bank, Tn.  
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Mary Anne Parrott, Claremont, Ca.  
Rod Parrott, Claremont, Ca.

**REGULAR TO PARTICIPATING**

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Theo K. Romaine, Clarksville, Tn.

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Rusty D. Thornley, Kingsport, Tn.  
David H. Warren, Memphis, Tn.  
R. Wissmann, Johnson City, Tn.

**AMBER BOTTLE**

A pastor called: "Can you verify that Alexander Campbell visited Stillwater, Ohio, in 1841 and used an amber colored bottle as he presided for communion?" We checked. A meeting was held in the home of Mr. and Mrs. Israel in Stillwater, Ohio in 1841. An amber bottle was used for communion. The only thing wrong was that it

was Thomas Campbell instead of Alexander. This may make the bottle of even greater value. It came to the Society packed in an old Heinz Chow Chow box.

The bottle was presented to the Society by Mrs. Donald Robey of Maryville, MO, great granddaughter of Mr. and Mrs. Israel.

# Discipliana

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## 1832 UNION CELEBRATIONS

Between two hundred and fifty and three hundred congregations requested materials the Society made available for use in celebrating the 150th anniversary of the union of the followers of Barton W. Stone and the followers of Alexander Campbell in 1832 in Lexington, Kentucky. Many of the celebrations have already been held, highlighting for the participants rich and meaningful dimensions of their religious heritage. Other celebrations are yet to be scheduled in 1982. Materials still available upon request.

Members of the three church bodies emerging out of the Campbell-Stone Movement held their second Celebration of Heritage on January 10, 1982 in the Wilshire Christian Church in Los Angeles, celebrating the 150th Anniversary of the 1832 Union.

Over nine hundred attended, making it one of the largest gatherings in the Wilshire Church in recent years. A dramatic dialogue of the 1832 Union was reinacted.

There was a historic slide presentation by Dr. Ronald E. Osborn and a message by Dr. Myron Taylor, pastor of the West hills Christian Church entitled, "What We Have In Common Today." A bronze plaque commemorating the occasion was presented to be affixed to the wall of the church where the celebration occurred. The celebration was sponsored by the Disciples of Christ Historical Society Task Force of Southern California. Margaret Wilkes, a Trustee of the Society, was the Task Force convener.

On April 1, 1982, Lexington Theological Seminary will sponsor a series of lectures, delivered by Dr. Paul A. Crow, Jr., celebrating the 150th Anniversary.

May these celebrations not only remind us of an event, but also the high priority our forefathers of the faith placed on Christian unity and the imperative need for Christian unity in today's world.

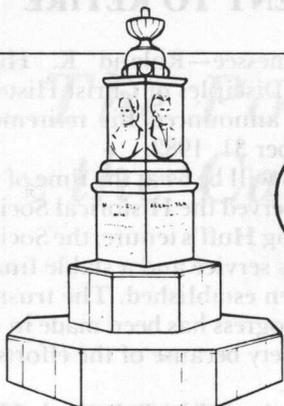
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## 1983 FORREST F. REED LECTURES

The Ninth Forrest F. Reed Lectures will be held on the campus of the Claremont School of Theology in the spring of 1983. The lectures will be sponsored by the Disciples of Christ Historical Society in cooperation with the Disciple Seminary Founda-

tion-Claremont School of Theology and the DCHS Task Force in Southern California. Watch for future announcements of dates and registration.

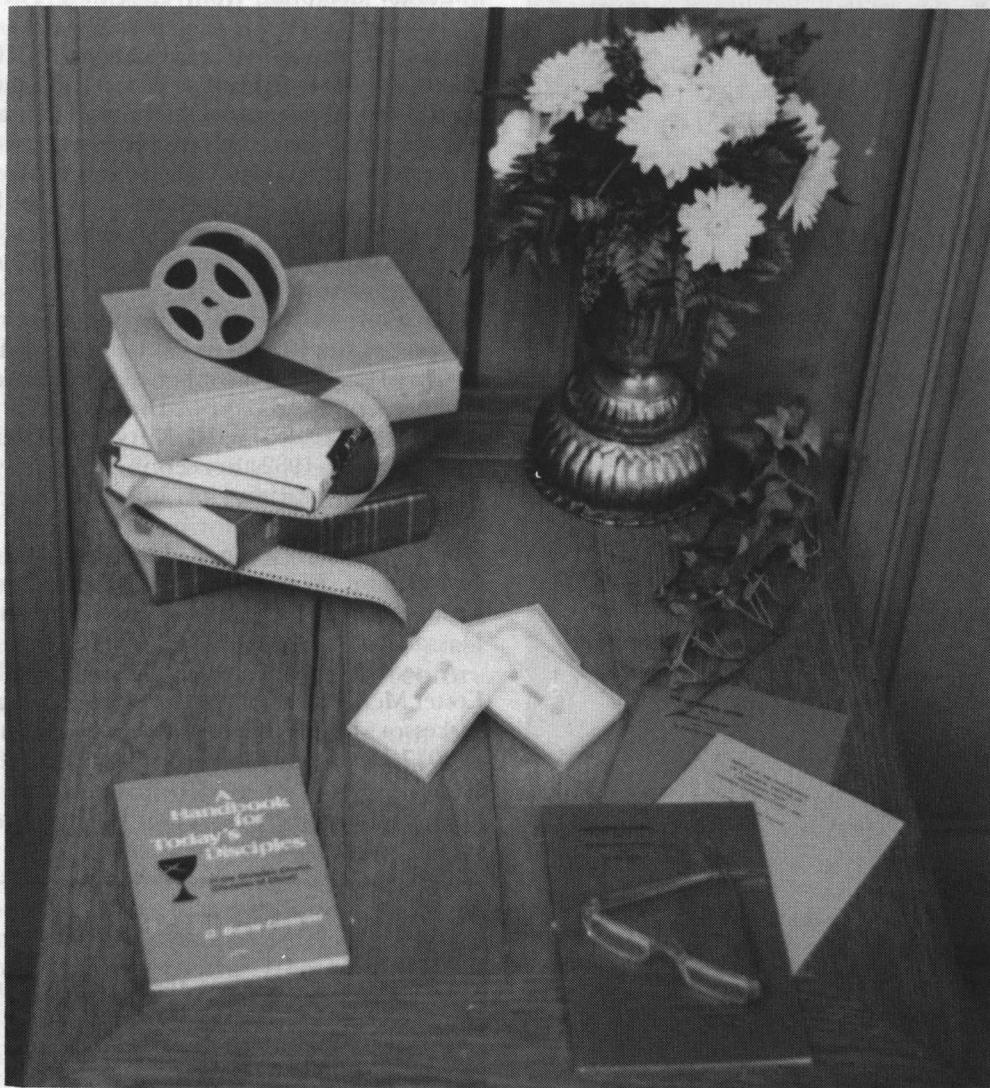
A cordial invitation is extended to all.



# Discipliana

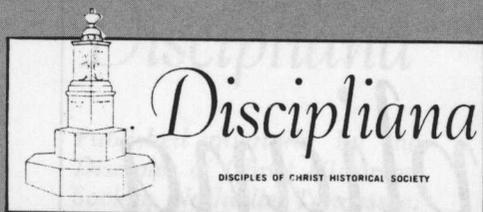
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1982, Vol. 42, no. 2



**PUBLICATIONS CATALOG ISSUE: MICROFILMS, BOOKS, PAMPHLETS**

1982 edition



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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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Nashville, Tennessee—Roland K. Huff, president of the Disciples of Christ Historical Society has announced his retirement effective December 31, 1982.

Dr. Huff, who will be 64 at the time of his retirement, has served the Historical Society for 9 years. During Huff's tenure, the Society has expanded its service and a stable financial base has been established. The trustees believe steady progress has been made in the work of the Society because of the efforts of Roland K. Huff.

Dr. Huff received his B.A. and M.A. degrees from Phillips University, a B.D. degree from Phillips Seminary, and an honorary doctorate from Christian Theological Seminary.

Before coming to the presidency of the Historical Society, Huff served in local pastorates for 19 years in Oklahoma, Kansas, and in Manchester, England. He then served 15 years as Associate in General Administration of Unified Promotion, later to be known as Church Finance Council. He also served as Director of Promotion for the Week of Compassion.

Currently, Dr. Huff is on the General Cabinet of the Christian Church (Disciples of Christ) and is a member of the Church Finance Council Board of Directors.

President Huff's wife, Kitty Huff, will retire June 30, 1982 after serving six years as Assistant Librarian of the Historical Society.

The Huffs have a son, Roland K. Huff, Jr., in Pullman, Washington and a daughter, Linda Kay Huff Jones, in Wayland, Massachusetts.

A search committee is headed by Dr. Lester McAllister. Suggestions concerning a successor should be addressed to McAllister at 5937 Deerwood Court, Indianapolis, IN 46254.

Dr. Robert H. Edwards, Chairman  
Board of Trustees

**TOUR TIME**

Many will be attending the World's Fair in Knoxville. Others will be traveling to Purdue for the International CWF Quadrennial. Plan your travels through Nashville, visit your Historical Society. You have a standing invitation. Open Monday - Friday, 8:00 A.M. to 4:30 P.M.

# The Power of the Press and the Career of Robert Cave

by Samuel C.. Pearson\*

The dramatic career of Robert C. Cave (1843-1923) is significant for an understanding of the development of Disciple thought in the latter years of the nineteenth century. Cave, a member of a Virginia family which had been attracted to the Disciples of Christ in the earliest years of the movement and which contributed several lay and pastoral leaders to it, was in the vanguard of those Disciples who enunciated a theological liberalism reflecting elements of their religious heritage as well as their struggle with the ideological and social problems of a century ago.<sup>1</sup> Cave is also interesting, however, for the light his controversial career sheds on the power of the Disciple press during this era. While this power has often been noted,<sup>2</sup> Cave's career casts additional light on the role of the press and of prominent editors in shaping clergy careers and the theological and social thrust of the movement. It also illustrates the more intimate relationship between the religious and secular press which prevailed in nineteenth century America.

Robert Cave was elevated from obscurity to denominational and then to national prominence by the press. His theological innovation was first celebrated, then denounced, and finally ignored by the press. At the end of his long life, Cave was memorialized by the press for his personal integrity and his contribution to the liberalization of denominational ideas, attitudes, and practices. Thus his entire career constitutes a study in the role of the religious press in post-Civil War America.

During Cave's second year at Bethany College, the Civil War commenced, and he promptly enlisted in an infantry unit of the Army of Virginia which was

recruited largely from his native Orange County. Following a painful and maturing military experience, Cave returned to his home and was soon convinced to become a minister in the family church, Macedonia Christian Church. From this pastorate Cave's

- <sup>1</sup> Cave's biography is sketched and his theological development examined in my "The Cave Affair: Protestant Thought in the Gilded Age," *Encounter*, XLI (Spring, 1980), 179-203. I have also discussed particular facets of his thought in "Rationalist in an Age of Enthusiasm: The Anomalous Career of Robert Cave," *The Bulletin of the Missouri Historical Society*, XXXV (January, 1979), 99-108, and "Robert Cave's New Language of Faith," *Publications of the Missouri Philological Association*, V (1980), 57-61.
- <sup>2</sup> William E. Tucker and Lester G. McAllister, *Journey in Faith: A History of the Christian Church (Disciples of Christ)* (St. Louis: Bethany Press, 1975), pp. 212-24; Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: Christian Board of Publication, 1948), pp. 361-65.



\*Samuel C. Pearson is Professor of Historical Studies at Southern Illinois University at Edwardsville.



Robert C. Cave

reputation came to the attention of the editors of the *Apostolic Times* in Lexington, Kentucky, who in 1872 invited him to join them in publication of the journal.<sup>3</sup>

The decision of the editorial board, dominated by J. W. McGarvey, to bring Robert Cave to the *Apostolic Times* was crucial in creating for the young pastor a national reputation. It was also significant in compelling Cave to rethink his theological position and to commence the trek toward modernism. Cave's responsibility for the department of religious news required that he read widely in religious publications of many churches. While liberal periodicals were often quoted in the *Apostolic Times* in order to be refuted, many of the criticized views of Protestant liberals later reappeared in Cave's own preaching and writing. Cave also established a relationship of mutual respect with McGarvey during this period which would transcend subsequent theological disagreements.

The exposure of an editorial post on a prominent denominational paper quickly opened new opportunities for Robert Cave. Within a short time he had become pastor of the Christian Church in Georgetown, then president of the South Kentucky Female College in Hopkinsville, and pastor of the Church Street congregation in Nashville. In these latter positions he came to know another prominent Disciple

editor, David Lipscomb of the *Gospel Advocate*. In 1883 Cave returned to Virginia to become pastor of the Seventh Street Christian Church in Richmond. There, as earlier in Nashville, Cave established a reputation for eloquence, scholarship, and religious liberalism. Notices of his departure from Richmond in 1888 reveal that he had become an important voice in the religious life of the city as a whole.<sup>4</sup>

The Central Christian Church of St. Louis, a young congregation on the growing edge of the city with a small membership and a large mortgage, called Cave to its pastorate in 1888. At least one member of the church board had known Cave in Kentucky, and the congregation believed it was calling a pastor whose personality and pulpit eloquence would contribute to church growth and financial solvency.<sup>5</sup> After a disappointing first year, Cave and the congregation suddenly achieved city-wide attention reflecting, once more, the power of the press. On December 8, 1889, the *St. Louis Republic*, a newspaper with a large circulation throughout the southwest, featured a controversy in the congregation stemming from one of Cave's sermons. The article carried the headline "Clerical Sensation" and reported that Cave had challenged traditional Protestant ideas of biblical inspiration and authority.<sup>6</sup>

Though the most serious criticism of Cave's theological views initially appeared to come from persons outside the congregation including O. A. Bartholomew, pastor of First Christian Church, the success of the *Republic* in sensationalizing the affair led to serious internal congregational tension as well. Discovering extensive local interest in

*Cont. on p. 27*

<sup>3</sup> (J. W. McGarvey), "An Explanation and Announcement," *Apostolic Times*, March 7, 1872, p. 380.

<sup>4</sup> "The Rev. R. C. Cave," an undated clipping from the *Richmond Dispatch*.

<sup>5</sup> "Cave's Convictions," *St. Louis Republic*, December 13, 1889, p. 9; "Record of Official Meetings of Board of Officers of Central Christian Church," minutes of meetings of September 20, September 28, October 28, 1888, and January, 1889 (manuscript), in the archives of Union Avenue Christian Church, St. Louis, Missouri.

<sup>6</sup> "Clerical Sensation," *St. Louis Republic*, December 8, 1889, p. 26.



- Church, Samuel Harden**, 1858-1943.  
Religious progress in America. Pittsburgh, Pa., October 16, 1909. Pittsburgh, Roy P. Morris, Carnegie Institute [1909] 42 p. \$6.00
- Cleland, Thomas**, 1778-1858.  
Letters to Barton W. Stone, containing a vindication principally of the doctrines of the trinity, the divinity and atonement of the Saviour, against his recent attack, in a second edition of his "Address." Lexington, K[y] Printed for the Author, by Thomas T. Skillman, 1822. 172 p. \$6.50
- Cleland, Thomas**, 1778-1858.  
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- Cleland, Thomas**, 1778-1858.  
Unitarianism unmasked. A reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe. Lexington, Ky., Printed by Thomas T. Skillman, 1825. 184 p. \$6.50
- Coffin, Frank G.**, 1874-1941.  
The Christian Church at its present task; delivered at the quadrennial session of the American Christian Convention, Burlington, North Carolina, October 18, 1922. [n.p., 19—] 20 p. \$6.00
- Craighead, Thomas B.**, 1750-  
A sermon on regeneration, with an apology and an address to the Synod of Kentucky; together with an appendix. Lexington, Ky., Printed by William W. Worsley, for the Author, 1809. 93 p. \$6.50
- Creath, Jacob**, 1799-1886.  
Biographical sketches of Elder Wm. Creath, a Calvinist Baptist preacher, of Mecklenburg County, Va., and his family. St. Louis, T. W. Ustick, Printer, 1866. 58 p. \$6.00
- Everett, Asa Brooks**, 1828-1875.  
The sceptre: a superior collection of church music, mostly new. New York; Biglow & Main. 1871. 304 p. \$11.00
- Fanning, Tolbert**, 1810-1874.  
True method of searching the Scriptures. St. Louis, Christian Pub. Co. [n.d.] 136 p. \$6.50
- Finley, James Bradley**, 1781-1856.  
Autobiography of Rev. James B. Finley; or, Pioneer life in the West. Edited by W. P. Strickland. Cincinnati, Printed at the Methodist Book Concern, for the Author, 1853. 455 p. \$13.00
- Forrester, Robert H.**, 1816-1883.  
Anniversary address, delivered before the American Literary Institute, of Bethany College; November 10th, 1842. Bethany, Va., Printed by A. Campbell, 1842. 21 p. \$6.00
- Gates, Errett**, 1870-1951.  
The early relation and separation of Baptists and Disciples. Introd. by Eri B. Hulbert. Chicago, Christian Century Co., 1904. 124 p. \$6.00
- Haldane, James Alexander**, 1768-1851.  
A view of the social worship and ordinances observed by the first Christians, drawn from the Sacred Scriptures alone. Edinburgh, Printed by J. Ritchie, 1805. xi, 492 p. \$13.00
- Harper, William Allen**, 1880-1942.  
The genius of the Christian Church; a study in the origin and history of the denomination known as Christians. Elon College, 1929. 47 p. (Bulletin of Elon College) \$6.00
- Hayden, Amos Sutton**, 1813-1880.  
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## BOOKS AND PAMPHLETS

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**Tucker, Johnny**. Like a Meteor Across the Horizon, with History of the Church of Christ in Nashville. Fayetteville, TN, Tucker, 1978. \$2.95

### Robert Cave (cont.)

the story, the *Republic* sent a stenographer to the church on subsequent Sundays and published Cave's sermons together with comments from various quarters.<sup>7</sup> The impression created in the community by the *Republic* was one of heresy and conflict.

Disciple editor and publisher J. H. Garrison, an elder in Central Christian Church, found himself particularly embarrassed in the ensuing controversy. Garrison was struggling to build a national readership for his *Christian-*

**Wrather, Eva Jean**. Creative Freedom in Action. Alexander Campbell on the Structure of the Church. St. Louis, Bethany Press, 1968. Hardback-\$1.00  
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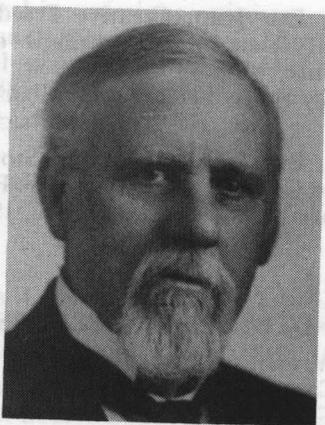
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*Evangelist* but was challenged in this effort by other Disciple editors and publications. In the intensely competitive environment of religious journalism, orthodoxy and denominational loyalty were essential. First the ministers of nearby churches and then editors of other Disciple papers began to inquire into Garrison's responsibility for the

<sup>7</sup> "Very Unorthodox," St. Louis *Republic*, December 10, 1889, p. 3; "A Divided House," *ibid.*, December 30, 1889, p. 8; "A Divided Church," *ibid.*, "Burned the Bridges," *ibid.*, January 27, 1890, etc.



J. H. Garrison

heresy which had emerged in a congregation over which he presided as elder. In actual fact, Garrison seems to have been taken by surprise. He had missed most of the board meetings during the period when Cave was called, and he had attended few subsequent services at which Cave preached. Garrison traveled and preached throughout the area and, when in St. Louis on Sunday, often preached for small congregations lacking resident pastors. Yet his congregational office compelled a response.<sup>8</sup>

Garrison first commented on the controversy in the *Christian-Evangelist* of December 12. Four days after the first *Republic* story, Garrison defended Robert Cave, charged that the situation had been exploited by the press, and urged Disciples to "possess their souls in patience, and let the secular press and the St. Louis public undecieve themselves if they are expecting an ecclesiastical trial for heresy and a 'clerical sensation.'" <sup>9</sup> This initial response, rational and generous though it was, could not survive the continuing discussion of the issue in the *Republic*. A week after his first statement, Garrison wrote of hearts "full of anxiety," and on December 26 he observed that the affair "had assumed a very grave aspect and threatened serious damage to the peace and integrity of the church."<sup>10</sup> When David Lipscomb, editor of the *Gospel Advocate* which had vied with Garrison's *Evangelist* for Disciple readership in the midsouth and southwest, commented on "the defec-

tion of R. C. Cave,"<sup>11</sup> Garrison declared that Cave had been moving "against the current of New Testament teaching and of the sentiment of the brotherhood, and toward the rocks of Unitarian rationalism."<sup>12</sup> Lipscomb had not been surprised by Cave's open advocacy of religious liberalism and soon was accusing others, presumably Garrison of "making Cave a scape-goat" while supporting more moderate voices of liberalism.<sup>13</sup> This view was shared by H. R. Tanner who declared that neither "Garrison (nor) the congregation to which he belongs objected to Cave's doctrine. It was only an indignant brotherhood which made them turn on their brother pastor and hound him out of the pulpit."<sup>14</sup>

Ironically, while conservative papers such as the *Gospel Advocate* and the *Octographic Review* directed much of their criticism at Garrison rather than Cave, the more liberal *Christian Oracle* of Chicago, forerunner of the *Christian Century*, was defensive of Garrison and extremely condemnatory of Cave whom it described as "going off at a tangent . . . The real fact," lamented the *Oracle*, "appears to be that Bro. Cave has become an Infidel . . ." <sup>15</sup> When a Cave supporter complained of the *Oracle's* criticism and suggested that Cave "broods over these deeper questions" of Christian doctrine, the *Oracle* responded that Cave broods himself into unbelief.<sup>16</sup>

<sup>8</sup> Garrison's absence from board meetings is indicated in the "Record of Official Meetings of Board of Officers of Central Christian Church," *loc. cit.*; his church attendance is usually indicated in his manuscript diaries at the Disciples of Christ Historical Society.

<sup>9</sup> *Christian-Evangelist*, (December 12, 1889) p. 792.

<sup>10</sup> *Ibid.*, (December 19, 1889) p. 808; (December 26, 1889) p. 820.

<sup>11</sup> "Sad Apostasies," *Gospel Advocate*, (January 1, 1890) p. 1.

<sup>12</sup> "An Open Reply to Bro. Cave," *Christian-Evangelist*, (January 9, 1890) p. 23.

<sup>13</sup> "Those Sad Apostasies," *Gospel Advocate*, (February 5, 1890) p. 87.

<sup>14</sup> H. R. Tanner, "Western Splinters," *Octographic Review*, (June 12, 1890) p. 2, quoted in Earl Irvin West, *The Search for the Ancient Order: A History of the Restoration Movement, 1849-1906* (Nashville: Gospel Advocate Co., 1949-50) Vol. II, p. 265.

<sup>15</sup> *Christian Oracle*, (January 2, 1890) p. 1.

<sup>16</sup> *Ibid.*, (February 13, 1890) p. 2.

The *Christian Standard* followed the St. Louis controversy closely. While it was critical of Cave, the *Standard* initially far more successfully divorced issues from personalities than did other papers. It provided extensive space for a carefully reasoned defense of Cave's biblical interpretation, and in response the editors challenged this interpretation without even mentioning Robert Cave.<sup>17</sup> Subsequently, however, the *Standard* found Cave far too controversial to ignore and devoted numerous columns to the St. Louis affair. With other Disciple papers, the *Standard* contributed to Cave's notoriety and to the growth of interest in his position. As S. M. Martin, Missouri state evangelist, perceptively observed in a letter to the *Standard*:

What, with gratuitous advertising and the eager, sharpened palate of the general public for something novel and sensational, Dr. Cave's fortune is made. If "Central" don't want him, perhaps St. Louis or Chicago will build him a great church, and advertise the Doctor as one of the attractions of the World's Fair in '92!<sup>18</sup>

Meanwhile, at Central Church publicity led to a sharpening of positions and division between supporters of Cave and of Garrison. The former were clearly in the majority at first; but, when the outvoted Garrison demanded his church letter, loyalties began to shift and the issue became far more emotional. In the ensuing turmoil Cave, always the gracious Virginia gentleman, resigned his pastorate.<sup>19</sup>

By the end of December, 1889, supporters of the pastor were withdrawing from Central to form a new West End Christian Church on "the old-line Campbellite basis" of absolute congregational autonomy.<sup>20</sup> Cave accepted a call from this group; and on January 27, 1890, in response to continuing criticism in the Disciple press, Cave and the congregation renounced all denominational affiliations to form the Non-Sectarian Church of St. Louis.<sup>21</sup>

The new church participated in a short-lived national association of Non-Sectarian churches, and both the

church and its pastor continued for a time in the limelight. Sermons were regularly published in the *St. Louis Republic* for a few months and subsequently on special occasions. When Cave delivered the baccalaureate sermon at the University of Missouri, the *St. Louis Post-Dispatch* carried a report of his attack on orthodoxy under the headline "They Don't Like It."<sup>22</sup> Yet in the next year, whether they liked his theology or not, readers of the *Republic* voted Cave the most popular minister in the city, thereby giving him a free trip to Europe and the Holy Land and proving once more the importance of the press in creating name recognition.<sup>23</sup> Cave also relied on the *Non-Sectarian*, a monthly journal inaugurated in 1891 by a member of his congregation, to disseminate his ideas to a larger audience. Before the magazine's demise in December, 1895, no less than twenty-five Cave sermons appeared in its pages.<sup>24</sup> Cave's years spent as pastor of the Non-Sectarian church were also a time of growing national prominence. In 1894 he won fame in the south and notoriety in the north on the basis of a widely-reported Richmond address in which he memorialized the soldiers and sailors of the Confederacy and defended the cause for which they had fought.<sup>25</sup>

<sup>17</sup> "The Sensation," *Christian Standard*, (January 11, 1890) p. 18; (January 18, 1890) p. 34; "Words with 'Redactor,'" *ibid.*, p. 40.

<sup>18</sup> "Missouri Letter," *ibid.*, (December 28, 1889) p. 857.

<sup>19</sup> "A Divided House," *loc. cit.*; "A Divided Church," *loc. cit.*

<sup>20</sup> "A Divided House," *loc. cit.*

<sup>21</sup> "Burned the Bridges," *loc. cit.*; "Independent in Religion," *New York Times*, (January 27, 1890) p. 1.

<sup>22</sup> *St. Louis Post-Dispatch*, (June 1, 1891) p. 1.

<sup>23</sup> For contest rules see *St. Louis Republic*, (May 23, 1891) p. 11; Morris Lynn McCauley writes that Cave received 150,873 of 367,446 ballots cast citing the *St. Louis Republic* of July 3, 1891, in "R. C. Cave: A Study of an Atypical Disciple," thesis Abilene Christian College, 1970, p. 60.

<sup>24</sup> Not all of these sermons indicated authorship when printed, but the bound copies of the *Non-Sectarian* in the New York Public Library include tables of contents which identify authors of unsigned articles.

<sup>25</sup> The address itself and materials penned by Cave in the subsequent controversy appear in Robert Catlett Cave, *The Men in Gray* (Nashville: Confederate Veteran, 1911).

Garrison's *Christian-Evangelist* gave only brief notice in 1901 when the Non-Sectarian church, following Cave's retirement, affiliated with the Christian-Connection, that group of the Stone movement which had remained aloof from the merger with the Disciples.<sup>26</sup> Robert Cave quietly returned to the Christian Church. Not until his death in 1923, long after Garrison's retirement, would the *Evangelist* have a positive word to say of Cave. Then his nephew, E. L. Powell, penned for the *Evangelist* a tribute which spoke of a "great soul, modest to a fault, capable of a leadership which too soon was relinquished . . ." <sup>27</sup>

The *Christian Standard* retained a greater interest in Cave. His views were cited in several of J. W. McGarvey's biblical criticism columns in 1898, and Cave was then given space for a reply in which he attributed the St. Louis controversy to the quest of secular and religious papers for an exciting story.<sup>28</sup> Criticism of his theology notwithstanding, the Standard Publishing Company

published Cave's *A Manual for Ministers* in 1918 and his *A Manual for Home Devotions* in the following year. Both were vigorously advertised in the pages of the *Christian Standard*.<sup>29</sup> On the occasion of Cave's death, the *Standard* carried a tribute which concluded: "We drop a tear of pity on the grave of a gifted man who missed the mark."<sup>30</sup>

Of Robert Cave's gifts there can be no doubt, and as to his missing the mark there will be endless dispute. Yet Robert Cave's life is a remarkable testimony to the power of the press, both secular and religious, to create, shape, transform, and destroy careers in the church of post-Civil War America.

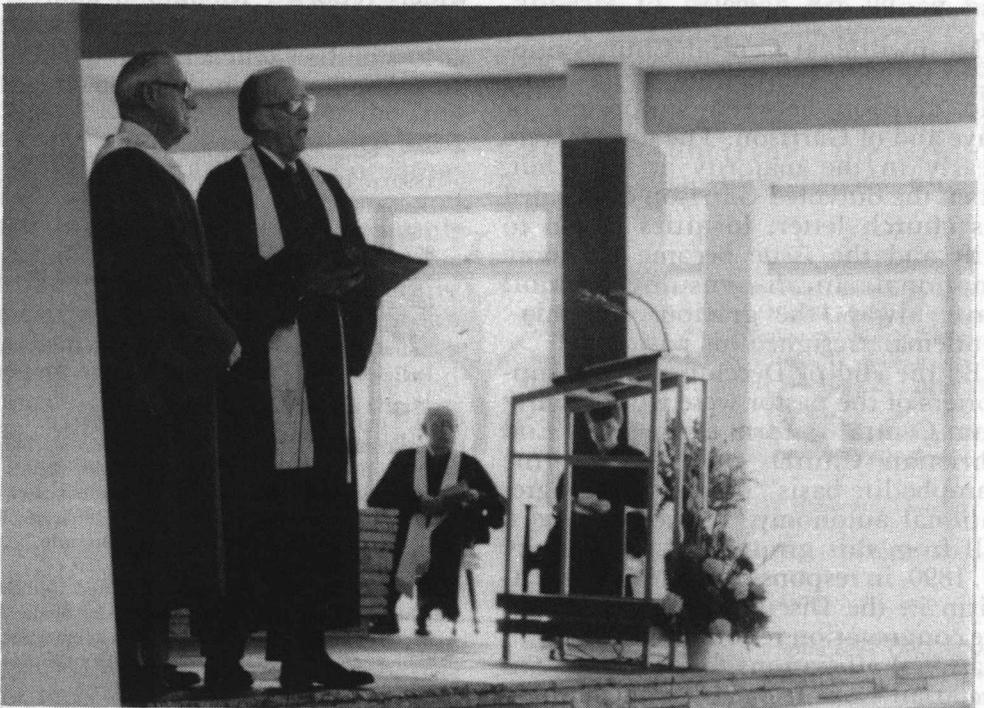
<sup>26</sup> "The Quest of 'Liberty,'" *Christian-Evangelist*, (December 5, 1901) p. 1542.

<sup>27</sup> "A Gentleman of the Old School," *Christian-Evangelist*, (July 12, 1923) p. 880.

<sup>28</sup> "An Open Letter to Professor McGarvey," *Christian Standard*, (November 28, 1908) pp. 2038-39.

<sup>29</sup> "Book News," *Christian Standard*, (November 16, 1918) p. 167; (May 17, 1919) p. 819, etc.

<sup>30</sup> "The Church Catching Up," *Christian Standard*, (July 21, 1923) p. 1242.



Tom J. Brown (left) of Houston, Texas receives his Life Patron membership certificate. The presentation was made in a morning worship service in the First Christian Church of Houston by Dr. J. Robert Moffett, pastor and former Trustee of the Historical Society.



Presentation of plaque, commemorating the 150th anniversary celebration of the 1832 Union in Wilshire Christian Church, Los Angeles, by Margaret Wilkes, DCHS Trustee, to: (left to right) Charles Malotte-Christian Church (Disciples of Christ), Myron Taylor-Christian Churches and Churches of Christ, and Frank Pack-Churches of Christ.

## 81 NAMED FUNDS

The Disciples of Christ Historical Foundation now has eighty-one Named Funds. These help comprise our growing permanent funds. The following are the most recent funds established.

**\*Mr. and Mrs. O. M. Huff** - Ruth Huff Lansaw has established this fund in honor and memory of her parents. While farming in Vermillion County, Illinois, Oscar and Nellie Huff were members of Low's Chapel. The land for the chapel had been given by related kinfolk. After moving into the city of Danville, Illinois, Ruth's parents became members of Central Christian Church there and were active until their deaths. Ruth continues to give active leadership in this congregation.

**\*William J. and Mary Jenkins Huff** - Bernard Jenkins Huff has established this in honor and memory of his parents, William and Mary Huff. O. M. Huff (above) was also a son of this couple. William Huff and his wife were farmers in Vermillion County and were members of Low's Chapel. They nurtured their sons, Oscar and Bernard, and other members of the family in the Christian faith. A third son, Lewis G. Huff, became a Disciple minister. Bernard Huff is the last surviving member of the joint committee that brought in the resolution to merge the First and Third Christian Churches of Danville, Illinois into Central Christian Church in 1928.

**Lucille C. Kime** - Lucille died December 28, 1981. Her husband, Harold, has established this fund in her honor and memory. Friends have also shared in the fund. In 1964, the Kimes were

inspired by David Dunn's book, *Try Giving Yourself Away*, to give a year of volunteer service in the Historical Society. Harold was a retired librarian and Lucille taught in public schools for 37 years. The Kimes processed literally tons of materials, while serving as volunteers. The Kimes helped to make the Society what it is today.

**\*John J. and Mary Smalley Webb** - Della E. Huff (Mrs. Bernard) has established this fund in honor and memory of her parents and in recognition of the Christian nurture and love she and her brothers and sisters received from her parents. In later years, after Mrs. Webb became a widow, she moved to California and was a member of the First Christian Church in Santa Monica. For many years, Della Huff was an active children's worker in the church.

*\*Editor's Note:* These three Named Funds have special meaning for the editor. Family relationships: Mr. & Mrs. O. M. Huff - uncle and aunt; William J. and Mary Jenkins Huff and John J. and Mary Smalley Webb - grandparents; Bernard J. and Della E. Huff - parents.

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### WANTED - LIBRARY ASSISTANT

The Society is seeking a full-time employee, preferably with professional library training and experience, a reasonable knowledge of our religious heritage, and available on July 6, 1982. Contact Roland K. Huff, President.

# Discipliana

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Disciples of Christ Historical  
Society, Nashville, Tennessee.  
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## **NEW MEMBERS** As of April 5, 1982

### **LIFE TO LIFE PATRON**

56. Tom J. Brown

### **LIFE**

765. First Christian Church, Pulaski, VA

767. Garshaw, Jr., Rev. Joseph A.,  
Traverse City, MI

### **PARTICIPATING TO LIFE**

768. Turner, Mrs. Inez M., Pettus, TX

### **REGULAR TO LIFE**

766. Eyres, Miss Jessie E., Nashville, TN

769. Moss, Grayson L., Houston, TX

770. Sheats, Doris H., Winder, GA

771. Shearer, D. H., Vista, CA

### **PARTICIPATING**

Williams, Mrs. Leone H., Sulphur, LA

### **REGULAR TO PARTICIPATING**

Hooper, Robert E., Nashville, TN

Randall, Mrs. Leadore I., Odessa, TX

Reinhardt, Dr. Wayne, Lima, OH

### **STUDENT TO REGULAR**

McManus, Gary B., Henry, IL

Shearer, Clark C., Monticello, IN

Vice, Beverly, LaFayette, IN

### **STUDENT**

Barclift, Philip L., Johnson City, TN

Barton, James, Oakwood, IL

Boone, Sam, Nashville, TN

Boyte, Kelly, Nashville, TN

Casey, Carolyn, Indianapolis, IN

Halliburton, John, Nashville, TN

Harris, Landa Jan, Nashville, TN

Hollis, James, Crawfordville, IN

Noller, Jerry, Gas City, IN

Nutt, Rick, Nashville, TN

Parker, Teresa Dulyea, Danville, IN

Purscell, Kenneth, Indianapolis, IN

Williams, Joan, Indianapolis, IN

### **INSTITUTIONAL**

El Paso Christian College and School of  
Missions, El Paso, TX

Great Lakes Bible College, Lansing, MI

Lincoln Christian College, Lincoln, IL

### **REGULAR**

Dixon, John P., Sulphur, LA

Dixon, Mrs. John P., Sulphur, LA

Hanlin, Harold F., Claremont, CA

Hanlin, Mrs. Harold F., Claremont, CA

Johnson, Ernie L., New Castle, VA

Newton, J. T., Bohemia, NY

Pries, Kenneth K., Coulusa, CA

Redenbaugh, Stephen R., Edmonds, WA

Redfern, Pascal, Missoula, MT

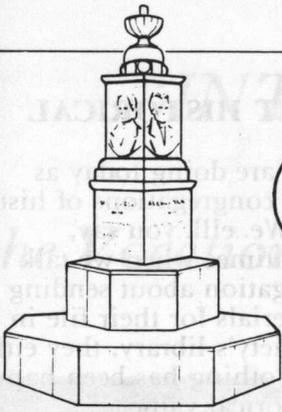
Robbins, Robert, Sulphur, LA

Robbins, Tommie, Sulphur, LA

Tate, Mrs. George, Paris, KY

William II, Rev. Loren E., Sulphur, LA

Wilson, Rev. Philip, Fort Worth, TX



# Discipliana

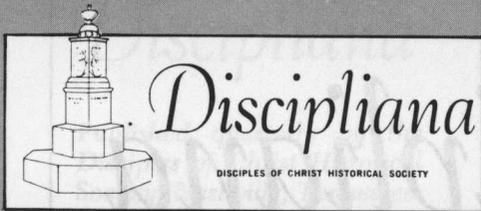
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1982, Vol. 42, No. 3



**WILLIAM BARNETT BLAKEMORE**

**(1912-1975)**



Fall 1982, Vol. 42, No. 3

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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: 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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**MAKE IT HISTORICAL**

Is what you are doing today as individuals or congregations of historical import? 'We..elll..you say, maybe!' Oftentimes when we talk with a congregation about sending historical materials for their file in the Historical Society's library, they either say or imply nothing has been happening of historical value.

The truth of it is, everything we do is historical. It establishes a fact of history, whether it be a positive force or one that is negative. We need to evaluate both periodically.

Making what we do or think a positive, historical force, however, does not happen by accident. It is easy to be caught up in the routine of life, a job, or a ministry. Is what you are doing of historical value or is it a "holding operation?"

What a different world it would be if we, as congregations and individuals going about our daily work, heard and responded to an inner voice that said, "Make it historical!" Not in the sense of seeking a place in history for ourselves. Rather in the sense of identifying with those things of lasting, historic value. Make it historical!

How, you say?

- Become historically literate.
- Build on the heritage of your past. Others have labored and you build on those labors.
- Never work only to meet a deadline or to put in time. Relate what you do to immediate and long range goals.
- Periodically provide study courses in religious heritage for the congregation. Participate in same as individuals.
- Encourage every member of the congregation to read about our religious heritage. Include such books in your church library.
- Celebrate historic events. Evaluate their impact on our lives today.

When you live, think, and act thus, everything you do will become historical.

Roland K. Huff

# “INTELLIGENCE IN MINISTRY”

## *The Vocation of Wm. Barnett Blakemore*

by Ronald E. Osborn\*



Ronald E. Osborn

\*Ronald E. Osborn is Professor of American Church History at the School of Theology, Claremont, California.

NOTE: In recent weeks I have exchanged conversation or correspondence with a number of persons who knew Dean Blakemore—some in close association, some at a distance—concerning his contribution. These are C. Ray Akin, Jr., William R. Baird, Jr., Jay R. Calhoun, A.T. DeGroot, Prudence Dyer, W. Clark Gilpin, Allan W. Lee, Lester G. McAllister, Samuel C. Pearson, Donald D. Reisinger, William J. Richardson, Glenn C. Routt, and Howard E. Short. To all of these I am grateful for comments which have sharpened my insight and filled gaps in my experience (e.g., I was never a student at the University of Chicago nor a resident of Disciples Divinity House except during brief conferences). I met Barnett Blakemore before he was made Dean of the House, worked with him closely on many boards and committees for twenty years, read the greater part of his writings, and was honored by his friendship and that between our families. This article is an effort as a church historian not only to state the facts of his ministry but also to assess its quality and significance.

For thirty years from his post as Dean of the Disciples Divinity House of the University of Chicago, William Barnett Blakemore exercised the ministry of an informed and dedicated mind in service to Disciples of Christ, the great church of Christ on earth, and the world of high culture.

His work covered a remarkably broad range of “causes” including the Disciples of Christ Historical Society, which he served as a Trustee, as the first Forrest F. Reed Lecturer, and as a featured speaker for the Annual Dinner during the International Convention of 1963. In his honor members of Dean Blakemore’s family, joined by grateful friends, have established a Named Fund in the Disciples of Christ Historical Foundation. The establishment of The Wm. Barnett Blakemore Fund, in which others are invited to join, provides occasion to recall his unique ministry, to direct attention to its remarkable range, and to reflect on its intellectual and spiritual breadth.

### A Distinguished Career

Born July 22, 1912, at Perth, Australia, Barnett Blakemore grew up in a ministerial family, receiving from his parents that tutelage of mind and spirit which has produced from “children of the parsonage” a striking proportion of the theological minds among Disciples of Christ. He began his schooling in Melbourne, but while he was still a lad his American parents returned home. He grew up in Union Avenue Christian Church in St. Louis among a large company of colorful leaders in the “brotherhood” during the decade when the newly formed United Christian Missionary Society had its headquarters in that city.

Though he graduated from Washington University with a B.Sc. degree in engineering in 1933 and spent a few months in business, he had already accepted invitations to preach in some of the smaller churches of the area, and soon he departed for the Divinity School of the University of Chicago. There he earned a master's degree (1937), followed by the Bachelor of Divinity (1938) and the Doctor of Philosophy (1941), with time out in 1938-1939 for travel and study in Europe on a fellowship awarded by the Disciples Divinity House.

Ordained to the Christian ministry in 1941, he began in that year his lifetime of teaching in the University of Chicago. He first worked in psychology of religion, as instructor for two years, and as assistant professor from 1943; in 1948 he was made an associate professor in the field of practical theology, and he kept his mind and pen at work on principles and issues involved in the task of ministry. Nevertheless, his active scholarly commitment to the many phases of the movement toward church union brought increasing recognition as an ecumenist, and in 1971 he was advanced to full professor of Ecumenical Christianity in the field of theology. Meanwhile in 1945 he was appointed Dean of the Disciples Divinity House of the University of Chicago; he held that post the rest of his life, while conducting a ministry of increasing influence and significance throughout the church.

Chicago was Barnett Blakemore's base from the time he came there as a student in 1935 until his death forty years later. There in 1942, he and Josephine Gilstrap were married in the Chapel of the Holy Grail, and there were born their children, William Blakemore III and Jory Blakemore Johnson. There he developed his scholarly understanding of sound principles underlying the work of ministry, reflected in his 1949 paper on "The Nature and Structure of the Practical Field"<sup>1</sup> and his 1955 lectures on "The Cornerstone and the Builders."<sup>2</sup> There he long continued the service of his predecessor to life and thought among the Disciples by editing *The Scroll* of the Campbell Institute and

by contributing scintillating articles to that journal as well as to other periodicals of the Disciples.

The youngest dean in a line of distinguished intellectuals who had served Disciples Divinity House, he was thirty-three when he succeeded Edward Scribner Ames, the longtime colleague of his predecessors in the deanship, Winfred Ernest Garrison and Herbert Lockwood Willett. These three, along with Charles Clayton Morrison, had shone for half a century as the brightest intellectual luminaries among the Disciples of Christ, and some of their admirers found it hard for a time to acknowledge that a new day was at hand and that the young scholar and churchman now at the helm was destined to



Dr. Blakemore is presented Life membership in Disciples of Christ Historical Society by John Bean, pastor of North Christian Church—Columbus, IN in 1970, while Mrs. Blakemore looks on.

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Dean Blakemore honored his predecessors, and in his history of the first seventy-five years of Disciples Divinity House entitled *Quest for Intelligence in*

<sup>1</sup> *Journal of Religion*, XXIX (October, 1949) 284-300.

<sup>2</sup> *The Cornerstone and the Builders: Essays on the Minister as Churchman*, College of Churches of Christ in Canada, Christian Foundation Lectures, delivered in Emmanuel College, The University of Toronto, January, 1955 (Toronto: College of the Churches of Christ in Canada, 1955).

*Ministry* (1970) he wrote discerning sketches of each of them with generous acknowledgment of their contributions. He recognized sooner than many, however, that the institution was operating in a new day, that its commitments to scholarship were no longer unique among the schools of the Disciples offering education for ministry (indeed, its graduates were now serving on the faculties of all these seminaries), and that its most pressing need was to establish itself in firm relationship to the churches and to the organized life of "the brotherhood." To this new task he gave himself unreservedly, while strengthening the financial base and emphasizing the unique role of the House as a center for the preparation of scholars for careers in teaching as well as of ministers for churches.

The Chicago Disciples Union and the Church Federation of Greater Chicago became important instruments for his identification with the life of his city and the Christian witness there, and he provided important leadership, serving as president of both of these bodies. From 1959 to 1966 he added a further ministry for which he had distinctive gifts, serving as acting Dean of Rockefeller Memorial Chapel. Long before the publication of *The Secular City* and the fad for metropolitan chic, Barnett Blakemore reveled in the life of his city, addressed himself to its problems, identified with its exciting possibilities, and entered into its cultural opportunities. Repeatedly he spoke with elation about Chicago, and there he delighted in the role of host to the constant procession of distinguished guests who came to the House and to the Blakemore home.

### Service to the Church

The significance of Dean Blakemore's ministry reached far beyond the confines of the House and the University. For a generation, he made decisive contributions to the life of the Disciples, and he did so as an intellectual who recognized that the communion he loved had entered on a new day. Once its formative thinkers had been debaters and editors. (He dealt with the significance of the

former in his Forrest F. Reed Lectures, which set forth the current relevance of Alexander Campbell's debates,<sup>3</sup> and of the latter in the constant flow of articles which he contributed to the journals.) But in his generation the largest impact on the mind of Disciples was made by those presidents and deans of their colleges and seminaries who were fully involved in the life of "the brotherhood" and by some of their colleagues in teaching, he was foremost among these.

In devotion to the church, to its reform and renewal, he employed his scholarship and his intellectual gifts. While retaining the liberal spirit and emphasis characteristic of the University of Chicago, especially the respect for secular learning, he avoided the traps of doctrinaire liberalism, its clichés, its rosy estimate of the human condition, its accommodation to the culture, its insufficient regard for the Christian tradition. While taking seriously the voices of the neo-orthodox theology so much in the ascendancy when he began his ministry and while engaging its representatives in serious dialogue on the ground of common conviction, he was not willing to court respectability for the moment by donning the garments of dialectical theology. While loving, with high passion, the life of the mind and taking deep pride in the scholarship of one of the world's preeminent universities, his commitment to the church and to ministry left him no opportunity to indulge a life of scholarship for its own sake. Constantly he addressed his intellectual labors to dealing with specific problems before the church and to the service of the gospel.

It was W.B. Blakemore who called to general attention in the mid-fifties the flowering of scholarship on the part of a new generation of historians investigating the rise and development of the Disciples<sup>4</sup> and a little later to the remarkable awakening to theology

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which followed in its wake.<sup>5</sup> He was in the forefront of both movements, both as participant and interpreter. When the Board of Higher Education and the United Christian Missionary Society established the Panel of Scholars to help a new generation of Disciples come to terms with its heritage, he was appointed to membership; soon he became chairman and then general editor of the Panel Reports, a symbolic milestone in the self-understanding of a denomination. He played an active part in the discussions in the Disciples' chief theological forums at the time: the Campbell Institute, the Association of Disciples for Theological Discussion, the Commission on Theology and Christian Unity, The Commission on Worship and the Study Committee of the World Convention of Churches of Christ. With the appointment of the Commission on Restructure, he brought to the thinking of that body and to the productive work of its Central Committee his profound sociological understanding of organization, his keen technological insight, and his eloquent powers of interpretation; as chairman of the Committee on Basic Documents, he made a large contribution to the wording of the reports which came from the commission, especially to the covenantal affirmation which stood as preamble to the Provisional Design for the Christian Church (Disciples of Christ).

Meanwhile he had long been a familiar figure and influential voice in the meetings of the various denominational boards, later to become administrative units of the church. Through the years he carried large responsibilities for the Chicago Disciples Union and for the regional church in Illinois. He gave major service to the Council of Agencies, the Board of Higher Education, the Council on Christian Unity, the Disciples of Christ Historical Society, the Home and State Missions Planning Council, the National Evangelistic Association, and other bodies. To these administrative boards his service was not primarily managerial or political, in the limited sense, but intellectual, offered with a vigor and grasp of principle which lifted management and poli-

tics to new levels of Christian understanding. Whenever a "think piece" was needed, he was called upon. For a generation, through the agencies and units, he provided to the church a profoundly theological service of great creativity. His "understanding of the Christian Church (Disciples of Christ) was sensitive without romanticism."<sup>6</sup>

Increasingly the ecumenical movement called upon his time and talents. Not only in his local federation, but also in the National Council of Churches and in the World Council of Churches he was an effective participant. He was a delegate to North American and world conferences of Faith and Order, to the Third and Fourth Assemblies of the World Council, and an adviser to the latter's Central Committee. He took part in the deliberations of the consultation of Church Union and helped establish the American Academy of Ecumenists. He was an official observer at the third and fourth sessions of the Second Vatican Council. With Allan W. Lee of the World Convention, he was granted a private audience with Pope Paul VI. He gave much energy to the bilateral conversations between Disciples and Roman Catholics in the United States, and he helped lead Disciples to a new attitude of fraternal openness in striking contrast to an earlier anti-Catholicism which found its most forceful (because most respected) voices in Chicago. Yet much as he was elated by his ability to appropriate the power of tradition, he was not overwhelmed by it. In a memorandum to members of the Commission of Restructure, he wrote, "I do believe that it is the Disciples and not Rome which has the fundamental answer regarding the Nature of the Church."<sup>7</sup> With that affirmation he coupled a call for "dedication to the task of thinking out the issues if we are to make the contribution for our Lord that I am sure he

<sup>5</sup> "The Sociology of Disciple Intellectual Life: Historical Forms and Organizations for Thinking," *The Reformation of Tradition* Vol. I of *The Renewal of Church: The Panel Reports*, W. B. Blakemore, general ed. (St. Louis: The Bethany Press, 1963) 257ff.

<sup>6</sup> Jay R. Calhoun, letter to author, May 23, 1982.

<sup>7</sup> Undated memorandum commenting on the Chicago meeting of the Commission.

expects and wants us to make.”

While engaging in all these ecumenical activities, Dean Blakemore's inclination toward other Christians kept him open to fellowship and discussion with heirs of the Stone-Campbell tradition who would not have described themselves as ecumenical. For a time he participated in the Consultations on Internal Unity until he concluded that genuine intellectual conference was not taking place. As a matter of conviction he participated actively in the work of the World Convention of Churches of Christ, even after many American ecumenists among the Disciples absented themselves because of reservations about world confessional bodies. Doubtless his early experience among Disciples in Australia convinced him of the value of the fellowship. In Mexico City in 1974 the World Convention elected him as president. He was in Dallas for a meeting of the World Convention Executive Committee, following a session of the Commission on Theology and Unity, when he died in his sleep, May 1, 1975. A William Barnett Blakemore Memorial Fund was established by the World Convention.

Dean Blakemore loved the church and served it with the impressive gifts of a unique personality.

#### Noteworthy Qualities

He constantly manifested amplitude of mind, the fulness of a mind disciplined and informed. From the sciences he had studied to be an engineer, from psychology, sociology, theory of government, history, and theology, combined with a broad culture in the humanities and the fine arts and an urbanity heightened by a lifetime of cultivation. In addition to his own Chicago he loved the great cities of this continent and of Europe for their music and museums of art. An American who once acted as his host in Istanbul noted his consuming interest there; day after day, he wanted to go back to Haggia Sophia to study the murals in that historic church.<sup>8</sup> His enthusiasm for cultural opportunities and for visiting historical sites he imparted to students in Disciples House; for it, he and his wife also

acquired important art pieces. The fulness of his mind and spirit enabled him to discuss issues with a magisterial sweep. “He had a great capacity for seeing things in perspective,”<sup>9</sup> and in discussions he often raised the thinking of an entire group to new levels of insight. But more even than understanding he conveyed excitement, the elation of a great mind rejoicing in a new discovery or gratefully contemplating an abiding reality.

Dean Blakemore consistently communicated with clarity and vigor of expression. In my earliest remembered conversation with him, I spoke a young professor's lament over the inability of many students to write correct English; he responded with an observation that in his experience “the student who can write correct English knows how to think clearly.” He held language in honor as an instrument of communication with all who come to hear or read. Without talking down to a popular audience, he practiced the exciting work of a true teacher who respects his listeners. He often achieved genuine majesty of style and spoken utterance. One associate remembers, “I doubt that I have ever heard anyone so articulate and forceful in speech. He could give an extempore speech and make it sound like a paper carefully composed.”<sup>10</sup>

His utterance was characterized by its evident rootedness in the Christian faith. For his mind and spirit that faith was the source of life, was sustenance for root and stalk and flower and fruit. About his theology there was nothing doctrinaire or quibbling or quailing. It drew upon the faith enshrined in holy scripture and the witness of the church through the centuries, especially in its most sublime expressions. “His piety was the piety of the cathedral not the piety of the rural parish.”<sup>11</sup> He drew strength and insight from the tradition

*Cont. on p. 40*

<sup>8</sup> A recollection passed on by William R. Baird who was later entertained by the same host.

<sup>9</sup> William J. Richardson, letter to author, May 25, 1982.

<sup>10</sup> *Ibid.*

<sup>11</sup> W. Clark Gilpin, letter to author, May 20, 1982.

# PERMANENT FUNDS

\$207,753 credited toward Perm

Total endowment funds now within  
Board of Trustees issues challenge to au

## Blakemore (Cont.)

of the Disciples, helping his generation to discern both the strengths and the limitations of that tradition and to move beyond inherited positions in the light of its essential genius.

An essential element of his faith was his at-home-ness in great passages of scripture. No other preacher of our times, so far as my knowledge goes, certainly none so contemporary and urbane, consistently used such large blocks of scripture within the body of his sermons. Again and again, he would quote one passage or another from the Bible, often half a page at a time. Sometimes it was a well known section, at other times one not so familiar, but his discussion leading up to that point—a discussion dealing with modern science or current literature or a contemporary problem—opened the door for that passage to speak with a relevance of which the hearers had never previously been aware.

In similar fashion he liked to recite the stanzas of a hymn in his preaching, and often the familiar words were heard with new freshness and power.

Most notable in Barnett Blakemore was an authentic ministerial ethos. He possessed a keen pastoral sensitivity which enabled him to discern a student's problem, to give a young person the freedom to grow, to elicit the unique expertise of a trustee, to make the consummate gesture of sympathy with grace and restraint. This sensitivity to others made him unusually valuable in the chair when a group was struggling with a creative task. He could catch up the concerns of various persons and synthesize the essence of these into a common expression of broad appeal. In the

Board of Higher Education he was called upon time and again, after the death of a colleague, to present the memorial statement; his associates valued his gift for discerning the particular contribution of each one and for summing it up in a few memorable words.

His ministry attained authentic liturgical grandeur. Whether he was conducting evening devotions for a small working committee or worship in the chancel of Rockefeller Memorial Chapel he did so with a majesty of presence and language and action which served to lift the spirits of all who had come to worship. He cultivated the life of prayer and sought to increase devotional concern.<sup>12</sup> "He was to the cathedral born."<sup>13</sup>

He brought to the pulpit impressive preaching power. In addition to those qualities of mind and heart just mentioned in connection with his work as liturgist, he addressed congregations with a keen awareness of the contemporary pressures on the human spirit as well as the overwhelming problems of our society. He spoke to these in Christian witness and with a readiness to teach. Much of his preaching was of a sort that earlier generations called doctrinal—a clear and persuasive presentation of Christian teaching marked by balance and free from extremism. He did not pause to adorn his style with the "flowers" of rhetoric or to lighten it with the quips that, unexamined, so

*Cont. on p. 44*

<sup>12</sup> "We must pray as the disciples prayed," *World Call*, (November, 1968) 20-21.

<sup>13</sup> Jay R. Calhoun, letter.

# CONTINUE TO GROW

ent Funds Campaign to date

44,638 of \$500,000 short-term goal

n \$500,000 goal by December 31, 1982

## “NOW AND HERE, MY HAND” Video Cassette Now Available

This 28 minute, full color video tape, much of which was shot on location in central Kentucky, is in commemoration of the 150th anniversary of the handshake between Barton W. Stone and Racoon John Smith that began the union of the Campbell-Stone movements. The video tape was produced for the Council on Christian Unity by the Office of Communication of the Christian Church (Disciples of Christ).

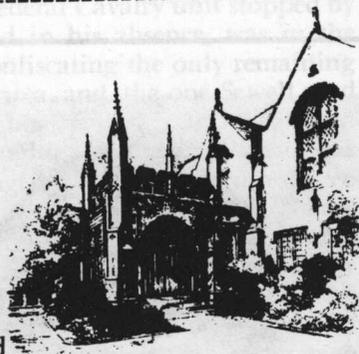
The docu-drama was aired earlier this year via satellite to various cable systems

across the United States. It is now available on video cassette for congregational use. It may be rented for \$10.00 plus shipping, from EcuFilm library by calling toll-free 1-800-251-4091, or by writing 810 Twelfth Avenue South, Nashville, Tennessee 37203. Congregations that have already celebrated the 150th anniversary of the 1832 Union, as well those still planning celebrations, will find this video tape will greatly enhance the awareness and meaning of this historic event in our religious history.

clip for your use

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in the Disciples of Christ Historical Society  
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\_\_\_\_\_ Pledged over 3 years, to be paid

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Signed \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ City

\_\_\_\_\_ State

\_\_\_\_\_ Zip

## NOMINEES FOR BOARD OF TRUSTEES

Send your suggestions by October 15, 1982. The Nominating Committee, at the time of the November Board meeting, will prepare a slate of trustees for 1983-1986 and of officers for 1983-1984. Send your suggestions to Mr. Lorenzo Evans, 3618 N. Tacoma

Ave., Indianapolis, IN 46218, or the Historical Society and they will be passed on to the committee.

The other members of the Nominating Committee are John Hurt and Eva Jean Wrather.

### *Terms expiring April 30, 1983*

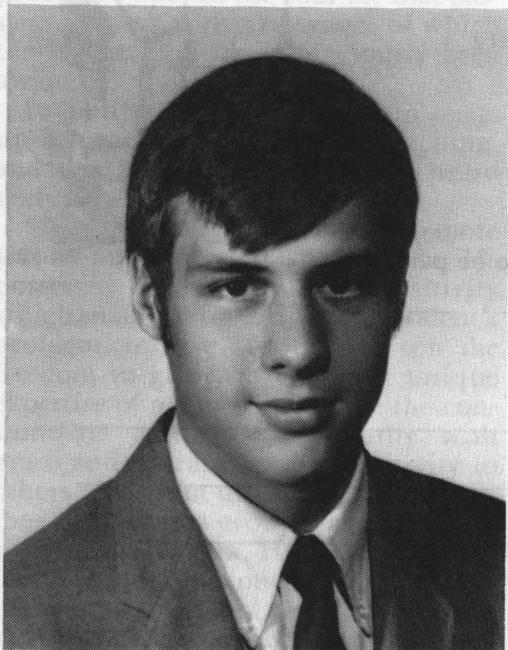
Dale Wallis Brown  
E. Richard Crabtree  
John E. Hurt  
Risley P. Lawrence  
Lester G. McAllister  
Howard E. Short  
Margaret Wilkes

### *Terms expiring April 30, 1984*

Bessie E. Chandler  
Robert H. Edwards  
Richard L. Harrison, Jr.  
Frances Miller  
Mildred W. Phillips  
William G. Shoop

### *Terms expiring April 30, 1985*

Kelly Boyte  
Lorenzo Evans  
Robbie Chisholm  
Edward G. Holley  
Helen S. Mann  
Eva Jean Wrather



## STEPHEN P. BERRY JOINS STAFF

Stephen P. Berry comes to the staff of the Historical Society as Library Assistant, on August 1. He comes with excellent training and experience for his new position.

Mr. Berry received his B.A. degree from Southwest Missouri State University, a Master of Library Science from the School of Library and Information Science in the University of Missouri, and a Master of Divinity degree from Phillips University. He has completed all class hours for a Doctor of Ministry with San Francisco Theological Seminary. Mr. Berry has just completed a three year pastorate with the Christian Church in Montgomery City, Missouri. He comes with a broad knowledge of the three church bodies emerging out of the Campbell-Stone Movement.

We welcome Stephen Berry to his new position.

# Jesse L. Sewell and the Civil War

by James A. Dillon, Jr.

Jesse L. Sewell, one of the central South's greatest restoration preachers, moved to the Verville community of Warren County, Tennessee in 1858 purchasing 200 acres of fertile farm land just north of the agricultural hamlet of Viola. From this base, Sewell conducted evangelistic efforts over Tennessee, Kentucky, Missouri, and Indiana, but the great part of his evangelistic fervor was concentrated around the eastern portion of Central Tennessee. Through his efforts, fledgling congregations were strengthened and numerous new ones were formed. In addition, Sewell's sincerity, genuineness and firm, gentle nature enabled him to establish a rapport with those he did not convert.

The clouds of Civil War loomed on the horizon as Sewell traveled the Central Tennessee area extolling his message of Christ. Inevitably, he was confronted by zealots on both sides as to his position and feelings concerning the issues of secession, slavery, and war itself. We would probably consider his position unique today. It ranged from non-committal aloof to secession and non-committal to slavery. As did many of his belief, he felt Christians should not involve themselves in warfare, remaining above it. Interestingly, most of his constituents did not agree with him or any of these viewpoints. His neighbors were avidly pro-Southern, favored secession and most of them owned slaves or, at least, were not opposed to it.

In the midst of the turmoil boiling around him, Sewell remained undaunted, continuing his missionary zeal at a seemingly greater pace. When Tennessee seceded, the county leaders in Cannon County, Tennessee contacted Jesse concerning his heading a recruitment effort in that county for the Confederate Army. Since he was held in such high esteem among the populace, it was felt his endorsement of the Southern Cause would result in an overwhelming response from eligible young men for the proposed army units. Sewell reacted violently, berating the leaders for their lack of Christianity and satanic desire to wage war. This posture

was maintained throughout the conflict.

As the conflict reached full fury and Middle Tennessee was engulfed in the ferocious fighting between Bragg's Confederate Army of Tennessee and Rosecrans Federal Army of the Cumberland, Sewell went about his evangelistic efforts. He experienced little difficulty in passing back and forth through the front lines of either army and, on occasion, was invited to address Bragg's Army encamped at Tullahoma. Accepting readily, he preached Christ and baptized several. On another occasion, a Federal Chaplain visited Sewell's home suggesting he join the Union Army because of an acute shortage of chaplains. He also inferred that his "side" was the "right side." Again, Sewell's anti-war fervor exhibited itself and he scolded the Chaplain severely for his part in the conflict.

In spite of Sewell's attitude against the War, he remained highly respected by both sides. It appears he was also widely known by the soldiery of both sides. In one instance, a Federal Cavalry unit stopped by his farm, and in his absence, was in the process of confiscating the only remaining horse in the area, and, the one Sewell used to pull his buggy in his travels. When Sewell's daughter explained that the animal belonged to her Dad and announced who he was, the Sargeant in charge apologized and left without the animal.

The War affected Sewell's home county severely with opposing armies occupying and reoccupying it eleven times during the 4 year conflict. Hundreds of young men died and were wounded in supporting the Southern Cause, and privations and depredations by Union troops caused deep seated hatreds for generations. In the midst of this cauldron of hostility, Sewell remained imperturbable, convinced that a love of God and adherence to the virtues of his word would conquer all of these problems.

As the years passed by, the love and devotion for this giant of the Restoration

*Cont. on p. 44*

## Blakemore (Cont.)

often pass for profundity. In the pulpit he tended to restrain the playfulness of that with which made him such a delightful master of ceremonies. Yet he was a popular preacher in the best sense of the term—a Christian speaker who made the great themes of the faith available and convincing to a general audience. He respected those who came to hear him: "Theater is never nobler than when it is people's theater; Christianity is never greater than when it is layman's Christianity."<sup>14</sup>

In his exercise of ministry, "He was, indeed, 'a man of parts, not just a jack of all trades' (his own distinction, in which the man of parts is one in whom 'the rich variety of talents of which he is capable finds unity in a strong singleness of mind and spirit and heart.')"<sup>15</sup>

That strong singleness was in Barnett Blakemore the quality of loyalty. He was faithful to the task he undertook, impressing one who served with him on a committee as "more concerned to get a job done than to be nice."<sup>16</sup> (Not that he was rude, but that he and his colleagues met with work to do.) He was devoted to Disciples Divinity House, to the University of Chicago, to his city. He gave the strong consistent loyalty of love to Josephine and their children, drawing strength from their affection, making use of their gifts in his work, affirming their being as an essential part of the texture of his life.

Only one possessed of overwhelming devotion to the church could have given the full measure of life and energy in its service, as he did; that spirit overflows in

his description of ecumenism as "deep and wide."<sup>17</sup> His ultimate loyalty to Jesus Christ and to the God whom he revealed found memorable expression in the so-called covenantal affirmation which stands at the beginning of the Design for the Christian Church (Disciples of Christ). Though it was the work of a committee and a commission, and though it has since been revised (as he knew such affirmations had been and would be); the basic authorship was his.

Like all significant leaders, indeed like all people everywhere, he encountered resistance and opposition, sometimes more than his share. But he has left a large legacy, especially in his insightful writing, which will continue to be valued for generations to come.

In his memorable address to the Disciples of Christ Historical Society, he concluded by quoting Shakespeare's line from the prologue to King Henry V—

"Piece out our imperfections with your thoughts . . ." and rephrased it slightly to express the genius of Thomas Campbell and the mission of the Disciples to a divided, stumbling church: "Fill out our imperfections with your faith." Three times he repeated that stirring admonition. He gave his life to that task.

<sup>14</sup> "If Tom is Half as old as Will . . ." *Christian Century* (April 15, 1964) 491.

<sup>15</sup> Glenn C. Routt, letter to author, May 25, 1982.

<sup>16</sup> C. Ray Akin, Jr., conversation with author, May 27, 1982.

<sup>17</sup> "Ecumenism—Deep and Wide," *DDH, Bulletin of the Disciples Divinity House of the University of Chicago*, XLV (Autumn, 1973), 1.

## Sewell (Cont.)

Movement increased continually and his unusual, unorthodox attitudes toward war were overwhelmed by his sincerity and God-fearing manners. In fact, as many of the participants in the recent war reflected on its brutality and senselessness in settling an argument, they silently agreed that Sewell had been right.

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

## Bibliographic Notes

Curry, W. Carlton. *Thus saith the Lord: A New Testament Topical Index*. Plano, Texas: Curry, 1980. 191 p. 1-3 copies, \$6.95. 4 or more copies. \$4.17.

"... 180 New Testament key subjects . . . arranged . . . in alphabetical order. Under each subject (is) quoted the scripture which related to that particular subject. . . . Particularly useful to the preacher, teacher, student and casual reader. The book affords a quick way to research many New Testament subjects." Available from author, 3113 Oxford Court, Plano, Texas 75075.

Castleman, William J. *Beauty and the Mission of the Teacher*. Smithtown, New York: Exposi-

tion Press, 1982. (An Exposition-University Book). 116 p. \$7.50.

"The life of Gabriela Mistral of Chile, Teacher, Poetess, Friend of the Helpless, Nobel Laureate." Available from Exposition Press, Inc., 325 Rabro Dr., P.O. Box 2120, Smithtown, NY 11787-0817.

Bible, N.T. English.

The World Bible Translation Center, 1401 Hillcrest Dr., Arlington, Texas 76010, has made available various portions of The Bible in "English versions for the Deaf" and "Easy to Read versions." They can be contacted about the various portions available.

### HOW MANY OTHERS?

Recently Dr. M. Owen Kellison was asked to speak for the 100th anniversary of the First Christian Church in Atchinson, Kansas. He was the pastor of the congregation when it celebrated its 50th anniversary.

Is this a record? Have others had the same experience? Let us hear from you in this regard.



### SEARCH COMMITTEE CONTINUES WORK

The Search Committee composed of Dr. Lester G. McAllister - Chairman, Robbie Chisholm, John Hurt, and Frances Miller continue their work of seeking a person to assume the presidency of the Society upon the retirement of Dr. Huff on December 31. Dr. Robert H. Edwards, Chairman of the Board of Trustees, is working closely with the committee.

### KITTY HUFF RETIRES

Kitty Huff retired June 30 from her position as Assistant Librarian after completing five years with the Historical Society. Her primary duties have been those of serving as the reference librarian, giving oversight to the museum, conducting tours, preparing exhibits, and assisting researchers. She will be greatly missed.

Mrs. Huff has joined Mr. McWhirter, the Director of the Library and Archives, in further development of the acquisition and processing procedures. Her creative ideas, her commitment, and enthusiasm have made a significant contribution to the total life of the Society.

In its spring meeting the Board of Trustees passed the following motion: "That the Board express its thanks and deep praise to Kitty Huff for her outstanding contribution to the Society and wish her the very best in retirement."

**THE STONE CAMPBELL MOVEMENT.** An Anecdotal History of Three Churches. By Leroy Garrett. Joplin, Missouri: College Press, 1981. 739 pages.

Reviewed by Richard Pope

This informative study comes out of the long struggle of one thoughtful man to understand, and to heal, the tragic history of a unity movement that has suffered through three divisions which have resulted in the formation of three separate, and often mutually hostile churches—the Churches of Christ, the non-aligned Christian churches, and the Christian Church (Disciples of Christ).

This book thus seeks to provide us with a history of the total Stone-Campbell movement which can serve as a foundation upon which future efforts at unity within the movement may be constructed. In the words of a great historian, he would overcome history with history.

It's a rather lonely venture, however, as there does not seem to be a great deal of interest in the cause of internal unity among the heirs of Stone and Campbell. On the dust jacket Garrett ruefully concedes that as a "Disciple at large" he is not fully accepted by any of the three groups, though he is a member of the non-instrument Church of Christ at Denton, Texas where, he says, "... I serve as an elder, fully accepted and fully loved, sort of."

But if Garrett is something of a maverick, a prophet crying in the wilderness, he is nevertheless uniquely qualified to interpret the history of the Stone-Campbell movement. He has taught and lectured at colleges representing all three groups; he has a Harvard Ph.D. in Philosophy, and for more than 30 years he has edited a journal, *Restoration Review*, which is read by members of all wings of the movement.

The history described in this book is a tragic history. According to the classic view, a tragic drama centers on an essentially good person who is brought down

to defeat by some flaw in his character or understanding, but in such a way as to arouse compassion in those who observe the unfolding events of the story. Garrett sees Disciple history as the work of good and sincere people who have failed in their purpose through flaws of pride and blindness. But their failures do not arouse in him anger or bitterness. Instead, he writes with affection for these people, and also with hope that their history may yet be made to work for good.

Garrett, pointing out that the founding fathers tended to think of themselves as reformers rather than restorers, sees the idea of restoration as a major flaw in the history of the movement, and the source of many of its controversies. Reformation implies that existing churches are Christian, but in need of correction and renewal. Restoration tends to imply that existing churches are false and hopelessly corrupted by ignorance and sin. Restorationists tend to hold that the New Testament provides a blue-print of exactly how the church should believe and function. But restorationists seem never to be able to agree on precisely what this means or how the silence of the Scriptures is to be interpreted. Restoration is an idea that seems to breed dissension. It also leads all too easily to a self-righteous exclusivism that says, in effect, we are the church and if you want unity you must join us. This conflict between reformation and restoration leads us to see that a fundamental issue in Disciple history is the question (as it was originally put)—are there Christians among the sects? Garrett's answer is found in the old slogan "not the only Christians but Christians only."

Garrett also blames over-zealous "editor bishops" for constantly fanning the flames of controversy. Interestingly, he does not believe that sectionalism or the Civil War was a major cause of division. Ideas and human character, not social forces, are what spins the plot of history.

But this book does more than explore the causes of division; it offers a substantial history of the Stone-Campbell

movement.

And along the way the reader is treated to some fascinating sketches of influential leaders, some of whom, like Samuel Rogers, John T. Johnson, Daniel Sommer and P. H. Welsheimer, deserve to be better known. The author also provides some insight into the sub-groups among the Churches of Christ: a helpful over-view of recent developments among the non-aligned Christian churches and a provocative analysis of recent Disciple history.

Garrett largely ignores institutional history; one might wish that he had given more attention to the tremendous changes that have marked American religious life and thought in the last century and the challenges they have posed for the people of the Stone-Campbell movement.

But one can't have everything in one book, and, on balance, this excellent study stands out as a major contribution to the understanding of Disciple history.

### GIFT MEMBERSHIPS FOR CHRISTMAS

It becomes increasingly difficult to find meaningful gifts for loved-ones and friends. If they are members of one of the three church bodies emerging out of the Campbell-Stone Movement, why not give them a membership in the Historical Society? Some may wish to make those who are already Regular members Life members. All those receiving gift memberships will receive *Discipliana* quarterly.

Either keep the membership application below close at hand for later use, or send it in immediately. Recipients will be notified the second week of December of the gift. Make your Christmas historical this year. If Christmas is too long to wait, perhaps you will be looking for a birthday gift even sooner.

### CLARA JONES DIES

Many will remember Clara Jones, who came to the Society as secretary to the President-Curator on September 1, 1965. Miss Clara, as so many called her, died June 19 after an extended illness in Temple, Texas.

Miss Clara came to the Society after she was beyond the average retirement age. After five years of generously giving of herself in the Society she moved to Jefferson, Texas, where she served as a greeter and guide in the historic Excelsior House for several yeras. Clara Jones lived a full and fruitful life. The Historical Society, as so many others, is deeply indebted to her for her years of service.

Members and friends are invited to send gifts for the Disciples of Christ Historical Foundation in memory of this dear one who served so well.

clip and return

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ANNUAL MEMBERSHIPS		LIFE MEMBERSHIPS (one payment)	
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___Participating	\$25.00	___Life Link	\$ 500.00
___Regular	\$ 7.50	___Life Patron	\$1,000.00
___Student	\$ 2.50		

Donor \_\_\_\_\_

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City, State, Zip \_\_\_\_\_

# Discipliana

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

## NEW MEMBERS AS OF JULY 7, 1982

### LIFE

- 774. Mrs. Mabel Runner, Orlando, FL
- 775. Motoyuki Nomura, Tokyo, Japan
- 776. John Gregory, Birmingham, AL
- 778. Frances C. Cole, Chattanooga, TN

### PARTICIPATING TO LIFE

- 777. A. Fred Cole, Chattanooga, TN

### REGULAR TO LIFE

- 772. Dale Wallis Brown, Alexandria, VA
- 773. Martin B. Clark, Asahi-ku, Osaka  
Japan
- 779. Dr. Harold E. Holland, Malibu, CA

### PARTICIPATING

- Orthia G. Gaines, Denver, CO

### REGULAR TO PARTICIPATING

- Dr. Gaines M. Cook, Black Mountain,  
NC
- Dr. Charles E. Crank, Jr., Parkersburg,  
WV
- John Mitchell, Rochester, NY

### STUDENT TO REGULAR

- Kenneth L. Followell, Jr., Bradenton, FL
- William E. Grover, Detroit, MI

### REGULAR

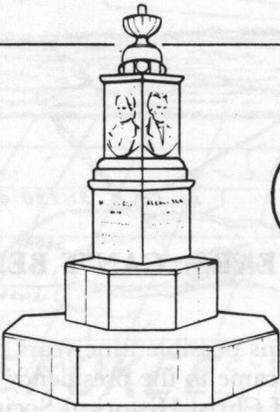
- Mrs. Gerald N. Braley, Annapolis, MD
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- Randy Daugherty, Nashville, TN
- Anthony C. Hinton, Grayson, KY
- Kenneth R. Joy, Grayson, KY
- Charles Mainer, Maysville, KY
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Winter 1982, Vol. 42, No. 4

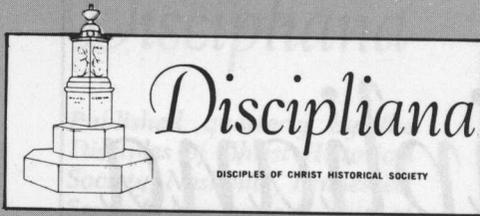


## *Changing Of The Guard*

Dr. James M. Seale, President Elect, and his wife  
Mary Dudley. See page 58.

Dr. Roland K. Huff and wife  
Kitty, at retirement banquet.  
See pages 54-57.





Winter 1982, Vol. 42, No. 4

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

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

**DISCIPLES OF CHRIST  
 HISTORICAL SOCIETY**

Officers of the Board of Trustees

- CHAIRMAN ..... Robert Edwards
- VICE-CHAIRMAN ..... Eva Jean Wrather
- SECRETARY ..... Robbie Chisholm
- TREASURER ..... Risley P. Lawrence

**NINE YEARS...CAN'T BE!**

It hardly seems possible nine years have passed, since I came to the presidency of the Disciples of Christ Historical Society. They have been nine wonderful, challenging years, serving as a capstone for forty-four years of ministry.

I would be remiss if I did not express sincere appreciation to our many members, trustees, and friends who have helped make the work possible during the past nine years. The commitment, interest, and support of so many have been most gratifying. You have made it all possible.

I join with you in welcoming James M. Seale to the presidency of the Society. I covet for you the privilege of becoming acquainted with Dr. Seale and his lovely wife, Mary Dudley, if you have not already done so. I have looked at his feet and they are bigger than mine! He will have no trouble filling my shoes. I know you will give him your full support.

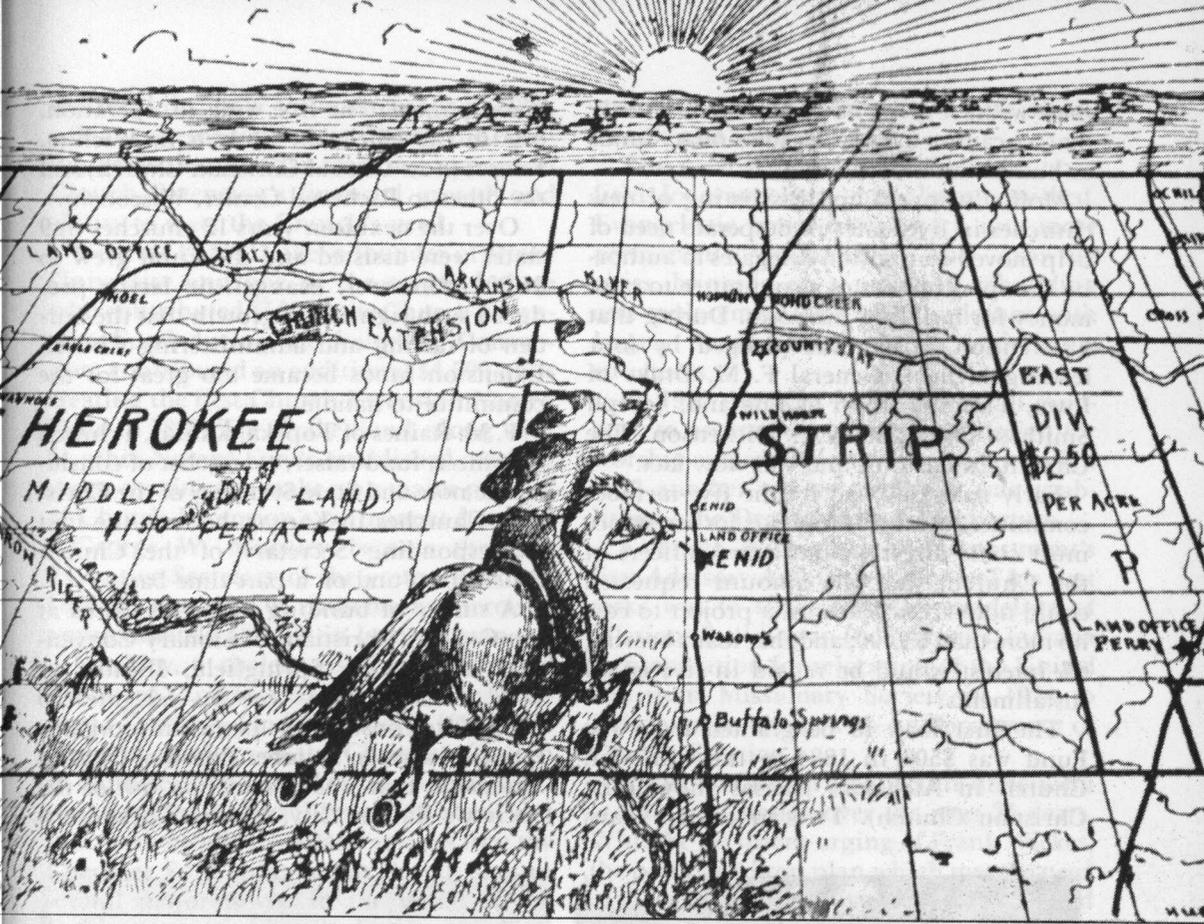
Many have asked about our plans after retirement. We will remain in Nashville until we sell our house. Then we will be moving to Florida.

The Society's best years are ahead. All of us together can make it so. Shalom.

Roland K. Huff

**PHOTO OPPOSITE**

At noon, September 16, 1893, the crack of a cavalry pistol launched one of the wildest land rushes in American history. Vast expanses of "unassigned" lands in the Cherokee Strip, Oklahoma Territory, were up for stake and in the midst of it all was the Board of Church Extension. E. F. Boggess, Pastor of the Christian Church in Guthrie, riding a specially trained horse, raced into the Strip and laid claim to choice church sites in the name of Church Extension.



# Board of Church Extension

## A Century of Service

by Donald E. Mitchell\*

In the last quarter of the 19th Century, while the nation was still recovering from the effects of Civil War, the Christian Church was experiencing dramatic growth, particularly from Eastern Ohio through the Western and Southern states. The war had failed to divide the Christian Church as it did most Protestant bodies. The success of evangelists, under the auspices of the American Christian Missionary Society, was outstripping the Mission Board's ability to stabilize and hold gains being made.

The Society was besieged by new congregations wanting financial help in building

places of worship. Unfortunately, no funds were available through existing structures for such purposes.

Calls for assistance continued to grow to such an extent that the *Christian Evangelist* and *Christian Standard*, early publications of the Church, as well as state papers, took up the challenge to aid homeless congregations.

On October 13, 1883 the call for help to house newly organized churches came before the 34th Anniversary Convention of the General Missionary Society meeting in Cincinnati, Ohio.

Robert Moffett, Corresponding Secretary, reported that, "Many calls have come to us for aid to build houses of worship. To all of

\*Donald E. Mitchell is Director of Public Relations for the Board of Church Extension of Disciples of Christ.

these we have given but one answer, namely that we cannot use regular missionary funds to build houses of worship."

Moffett's appeal and his listing of new churches in five states in desperate need of help moved convention delegates to authorize the appointment of a committee to raise money for building purposes. During that Convention \$3,500 was pledged by four leading laymen, General F. M. Drake of Iowa, Timothy Coop of England, Joseph Smith of Ohio and W. S. Dickenson. The Church Extension Fund was now fact.

Early rules adopted by the five-member committee stated that requests for assistance must come directly from board officers of the Church; that the amount requested could not exceed \$500, on a project to cost no more than \$5,000; and that loans bearing 6% interest would be repaid in five equal installments.

The first loan to be granted from the Fund was \$500 in 1884 to the Christian Church in Atchison, Kansas (now First Christian Church). Two additional loans

were granted that first year of operation, one to the Christian Church in Wichita, Kansas (now Central Christian Church) and the other to Richland Center, Wisconsin.

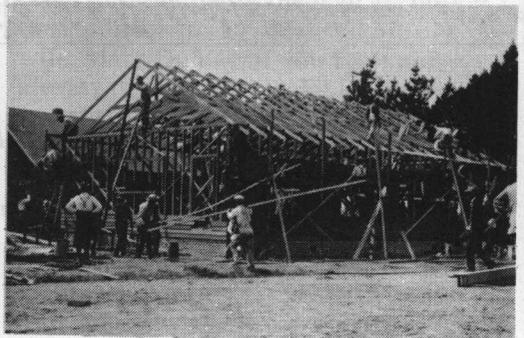
Over the next four years 12 churches in 9 states were assisted and the Fund grew to \$6,000. However, evangelistic fervor produced such significant growth that the burden of raising and administering Church Extension funds became too great for the committee to handle.

F. M. Raines of Topeka, Kansas, a church organizer, fund raiser, evangelist of considerable note and State Secretary of the Christian Churches in Kansas, became the first Corresponding Secretary of the Church Extension Fund on a part-time basis.

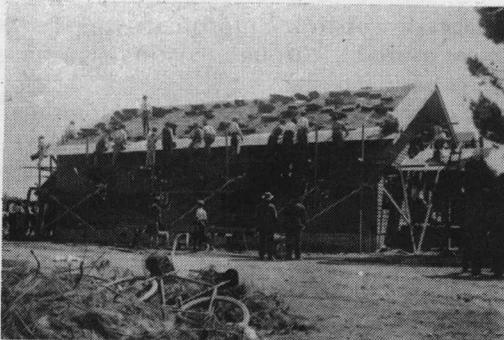
A survey of building needs presented at the General Christian Missionary Convention meeting in Springfield, Illinois in 1888, resulted in a vote by delegates to change its constitution permitting organization of a seven member Board of Church Extension that was to function out of the Society's Kansas City, Missouri headquar-



8:35 A.M. - FLOORING



10:30 A.M. - FRAMING



12:30 P.M. - ROOFING



4:00 P.M. - DEDICATION

The boom in church construction at the turn of the century was expressed in a variety of ways. This spectacular "church raising" took place in Long Beach, California. In just seven and one-half hours scores of volunteer laborers built and furnished the new East Side Christian Church. Just as spectacular was the cost of the project—\$2,020.11 including site and furnishings.

ters until the move to Indianapolis in 1920.

Many events took place during the ensuing years that had far reaching impact on Church Extension's financial growth and ability to meet the Church's need.

General F. M. Drake, a founder of Drake University and one of the original three who contributed \$500 to the Church Extension Fund during the founding Convention, contributed an additional \$4,500, thus creating the first Church Extension Named Fund in 1889. The Drake Fund, along with 61 other Named Funds established over the years, continue to make up a major portion of Church Extension's permanent funds.

George W. Muckley became the first Executive Secretary of the young Board in 1890. By that time 64 churches had received approximately \$25,580 in loan assistance.

Muckley, a tireless visionary, instituted the Board's spectacular entry into the Oklahoma Territory. On September 3, 1893, E. F. Boggess, minister of the Christian Church in Guthrie, then capital of the Indian Territory, saddled a specially trained horse and rode with hundreds of land seekers into the Cherokee Strip to stake out church sites in several major towns in the name of the Department of Church Extension. First Christian Church of Perry, Oklahoma, a strong active church today, was originally built on one of those Boggess sites.

Under Muckley's leadership, Church Extension grew significantly and by 1912 the Fund had reached the \$1,000,000 mark. An additional staff member was needed to share in field work and administrative responsibilities. John Booth was called as Assistant Corresponding Secretary and together, Muckley and Booth, formed a team that for the next 15 years, until Muckley's death in 1926, would push the Church Extension Fund and services to new heights.

In the meantime, an act of the International Convention meeting in Cincinnati, Ohio in 1919 had created a new structure—the United Christian Missionary Society—to embrace the Board of Church Extension and six other Brotherhood Boards.

For the next 13 years Church Extension functioned as the Department of Church Erection within the United Christian Missionary Society but maintained its own five-member Board.

Because Church Extension's early loan policies placed limitations on the amount a church could borrow as well as the overall

cost of its project, structures were small, simple and limited in use.

The great American frontiers—the open fields for evangelism—had almost vanished. Evangelistic forces turned back into more permanent communities and growing cities, bringing on a period of rebuilding and replacement of simple buildings with larger, more costly brick and stone structures.

By 1920 the need for architectural guidance to assure better functional design for worship and education was apparent and in 1923 another service milestone was established—the Department of Architecture.

A. Frank Wickes was the Department's first Advisory Architect and one of his first tasks was to supervise the remodeling of Missions Building in Indianapolis, Indiana in preparation for relocation of the United Christian Missionary Society in 1928 to Indianapolis along with its Department of Church Erection.

Christian Church architecture underwent a dramatic change over the next 25 years. With the persistent urging of Frank Wickes, the popular Akron plan which met the need of its day for mass type educational and worship programs, gave way to designs accommodating modern departmentalized teaching methods and desires for more reverent and formal worship settings.

Talk of a reorganized Board of Church Extension, totally responsible for its own policies, resourcing and services, had been going on for several years. But it was not until the International Convention of Christian Churches in Pittsburgh, Pennsylvania, in late 1933, that the move was made. On January 1, 1934, under its new name, Board of Church Extension of Disciples of Christ began its corporate existence to continue and expand the work of all its predecessors.

Independent status for the new Board began in the middle of the nation's worst depression. Just months prior, President Franklin Roosevelt had closed all U. S. banks to prevent total collapse of the nation's economy.

As effects of the "Great Depression" moved from Wall Street westward, the demand for loans to help save properties from mortgage foreclosures accelerated dramatically. During the depression, Church Extension came to the rescue of 249 congregations with over \$2,000,000 in loans:

*Cont. on p. 58*



# *A Celebration In Honor of Roland K. Huff*

by Eleanor Graham

The strains of "Scotland, the Brave" played on the bagpipes by David I. McWhirter inaugurated the festive banquet honoring Dr. Roland K. Huff on the eve of his retirement. Mr. McWhirter, in full Scottish regalia, swept through the reception area and led the honorees and guests to the banquet tables resplendent with candelabra, flowers and lace cloths overlaid with runners of Scots plaid ribbon, and, at each place, a handsome menu and program that proclaimed the theme: "Gathering of the Clans"—"A Celebration in the Campbell Tradition." The banquet and the preceding reception were hosted by the Board of Trustees of the Disciples of Christ Historical Society and took place on Sunday evening, September 26, at the Thomas W. Phillips Memorial, the Society's library and archives building in Nashville.

Throughout the evening of tributes, emphasis was placed on the broad spectrum of Dr. Huff's life and work: his career spanning pastorates in Oklahoma and Kansas and in Manchester, England; his fifteen years as Assistant Secretary in General Administration of Unified Promotion, in Indianapolis; and for the last nine years, his

presidency of the Historical Society, from which post he retires on December 31, 1982.

Dr. Howard E. Short, a founding member and long-term trustee of the Society, served as the eloquent and entertaining master of ceremonies for the evening. The invocation was given by Dr. David I. Moore, pastor of Woodmont Christian Church, and was followed by a delightful series of "Songs of Scotland" by Dr. Louis T. Nichols, concert tenor, and retired professor of music at Peabody College and former choir director at Vine Street Christian Church.

Dr. Kenneth E. Teegarden, President and General Minister of the Christian Church (Disciples of Christ), paid high tribute to Dr. Huff for his forty-four year career of service to the Disciples. "Roland's work," he said, "has bridged the totality of the churches' services, and always with distinction." Indeed, he added Roland's career richly exemplifies the meaning of the quotation by Alexander Campbell carried on the banquet program: "To serve society in any capacity promotive of its moral advancement is the highest dignity of man." Most interesting, also, were Dr. Teegarden's remarks on the history of the Historical

Dr. Howard E. Short presiding for the occasion.



Society and his assessment of the Society's role both as a vital link in the brotherhood structure of the Disciples and as a common meeting-ground for the several religious bodies sprung from the Campbell-Stone movement. "We place value," he concluded, "on our heritage. History prepares us to build for the future. Ours is a dynamic movement that ever looks forward."

Following Dr. Teegarden's tribute, special presentations to Dr. and Mrs. Huff were made by four members of the Board of Trustees. Dr. Robert H. Edwards, chairman of the Board, read a citation in which the Trustees eloquently expressed their appreciation of the outstanding quality and scope of Dr. Huff's leadership as president of the Society. The citation, inscribed on a scroll, was presented to the honoree.

Miss Eva Jean Wrather, whose dedication to the Historical Society has been continuous and inspiring since its beginnings in 1941, paid high tribute to Kitty (Kathryn Gordon) Huff for her multiple contributions to the Society, noting the warmth and graciousness and "infectious enthusiasm" which distinguished all that she did. To symbolize, in particular, the five years of her effective and creative work as Assistant Librarian for DCHS, Kitty was presented copies of the pair of stained glass medallions in the entryway of the Phillips Memorial designed by Gus Baker to depict the two functions of the Society—the gathering, and the dispensing of its historical materials.

Next, Helen (Mrs. Frank) Mann, with delightful humor, presented the Huffs an electric typewriter, commenting, "We trust it will not do too much thinking for itself."

Dr. Lester G. McAllister then paid tribute

to accomplishments of Dr. Huff's nine-year presidency: a skill in money management and a tireless quest for financial support which brought the Society from an indebtedness of twenty-five thousand dollars on his arrival in 1973, to endowment funds now approaching the Society's initial goal of five hundred thousand dollars; the bringing together of a strong and congenial staff dedicated to high standards of excellence; and an attention to the care of the Society's physical facilities evident in the present splendid condition of the Tudor Gothic structure. As the climax of the evening, Dr. McAllister presented to Roland and Kitty a magnificent oil painting of the entrance to the Phillips Memorial by Gus Baker.

Final highlights of the occasion were a loving and poetic tribute to Roland by his wife, Kitty, and Roland's own "Response" to the events of the evening. He appreciated, he said, the gifts and the banquet, but most of all the expressions of love and friendship. "I have been in service for forty-four years, and," he added, with moving conviction, "I would do it all over again."

The benediction was given by Dr. H. Jackson Forstman, Dean of the Vanderbilt Divinity School and the evening's celebration concluded, as it had begun, to the strains of an old Scottish air as Dr. Nichols led honorees and guests in singing "Auld Lang Syne."

The reception and banquet were arranged under the chairmanship of Mrs. Robert H. Edwards, and assisting were Mrs. Risley Lawrence, Mrs. William Smith, Miss Eleanor Graham, Mrs. Nell Moore Lee, Mrs. David McWhirter, Mrs. George McAdams, Miss Eva Jean Wrather, and Mr. Dale Brown.



Dr. Kenneth Teegarden speaks a special word to honorees.

# The Gala Event



*Left* - Eva Jean Wrather, Vice Chairman of the Board of Trustees, presents plaques of the two windows in entrance porch, "Gathering" and "Dispensing" depicting the two basic purposes of the Society, to Mrs. Huff for five outstanding years of service as Assistant Librarian.

*Below* - Kitty shows one of the plaques to Roland.



*Left* - Helen Mann, member of the Board's Executive Committee, presents an Ultrasonic Smith-Corona typewriter to Roland.

*Below* - Betsy Edwards, Chairman of the Reception and Banquet Committee, shows how the typewriter opens for use, while honorees and Dr. Edwards looks on.



*Above* - Dr. Robert H. Edwards, Chairman of the Board of Trustees, presents a certificate of recognition of Dr. Huff's nine years of distinguished leadership as President.

# in Pictures

*Left - Honorees pose with Dr. Gus Baker, artist, and the painting. Dr. Baker is also the artist who designed the priceless stained-glass windows in the Thomas W. Phillips Memorial, housing the library and archives.*



*Left - Dr. Lester G. McAllister, member of the Executive Committee, presents oil painting of the Society's beautiful building.*

*Below - Mary Smith greets the more than eighty guests at the reception table, resplendent in Scottish motif.*



*Below - Mary Smith, former Trustee, serves the honorees at the reception table, while Mary Louise McAdams, also hosting the table, looks on.*



# JAMES M. SEALE CALLED TO THE PRESIDENCY

Dr. James M. Seale will become President of the Disciples of Christ Historical Society on January 1, 1983. The nomination was approved by the Society's Board of Trustees on September 27. Dr. Seale becomes the fourth president of the Society, since the office became a staff position.

Dr. Seale comes to the presidency after a most successful, four year pastorate in the First Christian Church in Paris, Kentucky. Prior to that, he served on the staff of the Christian Church Homes of Kentucky as Assistant Administrator of the Home in Louisville, 1974-1975; as Administrator of the Home in Louisville, 1975-1977; and as Director of Development for the Christian Church Homes of Kentucky, helping to develop campus locations in Hopkinsville and Corbin, 1977-1978.

From 1970-1974, Dr. Seale served on the staff of Church Finance Council of the Christian Church (Disciples of Christ), first as Secretary for Stewardship Promotion and then as Secretary for Stewardship Education. He has served other Kentucky pastorates in Mt. Sterling, Erlanger, and Pikeville.

An ordained minister in the Christian Church (Disciples of Christ), Dr. Seale has the degrees of Bachelor of Divinity, Master of Theology, and Doctor of Ministries from Lexington Theological Seminary. His Bachelor of Arts degree was obtained in Transylvania University. He has participated in continuing educational programs in Christian Theological Seminary, Princeton Theological Seminary, and Albert Chandler Medical Center in the University of Kentucky. He has also taken continuing education courses in Leadership Development, Budgeting, Finance and Management.

Dr. Seale is a Life Member of the Historical Society and has served as Vice-Chairman of the Board of Directors for the Cane Ridge Preservation Project. He has a wide knowledge of the Campbell-Stone Movement and the three church bodies emerging out of it.

We also wish to welcome Dr. Seale's lovely wife, Mary Dudley. Mrs. Seale is an able leader in her own right. At the time of their call to Nashville, Mrs. Seale was serv-

ing as President of Church Women United in Kentucky and Vice-President of the Kentucky Council of Churches. Mrs. Seale is a graduate of the University of Kentucky. The Seales have a son, Alan, and a daughter, Lynn Seale Hazelrigg.

## WELCOME TO THE SEALES

### Church Extension (Cont.)

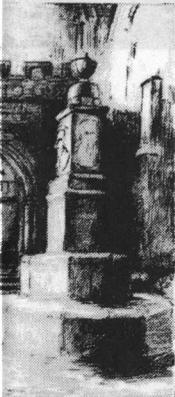
staff was increased fourfold. Some staff members were assigned to serve as interim pastors and debt retirement fund raisers, while others undertook to repair and remodel buildings while serving as interim ministers.

Financial conditions were so desperate for many churches that Church Extension chose to underwrite pastors' salaries rather than allow churches to close. During the first five years of this support, the Board spent \$100,000 to keep more than 100 ministers in their pulpits.

As times grew more difficult, over

*Cont. on p. 63*

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# MAKE IT PERMANENT !

DISCIPLES OF CHRIST  
HISTORICAL FOUNDATION

## Twenty-First Annual Report

### PERMANENT FUNDS APPROACH ONE-HALF MILLION

The permanent funds of the Society now total \$475,217. This is short only \$24,783 of the Society's immediate goal of \$500,000 in permanent funds. We continue to keep the Board of Trustees' challenge of attaining the \$500,000 goal by the year end before us.

This will be the first step in giving stability to the work of the Historical Society through the accumulation of permanent funds in the Society's Foundation. The long range goal is \$1,000,000 of endowed funds.

### TWELVE NEW NAMED FUNDS

During the past year twelve new Named Funds have been established within the Society's Foundation. This continues to be a meaningful way to memorialize a deceased loved-one or friend, or to honor a living person. Still others establish a Named Fund in their own name, symbolizing their desire to be perpetually related to the important task of preserving our religious heritage.

Five hundred dollars or more will establish a Named Fund.

---

### A LIFE PATRON WRITES

What a pleasant surprise I had the other day! I was informed that a dear old friend of half a century had made a contribution to the Howard E. Short Named Fund in the DCHS permanent endowment fund. I had done nothing to deserve this but it was what might have been expected from such a fine fellow.

A few months earlier another friend of the same generation phoned to discuss the Named Fund plan, knowing that I had been involved in Society affairs for three decades. As a result of our conversation he has sent a sizeable sum and established his own Named Fund.

These two events are shared with our Society friends because there surely are others who would like to take one of these two ways of adding to the permanent funds of DCHS. Perhaps you can't see your way clear to establishing a fund in your own name. If not, you might discover a "Friend" in the list of Named Funds whom you would like to honor as my friend has honored me. Or, you might like to add your own name to the list. If so, \$500 will serve as a starter.

Howard E. Short

# Foundation Report

## NAMED FUNDS

### OVER \$85,000

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

\*Ben H. Cleaver

Thomas R. Huston

Edgar Dewitt and Frances Willis Jones

Helen S. and C. Frank Mann, Jr.

Nellie Mustain

Roger T. and Nancy M. Nooe

The Pendleton Fund

Hattie Plum Williams

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

Barbara T. and Edwin Chas. Magarey Earl

Mr. and Mrs. J. Melvin Harker

Emmett Errin McKamey

The Moseley Fund

Hazel Mallory Beattie Rogers

\*George H. Watson

The Wrathier Fund

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

Dr. and Mrs. L.D. Anderson

Rexie Bennett

\*William Barnett Blakemore

\*L.L. Dickerson - Ann E. Dickerson

Ernest A. and Eldora H. Brown

The Brown - McAllister Fund

Robbie N. and Louada B. Chisholm

Edward E. and Meribah E. Richey Clark

Junior W. Everhard

Mr. and Mrs. Arthur A. Everts

Erma Holtzhausen

Edward M. and Laura C. Hoshaw

Roland K. and Kathryn Gordon Huff

\*William J. and Mary Jenkins 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

\*John J. and Mary Smalley Webb

### \$500 - \$1,000

James V. Barker

\*Wayne H. and Virginia Marsh Bell

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.

\*Oscar M. and Nellie Hines Huff

Thomas E. and Lydia L. Humphreys

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\*Vera G. Kingsbury

\*Asa Maxey

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

\*Philip and Nancy Dennis Van Bussum - William

Andrew Steele

William and Callie Davis Stone Wintersmith

\*since October, 1981

## OTHER GIFTS

October 9, 1981-September 30, 1982

IN MEMORY OF:

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Mrs. Leone H. Benson

Joseph W. Broome

Mrs. Edward R. Burnley (Eddie)

Ernest R. Campbell

Mrs. Hiram Lester (Ann)

Elizabeth Morgan

Florence Sly

Mrs. W.W. Spurgeon (Ruth)

Virgil Angelo Wilson

# Foundation Report

## DISCIPLES OF CHRIST HISTORICAL FOUNDATION Donors October 9, 1981-September 30, 1982

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 Mr. & Mrs. John Bloss, Elk City, OK  
 The Rev. Dr. Samuel W. Bourne, Erie, PA  
 Mr. & Mrs. David E. Branaman, Salem, IN  
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 Dr. Robert E. Carr, Fort Worth, TX  
 Carter Bible Class - First Christian Church,  
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 Shirley Hails, Carmel, CA  
 Rev. & Mrs. Harvey C. Hartling, Centralia, WV  
 Mr. & Mrs. Thomas M. Holt, Nashville, TN  
 Mr. & Mrs. Edward M. Hoshaw, Boise, ID  
 Bernard J. Huff, Raymore, MO  
 Mrs. Della E. Huff, Raymore, MO  
 Dr. & Mrs. Roland K. Huff, Nashville, TN  
 John E. Hurt, Martinsville, IN  
 Mr. & Mrs. F.H. Jacobson, Harrison, AR  
 Mrs. Pauline Love Johnson, Tampa, FL  
 Dr. & Mrs. G. Curtis Jones, Ashland, VA  
 P.A. Jones and Son, Kevil, KY  
 Dr. & Mrs. Willis R. Jones, Paducah, KY  
 Harold C. Kime, Rosemead, CA  
 Mrs. Vera G. Kingsbury, Evansville, IN  
 Ione M. Kleihauer, Los Angeles, CA  
 G.S. Lamberth, Dallas, TX  
 Mrs. Ruth Huff Lansaw, Danville, IL

Mr. & Mrs. Risley P. Lawrence  
 Mrs. Ruth Malone, Atlanta, GA  
 Mr. & Mrs. C. Franklin Mann, Jr., Louisville, KY  
 Rev. & Mrs. Bruce B. Matthews, Prescott, AZ  
 Mr. & Mrs. William B. McWhirter, Holiday, FL  
 Mr. & Mrs. William L. Miller, Jr., Springfield, VA  
 Beauford A. Norris, Albuquerque, NM  
 The Ontario Assembly of the Christian Church,  
 West Sorne, Ontario Canada  
 Dr. & Mrs. Ronald E. Osborn, Claremont, CA  
 Mae Pennington, Raymore, MO  
 Dr. & Mrs. Orval D. Peterson, Columbia, MO  
 Evelyn D. Powell, Enid, OK  
 Jack V. Reeve, Lexington, KY  
 Dr. Jennie S. Renner, Cleveland Heights, OH  
 Philip S. Rinaldo, Jr., Downers Grove, IL  
 Mrs. Lucile P. Rizor, Nashville, TN  
 Mrs. Dorothy R. Roberts, Chattanooga, TN  
 Mrs. Myrta P. Ross, Annandale, VA  
 Miss Carolyn Schaefer, Ferguson, MO  
 Dr. & Mrs. James M. Seale, Paris, KY  
 Second Christian Church, Indianapolis, IN  
 Lois B. Sharpe, Bluffton, OH  
 Dr. Howard E. Short, St. Louis, MO  
 Rev. & Mrs. H.J. Simpson, Paducah, KY  
 Dr. & Mrs. William Martin Smith, Indianapolis, IN  
 Helen F. Spaulding, Raymore, MO  
 Mrs. Claude E. Spencer, Nashville, TN  
 Col. & Mrs. John O. Spencer, Albuquerque, NM  
 Mrs. Abilene M. Swann and Mrs. C. Frank Mann,  
 Louisville, KY  
 Mr. & Mrs. Duane Swihart, Arlington, VA  
 Sara Tyler, Bowling Green, KY  
 Mrs. Estil Warford, Berea, KY  
 Harold R. Watkins, Birmingham, AL  
 Lockridge Ward Wilson, Carlsbad, CA  
 Woodland Christian Church, Columbus, OH  
 Mr. & Mrs. James H. Woodruff, San Jose, CA  
 Miss Eva Jean Wrather, Nashville, TN

### TRUST FUND ASSETS (As of Sept. 30, 1982)

Common Trust Fund Shares	Shares	
I Stock Fund	1,475	\$64,322.00
III Bond Fund	6,208	51,887.00
Prulase Inc., Demand Note		6,000.00
Uninvested Cash		.07
		<hr/>
		\$122,209.07

### ENDOWMENT FUND ASSETS (As of Sept. 30, 1982)

J.C. Bradford Credit Balance	\$86,074.09
Board of Church Extension Notes	64,750.00
Federal Farm Credit Notes	28,000.00
Federal Home Loan Bank Notes	58,608.15
Guaranteed Mtg. Corp. Series H Notes	15,000.00
Cash: Checking Account	2,950.60
Savings Account	117.01
	<hr/>
	\$225,499.85

# Foundation Report

## OTHER WAYS TO PARTICIPATE

### 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 depend upon age. An annuity assures steady income for life and will help preserve our religious heritage in the future. Specific rates upon request.

### IS THIS THE YEAR?

Is this the year for you to include the Society as one of your priorities in your year end, over-and-above giving? We invite you to give this serious consideration. Your gift will help make a difference in the years to come.

### FOUNDATION COMMITTEE

Eva Jean Wrather, Chairperson  
John Hurt  
Risley Lawrence  
Helen Mann  
Frances Miller  
Mildred Phillips

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 \_\_\_\_\_

## Church Extension (Cont.)

\$1,000,000 in interest and principal on Board of Church Extension loans was also forgiven in order to keep congregations alive and functioning.

It was during these post-depression years that A. Reid Liverett joined the staff. For the next 17 years this giant in service and stature (standing six feet six inches, he was the tallest National Secretary in the Brotherhood), was instrumental in saving many congregations from commercial mortgage foreclosure.

The reorganized Board, freed from restrictive ties, slowly overcame its depression losses and began showing increases in its funds as a result of special promotion efforts to secure annuities and bequests.

However, it is soon became apparent that gifts alone would not enable the Board to acquire sufficient resources to keep pace with the expanding need for loans.

By 1931 the Board had entered into a new era of resourcing by establishing a trust fund policy for the acceptance of deposits from churches accumulating funds in anticipation of building at a later date. Funds held in trust by the Board were loaned to other churches and upon request, the money was returned, with interest, to the owner church.

William T. Percy, a dedicated churchman, banker, attorney and insurance representative, had joined the staff in 1932, giving new impetus to the trust program and expanding field services. Thirteen years later, Rolland H. Sheafor, holder of both Divinity and Law Degrees, also joined the Board to become a major influence in the rapid expansion of the trust program. By 1948 over one-half million dollars had been placed in trust accounts and that same year trust policies were expanded to include individuals and church related organizations.

The pressure of seven years of postponed church building plans brought about by World War II erupted in the late '40s creating a flurry of new church establishment as well as remodeling and rebuilding of run down facilities. To meet the needs for counsel and advise, Church Extension moved into a series of new services including financial and expanded architectural counseling. Fund raising services were formalized into proven campaign procedures and trust and gift resources were promoted to increase the Board's loan resources.

In 1946 the Board set another precedent in the annals of church financing with the introduction of interest-free loans used to purchase church sites and finance construction for new congregations. The service is still a valuable source of help and has provided over \$8.8 million in loans to 706 churches, saving them thousands upon thousands of dollars in interest.

In 1948 architectural services were greatly expanded with the addition of two full-time architects and two draftsmen. Charles J. Betts succeeded A. Frank Wickes as Advisory Architect. As congregations learned the value of professional design services, more responsibility was shifted to the congregation and its local architect. The need for full-time staff architectural services diminished and the department was phased out in favor of a corps of on-call consultants.

In 1958 Church Extension constructed its own modern office in-the-round near Missions Building in Indianapolis.

All accounting and bookkeeping functions have since been computerized; Regional Capital Fund Raising services and a Loan Support program have been initiated; a financial development office has been established to expand the Board's permanent funds; and several new congregational services have been instituted.

Only five full-time chief executives have headed the Board of Church Extension since F. M. Raines served as its organizing part-time Secretary. Harold R. Watkins, President since 1980, is the fifth in a succession including George W. Muckley, John Booth, William T. Percy and Rolland H. Sheafor.

The continuing partnership established 100 years ago has moved Board of Church Extension far beyond its original, singular purpose of lending money for church building. The Board has grown to become one of the largest and most diversified church planning and financing units in Protestantism.

Today, well planned and well financed Christian Church facilities testify to the validity of that founding call, "...we think it advisable to create a fund to be known as the Church Extension Fund..."

What of the future of Church Extension? John Booth, the Board's second Executive Secretary, expressed it well in 1912, "...in my opinion its prospects for growth and greater service to the Church are as bright as the promises of God."

# Discipliana

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## NEW MEMBERS

As of October 13, 1982

### LIFE

- 781. Alan Mace, Tullahoma, TN
- 782. David A. Caldwell, Reston, VA
- 783. Maury Hundley, Jr., Carlisle, PA
- 784. Joe A. Stalcup, Dallas, TX
- 785. John C. Chenault, III, Nashville, TN
- 786. Mary Elizabeth Chenault, Nashville, TN

### REGULAR TO LIFE

- 780. Thomas P. Inabinett, Greenwood, IN

### PARTICIPATING

- David L. Livingston, Evansville, IN
- Ms. Sharon Livingston, Evansville, IN
- James G. Pounders, Murfreesboro, TN
- Paul E. Robinson, Mt. Vernon, IN
- Dr. Donald W. Seamans, Stillwater, OK
- Willard Walls, Muncie, IN

### REGULAR TO PARTICIPATING

- Robert S. Burgess, Renseelaer, NY
- James I. Spainhower, Point Lookout, MO
- Miss Edna R. Winter, Willoughby, OH

### REGULAR

- Conrad Auel, Elizabethton, TN
- Miss Elizabeth I. Benson, Chicago, IL
- Johnny Bowman, Murfreesboro, TN
- Erwin J. Buchanan, Jefferson City, MO
- Jay Carpenter, Nashville, TN
- Kenneth W. Craig, Birmingham, AL
- Larry R. Coleman, Mayfield, KY
- Thomas K. Devitt, Helena, MT
- Dr. Herschel C. Dugan, Olathe, KS
- Mrs. Bill Earley, Big Springs, TX
- Earl Eugene Eminhizer, Warren, OH

- Margaret Epperson, Florence, AL
- James E. Fall, New York, NY
- David Fleer, Vancouver, WA
- Dr. Eugene N. Frazier, Oklahoma City, OK
- Gerald Fulkerson, Henderson, TN
- Sharon Ginn, Jacksonville, FL
- John Leon Gladson, Girard, KS
- Loyd Hall, Gatesville, TX
- Larry Hart, Santa Cruz, CA
- Paul Hodges, Chattanooga, TN
- Murray Marshall, Ennis, TX
- Robert F. Martin, Cedar Falls, IA
- Dr. Forrest M. McCann, Abilene, TX
- Mrs. Floyd M. Painter, Springport, IN
- Narka K. Ryan, Baltimore, MD
- Warren E. Schaumburg, Shreveport, LA
- Truman L. Shanks, Astutula, FL
- Mrs. Gentry A. Shelton, Fort Worth, TX
- Bonnie Bowman Thurston, Bethany, WV
- Slice Wade, La Junta, CO
- Zada C. Walker, Charlottesville, VA
- J. Phillips Williams, Lexington, KY

### STUDENT TO REGULAR

- Joe F. Stewart, Fletcher, OK

### STUDENT

- Dan Biggs, Knoxville, TN
- Don Campbell, Canton, OH
- William C. Campbell, Lexington, KY
- John D. Drullinger, Johnson City, TN
- Mark W. Herwick, Johnson City, TN
- Frank Kaufmann, Nashville, TN
- J. Steve Moody, Claremont, CA
- Zane Medlen, Elizabethton, TN
- Kay M. Richey, Mebane, NC
- Miles Stanley, Mebane, NC
- B. Stephen Taylor, Temple, TX
- Dan Turner, Martinsville, VA
- Cynthia O. Williams, Burlington, KY
- Cathy Myers Wirt, Berkeley, CA