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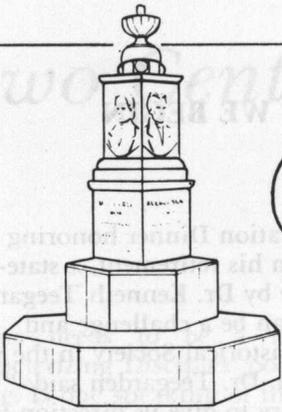
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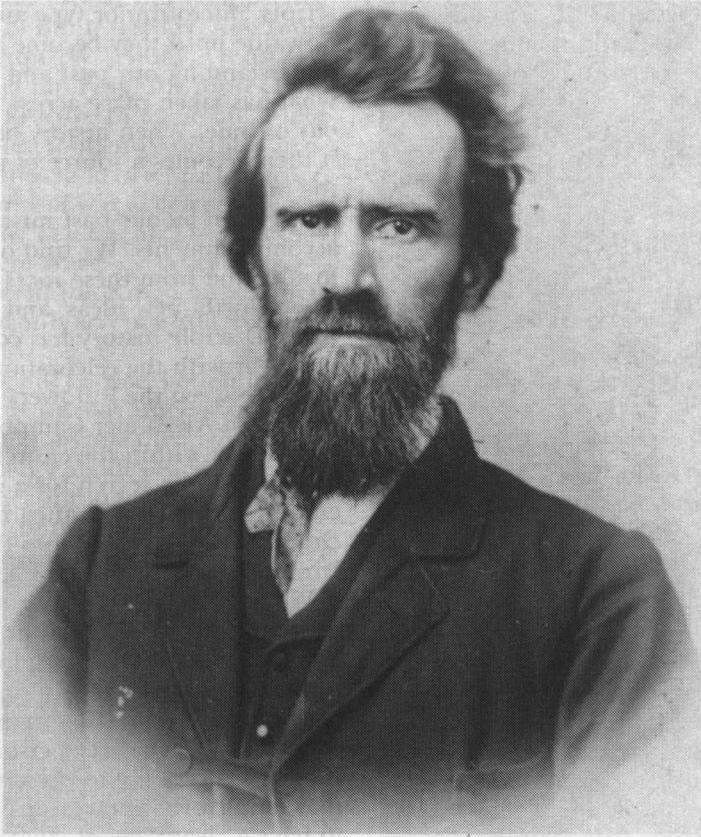
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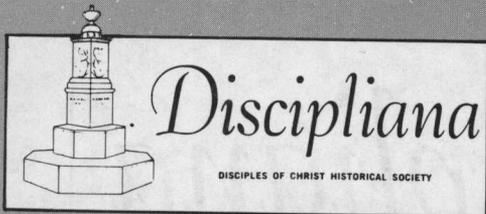
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1983, Vol. 43, No. 1



Thomas Munnell
see page 12

James M. Smith
James M. Smith is Junior Executive Secretary of the
Department of Church in Society of the Division of
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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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AS WE BEGIN

At the Celebration Dinner honoring Dr. Roland Huff on his retirement, a statement was made by Dr. Kenneth Teegarden which I hope can be a challenge and guide for the Historical Society in the year and years ahead. Dr. Teegarden said: "We remember history to give us direction for the movement ahead into the future."

History can be very dull or exciting reading depending on the interest of the reader and the ability of the writer. Yet history on the pages of a book, manuscripts, microfilm or type are of little or no value until they become a means of understanding our past and a gauge for what has taken place across specific periods of time. When history begins to live, it then becomes a source of guidance into the future.

We learn by our past mistakes and accomplishments. We find our roots in history and from these roots spring forth new growth, new ideas, and new directions. Disciple history has come alive this past year with the celebration of the handshake between the followers of Barton W. Stone and Alexander Campbell. Yet that early unity within the church must lead us forward to a search for a greater cooperation and sense of united mission as the church weaves its way into the pages of current history as they are being written.

We must ever be looking to history as a source of understanding our past as we live today and as we move forward into tomorrow. History is as old as time but as recent as yesterday. History is being made every day and by every person or institution. It is necessary to preserve history that tomorrow's generations will be able to have a clear view of what the life of the church was all about yesterday as well as today. May history ever be the pathway which we travel into tomorrow.

James M. Seale
President

Two Centuries of Variations on the Peace Theme

by Barton Hunter*

One needs to be a bit careful in characterizing Disciples' points of view on peace. Is one speaking of the clergy or the laity? Is one discussing convention resolutions, or flights of sermonic oratory, or grubby activity on the battlefield or in the C.O. camp?

In the early years of our brotherhood's life many of our leaders spoke out with pacifist fervor born out of Biblical study. Alexander Campbell, Barton W. Stone, John W. McGarvey, Benjamin Franklin, Moses Lard and Alexander Proctor, to name but a few, spoke and wrote eloquently of the Christian's duty to oppose and to refuse to participate in the scourge of war. Their source was of course the New Testament. These we may wish to dub here-and-now peacemakers—those who believed the Kingdom was here now if we would only accept it and live by its precepts.

Many more of our people, both ministers and lay people, if we may understand their beliefs by their actions and their words, held a far different belief about peace. These we may call the peace-through-strength believers. Though it is traditional to see these

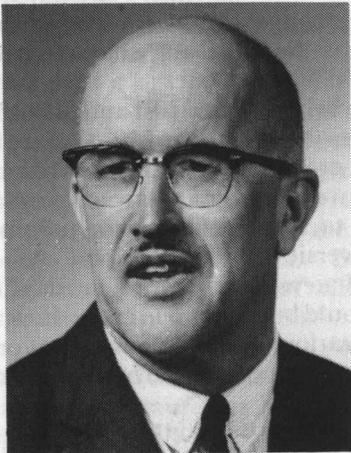
segments of our church's fellowship as those who believed in war as opposed to those who believed in peace (i.e. pacifists) it may perhaps be both more accurate and fairer to speak of those who believed in peace through peaceful action now and those who believed that peace was preserved only by being prepared to defend the nation with force. These latter, incidentally, did their proof texting from both the Old and New Testaments.

Sectional and local community traditions also provided strong social vectors to guide early Disciples in making their "peace" decisions particularly as the Civil War drew near.

Prior to that time, during the Mexican War in the 1840's for example, one notices no great shift in Disciples' thought on peace. There were still those who, like Alexander Campbell and Benjamin Franklin, felt that the teachings of Jesus and particularly the Sermon on the Mount forbade participation in war. However, the majority continued to believe that peace through strength was the proper course.

As the Civil War approached, a new strand in our brotherhood thinking began to appear. Perhaps we might call it Peace-as-the-victory-of-righteousness outlook. It is in many ways a revival of O.T. Hebrew thought, which assumed that the well-being of the nation constituted peace and that if the death of a few thousand of the enemy or even a few thousand of the Hebrews themselves was the price of victory for the nation—so be it.

In a sense this is a development of the peace-through-strength theme. The difference lies in the fact that while the peace-through-strength people assumed that a nation sufficiently well armed might never have to go to war to defend itself (its enemies would be afraid to force the issue), the peace-through-the-victory-of-righteousness point of view while deploring the necessity of going to war, assumed that there were times



Barton Hunter

*Barton Hunter is former Executive Secretary of the Department of Church in Society of the Division of Home Ministries, Christian Church (Disciples of Christ).

when righteousness demanded it. Righteousness, thus, in this way of thinking becomes almost synonymous with peace. Or to put it differently, war is peace when fought on behalf of righteousness.

A. Campbell, incidentally, rejects this sort of thinking, noting that "a mere grammatical, logical or legal quibble will make any war either aggressive or defensive (and therefore righteous) just as the whim, caprice or interest of an individual pleases."¹

In the Civil War the Disciples found themselves in at least three different camps. There were two peace-as-the-victory-of-righteousness groups. One was located in the north of our nation and its proponents saw clearly that justice and righteousness were to be identified with the preservation of the Union (and to a lesser extent with the elimination of slavery). The second peace-as-the-victory-of-righteousness group was in the south and its followers saw equally clearly that justice and righteousness were to be identified with freedom and States rights (and to a lesser degree with slavery as ordained by God).

To a considerable extent both of these groups and others like them today have much in common with Catholic just war theory. In both instances what is assumed is that while war is not to be desired it is sometimes necessary.

The third group, located mostly in the border states—Tennessee, Kentucky, Missouri, etc.—represented a continuation of the pacifist or here-and-now-peacemakers. These tried valiantly to forestall the break between the North and South, both in the nation and in the Brotherhood. When war finally came they steadfastly refused to participate in it.

However, as David Harrell well characterizes it, the majority of "Disciples behaved little different from most other religious groups during the Civil War. Christians North and Christians South, prayed as they fought. They shared the hates and hopes and hardships and labors of their kinsmen and neighbors. In the heat of human passion Disciples killed their brethren."²

For the succeeding fifty years there is little new in Disciples' thinking concerning war and peace. Old line pacifists like David Lipscomb, Moses Lard, Jacob Creath and B.K. Smith continued to speak out after the Civil War on the theme of Christian non-participation in war. But the majority of our

Brotherhood, while extolling the virtues of peace, became increasingly ready to support each new war as it came along.

During the Spanish American war period the spirit of Manifest Destiny, the doctrine of Anglo Saxon superiority and the general anti-Catholicism of the nation's mood all contributed to a belligerent and self-righteous attitude among Disciples. Typical is the statement of J.H. Garrison, one of our best known ministers and editors: "Will there be any laggard Christian soldiers who will refuse to join in this missionary crusade for God, home and native land."³ One senses in such words the peace-is-the-victory-of-righteousness theme earlier alluded to.

During and following the first World War one can distinguish at least two major emphases in the thinking of Disciples concerning Peace.

Influenced perhaps by President Wilson's tremendous efforts to involve the U.S. in the League of Nations, many Disciples (like Methodists, Presbyterians and others) began to stress the idea of peace as world order. Here reliance was placed upon the concept of a world of law subject to a supra-national structure whose sanctions would control the ambitions of rulers and the passions of common people.

In 1942, for example, in the beginning days of America's participation in World War II, a committee appointed by Dr. William A. Shullenberger, President of the International Convention, drafted a statement on the bases of a "Just and Durable Peace" which was widely circulated among Disciple congregations for study. Contained in it was the following characteristic statement on World Order as a basis for peace.

"We believe that a just and durable peace requires the establishment of some form of world organization acting in accordance with a world system of law and possessed of power to make and enforce judgments in controversies among nations. We believe that whatever sacrifices of national interest that would be required to create such a world organization would be more than compensated for by the values to be derived from the

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James A. Crain

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It was in 1935 also that the Disciples Peace Fellowship was formed. Dr. James A. Crain, who was for many years its Executive Secretary, in commenting on the DPF says:

"The D.P.F. was organized as a pacifist group, though it was never such in an "absolutist" sense. In the organizing group at San Antonio some were dedicated absolute pacifists who refused to support the "war system" or to sanction, support or participate in war under any conditions. The other and larger group held many of the same views as the "absolutists", but with reservations. . . ."⁵

Pacifist thought among the Disciples during this period may be characterized as theologically and sociologically based rather than built upon New Testament proof texting.

But what of today? Certainly the emergence of the nuclear weapons race has had a tremendous influence on our thinking. One can now speak of nuclear pacifists—those

Cont. on p. 15

peace and security which it would afford."⁴

Granted that the statement never became an official action of our convention and that it probably would not have represented a consensus of our entire membership, it nevertheless represented the thinking of a very influential segment of our Brotherhood's leadership.

The establishment of the Commission on World Order in June of 1943, and its work in the years that followed, the popularity of the U.N. seminars sponsored by the Dept. of Social Welfare, and the plethora of convention resolutions in support of the U.N. and of the idea of World Order, all testify to a growing commitment in the 1940's and '50's to the world order concept.

During this period there was also a new flowering of pacifist thought among Disciples.

"This is God's world. And in God's world you reap what you sow. Sow violence, hate and war and you will reap violence, hate and war!" The speaker was Kirby Page, a Disciple minister, and the occasion, the P.D.I. conference (Purdue, Indiana, DePauw yearly student get-together of Christian church students) in the late 1930's. It was only one of dozens and dozens and dozens of such meetings held across the country. Year after year students, ministers, and lay people were drawn together by Page and others like him in an effort to temper the growing fear and war spirit developing in the U.S. during the late 30's and early 40's.

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Kirby Page

Journey Into Union: Drama and Destiny

by Willis R. Jones*

Here on this hallowed ground and in keeping with a great annual tradition we are met to confront our heritage, to take reflective measures, to renew our souls. This year we join in a great Brotherhood-wide observance—the one hundred and fiftieth anniversary of the union of Christians and Disciples; day one, if you will of the Christian Church (Disciples of Christ).

There is about Cane Ridge such an unbroken integrity, such a continuous flow, such an environmental authority, we find this to be the one best place on earth to celebrate our century-and-a-half event, though it did not take place here, nor in rural environs, but in a modest brick edifice some thirty miles away, long gone in the restless march of urban change.

But here at Cane Ridge there are “echoes in the wind and whispers in the heart” that transport us out of ourselves to influences long lost in time. And here at Cane Ridge we more readily can make a journey back through time to those events, conditions, personalities that brought forth on Kentucky soil a brotherly union and a viable new American religious movement. Unless we make that journey we cannot fully absorb that which we celebrate today.

Thus I must come to the 1832 union along a wilderness trail that was winding its way westward into the virgin soil of the American frontier at the dawn of the 19th century. And I must take soundings of its religious climate, test its soil, take the measure of those two fresh and fast moving religious streams cutting their way dramatically across the Kentucky heartland heading toward a monumental point of confluence.

You must bear with me in the rapidity of

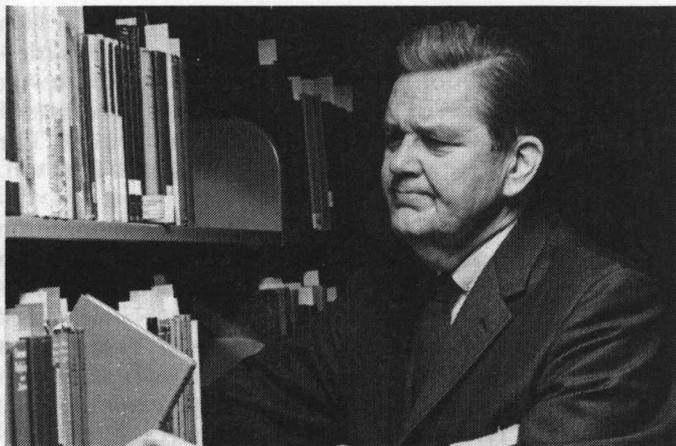
my movements. For should I tarry too long at inviting places, or pause to flesh out some all too slender references, I would show up late at my point of destination, Hill Street Church, Lexington, Kentucky, January 1, 1832.

Did ever a painter have a more dramatic subject for his canvas than the pioneer American character at the dawn of the 19th century! The view is west, beyond the Alleghenies, where the action is. The canvas is huge. On it the artist presents a restless sense of movement, splashes it with vivid colors, tooth and fang, whistling arrows, trouble in the underbrush, storms, oftentimes the more violent by the absence of protective shelter. His human march is constant, but often there is an awesome sense of loneliness. And though the movement is ever forward, there is the painful pace of bruised and weary feet. And yet, withal, there is the open sky, the sense of power, the exhilaration of freedom, the uninhibited authority of man and God.

What kind of man or woman would leave the safe and settled East for such a destiny? Usually they were young, self reliant, good with their hands, suspicious of experts, turned off by purveyors and recipients of investiture, short on worldly goods and ties to academia, long on faith in democracy, in the human spirit, in God's supporting hand.

What about the state of frontier religion? In a word, it was dismal. Frontiersmen travelled too light for heavy ecclesiastical overlay. The pessimism, depravity, eternal punishment of Calvinism so dominant in the East, dissolved before their very eyes in the fresh air and the vast horizons of their new land. But in throwing off the old they had yet to find the new. The established church leaders who accompanied them were holding tight to their old orders and investitures. About one person in ten was a practi-

*Willis R. Jones is President Emeritus of the Disciples of Christ Historical Society. This address was delivered on June 29, 1982 at the annual Cane Ridge Day observance, Cane Ridge, Kentucky.



Willis R. Jones

cing church member. It was a condition spoiling for a conflict, awaiting a clarion call.

And what about frontier Kentucky here in this central region, this land of destiny where two new religious streams would one day meet and merge? To the eager, restless pioneer, on his mark to move, this Kentucky—first in the West to open, first in the West to become a state—offered the earliest opportunity for migration. And if his ranks were heavily weighted with the oft-times rowdy migrant, Kentucky's priority possibilities also stirred the imagination of some with rich, educated, cultivated backgrounds, and with unerring judgment (or just plain luck) they found their way to Kentucky's lush interior fertile plain. Their presence and that one full generation advantage made a world of difference in shaping future events.

It was into this American condition, this disturbed and apathetic religious environment, this unique and potential physical setting, that our first founding father, Barton Warren Stone, came.

Stone, twenty-four, arrived at Cane Ridge in 1796, with an empty purse, a distinguished name, a burning inner zeal. Descendant of Maryland's first governor, relative of a signer of the Declaration of Independence, he was a licensed Presbyterian preacher, wearing the mantle ever so uneasily. Already life had tested his mettle. His father died in his infancy. He used his inheritance to get the best education available in the Virginia-North Carolina frontier country where he grew up. That it was not an Eastern establishment education was significant. For here he came under scholarly influences with *new ideas*. Through a

tortured intellectual and spiritual struggle, eased only when he heard a sermon entitled "God is Love," Stone decided for the ministry.

Ready to launch his career he looked to the West. Perhaps he knew the need there was greater than the supply. Perhaps he thought it a better climate for planting new ideas. Whatever it was, he began the long, hazardous journey into the wilderness alone. By easy stages, sometimes with hap-penstance journeymen who only increased his danger, sometimes on horseback, sometimes afoot, he pressed on. Occasionally he encountered friends. Occasionally he preached, and it must have been a preaching contact that led him at last to Cane Ridge.

How well had the winds of fate treated him? Cane Ridge was a Presbyterian stronghold with a good building, this one. They needed a temporary preacher. They would pay him. The earth beneath him was so favored a poetically inspired preacher said of it years later: "It rests like a jeweled brooch upon the breast of the famed Blue Grass."

The events that followed were catastrophic. In two years Stone was full-time at Cane Ridge. But the apathy, irrelevance, rigidity of frontier Presbyterianism dismayed him. Driven by the passion of an evangelist, Stone was stirred by the revivalist Camp Meeting movement sweeping the American frontier. Despite its wild enthusiasms, grotesque physical manifestations, instant explosive conversions (across which he spread the mantle of charity) he saw action, spontaneity, camaraderie. He saw Baptists, Methodists, liberal Presbyterians unite in a common cause, saw them worship together, sing together, pray together. He considered

the good to outweigh the bad. As a thoroughbred frontiersman, Stone understood their bursts of passion.

So, soon under his leadership, the greatest Camp Meeting of them all took place right here at Cane Ridge. Its contagion, said Stone, was "like fire in dry stubble driven by a strong wind." But such activities and Stone's subsequent support of four fellow dissident Presbyterian clergymen brought the five under heavy fire from their synod overseers. In a remarkable display of independence the five withdrew from the synod and formed a Presbyterian alliance of their own, but their rift from the rigid Presbyterianism of their day was incurable.

So they dissolved their Presbytery, issuing a bold declaration of freedom destined to become the first building block in a new religious movement, our own. They said: "We will this body die and sink into union with the body of Christ at large." "Sink into union:" it was their escape from sectarianism. Other items: congregational independence; freedom of opinion; the Bible as the only source of authority; God's grace directly available to all.

The signers were all burning all their bridges, financial, structural, fraternal. Could they stand firm? Could they take the heaped-upon abuse? Could they create a new religious body? Four could not. Stone could. He alone survived to lead the new movement established here at Cane Ridge, June 28, 1804, and named, on the day of its birth, the Christian Church.

No longer a regularly paid clergyman, Stone began supporting his family as a farmer and a teacher, moving briefly through stages in Tennessee, in Lexington, and lastly and mostly in Georgetown, where he taught, did a bit of farming, ministered to the Georgetown church, and nurtured his growing new movement. We shall meet him next at a pivotal meeting in Georgetown in 1824.

On the old sod of Ireland, near Belfast, a splendidly educated forty-four-year-old Presbyterian clergyman was restive. He was a Presbyterian all right, but he was an Old Light, Anti-Burgher, Seceder Presbyterian, and he was troubled by what he called "the awful consequences of dividing his flock of the Lord's heritage." Assuming there would be room enough for his religious tolerance in the New World, he sailed for America in 1807, leaving his large family in the care of

an eighteen-year-old son, they to join him when conditions would allow. His destination, a point in the extreme southwest corner of Pennsylvania where a few others of like mind from his area had settled. The clergyman, Thomas Campbell. The son, Alexander.

It would be two years before reunion on American soil. If the years were lonely for Thomas, they were earth-shaking in matters of religious destiny. Immediately welcomed as a Presbyterian clergyman, Thomas was quickly under fire, soon to be censured for actions of tolerance and open communion. His response was to dissolve his Presbyterian connection, form an Association of Christians open to all, and prepare a statement of principles supporting his new association. It was this statement, this substantive, profound testimonial to religious freedom and unity called "A Declaration and Address" that launched the second branch of our American religious movement, and upon which the Campbells, Thomas and Alexander, stood as upon a Rock of Gibraltar.

It is significant that Campbell and Stone, unknown to each other and with widely differing backgrounds, struck so many similar chords in their monumental declarations of freedom: unity; sole authority of the Scriptures; emphasis on the New Testament; fallacy of human creeds; right of private judgment. Campbell envisioned his new order, not as a church but as a voluntary society of individuals striving for the reformation of all churches—a naive, impracticable hope. Stone, having no such illusion, founded a church with full local autonomy the very day of his declaration of freedom.

Although Thomas Campbell was forty-six when he wrote the "Declaration and Address" and had forty-five more years to live, he had reached his zenith. Within a year the mantle of primacy passed to his brilliant son, now at his side, already exhibiting the massive gifts of scholarship, leadership, argumentative skills, and oratorical persuasion that would bring him international acclaim. Alexander's innate sense of dignity, deep wellsprings of culture and Old World grace, his rugged constitution, and his democratic spirit made him at home in the mansions of the aristocracy and in the log cabins of the frontier. Through matrimony and ingenious management, Alexander became financially independent, freeing

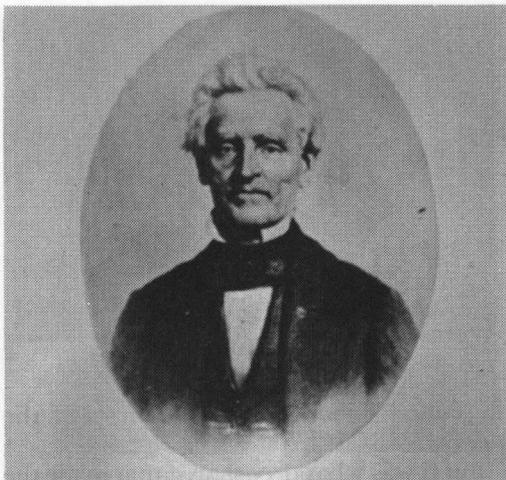
himself early for unlimited attention to his priorities.

For the first fifteen years prospects for the infant Campbell movement were dismal, but the pieces were coming together. Thomas's formless Association became a church, Brush Run, thirty members. Empowered with total authority, Brush Run ordained Alexander Campbell to the ministry, began the practice of weekly communion, adopted baptism by immersion, and by that unifying common practice gained the favor and even accepted the embrace of the regional Baptists, thereby effecting a seventeen-year marriage doomed from the start. It was entered into because these practitioners of church union could not bear the thought that, instead of union, they might be in the business of creating a new separate, distinct denomination.

All the while, Alexander was stoking some big guns: 1820 and the first of his famed debates, each published and widely distributed, gaining for Campbell a national platform and a celebrated status; 1823 and the beginning of his first monthly publication, *The Christian Baptist*, a scholarly rapier thrust into the vulnerable flesh of his growing group of religious adversaries, many within his own Baptist fold. Another 1823 milestone, Campbell makes his first foray into Kentucky, liking what he sees.

Comes now 1824, a decisive year for Alexander Campbell. This disturbing reformer is about to be "read out" of the conservative Baptist Association east of the Ohio River, where his local congregation is affiliated. In a brilliant tactical maneuver, he outwits the action, transfers his regional congregational membership to a newly formed liberal association west of the Ohio in frontier country, always better soil for reformers. This move provided the setting for the exploding success of Campbell's brilliant emissary, Walter Scott, without whose evangelistic fire the young movement might have died aborning.

Still looking west, Campbell makes a second 1824 decisive move. He returns to Kentucky, to Stone country where the soil for reformation is well conditioned, and to those cultural centers where he is so much at home with Southern gentility. He will stay three months, meet disturbed Baptist preachers who think as he does: scholarly Jacob Creath, Sr.; "Raccoon" John Smith,

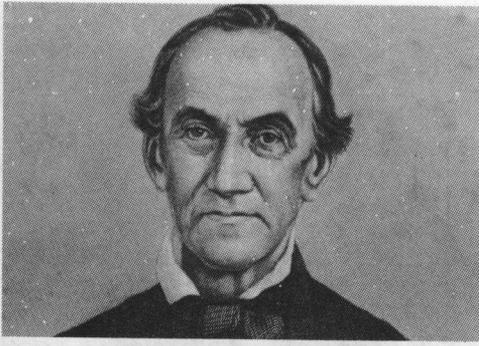


"Raccoon" John Smith

he of the marvelous name, the limited log-cabin schooling, the massive natural gifts. These with Philip Fall, Benjamin Allen and others would become such vibrant Campbell spokesmen that when his cause in Kentucky hit its full stride they would set the state on fire. Memories of Stone's famous phrase, "like fire in dry stubble." But Campbell's enemies were not so kind. They called it "a raging epidimec." And they wanted it cured.

But the most historic event of Campbell's 1824 Kentucky tour took place in a modest home in Georgetown. Campbell came to call on Barton Stone. What drama! Had it been Thomas, it would have been a study in similarities, men in middle life, with famed documents of religious freedom attached to their names, men alike in nature, gentle, irenic, yet withal extremely firm. But this was Alexander, thirty-six, undisputed leader of a group of dissident Baptist Reformers, self-assured, innately regal, meeting for the first time the fifty-two-year-old revered leader of the Christians. Stone's movement was well established, several thousand in several hundred churches, Campbell's a bare four hundred in only four churches. But somehow one sensed the Campbell destiny, foresaw an approaching numerical balance.

The men had some misgivings. Stone wondered if Campbell were all head, no heart. Campbell had deep suspicions about Stone's ties to the "raging emotionalism" of the revivalist Camp Meetings. Stone was a passionate evangelist, Campbell a preacher's preacher. The Old World ties of



John T. Johnson

the younger and the frontier scars of the older were inescapable.

But it was what they shared that made the Georgetown meeting decisive: a mutual determination to restore the ancient order of things, a sound and similar platform of religious reform and of union. And as scholarly, thinking men they found they shared a deep personal respect for one another. The Campbell-Stone meeting of November 6, 1824, was a solid success. But it should be noted that in subsequent years the men never really developed any close, intimate ties of friendship.

The eight years to follow were teaming with evidences of that which was soon to come. Perhaps noting the power of Campbell's monthly publication, Stone started one of his own. Soon the editors were talking to one another through the pages of their avidly read journals, not always agreeing, but always respectful. Union was one of the subjects. Here agreement in principle was solid. Their forces were promoting in each other's territories without tension. Union talk and even action at the grass roots began to surface. The evangelistic fervor of Campbell's great emissaries, Walter Scott in Ohio and Raccoon John Smith in Kentucky, thrilled the Stone people and even may have tempered Campbell's reaction to Stone's so-called emotionalism. When Campbell's inevitable break with the Baptists came in 1830, he had so indoctrinated their ranks that several thousand followers made the break with him. Immediately he was the leader of numerous ready-made churches, free to act on his own, even to merge his forces with another group of similar objectives should he care to do so. His followers needed a name. He called them Disciples of Christ. In numbers they approached the size of the Christians.

The year is 1831. A condition is developing in Georgetown and its neighboring village of Great Crossings that will be the triphammer to a great event a year hence. John T. Johnson, Congressional statesman, scion of a great Kentucky pioneer family, brother of a United States vice president to be, Richard Mentor Johnson, decides at age forty-two to abandon his distinguished public career, depart his lifelong affiliation with the Baptists, and become a full time unpaid worker in the troops of Alexander Campbell. He organizes a Disciples church in his small home community of Great Crossings. It is a tiny, struggling church. In nearby Georgetown an interested, compassionate, supportive friend looks on. He is Barton W. Stone, pastor of the well established Georgetown Christian Church. Almost at once the two men reach out to each other. Ere long Johnson's Disciples and Stone's Christians arrange periods of common fellowship, of united worship. It is high level: Johnson a bright particular star rising rapidly in the Campbell firmament; Stone the personal embodiment of the Christians.

To further accelerate the struggling cause at Great Crossings, Johnson and Stone call in Campbell's superlative spokesman, Raccoon John Smith. Not alone does he conduct evangelistic services that add to Great Crossings numbers, but the three leaders face together a larger issue than union at the grass roots—union across the board. Knowing the minds of their colleagues in the field—powerful men like the Jacob Creaths, father and son, Philip Fall and others in the Campbell fold; John Rogers, John Allen Gano, Thomas Miller Allen of the Stone forces—and with the established position of Campbell as their firm under-support, Stone, Johnson and Smith decide to enlarge their group. They arrange a series of meetings in Georgetown over Christmas, 1831. Stone makes sure his devoted protege, John Rogers, is at his side. How we yearn for detailed records, but the outcome we know: they call for an open meeting to be held in Lexington, January 1, 1832, purpose union across the board.

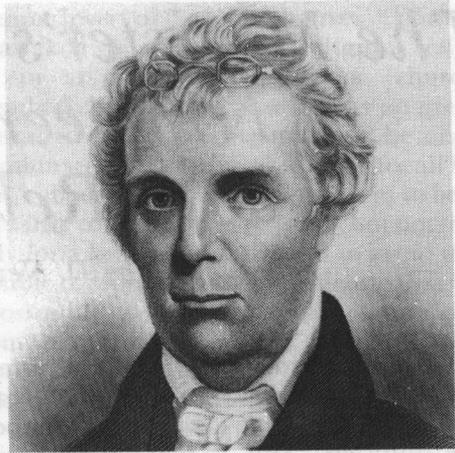
And we know and thrill to the results there: the respected John Johnson in the chair; the simple, direct, uncomplicated eloquence of Stone and Smith representing their constituencies; the warmth and power of their dramatic handclasp; the contagious, engulfing spirit sweeping the assembly; the

joining of all hands; the sacred covenant fused through acts of worship. January 1, 1832, the Christian Church (Disciples of Christ) is born.

The union in Lexington is like the last scene in the last act in a great epic drama. The issues of cause and effect have been played out elsewhere, the ferment and clash are over, joy and happiness are to the fore. The personalities have emerged from the action of the play and are understood in their present roles. The road to the future beyond the confines of the play has been unveiled. It is bright with promise. "All's well that ends well."

But often with epic drama a brief epilogue is needed. One is needed here. For one of the towering figures in the unfolding saga, Alexander Campbell, is not present at its denouement. Why? We can only speculate. For union? From Campbell, in principle an emphatic yes. In the loose, vague, informal format at Lexington, from this disciplined stickler for process and order, a most certain no. Union, so early in the game, with several unresolved questions (example: the name, Stone's Christian or Campbell's Disciples), another no. In fact, Campbell was in the very act of slowing down the process when the union took place. As for the name, through all the years to follow, it never was resolved. We ended up taking them both.

But ponder this. With irrepressible forces moving toward union "now," with two of his most trusted emissaries solidly in place in the process, could it not be that Campbell's absence was, in fact, a considerate act of deference. Let these eminent Kentuckians, especially the venerable Stone, on beloved Kentucky soil, have their deserved moment



Barton W. Stone

to themselves.

Whatever the reason, it was Campbell who had the most to gain; for by this union, Stone in the sunset of his years was placing the baton of leadership of the united forces into the hands of the younger Campbell. And how superbly Campbell was to carry forward the dreams of the two.

There is a magnificent selflessness in Stone's historic handshake in Lexington, and there was more than just poetic justice in the fact that it was he at center stage on that immortal day. By any standard you wish to use, he who is the very symbol of Cane Ridge is, by his lifelong spirit of encircling love, his unremitting ecumenical pursuit, the quintessential symbol of that historic union in Lexington.

It is fitting that we close these remarks with Stone's own words in which he evaluated his part in the day's events:

"This union," he said, "I view as the noblest act of my life."

SECOND REED LECTURE FUND ESTABLISHED

Mrs. Katherine M. Reed has established the Forrest F. Reed Lecture Endowment Fund II in memory of her husband, Forrest F. Reed. This Fund is to supplement the income from the original Forrest F. Reed Lecture Endowment. That Endowment Fund is handled by the bank and they have complete control over the principal.

This second Lecture Fund will be managed by the Society with the interest used to help provide the Reed Lectures.

Additional gifts may be made to the Forrest F. Reed Lectures Endowment II Fund. Hopefully, this second Endowment Fund will grow and, with careful management by the Foundation Committee, will produce needed income to support the Lecture series.

The overall goal for the two Endowment Funds is \$25,000. The Society is extremely grateful to Mrs. Katherine Reed for launching this effort with her gift.

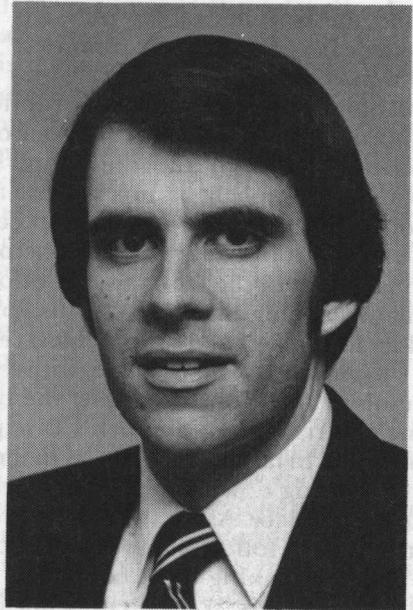
The Minister's Task: A Nineteenth Century View with Relevance for Today

by D. Newell Williams*

One might imagine that a minister's manual published nearly one hundred years ago would have little to offer to contemporary ministers. This is not the case with Thomas Munnell's *The Care of All the Churches*.

Thomas Munnell (1823-1898), a pioneer state minister in Kentucky and vigorous advocate of home and foreign missions, published his handbook for ministers in 1888. A large part of the book is devoted to practical advice. Much of this advice is applicable today. To cite but one example, he observes that the minister "is expected to be at least one of the first to see the family in case of sickness or trouble, whether he has had any chance to hear of the sickness or not. They will send for the physician, but let the pastor hear of it by accident, or know it by intuition, and then wonder why he is not there." He recommends that "It is best for the preacher to explain this matter to the congregation when there is no sickness on hand, so that in case of any serious trouble they may treat the doctor and the pastor alike."¹

The most enduring aspect of Munnell's work is his overall view of the minister's task. For Munnell, the business of the ministry is the care of souls. Within the church, the care of souls takes many forms. In one case, it may be a word of warning against the spiritual dangers in certain amusements. Munnell mentions "night orgies and bacchanalian revelries, frolics, dances." (The modern minister might come up with a slightly different list).² In another case, the care of souls may be a word of assurance. Munnell observes that some Christians are never happy in their religion. This is because they labor "under a kind of legalism, supposing that their acceptance with God depends upon a preponderance of their good deeds over their bad ones." In this case, the minister should help them to "see that



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their sins were all so forgiven and forgotten when they first came to Christ, that they [their sins] are 'never to be mentioned' to them again (Ezek. 33:16), and that in the day of Judgment they are to hear nothing said of themselves but the good they have done (Matt. 25:34-39)."³ In yet another case, the care of souls may be the stern rebuke of a member whose behavior has injured another person or society at large. (In the category of sins that hurt society at large, he lists drunkenness and covetousness.) When a member persists in sin despite the efforts of the church, exclusion from church membership, though not from pastoral oversight

¹ Thomas Munnell, *The Care of All the Churches* (St. Louis: Christian Publishing Co. 1888), pp. 241-242.

² *Ibid.* p. 74.

³ *Ibid.*, p. 77.

⁴ *Ibid.*, pp. 89-110, 232-233.

and concern, should be imposed.⁴ The care of souls also includes taking the lead in the administration of the church's life and training members of the church to meet the spiritual and physical needs of others.⁵

In relation to persons outside the church, the minister's task is to make conversions. The pastor's goal, though, is not merely to add numbers to an institution, but to help persons become lovers of God. This is evident in Munnell's advice for handling a death-bed conversion. When the dying sinner has been awakened to his situation apart from God, he will ask what he must do to be saved. The minister will answer that Jesus died to save sinners and that if he is penitent for his sins, trusts in Jesus to save him rather than in his own accomplishments, and is willing to obey him by being baptized, he will be saved. The sinner will then request to be baptized. While the minister should be willing to accede to this request, he should not be too hasty. Rather, the minister should say, "You may be [baptized], but perhaps you are willing for anything only through fear of death, and perhaps you do not love Jesus at all, and are only trying to escape punishment instead of trying to love God and to have the pardon of your sins?" If the person persists in his request to be baptized, seems to be truly penitent, and seems to understand that salvation is wholly a gift from God, the minister should comply. However, the minister should advise the person to prepare for baptism by continuing to confess his sins to God and by looking to God for his salvation rather than to his own good works.⁶

Munnell's concern for thorough conversions, rather than mere additions to the church roll, is also evident in his remarks on preaching. The minister must avoid giving the impression that good works of any kind repay God for sin and thus obliterate the need for God's mercy. The person who thinks that her standing before God is the result of some good works of her own, rather than the mercy of God, will not love God. Thus, the minister must work not only to bring persons to a confession of faith and baptism, but also to an awareness that confession of faith and baptism are not good works that earn God's favor, but the response of a beggar to freely offered gifts. When the minister fails in this effort, persons may join the church, but they do not

become lovers of God. He observes, "You try to awaken spiritual life and religious activity in an indifferent professor [church member], but fail, because he has no great reason to love God, inasmuch as he once reimbursed the Lord by 'obedience' for all he had 'robbed' Him of. This may seem to be a very silly conception of religion, but not too silly for a heart that is allowed to avoid the trouble of repenting and of realizing that he is lost, without God and without hope, apart from an humble, penitent, prayerful surrender to unpaid-for-mercy."⁷

In order to care for souls, one must know the persons to whom one ministers, a responsibility that Munnell mentions often. In order to know the persons to whom one ministers, one must visit them in their homes and places of work. He tells of a poor widow who wears herself out during the week trying to provide for her children, only to go to church on Sunday and hear a sermon refuting the theory of evolution! Her "heart wants" are not met. Though Munnell does not assume that every heart want, nor even most of them, can be met in any single sermon, he does urge that ministers must know their congregations if they are to prepare sermons that will meet their needs.⁸

In addition to fulfilling their duties to others, ministers are urged to tend to their own spiritual lives. After all, the task is the care of souls. To care for souls, ministers must have some knowledge of their own souls and the spiritual resources of the gospel. "Other things being equal," Munnell asserts, "a preacher's usefulness will be measured by the thoroughness of his conversion to God, for he will never forget what sin is, what repentance, obedience, forgiveness and redemption are . . ." The thoroughly converted minister is equipped to "speak to the hearts of both saint and sinner." The mere memory of one's conversion, though, is not enough to produce effective ministry. One must also possess the Holy Spirit, or Spirit of Christ. Possession of the Spirit does not imply the receipt of extraordinary gifts of the Spirit such as inspiration and healing, but the gift of moral and spiritual power that makes believers bold. To obtain this gift, Munnell recommends regular fellow-

⁵ *Ibid.*, pp. 36-37, 56-60, 111-115, 156-159.

⁶ *Ibid.*, pp. 248-249.

⁷ *Ibid.*, pp. 181-189.

⁸ *Ibid.*, pp. 198-200.

ship with God.⁹ And finally, the minister must continue to grow in the Christian life. Munnell recommends careful, daily Bible study without reference to sermon preparation as the most effective means of acquiring sermon material. He admonishes, "Study for your own sake, to increase your own knowledge and love, and the most of what profits you will profit your congregation."¹⁰

Modern ministers would do well to listen to Thomas Munnell. It is so easy to get bogged down in building and maintaining an institution, in fulfilling this or that function, that one forgets that the task is the care

of souls. To care for souls requires faithful instruction and genuine pastoral care. It is also easy to imagine that because one is ministering to others, one's own spiritual needs have been met. The Shepherd, too, must drink from the well. To know the needs of the people whom one serves and to speak and act to those needs out of the spiritual power of one's own relationship to God, this is the task of ministry, in our day as well as Munnell's.

⁹ Ibid., pp. 177-179, 193-197, 223-226.

¹⁰ Ibid., p. 209.

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Available from the publisher, 400 1st St., S.E., Cedar Rapids, IA 52401 or the author, R.R. 3, Marion, IA 52302.

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Two Centuries... (cont.)

who believe that, at least, all nuclear weapons should be outlawed even if we decide to continue the use of conventional weapons. One can also speak of mutually-assured-destruction-peace-advocates—who insist that we (U.S. Disciples and their friends) in order to forestall attack must make it clear that we *will* respond and in devastating fashion, utterly destroying our adversaries if they initiate nuclear conflict. Only so, they say, may we avoid nuclear war and guarantee a limited peace. And there are limited-nuclear-war advocates who believe that peace may be secured—or partially secured—by the tacit agreement to use only tactical nuclear weapons.

In a sense all of these positions are variations of the basic peace-through-strength position. We might almost characterize them as peace-through-strength-if-you-don't-use-it, advocates. Or more trenchantly peace-through-strength-though-hopefully-everybody-is-bluffing-advocates.

Interest in the concepts of Justice and Liberation have given rise to a somewhat different "Peace" emphasis in recent years. The Peace with Justice program emphasis of our own denomination, which is an extension of the National Council of Churches theme, reflects this outlook. Peace, it is maintained, cannot be expected to come and indeed perhaps should not be expected to come, as long as there is injustice and oppression of any form in our world. We should therefore work with and, in some cases, support those who fight for freedom and for just causes since indeed there can be no peace until justice prevails throughout the world. Perhaps it is fair to speak of these as peace-through-justice proponents.

One must also mention the peace-as-shalom advocates who have adopted the Old Testament shalom concept of "wholeness" as their basic theme. Add to this the government-knows-best-peace people, and the inner-peace peace people and one has just about run the gambit—except for the believers-in-non-violence-peace-people. One may wish to call these latter "pacifists,"

though in recent days, due to the numerous misunderstandings as to what pacifists believe, more and more of them are describing themselves as persons who believe in peace-through-non-violent-resistance-to-evil.

Even among this group one sees a new trend in thinking brought about by the shadow of nuclear war. Where in the past many non-violence advocates have based their position upon the sacredness of all human life as proclaimed by Jesus, now many of them are saying, "We have reached the point where the complete destruction of the world and life as we have known it is a likely possibility. To seriously consider this idea is tantamount to rebellion against God himself as we embark upon the destruction of creation.

What do Disciples believe today?

A passage from a 1941 resolution of the International Convention, which can be paralleled by many later statements, as well, sums it up very adequately.

"... II While Disciples of Christ are agreed as to the un-Christian nature of war, this convention recognizes that there are differences of opinion as to the course which individual Christians should take in the present war situation.

(1) Many, while deploring a resort to force, hold that there are morally justifiable wars and that the state has the duty to use force when law and order are threatened. They reserve the right to participate in what they believe to be a just war, one waged to vindicate Christian principles and to defend the victims of wanton aggression or to secure the freedom of those oppressed.

(2) Some believe that war, especially in its modern form, is always a denial of the redemptive way of the cross and they, therefore, refuse to take part in it choosing rather the way of non-violence.

(3) Others believe that the state is supreme in matters of national policy."⁶

⁶ International Convention, Disciples of Christ, 1941. A survey... (St. Louis: Christian Board of Publication, 1941), p. 339.

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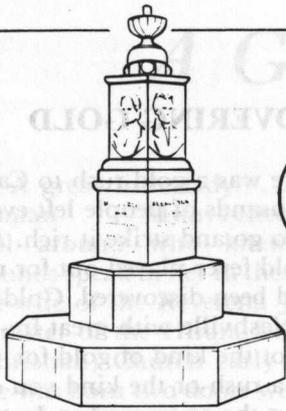
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Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1983, Vol. 43, No. 2

Beautiful Isle

Jessie B. Pounds.

J. S. Fearls.

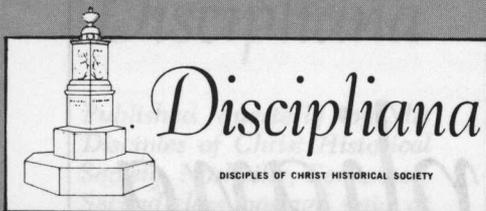
1. Some where the sun is shin - ing, Some - where the song - birds dwell;
2. Some - where the day is lon - ger, Some - where the task is done;
3. Some - where the load is lift - ed, Close by an o - pen gate;

Hush, then, thy sad re - pin - ing, God lives, and all is well.
Some - where the heart is stron - ger, Some - where the guer - don won.
Some - where the clouds are rift - ed, Some - where the an - gels wait.

CHORUS

Some - where, Some - where, Beau - ti - ful Isle of Some - where!
Some - where, beau - ti - ful, beau - ti - ful Isle,

Land of the true, where we live a - new, Beau - ti - ful Isle of Some - where!



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EDITOR: James M. Seale
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."

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DISCOVERING GOLD

In 1849, there was a gold rush to California and thousands of people left everything behind to go and strike it rich. After a few years, gold fever played out for most of the gold had been discovered. Gold is discovered in Nashville with great frequency. It is not the kind of gold for which to start a rush or the kind you can spend or sell on the open market. Instead, the gold is the valuable papers being deposited with the Historical Society for safekeeping and for future research.

In the first three months of this year, there were several valuable discoveries. A number of diaries belonging to William Eagle Rambo, missionary to India and father of Victor Rambo, have been placed with the Society. These are day to day records of a missionary's work before the turn of the century. These are a gold mine of personal experiences. Recently, the daughter of the Rev. O.J. and the Rev. Irene Goulter wrote to say she had the correspondence and writing of her parents about their work in China, prior to the great upheaval in that country. These are valuable records of a Christian people, often forgotten, but being reborn in the new China.

Recently, a member of our Board of Trustees was giving a lecture on the history of the Christian Church movement. Following the lecture, a lady related to John Allen Gano, one of the early leaders of the church in central Kentucky, showed him a personal letter to Mr. Gano, which was a dismissal from a Baptist Church in Paris, Kentucky. Mr. Gano became the pastor of the Christian Church in Paris. The lady went on to say that she had a lot of his papers and books. These are historic gold nuggets and the interesting thing is that they are found in the most unexpected places, usually a trunk, attic, or an old Bible. Yet, they are valuable links of history which open new avenues to understanding the past as we move forward into the future.

James M. Seale
President

A Great Little Lady

by Ruth Reynard Kingsley*

"A great little lady" . . . "A charming woman" . . . "Always cheerful" . . . People still around who knew Jessie Brown Pounds speak of her in these terms. She was the wife of the Reverend John E. Pounds, minister of the Hiram Disciples of Christ (Christian) Church early in this century. She was born two doors west of the church, and with the exception of a few years, lived and died on the same street in Hiram.

Jessie Hunter Brown, the daughter of Holland and Jane Abell Brown, was born August 31, 1861, the year Lincoln became president. Her father was an early preacher among the Disciples of Christ, and her mother had been a teacher, starting at the age of thirteen. Council meetings were often held in their home, and it wasn't uncommon to have James A. Garfield and other notables stop to visit. Jessie was always frail and so missed a lot of formal education. However, she became well versed in the classics, Shakespeare, and the New England poets, as well as the Bible, under her mother's tutoring. Jessie always claimed that her mother was not only her teacher, but also her closest "chum." In kindergarten she started to write verses, and saw some of them in print when she was only twelve. By the time she was twenty, many of her poems and stories had been widely read in religious journals. As a young woman she was asked by Isaac Errett to become an assistant editor, but eventually poor health forced her to quit. She also wrote for *The Christian Century*, edited by Charles Clayton Morrison.

She was a prolific writer. In addition to about six hundred hymns, she wrote many short stories, poems, plays, and cantatas. Three of her hymns were copyrighted in the 1890s by E. O. Excell—"Beautiful Isle" (of somewhere), "The Touch of His Hand," and "The Way of the Cross Leads Home." She was paid the munificent sum of five dollars for the words, while the publishers are still making money when these appear in revised hymnals.

Perhaps her most famous hymn is "Beautiful Isle," with music by J. S. Fearis. It was first sung at the Disciples Assembly in Winona, Indiana, the summer after she

wrote it, and it soon became popular, particularly for funerals. It received national attention when it was sung at McKinley's funeral in September, 1901. Woodrow Wilson, during his campaign for the presidency in 1913, apparently made a remark disagreeing with the basic theology of the hymn. Mrs. Pounds, hearing of this, wrote to him, explaining that her letter was delayed "because I was too busy campaigning for you," and later received a nice answer from him.

She told her nephew, Kenneth Close, now a retired minister, how the hymn came to be written. It was on a cold winter Sunday, shortly after her marriage early in December, 1896. The rain was freezing as it fell, making walking treacherous. She was persuaded, "much against my will," to stay home. The thought came to her that while the weather on earth could be miserable, somewhere (in heaven), the sun would be shining. She wrote the words in about an hour, and according to Rev. Close, "Not a single word has ever been changed." And as recently as 1979, it was mentioned in the June 25 issue of *The New Yorker*, in a review of a new, one act opera *The Village Singer*, in which "Beautiful Isle" was sung. St. Louis, Missouri, saw the premiere performance of the opera in 1979.



Ruth Reynard Kingsley

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The president of Hiram College, "Prexy" Miner Lee Bates, and his family were Jessie's next door neighbors. Searle is gone, but Gaylord and Mary Cummins Durant still have fond memories of the "Poundses." Gaylord, now a retired doctor in Dearborn, Michigan, remembers staying at the Pounds home for about a month when he was ten while his parents had to be away. As he tells it, "While I was there, Mrs. Pounds introduced me to the use of maple syrup on pumpkin pie, a custom she claimed to have learned in Indiana."

Mary also remembers that same time. "When the invitation came from the Poundses for us to stay with them my brothers went, but I wanted to stay with my chum. Our families had a close relationship of complete understanding; no nitpicking, nothing but loving esteem on both sides. Sometimes we shared holiday dinners, plus some newcomers or stranded students. I remember one dinner when Mrs. Pounds had rhymed place cards written for each person. Mine read: 'She is merry by name, She is merry by nature, And I'm sure you'll agree, She's a merry sweet crayture.' She could toss off such things endlessly and effortlessly. Her merry laugh and lively humorous conversation ensured the success of any social gathering. But her humor was always kind."

Others speak of delightful social gatherings at the Pounds home. Ruth Kendall Fuller, a retired teacher in Wickliffe, recalls the Sunday evenings when the Sunday School teachers would be invited to the

Pounds home for a social time and delicious hot chocolate. "She would make each one of us feel very special on those occasions," she says.

The Poundses had no children of their own; it must have been a great sorrow to them. In one poignant poem, "Rachel," Jessie describes her envy of a rich neighbor woman—not because of her wealth, but because she had borne a child, even though the little girl had died.

Foster children were the next best thing to having their own. At one time they took two girls into their home. Rev. Close believes they may have adopted them. Mary Durant describes them as "Bertha of the lovely voice, who married a Cleveland architect, and Mabel of the red hair, nicknamed 'Brick'—but I don't know what became of her." It was after the girls left that Kenneth Close, who was from Rocky River, came to live with them while he went to college. He tells about the only time he ever saw his aunt upset. "It was after dinner, when a former student and I offered to do the dishes, and when she ran water that was too hot over a crystal glass bowl, it cracked." While Mrs. Pounds was naturally distressed, she was too much of a lady to scold.

When Searle Bates was leaving for missionary work in China, Mrs. Pounds gave him a poem, "To Searle," with the admonition as a subtitle, "To be opened when he is in a sentimental mood." To quote very briefly: "And living next door to the Bateses, The Best of all human estates is." These and the last three lines remind one of an Ogden Nash rhyme: "To keep within national bounds is, The urgent advice of, The Poundses."

Mrs. Pounds was one of several women who founded the Christian Woman's Board of Missions about 1912. Minutes of those early meetings reveal that she would be the one called on to offer the prayer of dismissal, which of course is usually expected of a minister's wife. But she would also be the one to smooth things over if dissension became too great. At one meeting she was in charge of the program in a study of medical missions, "The Healing of India." She reported that Mrs. Mary Langdon had been badly bitten by a panther, and that this had

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PUBLIC SCHOOL PRAYER

Written Reaction of The Movement

by Wayne Reinhardt*

Author's note: The research at the Disciples of Christ Historical Society, in December of 1980, on which this article is based, was financed by a grant from the Lima Campus Faculty Research Committee of the Ohio State University at Lima, whose support is much appreciated. Earlier versions of all or portions of this research were presented to sessions of the Ohio Academy of History, the Northern Great Plains History Conference, and the Duquesne University Forum, whose commentators' and questioners' critiques greatly helped to focus and tighten the argument of the present paper.

On Monday, June 17, 1963, the United States Supreme Court pronounced one of its potentially most far-reaching interpretations of Constitutional law regarding public school curricula. By that dictum, the Court opened to public schools the constitutional possibility of including (even in their required curriculum) the regular and extensive study of comparative religion, the history of religion, the relation of religion to the advancement of civilization, the literary study of the Bible, and the study of the Bible for its "historical qualities." A remarkable new permission—and one which, 20 years later, is still largely unknown to most Americans! What was quickly and widely known about the decision was another of its statements—that the public school prayers and devotional Bible readings at point in the two cases

"... are religious exercises, required by the State in violation of the command of the First Amendment that the Government maintain strict neutrality, neither aiding or opposing religion," and that they were therefore unconstitutional and must be stopped.

From the day of the decisions until the

present day, a strange disparity in public opinion has existed—widespread awareness of (and frequently intense antagonism to) the Court's declaration of the unconstitutionality of public school prayers and devotional Bible readings, and near-total public unawareness of the Court's approval of teaching about religion and the Bible as quite constitutional, if school authorities wish to include such studies in the curriculum.

I first encountered this situation of public opinion as a graduate student at Vanderbilt, from 1962 to 1966, and also, from 1963 to 1966, as a week-end student pastor of Christian churches in Tennessee and Kentucky. That experience first raised the question to which this research is addressed:

Why did most Americans never really "hear" the Supreme Court's extraordinary new clarification of American public schools' constitutional powers to teach about religion, whereas almost all Americans did get the impression that the Court had "thrown God and religion out of the public schools"?

My discussion of the matter over the period of the next sixteen years, in Kentucky, Tennessee, Ohio, and elsewhere, and my general reading on the topic in the secular and religious press, developed three related hypotheses as the basis for research.

To test my hypotheses, I began a series of readings in denominational (and other) magazines to see:

A) What information and interpretation of the Court decisions was presented to groups which were among those most interested in school prayers and Bible reading?

B) Whether a careful reading suggested a predisposition of interpreters to expect a negative decision and to miss the signifi-

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cance of the Court's unexpected permission? and, especially,

C) What "hidden agenda" issues, already on objectors' minds from previous Court decisions, could be identified from the context and rhetoric of the objections to Schempp and Murray?

The first of these sets of readings involved weekly national popular magazines of three related American-born Protestant denominations—The Gospel Advocate of Nashville, Tenn. (for the non-instrumental-music Churches of Christ), The Christian Standard of Cincinnati (for the Christian Churches and Churches of Christ), and The Christian of St. Louis, (for the Christian Church (Disciples of Christ)). For each, I read the four annual volumes for 1962, 1963, 1964, and 1965, noting carefully any material possibly relating to the Supreme Court's decisions on public school prayer and Bible reading.

There was great disparity in the amount of space and the type of attention given by the three magazines to our topic, as indicated by the tabulation following:

	GA	CS	C
Editorials	2	7	4
Columns	1	6	4
Articles	16	17	4
Letters (to editor)	--	4	27
News Items	--	20	72
Total	19	54	111

The content, emphasis, timing, and tone of the magazines' reactions have brought me to the following conclusions.

1) There is nothing in the editorials, columns, contributed articles, letters to the editor, or news (clippings and comment) of the three magazines, for about 18 months after the second decision (Schempp & Murray, from Maryland and Pennsylvania, decided in June of 1963) to indicate that anyone had carefully read, followed the argument of, and really understood the 23-page decision of the court in those cases—the next-to-last page of which included the extraordinary new and clear constitutional permission quoted above (couched in a double negative). (Except for the extensive New York Times coverage on Wednesday following the decision, I have found no early reporting of or comment on the Court's permission, and all emphasis was on the ruling out of prayer and Bible

reading).

2) Most editors and writers, after the New York Regents' Prayer case (June 1962) were expecting the Court to rule against (and were ready to jump on the Court for ruling against) prayers and Bible readings in Schempp and Murray (1963) but apparently no one was expecting or ready for the Court's actual new definition and permission on teaching about religion and Bible.

An excellent example of this double predisposition is James DeForest Murch's Christian Standard Washington column of 20 April 1963, "Religion in the Public Schools," forecasting the Court's ruling in Schempp and Murray from Murch's attendance on the oral arguments—probably the single most decisive Christian Standard piece on our topic. Murch begins:

A new chapter is being written in the perennial conflict between church and state in our national life. The Supreme Court is soon to hand down a decision on the constitutionality of the long-standing practice of prayer and Bible reading in our public schools and, incidentally, to determine whether or not this is to continue to be a "nation under God."¹

All the key-phrases Murch and others will continue to employ are assembled, and used repeatedly, in this one column: "bringing their children up to be atheists," "the support of prominent Jews and Unitarians," "unitarians," "Jews and atheists," "attack the Bible as a book unfit to teach morality: numerous quotations dealing with capital punishment, blood sacrifices, retribution, and polygamy," "attacks . . . on the Bible and the Christian religion . . . heard without protest," "decisions which have split hairs in order to support strict separation," "strict and extreme decisions in favor of separation," "sheer invention," "threaten all traces of religion in public life," "Constitutional absolutism," "judges carrying into effect the logical implications of absolutist notions not expressed in the Constitution itself," "religion and morality essential pillars of good society and of stable government," "slavish commitment of the majority of the justices to absolutism in separation of church and state," "Judaean-Christian moral principles . . . basic to the

¹ James DeF. Murch, "Washington column," *Christian Standard*, (April 20, 1963), 247.

traditional American social order," and "forces of secularism in community life." He concluded that

It is preposterous that in our day a few atheists, Jews, Unitarians, and Protestant liberals can compel the removal of all these marks of our nation's faith in God and to force our educational institutions to become godless and pagan in the name of separation of church and state.²

3) Practically no one was prepared to read the decision in its historical context, interpreting the early Constitutional language, and setting this decision in its context in the historical development of constitutional interpretation. Most writers were not aware that court decisions (case law) are a major and proper form of constitutional interpretation. Most writers, especially those who quoted the Founding Fathers against this decision, assumed that late 18-century writers' language was based on an overwhelming majority American religious consensus in conservative Protestantism, rather than recognizing that all the churches of that period claimed probably no more than 10% of the American population as members, and that the actual religion of many of the Fathers was Deism—a rationalized minimalization of Christianity which would have horrified many of these present writers. Neither, in any of these magazines, was there any indication of assistance from lawyers or legal scholars or historians of law, in understanding and interpreting the decisions.

4) Many editors and commentators had been for years riding the "separation of Church and State" line against Roman Catholic parochial schools (and especially public funding): now they were "hoist by their own petard," as the Court applied the same principle against the public schools' being used as (in essence) Protestant parochial schools; the writers were discomfited by the Court's acceptance of their principle and its use against them, and were frustrated and angry because they had been hung on their own hook!

5) Moderate and liberal Protestants had been aware for some time that Roman Catholics (and even conservative Protestants), as part of their apology for parochial schools (and in the case of Roman Catho-

lics, for public funding), made desparaging remarks about the "lack of religion" in the public schools—but those remarks could be shrugged off so long as those schools continued at least the facade of Bible-reading and prayer. Now that the Court was disallowing such exercises, the public schools' defenders would be left defenseless to that criticism. At first glance, development of the courses about religion now made possible by the Court's clarification would seem potentially to meet the objections, but the last thing a great many of those Protestants really wanted was for all public school children to get extensive, objective, inclusive learning about their own religion, let alone about other religions, also.

6) There were "hidden agenda" at work, based on various opinion-leadership groups' objections to earlier Court decisions. It seems clear that a great many of the reactions against the Supreme Court's 1962 and 1963 public school prayer and Bible readings decisions were not ad hoc reactions, but were rooted in antipathies developed against the Court's earlier decisions on a variety of other topics. Neither does the ignorance (or the ignoring) of the Court's clarifications on public school teaching about religion seem to be ad hoc: it is too nearly unanimous (in the face of large circulation of the Court's printed decisions) and much too invincible (in the face of the magazines' occasional references to, even quotations from, the key sentences of the decision).

In many cases, the objections to the decisions are not presented simply as "the decision is wrong: it is constitutional for government schools in the U.S. to lead worship services, (including prayers and devotional Bible readings) because . . ." Instead, the objections are phrased in more subtle variations of "Well, that Commie-dominated Supreme Court has struck another atheistic blow at the God-loving United States," "Well, that d _ _ _ _ race-mixing liberal Supreme Court has destroyed another American tradition," or "Well, that Jew-loving Supreme Court has now thrown Christ out of our schools," or "Well, that pornography-permitting Supreme Court has further decisively undercut American morality," or "Well, that power-hungry Federal government has struck another deadly blow against the people's rights to

² *Ibid.*, 247-248.

run their own local affairs,” or “Well, the aggressive and disruptive minorities have again convinced the Federal courts to trample under foot the God-given rights of the white Christian American majority.”

That is, a person familiar with the national disputes of the 1940s, 1950s, and early 1960s that reached the U.S. Supreme Court can fairly clearly “read between the lines” to discern another, earlier issue, already on the objector’s mind, which has already constituted the basis of his disagreement with earlier court decisions, and his dissatisfaction with (and distrust of) the Court itself. Or one can recognize a line of argument or debating ploy, honed by use in an earlier controversy, now being used in a present objection in such a way as to hint at the content of, and the present objector’s stand on, that earlier controversy. This “contextual rhetorical analysis” of our materials strongly suggests, I believe, the following kinds of antipathies, as probably our best guides to the “hidden agenda” involved:

a) Repeated references to the obscurities of interpretation and difficulties of application of the Court’s decisions, as an excuse for inactivity—a favorite ploy of the previous two decades’ resistance to the Court’s desegregation and other civil rights decisions.

b) Repeated objections to the Court’s protection of the rights of minorities as “infringing” or “destroying majority rights”—a familiar argument, against the court’s civil rights decisions in the previous decade and a half.

c) Repeated emphasis on the “aggressive minority” which is “upsetting the [supposedly] settled and traditional customs of the society”—again a familiar plaint against the Court’s civil right decisions and civil liberties decisions.

d) Repeated arguments for “freedom of religion,” as implying a right to use government agencies for majority purposes (despite the Court’s careful treatment of the “free exercise” clause in the opinion on *Schempp* and *Murray*, concluding that “free exercise” has never implied the right of a majority to use the agencies of government to practice its religion)—a ploy used in the “freedom of association” arguments against the Court’s earlier civil rights decision.

e) Repeated references to “atheists,” “godless,” etc. (which in the context of 1961-1964, should be read as plays on the common phrases of the decade and a half—“atheistic communism” and “godless communism”), and actual accusations of Communist motivations and/or effects—which must be read in light of objections to the Court’s earlier decisions regarding HUAC’s powers, FBI powers, the “loyalty oaths” and other “loyalty programs,” etc.

f) Repeated references to “rising delinquency,” the threat of “rising crime rates,” etc.—to be read in light of the Court’s *Miranda* and other decisions widely criticized as “handcuffing the police,” “undercutting law and order,” “soft on crime,” etc.

g) Repeated references to “immorality,” “declining standards,” “inculcating morality,” etc.—to be understood in relation to the reactions against Court decisions seen as “too permissive,” “undercutting authority,” etc., with the sudden rise in numbers of young people (as the post-war “baby boom” reached late teen-age) and the “hippy culture” was more widely publicized.

h) Repeated mentions of “Jews,” “the American Jewish Committee,” “those who hate Christianity,” the ACLU, “minority pressure groups,” “a vocal clique,” etc.—to be read as echoes of the anti-Semitic and “Jew-Commie” slanders of this period, and attacks on earlier Court decisions on the same themes.

i) A tendency to view the public schools not as “government” but as “community” agencies, and “bewilderment” at the court’s insistence that since they are governmental, they are limited in certain ways. This protest against the Court’s definition of “our local schools,” “our community schools,” “our public schools” as government agencies, which are consequently required to behave within certain constraints, had parallels in the protests against the Court’s school desegregation decisions, voting rights decisions, interstate common-carrier travel desegregation decisions, public-accommodations decisions, etc., as interference with “community customs.”

7) Beyond the “hidden agenda,” there was apparently some honest bewilderment. Precisely because the schools’ practices of min-

imal prayer and devotional Bible readings had been insubstantial, they could serve harmlessly the symbolic functions of a) allowing an apparent agreement among widely-varying and seriously-divided Protestants and supporters of American "civil religion," and b) providing a defense for the schools against charges of "secularism." But, if this symbolic minimum were now disallowed, the differences it had papered over" could no longer be ignored; and FURTHER, the new permissions for open and objective teaching about religion and the Bible would serve neither of the earlier symbolic functions.

8) The opportunities for objective teaching about religion and the Bible which the court had now approved were ignored or summarily dismissed by many of the writers because such teaching would not provide what many Protestants really wanted, which was to use the public schools as opportunities to proselytize and indoctrinate students in their religious viewpoint (conservative Protestantism)—which was, of course, precisely the function to which they objected when denouncing Roman Catholic proposals for public funding of parochial schools.

For more than 18 months following the June 1963 decision, the misleading foundation was laid by the errors and confusion and furor which were the rule with our

three magazines. Only with the major interpretative column of Robert Fangmeier in the *Christian* in early 1965³ were the new permissive clarifications for teaching about religion and the Bible carefully and accurately described—and by then it was too late. The "throwing God out of the schools" impression of these decisions had been too solidly and universally set in the popular mind, providing a nearly insurmountable obstacle to the introduction of the newly-defined teaching.

A closing note. When I began the research, I was watching for a possibility that the theologically more conservative denominations and magazines *might* show *less* inclination to read, understand, and explain the Court's opinions, greater *misunderstandings* of the opinions, more confused arguments against the opinions, more venomous reactions against the Court itself, and a greater tendency to belabor the Court on the basis of pre-existing antipathies to earlier decisions. This possibility was *not* confirmed: there seems to have been *no* significant correlation between the more conservative or more liberal *theological* position of the three denominations (and their magazines) and more conservative or more liberal interpretations or reactions of the editors, columnists, article writers, or letter writers of the three magazines, at least to early 1965.

Amos Lincoln Cassius: Pioneer Black Leader

by Frank Pack*



Frank Pack

The death of Amos Lincoln Cassius on August 20, 1982, removed a pioneer link with the post Civil War period of the Stone-Campbell Movement. Cassius was 92 years old and had been a Christian for more than 70 years. He was born in Sigourney Iowa, December 18, 1889. His father, S.R. Cassius, preached extensively in Illinois, Iowa, Colorado, and Oklahoma. When S.R. was only a young boy he was taken to the White House where he met and shook hands with President Abraham Lincoln. This meeting made a lasting impression on the young black boy. He later named his son after the fallen President.

A.L. Cassius grew up near Luther, Oklahoma. He left home at the age of 15, and,

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LIFE PATRON MEMBERS AND NEW NAMED FUNDS

Family members and friends of E. E. MANLEY and RAY G. MANLEY have established a Named Fund in the Disciples of Christ Historical Society in their memory. This Named Fund was established on the 100th anniversary of the date E. E. Manley martyred at Bethany College. He was born in 1858 and died on November 6, 1948 at the age of 90. Mr. Manley was a minister who spent most of his life in pastorates in New York, Maryland, Pennsylvania, Virginia, and West Virginia. He also worked as a home missionary in the coke region of Pennsylvania under the direction of his son, Ray G. Manley.

Ray G. Manley was born May 18, 1884 and died on December 3, 1967. He was a home missionary in the coke regions of western Pennsylvania for more than 20 years. During those 20 years, Mr. Manley organized 11 congregations and other mission stations. Seven of these congregations continue in ministry.

The Named Fund was established by members of the family of the Manleys and by 4 congregations in Pennsylvania. The family members are: Mrs. Florence Bailey and Mrs. Ruth Miller, both daughters of Ray G. Manley, and Peter Morgan, a Disciple of Christ minister, who continues the line of ministry established by his grandfather Ray G. Manley and by his great grandfather E. E. Manley. The congregations were: First Christian Church, Brownsville, Pennsylvania; First Christian Church, New Salem, Pennsylvania; Central Christian Church, Uniontown, Pennsylvania; and the First Christian Church, Republic, Pennsylvania.

MISS JESSIE EYRES, a native of Great Britain whose family first migrated to Canada and then to the United States, has recently estab-

lished a Named Fund for herself and has become a Life Patron Member of the Society. She came to the United States in 1918. Miss Eyres was a long time employee of the Veterans Administration here in Nashville. She came from the Bretheren Church into the Christian Church (Disciples of Christ) a number of years ago. She has served as a volunteer in the Disciples of Christ Historical Society and continues her interest in both the Society and in her home congregation, the Woodmont Christian Church, Nashville, Tennessee.

WALTER J. AND ALLIE (TAYLOR) BASSETT were life-long members of the Christian Church (Disciples of Christ) and were active in the Horse Pasture Christian Church, Henry County, Virginia. Mr. Bassett served as elder, many times as Church School Superintendent, and taught an adult class. Mrs. Bassett taught a church school class, was treasurer of the Women's Missionary Society, and President of the Women's Temperance Union. This Fund was established by their daughter Miss Mary H. Bassett.

MRS. EDNA LORD REYNOLDS (MRS. R. ALVIS), a member of Central Christian Church of Bradenton, Florida, has recently become a Life Patron Member. She is past State President-Executive Secretary of the Florida Christian Women's Fellowship. A Sunday School teacher for thirty years, Mrs. Reynolds has served on the Board of Directors of the Christian Church in Florida, the Florida Christian Center, and the Christmount Christian Assembly. Mrs. Reynolds has been interested in the Historical Society for a number of years and was a Life Member prior to becoming a Life Patron Member.

NEWSLETTERS WANTED IN BULK

At the present time, the Society is receiving church newsletters on a weekly basis from about 100 congregations. We do not have the staff time to sort these each week and place them in church files. Instead, we would like to have copies of either the newsletter or worship bulletins or both mailed to the Society on an annual basis. This is much more helpful and assures us of getting a complete set, since single newsletters often go astray.

Newsletters and worship bulletins are valuable parts of the historical record of every congregation and should be preserved. Some

congregations have these bound for their own use, and it would certainly be helpful if a bound copy could be sent to the Historical Society.

A one page guide for "Preservation of Historical Material" is available from the Historical Society upon request. The Society is happy to assist any congregation in preserving their historical records. Records, which a congregation wishes to keep but wants to be sure the contents are preserved, can be brought or sent to the Society for microfilm copying for a fee. The historical records of your congregation are too valuable with which to take chances.

A Great Lady (Cont.)

"crippled the work of the station." At another meeting she talked about her husband's first pastorate in Irvington, Indiana, a suburb of Indianapolis. The minutes for August, 1913, consist of a report from Mrs. Pounds and several other women who had attended the International Convention of the Disciples of Christ, held in Toronto, Canada, where President Bates had been one of the speakers.

Mary Durant has a story that illustrates the compassion Mrs. Pounds could have for an "underdog." "There was a woman's club in Hiram with the purpose of intellectual stimulation, sort of an elite of faculty wives and other congenial souls—The History Club. Rather conspicuously, one particular faculty wife wasn't asked to join. After two or three years of this omission, Mrs. Pounds said to Mother, 'I think we've tortured her long enough,' and straightaway she was invited." This club is still going strong, having recently celebrated its seventy-fifth anniversary.

After Mrs. Pounds's death on March 11, 1921, her husband (with the help of editor Morrison) selected thirty hymns, twenty-nine poems, thirty-one essays, six stories, and one play for publication of *Jessie Brown Pounds: Memorial Selections*, which is now a collector's item. It was published by the Disciples Publishing Society of Chicago. These selections represented only about five per cent of her total writings, according to Rev. Pounds, who wrote the foreword. Dr. Morrison wrote an introduction, which he called "An Appreciation," noting that her life had been

singularly free from change, being consistently Christian. "She had no memory of a time when Christ was not supreme in her heart and service," he wrote.

Her health was good up until the day she died. In fact, only a few days before, she had entertained a group in her home. And even on the day she died she had written an essay, "Saving Sermons," which is included in the *Memorial Selections*. She points out that some ministers like to repeat their sermons on anniversaries, but she disagreed with this custom, feeling that ministers should grow intellectually, and any later sermon on the same subject should show this growth.

Her death came without warning and with only a very short time of feeling ill. Perhaps if Dr. Hurd could have been summoned faster, she might have survived the attack. But only in a small town could it happen—someone was on the telephone party line who wouldn't believe the urgency, and refused to hang up.

Jessie Brown Pounds loved people; strangers were strangers for only a few minutes, according to those who knew her. She was especially fond of young people. The students called the Pounds house their "home away from home," and they knew there would always be a welcome for them whether they were students or returning alumni. She was always herself, whether she was talking to one person or a whole convention. Her philosophy of life, her deep religious faith, and her humor all show through her writings. She was a gentle person, small in stature, but tall in character, truly a great little lady.

NACC BOOTH

A booth sponsored by the Disciples of Christ Historical Society and the Bethany Mansion will be a part of the exhibit area at the 1983 North American Christian Convention in St. Louis,

Missouri, July 26-29, 1983. Mr. Seale will be in charge of the booth at the Convention. All members and friends of the Society are invited to stop by.

WHO IS YOUR CHURCH HISTORIAN?

Every congregation needs a church historian actively engaged in seeking to preserve all important records for the church. Some congregations have done this and have given these people annual memberships in the Historical Society as an expression of appreciation and as a way of putting them in touch with the organization which can best help them in this, their work.

Does your organization have a historian? For \$7.50 per year, you can make that person a member of the Historical Society. Historical records, once lost, cannot be reclaimed. History is too valuable to be treated haphazardly. Do your congregation a great service and preserve its history.

The Tubmans of Georgia

by James M. Gifford*

TUBMAN, RICHARD (b. Maryland 1766, d. Lincolnton, NC 29 July 1836), Merchant. TUBMAN, EMILY HARVIE THOMAS (b. Ashland, VA 21 March 1794, d. Augusta Ga. 9 June 1885), Philanthropist.

Richard Tubman was born in Maryland in 1766. Little is known of his early life except that he was descended from English emigrants. At age twenty-seven, this budding entrepreneur moved to Augusta, Georgia and over the next four decades he accumulated a large fortune from mercantile pursuits and shrewd investments. He was a highly respected member of Augusta society when, at the age of fifty-two, he met Emily Harvie Thomas, a beautiful young Kentuckian who was visiting in the home of state senator Nicholas Ware. Richard and Emily married on 30 June 1818. Although Emily was twenty-eight years younger than her husband, she was a perfect compliment to him. Their marriage prospered, and so did Richard's business ventures.

The Tubmans enjoyed the lifestyle of antebellum Southern aristocracy. They lived in a Broad Street mansion, owned slaves, traveled frequently, and entertained graciously. When the Revolutionary War hero Lafayette visited Augusta in 1825, Emily supervised the banquet that was given in his honor and opened the ball which followed by dancing the minuet with the French general. Other prominent visitors in the Tubman home included Alexander Campbell, Robert Toombs, Charles Colcock Jones, Alexander Stephens, and Henry Clay, who had served as Emily's legal guardian after her father's death.

Each year, the Tubman's escaped the heat and sickness of Augusta's summers by visiting family and friends in the Lexington, Kentucky area. Afterwards, they returned to

Augusta with stops at fashionable mountain resorts in Virginia and the Carolinas, because Richard's health was poor and he needed frequent medical attention. In June 1836, the Tubman's began their annual pilgrimage. They planned on visiting Virginia Springs before traveling west to Kentucky. Near Lincolnton, North Carolina, Richard was struck "by an attack of an asthmatic nature." He died there on 29 July 1836. Later, his remains were moved and "interred in a crypt beneath historic St. Paul's Episcopal Church in Augusta."

Richard's will named Emily as "sole executrix." After detilaing several personal and institutional gifts, Richard gave "the entire balance" of his estate to "his kind, good, and affectionate wife." Emily spent the remainder of her long life using her inherited wealth as a "sacred trust" to aid her Southern homeland.

Richard's will mandated Emily's first philanthropic endeavor. He had left \$10,000 to free his slaves. Since state law prohibited the emancipation of bondsmen who would remain in Georgia as "free men of colour" and potential agents of unrest among the state's slave population, Emily had no choice but to look elsewhere to find her slaves a new home. She finally decided to colonize them in the emerging West African country of Liberia where they would be free from America's antiblack prejudices. Through the agency of the Maryland State Colonization Society, forty-two Tubman slaves departed for a new home in Africa aboard the brig *Baltimore* on 17 May 1837. The Tubman emigrants overcame the difficulties of frontier life and prospered in their new homeland. By the 1840s they had built a thriving community in Liberia and named it Mount Tubman after their former owner and benefactor. The success of this remarkable group continued into the twentieth century when William V. S. Tubman, a grandson of Emily's bondsmen, was elected President of the Republic of Liberia.

Following Richard's death, Emily became

*James M. Gifford is Associate Professor of History and Assistant Director of the Appalachian Development Center at Morehead State University in Kentucky. This sketch will appear in *The Dictionary of Georgia Biography* (University Press of Georgia, 1982).



Emily Tubman

a friend and devoted follower of Alexander Campbell and used her wealth and influence to support and quietly spearhead the emergence of the Disciples of Christ Church. In 1842 she underwrote, at a cost of \$8000, the first Christian Church built in Augusta and regularly donated large sums to its support. In 1876, she replaced it with a finer edifice that cost \$108,850. She also supported the construction of churches in Savannah, Sandersville, Atlanta, and other Georgia towns. According to one Disciples historian, the "successful establishment of the Restoration movement in . . . Georgia was due primarily to the faithful stewardship of Mrs. Tubman." Her former home-state of Kentucky also frequently benefitted from her generosity. In 1870, she replaced the Frankfort Christian Church which had been destroyed in a fire. Emily also donated large sums of money to church-related schools.

Bethany College, Hiram College, Northwest University and Transylvania University received substantial gifts. She also directly supported the educational progress of several aspiring Disciples ministers. One, James S. Lamar, graduated from Bethany College in 1854 and served the First Christian Church of Augusta for the rest of his life.

Emily's sense of responsible philanthropy knew no sectarian boundaries. In 1873, for example, she played a key role in establishing the first girls' high school in Augusta by donating the Old Christian Church building to the city board of education. Another project that gave her much pleasure was the Widows House Society, a small housing project for older women who had no means of support. In her will, she left \$5000 to maintain the Widows House Society's buildings—which were later renamed Tubman House. She also left \$55,000 in her will to the Female Orphan School of Midway, Kentucky. In many ways, she sought to improve the lot and life of her female contemporaries. When she died in 1885, she left large sums to support the many projects that had been dear to her. Her benevolence and bounty "attested her devotion to her God and her sympathy for her fellow men."

Richard and Emily Tubman both promoted Southern economy and business life and used their ever-growing wealth to aid thousands of needy persons and worthy causes. Their philanthropic goodness and dignified sense of public responsibility mark them as significant figures in Georgia and Southern history.

A. L. Cassius (Cont.)

after working two years to save the money, enrolled at Tuskegee Institute. Booker T. Washington was president then and he studied under the famous black scientist, George Washington Carver. Due to the lack of finances, he was forced to drop out of school one semester before he would have graduated, so he never received a diploma. This fact prompted Pepperdine University 71 years later to award him the Distinguished Diploma of Honor. He returned to Luther, Oklahoma, and became a Christian under the preaching of a Brother Weeks. He then trained himself to be a chef and worked in large hotels in Chicago, Dallas, Houston,

and Mineral Wells, Texas, where he met and married his wife, Beulah Middleton in 1914.

He cooked for the Nurses' Corps of the U.S. Army in the closing years of World War I at Douglas, Arizona. In 1919, he and his wife moved to Los Angeles. The next day after his arrival he paid cash for the "Elite Cafe" in downtown Los Angeles on Tenth and Central Avenue. He developed this into the largest black owned restaurant in Los Angeles.

In 1922, he and his wife established the first Church of Christ among the blacks in Southern California which met in the home of an ex-slave from Arkansas, James Arnold. It grew in numbers and moved to a building constructed by Cassius at 109th Street and

Compton Avenue, Los Angeles. Later, this church moved to 9512 Compton. Cassius preached for this church for 35 years (1922-1957). Meanwhile, he had entered the construction business. He built church buildings in Del Ray Beach, Florida; Statesville, South Carolina; Okmulgee, Wewoka, Tulsa, and Clearview, Oklahoma; Barstow and Riverside, California; Hobbs, New Mexico; Nassau and Long Island in the Bahamas.

Cassius was a supporter of Christian education. In 1936, he attended some of the first meetings when George Pepperdine, Hugh Tiner and others were planning for the opening of Pepperdine College (now University) in Los Angeles. He attended classes during its very first year and supported the college financially and encouraged students to attend. He worked with the founding leaders of the school: Hugh Tiner, Earl Pullias, M. Norvel Young, and J.P. Sanders. In recognition, Pepperdine gave him the Founder's Award in 1959 and the Christian Service Award in 1961. For over fifty years he was a close friend to Marshall Keeble, distinguished black evangelist, and assisted him in founding and maintaining the Nashville Christian Institute for black

students. He was also supportive of Southwestern Christian College at Terrell, Texas, from its beginning in 1949.

In addition to establishing the Compton Avenue Church in Los Angeles, he established churches in Bakersfield and Riverside in California; Hobbs, New Mexico; El Paso, Texas; Phoenix, Chandler, and Tucson, Arizona; and Denver, Colorado.

Cassius preached in 15 states, worked as a missionary in the Bahamas, and in the 1960s made four trips to do mission work in Jamaica. He was remarkable for his energy, the clarity of his thinking, his unique way of expressing himself, his gift of humor, and the great integrity of his life. His wife, Beulah, passed away in 1959 and four years later he married Mable Thomas, who survives him.

On January 27, 1980, on his ninetieth birthday, the Los Angeles area Churches of Christ had a great celebration in his honor at the Normandie Church building, hosted by the Avalon Blvd. Church elders, where in his later years he and his wife were members and a love offering was taken for him.

We pay tribute to Amos Lincoln Cassius and honor his memory. He was truly a builder!

Recent Research

During the 1982 calendar year the following topics were explored by researchers at the Disciples of Christ Historical Society:

The 1832 Union of Disciples and Christians

The Lord's Supper

Internal fellowship within the Campbell-Stone Movement

The Division of the Movement during the years 1860-1900

The Restructure of the Christian Church (Disciples of Christ) in 1968

Women in the Movement

The National Evangelistic Association

Alexander Campbell and Moral Education

The Rhetoric of the Movement

The Hymnology of the Movement

Individuals in the Movement

J.M. McCaleb

P.S. Fall

Alva W. Taylor

E.R. Moon

J.W. McGarvey

Churches in the Movement

Hopkinsville, Kentucky

Pikeville, Kentucky

Mt. Vernon, Indiana

Nashville, Tennessee

Western Kentucky

The United Kingdom

NEW MEMBERS
As of March 31, 1983

LIFE

- 799. Mrs. Mary Frances Spear, Willow Springs, MO
- 801. Ralph W. Rohrback, San Diego, CA
- 803. June Witt, Amarillo, TX
- 804. Dr. Carl H. Stern, Lubbock, TX
- 805. Dorothy Pearson Goodwin, Memphis, TN
- 806. Mrs. Myrtle Lucile McDougal, Maryville, MO
- 808. W. Harold Goodwin, Memphis, TN

REGULAR TO LIFE

- 800. Helen B. Thomson, Bonsall, CA

STUDENT TO LIFE

- 807. Gregory Alan Tidwell, Nashville, TN

PARTICIPATING TO SUSTAINING

- Mrs. Ruth P. Hobbs, Jackson, MS

PARTICIPATING

- Mrs. Judith A. Miller, Springfield, VA
- Dr. Robert E. Kirkman, Louisville, KY
- John K. Rowlinson, Richardsville, KY

STUDENT TO PARTICIPATING

- Franklin O. Bixler, Jr., Costa Mesa, CA

REGULAR

- Mrs. Paul C. Ayers, Pawnee, IL
- Mrs. Jon Rhea Bowers, Nashville, TN
- Mary J. Bowman, Bloomington, IN
- Margaret T. Ferguson, Austin, TX
- Gordon W. Hagberg, Zaneville, OH
- Thomas L. Harwell, Bethany, WV
- Mrs. Cordelia M. Hill, Wilberforce, OH
- Esther V. King, West Harrison, IN
- Ruth R. Kingsley, Eastlake, OH
- Terry Layman, Hutchinson, KS
- Rev. Benjamin Luther, Bowling Green, KY
- William N. McDonald, Midway, KY
- David J. Ottinger, Nashville, TN
- Phillip A. Rice, North Hollywood, CA
- Buff Scott, Sr., Gallipolis, OH
- Dr. John B. Walker, Bonner Springs, KS
- Martha P. Washington, Gage, OK

STUDENT TO REGULAR

- Terry Ford, Decatur, IL
- Don Haymes, Memphis, TN

STUDENT

- Todd Bussey, Grayson, KY
- David Maurice, Johnson City, TN
- Mack R. Sandstrom, Tujunga, CA
- James Vinzant, Carrollton, TX
- Mark Wilson, Nashville, TN
- J. Howard White, Glasgow, KY

INSTITUTIONAL

- Librarian, College of the Bible, Glen Iris, Victoria, Australia
- Ohio Valley College, Parkersburg, WV
- Puget Sound College of the Bible, Edmonds, WA

CONGREGATION LIVES ON AFTER DEATH

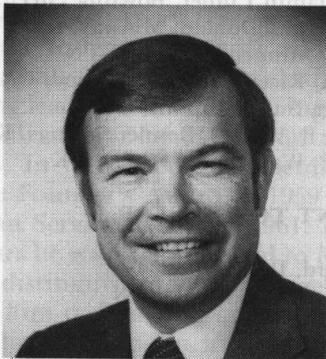
On Easter Sunday, April 11, 1982, the First Christian Church of Miami, Florida held its last service as a congregation. It had voted, some time before, to discontinue its existence and to sell the property and invest the proceeds in the continuing life of the church. The property sold for over \$2,000,000 and an outright gift of \$10,000 was made to the Disciples of Christ His-

torical Society for the establishment of a Named Fund in memory of this congregation. All the historical records of this congregation were brought to the Society for safekeeping. This congregation will continue to live on in the life and work of the other ministries of the church since it has invested its monetary assets in the on-going ministry of Jesus Christ.

Discipliana

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PLAN TO ATTEND DCHS DINNER IN SAN ANTONIO



TUESDAY, SEPTEMBER 27th

5:30 P.M.

TICKET \$12.50

DR. D. DUANE CUMMINS, SPEAKER

Dr. D. Duane Cummins, president of the Board of Higher Education, will be the speaker for the Disciples of Christ Historical Society Dinner to be held during the General Assembly of the Christian Church (Disciples of Christ) on Tuesday evening, September, 27, 1983. The author of eight books, Dr. Cummins is a person with a long interest in history. He served as the Darbeth-Whillen Professor of American History at Oklahoma City University and is curator of the George H. Shirk Oklahoma History Collec-

tion and is Chairman of the Department of History at Oklahoma City University.

At the Assembly Dinner, Dr. Cummins will speak about higher education and Disciple mission. Tickets for this dinner will be on sale at the Assembly ticket office. All members and friends of the Society are invited to be a part of this Tuesday evening dinner at the Assembly in San Antonio. Fill the order blank out below and send with your check today.

PLEASE SEND:

_____ ticket/tickets for the DCHS Dinner in San Antonio

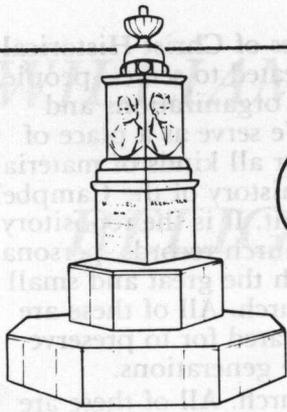
CHECK ENCLOSED FOR: Make check payable to Disciples of Christ Historical Society and send to same:
1101 Nineteenth Ave., South
Nashville, TN 37212

\$ _____

Name _____

Address _____

City _____ State _____ Zip _____



Discipliana

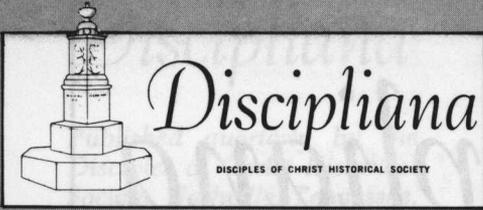
DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1983, Vol. 43, No. 3



Mildred Welshimer Phillips
Honored Trustee 1966-1983

(See page 41)



Fall 1983, Vol. 43, No. 3

EDITOR: James M. Seale
ASSISTANT EDITOR: David I. McWhirter

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

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

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

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Officers of the Board of Trustees

- CHAIRPERSON Margaret Wilkes
- VICE-CHAIRPERSON ... Dale Wallis Brown
- SECRETARY Robbie N. Chisholm
- TREASURER Risley P. Lawrence

The Disciples of Christ Historical Society was created to serve—people, congregations, organizations and institutions. We serve as a place of safe keeping for all kinds of material related to the history of the Campbell-Stone Movement. It is the repository for pictures, church records, personal archives of both the great and small within the Church. All of these are protected and cared for to preserve them for future generations. within the Church. All of these are protected and cared for as carefully as possible to preserve them for future generations.

The Society serves as a place for research and study. Persons come every week searching for information, for key links of history, for a greater understanding of the life and preaching of many of the great Christian souls of the past. They are assisted in these searches by the staff in every way possible.

Another avenue of service is to share with our members through Disciplina articles of historic interest and note. We are always open to ideas and suggestions for items of interest to our readers and for manuscripts from those who are writing historical material. We reserve the right to determine what will be published but fair consideration will be given to all manuscripts submitted.

Last year the Society served more than seven-hundred people who came to visit or do research. This year we have already served five hundred and seventy-five people in the first half of the year. The number of congregations sending annual material for preservation is growing each year and the Society is developing a stronger program of cataloging and filing this material. Most of the general units of the Christian Church (Disciples of Christ) are now placing their old records with the Society for safe-keeping and to make them available to researchers.

It is the firm belief of the Society and its Board of Trustees that knowledge of the past illumines the present and inspires the future. With this in mind the Disciples of Christ Historical Society seeks to serve in the name of Jesus Christ.

James M. Seale

WILLIAM CLAYTON BOWER: PIONEER IN RELIGIOUS EDUCATION

by Dwight E. Stevenson*

To no one does the Religious Education Movement in North America owe more than to William Clayton Bower. He died last year at age 104, mentally alert to the last. Though his ears had grown dull and his eyes dim, he never lost his sharp wit, his courtly manner, nor his pleasure in telling a story, every episode dramatic, every phrase meticulously crafted.

The story of his life falls rather naturally into five chapters:

I. From Birth to College, 1878-1894

He was born February 6, 1878 on a farm a mile northeast of Wolcottville, Lagrange County, Indiana. His paternal ancestors were French Huguenots. His grandfather was one of the pioneer settlers of northeastern Indiana. His mother's people, the Bennett's, were early immigrants from England.

An only child until his sister was born when he was twelve, and without

playmates his own age, he was shy around children well into his own adolescence. As he put it, he was "somewhat prematurely initiated into adult experiences."¹ He did not enter public school until the third grade, his mother acting as his teacher. She taught him so well that he made the transition without skipping a beat.

The schoolhouse to which he walked carrying his lunch pail was half a mile from his home. There a single teacher taught all eight grades. When it came time to attend high school in Wolcottville, the daily walk was a mile in the opposite direction. This too was a small school. When he graduated at age 16 he was the only boy in a commencement class of three.

The Bower's were Wesleyan Methodists. Green's Chapel, to which they belonged, was one of a circuit of four churches supplied by a circuit rider. On alternate Sundays, the Bower family attended the Baptist Church. There during an evangelistic meeting early in his high school years, William Clayton made the good confession and was baptized by immersion in nearby Atwood Lake. He placed his membership in Green Chapel, where he was later licensed "to preach the Gospel according to the tenets of the Wesleyan Methodist Church."²

He preached his first sermon at age 16 in Green Chapel. Shortly thereafter his pastor had to be away from his usual engagement at Waterloo. So he asked William Clayton to supply for him. By then he had two sermons, the



*Dwight E. Stevenson is Dean Emeritus and Professor Emeritus of Homelitics at Lexington Theological Seminary, Lexington, Kentucky.

¹ William Clayton Bower, *Through the Years: Personal Memoirs* (Lexington, Kentucky, Transylvania College Press, 1957) p. 7.

² Ibid. p. 10.

second from Psalm 17:15: "I shall be satisfied when I awake with his likeness." While at Waterloo, he learned to his consternation that the local undertaker had died and that he would have to preach the funeral. Suddenly he was in need of three sermons, not just two. "After much agony," he reported, "I resolved the dilemma by splitting the 'I shall be satisfied' sermon, using half for the funeral sermon and the other half for the evening service."³

A high school graduate at 16, he now contemplated college. Largely to put aside money for that purpose he taught school for one year in a one-room rural school about six miles from home, boarding and lodging with a nearby family during the week and returning home week-ends. "I recall that year with mixed emotions," he later wrote. ". . . on the whole the children were co-operative. But the youthfulness and inexperience of the teacher created some disciplinary problems."⁴ This first taste of being an educator was an early foretaste of what was to become a distinguished career in the field.

II. Seventeen Years of Preparation, 1895-1912

Now at 17 William Clayton entered upon an apprenticeship of seventeen years—college, university, local church pastorates—which brought him to the threshold of his destined career in religious education.

For his undergraduate work he chose Tri-State College, at Angola, Indiana, in the next county to the east. Students lived in private homes in the town and took their meals in co-operative boarding homes. Meals were \$1.35 per week. William Clayton became manager of his boarding house. It was there that he met Miss Troas Hemry, the star of the college in Latin.

Further self-support came from pulpit supply, first in a Methodist Church in nearby Pleasant Lake, later in a Christian Church to the east of Angola, reaching his appointment by rented horse and buggy from the Angola livery stable. Pay was \$8.00, out of which he paid his own expenses.

On Sundays when he was not preaching he attended the Angola Christian Church where Charles S. Medbury was pastor. Medbury was later to become minister of the University Place Christian Church in Des Moines, Iowa, and president of the International Convention of Disciples of Christ. His influence upon the young Bower was pivotal. As a result he became a Disciple, pointing out in later years that he was a Disciple from conviction, not from inheritance; and he took great satisfaction in the Disciple position against creeds as tests of fellowship.

Following the awarding of his B.A. degree at Tri-State in 1898, Bower became minister of the Christian Church at Ashley, Indiana, within driving distance of Angola. "This brief pastorate of one year," he later wrote, "gave me the feel of being responsible for a congregation and valuable experience in preaching and pastoral care."⁵ And it left him hungry for more education.

This he obtained at Butler College, in Indianapolis. His experience there was nothing less than an intellectual awakening. "I was amazed to find that the scholarly professors of this institution, such as the saintly Jabez Hall, the brilliant Edward Scribner Ames, and the scholarly Winifred Ernest Garrison, did not have hoofs and horns. . . ."⁶ Thus he closed out the century, 1899-1900.

Meantime his romance with his college sweetheart, Troas Hemry, eventuated in marriage, December 22, 1900. And at about the same time an invitation came from the West Side Christian Church of Tipton, Indiana, to become their minister. There he and his bride spent the next two years.

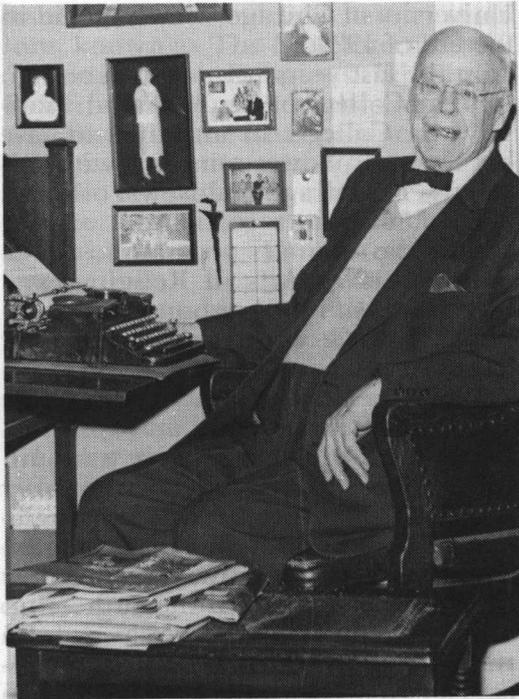
At the end of the second year at Tipton, an invitation came from Central Christian Church, North Tonawanda, New York, to minister there. It was Charles Medbury who had been instrumental in that change. This pastorate

³ Ibid. p. 11.

⁴ Ibid. p. 13.

⁵ Ibid. p. 18.

⁶ Ibid. p. 19.



William Clayton Bower

lasted eight years. His members were predominantly workers in the iron furnace, the radiator factory, the nut-and-bolt plant, and the great lumber yard. It was in North Tonawanda that his elder son, Philip Grayson, was born.

Still lured by further education, he obtained a leave of six months from the church at North Tonawanda to study at Columbia University. After eight years at the church he resigned to complete his work for the Masters Degree at Columbia, which was conferred in 1910. It was to Columbia that he returned during the summers of 1910, 1915 and 1918, until he had completed all residence requirements for the Ph.D. degree.

At Columbia he studied with his mentors, William H. Kilpatrick, E. L. Thorndike, and George Albert Coe. It was under the influence of these scholars that he began to formulate his view of the "functional relation of religion to experience," the key to his later work. His approach had been made through sociology.

In June of 1910 he accepted the call of the Wilshire Boulevard Christian Church of Los Angeles, California, to become their pastor. When he, his wife,

and their son went to their new charge they found the church still meeting in a large tent while getting ready to build a church structure. Two years with this church brought ever widening horizons, and toward the end of the pastorate, the birth of Clayton Henry, their second son.

III. At The College of the Bible, 1912-1926

The years of preparation now over, then began the career of William Clayton Bower as a religious educator. The College of the Bible in Lexington, Kentucky, had established The Alexander Hopkins Chair of Bible School Pedagogy in 1909. It was to this chair that William Clayton Bower came in 1912.

He came to Lexington just as the old order was giving way to the new. President William Henry McGarvey had died in the fall of 1911. Isaiah B. Grubbs was ill and died in the fall of 1912, S. M. Jefferson two years later. Benjamin C. Deweese was too ill to teach. Only dean and acting president Hall L. Calhoun remained from the old faculty.

R. H. Crossfield, president of Transylvania College, was now made joint-president of The College of the Bible, serving both institutions. He sought progressive university men to fill the vacancies: William Clayton Bower and Alonzo Willard Fortune in 1912, Elmer E. Snoddy and George W. Henry in 1914. Representing the "New Theology," these men were immediately suspected as heretics by many vocal critics, who sought to have them dismissed. Attacks began in the summer of 1912 and reached a pitch in 1917.

March 12, 1917 Ben F. Battenfield and nine other students mailed a circular letter which began, "I address you as one who has the interest of The College of the Bible at heart to ask you to do all you can to take it out of the hands of destructive critics." March 31st, *The Christian Standard* published that letter, and in the same issue printed in bold faced type this notice: "DEAN CALHOUN SPEAKS. In response to certain inquiries which have come to me, I feel that candor compels me to

state that for more than a year I have been fully convinced that destructive criticism was being taught at The College of the Bible. (Signed) Hall L. Calhoun."⁷

With the willing help of *The Christian Standard*, Dean Calhoun and a tiny cadre of students took on the whole administration and faculty. The issue was academic freedom.

So it came about that the Board of Trustees of the seminary gathered for a meeting which lasted from May 1 until May 9, 1917. Here is Bower's account of the first session:

"There was a long table in the center. On one side sat . . . Mark Collis, pastor of Broadway Christian Church and president of the Board. On the opposite side sat the accuser, Dean Calhoun, and an attorney with a large bag of law books. Seated at the end was a stenographer. Seated along the south wall were the accused and around the other walls were the Trustees."⁸

Bower saw that the stage was set for a court trial, with "presiding judge, jury, prosecuting attorney and counsel, stenographer, and the accused."⁹ He saw a heresy trial among Disciples as a contradiction in terms.

"I instantly arose to call attention to the configuration of the room," he wrote, "and the fact that we were heading straight for a trial . . . and I said, 'I here and now take my stand as a Disciple. If my services are in the judgment of the Board not satisfactory, or to the best interests of the college, I recognize the right of the Board to dismiss me as a professor. But as a Disciple I refuse to be tried for heresy.'"¹⁰

Nine days later the investigation ended, Calhoun defeated, the accused vindicated. The victory for academic freedom, however, came at fearful cost. Much financial support was alienated, scores of prospective students were frightened off, and the seminary faced an uphill battle to regain public favor.

Bower was a member of the faculty at Lexington until 1926, a period of fourteen years, the last five as dean. Meantime, he attained national reputation and received an invitation to join the faculty of the Divinity School of the

University of Chicago, which he did in the fall of 1926.

In the last years it was touch and go for The College of the Bible and Transylvania College. In an effort to save both schools, Bower consulted with colleagues in Chicago and New York, and devised a joint curriculum which shrank the seminary program to a one-year Master of Arts in Religion, and made the seminary responsible for all undergraduate courses of religion at Transylvania.

When the plan was announced in the spring of 1926 there was an explosion. Bower escaped to the relative tranquility of Chicago. His plan perished after one year, and a process of disentanglement began eventuating in Lexington Theological Seminary as we now know it. Bower later regreted the authorship of the plan, but never turned away from the glory of his shining hour in the so-called "Heresy Trial" of 1917 when, in his own words, "the struggle for academic freedom was fought and won, not only for Transylvania and The College of the Bible, but [also] for all Disciple colleges."¹¹

IV. At the University of Chicago, 1926-1943

When Bower went to Chicago in 1926 to teach in the department of Practical Theology, he was now colleague to two of his former professors at Butler, W. E. Garrison and Edward Scribner Ames. He had by this time published his first three books, *A Survey of Religious Education in the Local Church*. University of Chicago Press, 1919; *The Educational Task of the Local Church*. Front Rank Press, 1921; and *The Curriculum of Religious Education*. Scribners, 1925. He had been a member of the International Lesson Committee since 1922. He was secretary of the committee which early undertook a re-study of policy and future procedures,

⁷ Dwight E. Stevenson, *Lexington Theological Seminary 1865-1965: The College of the Bible Century* (Bethany Press, 1964) p. 168-174.

⁸ Bower, *Through the Years*, p. 40.

⁹ *Ibid.*

¹⁰ *Ibid.* pp. 40-41.

¹¹ *Ibid.* p. 46.

resulting in an entirely new curriculum, known as The New International Curriculum of Religious Education. Bower was chairman of the committee which shaped the final product.

Upon his retirement from the University of Chicago, Bower was a member of the Education Commission of the Executive Committee of the International Council of Religious Education. And in 1943 he was asked to write the history of the Council, with Percy R. Hayward as co-author. The book was *Protestantism Faces Its Educational Task Together*.

Under the deanship of Ernest C. Colwell, Bower often served in his absence as acting dean. In time Colwell became president of the University, and at Bower's retirement he made the honorary gesture of giving Bower his "dean's chair," with the privilege of using it as such the rest of his life. Bower brought it back to Lexington with him and proudly installed it in his study.

Bower's philosophy of Religious Education was "experience centered." He elaborated it in his book, *Curriculum of Religious Education* in 1925. He contended that religious education is concerned primarily "not with the transmission of knowledge about the Bible or the Christian tradition, but with the growth of persons into Christ-like personalities in social relations."¹² The content of the field consists of the experience of "growing persons responding in Christian ways to real-life situations." The Bible? Along with other forms of the Christian tradition, it is a "resource" to help growing persons interpret their experiences, "to judge possible outcomes, to make choices and commitments; and to carry these commitments through beyond verbalization to action."¹³

Careful to avoid too strong a reaction to tradition-centered education, he was quick to add, "I have never been in sympathy with the so-called 'child-centered school' or with an education based solely or primarily upon the immature interests of children and young people. . . . Education, as I believe, is also fundamentally con-

cerned with the ongoing culture. . . . Education is thus bi-polar: the growing culture, on the one hand, the growing child on the other."¹⁴

"In recent years," he sadly adds, "there has been a noticeable regression toward . . . [a] renewed interest in tradition and its imposition of a theology deeply tinged with Neo-orthodoxy upon the learning process."¹⁵

V. Retirement, 1943-1982

Although the Bower's had been away from Lexington for seventeen years, they had kept their former home at 658 North Broadway. To this they now returned in the fall of 1943. This return was to an active retirement of thirty-nine years.

That his retirement was not to be without challenge was symbolically signaled, perhaps, by the fact that a corpse of a murdered man was found on their back lawn the very first week! They had just moved from Chicago, the supposed crime-capital of America.

Scarcely had they settled when Bower was asked to undertake an experiment in introducing the study of religion into the University of Kentucky. He devised and taught a topical major, "Religion as a Phase of Culture," built around courses which he offered on Religion and Culture in the Department of Sociology. This grew into the Kentucky Program of Moral and Spiritual Values, and to the publication of a book, *Moral and Spiritual Values in Education*, published by the University of Kentucky Press in 1952.

He wrote the book in response to a request from the Press and with an agreed-to length of so many words. When he submitted the manuscript, the director of the Press found it too long and assigned a copy editor to rewrite it, condensing it to a desired number of pages. Nothing if not meticulous, Bower immediately insisted on a word-

¹² Ibid. p. 83.

¹³ Ibid. Note: His teaching methods were consistent with this philosophy. He shaped and conducted his courses democratically, calling this "cooperative investigation." p. 54.

¹⁴ Ibid. pp. 83-84.

¹⁵ Ibid. p. 84.

count of his own manuscript. It was found that he had written exactly the number of words called for in his contract; the only difference was that Bower habitually wrote longer words than most authors. The condensation was set aside. The manuscript was published as written!

At Transylvania the "retired" professor Bower offered courses in "The Living Bible" and "The Church at Work in the Modern World." And at The College of the Bible he gave a series of lectures from his book, *The Living Bible*.

Then at age 71 he took up a new hobby. On Christmas morning, 1949, he found under the Christmas tree "a complete oil painting outfit which our younger son had presented to me on his way to his assignment as Vice Consul of Medan, Sumatra, after consulting with the family." He had been considering painting as a hobby. The gift decided it.

"Both my sons," he said, "are amateur painters, so that I suppose that whatever talent I have in that direction has been inherited 'in reverse.'"¹⁶

It was recognition of artistic talent well-earned when he was asked to paint the historical medallions for the stained glass windows of the Cane Ridge Shrine built to house the old Cane Ridge Meetinghouse near Paris, Kentucky. Bower took to his new hobby with characteristic enthusiasm. In all, he produced about two hundred paintings. Many of these were hung on the walls of his large two-story residence, turning it into a one-man show. One painting, which he showed me during one visit to that home, depicted the angel of death staying the hand of an artist at his easel. The meaning did not have to be spoken, or written.

¹⁶ Ibid. p. 75.

WILLIAM CLAYTON BOWER February 6, 1878—July 25, 1982

1878	Born February 6 on a farm near Wolcottville, Indiana	1909-1910	Columbia University, New York City. M.A. 1910
1894	Graduated from Wolcottville High School	1910-1912	Additional summers, 1910, 1915, 1918
1894-1895	Taught a rural one-room school	1910-1912	Minister, Wilshire Boulevard Christian Church, Los Angeles, California
1895-1898	Tri-State College, Angola, Indiana. B.A. 1898	1912-1926	Professor of Religious Education, The College of the Bible, Lexington, Kentucky
1898-1899	Minister, Ashley Christian Church, Ashley, Indiana	1922-26, dean; 1925-26,	also acting dean of Transylvania College
1899-1900	Butler College, Indianapolis, Indiana	1926-1943	Professor of Religious Education, the Divinity School, University of Chicago
1900	Married December 22, 1900 to Miss Troas Henry	1943-1982	Active Retirement, Lexington, Kentucky
1900-1902	Minister, West Side Christian Church, Tipton, Indiana	1982	July 25, died at the age of 104 years, five months, 19 days.
1902-1909	Minister, Christian Church, North Tonawanda, New York		

Mildred Welshimer Phillips

Honored Trustee 1966-1983

"In the death of Mildred Welshimer Phillips, May 2, 1983, the Disciples of Christ Historical Society has lost one of its most devoted leaders. Through years of service as a member of this Board, she has given faithful guidance at many a point and, always practical advice on the way to accomplish our desired ends." These words introduced the Resolution passed by the Board of Trustees of the Disciples of Christ Historical Society at its meeting which began on May 2, 1983, the same day that Mrs. Phillips died.

Mildred Phillips stood in a special relationship to the Movement instigated by the Campbell's, Stone and Scott and was a link between two of the better known families. She was a daughter of P. H. Welshimer, Minister of the First Christian Church of Canton, Ohio for many years. During his ministry the church was recognized as having the largest membership among the Christian Church and had "the world's largest Sunday School," according to the Christian Standard.

Mrs. Phillips was married to Benjamin Dwight Phillips, Sr., one of the sons of T. W. Phillips, Sr., founder of Phillips Gas and Oil Company, in Butler, Pennsylvania. Thus, she was united to the family which was responsible for the Phillips Memorial Building which houses the Historical Society today.

In 1958 the year the Phillips Memorial Building was completed Mildred Phillips became a member of the Historical Society. In 1966 she became a member of the Board of Trustees. She continued on the Board until the time of her death. She was active in the interest of the Society sponsoring luncheons at the North American Christian Convention for ministers and friends of the Society and working in other ways to further its ministry. Her support of the program was constant and generous. Her presence, her leadership and her Christian concern will be greatly missed in the Society Board of Trustees and in the general work of the Society.

DAISY MAY LESTER AVERY NAMED FUND

As a member of the United Daughters of the Confederacy she was honorary President General at the time of her death. She served as executive secretary of the Richmond Public Forum and as publicity director for the Richmond League of Voters. Mrs. Avery died March 9, 1983 at the age of ninety-three.

A Named Fund has been established for Daisy May Lester Avery with a bequest which she made to the Historical Society. Mrs. (James Thomas) Avery was a long time member of the Hanover Avenue Christian Church of Richmond, Virginia. She was a historian with a very keen mind and had been interested in the Historical Society for many years.

LAST CALL TO SOCIETY DINNER AT ASSEMBLY

The DCHS dinner in San Antonio will be held in the Convention Center on Tuesday evening, September 27, 1983. The cost of a ticket is \$12.50. Dr. Duane Cummins will be the speaker. Tickets previously

ordered have been mailed. Tickets can be purchased at the Assembly Registration and Ticket Booth in San Antonio. We will look for you at the Assembly.



INSTALLATION SERVICE FOR NEW PRESIDENT

A service of installation for the new President was held as a part of the spring Board meeting of the Disciples of Christ Historical Society on May 2, 1983. Dr. James M. Seale was installed as the fourth president of the Society. Shown with Dr. Seale are Mrs. Mary Dudley Seale and Mrs. Margaret Wilkes, Chairman of the Board of the Society.

President's Remarks At Installation Service

Let me share some thoughts with you as we look to the future of the Society. I wish we had the time to take all of you on a tour of the stacks of this building. It would be a revelation to you, I am sure. We all walk through the halls, offices, museum, reading room and the rooms here on the second floor, and they are uncluttered, beautifully kept and appointed, but the stacks are a different story. Stacks is a good name for the library and archives storage area. Stacks is a very descriptive phrase and this is not because we as staff are messy or simply keep things cluttered, but because in these stacks is the heart of what we are all about in this building. Let's walk quickly through in our thoughts.

On the first level there are Personal Records of people like J. Warren Hastings, O. L. Hicks, Hampton Adams, J. E. Mosley, Lester McAllister, Daniel Summer, Edgar DeWitt Jones. There are also Institutional Records of Cotner College, Lexington Theological Seminary, Southern Christian Institute, Disciples Divinity House of Vanderbilt and others. We are 91% filled on that level and Lester McAllister who is getting ready to retire has not begun to send us all his archives yet.

On the second level we have Periodicals—World Call, The Disciple, The Christian Standard, Mission Magazine, Christian Century, The Lookout, Restoration Review, the Millennial Harbinger and others. We are 90% filled on that level.

Our book library is on the third level with over 26,000 volumes and numerous archival boxes of pamphlets and tracts. We have more usable space empty on this level than on any other. It is only 65% full,

leaving 35% additional growth space.

On the fourth level we have newsletters and bulletins from over 5,000 congregations. Some span only a year or two while others span numerous years. We have only 7% empty space on this level.

The fifth level is our organized archives. These are material neatly catalogued, boxed with a very good retrievable system in operation. The Disciples of Christ Historical Society, American Christian Missionary Society, Unified Promotion, Council on Christian Unity, Christian Women's Board of Missions and many other archival records are there. We are 82% full on that level.

The sixth level holds our congregational files and our unorganized archives. David McWhirter and Stephen Berry know what is there and if you move enough boxes you can get to it. It is a working area at the present time as we seek for more shelving to organize the disorganization. Yet we are 85% full on this level.

This means that over all we are 85% filled in our library and archival space. This says something very important to me especially when we are looking for a truck load of material to arrive within the next week. It will be between a pickup and a trailer truck load. We are going to have to make greater use of the space or find more space within a very few years.

All of this journey through occupied space leads me to make several observations:

1. Staff are doing about all they can do under the circumstances in each of these levels when you take time and equipment into consideration.

2. It is time we became very specific about the kind of material we are looking for from all sources. The Library and Publications Committee has probably been wrestling with that in their meeting. Several times a month we get inquiries to know if we would like to have certain things. These run the gamut from copies of the Millennium Harbinger edited by A. Campbell to bladder stones removed by a missionary doctor in Africa.
3. Much of the material we stored could be microfilmed and thus condensed into a much smaller space, but this will necessitate our getting into the microfilming business and the addition of some part time staff to do the work. The sooner we are able to do this the better, for materials are continuing to pile up. This means an outlay of some \$7,500-\$10,000.
4. It is time we became very specific about the particular material we want from congregations in order to help them preserve their history. Because of the recent surge of anniversary celebrations more and more congregations are becoming aware of their rich heritage or their lack of history if records have been lost. This calls for establishing a relationship with a person in a congregation to whom we can send guidelines and who will in turn send material we want to help them preserve.
5. This program for congregations leads to the possibility of asking congregations to make their local church historian a member of the Historical Society which will give us a direct link with the congregation.

Let us move in our thought to some other areas in the life and work of the Society. In 1983 the total income of the Historical Society for the general operating budget was \$163,183.96. The total amount received from non Church Finance Council congregations was \$397.50. This probably represents the measure of service we are actually rendering to non-Disciple congregations. To change this toward a greater support from Christian churches and Churches of Christ and Churches of Christ will require that we find avenues to serve those congregations which will then allow us to elicit their support. We serve a lot of individuals in all three branches of the church and these individuals are supporters at least through membership, but our need is to reach congregations from which these individuals belong and other congregations. This is a matter of concern to Richard Crabtree, Ed

Holly and to others. It is a matter of concern to the Society and we need to formulate more direct plans to tackle this problem.

The total endowment program for the Historical Society has moved us beyond the \$500,000 mark. This was a dream and goal of President Huff. It was reached shortly after his retirement began but the credit goes to him for his ardent and committed effort. We cannot rest on these achievements. They are only half the long range goal therefore we must push forward toward the second half of the goal. This involves all of us for these endowment funds will come from people you and I know or can find out about through associations. Several of you have taken steps in this direction and your efforts are greatly appreciated.

The purpose of the Historical Society is to serve. We have no other program. We seek to serve as a repository for the historical material related to the Campbell-Stone Movement. We serve as a center for research of all sorts. We serve as a holder of historical archives for persons, congregations, units and institutions of the church. We serve by sharing historical material through the Disciplina. Yet there are at least three areas in which we need to be more aggressive in our serving.

1. In the Disciplina we need to plan for more articles in order to cover important subjects rather than depending on writers to submit articles which may or may not be used. This means it would be helpful if others would make suggestions about areas of research in which work needs to be done and also suggest persons who might be asked to do the writing. These suggestions, and we will treat them as suggestions, could very well come from anyone who has an interest in the Society, not just Board members. Also more researchers and writers of church history could be encouraged to submit articles to the Society.
2. A second area in which we should be more aggressive in our serving is to develop ways to promote research and writing which could possibly lead to publication. This would mean expanding the Reed Lectures so they could be done more often and perhaps developing other lecture programs or develop contests to encourage the writing of serious research papers related to all areas of the history of the Campbell-Stone Movement. We always need to keep in mind the wide expanse of history and the events

which have taken place in the last 100 years as well as those which took place 150 years ago or longer.

3. A third way to increase our service would be to become a part of OCLC - On-Line Center for Library Cataloging. To become a part of this computer network would open our materials to many more persons doing research related to any of the three movements. The cost is higher than first anticipated and yet it is a service we need to be offering for it would put our library in direct touch with many other libraries across the nation. It

may sound like we are jumping into the computer age with both feet, but there is nothing which says that history keeping has to stay in the past.

Indeed service is our business and will always be our business. We must constantly be about the task of, to use a modern term, taking affirmative action to serve, and taking affirmation action to find the resources which will enable us to better serve and to serve more people than ever before. These are just some of the guidelines I see as we move forward into the future of the Disciples of Christ Historical Society.

HOW ONE CHURCH PLANNED ITS 150th ANNIVERSARY CELEBRATION

by Donald A. Nunnelly*

Do you want to involve your congregation in an exercise that will revitalize their interest and reaffirm their purpose and mission as a church of Jesus Christ? Do you want to discover your "spiritual roots"? Do you want to make history live? Do you want to have the time of your life when a whole congregation gets into the act of celebrating? This and more happened to this First Christian Church of Frankfort, Kentucky during its recent sesqui-centennial celebration.

We have been asked to share some of the highlights of our experience so that others can discover the benefits of significant celebrations of church anniversaries. The Frankfort experience may be helpful as you plan your 75-100-125 or 150 year birthday party.

1. START EARLY AND PICK THE RIGHT COMMITTEE!

The chairperson for our congregation wisely appointed the Celebration Committee twelve months prior to our actual birthday. This Committee was representative of the various constituency groups of our congregation. This made it possible for them to ask and receive without debate a grant of

\$5,000 to underwrite a budget for 189 days of anniversary celebration. (The amount needed will vary but should include enough for printing costs and speaker honorariums.) The stature of the committee made it possible for them to recruit a variety of persons for task groups that were given responsibility for one of 34 different programs. To my knowledge there was not a single refusal to take an assignment.

2. TELL AND RETELL YOUR STORY

From the beginning we determined that we would seek to look back in order to move ahead with the next 150 years of Frankfort First's history. We recognized that the past must be communicated to each new generation. We wanted the past to stimulate us for tasks that faced us in our future. This philosophy gave us our theme—"Celebrating to Serve."

We chose several methods of history telling—drama, audio-visual displays, bulletin boards, music, sermon and printed page. The early meetings of the

*Donald A. Nunnelly is minister of First Christian Church, Frankfort, Kentucky.

Committee were "brainstorming" sessions. We listed all the suggestions and then tried to calendar these in a programmatic sequence.

a) Dramatic Vignettes

We divided our history into five periods and then assigned these to five different groups to research and report. A member skilled in community theatre wrote 5-8 minute scripts for these vignettes that lifted up portions of our history related to Philip S. Fall, Emily Tubman, George Darsie, Roger Nooe and Hampton Adams, Paul Stauffer and John C. Chenault. The vignettes were cast within the congregation and presented as part of the morning worship monthly. Everybody picked up a little bit of our heritage!

b) Display Boards

Frankfort has preserved a part of its past through its Philip Fall Library and Archives. One of the librarians of this splendid church library volunteered to plan and develop two 4'x8' display boards each Sunday from May 30 through December 5. These "pearls" of our past were available on Sunday morning for members to view as they came to the Fellowship Hall for the Coffee Hour. The librarian gleaned from the files and artifacts 28 different themes that attested to our history.

c) Audio-visuals

We were able to borrow a caramate projector. Still another member had skill in using this to develop short presentations for use in the Coffee Hour in another corner. (Caramates are excellent for telling the story to the casual passerby.)

d) Video taping

Another member had the equipment necessary for video taping. We were able to capture the vignettes and several of the outdoor activities for our archives and for later "replays".

e) Printed Material

A former editor of a company

trade journal took on the responsibility of revising and updating the congregation's history. This printed history was done in large enough print that our older members could read without difficulty. Distribution of this history was done through our shepherding program which saved postage and involved our elders and diaconate in hand delivering the book. We also printed a calendar of celebration events.

f) Historic Tours

It so happens that the history of Frankfort is intertwined with that of the churches in Augusta, Georgia. Eighteen from Frankfort made a pilgrimage to Augusta via the Disciples of Christ Historical Society, Vine Street Christian in Nashville and Christmount. A niece of Emily Tubman, benefactor of the Frankfort and Augusta churches entertained the Kentucky delegation for tea. The First Christian Church in Augusta incorporated the Frankfort visitors into their 148th year celebration and renewal program.

Intentional pilgrimages were also made to Cane Ridge for a Sunday afternoon picnic and worship service. The regional assembly promoted as part of the sesqui-centennial celebration. Our choir was invited to bring the special music for the formal worship on Thursday evening. We also promoted the C.W.F. Quadrennial and district meetings as part of our celebration. These outings reminded us that our church was out there beyond our building's walls!

g) Guest Speakers

The Celebration Committee wanted the speakers that were brought in to do more than talk about the past. They were instructed to challenge us about the future. To help speakers to meet the people in less formal settings, there were Saturday potlucks and Sunday noon receptions. The guest speakers included Ben and

Betsy Hobgood who had served as our living link missionaries in Zaire. They spoke about the new day in missionary partnership.

- Paul Crow, president of the Council on Christian Unity pointed toward the challenges ahead in ecumenical efforts.

- Guy Waldrop, regional minister, spoke about the beginnings of cooperative work in Kentucky and the present tasks of the regional manifestation of the church.

- Irvin Lunger told of the development of Christian colleges and seminaries among the Disciples and where we seem to be moving.

- William Howland, pastor of the National City Christian Church, compared the task of a church in the national capital with that of a state capital.

- Howard Short reminded the congregation of its Disciple history.

- Paul Stauffer and John Chenault, former beloved pastors, were speakers during the climactic final week of the six-month celebration.

h) Special Events

The Celebration was launched on Pentecost Sunday 1982. Following the worship service, the congregation recessed to the street to release helium-filled balloons. Members signed postcards with a Christian greeting and explanation. Five hundred balloons soared up in an impressive festive array. (Postcards came back from points 100 miles away.) While we were outside, we boarded buses and cars to make a pilgrimage to the Frankfort Cemetery where in separate ceremonies wreaths were placed on the graves of Philip Slater Fall, founding minister, Emily Tubman, the patronness who rebuilt the sanctuary after a disastrous fire in 1872 and George Darsie, the minister who single handedly inspired the congregation to become a missionary minded church.

July 4th became an appropriate time to dedicate an historic marker which the church purchased after official designation as an historic site by the Kentucky Historical Society.

An unexpected program was an Arts & Crafts Fair that brought over 300 people to the church on a Sunday afternoon. A part of any church's history is the special talents and gifts and hobbies of its members. We discovered artists, chair caners, quilters, furniture makers, and a host of other talent. A quiet unassuming deacon painted and framed and presented three remarkable paintings inspired by the celebration. Other members captured on film an impressive collection of events as this church remembered its history and made new history.

i) Fellowship Suppers

We tried to make each Wednesday night Fellowship supper a further means of lifting up and celebrating our history and heritage. Vachel Lindsay, famous Disciple poet, spent much time in Frankfort with his relatives. We had family members recite some of his poetry on one such night.

In September of 1956, First Christian had commissioned some of its members to become part of a new congregation, Highland Christian. In September of 1982, we invited our 26 year old "baby" back home for a gala birthday party.

We celebrated "Old Timers Night" with special certificates for those who had been members for 50 years or more. We also honored our senior members by inducting them with appropriate certificates as members of the "Eighty Plus Club." This night also allowed us to lift up the relatives within the congregation of Barton W. Stone.

j) Recognize your Timothies

Frankfort has an impressive list of 19 Timothies—men and women who have gone forth as preachers, missionaries and Christian educa-

tors. An old hymn board of solid walnut discovered in a closet was refinished by a member and then properly inscribed and hung to honor these "soldiers of the cross." In November five of these ministers came back and gave short sermonettes on Timothy Sunday.

k) Homecoming

Former members and friends of the community joined us for a Homecoming Pig Roast in mid November. The barbecuing of a whole pig on our downtown parking lot generated a front page story in the local paper. The tables were decorated in red checkered table cloths and oil lamps. Everyone was encouraged to wear costumes of an earlier period. Wayne Bell, President of Lexington Theological Seminary, looked the part of a frontier preacher in his frock coat as he reminded the assembled group of their great heritage.

l) Do Something Ecumenical

The final worship service was an ecumenical service. Members from First Christian had been delegated two by two to visit 32 different churches in Frankfort on two previous Sundays. Letters had gone out asking these sister churches of many different

denominations to send two official representatives for our final service of celebration on Sunday, December 5. What a glorious sight to see over 80 participants from 28 sister churches moving down the aisle in procession with nicely printed placards.

3. DO SOMETHING FOR SOMEONE ELSE

Early in the planning, the Celebration Committee decided that as a church we should plan some "over and above" gifts for others as part of our birthday. The "1982 Fund" was promoted as our gift for others. This fund provided a house in Zaire by Habitat for Humanity in honor of Ben and Betsy Hobgood. It established a Scholarship Fund in the name of First Christian, Frankfort, at Lexington Theological Seminary. A gift was also made to Board of Church Extension in recognition of an earlier gift in 1891 which helped build many churches as a revolving loan fund. Hazel Green Academy was remembered because of special connections with its leadership and this congregation.

Every congregation can make its birthday a teaching event by rediscovering its past and sharing that past in an interesting manner. Anniversaries should be launching pads for better tomorrows. You will be limited only by your vision and imagination. Dare to be creative. Happy history telling!

FORMER TRUSTEE JAMES B. WASHBURN DIES

James B. Washburn of La Belle, Missouri was a trustee for the Historical Society from 1961 to 1974. During that time he served on the Foundation Committee but was active and vitally concerned in the total life of the Society. With his assistance Dr. Willis R. Jones reported that the secretarial position with the Society was upgraded. He continued his membership in the Society until the time of his death in April 1983. We are indeed grateful for the service James Washburn rendered to the Society.

ANNUAL MEMBERSHIP FEES TO INCREASE JANUARY 1, 1984

The last time membership fees were raised was in the middle 1970's. The Board felt that a new increase was necessary due to the cost in the Disciplina and in the operation of the Society. The regular annual membership fee will go from \$7.50 to \$10.00 per year. The annual student membership fee will go from \$2.50 to \$5.00 per year. All the other fees will remain the same. Any membership fees for 1984 paid during 1983 will receive the present rates.

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

*other times for tour groups and
research by special arrangements.*

Discipliana

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NEW MEMBERS AS OF JUNE 30, 1983

LIFE

- 811. Milton S. Hill, Marietta, Ga.
- 812. LCDR William R. Kiser,
FPO San Francisco, Ca.
- 813. Edward James Moretto,
Grayson, Ky.
- 814. Stephen P. Berry, Nashville, Tn.
- 815. Dr. Larry J. Kuntz,
Martinsville, Tn.
- 816. Walter I. Dobbins, Nashville, Tn.

PARTICIPATING TO LIFE

- 810. Arthur Allan Hanna
Indianapolis, In.

REGULAR TO LIFE

- 809. Mrs. J. Kenneth Kaufman,
Murfreesboro, Tn.
- 817. Donald W. Haney, Centerville, Ga.

SUSTAINING

- Bruce W. Parker, Portsmouth, Va.
- Stanley W. Kern, Jr., Ashland, Ky.

REGULAR TO PARTICIPATING

- Bonnie Bowman Thurston, Tuebingen,
West Germany

STUDENT TO PARTICIPATING

- Ronald C. Greene, Lexington, Ky.

REGULAR

- Mrs. Ruth Butler, Metairie, La.
- Bettye E. Carroll, Winchester, Ky.
- Ralph Churchill, Dallas, Tx.
- Charlotte Doyle, Friendwood, Tx.
- Janet M. Ehrmantraut, Lexington, Ky.
- Elaine R. Fulp, Macedonia, Oh.
- Ron Goodman, Lawrence, Ks.
- Mrs. W. B. Hanson, Little Rock, Ar.
- Mrs. Lochie Hart, Murray, Ky.
- Embrey Hausen, Pikeville, Ky.
- Mrs. W. O. Henderson, Four Oaks, N. C.
- Mrs. Ernest Johnson, Bowling
Green, Ky.
- Alan D. Keesling, Viroqua, Wi.
- Larry Miles, Norwood, Oh.
- Robert W. Newman, Cincinnati, Oh.
- Mrs. Peggy Pratt, Little Rock, Ar.
- Daniel A. Seager, Greely, Co.
- Ted Sieck, Soldiers Grove, Wi.
- Audrey B. Snell, Jerome, Id.
- Sylvia Tester, Elgin, Il.
- Ken Walker, Sain Albert, Alberta Canada
- Bob Weinischke, Boca Raton, Fl.
- John A. Zachry, Signal Mountain, Tn.

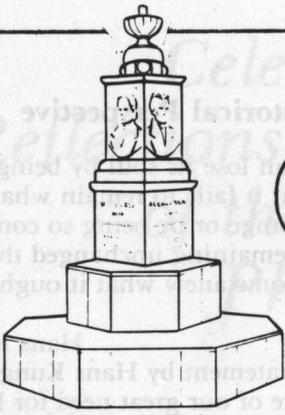
STUDENT TO REGULAR

- Randy Daughtery, Nashville, Tn.
- Kelly Boyte Peters, Waco, Tx.

STUDENT

- Jim Barnett, Grayson, Ky.
- Jane Boram, Ashland City, Tn.
- Virgil Hall, Grass Valley, Ca.
- James O. Hazelrigg, Lebanon, Ky.
- Michael R. Kirkby, Carpintera, Ca.
- J. W. Knight, Grayson, Ky.

- Howard Licht, Waddy, Ky.
- Emmanuel A. Omojola, Milligan
College, Tn.
- Steven Tate, Nashville, Tn.
- W. Scott Wallace, Ft. Worth, Tx.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1983, Vol. 43, No. 4



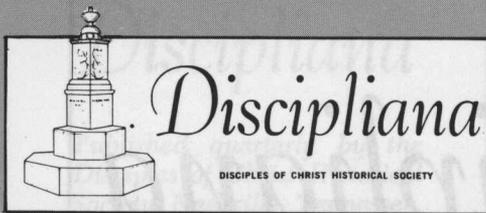
Unveiling of the Cenotaph, September 12, 1958

SILVER ANNIVERSARY

Thomas W. Phillips Memorial

1958-1983

**Eva Jean Writcher is an outstanding historian and author of the book, 'The Disciples of Christ: A History of the Disciples of Christ Historical Society, 1829-1983'. She is also a member of the Disciples of Christ Historical Society.*



Fall 1983, Vol. 43, No. 3

EDITOR: James M. Seale
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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TREASURER Patsley P. Lawrence

An Historical Perspective

"A church can lose its soul by being so progressive that it fails to remain what it is in all the change or by being so conservative and remaining unchanged that it does not become anew what it ought to be."

Hans Kung

The above statement by Hans Kung makes us aware of our great need for historical perspective for the church. We can become so progressive that we run off and leave our roots and therefore cease to be the people of God as he intended. At the same time we can remain so rigid that we fail to hear God's call to see his purpose in today's world.

An historical perspective lets us see how God has led his people generation after generation, century after century. It also lets us see what happens in our society when people seek to go their own selfish ways. Beginning with the scriptural history of God's interaction with his people we then look to those persons down through the rise and fall of nations who have sounded again and again the clear clarion call of God to repent, to return and to follow.

For the church of which we are a part some of those outstanding persons were the Campbells', Stone, Smith, Scott and others. They blazed a pathway through the history that gives direction to the church in our day. Their writings and teachings, their insights into scripture are guideposts in our search for God's guidance today.

Ministering as a church in the 20th Century is not an easy task. The demands are great to conform to the public image of the church or to hide our needs in the sand as if the world's problems would take care of themselves. A careful study of history will show us the path God's people must take moving from today's world into the future. With a gentle but firm hold on the past we must walk forward to tomorrow.

James M. Seale

Celebration of History Reflections on the Silver Anniversary of the Dedication of the Phillips Memorial

by Eva Jean Wrather*

The day was September 12 - not coincidentally, the birthdate of Alexander Campbell. The year was 1958. On this sunny autumn afternoon - twenty-five years ago - members and friends of the Disciples of Christ Historical Society from across the country gathered in the forecourt of the Thomas W. Phillips Memorial to celebrate the completion of this handsome Tudor-Gothic structure built to house the Society's library and archives.

To some of those present, for whom the dedication of the Phillips Memorial was the culmination of twenty years of plans and dreams and labors, it was a time for reflection on events which had brought the Society to this significant moment of its history. Indeed, as they were well aware, the concern that had motivated their founding of DCHS could claim illustrious precedent, voiced a full century before their efforts had begun. For in 1833, in an article entitled "History of the Reformation," Alexander Campbell wrote that he was keeping "the documents" of the then fledgling movement "assorted and filed in regular order" and, he pledged himself, "they shall be preserved."¹ But since Campbell's concern was not translated into an organization for historic preservation, at his death the treasure trove of materials he had so faithfully collected and safeguarded was dissipated - many items destroyed, others scattered far and wide and even now only in small part reclaimed.

Not until 1901 was a first attempt made to establish an historical society for the Disciples. A trio of young men - Winfred Ernest Garrison, Errett Gates, and Charles

Clayton Morrison - formed a temporary organization. But, as with previous generations, these Disciples were themselves too occupied with making, writing, teaching Disciple history to find the time and money necessary to establish a society that would assure the preservation of this history for the generations to come.

So the task was reserved for the decade of the 1930s. And began largely through the efforts of two men. For years Claude E. Spencer, librarian of Culver-Stockton College in Canton, Missouri, had found both vocation and avocation in the collecting of every item of Disciple historical materials which he could discover. At the same time J. Edward Moseley, writer, ordained minister, associate editor of *The Christian-Evangelist*, had become a veritable missionary in the cause of history, tirelessly contacting by letter and in person prospective converts throughout the country. By 1939 when the International Convention of the Disciples of Christ met at Richmond, Virginia, a small group of history enthusiasts was ready with a resolution asking the assembly to establish an "Historical Commission" as a regular agency of the brotherhood. On Sunday, October 22, 1939, the resolution was unanimously approved.

From the beginning it could be said that there was a strong Nashville connection. Dr. Roger T. Nooe, pastor of Nashville's Vine Street Christian Church, was president of the Richmond convention. To his successor fell the mandate to appoint a committee to devise plans for the proposed historical agency, and among those named were three Nashvillians: Wilfred P. Harmon, the Tennessee state secretary, as chairman; this

*Eva Jean Wrather is an outstanding authority on Alexander Campbell and a Trustee of the Disciples of Christ Historical Society.

¹ *The Millennial Harbinger*, 1833, p. 94.



I. to r.: J. Edward Moseley, Maud Spencer, Claude Spencer, Forrest F. Reed.

writer as secretary; and professor Merle R. Eppse of Tennessee's state college for blacks.² The first meeting was held in Nashville, and the plans of organization were completed during the International Convention at St. Louis in 1941. There on May 4 the final draft of a Constitution and By-Laws for a "Disciples of Christ Historical Society" and a slate of nineteen names to compose its first "Executive Committee"³ were approved for formal presentation to the convention on the following day.

Thus May 5, 1941, became the birthdate of DCHS as a reporting agency of the Disciples national assembly. That evening the Executive Committee held its first meeting, eleven members being present. With canny foresight, Dr. Garrison quickly put down a dollar and so became the Society's first paid member; a twentieth name (and second woman) was added to its governing board; and officers were elected: Ed Moseley, president; W. H. Hanna, vice-president; A. T. DeGroot, secretary-treasurer; and Claude Spencer, curator. While the Society's collection continued for a decade to be housed by Culver-Stockton College, a Long Range Planning Committee looked to a future that included a paid staff and a permanent headquarters building.

Then in late 1950 long range gave way to short range when interest was expressed in establishing these headquarters in Indianapolis. Soon another proposal took solid form. A couple of DCHS board members had long been convinced that the Society's resources could best reach their full potential for service if located in an educational-ecumenical environment such as offered by Nashville, with its ten colleges and universities and its position as a major church

center embracing religious historical collections and publishing houses and administrative offices of some ten communions. Accordingly, on May 4, 1951, Nashville Disciples called a mass meeting at the Disciples Divinity House to hear DCHS representatives explain what the move would entail. A prime need, of course, was money, an estimated five-year subsidy of fifty-five thousand dollars - a quite large sum in 1951, especially for a city with but six Disciple churches of which only two had large congregations. Yet for over a decade Dr. Roger Nooe's abiding interest in the Society had helped prepare the ground for such a moment; and so began a six month campaign under direction of a committee headed by Forrest F. Reed of Woodmont Christian Church.

The problem of a temporary home for the DCHS library and archives was resolved by the University Center which, intent on securing for Nashville this unique collection of religious Americana, offered free space for five years in the Joint University Library on Vanderbilt campus. Meanwhile a comprehensive document was being put together describing every possible advantage of this location, including the fact that Nashville was in a particularly favored position to serve the various groups which had sprung from the Campbell-Stone movement - the Disciples of Christ, the independent Christian Churches, and the Churches of Christ. As for the money,

² The other six members appointed: Colby D. Hall, vice-chairman; Ed Moseley, publicity chairman; Claude Spencer, A. T. DeGroot, A. W. Fortune, and C. C. Ware.

³ A term changed in 1947 to "Board of Directors," and in 1959 to "Board of Trustees."

finance committees for the Disciple churches and a committee for the community-at-large, with A. J. Smith of Vine Street Church as general chairman, were set up; and twelve thousand dollars were raised and paid into a special fund, pending the DCHS decision.

That day of decision was set for November 29, 1951, with the Board of Directors meeting on neutral ground in St. Louis. Forrest Reed of Nashville and Dean O. L. Shelton of Indianapolis were present by invitation, each allowed thirty minutes to outline the proposals of their respective cities. Then board members settled down to a long morning and a long afternoon of deliberation. Beginning with a sizeable majority in favor of Indianapolis, the day ended with a unanimous decision in favor of Nashville.

On April 2, 1952, moving vans from Canton rolled into Nashville carrying the Spencers' household goods and the boxes and files of DCHS materials to be unloaded at the Society's new home on Vanderbilt campus. Then, while the Nashville committees completed their drive for the pledged subsidy, the search began for a permanent site for DCHS headquarters. There was no question about the site favored: a lot in the heart of the Vanderbilt-Peabody-Scarritt college complex. But the cost of the property and quality of building required for this site were far beyond the Society's limited resources. In August, 1954, two adjoining lots on the outskirts of the University Center were purchased with the intent of adapting the modest frame houses on the lots for offices while the first unit of library stacks was built to the rear. At this point the Executive Committee of the Board of Directors had an inspiration: the issue of *Discipliana* announcing the plan would also carry a map of the entire University Center area, from which it would be clear that the site purchased was not the choice location preferred for DCHS.⁴

The result was dramatic beyond belief or hope. A phone call from Butler, Pennsylvania, requested the immediate presence of James McKinney, the DCHS executive director, at the office of Mr. B. D. Phillips. So came the Thomas W. Phillips Memorial building into being, the gift of the distinguished family of Disciple philanthropists.

Moreover, the donors' choice of Gothic architecture brought to reality another long dream, that the Society's permanent home would not only house history through its library and archives but also illumine history through the media of the arts. Happily, two Nashville artists accepted the commission to translate personalities and concepts of both Disciple and general church history into the stone and stained glass of the Phillips Memorial: Puryear Mims, sculptor, of Vanderbilt University; and Gus Baker, painter, of the University of Tennessee at Nashville. At length, almost four years of collaboration by architects and artists and by DCHS staff and committees⁵ brought the Phillips Memorial to completion and so to the dedication celebrations which occupied a full September weekend in 1958.

The ceremonies opened on Friday afternoon, September 12, in the Scarritt College Chapel with music by massed choirs of Nashville's Disciples churches and an address by Lawrence G. Derthick, United States Commissioner of Education. The assembly then adjourning to the forecourt of the Phillips Memorial, the dedication address was most fitly given by the prime mover in the Society's founding, J. Ed. Moseley; and the cenotaph was unveiled by the two young daughters of Puryear and Helen Mims and of Ronald and Naomi Osborn. On Saturday afternoon DCHS received an ecumenical welcome when its Methodist neighbors hosted a reception in their Upper Room building; and in the evening the society held a dinner in Rand Hall, Vanderbilt University. The concluding event on Sunday afternoon was a formal dedication of the arts in the Phillips Memorial, with an introduction of Mr. Mims and Mr. Baker and an address by Howard E. Short on "Concepts into Symbols: A Tribute to Artists and Artisans."

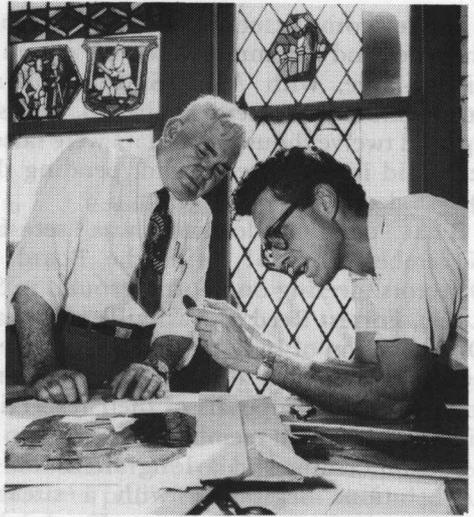
Adding a delightful footnote to the historic weekend was the presence throughout the celebrations of two patriarchs who as

⁴ *Discipliana*, September, 1954, pp. 130, 131.

⁵ Building Committee: Charles E. Crouch, chairman; James E. McKinney, Forrest F. Reed, Claude E. Spencer, Wililam C. Wilson.
Fine Arts and Inscriptions Committee: Eva Jean Wrather, chairman; Ronald E. Osborn, Howard E. Short.

young men in 1901 had made the first attempt to organize an historical society for the Disciples - W. E. Garrison and C. C. Morrison.

Now a word concerning future celebrations of history. In less than eight years, the silver of 1983 will turn to the gold of 1991 as the Disciples of Christ Historical Society commemorates the fiftieth anniversary of its founding. And even the briefest reflection on these years reveals one constant factor: the dedication of a varied host of individuals and organizations concerned for their heritage as heirs of the Campbell-Stone movement who, through the Historical Society, have richly redeemed the Campbell pledge of 1833 that the historical records of this heritage "shall be preserved."



L. L. Morris and Gus Baker preparing stained glass windows.

LEWIS AUSTIN WARREN

April 23, 1885-June 22, 1983

Lewis A. Warren was a founding member of the Disciples of Christ Historical Society. Born in Holden, Massachusetts he was educated at Transylvania University in Lexington, Kentucky. Early in his ministry he became an authority on Abraham Lincoln. This led him to the position of Founder and Director of the Lincoln National Life Foundation in Fort Wayne, Indiana. He served in this position from 1928 until his retirement in 1956.

Dr. Warren served as Honorary President of the Historical Society in 1957 and in that year he delivered the address for the Historical Society Dinner at the International Convention in Cleveland, Ohio. An active member of West Crighton Christian Church in Fort Wayne, Indiana, Dr. Warren was a preacher in his own right having served as minister of the Hodgenville and Morganfield Christian Churches in Kentucky, and Zionsville Christian Church in Indiana. His outstanding work as a historian in the field of Lincolniana won him many honors. He was a Life Member and a devoted friend of the Historical Society.

Editorial note: As the Historical Society approaches its 50th anniversary it would be of significant historical value and interest to have the individuals who have taken part in its formation and continuing work to record their remembrances of the Society. These recollections could be written or tape recorded and sent to the Society where they would be preserved. Too many of these important reflections have gone unrecorded so please send yours along.

RECOMMENDATIONS FOR BOARD MEMBERS

The annual election of persons to the Board of the Disciples of Christ Historical Society will be held in March 1984. The Nominating Committee would like to receive suggestions for persons you feel would make good Board Members. According to the By-laws of the Society the persons elected must be members of the Society. Members of the Nominating Committee are Robbie Chisholm, Helen Mann and Lorenzo Evans. Please send your recommendations to Robbie Chisholm, Chairman of Nominating Committee, 15202 Hyde Park Drive, Silver Springs, Maryland 20906 or to James M. Seale, President DCHS, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

Martin Luther and the Reformation of the Nineteenth Century

by Richard L. Harrison, Jr.*

The descendents of the Stone-Campbell movement approach the five hundredth anniversary of the birth of Martin Luther with some ambivalence. There have been times in the past in which they have denied being a part of the Protestant tradition. Moses Lard, a second generation Campbellite lion, declared that "Martin Luther, if not immersed, was not a Christian."¹ Alexander Campbell, on the other hand, while he was critical of Luther for not going as far as he should have with the Reformation, clearly saw himself and his movement as a part of the Protestant heritage. Campbell even spoke of the need for a new Luther in his own age: "O for another Luther to lash the popery of false Protestants."² He called Luther "God's chosen . . . to accomplish at the proper time a mighty moral revolution."³ Campbell understood where some later would not, that the Stone-Campbell movement is a participant in the Protestant tradition, and thus has been profoundly shaped by the life and work of the German reformer. For this reason alone it is appropriate to use this occasion to ponder some of the connections between the Reformation of the sixteenth century and the ideals of the nineteenth century Reformation.

The most obvious thing to say is that had there been no Protestant Reformation, the Stone-Campbell movement would be unimaginable. Because of Martin Luther, the whole church in the western world was reformed, Catholic as well as Protestants of all stripes. Furthermore, the unity of the church in the West was shattered by the events surrounding the life of Luther. One could argue that the commitment of the Stone and Campbell forces to the unity of Christ's Church stems from the historical reality of a divided church, a dividedness that has most of its roots ultimately in the reforming career of Luther.

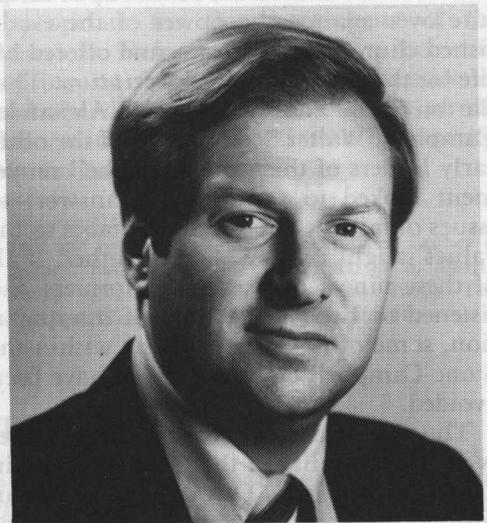
Luther never intended to create schism in the church, and he did not willingly leave his mother church. For all of the good stemming from the Reformation, that historic moment was also the time of beginning for most of the divisions confronted by the church today. Every ecumenical venture involving the modern day descendents of Stone and Campbell has included parties related to the division of the church in the sixteenth century.

Beyond this fundamental historic reality,

¹ *Lard's Quarterly*, I (September, 1863): 44.

² *Millennial Harbinger* (1853): 63-64.

³ *A Debate Between Rev. A. Campbell and Rev. N. L. Rice*. . . (Lexington: A. T. Skillman & Son; Cincinnati: J. A. James; Louisville: D. S. Burnett; New York: R. Carter; Pittsburgh: T. Carter, 1844), 587. For further information see Richard L. Harrison, Jr., "Alexander Campbell on Luther and the Reformation," *Lexington Theological Seminary Quarterly*, forthcoming.



*Richard L. Harrison, Jr., is Director of Doctoral Studies and Professor of Church History at Lexington Theological Seminary and a Trustee of the Disciples of Christ Historical Society.

four very important aspects of the Church of Christ/Disciple/Christian church heritage are clearly traced to the life and work of Martin Luther and his Protestant followers: 1. The emphasis on the authority of scripture. 2. The centrality of the Lord's Supper in Christian worship. 3. The priesthood of all believers. 4. The appreciation of and use of "clear reason." Others could be added, but these shall suffice.

It was Luther's discovery of the gospel message of love and redemption as taught in the sacred page that led him to take a stand challenging many of the practices of the church in his day. He came to see that only the Bible was fully trustworthy in matters of faith, and this led him to the Protestant motto of *sola scriptura*, the Bible alone is authoritative. In his important work, *The Babylonian Captivity of the Church*, Luther said, "Those things which have been delivered to us by God in the Sacred Scriptures must be sharply distinguished from those that have been invented by men in the Church, no matter how eminent they may be for saintliness and scholarship."⁴ This could easily be from the pen of Alexander Campbell, who held Luther in highest esteem, even when he disagreed with the reformer.

It is true that in the age of Luther many scholars and preachers were returning to the Bible itself to seek the basic teachings of Christianity. It was Luther, however, who took a stand on the authority of scripture over against the power of the established church and the state, and offered his life for the principle of *sola scriptura*. That Barton Stone and Thomas and Alexander Campbell, Walter Scott and all of the other early leaders of the Stone-Campbell movement looked to scripture for answers to issues of faith is directly attributable to the values taught first by Martin Luther. If all of these nineteenth century reformers had listened to Luther's method of interpretation, some of the later conflicts within the Stone-Campbell churches might have been avoided.

The second area of debt to Martin Luther is in the centrality of the Lord's Supper in Christian worship. Throughout Christian history, the Lord's Supper has been seen as the focal point of Christians gathered together. But by the late Middle Ages the Lord's Supper, the Mass, had become for many a superstitious rite whose value could

be received even if one simply watched the priest elevate and consecrate the bread and the cup. Luther's Reformation called for lay people as well as priests to receive the cup along with the bread. He unsuccessfully tried to avoid philosophical speculation about what happened in the Lord's Supper relative to the presence of Jesus by emphasizing what he saw as the clear teaching of the Bible. Stone and the Campbells followed Luther's valuing of the Supper, although they did not agree with Luther's ideas about the presence of the body of Jesus in the bread and the wine of communion. Nevertheless, as descendants of the Reformation, Barton Stone and the Campbells agrees with Luther that the Table of the Lord is a special gift of God's grace by which the Christian, as individual and as community of believers, is nourished and strengthened. Further, the Campbells brought to their movement the idea that the Communion should be shared every Lord's Day, even as Luther had advocated.

To Alexander Campbell's mind, Sunday worship should consist primarily of Communion and biblically based preaching, with appropriate prayers and hymns. So thought Luther, although his views on "appropriate" prayers were quite different from Campbell. It is one of the great ironies of Christian history that the Communion, the place of gathering together around the Lord, is the place of greatest division among Christians. It became true for Luther in the sixteenth century, it was painfully true for Thomas and Alexander Campbell and Barton Stone just last century; it is still true today.

The third area of indebtedness to Luther is in the general concept of the priesthood of all believers, which Campbell and associates would take much further than Luther believed appropriate. Luther stated, "We are all equally priests, that is to say, we have the same power in respect to the Word and the sacraments." Stone and both Campbells fully agreed with this statement. This idea became one of the hallmarks of the Protestant tradition. However, Luther went on in the same place to say: "No one may make use of this power (of priesthood) except by the consent of the community or by the call

⁴ *Luther's Works*, 36 (Philadelphia: Muhlenberg Press, 1959), 96.

of a superior. (For what is the common property of all, no individual may arrogate to himself, unless he is called.)"⁵ The nineteenth century reformers criticized some of the ecclesiastical implications of this statement, but they also agreed with the heart of the statement; that is, that while all Christians are "priests," or ministers, only those approved and set aside by the community of Christians are appropriately called to the office of minister (or elder, bishop, etc.).

Luther's concept of the priesthood of all believers not only affected the role and function of ministers, it also had a significant impact on the responsibilities accorded to individual believers and to congregations. For instance, Luther's doctrine led to a great emphasis on individual and family Bible study, an idea with which Stone and the Campbells heartily agreed. And congregational worship became, under Luther's guidance, far more participational. The use of the language of the people instead of Latin and congregational singing became commonplace among Protestants. Likewise, congregational singing has been upheld as being of great value for Christian worship by the Stone-Campbell movement, as evidenced by the numerous hymnals published over the years.

In Luther's famous speech before the Diet of Worms (where he may or may not have said, "Here I stand"), the reformer said that unless he was "convinced by scripture and clear reason" he would not go back on what he had preached and written.⁶ The addition of "clear reason" to scripture as a source of authority in matters of faith and practice has long been a point of debate among Protestants. The Lutheran, Reformed (which includes Presbyterians), and Anglican traditions have generally placed great emphasis on reason and rationality, saying that without the use of these God-given instruments, Christians would have no basis upon which and by which to

understand the teachings of scripture.

This was also an important category for the early leaders of the nineteenth century Reformation movement. In none of those leaders was "clear reason" as important as it was to Alexander Campbell. Alexander had been raised by his father on the rational philosophy of Protestant John Locke, and both Campbells were also influenced by the "Common Sense" school of Scottish philosophy popularised in the eighteenth century by Thomas Reid and others. Like Luther and Calvin, the Campbells were confident that God was a rational God, who had given his guidance in the form of scriptures which could be understood by persons employing their minds. If anything, the Campbells and their second and third generation followers placed such emphasis on "clear reason" that "reasonableness" sometimes became perverted into a kind of rationalism that limited religious thought to a two dimensional plane.

Each of these four areas of connection between Luther and the Stone-Campbell movement, from the authority of scripture to the appreciation of and use of "clear reason," can be traced through numerous levels of influence by many persons and events, as well as the personal creative contributions of the original leaders of the movement. However, it is also clear that these four particularly significant aspects of the movement owe much of their character to the influence of Martin Luther. It is most appropriate for the descendents of the American Reformation of the nineteenth century to reconsider the significance of and the debt owed to the leader of the Reformation of the sixteenth century, Martin Luther.

⁵ *Ibid.*, p. 116.

⁶ Still the best one volume biography of Luther is Roland Bainton, *Here I Stand, A Life of Martin Luther* (Nashville: Abingdon Press, 1950). The events at Worms are detailed in chapter 10.

BASIC MEMBERSHIP FEES TO INCREASE

The Annual and Student Membership fees will be increased January 1, 1984. The Annual Membership fee will go from \$7.50 to \$10.00 and the Student fee will go from \$2.50 to \$5.00. This is the first membership increase in almost ten years and is due

primarily to the increasing cost of *Discipliana*. Membership fees for 1984 which are renewed before the beginning of the year will be given at the present 1983 rates. All of the other membership fees remain the same.

Forthcoming Forrest F. Reed Lectures

HEIRS OF STONE AND CAMPBELL ON THE PACIFIC SLOPE

A SOCIOLOGICAL APPROACH

Dr. Laurence C. Keene, Lecturer
 April 2-3, 1984 School of Theology at Claremont Claremont, California

Where do today's heirs of Stone and Campbell live and minister in the Western United States? What happened to the Movement as it advanced toward the Pacific? How do we gauge and interpret the varieties of religious experience and expression among those of Restoration heritage?

The 1984 Forrest F. Reed Lectures will explore questions such as these. Led by Dr. Laurence C. Keene, Professor of Sociology at Pepperdine University in Malibu, California and pastor of The Little Brown Church in the Valley of North Hollywood, the Lectures will set today's sociological perspective in historical setting. Through a Spring 1983 survey instrument sent to a random sampling of ministers and elders of the Church of Christ, Christian Churches and Churches of Christ, and the Christian Church (Disciples of Christ), Dr. Keene elicited significant demographic and attitudinal information. His sociological approach provides original data and insights into the modern heirs of this indigenous

frontier religious movement which crossed America with the pioneers.

A native of Seattle, Washington, Dr. Keene received the B.A. from Cincinnati Bible Seminary in 1958, the B.A. and M.A. degrees from Pepperdine University and the Ph.D. from the University of Southern California. He served several congregations in Indiana and California as pastor and served on the mission field in Venezuela for three years. He has contributed to both church and sociology publications. He and his wife, Virginia, live in North Hollywood and are the parents of five children.

An historical backdrop for Dr. Keene's study will be presented in the opening session by Dr. Richard L. Harrison, Associate Professor, Church History, Lexington Theological Seminary and Dr. Jerry Rushford, Associate Professor of Church History, Pepperdine University. Worship leader for the Lectures is James M. Seale, President of the Disciples of Christ Historical Society.

REGISTRATION

Name(s) _____	Return to: James M. Seale Disciples of Christ Historical Society
Address _____	1101 Nineteenth Ave. So. Nashville, TN 37212
Church _____	Deadline: March 12, 1984

Registration and *Monday dinner:

_____ single (\$14.00) _____ couple (\$21.00) _____ student (\$6.25)

\$_____ enclosed (checks payable to Disciples of Christ Historical Society)



MAKE IT PERMANENT !

DISCIPLES OF CHRIST
HISTORICAL FOUNDATION

Twenty-Second Annual Report

PERMANENT FUND EXCEEDS ONE-HALF MILLION

The Permanent Funds of the Historical Society now total \$531,171.57. This puts the Society well over its first Permanent Funds goal of \$500,000. This goal was reached under the able leadership of Dr. Roland Huff prior to his retirement.

The ultimate goal is to increase the Endowment Funds to \$1,000,000. This will give the Society the stability it needs to increase its work and grow with the demand of the church for a Historical Society and archives that is equal to the best in the nation. Your permanent gifts will help to make this dream possible.

ENDOWMENT EARNINGS IMPORTANT TO BUDGET

The Historical Society depends heavily on the income from Endowment. In 1982 the total operating income of the Society was \$163,183.96. More than 21% of this operating income came from the interest earned on the Endowment. We have been fortunate that operating funds coming through the churches continue to increase each year even though this growth is limited. Therefore the Society depends largely on Endowment Fund earnings to give it room to grow and expand in program.

Money placed in the Endowment Fund today will continue to provide support for the Society in the years to come.

NEW NAMED FUNDS

During the past year five 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.

\$500.00 or more will establish a Named Fund. For more information contact James M. Seale, DCHS, 1101 Nineteenth Avenue, South, Nashville, Tennessee 37212.

BERTHA MAE HANNA NAMED FUND

A Named Fund has been established for Bertha Mae Hanna who remembered the Historical Society in her Will. She was the daughter of Robert and Abigail Hanna and her father served under Theodore Roosevelt during the Spanish-American War. Though she was a native of Ohio she grew up in Minnesota. The family later returned to Ohio and for more than 50 years Bertha was a member of Franklin Circle Christian Church in Cleveland.

Miss Hanna was secretary to the Christian Women's Fellowship for Ohio for 37 years, retiring in 1967. Much of her life was devoted to the work and ministry of the church. Miss Hanna died on August 22, 1982.

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

*Bertha Mae Hanna

Raymond McCallister

\$5,000 - \$10,000

Ben H. Cleaver

*First Christian Church-Miami

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

The Wrather Fund

\$2,500 - \$5,000

Barbara T. and Edwin Chas. Margery Earl

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Emmett Errin McKamey

The Moseley Fund

Hazel Mallory Beattie Rogers

William W. and Jennie Knowles Trout

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\$1,000 - \$2,500

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J. B. Logsdon Family

Joseph Alexie Malcor

*E. E. Manley and Ray G. Manley

Lena J. Marvel

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Claude E. Spencer

Dr. and Mrs. William E. Tucker

Orra L. and Florence M. Watkins

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James V. Barker

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Wayne H. and Virginia Marsh Bell

Charles E. Crouch

Eileen June Davis

Corrinne Gleaves Eastman

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William Madison and Mary Anne Greenwell

Viola Young Chenault Grubbs

Dot Rogers Halbert

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Dr. and Mrs. Wilfred E. Powell

Forrest F. Reed

Emory Ross

Ellis C. Traylor

Philip and Nancy Dennie Van Bussum - William

Andrew Steele

William and Callie Davis Stone Wintersmith

*since October 1982

OTHER GIFTS

October 1, 1982-September 30, 1983

IN MEMORY OF:

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Dr. Gaines M. Cook

W. Ed Derrick

Neva Ewing

William B. McWhirter

Mrs. B. D. Phillips (Mildred Welshimer)

Dr. Louis A. Warden

James B. Washburn

Viurgil Angelo Wilson

Martha Ann E. Wilson

Foundation Report

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TRUST FUND ASSETS (As of Sept. 30, 1983)

Common Trust Fund	Shares	
Stock Fund I	1,457	\$ 79,954.00
Bond Fund III	6,208	52,516,000
Prudential Funding Corp.		6,000.00
Uninvested Cash		.07
		<u>\$138,470.07</u>

ENDOWMENT FUND ASSETS (As of Sept. 30, 1983)

J. C. Bradford Co.-Credit Balance	....	\$ 20,984.64
Board of Church Extension Notes	....	149,750.00
Federal Farm Credit Bank Notes	....	48,173.85
Federal Home Loan Bank Notes	.....	58,608.15
Guaranteed Mtg. Corp. Series H Notes	..	15,000.00
Cash: Checking Account	.....	1,065.45
Savings Account	.....	120.41
		<u>\$293,701.50</u>



Lester McAllister presents Life Membership certificate to Ann Cochran Preston.



Above: William Martin Smith (left) watches as James and Dudley Seale present honored minister's pins to Kitty and Roland Huff.



Left: Lester McAllister presents Dudley Seale with her Life Membership.

Discipliana

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As of September 30, 1983

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