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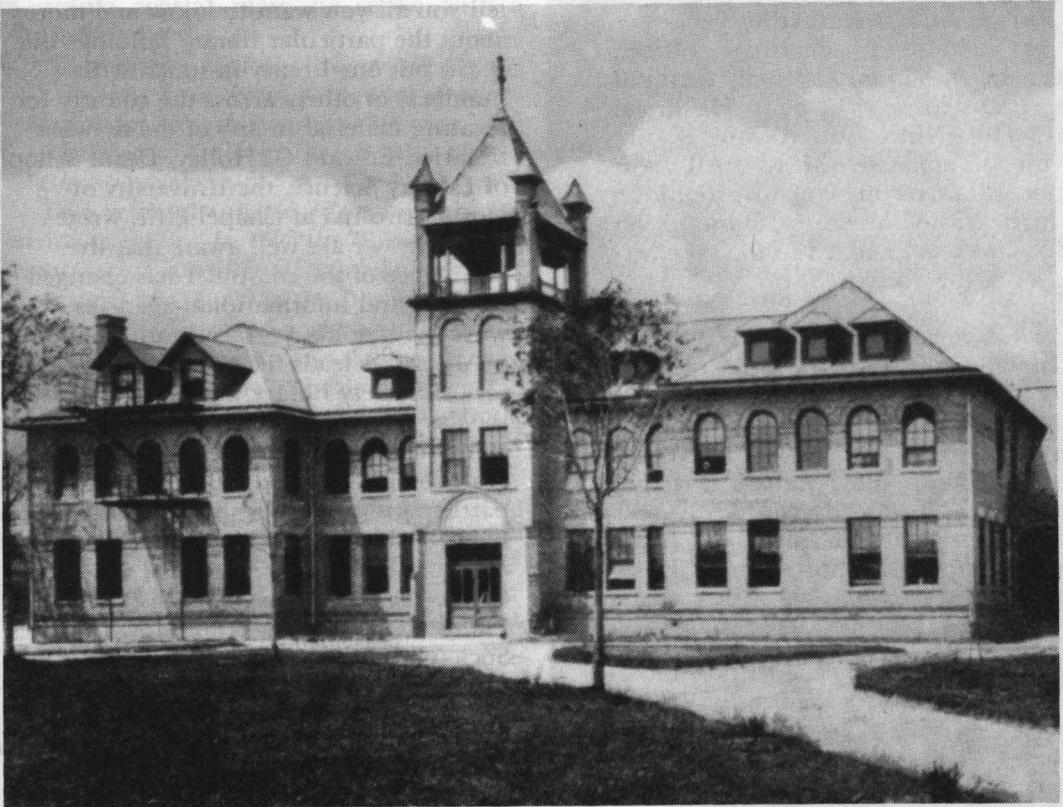
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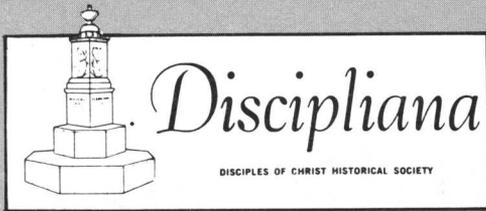
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1984, Vol. 44, No. 1



Atlantic Christian College



Spring 1984, Vol. 44, No. 1

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COMPUTERS AND LIBRARIES

Musty smelling papers, dusty books, and endless drawers of card catalogs are the usual images which comes to mind when one thinks of libraries, especially archival libraries. There are these tale-tale signs in most libraries if you get back into the hidden areas but there is another sight becoming more and more prevalent - the computer screen.

The computer is that mechanical device which can remember all of the library holdings and can cross reference them so that subjects of any nature can be pulled out with the right instructions at the flick of a switch. Not only can the computer tell you all you want to know and more about the particular library holdings but it can put one library in touch with hundreds of others across the country for locating material in any of the network libraries. Edward G. Holley, Dean, School of Library Science, the University of North Carolina at Chapel Hill, wrote recently: "we are well aware that the emergence of the computer has changed libraries and informational agencies in ways that are not yet clearly understood."

All of this leads me to say that the Historical Society library is looking ahead to the day when it can step into the modern computer era. SOLINET is the Southeastern Library Network which connects all participating libraries in this section of the country and they are tied with other networks through the national On-Line Center for Library Cataloging (OCLC). Funds are being sought to allow the Society library to join these computer networks in order to make our large holdings of early American church material available to scholars and researchers across the nation. Our library may preserve the records of the past but it is only as good as its system for opening these materials today and tomorrow.

James M. Seale, President

THE PREACHER AND THE PROMOTER

by D. Duane Cummins*

The year was 1900. The season was spring. It was commencement day at an obscure Carolina school where the speaker was Dr. Daniel E. Motley, a Johns Hopkins Ph.D., an ordained minister and the Disciple state evangelist for North Carolina. As he gazed across the sand and pine of the Carolina coastal plain he spoke with a crusader's flair.

*"In a vision that shall be more than a vision, I see yonder in one of our beautiful North Carolina towns, a Christian College with an able Christian faculty."*¹

Two years of spirited effort brought the vision to reality. In 1902 the Wilson Education Association offered a parcel of property and a gift of \$14,000 to the Disciples North Carolina Missionary Society with which to purchase the property and Atlantic Christian College was born. The doors opened in September with a docket of sixteen schools of study.



D. Duane Cummins

*D. Duane Cummins is President of the Division of Higher Education of the Christian Church (Disciples of Christ). This address was presented at the Disciples of Christ Historical Society annual dinner during the San Antonio General Assembly, September 27, 1983.

Bible
Ancient Languages & Literature
Modern Languages & Literature
English Languages & Literature
Natural Sciences
Expression & Physical Culture
Business
Pedagogy
Mathematics
Philosophy
Ethics & Logic
Political Economy
Sociology & History
Music
Fine Arts
College Preparatory

This ambitious curriculum was advertised by Dr. James Coggins, minister-educator and first president of Atlantic Christian College, as being taught by a faculty of only six persons. A newspaper notice of the day described it as a "*faculty of specialists*."² In contrast to the clinical identifications of faculty in the catalogues of our time, Dr. Coggins' narrative sketches of his faculty are extraordinary.

- Luther R. Shockey - *"Sees music in everything. His soul is one great ocean of music whose waves beat the keys of a piano with a sublime eloquence."*
- Glen Gates Cole - *"Has taught mathematics in two colleges and is recognized as one of the best all-round men in the state of Ohio."*

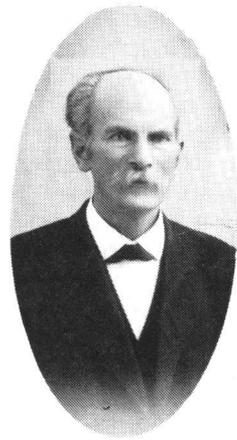
¹ C. C. Ware, *A History of Atlantic Christian College*. (St. Louis: Bethany Press, 1956). p. 62.

Ruth Alderman - "*Easily one of the ablest scholars in Kansas.*"

Abdullah Ben Kori- "*Master of eleven languages and speaks ten.*"

Dr. Coggins concluded these descriptions with the assertion that "*citizens of Wilson will appreciate the kind of talent this able faculty represents.*"³ The same advertisement which described them as a faculty of specialists said the cost of studying with them was "*very reasonable.*" With pencils sharpened and textbooks open, 218 students enrolled to study with that remarkable faculty during the first year of Atlantic Christian's history.

The year was 1903. The season was winter. On a crisp February morning somewhere amid the seven hills of Lynchburg, Virginia a compulsive, Disciples, minister-educator named Josephus Hopwood announced to three friends, "*We shall found a college.*" One of his friends thoughtfully observed, "*We have no Campus.*" Undismayed, Dr. Hopwood responded, "*The community of Lynchburg is prepared to offer the Westover Hotel at a sale price of only \$13,000. We shall buy it and transform it into a college.*" But another of his colleagues expressed a bothersome concern. "*We have no assets and the purchase of that hotel requires a \$500 down payment. How are we to manage that?*" Undaunted in his resolve, Dr. Hopwood replied, "*I will give \$100, you will give \$100, you will give \$100 and you will give \$100. We shall contact our good Disciple friend, Erwin Miller, who will happily donate the final \$100 for the down payment.*"⁴ Erwin Miller is a vital character to this story. Touched by the contagion of Josephus Hopwood's enthusiasm he wrote his check for \$100. We could not begin to count the times across the 14 decades of Disciples higher education history that Disciples laypersons responded because of their faith in someone's vision. And so, four score years ago on the final day of June, a House of Learning was founded in Lynchburg, Virginia. Next door was a House of Ill-Repute. It has been reliably reported that all who entered the doors of both houses received a liberal education. By the fall of 1903, the little college had recruited 155 students, employed a faculty



Josephus Hopwood

of ten and designed a curriculum containing 42 courses.

The year was 1906. The season was fall. The irrepressible Ely Von Zollars, a minister-educator who had served as president of Hiram College and Texas Christian University, was lobbying the Missionary Societies of both Oklahoma and Indian Territories to assist him in founding a new school. The societies accepted Dr. Zollars' eager challenge and jointly issued an invitation to the communities of the territories to bid for the college. Seven cities responded. The Chamber of Commerce from Enid instructed their negotiating committee to "*Promise them anything. Get the School.*" With an offer of cash, property and services variously estimated between \$80,000 and \$135,000, Enid was selected as the most suitable location for an educational enterprise and a new Disciples school was founded, which we know as Phillips University.⁵

The three stories recited here had been re-enacted across the 19th century in every quarter of the nation. While the setting of geography and the cast of characters changed, the essentials of founding remained the same. Colleges and universi-

³ *Ibid.*, p. 76.

⁴ Orville W. Wake, "A History of Lynchburg College, 1903-1953." Unpublished Doctoral Dissertation, University of Virginia, 1957. pp. 63-66.

⁵ Frank H. Marshall, *Phillips University's First Fifty Years*. Vol. I. (Enid, Oklahoma: Phillips University, 1957). pp. 21-31.

Ronald E. Osborn, *Ely Vaughn Zollars*. (St. Louis, Missouri: Christian Board of Publication, 1947). pp. 197-211.

ties of Disciples tradition were creations of denominational initiative and community speculation. It was an odd couple—the preacher and the promoter, the Bishop and the booster, the minister and the merchant, the evangelist and the entrepreneur, the servant and the speculator—but the formidable partnership of their visions, their hopes and their insurgent spirits proved remarkably productive no matter the season.

From the Age of Jackson through the Second World War, preachers and promoters joined in birthing more than 450 institutions of learning which claimed relationship to the Disciples. The peak period of founding was the decade of the 1850's when Disciples established 80 institutions including Butler University in 1850, Columbia College in 1851, Culver-Stockton College in 1853 and Eureka College in 1855.⁶ The second most productive decade was the 1870's which sired 65 new institutions including Texas Christian University in 1873. The third and last great decade of college founding was 1900 to 1910 which saw 61 institutions take root including Atlantic Christian College, 1902; Lynchburg College, 1903; and Phillips University, 1906. Jarvis Christian College, established in 1913, is the only institution founded since that time which remains in covenant with the Christian Church (Disciples of Christ).

Philosophically, the Restoration Movement was drawn to the educational enterprise because of its growing belief in the college as a vehicle of liberation and an instrument of social control. Pragmatically, Disciples were attracted because they saw the college as a supplier of ministers, lawyers and merchants for their region.

Chief architect of the higher education philosophy of the Christian Church (Disciples of Christ) was Alexander Campbell, founder and first president of Bethany College. He gained a reputation as a conservative educational reformer during the 1830's when he was a member of Cincinnati's Literary Institute and College of Professional Teachers.⁷ He drew his concepts of economics from Adam Smith, his doctrine of humanity and trust in reason from the French enlightenment, his political philosophy from John Locke, his pragmatic notions of science from Sir Isaac

Newton and his commitment to intellectual freedom from John Milton. The development of his educational philosophy evolved through study of the writings of Francis Bacon, the Swiss educator Fellenberg and from John Locke's treatise entitled *Thoughts on Education*.⁸ Campbellian educational philosophy was constituted of six tenants which became the principal and most lasting influence on the development of Disciples colleges. The first was Wholeness of Person. Campbell espoused the Lockean concept that the total human being, body, mind and spirit, should be developed through learning. The second was Holistic Education. He believed learning began in infancy and spanned the totality of a lifetime. His original plan for Bethany, therefore, included a nursery school, elementary school, high school and college, all of which he saw primarily as developing the art of inquiry. "*Every student,*" wrote Campbell, "*that has attained . . . graduation . . . is merely licensed to become his own teacher and pupil . . . Let me say kindly and emphatically . . . that you owe to God, to society, to your Alma Mater, and to yourselves, to continue to be students . . .*"⁹ The third hallmark of his educational philosophy was Moral Excellence. The phrase appears repeatedly in Campbell's writings and invariably refers to what he believed to be the most important characteristic of a college educated person. He saw knowledge as power and believed it must be tempered with moral coherence. His prescription for the ills of the whole society was a large dose of morality injected into the body politic. The fourth component of his philosophy was Non-Sectarianism. While he viewed sectarian education as a contradiction in terms and thought it unwise to found a college simply for the aggrandizement of a denomination, he thought also of the church-

⁶ Griffith Hamlin, "An Origin and Development of the Board of Higher Education of the Christian Church (Disciples of Christ)," Unpublished Master's Thesis. (Southern Illinois University, 1968). pp. 115-132 Appendix A.

⁷ Rush Walter, *The Mind of America 1820-1860*. (New York: Columbia University Press, 1975). p. 280.

⁸ Perry E. Gresham, *Campbell and the Colleges*. (Nashville: Disciples of Christ Historical Society, 1973). p. 29.

⁹ *Millennial Harbinger*, (1860). pp. 391-392.

related college as an instrument of social control, an indispensable institution in the romantic crusade to regenerate the social order. The fifth element of his philosophy was Rationalism. Campbell repeatedly affirmed the dignity of all persons and their ability to learn. Like all moral reformers of his day he believed in the perfectibility of the individual.¹⁰ The final part of Campbell's educational philosophy was Biblical Studies. He believed the study of the Bible was essential to a comprehensive literary education and the safeguarding of ethics. These Campbellian strains echo throughout fourteen decades of Disciples Higher Education history as a kind of background score: Wholeness of Person, Holistic Education, Moral Excellence, Non-Sectarianism, Rationalism and Biblical Studies.¹¹

Armed with this philosophy, 19th century Disciples clergy clearly overshadowed the town boosters in providing institutional leadership and crusading zeal for the life and creation of new institutions of learning. The promoter marched to the drum beat of the preacher.

Each major Christian denomination had its own network of colleges. Founding these institutions had become a competitive sport, as each denomination attempted to save American youth from the untruths of our sects. Nearly every state had its Methodist college, its Presbyterian college, its Congregational college, its Baptist college, its Disciples college and also its secular colleges which were founded to protect youth from all the dogmas. As the momentum accelerated, the country was labeled by observers a nation of colleges. By 1880 the citizens of Ohio were trying to determine why it was that England with its population of 23,000,000 had only four colleges and the state of Ohio, with its population of 3,000,000 had 37 colleges. Denominational initiative was one of the keys to the explanation and Disciples were among the most active competitors. It should be born in mind that the mortality rate among Disciples colleges was over 80%, due primarily to inadequate funding, poor locations and small enrollments.

Daniel Boorstin has observed of the early days of college founding that "*American colleges were emphatically institutions of the local community.*"¹² This statement is particularly relevant to those institutions of learning in the Disciples tradition. The

boom communities in the trans-Appalachian and trans-Mississippi West somehow seemed incomplete without a college and while Disciples clergy took firm initiative in establishing the institutions, it was the community which provided the backing. Enid, Oklahoma with her \$80,000 in cash, Lynchburg, Virginia with her Westover Hotel, and Wilson, North Carolina with her parcel of property illustrate this point. Very often, as in the cases of Hiram, Eureka, Bethany and Lynchburg the college actually took the name of the community it was to glorify. The boards of trustees, heavily Disciples during the 19th century and averaging approximately one-third Disciples today, were and continue to be drawn in significant numbers from the local community in order to marshal resources and to insure that a part of the college mission matched community needs. Very early the community promoters prevailed over the academics in the governance of the schools after the preachers had founded them. It may be that Disciples colleges and universities are more accurately identified as community institutions rather than public or private institutions.

Entering the 20th century, Disciples colleges were still under the influence of Campbellian educational philosophy. In fact, most of them were best characterized as Bible colleges and the majority of their students were preparing to enter some form of ministry. The average enrollment per institution during the first two decades of the century was just over 200 students. The presidents were, almost to a person, ordained Disciples ministers, recipients of undergraduate degrees from other Disciples-related colleges, recipients of advanced degrees in theology, and recipients of their first administrative experience at still another Disciples-related college. Being a college president was viewed as a ministerial calling and the network of Disciples institutions tended to produce its own leadership. Early in the 20th century, the listing

¹⁰ John L. Thomas, "Romantic Reform in America, 1815-1865," *American Quarterly*, Vol. XVII, No. 4, (Winter 1965), pp. 656-681.

¹¹ Gresham. *Op. cit.*, pp. 21-30.

¹² Daniel Boorstin, *The Americans: The Colonial Experience*. (New York: Alfred Knopf, 1958), p. 181. Daniel Boorstin, *The Americans: The National Experience*. (New York: Alfred Knopf, 1965), pp. 155-161.

of presidents included W. E. Garrison, Ely Von Zollars, Richard Crossfield, Thomas E. Cramblet, H. O. Pritchard, Jesse Caldwell, Josephus Hopwood, James Coggins, Miner Lee Bates, Isaac Newton McCash, John Hepler Wood and Joseph Garvin. A notable exception to this characterization was Luella St. Clair Moss who became president of Columbia College in Columbia, Missouri at age 28, uncredentialed, inexperienced and unordained. She was one of only two women ever to serve as a chief executive officer in the Disciples network of colleges, and she rendered one of the most controversial, flamboyant, lengthy and successful presidencies in the annals of Disciples higher education.¹³

As the century unfolded, socio-economic forces brought pervasive change to the character of Disciples colleges. The post World War II surge saw the average enrollment per Disciples institution reach nearly 1,200. Students were much more diverse in age, sex, religious preference and in their choice of career goals, all of which resulted in a transformation of the traditional Bible college curriculum to a liberal arts design more in concert with the needs of urban-industrial communities at mid-century. The little church-community colleges grew into autonomous institutions with a life and growth of their own.

The inexorable flow of history summoned forth a new breed of president. By the end of the 1970's, the predominant leadership mode for Disciples institutions was one of technical and professional administrative skills. The educational preparation of the presidents tended toward the new 20th century disciplines rather than theology. Only four of the current assemblage of presidents are ordained ministers, and only two hold degrees from another Disciples institution. The expertise possessed by the educational leadership in our day is most often lodged in capital development, financial management, technical administration and institutional promotion. While academic and theological attributes certainly remain important, they are of lesser priority than in earlier years. A study of administrative flow charts over the last quarter century reflects the dynamic of this change as staff has been enlarged to include a rich variety of managerial specialists such as institutional planners, development officers, student financial aid officers, public relations



Bethany College

officers and recruitment specialists. It is quite clear that the community promoters rather than the clerics hold the balance of influence in the styling of leadership today which represents a turning from the simpler days of founding.

This shift of influence is also reflected in the pattern of capital funding. Across the last 70 years, endowments have experienced a 12,000% growth from an aggregate of 1.6 million for all institutions in 1913 to a total in excess of \$200 million in 1983.¹⁴ The small capital aggregate of 1913 came almost exclusively from the Church. The new capital, more than half of which has been accumulated just since 1978, was generated largely from trustees and corporations, and along with the funds came the voice of influence. The costs of operating a university have grown in similar proportion so that the interest income from the \$200 million will actually underwrite a lesser portion of the combined operating budgets in 1983-84 than the interest income from 1.6 million underwrote in 1913-14.¹⁵

By the three-quarter mark of the 20th century, the community promoters were without question in ascendancy over the Disciples preachers as the major source of institutional leadership and crusading initiative. Precisely the reverse had been true a century earlier.

To expect that our institutions should always remain unchanged is tantamount to thinking that we could still wear the clothing which fitted us as children. Society evolves, and her institutions must either

Cont. on p. 14

¹³ Allean Lemmon Hale, *Petticoat Pioneer*. (Columbia, Missouri: Artcraft Press, 1956). pp. 114-152.

¹⁴ Statistical Research conducted through the Division of Higher Education by John Imbler, Larry Steinmetz and D. Duane Cummins, 1983.

¹⁵ *Ibid.*

PROGRESSIVE THEORIES FOR CHRISTIAN EDUCATION

A Discussion of the Writings of Harry C. Munro

by Carol Ann Munro*

In the first half of the twentieth century, the Protestant Church was blessed with a series of prophets of hope. Their goal was an educated and churched society of people whose faith would play a central role in their daily lives. The ills of society could ultimately be dealt with through education, the kind of education the church would offer. One of the spokesmen for the progressive movement was a Disciple educator, Harry C. Munro.

Harrison Clyde Munro was born April 1, 1890 in Cheboygan County Michigan, the son of Canadian lumberer/homesteaders. His early education was confined to a one-room country school where his mother was the teacher, until, when he was nineteen, a visit to Ohio resulted in Munro's enrolling in Hiram College Preparatory School and six years later receiving his A.B. degree from Hiram College.



Carol Ann Munro

*Carol Ann Munro is Associate Pastor of St. Paul's United Church of Christ, Chicago, Illinois. She is a granddaughter of Harry C. Munro.

Early in his ministry, Munro pastored rural congregations, did mission work in the Alaskan frontier and taught psychology and sociology as well as religion at both Spokane University and the University of Oklahoma. He served from 1923-1930 as the youth editor for the Christian Board of Publication and in 1929 was asked by the International Council of Religious Education to be convention manager for the 1930 Toronto International Sunday School Convention.

This began a nineteen year involvement with the International Council during which time Munro served as Director of Field Work, Director of Adult Work and Family Education, Director of Educational Evangelism, and founded the National Christian Teaching Mission. In 1948, he accepted a professorship at Brite College of the Bible, Texas Christian University, and upon retiring in 1955 donated his time teaching sociology and religion at Jarvis Christian College, a black college in Hawkins, Texas where he continued until his death in 1962.

During his lifetime, Harry C. Munro published twelve books in the field of Christian education and countless pamphlets, instruction manuals and magazine articles. Harry C. Munro spoke out boldly for the emancipation of church education from the ineffective practices that crippled it so, and was truly a prophet, not of doom, but of hope for the church through education.

The belief most central to Munro's work was that the ultimate purpose of religious

education is the development of Christlike personalities who will actively participate in developing a Christlike world. Christlikeness is seen as a quality of motivation rather than as a pattern of behavior. Being Christlike is having an understanding of one's own identification with humanity as well as a realization of the centralness of God in one's life. It is this understanding and realization which must inform and determine all behavior in the Christlike personality. It was Munro's firm contention that the development of this understanding and realization is the end for which Christian religious education exists.

Embracing the Christlike personality as the goal to Christian education meant that Munro also embraced some assumptions as to how that goal has to come about. He viewed the Christian faith as something which must be nurtured, explored and developed rather than trained or indoctrinated. Hence, Munro saw Christian education as guidance in spiritual development rather than instruction in how to have faith. He advocated teaching methods which allowed for exploring and struggling with issues as well as open sharing of experience. Munro recognized thinking and making decisions as a vital responsibility in one's relationship with God. Accepting without question the results of someone else's thinking, whether it be another individual's or the church's, allows a person to escape the responsibility for that thinking. Munro asserted that such a condition made for an irresponsible relationship with God. The attitudes and motivations which make one's life Christian cannot be memorized, but can only be owned through having been developed and experienced by the individual for whom they matter.

A second theory which was instrumental in Munro's work was that Christian education is the primary task and responsibility of the entire community of faith, rather than merely one of the many activities that goes on in the life of a worshiping congregation. In as much as all of experience is educational, the very experiencing of Christian life is Christian education. Munro envisioned Christian communities in which all members recognized themselves as learners and in which attention was paid to the educational potential of all of the church's activities—worship, social gatherings, interdenominational projects as

well as structured class sessions. His National Christian Teaching Mission most clearly embodied this conviction in its emphasis on the educational as well as evangelistic power inherent in all parts of a church's life.

Munro also believed that interdenominational support and cooperation are essential in fulfilling the church's educational goals. He encouraged denominational agencies to recognize each other as allies in the same ultimate mission and advocated the establishment of interdenominational field service agencies to replace the multiple separate denominational organizations that invariably serviced the same geographical area. A Christlike world could never be achieved through the efforts of one group of Christians in opposition (or even indifference) to other groups of Christians.

A third primary theory which influenced Munro a great deal was that the church could, and should, utilize the educational theories and practices being scientifically researched in the field of educational psychology. Harry C. Munro was writing during a very exciting time for the field of education. John Dewey's theories of education through experience and Edward L. Thorndike's findings in educational psychology were revolutionizing the field of education, and Munro saw a great deal of promise in using these advancements in the practice of Christian education. He felt that for the church to fail to take every advantage of all resources available for the improvement of education was an unforgivable negligence.

The top priority for Munro in the ultimate task of improving Christian education was effective leadership training. A good deal of the work Munro did was in the designing and management of leadership conferences, teacher training workshops and administration sessions. The Standard Leadership Training Curriculum approved by the International Council of Religious Education during the 1930's, and for which Munro's book *The Church As A School* was a textbook, is an example of the high priority progressive church educators placed on leadership training. Indicative of this was also the elevation of religious education to a profession and position in college curriculums.

The fourth theory which so influenced Munro's work was that no Christian educa-



Harry C. Munro

tion program or church school could ever be as effective a teacher of Christian lifestyle as a homelife thoroughly Christian in motive and spirit. Christian life cannot be learned in the few hours a week that people are actually involved in a church's programs. He suggested that rather than presume to gather the whole of the learning process within its own curriculum, the church should better seek to spiritualize and motivate the other character-building agencies which may share in the task—the community, the school, and particularly the home. Munro recognized the value and importance of church sponsored parent education and was a leading advocate and organizer of the family camping movement (to the extent that he created a summer retreat family camp for his own family).

It is perhaps too easy to look around and conclude that a great many things have changed in the thirty-five and more years since Munro did his writing. Advances in technology and science have so altered both the content and the method of education as to make it practically irrecognizable to its equivalent of three decades ago. Yet, at a deeper level, there is much which has not changed. Our world is no more a world of easy answers than the world of two World

Wars and a severe economic depression that confronted the progressive educators of the first half of this century. We are faced with a myriad of complex issues—complex economic issues, complex world relations issues, complex theological/ethical issues. We witness, as did liberal Christians of the thirties and forties, an almost massive revival in the fundamentalist, literal interpretationist faith, a faith of simple answers. We recognize, as did our progressive Christian education predecessors, the challenge to prepare a faithful people for life in a world in which the answers are not simple.

The church's prophets of hope for Christian education have been, and continue to be, valuable treasure. The theories which they put forth in the first half of the twentieth century are vital and viable to us today as we continue to seek what they sought in a confusing, complex world. Our responsibility to prepare for God's Kingdom is too vital a task to not heed the advice of our predecessors. It is also too vital a task to not learn from their mistakes. The thinking, interpreting faith we believe to be Christ-like, the goal for which we educate, is a difficult one. It is far simpler to adhere to a faith in which the answers are given and the decisions pre-made. It is easier to believe in a God who does things for a reason, a reason we can explain and understand. This, however, was not the faith of Jesus.

We cannot lose sight of the fact that ours is a difficult and challenging task. We cannot lose sight of the fact that there are forces working in direct opposition to us. Yet, we must also not lose sight of the fact that, in order to be responsible to our faith we must share it, we must nurture others, we must educate. This was the vision of progressive Christian educators of the early twentieth century. Their legacy to us is a rich one. Their prophesy of hope continues in our living out the vision.

COLLINS MAKE MAJOR GIFT TO LECTURE FUND

Mr. & Mrs. M. Thomas Collins have made a major gift to enlarge the Forrest F. Reed Lecture Endowment Fund. The gift was in the form of common stock, 1500 shares of Endata. Mrs. Collins is the daughter of Mr. Reed. Forrest F. Reed was one of the key persons in helping to bring the Society to Nashville and to establish it

as one of the leading church historical archival libraries in the country. The lectures are held every 2 to 3 years but with this gift and some other smaller gifts which have been received by the Society it is hoped the Endowment Fund can be enlarged to make the lectures possible at least every-other-year and perhaps more often.

BOOK REVIEW

Where the Saints meet, ed. by Mac Lynn.
Austin Texas, Firm Foundation, 1982.
Available from the publisher, Box 610,
Austin, Texas, 78767.

Reviewed by Mike Casey*

The Churches of Christ for many years have needed an accurate listing and counting of its members and congregations. *Where The Saints Meet 1983: A Directory of the Churches of Christ* edited by Mac Lynn Professor of Ministry at the Harding Graduate School of Religion, Memphis, Tn. and published by the Firm Foundation Publishing House, Austin, Tx. is the first serious effort to do this since the old religious censuses of earlier this century. The previous editions of *Where The Saints Meet* simply listed congregations and their addresses and it was filled with errors. The old editions made no attempt to number the membership of the congregations and it was mainly limited to the mainstream or "mainline" Churches of Christ. Most previous efforts to count the Churches of Christ were nothing but sheer guesswork prone to exaggeration. The Churches of Christ number only 1.2 million members instead of the usual 2 or 3 million that was asserted. Lynn has made the effort to start from scratch and build an accurate accounting of the Churches of Christ. His efforts came as the result of hard work and research, that is much appreciated by this reviewer.

Professor Lynn patterned this new edition after the Disciples and the independent Christian Churches' directories and significantly he made the decision "to include all Churches of Christ which do not use instrumental music in worship." Lynn then claims in the Preface: "This would enable the student of the Restoration Movement an opportunity to study the entire spectrum of the historical movement as it exists today." While this reviewer would agree that Lynn's effort fills a much needed vacuum in the study of the Restoration Movement there are serious weaknesses to his effort that seriously impair an analysis of the Churches of Christ as they exist today. First, the tremendous strengths of the new directory will be noted, then the weak-

nesses will be explored and supplemental sources will be noted for researchers interested in understanding the Churches of Christ as they exist today.

Most outside of the Churches of Christ mistakenly view the group as a completely unified church that remains committed to a few doctrinal positions of no instruments in worship, no extra congregational organizations, baptism for the remission of sins, the correct acts of worship, and the five-finger plan of salvation. While that may have been the case for some of the history of the Churches of Christ, this is simply no longer the case. Lynn does the researcher in our movement a big favor by labeling each local congregation of the Churches of Christ by its unique doctrinal position and by its ethnic orientation (i.e. Spanish speaking, Russian speaking, or if it is a Black congregation.) While the old hermeneutic of command, example, and necessary inference, which has roots in the pattern concept of restoring the New Testament Church, Lockean empiricism, Scottish realism, and the early American quest for establishing a new order of things, brought about the sectarian Churches of Christ under the leadership of David Lipscomb; it continued to fracture and divide the Churches of Christ into numerous groups each claiming to exactly restore the New Testament church. Lynn has found at least seventeen different groups that have emerged over doctrinal differences. Each particular group is identified by a letter abbreviation. For example OC stands for One Cup: one container used in communion; no separate Bible classes and no located preacher. The reader though will be occasionally confused with letter abbreviations that are not identified in the Key. Whether they are typographical errors or letter abbreviations overlooked in the Key, they should be corrected in future editions. With most of the information Lynn has provided the serious researcher can more precisely pinpoint the geographical strengths and weaknesses of each group in the Churches of Christ and this may well be the start of a sociological analysis of each of these groups. One obvious thing that still stands out about the Churches of Christ: it is still predominantly an upper mountain South group. Tennessee and Texas are still the strongholds of the fellowship.

*Mike Casey is a student at the University of Pittsburgh.

Each particular group of the Churches of Christ, with three notable exceptions, have emerged over different interpretations or emphases in the hermeneutic of command, example, and necessary inference. The Premillennial controversy which started around 1910 and did not culminate in division until the 1930's focused more on eschatology and the nature of the church rather than disagreement over the New Testament pattern. The Black congregations were forced into a separate sphere and existence because of Southern racist attitudes. The whites were paternalistic toward black preachers and congregations and the white churches supported Marshall Keeble and other successful black preachers that encouraged separation of the races. Foy E. Wallace, "Negro Meetings for White People" *Bible Banner* 3 March 1941:7, became upset that white people would shake hands with black preachers. To Wallace and most of the Churches of Christ this proved some whites were "ruining the negroes" and defeating the work of black preachers preaching "the gospel to the negroes their own race." Wallace's article is the best example of white racism in the Churches of Christ that forced the blacks into a separate fellowship. The third notable exception to the splitting over the hermeneutic is the emergence of the "Ecumenical" churches that Lynn labels. Many congregations tired of the sectarianism in the Churches of Christ have turned away from the idea that the only members of the universal church belong to the Churches of Christ to the old slogan that "We are Christians only, not the only Christians." In most of these churches the old hermeneutic no longer operates. Many, but not all, of these churches are found in major urban areas: Dallas, Ft. Worth, Nashville, Atlanta, Boston, New York City area, and so on. However even these churches are not uniform in belief. They range from the evangelical pietist charismatic Belmont Church of Christ in Nashville to the more theologically sophisticated congregations open to theological scholarship in Birmingham, Ala. (Cahaba Valley) and in Jackson, Miss. (Grant's Ferry Road). Lynn's categories themselves may mislead the scholar in determining the belief systems of some of the groups.

This leads to the serious weaknesses of the new directory. The "mainline" or the

centrist position in the Churches of Christ are unlabeled by Lynn. All the other groups are labeled and with the key to the labels the researcher can begin to ascertain the nature of the group. This cannot be done with the mainline churches. One would get the impression that the majority of the churches listed in the directory are basically uniform in belief because they are unlabeled. This is simply not the case. At least four discernable groups are emerging in the mainline churches and two of these groups could easily be identified at the congregational level and should have been so labeled by Lynn in order to present an accurate picture of the Churches of Christ.

The mainline churches are undergoing tremendous change, which mainly illustrates David Edwin Harrell's thesis that the Churches of Christ, mainline, are moving from sectarian to denominational status. Abraham Malherbe, one of the large number of impressive biblical scholars that the Churches of Christ have produced, noted at a recent speech (the Twenty-Fifth Anniversary dinner of the Church of Christ academic journal, *Restoration Quarterly*) that "the Churches of Christ have changed from being fundamentalist rationalists to evangelical pietists." Many congregations, mainly middle and upper class, well educated in membership, and located in cities of 30,000 and up, are making this change. The change occurred more west of the Mississippi river in its early stages and now has spread all over the country. The style of preaching has shifted from preaching "concordance sermons" which had its origins in Baconian Induction and Lockean Rationalism to "story telling preaching." The values of success in conversions and monetary blessings and a gospel of positive thinking (many preachers are on the same circuit as Art Linkletter and Zig Ziglar) are now heard in the pulpits. The old hermeneutic is dying out in some churches. The *Gospel Advocate* headquartered in Nashville, however still basically maintains the old view of scripture giving plenty of emphasis to the details of scripture. The churches under the *Advocate's* influence still maintain ties with most of the more pietist congregations and some congregations, for instance Madison Church of Christ near Nashville is an interesting blend of the two approaches.

Two other groups though have emerged in the mainline churches that are clearly reactions against the change toward evangelical pietism. First, there are a large number of conservative mainline churches that look to Ira Rice, *Contending For the Faith* and Garland Elkins, *Spiritual Sword* for leadership. They have basically maintained the views of the Churches of Christ that held sway in the 1930's, 1940's and 1950's. They view the move toward pietism as error and contend vigorously for the old hermeneutic. They now oppose many of the radio and television ministries of the mainline Churches of Christ, not because these institutions are wrong in their existence but because the theology preached by these ministries is no longer biblical. Lynn did the researcher of the Churches of Christ a serious disservice by not identifying these congregations.

The next significant group left out by Lynn are the congregations which revolve around the leadership of Chuck Lucas and the Crossroads Church of Christ in Gainesville, Florida. Lucas established a campus ministry at the University of Florida that was an off-shoot of the pietistic Campus Evangelism Movement of the late 1960's, that was patterned after Bill Bright's Campus Crusade. While the earlier campus movement deemphasized Church of Christ doctrine and the old hermeneutic, Lucas and his Campus Advance movement reapplied the hermeneutic of command, example and necessary inference and rediscovered the old sectarian energies only it was applied to a new sociological setting: the college campus. Campus Advance has discovered in the scriptures a New Testament pattern of soul talks: a small group where one person leads a group of mostly prospective converts in an evangelistic study of the scriptures. They also have discovered a pattern of prayer partners, where two people, one an experienced Christian and the other a young Christian, make a commitment to get together once a week and confess their sins to each other. By targeting their potential converts, establishing a close friendship with them, and then through the prayer partners after conversion, the movement has been able to convert many people and maintain a strong consensus of belief. This movement has clearly emerged in reaction to the direction of pietist mainline churches and to the

secularism of college campuses. Campus Advance has not been able to penetrate the upper mountain south because the mainline churches have not accepted the movement. Campus Advance has grown by leaps and bounds in areas where the mainline churches are on the fringe: Florida, Arizona, Colorado, Illinois, Massachusetts and certain areas of California to name a few places. The movement is extremely interesting because they are affluent, college-educated, anti-intellectual sectarians. Most sectarian groups tend to be poor and little educated. The Crossroads movement may be important because they may represent a new type of sectarian group. They merit close and careful study by church historians and sociologists. This orbit of congregations is easily identifiable and Lynn should have labeled these churches in the directory.

Two sources will be useful to supplement the new directory. Most readers of *Discipliana* will have access to J. Gordon Melton, *The Encyclopedia of American Religions* Wilmington, NC: McGrath Pub. Co., 1978. See pp. 401-410 "Christian Church (Disciples of Christ) and Related Churches" for an explanation of some of the groups in the Churches of Christ listed by Lynn but not covered in detail in this review. Also useful is Charles W. Zenor, "A History of Biblical Interpretation in the Church of Christ: 1901-1976" The Dissertation Illiff School of Theology, 1976. Several readers will also have access to Leroy Garrett's summary of Zenor's works in "Must the Divisions Continue?" *Restoration Review* 24 May, 1982: 286-290.

The new directory *Where The Saints Meet 1983* is a must for those serious in explaining and understanding the Churches of Christ. Even with its weaknesses, the strengths of the book make it an indispensable reference and research tool. One hopes that Professor Lynn and the *Firm Foundation* will improve future editions to make it an even more important directory in the future. Finally the directory points beyond itself to a tremendous void in Restoration scholarship. Hopefully in the near future solid historical work will be done on the history of the Churches of Christ in this century. Clearly the Churches of Christ have developed a fellowship that is not intimately tied to the Disciples historical interpretations of Restoration history.

Preacher and Promoter (Cont.)

adapt or die. The fifteen institutions in covenant with the Christian Church (Disciples of Christ) have survived because of their capacity to adapt. The majority of changes in their complexion should be viewed as natural, positive and enhancing.

The preachers and the promoters continue to be a dynamic partnership. Neither has ever placed the other in total eclipse. The balance of influence shifts with the historical seasons, and it is a rhythm we should understand and respect.

In the coming season, we shall find ourselves in the high technology of an informational society. It will be a season demanding wholeness and seeking spiritual repair of the human community. Parents will be more inclined to urge their sons and

daughters to attend those communities of learning which nurture the concept of wholeness through the discipline of Christian faith; they will expect a synthesis of faith and culture; they will expect the specialized knowledges to converge into the unity of wholeness so that the lives of their children will be deepened rather than narrowed.¹⁶ Those expectations of the coming season will require as much from the preacher as from the promoter. It was the Shakespearean character, Louis, in *King John*, who proclaimed, "*Keep good quarter and good care to-night; The day shall not be up so soon as I, to try the fair adventure of to-morrow.*"¹⁷

¹⁶ David J. Hassel, *City of Wisdom*. (Chicago, Illinois: Loyola University Press, 1983), pp. 42-55.

¹⁷ William Shakespeare, *King John*, Act V, Scene V.

RECOGNITION OF HISTORIC SITES

The Natural Trust for Historic Preservation in Washington, D.C. defines *historic preservation* as "a well rounded program of scientific research and study, protection, restoration, and the interpretation of sites, buildings, and objects significant in American history and culture."

In 1977 the General Assembly of the Christian Church (Disciples of Christ) passed a resolution in part calling for the establishment of a registry of historic sites of the Campbell-Stone Movement and requested the Disciples of Christ Historical Society to explore with the sponsoring bodies of such historic sites, the most effective way of coordinating the preservation of these sites. This resolution sponsored by The Little Eagle Creek Christian Church of Westfield, Indiana has been lying dormant due to several reasons, chiefly financial reasons. To get an historical marker erected at a site will cost several hundred dollars. However a first step can be taken and that is to begin developing a list of historical sites, what is on the site, where it is located and something of the history connected with it.

One such site which was recognized this summer was the home place of Carry Nation. A historical marker was placed near there by the Garred County Historical Society. Another site which is currently being recognized is the grave site of Walter

Scott in Mason County, Kentucky.

If your congregation or a group in your community has recognized such a historic site please get in touch with the Historical Society. An information form will be sent to you in order to obtain similar information on all sites. At some future date a printed list of these will be compiled in order that information can be shared with all who are interested.

Most everyone is aware of the historical sites of Cane Ridge or Bethany Mansion but the lesser known sites need to be recognized as well. The Society needs your help in locating the sites which have currently been recognized in one fashion or another.

CLEAVER GIVES MICROFILMER

Through the generosity of Miss Helen Cleaver of Columbia, Missouri the Historical Society will soon purchase a microfilm camera. This will permit the microfilming of all of the church newsletters which now fill one entire floor of the stack area at the Society. Miss Cleaver, a Life Member of the Society and a retired librarian, recognized the need of the Society for this important piece of equipment and thus makes it possible. This microfilming project should be underway by early spring.

LAST CALL—FORREST F. REED 1984 LECTURES

The School of Theology at Claremont, California will be the site for the 1984 series of Forrest F. Reed Lectures. They will be given by Laurence C. Keene, Professor of Sociology at Pepperdine University and holder of the Ph.D. degree from the University of Southern California. The subject of the lectures will be "Heirs of Stone and Campbell on the Pacific Slope, A Socio-

logical Approach." In addition to these three lectures by Dr. Keene there will be two background lectures by Richard L. Harrison of Lexington Theological Seminary and Jerry Rushford of Pepperdine University. The lectures are open to all persons and registration material can be received from the Historical Society, 1101 19th Ave., S. Nashville, Tennessee 37212.

NEW MEMBERSHIPS As of December 31, 1983

LIFE

- 829 Mrs. Margery Rouse, Erlanger, KY
- 830 Maxine E. Hall, Sterling, IL
- 831 Henry G. Lowe, Paris, KY
- 832 Phillip L. Hayes, Greenwood, NE
- 833 Samuel W. Bourne, Erie, PA
- 834 Ann E. Bourne, Erie, PA
- 835 Dan Bryant, Claremont, CA

PARTICIPATING TO LIFE

- 836 Dr. Bessie E. Chandler, Nashville, TN

SUSTAINING

- Mrs. James B. Law, Suitland, MD

PARTICIPATING

- David L. Livingston, Evansville, IN
- Sharon Livingston, Evansville, IN

REGULAR TO PARTICIPATING

- Wilbur C. Sensing, Nashville, TN

REGULAR

- Vaughn M. Bryant, Hot Springs National Park, AR
- Nancy DeWolf, Glendora, CA
- E. D. Dickenson, San Antonio, TX
- Richard Goins, Ottumwa, IA
- R. Edwin Groover, East Point, GA
- Zelma Haber, Ontario, CA
- Sidney Hunter, LaVerne, CA
- Martha Williams Nesmith, Pomono, CA
- Jimmy Palmer, Murfreesboro, TN
- John Wade Payne, New York, NY
- Gertrude Riggle, Claremont, CA
- James H. Samuel, Nashville, TN
- Mary Elizabeth Smith, Chattanooga, TN
- O. J. Smith, Bakersville, CA
- Gladys S. Wieland, New York, NY
- Mrs. Sidney Wyatt, Frankfort, NY

STUDENT

- James Timothy Binkley, Ashland City, TN
- Jerry J. Dean, Memphis, TN
- Donna J. Doan, Versailles, KY
- Marcia L. Kump, Frankfort, KY
- David Merrick, Enid, OK

- Eleanor Scott Meyers, Madison, WI
- Kevin Ogle, Nashville, TN
- Roger Pedersen, Johnson City, TN
- Sallay A. Robinson, Lexington, KY
- Bruce Lee Tucker, Oak Ridge, TN

Discipliana

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Bibliographic Notes

McWhirter, David I. and Dennis Gullledge. *An index to the Evangelist and the Christian*. Joplin, Missouri: College Press, 1983. ISBN 0-89900-231-5. \$3.95.

An index of Walter Scott's periodicals from 1832-1842. No periodical was published by Scott in 1836 as he published *The Gospel Restored* instead that year. This index (actually two indexes in one binding, each approaching the same periodicals a little differently) includes personal names, place names, author's names and subjects.

Available from the Disciples of Christ Historical Society and the publisher, P.O. Box 1132, Joplin, Missouri 64801.

The Christian Baptist, ed. by Alexander Campbell, Revised by D. S. Burnet in 1835. Joplin, Missouri: College Press, 1983. ISBN 0-89900-232-3. \$29.95.

This reprint of the one volume edition of the *Christian Baptist* is supplemented by a chapter on the background of the periodical and an index by Gary L. Lee. It is an oversize (7½ x 12 inch) reprint which aids in the reading since the print is enlarged.

Available from the publisher, P.O. Box 1132, Joplin, Missouri 64801.

Miller, J. Irwin. *More than words alone*. Indianapolis, Indiana: Christian Theological Seminary, 1983. (The Hugh Th. Miller Lectures)

"Includes speeches of special interest and a description by the artists and art critics of the art collection at Christian Theological Seminary."

Available from the publisher, 1000 W. 42nd St., Indianapolis, Indiana 46208.

Bierley, Paul E. *The music of Henry Fillmore and Will Huff*. Columbus, Ohio: Integrity Press, 1982. ISBN 0-918048-02-8. \$5.95.

A catalog of the music of Henry Fillmore issued under his name and that of his pseudonymns. Since one of his pseudonymns was Will Huff, and there was a man with that name who wrote music, the two are combined in this catalog.

Available from the publisher, 3888 Morse Road, Columbus, Ohio 43219.

Bierly, Paul E. *Hallelujah trombone: the story of Henry Fillmore*. Columbus, Ohio: Integrity Press, 1982. ISBN 0-918048-03-6. \$14.95.

This biography of Henry Fillmore contains over 100 photos, 3 appendices, a bibliography and an index. The work contains a chapter on Fillmore's family who were leaders in hymnology of the Campbell-Stone Movement.

Available from the publisher, 3888 Morse Road, Columbus, Ohio 43219.

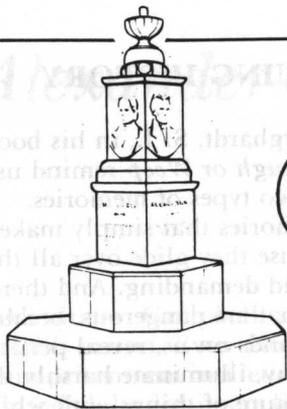
Shepherd, Helen. *Shepherd's psalms*. Yukon, Oklahoma: author, 1983. \$9.75.

A book of poems by Helen Shepherd.
Available from the author, 117 Walnut, Yukon, Oklahoma 73099.

Curry, Melvin D. *Romans for every man*. Temple Terrace, Florida: Florida College Bookstore, 1983. (Florida College Annual Lectures, 1983).

Fifteen lectures and an introductory chapter on the "practical side" of the Book of Romans.

Available from the publisher, 119 N. Glen Arven Ave., Temple Terrace, Florida 33617.



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer 1984, Vol. 44, No. 2

PEOPLE OF SCOTLAND, BEWARE!!

Mr. A. CAMPBELL, and his colleague Mr. J. HENSHALL, from Virginia, U.S., are at present lecturing throughout Scotland on *Christian Union*; and, as the people of this country ought to be very cautious in entering into Christian Union with persons whose general principles are unknown to them, they are hereby warned against holding Christian fellowship with these gentlemen, until they have ascertained from them their views upon the all-important question of SLAVERY!

Mr. CAMPBELL asserts that Slavery, considered in itself, is not sinful—is not opposed to the principles and spirit of Christianity—and that the Saviour, and his Apostles, sanctioned the practice of man holding property in man; and he admits that he is in religious fellowship with Slaveholders—that the Churches with which he is connected in America receive some of these INHUMAN TYRANTS into Communion—and further, that in these Churches the Black and White Members do not sit together—that, in fact, the NEGRO PEW System is rigidly adhered to.

AGAIN,

Here is one of the laws of Virginia, the State from which these gentlemen come:—

“All meetings of Slaves at any meeting-house, or at any school or schools, for learning to READ or write in the day or night, shall be deemed an unlawful meeting.”—*Virginia Code of 1819.*

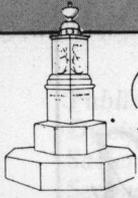
What have these men done to get these infamous laws abolished? What have they done to loose the bands of wickedness—to undo the heavy burdens—to let the oppressed go free?

For the sake of suffering humanity—for the sake of the THREE MILLIONS OF YOUR FELLOW-CREATURES groaning under the cruel bondage of American Slavery—*People of Scotland*, see that you do not in any way countenance that abominable system; beware lest you, in any degree, sacrifice your well-known Anti-Slavery principles, by apparently assenting to the absurd opinion of these men on this matter. Protest against their pro-Slavery views—tell them that you can have no connection with them, until they go home and urge upon thier Slaveholding brethren to cease to do evil, to learn to do well, to seek judgment, and to

Emancipate all their Slaves!

August 17, 1847.

J. Jeffers Wilson, Printer.



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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."

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$10.00, student — \$5.00. Single payment Life memberships are: Life — \$100, Life Link — \$500, Life Patron — \$1,000.

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RESCUING HISTORY

Walter J. Burghardt, S. J., in his book *Seasons that Laugh or Weep* remind us that there are two types of memories. "There are memories that simply make us feel good, because they glide over all that is oppressive and demanding. And there are memories that are dangerous, because they make demands on us, reveal perilous insights for today, illuminate harshly the questionable nature of things with which we have come to terms." It is from this latter type of memory that we learn and grow. For the Christian the most demanding type of memory is memory of the passion, death, and resurrection of Jesus Christ. This comes home in a clearer way to us each year as we approach the Easter season (as I am at the time of this writing).

Henri Nouwen in his work titled *The Living Reminder* expressed the thought this way, "by connecting the human story with the story of the suffering servant, we rescue our history from its fatalistic chain and allow our time to be converted from chronos into kairos, from a series of randomly organized incidents and accidents into a constant opportunity to explore God's works in our lives." History must be measured by the acts and presence of God. If we are to find our way into tomorrow along a meaningful pathway it will be because we have remembered and come to appreciate and understand God's ministry in the lives of human beings in every age. We will find our way as Christians and as the Body of Christ the Church, into the future as we find our way through our past to the key events of Christian history which gave us our faith and our reason for being. We can easily put our historical prospective into the smooth memories that make us feel good and give us a positive feeling about today but those are not the memories of a master who would lead us into a world filled with the challenge of idolatry and possible total annihilation. A clean look at our history as the people of God will guide us into the future with fear and trepidation, but also with hope and faith for the cross was God's positive sign of good triumphant over evil.

James M. Seale

Alexander Campbell's Imprisonment in Scotland

by Newton B. Fowler, Jr.*

Alexander Campbell spent time in a Scottish prison. Even though he described his imprisonment in a letter to his daughter, Clarinda,¹ the details are little treated in the standard histories of the Disciples of Christ.² This incident, which falls into the category of trivia which so enrich our memories of our Restoration leaders, has been regularly noted in the biographies of Campbell, though with variations.³ The varied accounts of his imprisonment and the actual duration of his stay in jail presented a curious puzzle.

I had gone to Scotland, on a sabbatical in 1982, to investigate the prevalence of the new religious movements, especially those of American origin. After getting settled in Edinburgh, the trail of my primary interest led me to the National Library of Scotland, because this library possessed some documents on the Unification Church which outlined their British strategy. One overcast day a chilly wind was blowing off the Firth of Forth as I decided to take a break from the research, and, rather than walk around St. Giles Cathedral or down the Royal Mile, I chose to stay within the warm interior of the library to read the

William E. Tucker and Lester G. McAllister, *Journey in Faith* (St. Louis: Bethany Press, 1975) say only that "Campbell himself visited the British churches in 1847." p. 391.

A. C. Watters, *History of the British Churches of Christ* (Indianapolis: School of Religion, Butler University, 1948), and David M. Thompson, *Let Sects and Parties Fall: a short history of the Association of Churches of Christ in Great Britain and Ireland* (Birmingham, England: Berean Press, 1980), refer to the imprisonment of Campbell in Glasgow.

³The major details of the incident are in the *Millennial Harbinger*, November and December, 1847; January, February and April, 1848; and September and December, 1849. Other references to the imprisonment are in the following accounts:

Robert Richardson, *Memoirs of Alexander Campbell* (Cincinnati: R. W. Carroll and Co., 2), pp. 554-566. Selina Huntington Campbell, *Home Life and Reminiscences of Alexander Campbell By His Wife* (St. Louis: John Burns Publisher, 1882), pp. 379-388. Thomas Chalmers, *Alexander Campbell's Tour in Scotland* (Nashville: Gospel Advocate Co., 1892), pp. 119-128.

Jerome A. Scott, *A Brief Sketch of Alexander Campbell* (St. Louis: John Burns Book Co., 1875), p. 39.

Benjamin Lyon Smith, *Alexander Campbell* (St. Louis, Bethany Press, 1930), p. 25.

Harold L. Lunger, *The Political Ethics of Alexander Campbell* (St. Louis: Bethany Press, 1954), p. 214.

Louis Cochran, *The Fool of God* (New York: Duell, Sloan and Peace, 1958), pp. 355-366.

¹*Millennial Harbinger*, (November, 1847), 625.

²William T. Moore, *A Comprehensive History of the Disciples of Christ* (New York: Revel, 1909), "The whole affair of this matter is so ridiculous that we have no patience to make a record of it here." p. 437.

Winfred E. Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis: Christian Board of Publication, 1948), make two references to Campbell's tour to Great Britain, but no reference to his imprisonment.

David E. Harrell, Jr. *Quest for a Christian America* (Nashville: Disciples of Christ Historical Society, 1966), in a footnote on p. 109, "In 1847, a bizarre incident in Edinburgh, Scotland, Alexander Campbell was imprisoned on a libel charge by the antislavery leaders of that city."



Newton B. Fowler, Jr.

COVER:

The poster which James Robertson had posted in Scotland during Alexander Campbell's 1847 trip.

*Newton B. Fowler, Jr., is Professor of Church and Society, Lexington Theological Seminary.

newspaper accounts of Alexander Campbell's tour of Scotland. I was curious as to the extent which the Scottish press had covered his speaking engagements, and what interpretation of him might be contained in the accounts of his visit. I placed an order for two or three of the more prominent Scottish newspapers of 1847, and began to look for references to Alexander Campbell.

My reading of these newspapers took place sporadically over the next three months. By the time my sabbatical ended, I had read through a dozen or so newspapers published in Edinburgh or Glasgow during the late summer and autumn of 1847. What had started out as a general interest in the coverage by the Scottish press of Campbell's visit to Scotland soon became focused on two things: first, the sequence of events which led to his incarceration, and, secondly, to the actual duration of his imprisonment.

Reading an old newspaper is a fascinating experience. Even the titles are intriguing: *The Scotsman*, *The Glasgow Constitutional*, *The Caledonian Mercury*, *The Edinburgh Evening Courant*, *The North British Mail*. I discovered that when I left my pursuit of twentieth century religious movements and opened the large, heavily bound newspapers and began to read, I became a participant in the life of 1847! While I scanned the pages for the name of Alexander Campbell I was continually drawn into reading the news of the day. I was endlessly sidetracked, delayed, amused, captured by the events of British daily life. As a consequence of this broad reading, (through a dozen of Scotland's more prominent newspapers,) I was forced to acknowledge that Alexander Campbell was not big news. Throughout the months of August and September other events overshadowed any notice of Campbell. Queen Victoria and Prince Albert were on a visit to Scotland. It was a grand and festive occasion. The newspapers gave daily reports of the Queen's itinerary. Victoria's attire, diet, comments, visitors and entourage were meticulously described. In addition to Victoria and Albert being in Scotland, Jenny Lind visited Edinburgh in September and gave two concerts in crowded halls before admiring audiences. While Alexander Campbell shivered in a Glasgow jail, Jenny Lind warbled in

Edinburgh. Alexander Campbell was upstaged! The year 1847 was also during the period of the great potato famine in Ireland and in the Scottish highlands and islands. The misery of the people was pathetic and graphic accounts filled the newspapers. The entire British economy was in peril; Parliament debated the Corn Laws; bankruptcies were numerous. The church news included pages of verbatim testimony given in the dispute between the Free Church of Scotland and the Church of Scotland over the location of building sites. One person complained that the Free Church was built so close to the established church that both could use the same bell and clock! There waged a heated, emotional dispute over violations of the Sabbath. Reoccurring articles told of the numerous efforts to stop the railroads from running trains on the Sabbath. One group pled with devout Christians to sell their stock in any railroad company which operated trains on the Sabbath.

The prurient interests of people were also served by detailed coverage of sensational murders: a triple murder in Brussels and a murder-multiple suicide; among an aristocratic Parisian family occupied the front pages of Scottish papers for weeks. Industrial accidents were grimly described. A certain Lieutenant Munro, convicted of killing his superior officer in an illegal duel was sentenced to be executed; his case was traced in minute detail until clemency was granted by the Queen. The accounts implied that the deceased officer had been a cad, and Munro was a hero!

There were stories of the new telegraph linking London with Liverpool and Manchester. There were wars and rumors of war; the Turkish fleet was off the Albanian coast; there was insurrection in Greece; the Spanish government was in chaos. There were riots on the streets of Paris. The British fleet had blockaded the port of Buenos Aires. (The Falklands War with Argentina was in process as I read in 1982.) The United States Army was laying siege to Vera Cruz in the war with Mexico. News from America kept the Scots abreast of the movements of General Scott against Santa Anna. A rumor suggested that the "liberal" pope would abdicate the throne of St. Peter under the pressure of the conservative curia. The American Negro Frederick Douglass was denied open accommodation aboard a

Cunard steamer. He was refused cabin passage to New York and was asked to eat alone.

To complicate the effort to detect the impact on the Scottish press of Alexander Campbell was the popularity of that name. There were numerous Alexander Campbells in Scotland. For instance, on August 27 in the *Edinburgh Advertiser* ran the following account. "Sheriff's Criminal Jury Court—Alexander Campbell was convicted of theft, by housebreaking, and was sentenced to six months imprisonment."⁴ Fortunately for the Disciples of Christ, this person was not the "sage of Bethany."

The Rev. Alexander Campbell of Virginia was not much in the news. The few references to him in the Scottish press during August and September of 1847 had little interest in his religious beliefs or the Restoration Movement. A conflict over the morality and scriptural sanctioning of slavery, precipitated by the Scottish Anti-Slavery Society, was the chief concern of the press. It was this conflict which caught the attention of the public and which would lead to Campbell's imprisonment.

Alexander Campbell arrived in Edinburgh on the fifth of August,⁵ exactly thirty eight years from the day of his departure from Scotland for the United States.⁶ He was accompanied by James Henshall.⁷ Henshall, also born in the British Isles, was one of the founders of the Disciples of Christ in Richmond, Virginia, and later was associated with Walter Scott in Kentucky. The anti-slavery movement was the *cause celebre* in Scotland at the time. One organization was the Edinburgh Society for the Promoting the Mitigation and Ultimate Abolition of Negro Slavery; others were the Edinburgh Emancipation Society, the Free Church Anti-Slavery Society, and the Scottish Anti-Slavery Society.⁸ Campbell's views on slavery, published in the *Millennial Harbinger* in 1845, had been quoted in some pro-slavery statements circulated among anti-slavery people in Scotland prior to Campbell's visit. His reputation as a skilled debater was also known. His debates with Robert Owen and Bishop John Purcell had been warmly received by those Scots who were aware of them. These debates may have provided grounds for a favorable response by the Scottish public for Robert Owen was a Scottish industrialist who had implanted

his socialist principles in the model industrial community of New Lanark, Scotland. (New Harmony, Indiana, was to have been a replication of New Lanark.) Owen was generally considered an infidel by the Calvinists, and Campbell's strong showing in the debate with him appealed to the Scottish people. Secondly, anti-papalism was endemic among Scotch Presbyterians. Campbell's defense of Protestantism against the Roman Catholic bishop brought a favorable response. At any rate, references to Campbell's ability as a debater as well as a pro-slavery interpretation of his opinion were known by some leaders in the Anti-Slavery prior to his arrival in Edinburgh.⁹ They were waiting for him.

Three leaders of the Anti-Slavery Society had an audience with Campbell on Tuesday, August 10. This initial interview was followed by an exchange of letters between Campbell and the secretary of the Anti-Slavery Society, the Rev. James Robertson.¹⁰ The reason for these encounters was to gain Campbell's agreement to debate in public the matter of the morality and scriptural sanctioning of slavery. Campbell refused on grounds of his extremely tight schedule. His refusal to debate the topic became the central issue at a meeting of the Anti-Slavery Society on Monday, August 16. Three resolutions were passed by the meeting: The first resolution confirmed the approach of Mr. Robertson in challenging Alexander Campbell to a public debate. Included in this endorsement by the Anti-Slavery Society was Robertson's tactic of placing posters around Edinburgh which warned the general public of Campbell's pro-slavery point of view. Robertson also placarded himself at the entrances to the buildings in which Campbell was scheduled to speak. The placards read: "Citizens of Edinburgh—Beware! Beware! The Rev. Alexander Campbell of Virginia, United States of America, has been a slaveholder himself and is still a defender of manstealers!"¹¹ The second resolution simply expressed

⁴*Edinburgh Advertiser*, (August 27, 1847).

⁵Richardson, *Memoirs*, p. 551.

⁶*Ibid.*

⁷*Ibid.*
⁸Organizational records on file, Leighton Library, Dunblane, Scotland.

⁹Report of the Scottish Anti-Slavery Society in *The North British Mail*, August 18, 1847.

¹⁰*Millennial Harbinger*, (November, 1847), pp. 633-637

¹¹*Ibid.*, p. 628. (See front cover)

formal regret at Campbell's refusal to debate. The third resolution condemned "the whole system of American slavery."¹²

The article which appears on p. 25 of this issue appeared in the *North British Mail*, Wednesday, August 18, 1847. It is an account of the public meeting of the Anti-Slavery Society and, to my knowledge, this is the first time it has been reproduced in the United States. The report shows Robertson's familiarity with Campbell through the *Millennial Harbinger* and the debates with Owen and Purcell. The report captures the extremely strong antislavery sentiment of the time.

Robertson followed Campbell to other Scottish cities; his main tactic was to placard himself, as in Edinburgh, and confront people as they entered the meeting place to hear Campbell speak. Campbell's itinerary included Aberdeen, Banff, Montrose, Dundee, Cupar, Auchtermuchty, Falkirk, Dumfermline, Falchor, Glasgow, Paisley, Kilmarnock and Ayr.¹³ Only Aberdeen and Banff escaped the public demonstration by Robertson.¹⁴ The obvious reason was that Campbell left for Aberdeen and Banff on Saturday, August 14, and Robertson had to remain in Edinburgh for the important meeting of the Anti-Slavery Society on Monday, August 16.¹⁵ However, Robertson made up his lost time in a virulent confrontation at Dundee.¹⁶

Dundee was significant for two developments: First, Campbell learned from local oral tradition that a certain Rev. James Robertson had been dismissed from the Baptist church in Dundee for "violating the fifth commandment" in abusing his mother.¹⁷ The second development was Campbell's decision to write a letter to the editor of the *Edinburgh Weekly Journal* in response to Robertson's persistence for a public debate. Campbell wrote the letter on August 21, 1847, from Dundee, offering to debate the matter of slavery in either a written or oral form with any representative of the Anti-Slavery Society. The full text of the letter is in the *Millennial Harbinger*.¹⁸ The one passage which turned out to be so provocative was the following, "I will in either way meet any gentleman whom you select—even Mr. Robertson himself—provided only that he be not that Reverend James Robertson who was publicly censured and excluded from the Baptist Church for violating the fifth command-



ment in reference to his mother, of which I have heard something in Dundee."¹⁹

Whether Campbell was certain that the dismissed minister and his current adversary were one and the same person is not known. There is no conclusive evidence to substantiate that the Rev. James Robertson, secretary of the Anti-Slavery Society, was the former Baptist minister. Campbell reported in his account of this matter that the city register of Edinburgh listed three Rev. James Robertsons.²⁰ Several Scottish papers printed the following note:

Rev. James Robertson—

There are three gentlemen of this name in our city, viz., The Professor of Church History in the University, who is also a D.D.; the minister of the Portsburgh congregation, in connection with the United Presbyterian Church; and the Secretary of the Anti-Slavery Society, who has no ministerial charge, and is the person presently engaged in controversy with the Rev. Campbell of America.²¹

Although Campbell maintained that he did not know which Rev. James Robertson was the suspended Baptist minister, and that the language of the letter to the editor made no

¹²*The North British Mail*, (August 18, 1847).

¹³This is a composite list made from references in the *Millennial Harbinger*, *Memoirs* and *Alexander Campbell's Tour in Scotland*.

¹⁴*Millennial Harbinger*, (November, 1847), p. 641.

¹⁵*Memoirs*, p. 554.

¹⁶*Ibid.*

¹⁷*Millennial Harbinger*, (November, 1847), p. 641.

¹⁸*Ibid.*, pp. 637-641. ¹⁹*Ibid.*, p. 641. ²⁰*Ibid.*, p. 642.

²¹*The Scotsman*, (September 15, 1847).

such identification, the secretary of the Anti-Slavery Society perceived in Campbell's statement legal grounds for a libel suit.²²

The libel suit against Alexander Campbell was initiated in late August by Robertson. Robertson charged defamation of character and sought 5000 damages. Campbell estimated that this amounted to \$24,000 at the time.²³ He spoke in Glasgow on August 27, and during the following days made side trips to Paisley, Kilmarnock and Ayr.²⁴ From Glasgow he intended to leave for Northern Ireland on the last leg of his British tour. Robertson knew Campbell's plans to depart for Ireland, and took legal action to keep him in Scotland until the libel suit could be settled.

On August 31, a lawyer for Robertson presented a petition to the Sheriff of Lanarkshire, in which Glasgow is located, claiming that Alexander Campbell sought to flee the country to avoid settling the libel suit and to avoid payment of the 5000. The petition was presented to a Sheriff-substitute, in the absence of the High Sheriff. The Sheriff-substitute questioned the legality of a warrant for the imprisonment of Campbell. Campbell himself recollected that he was served with the warrant on September 1 or 2.²⁵ The Sheriff-substitute suspended enforcing the warrant for Campbell's imprisonment until the High Sheriff could review the matter. On Monday, September 6, the case was brought before the High Sheriff of Lanarkshire who determined that the amount of the damages sought were excessive and reduced them to 200. He did, however, determine that the warrant *meditatione fugae* against Campbell was legal, and that Campbell should be imprisoned until the legal merits of the libel suit could be settled in court. The warrant under which Campbell was imprisoned was intended to prevent debtors from leaving the country to avoid payment to their creditors. Alexander Campbell was imprisoned on Monday, September 6, 1847, in a debtor's cell at Bridewell Prison, Glasgow.²⁶

It was the actual imprisonment of Campbell which caught the attention of the newspapers of Scotland. The coverage, however, did not gain prominence over the many other events occurring in Great Britain and Europe during this period of time. From *The Scotsman*, Saturday,

September 11, 1847:

The Rev. Mr. Campbell of America and The Rev. James Robertson, Edinburgh.—The dispute which these two gentlemen have been engaged in, has terminated for the present in the former being lodged in Glasgow jail at the instance of the latter. An action has been raised against the American for defamation, concluding for 5000 damages, and as there was reason to believe he was about to leave the country, the warrant for commitment was obtained. We understand Mr. Campbell refused the aid of his friends as security for his appearance, and is content to remain in his new abode till the matter be judicially settled.²⁷

The reference to Campbell's refusal for aid is worthy of note. Campbell believed; he was the victim of deliberate persecution. His reasons for this interpretation were given in a letter to his daughter, Clarinda, written from jail.²⁸ Campbell suspected that the real issue was sectarian jealousy by some leaders, including Robertson, of that branch of Scottish congregationalism known as the Morrisonians. Campbell thought this group feared losing potential constituents to his own restoration movement, and, therefore, they sought to mobilize the strong antislavery sentiment of the Scots in order to discredit him.²⁹ In light of this point of view, Campbell thought it a matter of principle to accept incarceration as one unjustly persecuted. He believed that the judicial process would exonerate him, and that the cause of Robertson would suffer disgrace. His friends offered to make his bail so that he could continue to fulfill his speaking engagements. The lawyer for Mr. Robertson offered to waive imprisonment providing Campbell promise to return to Scotland for the court hearing. Campbell was stubborn on this point. He resolutely refused. He went to jail.

Campbell's lawyer immediately appealed the case to Lord Murray, Lord Ordinary of

²²*Millennial Harbinger*, (January, 1848), p. 49.

²³*Ibid.*, (November, 1847), p. 641.

²⁴*Memoirs*, p. 555f.

²⁵*Millennial Harbinger*, (November, 1847), p. 645.

²⁶Chalmers, *Campbell's Tour of Scotland*, p. 117.

²⁷*The Scotsman*, (September 11, 1847).

²⁸*Millennial Harbinger*, (November, 1847), pp. 625-628.

²⁹*Ibid.*, p. 625.

the Bills, in Edinburgh; a procedure which normally took ten days. However, the case came before Lord Murray the following Monday, September 13. From *The Scotsman*, Wednesday, September 15.

The Rev. Mr. Campbell of America and The Rev. James Robertson, Edinburgh— In a paragraph in our last number, copied from a Dundee paper, it was stated that the dispute which these two gentlemen had been engaged in, had terminated in the former being lodged in Glasgow jail at the insistence of the latter; and that an action had been raised against the American for defamation, concluding for 5000 damages, and as there was reason to believe he was about to leave the country, the warrant for commitment was obtained. On Monday the case came before Lord Murray, as Lord Ordinary on the Bills, by a Note of Suspension and Liberation, presented on behalf of Mr. Campbell. Mr. James Moncrieff was heard in support of the Note, and Mr. Penney for Mr. Robertson. The Lord Ordinary then pronounced an interlocution, to the effect that the statement tendered on oath before the Sheriff of Glasgow, in and virtue of which the Magistrate had granted a warrant *meditatione fugae*, was not of a sufficiently definite character to justify the same. Mr. Campbell will therefore be immediately set at liberty. We understand that the Lord Ordinary, in a note, expressed great doubts whether, supposing the statement on oath had been more definite in nature, the case could have warranted the incarceration of a foreigner meditating flight. This interlocutor, while it gives Mr. Campbell freedom, does not, of course, affect the merits of the case at issue between the parties.

From this report it would appear that Campbell left the Glasgow jail on Monday, September 13, the day on which Lord Murray dismissed the warrant for his imprisonment. However, *The Glasgow Constitutional*, Wednesday, September 15, 1847, provides a variant account:

Robertson V. Campbell

In the last page of this paper we have inserted a paragraph relative to the

above case. Since that was printed off we received a note from our Edinburgh correspondent, with a copy of Lord Murray's interlocuter and note, by which he finds that the vague grounds on which the complaint was founded were not sufficient to authorize a *meditatio fugae* warrant. Our correspondent adds:—

"We understand Mr. Campbell allowed his friends to bail him out on Saturday afternoon, and he was to preach in the City Hall on Sabbath evening, but on reaching the place of worship he felt himself so unwell that he could not address the audience, which immediately dispersed."

If this be the case, then Campbell entered jail on Monday and left on Saturday of the same week. He certainly was not in jail for ten days, as most of the historical sources indicate, nor was he in jail for a week, as other biographical references suggest.³⁰ He was in Bridewell prison for five days. Campbell preached on Sunday, September 12, at Paisley, and returned to Glasgow to address a large audience in the City Hall on Sunday evening of the same day. This last engagement was cancelled due to Campbell's ill health. "He was in a few days so much restored that he concluded to set out for Ireland."³¹ He left for Northern Ireland on Tuesday, September 14, eight days from the date of his imprisonment and three days after his release.³² The puzzle of the duration of his imprisonment is resolved.

The newspaper statement which claimed that Campbell allowed his friends to bail him out of jail is also new information. Capitulation to the wishes of his friends was not recalled in his letters to the *Millennial Harbinger*, not in the *Memoirs*, nor in Mrs. Campbell's reminiscences. Perhaps he did not wish to weaken the strong moral protestation of his unrighteous persecution with which he entered jail even though the damp prison cell had taken its toll after five days.

³⁰The documents which Campbell published in the November (1847) issue of the *Millennial Harbinger* indicated that the length of incarceration was one week. Selina Campbell and Watters also indicate a week. Lunger gives "nearly a week." Richardson, Scott, Smith, Thompson and Cochran indicate a ten day confinement.

³¹*Memoirs*, p. 563.

³²*Ibid.*, p. 565.

Robertson had not received satisfaction. He appealed Lord Murray's decision before the November meeting of the Court of Sessions, the highest court in Scotland. This court upheld Lord Murray's decision. Robertson was ordered to pay the court costs for both sides. "He then offered to withdraw his suit for damages if Mr. Campbell or his friends would pay one-half the costs which had occurred. This was refused, as it was evident Mr. Robertson would be unable to prove his charges for libel."³³

This episode was not over! Friends of Campbell insisted that Robertson was unscrupulous in his persecution and that the imprisonment had been an illegal action. A counter-suit was proposed. Alexander Campbell "assented to the suit being entered."³⁴ This suit against Robertson was successful, and Robertson was ordered by the court to pay 2000 damages to Mr. Campbell. To avoid paying, Robertson defaulted his bondsmen, who had to pay the designated amount plus court costs, and fled the country. Nothing has been known of Robertson since.

Alexander Campbell and American Slavery Public Meeting in Edinburgh*

A very numerous and respectable meeting of the citizens of Edinburgh was held on Monday evening, in Brighton Street Church, called by the Anti-Slavery Society, for the purpose of reviewing a speech delivered by Alexander Campbell, of Virginia, at a public meeting in the Waterloo Rooms, Edinburgh, on the evening of Friday last; and also to pass several resolutions in connection with this gentleman.

Councillor Stott was called to the chair, and, having made a few introductory remarks, introduced the Rev. James Robertson, the secretary of the Anti-Slavery Society.

Mr. Robertson said that the object which I have in view in appearing before you is to state the true position and opinion of the Rev. Alexander Campbell of America, in so far as these opinions and that position refer to the question of slaveholding. The gentleman whose position and opinions are to be reviewed is by many years my senior. This I shall try not to forget, either in the manner of or the matter of my statements. Be it known then that Mr. Campbell is the founder and the acknowledged leader of a class of professing Christians. The adherents of this party, called, I believe, Campbellites or disciples, are most numerous in the Southern and Western States of the Republic. There are a few of them in Great Britain and Ireland, and some of them I believe in Edinburgh. Mr. Campbell, speaking in the name of his brethren, declares that they take the Bible, the whole Bible, and nothing but the Bible, as their guide in faith and practice. This party, I believe, are termed essentially Baptists, that is, they hold that a person must be immersed in water in order to obtain pardon and forgiveness of his God (Disapprobation). Mr. Campbell declares that none can enjoy the peace of God; or in the hope

According to Chalmers, Campbell did not receive this money, but it was given "to the Christian cause in the land of his persecution."³⁵ In Campbell's own words, "Should they collect it and give it to the poor, they might, indeed, do a good work."³⁶

Thus, what began as a cursory interest in reading newspaper accounts of Alexander Campbell's tour of Scotland resulted in the discovery of some new information, albeit trivia, namely, that he was in prison for five days and that in the end he allowed his Scottish friends to bail him out. One further question remains unanswered. Perhaps on another cold and blustery day in Edinburgh, someone else may wish to stay indoors and seek, if the information is a matter of record, the answer to that final question which would bring this entire matter to full resolution. What happened to the money?

³³*Ibid.*, p. 565.

³⁴*Home Life*, p. 387, and *Millennial Harbinger*, (April, 1848), p. 226.

³⁵*Chalmers*, p. 128.

³⁶*Millennial Harbinger*, (December, 1849), p. 703.

of forgiveness, but those who are born in water, or immersed for the remission of their sins. I quote from the *Biblical Repository* of 1840, and I believe this is one of the peculiarities of the sect of which Mr. Campbell is the leader. He is come over to Britain for the purpose of promoting his views upon theological, ecclesiastical, and ritual matters; he had a right, and is at perfect liberty to do so. I am asked what right I have to interfere with him in the propagation of his views? My answer is, that he was once a slaveholder, and is at present the ally and friend of menstealers. I deem it right that the people of Britain should be fully aware of this gentleman in regard to the important question of Anti-slavery. I took such steps as would compel Mr. Campbell to divulge his views in reference to slavery and slave-holding; and as he complained bitterly of the treatment which he has received in Edinburgh, I shall state all I have done, and shall leave my fellow citizens to pronounce an opinion, on my conduct in this affair. Mr. Robertson then detailed, at great length, the results of several interviews which he, as the secretary of the Anti-Slavery Society, had had with Mr. Campbell. He had ultimately challenged Mr. Campbell to discuss the subject of slavery before an Edinburgh audience; Mr. Campbell declined accepting this challenge, assigning as a reason his previous engagements, and stating, at the same time, that he was not afraid to avow his opinions before any community, as they were contained in the word of God. He further stated that, were he to take up the same ground as the Anti-Slavery Society, and declare that slavery was condemned in the Bible, and that slaveholders ought not to be admitted to the communion of the church, the whole South would be up against him, for they were all of the opinion that the Bible sanctioned the relation of slaveholder and slave. Mr. Robertson then stated that he asked Mr. Campbell how it came to pass that they were so very anxious to prevent slaves from getting hold of the Bible, for, if they were taught to read and understand the Bible, they would certainly submit humbly and peaceably to slavery, if the Bible sanctioned the relation. Mr. C.

*Reprinted from the *North British Mail* (August 18, 1847). See page 22.

answered for himself that he was in favor of abolition on certain terms and in certain conditions. Mr. R. then read the following extract from an article on slavery, written by the president of the college to which Mr. Campbell belongs, and published in a work entitled **The Church as It Is**, published in Boston in 1841:—"Thus did Jehovah stereotype his approbation of domestic slavery by incorporating it with the Jewish religion, the only religion on earth that had the divine sanction." Mr. R. then read several extracts from the writings of Mr. Campbell, in which he endeavored to point out the necessary relation between the slaveholder and the slave; he then referred to the challenge which he had given to Mr. Campbell, and to the sneaking, shuffling manner in which he had met it. Mr. R. stated that he was well aware that Mr. C. knew that the challenge was to discuss the subject publicly, and not be written, as he wished to conduct it, but he had recourse to a despicable shuffle to alter the words in the letter which was sent him. Mr. R. then read some extracts from a letter received from a friend of Mr. Campbell's, a Baptist, concerning Mr. Campbell's views on the negro pew. He stated on the meeting of Tuesday last, that he would not on any account sit at meat with a coloured man. Mr. R. said, I want this fact to be known throughout Scotland, England, and Ireland, I have no doubt that certain gentlemen in Dublin will not forget it, and I feel quite sure that my friend Isaac Nelson, in Belfast, will take care of him in the north; Ireland will do her duty. I ask this meeting to say whether anything has been said in the quotations given in our previous placard—his own writings being the judge. I wish slave-holding ministers and slave-holding apologists to know, that if they should come to this country to enlighten the public upon any subject, that they shall be challenged and brought to the bar of public opinion in regard to slavery, before they are permitted to instruct us upon anything else. (Great applause)

Dr. Barry then proposed the first resolution, stating that the meeting approved of the conduct of Mr. Robertson in reference to the challenge—(See advertisement for resolutions.)

Dr. Laurie having seconded the resolution, the Chairman was able to put it to the meeting, when a young gentleman in the gallery wished to say a few words. Having been requested to come to the platform, he came down and gave his name as Mr. Milner. The Chairman then asked him if he had any counter-motion to make; if not, he would require to pass the motion which was before the house. A little confusion ensued, on which a show of hands was taken, whether or not Mr. Milner should be held previously to passing the motion, and having been declared in favour of proceeding with the business, Mr. Milner walked off.

Mr. Hunter then proposed the second resolution, regretting that Mr. Campbell refused to accept the challenge, as the course of trust and humanity would thereby have been forwarded. After a few preliminary remarks, Mr. Hunter said—being one of the deputation who waited upon Mr. Campbell, I need scarcely say that I have much approval of what Mr. Robertson has done on this occasion. Had Mr. Campbell returned to his native country, even after the absence of 38 years, in any other capacity than that of a public teacher of religious trust, I would neither have agreed to wait upon him, nor to have taken any part in the exposure to which he has been subjected. In his own lecture, on Friday night, he admitted the propriety and desirableness of persons who pled the cause of the gospel being able to do so with clean hands and have pure hearts, hence, when a public teacher of Christianity holds, publishes, and constantly avows and defends opinions which are generally considered to be at variance with the plain and express precepts of the Word of God, any man, in my opinion, is fully justified in summoning him before that bar of public opinion to which he himself is in the habit of appealing. Slaveholding is very generally regarded in this country as opposed to Scripture, as, in fact, a sin of the deepest degree, and, consequently, that those who willfully and obstinately continue in the practice of it are entitled to be excluded from the fellowship and communion of Christian men. Now, Mr.

Campbell by no means holds these views on the subject, but considers the relation of master and slave to be perfectly moral, and fully warranted by the Holy Scriptures. His language is plain and explicit on this point. He says that, while the Bible prescribes the duty of both parties, it sanctions the relation; and, in consistency with this opinion, he regards the slaveholder as a good Christian—fraternises with him on all fitting occasions—approves of his position—soothes his conscience when it is troubled and alarmed at the obvious wickedness and infamy of holding his fellowman in degrading bondage—admits him to the sacred rite of baptism by immersing, and to all other ordinances and privileges of the Christian Church. The opinions and conduct of Mr. Campbell in this respect we hold to be altogether untenable, and utterly repugnant to the whole tenor and spirit of the gospel. With regard to the heart and conscience of our fellowmen we are not warranted to intermeddle, but we have to do what the actions and declared sentiments of public men, and therefore we have a right to inquire, when Mr. Campbell appears before us as an ambassador of Christ, if he comes with clean hands on the momentous question of slavery; and, if he does not, to repudiate and condemn him. Mr. Robertson has the principal merit of detecting and exposing this distinguished defender of American slavery and slaveholding, and on this account he is entitled not merely to the approbation of the citizens of Edinburgh, but also to the approbation of the people of Scotland at large. (Great cheering.) In the words of the resolution, I regret very much that Mr. Campbell did not accept of the challenge on the terms proposed by Mr. Robertson, as a fair and full exposition of what can be advanced on both sides of the important question of slavery might have been given, and the publication of the arguments thus delivered might have been the means of doing good, not merely to a few hundreds in Edinburgh, but to people in all parts of this country, and even in America. At the first blush of the thing, one is a little surprised that Mr. C. did not close with the offer made him by Mr. Robertson. He had great advantages on his side. He has been engaged in controversies with one kind and another for a period equal to the whole of Mr. Robertson's life. He has been a distinguished reasoner—a man cunning in "tongue fence," as Milton terms it, ever since he entered on his public career. In 1812 he left the Presbyterian Church and became a Baptist. A short time posterior to that, he began to propound some peculiar views about the evils of written creeds and formularies, and also about the necessity of placing the gospel in its original simplicity, and about immersion in baptism being necessary to salvation. He thus became the founder of a religious party in America, and he told us, in his lecture on Friday evening, that he had since then travelled through every State in the American Confederacy, discussing and defending his religious opinions. He mentioned having had a great intellectual conflict, of 8 days' duration, in the spring of 1839, on the Evidences of Christianity, with the notorious Robert Owen; at another time on the errors and delusions of the Church of Rome, with, for anything I know, the no less talented and redoubtable Dr. Purcell. His friends claim for him a complete triumph on both of these occasions; and from what I have seen of his debate with Mr. Owen, I am ready to admit that in that one, at least, he displayed considerable ability. (hear, hear) Then he has been 38 years in the midst of slavery. He has studied it carefully, and published his opinions upon it repeatedly. In 1845, when this question was exciting almost universal interest throughout the United States, he published a series of essays fully explanatory of his views, in his periodical called the **Millennial Harbinger**. He has repeatedly declared that he is ready to meet any man in public debate on this most important branch of ethical and religious inquiry. Mr. Hunter then went on to consider the reasons which Mr. Campbell urged for declining the challenge, and having entered at some length upon the merits of slaveholding generally, sat down amidst great applause.

Mr. W. Innes, in a speech of some length, and delivered with a considerable degree of energy and point seconded the motion, so

ably supported by Mr. Hunter.

Mr. Russell, a young gentleman, said to be a student, came forward, and, with much sang froid, defended the system of slaveholding. He read various passages from the Bible to substantiate his conclusion. Mr. Robertson supplied him with the following one, which he seemed to not have fallen in with:—"He that stealeth a man and selleth him, if he be found in his hands, he shall surely be put to death." Mr. Russell continued his exposition amidst great disapprobation, arising chiefly from the fact of his reading from a version of the Bible translated by Dr. Campbell of Aberdeen, and differing very much of its phraseology from the authorized version.

Another young man, named Hamilton, rose for the purpose of expressing his dissent from the resolution. It turned out, how-

ever, that he was neither in favour of one party nor another, and being charged by some of the audience with being an infidel, he wrought himself up into a monstrous fury, and was with difficulty brought to a calm position by the timely intervention of the Chairman.

Mr. J. R. Reid proposed the third resolution, to the effect that the meeting condemn the whole system of American slavery.

Mr. James Gulland seconded the motion, which was carried unanimously.

The Chairman having made a few remarks, congratulated the meeting upon the manner in which they had conducted themselves.

A vote of thanks having been passed, with great acclamation, to the Chairman, the proceedings terminated at 10 minutes to 12 o'clock.

NEW MEMBERSHIPS As of March 31, 1984

LIFE LINK

5 Juan F. Dahilig, Mililani Town, Hawaii

LIFE

826. Dennis E. Jones, Richlands, NC
837. Mary Blair Immel, Paradise, CA
838. Rev. Donald A. Nunnely, Frankfort, KY
840. Lucile M. Jones, Ft. Scott, KS
841. Beverly Appelgate, La Verne, CA

REGULAR

David Allen, Lexington, KY
A. L. Althaus, Winnipeg, Manitoba
Raymond H. Bell, Burlington, IA
Richard Chowning, Sotik, Kenya
Kae Coates, Roodhouse, IL
Mr. Terry D. Cowan, Bullard, TX
Mrs. Carolyn Jane Fish, Vancouver, WA
Mabel T. Freeman, Washington, NC
Everett S. Hooper, Venice, FL
Lanny Lawler, Nashville, TN
Mrs. McLohon Lynch, Morehead City, NC
Thomas William Malicoat, Nashville, TN
Lee McKibbin, Hopkinsville, KY
Tom Martin, Indianapolis, IN
Dr. Dan Moseley, Nashville, TN
Dorothy Sawyers, Nashville, TN
Sanford Smoker, Grayson, KY
Southeast Christian Church, Columbus, OH
Mrs. Harold Vaughn, Parish, MO
Jacob C. Vetter, Elmira, NY
Ridley Wills II, Nashville, TN

PARTICIPATING TO LIFE

839. Ms. Maxine M. Burch, Omaha, NB
842. Glenn H. Helme, Baltimore, MD

PARTICIPATING

Lorraine Lollis, Clearwater, FL
Mrs. Julia Kathryn Wilson, Shelbyville, IN

STUDENT TO REGULAR

Calvin Habig, Benton, KS

STUDENT

Thomas D. Knowles-Bagwell, Evanston, IL
Betty C. Brewer, New York, NY
Michael W. Corey, Indianapolis, IN
Bryan Culp, Johnson City, TN
John C. Doughty, Milligan College, TN
E. Hoyt Dowdey, Ft. Worth, TX
Craig S. Grove, Wheeling, WV
Philip N. Jones, Nashville, TN
Virginia Martino, Springfield, MO
V. Middleton, Pasadena, CA
R. Curtis Steele, Nashville, TN
Allan W. Young, Milligan College, TN
Ronald R. Young, Nashville, TN

Robert Richardson: Founder for Our Future

by Peter M. Morgan*

The church is seeking to grow in congregational vitality. One of the keys to that growing vitality is the church's cultivation of the gifts of spirituality and worship. As a contribution to our future, I offer this retelling of the story of Dr. Robert Richardson, Disciple of the Spirit, and add to it some remarks on spirituality and worship.

A major portion of the formation of our destiny is suggested by some holy ground, "nigh unto Bethany," West Virginia, at Bethphage. Bethphage was a small farm on high ground with a magnificent view of Buffalo Creek and the village of Bethany. The master of that farm 130 years ago was Dr. Robert Richardson. He was the local physician, professor, and bursar of Bethany College, an editor of the "Millennial Harbinger," tireless worker in the Stone-Campbell movement, elder at the Bethany Church and counselor to Alexander Campbell.

Richardson's life calls us to a fresh awareness of spirituality.

Cloyd Goodnight and Dwight Stevenson point to this spirituality in Richardson's biography as they describe the relationship between Campbell and Richardson.

... they made a good team. Campbell was a great student of the arts and religion, a powerful religious statesman with real sagacity, while Robert Richardson was a keen student of science and religion, a quiet thinker, and a retiring but firm advisor.

Both recognized that they worked well together. One was the advocate, while the other was the counselor. Their cooperation was not a result of sameness; it was rather a harmony of difference. One was coldly intellectual; the other was warmly devotional, almost mystical. Richardson was always more nearly a mystic than any other of the pioneer disciples.¹

The picture we get of Richardson is of a diligent, disciplined man who guarded his time of devotion, silence and solitude. He pulled away to his own separate home, away from the village. He had his study. After the evening meal the family would pray together and sing together, often with Dr. Richardson playing the violin or flute. He left those domestic concerts early to go to his study. With the soft, happy sounds of music made by his family we can imagine him as he studied, thought, meditated and prayed.

Around the Bethany countryside 130 years ago Dr. Richardson, astride his horse, Barney, was a familiar sight as he went to and from Bethany or made house calls on his patients. He didn't like carriages. They made him "seasick." In fact, sometimes he

¹Cloyd Goodnight and Dwight E. Stevenson, *Home to Bethphage*. (St. Louis: Christian Board of Publication, 1949), pp. 83-84.



Peter M. Morgan

*Peter M. Morgan ministers with the Department of Evangelism and Membership of the Division of Homeland Ministries of the Christian Church (Disciples of Christ). This article is adapted from a lecture given at the Ministers' Workshop and Oreon E. Scott lectures at Bethany College, April 12, 1983.

would take the carriages sent by well-meaning patients and become sick himself on an errand of trying to make someone else well!

Wherever Richardson went he carried his "common sense" book. Those who practice the spiritual life today are frequently advised to keep a journal. Dr. Richardson's "common sense" book was a journal of his time in solitude on horseback. Tidbits of that journal of life in the Spirit have enriched the church as they appeared in articles in the "Millennial Harbinger."

He insisted, for example, on spirituality as a balance to Campbell's rationalism, not as opposition to it. The lack of the beauty of Christ *within* Christians, he wrote, makes us "clouds within rain, trees that bear no fruit; failing fountains which mock the thirsty traveler."²

Richardson is a witness to the possibilities of vitality through difficulty. That witness is important to our era in the church which seeks revitalization in a time of doubt. His life was not total peace and harmony. His coming to the Campbells caused a severe rupture in his relationship with his Episcopalian father. He had to overcome his natural timidity and reserve if he was to become a public speaker and thereby a leader of the church he loved. His spiritual orientation sometimes brought him into conflict with the older Alexander Campbell. Mr. Campbell was a formidable and intimidating opponent. We can imagine the conflicts at times being good natured. Mr. Campbell spoke of Richardson's addiction to metaphors. Other times the conflict became public and rocked the church. A Mr. Tolbert Fanning, president of Franklin College in Tennessee, managed to drive the wedge of misunderstanding deep between Campbell and Richardson by creating the suspicion that Richardson was opposing Campbell with a "spirit only" approach to faith.

Possibly Richardson's heaviest burden was a physical problem of weak eyes. There would be episodes when he could not write or even read. Sometimes his eyes would have to be rested for days or weeks. In the most extreme case Richardson could not use his eyes for close work for two years.

Through all of these discouraging times Richardson again and again received the new life that God poured back into him. He became reconciled with his father. He

became a speaker, though of halting style, whose prose had the essence of poetry. He cleared up the misunderstanding with Campbell and even received his public apology. In the temporary times of disability he made good use of readers and secretaries. His eyesight kept coming back.

No wonder Robert Richardson, Disciple of the Spirit, is like a fresh fountain of cold stream-water to us who thirst for revitalization. He brings us, a people who believe through knowledge, the richness of life in the Spirit. He lets us discover that knowledge is only one rung in the ladder of communion with God.

The heritage we receive from Campbell and Richardson is a balance of faith through knowing and faith through the Spirit. That balance of reason and spirituality is best portrayed in a scene described by J. W. McGarvey. "The richest service of all (at the Bethany Church) was when they had a sermon by Mr. Campbell followed by Dr. Richardson . . . at the Lord's table."³ Dwight Stevenson observes in Richardson's biography that no high priest ever entered the holy of holies with more reverence than did Dr. Richardson enter upon his duties on these occasions.⁴

How do we Disciples build our future?

The church is in a time of a serious need for revitalization. Liturgy and matters of the Spirit are of first importance. Our time is one of going back to the basic activities which animated our founders. In the first phase of our institution the leaders and people were aware of an animating myth which caused them to assess their present situation, envision a new future and to propose the use of the materials of the past to build that future. In our quest to create the foundation for growing vitality it is time to cultivate the gifts for the encounter with God.

At our first foundation time our leaders were industriously studying Scripture. Campbell postponed answering the baptism question for months until he saw the light of Scripture. The spiritually gifted founders such as Dr. Richardson were diligent in their prayers. In later years our exemplary lay elder, Robert Richardson, wrote to correct the tendency of Disciples leaders to over-emphasize rationality. Richardson, the

²*Ibid.*, p. 141.

³*Ibid.*, p. 164.

⁴*Ibid.*



Robert Richardson

physician and professor, appreciated the wonders of both body and mind, but put the intellect above humanity's animal nature. But even highly valued rationality was below the moral system and that below spiritual systems.

And oh! with what sedulous care should the Christian cherish that spiritual union to God through which he enjoys this purest, loftiest, and most blissful life!—a life which crowns all lives;—a life for which all other systems (animal, rational and moral) are but a preparation—a scaffolding for a house not made with hands eternal in the heavens!⁵

With Robert Richardson's story pulsing in us, let us now consider the future vitality of the church.

Worship is crucial. David Vargas of the Division of Overseas Ministries says, "The only unique action of the church is worship." You can find all the other activities of a church in other institutions:

educating, calling to action, sensitizing to social concerns, enlisting new members, building edifices, patronizing the arts, caring for the disadvantaged, calling for gifts of money and volunteered time and talent, gathering, storing and retrieving a history. Who, other than the church, (mosque, synagogue, temple) calls people from the world "to speak and touch in God's name?"⁶ This is the center which bonds us to God and each other, inspires our visions of the possible and makes us diligent and faithful in the pursuit of that vision.

When we the faithful assemble, let us be ably escorted by our leaders into significant moments when the word of life is broken open before us. Let clergy, lay leader, and people alike be stirred and enlightened in faith, in thanksgiving, and in mission. In the proclamation of the word through skilled public reading and preaching let us be prepared for the mystery of the table. In our experiencing Christ's presence, let us be so caught up in that mystery that praise moves easily from heart to lips to heaven, "Holy, Holy, Holy, Lord God Almighty, heaven and earth are full of thy glory."

The time is here for the leaders of the church to pay attention to matters of the Spirit. In that pursuit lies the vitality of our faith and even the destiny of our institution.

How do we build a future? We cultivate the life in the Spirit. To paraphrase Robert Richardson, Disciple of the Spirit and founder for our future, in our union with Christ we will be clouds with life-giving rain, trees bearing luscious fruit and fountains of cold stream-water for thirsty travelers.

⁵Robert Richardson, "Millennial Harbinger." (March, 1849), p. 167.

⁶James F. White, *Introduction to Christian Worship*. (Nashville: Abingdon, 1980), p. 22.

MISSION JOURNAL READER'S SEMINAR AT DCHS

The Annual Mission Journal Reader's Seminar for 1984 will be held June 22 and 23 at the Disciples of Christ Historical Society in Nashville. Saturday evening (7:30 p.m.) the theme for the seminar will be "Reflections On A Common Heritage: Directions for the Future" with Dr. Howard Short, Editor Emeritus of the Christian Board of Publication, St. Louis, Missouri; Dr. J. Harold Thomas, Minister, University Church of Christ, Conway, Arkansas; and Dr. Dean

Walker, Senior Professor, Emmanuel School of Religion as the speakers. The theme for the Saturday evening session (7:30 p.m.) will be "Report from the Institute for the Study of Christian Origins, Tuebingen, Germany" with Dr. Burton B. Thurston, Director of the institute and Dr. Bonnie Bowman Thurston, Tutor in Early Christian Spirituality at the institute. Both sessions will be at the Society building at 1101 19th Avenue, South and the public is invited to attend.

**PERSONAL PAPER COLLECTIONS
ARRANGED
January-April 1984**

- PP12 CLARENCE EUGENE LEMMON (Nebraska, Missouri: Minister). Personal records, 1908-1974. 17 feet, 4 inches in 18 document cases and storage boxes.
- PP13 CONSTANCE LURENA HARLAN LEMMON (Nebraska, St. Louis, Missouri, Columbia, Missouri: Church woman) Personal records, 1910-1979. 14 inches in one storage box.
- PP14 BYRDINE AKERS ABBOTT (Baltimore, Maryland and St. Louis, Missouri: Minister). Personal papers, 1907-1917, 1933. 17 inches in one storage box and one document container.
- PP15 JAMES FRANCIS ASHLEY (Idaho and Indiana: Minister). Personal papers, 1906-1953. 5 inches in one document container.
- PP16 LEROY DEAN ANDERSON (Ennis, Palestine and Fort Worth, Texas: Minister). Personal records, 1902-1961. 8 feet, 2 inches in 6 storage boxes and 2 document containers.
- PP17 PETER AINSLIE, 1867-1934 (Baltimore, Maryland: Minister). Papers, 1866-1943. 8 feet, 10 inches in 10 storage boxes.
- PP18 MARY ELIZABETH WEISEL AINSLIE (Baltimore, Maryland: Minister's wife). Papers, 1910-1968. 10 inches in 2 document containers.
- PP19 ATEN FAMILY (Illinois, Texas, Tennessee, Kentucky, Nebraska, Kansas and Oklahoma: Ministers, educators and business people) Personal papers, 1821-1965. 3 feet, 10 inches in 3 storage boxes and one document container.
- PP20 JESSIE MOREN BADER (New York: Minister). Personal papers, 1897-1963. 3 feet in 2 storage boxes and 2 document containers.
- PP21 GOLDA MAUD (ELAM) BADER (New York: Minister). Personal papers, 1903-1973. 3 inches in one document container.
- PP25 GERVASE JAMES PATTERSON BARGER (Congo and Washington, D.C.: Missionary, medical doctor). Personal papers, 1915-1962. 5 inches in one document case.
- PP26 FLOYD ALLEN BASH (Nebraska, Colorado, Iowa and Texas: Minister) Personal papers, ca. 1910-1950. 2 feet, 5 inches in 2 storage boxes and 1 document case.
- PP27 ROBERT GRAHAM BAXTER (Baton Rouge, Louisiana) Personal papers, 1871-1932. 5 inches in 1 document container.
- PP28 JOHN HENRY BOOTH (Colorado, Iowa, Missouri and Indiana: Minister) Personal papers, 1902-1960. 15 inches in 1 storage box.
- PP29 SARAH LOU BOSTICK (North Little Rock, Arkansas: Minister) Personal records, 1880-1948. 3 feet, 4 inches in 3 storage boxes and 1 document container.

*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.*

REED LECTURES VERY SUCCESSFUL

The Forrest F. Reed Lectures held at the School of Theology at Claremont in California, were most successful. Dr. Richard Harrison and Dr. Jerry Rushford gave introductory lectures, explaining whom the people were who came to settle California, and why they came. Dr. Laurence Keene then brought 3 lectures of the Sociological beliefs, the likenesses and differences of the ministers and elders within the branches of the Campbell-Stone Movement.

A definitive study has been conducted by Dr. Keene in determining the beliefs and practices of representatives of each of the three groups. This was done through a questionnaire sent to ministers and elders for a random

sampling, and the return was excellent. He then interpreted this information from a sociological standpoint. The findings were both enlightening and interesting.

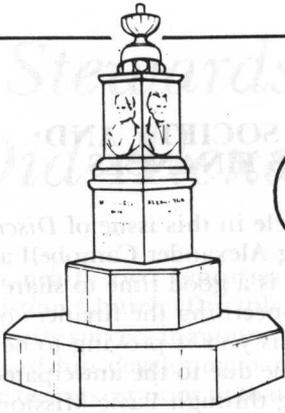
Tapes of the Lectures are available from the Disciples Seminary Foundation at \$3.50 per tape, or \$16.00 for the set of 5. The printed copies of the Lectures will appear in the Seminary Foundation journal *Impact*. The issue containing the Lectures (No. 12) can be ordered for \$2.50 or a year's subscription to *Impact* may be ordered for \$5.00. Orders should be sent to Dr. D. Reisinger, Disciples Seminary Foundation, School of Theology at Claremont, 1325 N. College, Claremont, California 91711.

Discipliana

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GIFTS HAVE BEEN RECEIVED FROM THE FOLLOWING PEOPLE DURING THE PRECEEDING SIX MONTHS — OCTOBER-MARCH

- Daisy L. Avery Bequest to establish the Daisy L. Avery
Named Fund
- Mrs. Mildred L. Batzell - Capital Fund
- Elizabeth Benson in honor of Cora Mabel
Elizabeth Benson - Capital Fund
- Dr. Robert W. Burns - General Fund
- Donald Campbell - Capital Fund
- Miss Helen Cleaver - Capital Fund
- Homer M. Cole - Capital Fund
- Mr. and Mrs. M. Thomas Collins - Forrest F. Reed
Lecture Fund
- Dr. and Mrs. Richard Crabtree - Special Fund
- John and Margaret R. Curtin - Ernest L. and Mattie
G. Rea Named Fund
- Mr. and Mrs. J. G. Denhardt, Jr. - Capital Fund
- Dr. and Mrs. Robert Edwards - Forrest F. Reed
Lecture Fund
- Rev. Lorenzo J. Evans - Capital Fund
- James F. Fall - Capital Fund
- Mrs. Lylah A. Fraser in memory of Alexander Fraser
- John Garvin - General Fund
- F. Delbert Gray - Special Fund
- Mrs. Kathleen Hall - Endowment Fund
- Mr. and Mrs. Richard Harrison - Capital Fund
- Mr. and Mrs. Donald Henry - Capital Fund
- Dr. and Mrs. Edward G. Holley - Capital Fund
- Mr. and Mrs. Edward Hoshaw - Edward M. and
Laura C. Hoshaw Named Fund
- Rev. and Mrs. Gregory L. Howell in honor of Lester
G. McAllister
- Dr. and Mrs. Roland K. Huff - Roland K. and Kathryn
Gordon Huff Named Fund
- John F. Hurt - Endowment Fund
- Lucile M. Jones - Capital Fund
- Dr. and Mrs. Willis R. Jones in honor of Miss Jessie E.
Eyes, Dr. and Mrs. Roland K. Huff and Dr. and
Mrs. James M. Seale
- Richard B. Kenney in honor of Lester G. McAllister
- Mr. and Mrs. Stanley W. Kern, Jr. - Capital Fund
- Stephen H. Kinney - Capital Fund
- C. S. Lamberth - Endowment Fund
- Mrs. Ruth B. Lansaw - Oscar M. and Nellie Hines
Huff Named Fund
- Adelaide M. Larson - Capital Fund
- Mr. and Mrs. Risley P. Lawrence - Capital Fund
- W. H. and M. G. Luton - Capital Fund
- Dr. Lester G. McAllister - The Brown-McAllister
Named Fund
- Rev. and Mrs. David McWhirter - Capital Fund
- Mrs. Evelyn C. Mains - Capital Fund
- Mr. and Mrs. C. Frank Mann - Helen S. and C. Frank
Mann, Jr. Named Fund
- Mr. and Mrs. Joseph J. Miller - Frances R. and Joseph
J. Miller Named Fund
- Peter M. Morgan - E. E. Manley and Roy G. Manley
Named Fund
- Grayson L. Moss - Capital Fund
- Helen M. Nicholson - General Fund
- Dr. and Mrs. Beauford A. Norris - Capital Fund
- Dr. and Mrs. Ronald Osborn - G. Edwin and Alma E.
Osborn Named Fund
- Dr. and Mrs. Ronald Osborn - Virginia E. Osborn
Named Fund
- Dr. and Mrs. Ronald Osborn - Forrest F. Reed Lecture
Fund
- Dr. and Mrs. Jack Reeve - Capital Fund
- Philip S. Rinaldo, Jr. - William H. and Jennie Knowles
Trout Named Fund
- Lucile P. Rizer - Capital Fund
- Charles J. Russell - Capital Fund
- Mrs. Ruth R. Russell in memory of Eddie R. Burnley
- Dr. and Mrs. James Seale - Endowment Fund
- Doris Sheats - General Fund
- Rev. and Mrs. Herbert J. Simpson - Capital Fund
- Miss Opal Smith - Willis R. and Evelyn B. Jones
Named Fund
- Dr. William Martin Smith - Endowment Fund
- Helen Spaulding - Capital Fund
- Harry B. and Mary Frances Spear - Capital Fund
- Mrs. Claude E. Spencer - Claude E. Spencer Named
Fund
- Douglas and June Vander Molen - Capital Fund
- Mrs. George Watson - George A. Watson Named Fund
- Mrs. Yvonne C. Webster with matching gift from
Emhart Corp.
- Eunice M. Weed - General Fund
- Mary I. Williams in memory of Mrs. Mary E. Jones
- Lockridge Ward Wilson - Virgil Angelo Wilson and
Martha Ann Elizabeth Wilson Named Fund
- Mr. and Mrs. Earl A. Wood - Special Fund
- Miss Eva Jean Wrather - Capital Fund



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1984, Vol. 44, No. 3

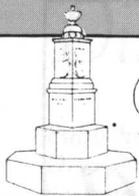
1984 Forrest F. Reed Lecturers and Mrs. Forrest F. Reed



The Lecturer was Dr. Laurence C. Keene (Center)
with introductory lectures being given by
Dr. Jerry Rushford (Left) and Dr. Richard Harrison (Right)

1986 Lecture Theme "Editor—Bishop"
Dates May 4 and 5, 1986

Speakers: Richard T. Hughes
Howard E. Short
Henry E. Webb



Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall 1984, Vol. 44, 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 — \$10.00, student — \$5.00. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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TREASURER Risley P. Lawrence

THE SOCIETY AND ITS FINANCES

With an article in this issue of *Discipliana* concerning Alexander Campbell and stewardship, it is a good time to share information concerning the finances of the Society. This year is proving to be a very austere time due to the anticipated income. Giving through Basic Mission Finance of the Disciples Church in 1983 was up only 1.22% over 1982, and the projection for 1984 is a similar, very small increase. In 1983, 66% of the Society's income came through Basic Mission Finance. Of the other income, 23% came from earnings on Endowment, 6% from memberships, and 5% from other sources.

The budget of the Society is tied very closely to these 4 sources, and when the major source can offer little or no increase, the future financial picture does not look too promising.

The 1984 budget of \$182,648.00, as originally projected, has been trimmed to \$172,430.00. This is a reduction of 6%, and it projects an increase of only \$888 for 1984 over the actual expenditures for 1983. The 1985 budget will have to be kept in line. This will not be easy.

The finances of the Society can be strengthened through memberships. All annual membership fees are a part of the operating income, while all one-time membership fees (Life, Life Link, and Life Patron) are placed in the Endowment Fund for future income production. There is a membership blank in this issue of *Discipliana* which can be used for the purpose of taking a new membership or for a gift membership.

The Endowment Fund continues to grow at a slow but steady pace. The Foundation and Trust Funds stand at \$444,323.24, and the Building Capital Fund for major building upkeep stands at \$100,000.00. Gifts to the Endowment Fund give strength and stability to the Society for the present and the future. A gift of any size is welcomed toward these permanent funds. A Named Fund with the Society can be started with as little as \$500.

(Cont. on p. 45)

Stewardship Development— Did Alexander Campbell Care?

by Robert J. Hempfling*

In nearly two centuries of trying, the Christian Church (Disciples of Christ) has had little success in mounting a significant stewardship development program. There have been exceptions to that generalization, of course. The Men and Millions Movement of the World War I era and the Crusade for a Christian World which followed World War II were both remarkably successful in rallying the energies of congregations. Unfortunately, however, it was "business as usual" as soon as the excitement subsided. The year 1953-54 was widely observed as the Year of Stewardship, but congregations soon moved on to other things.

One traveling stewardship-evangelist, L. O. Leet, held successful crusades all across North America during the 1940's, 50's and 60's. In addition to his evangelistic preaching and call for stewardship commitment, Mr. Leet attempted to develop a year-round stewardship education program in each congregation he visited. However, the necessary leadership to implement the program seldom developed. Like so many revival/crusades, the ones conducted by L.O. Leet depended heavily on the preacher's

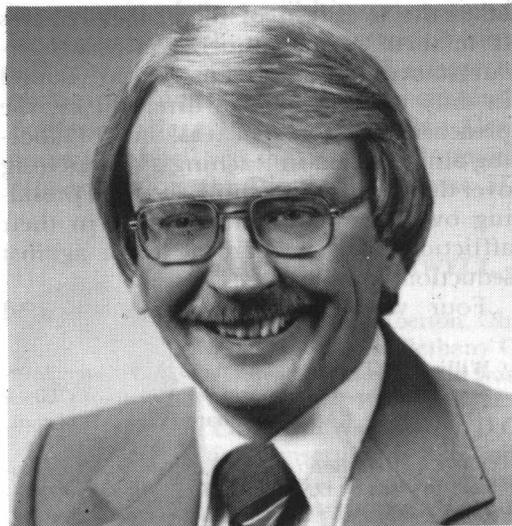
personality. He could move thousands to deepened personal stewardship (including this writer) but could not maintain a continuing stewardship program.

How can one account for the seeming disinterest in stewardship development on the part of the Christian Church (Disciples of Christ)? Some cynics have tried to place the blame on Alexander Campbell. They have been quick to say, "Of course, church leaders who have married into wealthy families and been deeded productive farms early in life do not need to give much thought to stewardship development."

That is a cynical and simplistic statement. Yet, it has been repeated often enough that it needs to be examined. Could it be that Alexander Campbell's comfortable financial situation distracted him from giving serious consideration to Christian stewardship? What do his writings on the subject reveal, especially those in *The Christian Baptist* and *The Millennial Harbinger*?

I have been interested enough to trace down the references to stewardship, tithing, finance, etc., in both of these periodicals. It has been an interesting exercise, which has led me further into the mind and heart of Alexander Campbell. The outcome of my study has been surprising and has served to warn me against accepting cynical statements too easily.

It is true that Alexander Campbell was a comfortable gentleman farmer most of his life. He was also an editor, publisher and educator. The story of how he became a farmer is important to know. Lester G. McAllister tells it this way, "In 1814, some members of Brush Run Church decided to join the westward migration and move as a body to a site near Zanesville, Ohio, where they could establish a religious colony. Plans for the move were formulated under the direction of Alexander Campbell, who was enthusiastic about the subject. John Brown, however, objected to having his daughter and son-in-law go away so far from him. In order to induce them to



*Robert J. Hempfling is Vice President of the Church Finance Council of the Christian Church (Disciples of Christ).

remain at Bethany he drew up papers turning over his farm to Alexander. Young Campbell agreed to this and, without his leadership, the others decided not to make the move. By this action, Alexander's financial independence was established."¹

In addition to the farm, which he must have supervised only in odd moments, Alexander Campbell operated several other revenue-producing enterprises. First, he owned a printing press which he used to publish numerous books and periodicals. The *Christian Hymn Book* was published in 1835 and remained in print for 40 years. (It should be noted that Mr. Campbell shared the profits of hymn book sales with the congregations in the states where the books were purchased.) Two other books which were published by the first Bethany press must have been money-makers. They were *The Christian System*, which was a comprehensive statement on biblical doctrine, and *The Sacred Writings of the Apostles and the Evangelists of Jesus Christ, Commonly Styled the New Testament*, a modern-language version of the New Testament. Both of these books remained in print for several years and enjoyed wide circulation. The monthly publication of *The Christian Baptist* followed immediately by *The Millennial Harbinger* helped keep the Bethany printing press busy.

Secondly, Mr. Campbell was a schoolmaster. In 1818, he opened an academy in his home for the purpose of educating young men for the ministry. Thomas Campbell helped run the school. Alexander was disappointed, however, because even though the Academy attracted a significant number of students seeking a general education, not enough students for the ministry enrolled. Buffalo Seminary closed after five years.

Some 17 years later, in 1840, Alexander Campbell launched the institution of higher education which was to gain him the most fame, Bethany College. He donated the land for its first building, served as president and professor and gave extensive attention to fund-raising for its support.

Throughout the early iconoclastic period of his life, Mr. Campbell expressed disdain for ministers who earned their living by preaching the gospel. "Hirelings," he called them. His criticism of financial

arrangements between pastors and congregations became an integral part of his attack on the denominationalism of his day. Two quotations from *The Christian Baptist* should illustrate the point. In 1823, he wrote, "We happened upon the truth, when we published as our opinion, about seven years ago, that the present popular exhibition of the christian religion is a compound of judaism, heathen philosophy and christianity." From this unhallowed commixture sprang all political ecclesiastical establishments, a distinct order of men called clergy or priests, magnificent edifices as places of worship, tithes or fixed salaries, religious festivals, holy places and times, the christian circumcision, the christian passover, the christian Sabbath, etc., etc."²

By 1826, Mr. Campbell was mellowing a bit. He could see the need for distinguishing between "hireling ministers" and "christian bishops" who served their home congregations. He wrote, "A hireling is one who prepares himself for the office of a "preacher" or "minister" as a mechanic learns a trade . . . and sets himself up to the highest bidder . . . The christian bishop pleads no inward call to the work, and never sets himself to learn it. (How much Mr. Campbell was to change his views!) The hireling does both. The christian bishop is called by the brethren, because he has the qualifications already. The minister . . . induces others to call him. The former (bishop) accepts the office for the congregation of which he is a member, and takes the oversight of them, and receives from them such remuneration as his circumstances require and as they are bound in duty to contribute to him, not for the preaching of the gospel at all, but for laboring among them in teaching and watching over them, in admonishing them, in presiding over them, in visiting them in their affliction, and in guarding them against seduction, apostasy, etc."³

Four years later, Mr. Campbell had

¹ William E. Tucker and Lester G. McAllister, *Journey in Faith - A History of the Christian Church (Disciples of Christ)*. (Bethany Press, St. Louis, 1975). p. 121.

² *The Christian Baptist*, edited by Alexander Campbell. Revised by D.S. Burnet, from the Second Edition, with Mr. Campbell's Last Corrections. Thirteenth Edition, (Cincinnati: H.S. Bosworth, 1861.) August, 1823, p. 9.

³ *Ibid.*, April, 1826, p. 231.

decided that providing financial support for the clergy was not only necessary, it was biblical! The occasion for expressing these views was in responding to a letter to the editor written by one Isaac Albertson. Mr. Albertson had written to the new *Millennial Harbinger*, "By what authority (do) you or any other set of men dare to ask for money to promote the 'cause of God?' No where in all the New Testament, can an instance be produced that either Christ or the Apostles required the people to give their money or make collections to assist in the promulgation of the gospel."⁴

Mr. Campbell took exception to Mr. Albertson's view by writing, "It is not true that the New Testament furnishes no authority for calling upon the citizens of Christ's kingdom for aid in promulgating tidings . . . Paul received such aid and commanded it . . . some contributions were made for those who devoted themselves to the proclamation of the word . . . Paul received aid from the Philippians more than once . . . I am opposed to the popular (financial) schemes on account of their mercenary proceedings and character, as well as on other accounts. But while opposing the abuses of the age we must not run into the opposite extreme; or in our haste to get out of Babylon, we must not run past Jerusalem."⁵

In the next few years, Mr. Campbell took great care not to "run past Jerusalem." In fact, by 1840, Alexander Campbell had changed his mind completely about the importance of "stewardship promotion." He began to use the word *stewardship* himself and to devote considerable energy to obtaining funds for his new creation, Bethany College. It could be said that Alexander Campbell was the first "development officer" among the Disciples of Christ. He

had learned the basic maxim of development, "Go where the money is!" Witness these words in the April, 1840 edition of *The Millennial Harbinger* announcing the chartering of Bethany College.

"We are now about to call upon our brethren and the friends of education generally, for the means indispensable to the erection and completion of this undertaking. . . . Our first appeal is to the wealthy and philanthropic portion of the community, that those among them who may be desirous to promote the good of their contemporaries and posterity for generations to come, may have an opportunity of consecrating a portion of that abundance which God, the source of all wealth and prosperity, may have entrusted to their stewardship. . . 'The Master has need of it.' . . . The Master has need of their liberality to educate persons, children or young men for his service . . .

"We first ask the rich and opulent, or those who feel they can aid this enterprise without any serious injury to themselves or their posterity, of their abundance to donate to this institution with their free-will offerings . . .

"When those who we now address have led the way, if anything remains to be done by those of less means, but of as liberal minds, we shall call upon them . . . We would inform them that contributions from them will be as thankfully received and as usefully appropriated as the offerings of those of more enlarged means of doing good."⁶

Mr. Campbell soon discovered that the "big givers" were not going to build

⁴ *The Millennial Harbinger*, Edited by Alexander Campbell, I, 1830, 74-76.

⁵ *Ibid.*, p. 91.

⁶ *Ibid.*, April 1840, p. 219.

THOMAS L. HARWELL — New Trustee 1984 - 1986



Is a native of Barberton, Ohio and a graduate of Barberton High School. He is a 1983 graduate of Bethany College where he served as Curator of the Alexander Campbell Mansion and was Associate Pastor of the Charleroi Christian Church in Charleroi, Pennsylvania. Prior to attending Bethany, Tom attended Gallaudet College in Washington, D.C. where he attended the National Interpreters Training Consortium for the Deaf. From 1979 to 1981 he worked as assistant counselor for the deaf in Akron, Ohio at the Akron Metropolitan Housing Authority. He is presently seeking a Master of Divinity degree at Lexington Theological Seminary in Lexington, Kentucky and serves as pastor of the Christian Church United Ministry with congregations at Hazel Green, Old Grassy and White Oak in Eastern Kentucky.

Bethany College alone, so he started a campaign to reach those of "less means."

Although it could be said that Mr. Campbell was "converted" to stewardship promotion and development by the practical necessities of launching an educational institution, a wider truth can also be affirmed. Alexander Campbell became convinced of the importance of stewardship preaching and teaching as a necessity for undergirding the work of the church across the continent and around the world. Speaking to the 1857 annual meeting of the American Christian Missionary Society, Mr. Campbell proclaimed, "To give freely, cheerfully, liberally, as the Lord has blessed and prospered us, to every great work, is not only our duty but our highest honor, our greatest happiness. It is long since been decided in the highest court of law and equity in this universe that it is 'more blessed to give than to receive.' . . . Hence of all the causes most interesting to man the cause of mission is supreme. It is the cause of eternal redemption, of everlasting life, honor, glory and blessedness . . . It is a cool and deliberate act of the highest reason, as the most profound reasoner could demonstrate, to give freely, cheerfully, liberally, to the cause of human salvation, in the form of instituting, sustaining, and conducting missionary enterprises. We need missionaries, well-educated missionaries, at home and abroad, in the center of our highest civilization and on our most remote and savage frontiers.

"And let me not ask you what you would take for any earthly property or estate which the Lord has given you as a steward; but how much you would give to save one soul . . . To be the means of saving one soul . . . is quite enough of honor and of happiness to satisfy any sensible, any rational man of Christian aspiration."⁷

After overcoming his reluctance to deal

with financial matters, Mr. Campbell became an effective stewardship teacher and developer. Several Disciples institutions owe their survival to his abilities. However, in the process, he and others became acquainted with fund-raising techniques which were of questionable value. If adopted, they would have had an adverse effect on congregations and church institutions for years after. One was proposed by Mr. William Pinkerton in an article which appeared in the August, 1863 edition of *The Millennial Harbinger*. (It should be noted that Mr. Campbell did not personally endorse this scheme, but by giving the article space in his periodical, he seemed to give it tacit approval.) Mr. Pinkerton proposed that the church secretary of every congregation record the names of all the members and the value of the property each possessed along with whatever assessment of other means might be appropriate. The secretary would also note how much each member gave weekly. Then, Mr. Pinkerton writes, "Let it be ascertained who has given the most 'according to ability' or in proportion to the value of one's property or income. This should become the criterion by which to judge the amount which each should contribute weekly. Those who are found to be behind may be informed of the fact, from time to time."⁸

A few months later, in the October, 1863 issue, someone giving his initials as H.M.D. objects strongly to Mr. Pinkerton's scheme. In his letter to the editor he claims that "taxing the members according to their means" is objectionable. He then raises the non-ecumenical question, "Does not this smack strongly of Methodism?" (Did Methodists ever have such a scheme?) H.M.D. also asks, "Will it not take away entirely the pleasure of giving." He then

⁷ *Ibid.*, Nov., 1857, pp. 615-617.

⁸ *Ibid.*, Aug., 1863, p. 365.



EVELYN N. WATKINS — New Trustee 1984 - 1986

Is a native of Ohio and has lived in Indianapolis, Indiana for twenty-six years. She is a deaconess, CWF Study Director and World Outreach committee member of Third Christian Church in Indianapolis. She was employed as Reading Tutor, Indiana University Tutorial Programs in the Indianapolis public schools for ten years. She has served as a member of the Indiana Commission on the Ministry and as Christian Women's Fellowship District Retreat Coordinator. Evelyn is married to Harold Watkins, President of the Board of Church Extension, and they have two children and one grandchild. Their son Mark Watkins is minister of the Community Christian Church of Riverdale, Georgia.

closes with the affirmation, "If the love of the Savior will not open the hearts of his followers, no rules will ever accomplish it."⁹

As he neared the end of his life, Alexander Campbell saw clearly the importance of liberal giving and stewardship commitment in building the church of Jesus Christ and maintaining her important institutions. Far from disdaining "hireling" clergy, he insisted that ministers ought to be provided with a comfortable living. He endorsed the idea of "the need of the giver to give." In the 1862 issue of *The Millennial Harbinger*, he carried an address by John F. Rowe which included these lines, "It is best in general that those who hear the gospel should contribute to its support. It is not only equal and right, but it is best for them. We generally set very little value on that which costs us nothing; and the very way to make the gospel contemptible, is to have it preached by those who are supported by the State, or by their own labors in some other department; or by men who neither by their talents, their learning, nor their industry, have any claim to support."¹⁰

Alexander Campbell sought a solid New Testament base for his stewardship and promotion efforts. Always, he was attracted to II Corinth. 8:14 which hinted at equality of giving in proportion to one's means. At the same time, he came back to the familiar passage, "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17) He searched for ways in which that passage might apply to Christian giving. "Does not that language involve the idea that a man should deposit as much into the treasury of the Lord as into the treasury of the state?"¹¹ In the same paragraph he goes on to rhapsodize about the importance of money for the church, "It is money, or its representative, that

gives momentum to every cause. It is the gold and the silver of the Lord that accelerate every enterprise, whether human or divine."¹²

These scattered quotations from the writings of Alexander Campbell hardly satisfy our hunger for a fullblown stewardship statement. How helpful it would have been if he had written one.

In fact, early in 1850, such a request came to him in the form of a Letter to the Editor. W.P. Shockey of Wabash, Iowa asked Mr. Campbell to write an essay on tithing and giving. The reason given for asking was, "It is impossible for me or any brother to know that another, who is able to give double or quadruple the amount I am, and that he gives only half as much as I do, for us to love him as a brother."¹³ (The record of giving was common knowledge in many congregations.) Mr. Campbell responded to the request with these words, "I have not the leisure now to discuss the question; . . . It does not appear that there is any other rule for liberality than, '*As the Lord has prospered every man, let him give cheerfully.*' This may be a tenth, more or less, according to the exigencies. In many cases it is not enough: in some cases it is not necessary. But I promise, as soon as convenient, an essay on the subject."¹⁴

Unfortunately, Mr. Campbell never found it convenient to write such an essay. At least, it never made its way into the pages of *The Millennial Harbinger*. What a pity! One must wonder what the sage of Bethany would have written. Probably not a manual for an Every Member Canvass.

(Cont. on p. 46)

⁹ *Ibid.*, Oct., 1863, p. 458.

¹⁰ *Ibid.*, Sept., 1862, p. 388.

¹¹ *Ibid.*, p. 390.

¹² *Ibid.*, p. 391.

¹³ *Ibid.*, March, 1850, p. 591.

¹⁴ *Ibid.*



ROBERT W. WEINISCHKE — New Trustee 1984 - 1986

Is a native of St. Louis, Missouri where he graduated from Webster Groves High School. He is also a graduate of the University of Arkansas. He is owner and publisher of the Pompano Shopper, Inc. and Margate News, Inc., Community Newspapers and Shopping Guides. Robert is an Elder of the First Christian Church of Boca Raton, Florida and he serves as Trustee for the Gold Coast Christian Camp, Cincinnati Bible Seminary and the Church Development Fund of Florida. He and his wife G. Carolyn Costlow have two daughters and two sons. He served as 1st Lieutenant in the United States Air Force and was a multi-engine Instructor Pilot. Robert is a Life Patron Member of the Society.

John Smith and the Formation of the Disciples of Christ

by William D. Carpe

(Presented in honor of Roscoe Pierson on the occasion of his retirement as librarian of Lexington Theological Seminary)

I am John Smith . . . in more recent years I have lived . . . among the rocks and hills of the Cumberland. Down there saltpeter caves abound and raccoons make their homes. But even in that ill-favored region, the Lord in good time found me.¹

This year marks the bicentennial of the birth of John Smith, known because of this remark early in his career as Raccoon John.² A.W. Fortune wrote: "There was perhaps no man who did more than John Smith to make Disciples in Kentucky a distinct communion and determine their character in that period when they were taking shape."³ Indeed, his ministerial career marked the formation of the "reform" movement which separate from the Baptists and in 1832 united with the Christian movement of Barton Stone, while his own religious development represented the development of early Disciple theology. It is possible here to present only a summary of Smith's role in the early development of the Disciples, since his long and varied career defies a short presentation.

Career

John Smith was born October 15, 1784, the ninth of thirteen children of George and Rebecca Smith who had settled in eastern Tennessee that spring. The family were Calvinist or Particular Baptists, believing in predestination. Smith was taught that if he were one of the elect predestined for salvation, he would in due time experience conversion and would then appear before the local congregation to give his testimony. If they agreed that he had been truly converted, he would then be baptized. However, conversion came slowly for John Smith.

In 1795 the family moved to southeastern Kentucky where Smith's father died in 1804. Grief for his father and worry about the absence of a conversion experience



William D. Carpe

made Smith introspective and morose. He had visited camp meetings, heard preachers of many denominations and seen some of the more bizarre manifestations attributed to the work of the Holy Spirit, the "bodily exercises" and "holy spasm"⁴ of conversion.

He was taught that conversion came solely by the work of the Holy Spirit without any human action or cooperation. It began with an intense conviction of personal sinfulness followed by an overwhelming sense of relief and joy. While he had no illusions about his own righteousness, he still could not feel the expected sense of sin. When at last he felt some relief from his spiritual depression, he was assured by his older brother and his pastor

¹ John August Williams, *Life of Elder John Smith* (Cincinnati, 1870), p. 115.

² The primary source for the life and thought of Smith is the biography by Williams, *supra*. A short biography appeared in F.D. Power, *Sketches of Our Pioneers* (Cleveland, 1898), pp. 71-87. A fictionalized account of his early life is Louis Cochrane, *Raccoon John Smith* (New York, 1963). A critical study is John L. Bray, *John Smith: Pioneer Kentucky Disciple* (unpublished thesis, College of the Bible, 1955). There are some personal documents and artifacts in the library of Lexington Theological Seminary.

³ A.W. Fortune, *The Disciples in Kentucky* (Lexington, 1932), p. 104.

⁴ Williams, p. 52.

that he had been converted. Although still uncertain, he accepted their judgment, testified before the congregation, and was baptized.

Some time thereafter Smith's pastor suggested to him that he might have a call to the ministry. Smith believed the gospel and knew that he had a gift for preaching, but could not be certain that he had such a call, just as he remained uncertain of his conversion experience. Again, his doubts gave way to the persuasion of others and he was ordained to the Baptist ministry.

Prospects for an adequate living in the Kentucky mountains were limited and in November 1814 Smith moved his wife and family to northern Alabama. On January 7, 1815 while he was away on a preaching assignment and his wife was visiting a sick neighbor, their temporary home near Huntsville was destroyed by fire killing two of their four children. His wife was so overcome by grief that she died soon after. Smith then suffered a near fatal illness that left him permanently palsied. After his recovery he made temporary provision for his two surviving children and returned to Kentucky. In December 1815 he married again and brought his children back from Alabama. He engaged in farming and preached occasionally, but again found it necessary to leave the mountains in order to provide adequately for his family. In 1817 they moved to Montgomery County where he rented a farm and became the minister of four rural churches.⁵

After a long struggle with his lingering questions about his conversion and call to ministry, Smith began to question the tradition of faith and practice that so greatly emphasized these subjective experiences. Increasingly he began to challenge openly the doctrines and practices of the Baptists and the authority of their standard of faith the Philadelphia Confession. In 1824 he met Alexander Campbell who was expressing similar ideas in his new journal *The Christian Baptist*.

In 1827 one of the churches Smith had served brought charges of heresy against him before the annual meeting of the North District Association. Specifically they charged: (1) that he had in public and in private read from Alexander Campbell's translation of the New Testament instead of the King James version; (2) that he used the formula "I immerse you into the name

of . . . and of the Holy Spirit" instead of the accepted form "I baptize you in the name . . . Holy Ghost;" and (3) that while presiding at the Lord's Supper contrary to the Baptist custom of breaking the bread into bite-sized pieces, he broke it into large pieces from which each communicant broke off a small piece.⁶ While these seem petty issues, they were symbolic of the Campbellite reform. To Baptists who held firmly to the authority of the Philadelphia Confession, these "reformers" were a dangerous and disruptive force.

The leaders of the North District Association were concerned about Smith, but declined to take any action against him hoping that he would soon return to the orthodox fold. But Smith continued to depart even further by baptizing believers on their confession of faith without requiring them to testify to a conversion experience or to receive any congregation's approval. By the 1829 meeting of the Association, Smith had developed such a large following that the leaders again refused to take any action fearing that Smith's people might outvote them.

In April 1830, the orthodox party called a special meeting of the Association from which the reformers were excluded. They declared that Smith and his friends had *de facto* withdrawn from the Association by departing from Baptist doctrine and practice. At the time of the regularly scheduled meeting in July 1831, the reformers met declaring that the orthodox party had *de facto* withdrawn from the Association by their failure to attend this the regular meeting. Each faction claimed to be the legitimate meeting of the Association and declared the other to be illegitimate and heretical. In July 1832, the reformers met at the Somerset Church in Montgomery County with representatives of fourteen congregations and the Campbellite factions of four others. Finding no scriptural warrant for an association to exist as a juridical body, they voted to dissolve the North District Association and to meet the following

⁵ Spencer's Creek, Lulbeugrud, Old Bethel, and Grassy Lick. In 1823 Smith ended his ministry at Lulbeugrud and began preaching at Mt. Sterling. In 1828 the followers of Smith left the Grassy Lick Church and formed the Somerset Church north of Mt. Sterling.

⁶ The complete text of the charges is in Williams, p. 183.

year solely for fellowship and the exchange of useful information. With this, the separation from the Baptists was formal and complete.

Throughout this controversy, the reformers had become aware of similar movement led by Barton Stone of Bourbon County. On January 1, 1832 the two groups united in Lexington with Smith as the chief spokesman for the reformers. The new church then commissioned Smith and John Rogers an associate of Stone, to travel throughout Kentucky preaching and organizing congregations. This mission was quite successful.

In 1849, Smith and his wife, both in failing health, retired to Mount Sterling⁷ and then in 1851 to Georgetown. Following his wife's death in 1861, he went to live with a daughter in Owingsville. While visiting another daughter in Mexico, Missouri, Smith became ill and died on February 28, 1868, aged 83.⁸

Theological Development

The Baptist faith in which Smith was reared was embodied in the Philadelphia Confession, a Baptist adaptation of the Westminster Confession of 1648.⁹ This classic British confession had been revised in 1658 by the Independents (Congregationalists) and in 1677 by the Baptists to reflect their views on the church, sacraments and civil government. The Baptist revision was adopted in 1742 by the Philadelphia Association and became the standard of faith for most Baptists in America.

This confession taught a system of original sin, total depravity, and predestination. The original righteousness of Adam was lost by his disobedience leaving him alienated from God and in a state of guilt, which was transmitted to all of his descendants so that every human is born with inherited guilt and alienation (original sin). This state so permeated human nature that every aspect of human life was corrupt making any act of righteousness impossible (total depravity). Even an apparent act of obedience could not be counted righteous since it proceeded from a corrupt spirit. Therefore, since all are sinners and deserving of damnation and since no one can do any thing pleasing to God, salvation can come only by God's action. Those who are saved have been chosen by God's arbitrary decree. God's will is irresistible and there-

fore those predestined by God will be saved in spite of themselves. The faith necessary for salvation must be implanted by the Holy Spirit since the spiritually dead sinner could not otherwise have it. In Baptist practice, this work of the Spirit could be clearly seen in the conversion experience.

John Smith had been taught that if he was one of the predestined elect for whom Christ had died, he would in God's chosen time receive the gift of faith. Thus the lack of a clear conversion experience was a source of great anxiety.

Conversion would begin with a deep sense of personal sin. While Smith knew he was a sinner, he could not place himself in the same category with the felons and libertines around him. To think of himself as being equal to or even worse than them, as he had been taught he should feel, was for him moral hypocrisy. This disparity between what he ought to feel and what he did feel led him to moral uncertainty and spiritual depression. He believed the gospel and repented of his sins, but he could not claim the traditional conversion experience.

As Smith sought guidance from scripture to overcome his uncertainty, he began to wonder if the teaching of the Philadelphia Confession on faith and conversion was truly biblical. If the Confession were wrong on these points, it could also be wrong on others. In scripture he found responsibility and accountability for sin which presupposed some measure of human freedom to respond to God's will. He found an atonement available to all who believed the gospel and repented, and not just to a predestined elect. Salvation came by faith which was possible for all.

He found no biblical basis for seeking the church's confirmation of a believer's conversion as a requirement for baptism. All that the New Testament required was

(Cont. on p. 46)

⁷ John Bray suggests that they may have lived in Owingsville rather than Mt. Sterling. Bray, p. 23.

⁸ Both Smith and his wife are buried in the Lexington Cemetery.

⁹ The Westminster Assembly completed the Confession on December 4, 1646. It was first printed in 1647 and received parliamentary approval with some modifications on June 20, 1648. The Philadelphia Confession is identical to it with the exception of four chapters. Texts in Philip Schaf, *Creeeds of Christendom*; vol. 3.

“FULFILLING THE PAST”

by Roger T. Nooe*

One of the clearest insights I have ever found on what to do with the past, a problem always and a possibility, is in the passage of scripture I read you from the Book of Hebrews. Some people say that the past is dead. Even Longfellow, in his well known poem, “The Psalm of Life,” said, “let the dead past bury its dead.” And yet he did not finish his poem until he had added: “Lives of great men all remind us We can make our lives sublime. If it were possible, it would be a foolish thing to bury the past.”

Still others, thinking of some period in their life or in the life of their community when they were particularly happy, a prosperous time, politically, socially, and economically, have a longing to bring back that lost period. Their attitude toward the past is nostalgic. They have a homesickness for it. But there is something better than that.

Even if it were possible to bring back the past, although it is not, there is something still better, something in the order of things, in God’s increasing purpose, looking toward the consummation devoutly to be wished. And the unknown author of the Book of Hebrews gives it to us. After telling of these mighty faith heroes, men and women who, under all sorts of difficulties, moved forward, met opposition, and yet did not surrender to defeat, men and women who against all peril and unfriendly circumstances lifted their heads high into the boundless sky, into generous light, into the air of freedom. But then he adds that these did not obtain the promise, that they did not achieve all they desired, God having provided something better for us, that they without us cannot be made perfect, **THAT THEY WHO HAVE GONE BEFORE SHALL NOT BE MADE PERFECT WITHOUT US.**

Now, explicitly, the writer probably was saying that they did not live to see the light of Christ, that they moved in a dimmer light, and this greater dawn had not shown upon them; but implicit in it is the thought that they did not achieve all they desired. And what they could not do is left for us to do, inspired by their lives.

Once more, he says to these discouraged Christians of his day: “Look beyond at those people. They were faithful, and they had less light than you have; and look, they are looking at you. And look again, they are looking to you, for they, without you, cannot be made perfect.”

Jesus said the selfsame thing when He said: “I am come not to destroy, but to fulfill.” He knew the ancient scriptures of His people. He knew their great traditions. He knew the faith of the mighty heroes of an illustrious race, and He knew, too, that many things that they did were imperfect, and much of the truth that they had was imperfect; yet said He: “I am not come to destroy; I am come to fulfill.”

Talk about history being dead, about burying the past! We could not live without it. There would be no present, no future, save as we know the past.

What philosopher would think of studying philosophy or knowing anything about it who did not study Plato and Aristotle who lived 400 years before Christ?

What musician would think of ever knowing aught of music who did not know Mozart, Beethoven, Bach, and others of this mighty array of musical talent?

Much progress has been made in medicine, and Hippocrates probably knew very little about it, though he is called the Father of Medicine. He lived 400 years before Christ, but hardly a student is ever graduated from a medical school without taking the Oath of Hippocrates. These students are not burying the past; they are fulfilling the past.

What lawyer is not indebted to Jus-

Note: This sermon was delivered by Dr. Roger T. Nooe (1881-1969) at Vine Street Christian Church, Nashville, Tennessee, on February 1, 1942. Under a grant from Opal Smith, Dr. Nooe’s sermons are being transcribed from original paper tapes of a court stenographer’s transcription.

tinian and to Blackstone and to others?
And the best they can do is to fulfill
the past.

You would not know God in this present hour if you did not know Him through the centuries, and you would not know him through the centuries if you did not know Him through the ages. Abraham going out not knowing whither he went save that he went at the call of God, Moses enduring as seeing Him who is invincible, and setting free and enslaved people, and all the prophets in holy array, and the Babe of Bethlehem, and the Cross of Calvary, and the Day of Pentecost, and God working through history—That is not to be buried, not to be restored or reproduced; that cannot be done, but it is to be fulfilled. That is what history is for.

We have a trust, we have a duty, we have an inspiration from all these who have gone before.

I note that the Library Association, in asking for books for our soldiers, said that they want geographies since 1935. Well, geography is changing every day. I was a bit surprised when they said they wished history since 1930. I was all the more surprised when I heard Norman Cousins say that if the leaders in Washington City had been recently reading Thucydides, an ancient Greek historian, they might not have been taken in by the embassy from Japan. Now is the time to read ancient history as well as modern history.

To be sure, we can betray trust. They without us shall not be made perfect, shall not have the promise. We can betray that. I think we betrayed the trust of our boys who died in the First World War, and this is the most unnecessary war that was ever fought in human history; and yet it is such that now that we are in it, it is my conviction that no greater issues have been involved in the world's destiny.

John McCrae, in his "in Flanders Fields," wrote:

To you from failing hands we throw

The torch; be yours to hold it high.

If you break faith with us who died,
We shall not sleep, though poppies
grow

In Flanders fields.

We did not perfect their work, and it remains still for us, that they, without us, shall not be made perfect. We have not fulfilled the destiny to which our nation was called under God. The spirit of freedom, which is a living thing, became stereotyped and bogged down; and, instead of accepting its responsibility, we allowed it to degenerate into license.

Now, as the prophet said, we hear a voice behind us; and that voice comes from Jamestown, and from Plymouth Rock, and from Bunker Hill, and from Faneuil Hall, and from Thomas Jefferson and Madison and Andrew Jackson and Abraham Lincoln and Woodrow Wilson, a voice behind us, saying, "We without you shall not be made perfect."

Somewhere in the process of things, we did not fulfill our destiny as Christians. We let Christ down. We did not lift Him up in our hearts and sacrificial service, that He might draw all men unto Him. He wanted to be at ease in Zion. We did not want a religion that would trouble us very much. We wanted a religion of convenience. We have not fulfilled our trust, and now for that failure we suffer.

Calvary speaks to us, and the daring of Luther speaks to us, and the spirit of unity and freedom that Campbell proclaimed speaks to us. There are voices behind us, saying: "We without you have lived in vain. We without you can never be made perfect."

Count Maurice Maeterlinch, in "The Bluebird," suggests that the immortality of our friends is dependent upon our memory of them, that they live as long as they live in our memory, but that if they should be effaced from our memory, they would be dead. Now, I do not believe that for a moment. I think they would live in their own right and in their own light despite our forgetfulness; but there is a tremendous truth in this, in that their work is not completed without us, that they who died with a dream in their hearts left that dream to us and their longings to us. Instead of, as Paul said, over much sorrow, that sorrow which stops and makes of their lives no more than silence, it belongs to us rather to love the light that they loved, to love the

beauty that they loved, to help to fulfill the dreams in their hearts, the unfinished task; and so they live in us, and they are made perfect through us.

If ever I am tempted to let down in my work so long as I am your minister, I truly would betray a sacred trust when I think of those who have gone before, and their voices still speak to me, and their faces are still seen in our assemblies; and I know their love for this church, and I honor them by trying to fulfill the dreams of their hearts and what they loved and gave themselves for.

There is a voice behind us. It is the past pushing us as well as the future pulling us, and here we are linked to the past and the future with a responsibility and a duty to those we call the dead as well as a responsibility and a duty to the living of this generation and of other generations yet to come.

Tennyson embodied something of this in his poem, "Ulysses." Ulysses had spent ten years before the gates of Troy and had wandered far and near, and then returned to his home where there was abundance and where there might have been ease; but the sound of the sea was still in his soul, and Ulysses, thinking of his debt to all who had gone before and to all life about him, says:

I am part of all that I have met;
Yet all experience is an arch where thro'
Gleams that untravell'd world, whose
margin fades for ever and for ever
when I move.
And says the brave Ulysses:
Death closes all; but something ere the
end,
Some work of noble note, may yet be
done.
The long day wanes: the slow moon
climbs: the deep

Moans round with many voices. Come,
my friends,

'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose
holds

To sail beyond the sunset, and the baths
Of all the western stars, until I die.

Tho' much is taken, much abides; and
tho'

We are not now that strength which in
old days

Moved earth and heaven; that which we
are, we are;

One equal temper of heroic hearts,
Made weak by time and fate, but strong
in will

To strive, to seek, to find and not to
yield.

Seeing then that we are encompassed by
so great a cloud of witnesses, let us
fulfill the life of those who have gone
before, and in faith hand our torch to
generations that yet shall be.

The Society and its Finances (cont.)

Churches from the branches of the Campbell-Stone Movement other than the Disciples Church, for they give through Basic Mission Finance, are encouraged to make contributions directly to the Society as a part of their mission giving. There are several congregations from both the Church of Christ and the Christian Churches and Churches of Christ which do contribute on a regular basis, and this is much appreciated.

The work of the Society continues to grow, both in its collection of materials, and in the number of persons using the resources for research purposes. The preparation, cataloging and care of these valuable historical materials requires increasing staff time. The Historical Society belongs to you, its members, and to the churches it serves. It is my hope that these concerns will be your concerns as well.

James M. Seale

Roscoe Pierson Named Trustee Emeritus

From 1958-1974 and 1978-1980 Roscoe M. Pierson, Librarian at Lexington Theological Seminary, Lexington, Kentucky, served as a member of the Board of Trustees of the Disciples of Christ Historical Society. He served as secretary to the Board from 1958 to 1975. In recognition of this long tenure of service to the Historical Society, the Board of Trustees at its May 8, 1984, meeting elected Mr. Pierson as a Trustee Emeritus.



John Smith... (cont.)

faith and repentance and no congregation had a mandate or right to pass judgment on a convert's faith.

Smith finally could no longer accept the Confession as an authentic witness to scripture, concluding that the problem was not simply with the Philadelphia or Westminster Confessions but with all confessions. Even a biblically based confession was one step removed from the text of scripture and elevated one particular interpretation over others making human judgments normative. With the other reformers, he began to envision a church united solely on the basis of scripture. This vision became the inspiration for Smith and the new Disciples movement.

Both in his public career and in his own religious development, Smith symbolized the formation of the Disciples movement as well as many of its lingering ambiguities. His rejection of the reformation confessions was an intellectual liberation for us. However, without some normative standard of faith we have been open to divisions over biblical interpretation and subject to all manner of religious eccentricity. However, it would be wrong to dismiss Smith because of this. Any correction or criticism we make is small in comparison to the greatness of his formative and pioneering work. John Smith and his colleagues are the foundation upon which we now build.

Stewardship Development (cont.)

Probably not a legalistic appeal to tithel Mr. Campbell's essay probably would have relied heavily on New Testament passages, especially those in II Corinth. 8 and 9, which provide a biblical basis for giving.

Whatever he would have written, there is every reason to believe that Alexander Campbell was not responsible for the lagging stewardship zeal which has characterized the Christian Church (Disciples of Christ). True, Mr. Campbell never depended on the offerings of the people for his security. His personal circumstances may have caused him to view the stewardship promotion enterprise from a distinctive perspective. Still, the record shows that for 30 years of his life he strongly encouraged the life of committed stewardship. Had individuals and congregations in the Christian Church (Disciples of Christ) heeded his persuasive words on the subject, the work of Christian mission and service would have advanced far beyond where it is today. Let us not blame Mr. Campbell, friends. Rather, let us look to our own stewardship commitment and zeal!

The Cost of Life Membership—Going Up

The Board of Directors of the Historical Society voted at the annual meeting in May to raise Life membership fees from \$100 to \$250, effective January 1, 1985. Life membership fees have been at \$100 for some 25 years. All Life memberships purchased prior to January 1, 1985, will continue to be \$100. Now is the opportunity to get an excellent bargain. Use the form below to order your membership.

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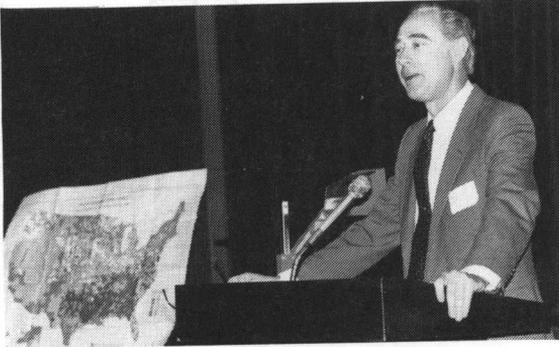
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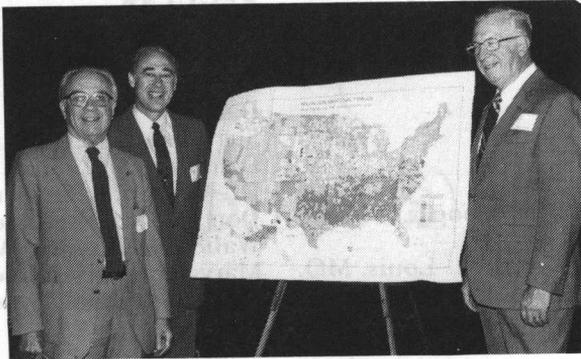
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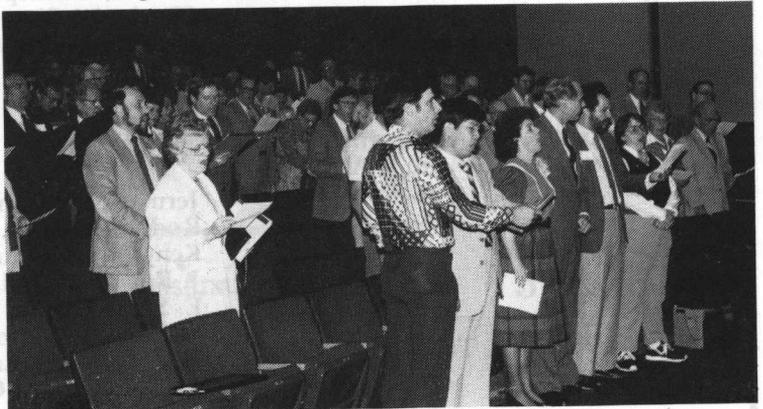
1984 Forrest F. Reed Lectures



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 1984 Forrest F. Reed Lecturer



Other participants in the Reed Lecture Program at the School of Theology at Claremont, CA., Ronald Osborn (Left) and Floyd Strater (Right) with Laurence Keene



Printed copies of the Lectures may be ordered from the Historical Society at the post publication price of \$5.00 for the set plus postage

More than 200 persons attended the Lectures from Arizona, Northern and Southern California, Oregon, Tennessee, and Virginia

Discipliana

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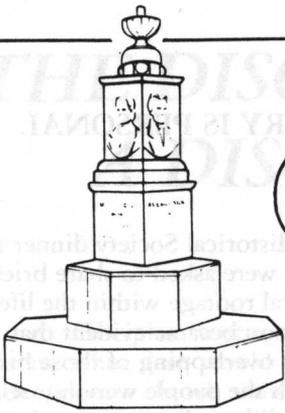
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Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1984, Vol. 44, No. 4

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AND

ADDRESS

OF THE

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OF

WASHINGTON.

WASHINGTON, (Pa.)

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1809.



Disciplina

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Winter, 1984, Vol. 44, No. 4

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 — \$10.00 Student — \$5.00. Single payment Life memberships are: Life — \$100, Life Link — \$500. Life Patron — \$1,000.

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HISTORY IS PERSONAL

At a recent Historical Society dinner the persons present were asked to share briefly of their historical rootage within the life of the church. It soon became evident that there was much overlapping of those histories even though the people were not related and sometimes did not know each other. Family paths had crossed, close friends were held in common, events were meaningful to persons for different reasons and there was a common interest and awareness of other events or persons.

At the close of the dinner someone remarked, "We all have so much more in common than I would have realized." How true this is! The church links us, historical events link us, family ties or personal friends link us in ways that often we do not take the time or make the effort to realize. History is personal for though it may hinge on and be tied to events, those events are filled with the lives of the children of God.

When a congregation, an institution, a group of congregations or as an entire church body celebrates its history, it is in reality celebrating the lives of persons who touched, in a meaningful way, the lives of other people. Our history as a movement is traced along the lines of individuals, some of whom rose to greatness, but many of whom simply affected the lives of those who were close at hand.

In reality every person is helping to form and shape history as we live our lives day by day. If we can comprehend this fact it will help us to realize that the way we live our lives each day has an effect on others and will help to shape a certain part of history for tomorrow; it may be simply a family history, a congregational history, or perhaps national and world history. For Christ's sake and in the interest of those who follow after us, let us live each day in a personal way which will have meaning for others.

James M. Seale

THE DISCIPLE BIRTHDAY — A DISCIPLE PASSOVER

by Hiram J. Lester*

If we Disciples wished to celebrate a birthday, what date would it be? How, in practice, does a church which evolved from a movement(s) determine its natal day?

Recently, we celebrated the 150th anniversary of the Kentucky union of the Christians ("Stoneites") and the Reformers ("Campbellites"). It was a day worth celebrating! Two movements united by a simple handshake; no confusing denominational machinery to negotiate, no written affirmations to embarrass later generations, and no splinter groups who refused to go along. Though a careful examination of the history, especially that of Stone's associates, does not completely justify this euphoric picture, still no one dare dispute that 1 January 1832 was a decisive beginning in Disciple history.

Recently, Leroy Garrett¹ has "rediscovered" Barton W. Stone. He, like Tucker and McAllister,² would make much of an intentional change from Campbell-Stone Movement to Stone-Campbell Movement. After all - the chronology is indisputable - Stone was earlier. No one has yet suggested an appropriate birthdate, but one might choose either the "Thursday or Friday before the third Lord's day in August, 1801" (open-



*Hiram Lester is on the faculty of Bethany College, Bethany, West Virginia and is presently working on transcribing all previously unpublished manuscripts of Alexander Campbell.

ing day of the great Caneridge Revival) or "June 28th, 1804" (the signing of the Last Will and Testament of the Springfield Presbytery.)

These events were very important and are worthy of celebration in their own right. There are good reasons for saving historically and theologically of each of them, "At this point, we began." But, if one takes seriously the Saga, as Disciples in each age have told their story, none of these is the birth date.

For, according to the Saga as told by our storytellers and most of our historians, this year, 1984, the Disciples are 175 years old. The natal day was September 7, 1809.

The story of that day is ordinary enough — on August 17, 1809, a group described by its leader as "persons of different religious denominations; most of them in an unsettled state as to a fixed gospel ministry" met at Buffaloe, Pennsylvania, to constitute themselves as an identifiable group. They called themselves The Christian Association of Washington and directed their leader, "Mr. Thomas Campbell, minister of the gospel" to prepare an apologia which would explain the Association's existence to a secretarian world while calling others to form similar voluntary associations.

On September 7, 1809, the Association heard Campbell read an emotion-packed and visionary plea. The most characteristic of all Disciple statements lay at its heart:

THAT the Church of Christ on Earth is essentially, intentionally, and constitutionally one; consisting of all of those in every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures, and

¹Leroy Garrett, *The Stone-Campbell Movement: An Anecdotal History of Three Churches* (Joplin: College Press, 1981), pp. 126-7.

²William E. Tucker and Lester G. McAllister, *Journey in Faith: A History of the Christian Church (Disciples of Christ)* (St. Louis: Bethany Press, 1975).

that manifest the same by their tempers and conduct, and none else; as none else can be truly and properly called Christians.

When the reading ceased, a moving silence followed. Soon there were scattered questions about its implications. After the Association had acted unanimously to order the statement printed, Thomas Campbell, Secretary, and Thomas Acheson, Treasurer, signed the document for the Association.

This event - the writing and adoption of the *Declaration and Address of the Christian Association of Washington* - was assumed from its inception to be the beginning of a New Reformation. Its natal character is easy to demonstrate, both from the document and from the Disciple historians of each generation. Nowhere, however, was this stated more eloquently and perceptively than in the introduction to the *Centennial Edition of the Declaration and Address*:

"Though Barton W. Stone and others had taken the same position earlier, and though a score of years elapsed before the amalgamation of these movements and their separation from former alliances, September 7, 1809, is universally accepted as bearing the same relation to the people now known as Disciples of Christ, Christians or Churches of Christ, that July 4, 1776, holds to the United States of America."

The Declaration and Address, although American in its character,³ is cosmic in its intent; one is not just talking about 13 colonies and the British Crown. The threefold aim is (1) the conversion of the whole world, which will inevitably follow, (2) when the Church of Christ is one, which will happen (3) when the sects return to simple evangelical New Testament faith and practice. This threefold message was what Peter Ainslie and others meant by the phrase "The Plea for Christian Unity."⁴ It was shorthand for all that Disciples stood for.

Garrett's claim that the *Declaration and Address* "was not merely the *magnum opus* of Thomas Campbell, but it is by far the most significant document produced by the Stone-Campbell Movement"⁵ seems to be correct. But why? One cannot reach that high estimation from either its effects on its immediate community or its prose and rhetoric.

In the authoritative history of the ecumenical movement, Yoder calls the *Declaration*, Thomas Campbell's "famous apologia for Christian unity, . . . one of the milestones on the path of Christian unity, . . . a declaration of independence to all those on the frontier who desired to transcend the Sectarian spirit."⁶ But evidently few at that time and place had that desire. *The Declaration and Address* attracted no attention and led to the formation of not one single additional voluntary association.

Furthermore, the prose is not generally exalted or memorable, and the argument is hard to follow. In *Journey of Faith*, Tucker and McAllister say correctly:

"*The Declaration and Address* is an unpretentious document, the work of a man who wrote down in honest words the thoughts important to him. The sentences are necessarily long, the thought is often too involved, . . ."⁷

The *Declaration's* place in the Disciple Saga, therefore, is not the result of its eloquence or its argument, nor is its effective background philosophers and rhetoricians. No matter how dependent Thomas Campbell may have been on John Locke⁸ (or on Francis Bacon, Thomas Reid and George Campbell),⁹ the appeal of the *Declaration and Address* is not primarily rational and imperial. Rather, it is hortatory and emotional, confessional and visionary.

The natal force of the *Declaration* in the life of its author (and in the corporate life of the Movement) is made clear by the Biblical images used, as well as by the effect of the *Declaration* on later Disciple thought. Clearly 7 September 1809 is the Disciple

³Donald Herbert Yoder, "Christian Unity in Nineteenth-Century America", *A History of the Ecumenical Movement: 1517-1948*. Ruth Rouse and Stephen Charles Neill, editors. (Philadelphia: Westminster Press, 1954), pp. 236-239.

⁴*Ibid.*, p. 238.

⁵Garrett, *Op. cit.*, p. 134.

⁶Yoder, *Op. cit.*, p. 237.

⁷*Op. cit.*, p. 111.

⁸*Ibid.*, p. 114. Cf., among others, Winfred E. Garrison *Alexander Campbell's Theology: Its Sources and Historical Setting* (St. Louis: Christian Publishing Co., 1900), passim.

⁹Cf. esp. Frederick D. Kershner, *The Christian Union Overture: An Interpretation of the Declaration and Address of Thomas Campbell* (St. Louis: Bethany Press, 1923) passim.

Passover.¹⁰ That event and the contents of the *Declaration* defined for early Disciples and still defines for us, as the Passover did for the Jews, what salvation is, what the evil is from which we are redeemed, what the promised hope is, and how the redeemed are to live in the interim between "the already" and "the not-yet", between rebirth and fulfillment.

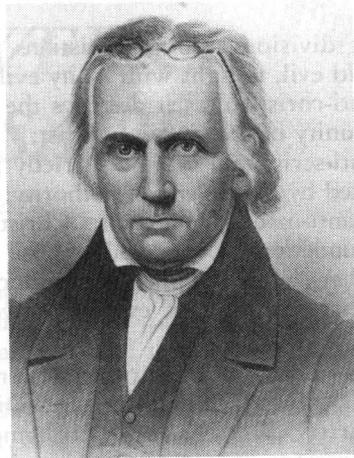
Life in the Interim — Yoder¹¹ and others have observed that the traits which characterize Disciple church life on the way to unity, i.e., individualism, restoration, mission, distrust of clericalism, simplicity, voluntarism, New Testament names, congregational polity, etc., are implicit in the *Declaration and Address*. C.L. Loos, that remarkable, though largely forgotten Disciple leader/scholar, put it this way: "The inceptive thought and first scheme of this extraordinary movement had their origin with Thomas Campbell."¹²

Though these observations are basically correct, as one would expect if the document has a passover function, they are not the whole story. These implicit traits are simply useful in the interim to rid the church of divisive accretions and to prepare it for divine fulfillment.

The verbal images that dominate much of the *Declaration* are those of "coming out", "rejecting", "laying aside", "returning to", "seeking", "longing for", "expecting" - the basic verbal images of the Biblical Passover tradition. Sometimes one feels that Hebrews 12:1-2 is the text for this sermon.

The Promised Land — In the only passage of the *Declaration and Address* besides Prop. I. which reviewers regularly quote, Campbell says with moving eloquence:

"Moreover, being well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches; as would restore unity, peace, and purity to the whole Church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashing of human



Thomas Campbell

opinions: nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day, and forever" - (*Declaration*, p. 1)

Note Campbell's use of "rest" and "peace", as images of salvation and unity. These images come from the Epistle to the Hebrews where that writer, in speaking of the Christian hope of eternal life, appropriate Wilderness and the Promised Land imagery of the Old Testament. These images are Campbell's synonyms for a unified church.

The Nature of Sin — H. Richard Niebuhr wisely observed, "The character of a religious movement is probably more decisively determined by its definition of sin from which salvation is to be sought than by its view of the saving process itself."¹³ Nothing is more striking or pervasive in the *Declaration and Address* than the identification of division as the sin from which salvation is needed:

¹⁰Such an understanding is also comparable to Jefferson's understanding of his *Declaration* and the role of the American Revolution in American Civil revolution.

There is not space here to develop either the "American" character of the *Declaration and Address* or to fully treat it as a Passover in Disciple saga and thought. I deal with the former in a short forthcoming article in *The Disciple*. I hope that the following paragraphs will be suggestive for a serious treatment of the latter theme.

¹¹Yoder, *Op. cit.*, pp. 238-239.

¹²C.L. Loos, "History of the 19th Century Reformation", *Christian Century*, XVIII (1899), p. 104.

¹³H. Richard Niebuhr, *The Social Sources of Denominationalism* (Cleveland and New York: Meridian Books, 1957), p. 67.

¹⁴Yoder, *Op. cit.*, p. 238.

That division among Christians is a horrid evil, fraught with many evils. It is anti-christian, as it destroys the visible unity of the body of Christ; . . . It is anti-scriptural, as being strictly prohibited by his sovereign authority; . . . It is anti-natural, as it excites Christians to condemn, to hate and oppose one another, . . . In a word, it is productive of confusion and of every evil work. (*Address*, Prop. 10)

Yoder, Loos and most other writers have largely ignored one important Disciple peculiarity: While almost all American denominations regard Christian unity as a good to be sought, Disciples know division as a sin from which we must be saved.

This defining of division as the sin from which we long to be redeemed (or else to redeem ourselves?) has created problems and possibilities for Disciples from 1810 to 1984. It led to Thomas Campbell's short-sighted attempt to unite with the Pittsburgh Synod and to the whole movement's 100-year avoidance of "our denomination." On the other hand, it has also caused Disciples to actively seek organic union from 1810 to the present and to take "a leading part in every movement for Christian understanding and cooperative action."¹⁴

A different perception of the significance of division may in part explain the different stances of the United Church of Christ and the Christian Church (Disciples of Christ) in their present union conversations. The former may see union primarily and historically as a matter of polity, while the latter perceives it to be a matter of soteriology.

Egypt — The foregoing observations about the role of the *Declaration and Address* as a Passover in Disciple history and self-definition are, I believe, valid and important both historically and theologically. But they do not explain the emotion which drove the New Reformation. Though they

may provide an incipient constitution, without redemption, i.e., without a remembered bondage from which the People of God are delivered, there is no Passover, no birth of a new people.

The Egypt which convinced Thomas Campbell that division was an evil, a sin from which the church needed deliverance, was Campbell's first decade of ministry and the similar experience of the other members of the Association. Although it is eloquently reflected in the words,

"being well aware from sad experience, of the heinous nature, and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit,"

its personal force is still, perhaps inadequately, felt because we know so little of Thomas Campbell's eventful decade of ministry.

Even those of us who are appalled by the religious controversies of the 19th century have little preparation to deal with theological acrimony that surrounded even the most minor questions among the contentious Antiburghers, and that pitted Antiburgher against Burgher, Secessionist against the Irish Synod, Irish Presbyterian against Scottish brother, Presbyterian against Anglican, Protestant against Catholic, militant Orangeman against moderate Protestant, *ad infimum* and *ad nauseum*, in Ulster.

Thomas Campbell, an Auld Licht, Antiburgher, Seceder Presbyterian minister and leader, educated at Glasgow, lived for more than a decade at the vortex of these controversies because of his commitment to the conversion of the world and to unity, tolerance, reason and truth. He had lived in Egypt and had a vision of the Promised Land. *The Declaration and Address* was his called "Let my people go!"

NOTICE: CHRISTIAN CHURCH (DISCIPLES) MINISTERS

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LIFE MEMBERSHIP AT A BARGAIN

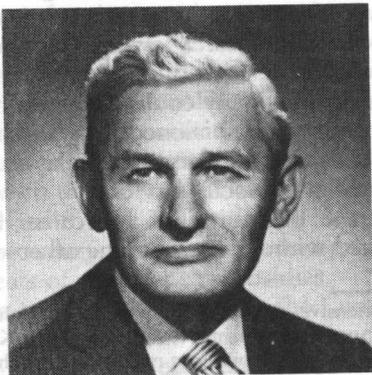
Effective Jan. 1, 1985 the cost of a Life Membership goes up to \$250.00, until that time they remain \$100.

G. C. BREWER, CONTROVERSALIST

by Norman L. Parks*

When the Church of Christ emerged in the South as a separate people or sect around the turn of the century, it held most of the frontier values of the early Restoration Movement, save only the optimistic Campellian millenarianism, which had been crushed by the Civil War and Reconstruction. The church felt itself a called-out people, peculiar, rejected by the secular world. Its environment was rural or small-town, its members working farms, mines, saw mills, and cotton mills, its sympathies inescapably with the poor, the exploited, and the dispossessed. As a plain people they had erected their necessities into virtues, such as plain church buildings, simple services, and popular decision-making.

The church clung to its truths boldly, not minding ridicule. When youthful G. C. Brewer was evangelizing an Alabama backwoods, he was asked if a Negro had a soul. He has a soul, just as a white man has a soul, he replied, and a black man who does God's will is more acceptable to Him than a white man who rejects his will. The angered crowd seized him and rushed him to the nearest tree, where a rope was thrown across a limb. At that moment the night clouds parted and "as bright a moonbeam as ever silvered a woodland burst down upon me."



*Norman L. Parks serves the Church of Christ in Murfreesboro, Tennessee.

The superstitious mob suddenly fell back in awe, and the bold young man added oratory to miracle to send the mob shuffling off in silence.

If David Lipscomb, mentor of G. C. Brewer, best represented the first-generation leadership as the church emerged as an independent wing of the Restoration Movement, Brewer can be said to be one of the two leading "architects" of the contemporary "mainline" Church of Christ as it moved with increasing speed along the historic track from sect to denomination. The other "architect" was B. C. Goodpasture, editor of the *Gospel Advocate*.

The two men were utterly different, both in personality and the roles they played. Brewer was creative, dynamic, colorful, aggressive. He spoke rapidly, often with fervor, and could bring an audience alive with flashes of oratory, caustic wit, and pungent observation. Goodpasture was staid, colorless, and plodding as a speaker. However, he had early succeeded in creating the impression of erudition and apparent scholarship, a man at home with the intellectual world. Feeding the impression of scholarship was his avid pursuit of old and rare books, which was in part a commercial interest, since a set of *Millennial Harbinger* could be at times acquired as a gift and marketed for up to \$1,800 to eager university libraries. Brewer's writing style was lucid, with a rich choice of words, and he turned out a dozen books, hundreds of articles, and scores of pamphlets as by-products of a whirlwind preaching life. For an editor Goodpasture's writing was distinguished by neither quantity nor power. Brewer was forever behind the pulpit, on the debate stage, or striding the evangelistic platform. By contrast Goodpasture's career appears almost sedentary.

What then were their "architectural" services? Basically Brewer was the builder, the promoter, the man who could think and implement ideas. Goodpasture was the businessman, with managerial talents, only that he turned his shrewd talents to the pursuit

of his first love, the security of the church. He fostered and preserved the institutional aspects of this religious group as it abandoned its rural base and emerged as a middle-class, urban people coming to terms with the world. Controlling the means of communication, he managed, even manipulated, both churches and preachers, and made it "pay" to be in accord with the *Advocate*. As a member of the *Advocate* editorial staff for 45 years Brewer was regularly read, and he and Goodpasture as associates complemented the work of each other.

Grover Cleveland Brewer's large childhood family was representative of the members of the Church of Christ when he was born on Christmas Day of 1884 in rural Middle Tennessee. He was the oldest son of a poor farmer who went broke trying to raise three-cent cotton with share-crop labor on a leased northern Alabama farm. This drove the family into day labor in small plants or in lumbering at Florence, where his father died in 1901 of malaria. The older children had to quit school and work to keep food on the table. After three years at supporting the family, Brewer was released by his mother to pursue his education provided he could meet the cost. Determined to be a preacher, he went penniless to the School of Evangelists (Johnson Bible College) at Knoxville, where he worked on the farm to earn tuition and board. When the dormitory burned, he transferred to the Nashville Bible School, where he spent six years, paying his way by work on the campus and by preaching.

From his graduation in 1911 until the year before his death in 1956, Brewer filled pulpits in ten different churches, broken only by three year-long intervals of evangelizing. Most of these churches were in sizeable or big cities— Chattanooga, Memphis, Lubbock, Austin, Sherman, Cleburne, and Los Angeles.

No man can escape history, either history inherited or history in the making. Emotionally and intellectually Brewer's career represented the conflicts and adaptations of the first-generation, post-Civil War period church to the extent that they were politically conscious were Populist in outlook, hostile to money power, and suspicious of exploitative capital. David Libscomb wrote feelingly for labor in the mines and cotton mills. By the end of the first decade following World War II the Church of Christ had

abandoned its Populist mentality in favor of the Republican Party.¹ It had become urban in spirit and suburban in outlook. Its political conservatism reflected hostility toward organized labor, there never being a sermon from its pulpits honoring Labor Day. Its admiration for corporate enterprise could be seen in the remodeling of the elder system after the corporate Board of Directors. As its members "arrived" in the professions and in the fields of merchandising, industry, and the services, they wanted changes in their religious life that accorded with their changed circumstances.

Perhaps more than any other leader in the Church of Christ, Brewer anticipated or moved with these developments. He sought to raise brotherhood consciousness, certainly the first prerequisite for an emerging denomination. He was the first to initiate church budgeting and multiple communion cups. He was early in the field calling for the churches out of their budget to endow the Christian colleges so that they could become self-supporting, obviously failing to grasp the insatiable appetite of educational institutions for more and more money. He did not hesitate to urge churches to fire their preachers if they opposed budgeting for colleges and orphan homes. In order to unite the universal church behind a program he promoted vigorously the "sponsoring church" idea. Under his influence the Broadway Church of Lubbock offered to be the sponsoring church to carry the gospel to the defeated Axis powers, Broadway's responsibility being Germany after peace was restored. He saw in the sponsoring church the advantages of centralizing necessary decision-making powers, channeling the flow of money, and establishing accountability without creating a super-organization over the churches. Viewing the church as just people, he argued that what one or two could do, the many could do better by joining hands. He envisioned the church of the future having kindergartens, day-care centers, and other social services.

At the beginning of his career Brewer accepted without question the other-worldli-

¹An extensive survey of the politics of adult Sunday school members during the decade after Kennedy's election showed Republican majorities as high as 80%. These members represented the most committed religiously in the church. Probably a poll of the members who did not attend Sunday school would have shown them to be less conservative.

ness of his mentor, David Lipscomb, including the latter's pacifism in wartime, his rejection of voting and office-holding, his view of church polity without office and functioning only through common consent, and his opposition to racial segregation. Brewer's career was marked by the rejection of all of these positions. Opposing passionately the bearing of arms in World War I, Brewer exhausted all means to save his younger brother from military service. By 1936 he came to see pacifism as one of the "four horsemen" of Communism softening democracies for a Red takeover. In a speech to the American Legion in Nashville he declared that he was "ready to give the last drop of my blood" to defend the nation should it come to war with this evil. When war did come, eleven of his nephews and his son-in-law went into military service, reflecting the fact that the Church of Christ conscientious objector had passed from the scene.

His most marked shift from Lipscomb's other-worldliness was his discovery that politics often involves great moral issues on which Christians must take a stand at the polls. He found this to be the case in Texas in the decade after World War I when he called upon Christians to defeat the schemes of the beer barons. He saw in Communism and Roman Catholicism the two supreme threats to Christian freedom which had to be defeated at the polls. In 1952, he founded and edited a monthly journal (*Voice of Freedom*) to carry on his war against "alien" Catholicism, with particular emphasis on blocking state and federal subsidies to parochial schools, hospitals, and other agencies. He also warned against Catholic penetration of governmental bureaucracy for the purpose of using governmental power to promote the Catholic Church.² His joining other anti-Catholics in this effort ran counter to Lipscomb's position, who opposed the American Protestant Association in 1890 and urged his readers to have nothing to do with the APA. After Brewer's death all Church of Christ colleges and elementary and secondary schools have become eager recipients of government subsidies.

As a frontier phenomenon the Campbell-Stone movement put little store in church buildings and saw elaborate structures as a sinful waste of funds better spent to preach the gospel. Cincinnati's finest church building in 1840 was a brick structure described

by Mrs. Trollope, an English visitor, as "the little two-horned church." But Campbell pictured it as "decorated like a theatre to gratify the pride of life." Such was the view of the Church of Christ in 1900. But as the church prospered in the second quarter of the century, its members felt the need to be respected and accepted as a religious group, and one means was a substantial building on the best street in the city. Union Avenue headed the new trend. When Brewer filled its pulpit, he praised the church for having the best and most useful facilities "in the brotherhood." After he became minister of the Broadway church in Lubbock, he involved the church in developing plans for an elaborate structure designed to meet needs for decades to come. World War II held up construction, but ultimately it thrust against the sky with its half-million-dollar bell tower that provoked outcries from those who clung to simpler days.

In contrast to David Lipscomb, who denied that elders were either church officers or rulers, and who held that their work was primarily as teachers and shepherds leading by example, Brewer contributed to the rise of the "eldership" institution. He served as an elder in several of the large churches where he preached. This institution, which resembles the secular corporation board, has become largely self-perpetuating. Functioning *en camera*, it has become the planning, decision-making, treasury-controlling, disciplining, hiring-firing, and governing body of the church, reducing the members to passivity.³

David Lipscomb had been a consistent critic of separate churches for blacks and whites, finding the practice sinful. It was a long journey for Brewer from the time in 1906 when he was nearly hanged from a tree for being pro-negro to 1954, when he denounced the Supreme Court decision in *Brown v. Board of Education* mandating integrated schools.

Brewer embraced passionately the concept of restoring New Testament Christianity

²In 1960 Batsell Barrett Baxter seized the torch from Brewer's fallen hands, using the pulpit to urge members to defeat John Kennedy for president. On one occasion Rep. Joe Ewins was present and walked to the front to challenge Baxter.

³Since the role of the members was to obey the elders, Brewer insisted, all members are obligated to attend every service set by the elders or they would be in disobedience and hence sinners.

and eliminating all denominationalism. The church has no name, he insisted. It is not a "what church." He criticized preachers who "preach Church of Christ instead of preach Christ." He attacked both the bad grammar and the absurdity of writing "Blank church of Christ" instead of "Blank Church of Christ" as if this would avoid the scandal of being a denomination. He believed that there were "many fine Christians" in some denominations, but the solution was to be "Christians only." Though agreeing that a national radio and TV could serve as a fruitful evangelizing instrument, he warned that it could be easily used for denominational ends. When the "Herald of Truth" hour opened with the salutation "the churches of Christ salute you," he saw proof that his warning had gone unheeded.

Brewer was by nature a controversialist. He never surrendered the first-generation attachment to debate as a means to clarify truth and at which he was unexcelled. How many debates he held is unknown, but the number is large when we total the 35 with Baptists, the 15 with Seventh-Day Adventists, and the miscellany with Jehovah's Witnesses, Disciples, Universalists, Penecostals, Mormons, and his own brethren. From the start he displayed the qualities that won him wide recognition - a prodigious memory, quick repartee, a remarkably analytical mind, a broad knowledge of the literature of the field under debate, and a courteous but confident stance. His most famous debate was in Memphis in 1927 when he routed Judge Ben Lindsey of Denver on the question of trial marriage, the humiliated judge shaking his fist in anger at the audience and leaving the stage before adjournment.

For a controversialist Brewer took a surprisingly diffident position on the premillennial controversy of the third and fourth decades which finally produced a split in the church. He praised the piety which he saw in the premillennial congregations which other churches could do well to imitate. It was not until 1941, when the division was beyond repair, that he aligned himself with the "mainline" side in a reluctant *Advocate* article.

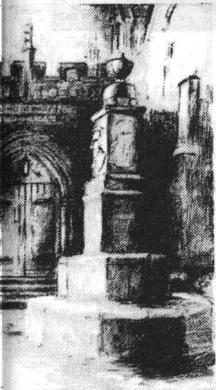
By contrast he was heavily involved in controversy with the anti-institutional wing of the church which charged that the diversions of church funds to "man-made" institutions violated New Testament teachings and was making a full-fledged denomination.

As might be expected, Brewer devoted much attention to evolution and religious liberalism, but comparatively little attention to legalism, which he did not see as a serious church disease. He devoted ten articles to Roy Key's *Law of Christ*, which was an able repudiation of the legalistic view of Christianity. Brewer found in Key's presentation of grace the seeds of liberalism. This writer, who taught Key in college, felt that Brewer failed to read Key properly and by his series forced him to find haven with the Disciples.

He was adamant on the question of instrumental music in worship and apparently felt no qualms about calling the Disciples of Christ and the Christian Church people "Digressives." His debate with J. J. Walker on this question produced no definitive answers to the question, though to his credit he went beyond the popular argument that *Psallo* in Ephesians 5 meant plucking on the strings of the heart, thus avoiding the necessity to show that the ancient Greeks or Jews ever thought of the heart as a passive instrument. Instead he contended that *Psallo* acquired different meanings over a period of time and the instrument was not inherent in the word in Paul's day, as Walker contended. Brewer's unyielding position that the *a capella* precedent was binding led him to turn his back on efforts of Ernest Beam, Daniel Sommers, and the Murch-Witty sessions to restore dialogue between the major wings of the Restoration movement.

When Brewer died, the church he helped to shape was flourishing mightily, its leaders claiming that it was "the fastest growing church in America," something which Brewer would have seen as a crude denominational boast. Yet he would have viewed with complacency the Austin church with its swimming pool and other recreational facilities and the Greater Dallas church's \$11,000,000 building program. But he could not have foreseen the abrupt end to the era in which he loomed so large, signaled by the publication of *Voices of Concern* and the appearance of such journals as *Mission*, *Restoration Review*, and *Integrity*.

Living twenty years longer, Goodpasture saw his own reputation and influence in marked decline as rising scholarship standards set by dozens of young men with doctorates from the best Eastern seminaries came to the fore and as new concerns heralded the beginning of a harsher era in the church's history.



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Cont. on next page

Foundation Report

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ENDOWMENT FUND ASSETS (As of Sept. 30, 1984)

J. C. Bradford Co.-Credit Balance	\$ 11,898.74
Board of Church Extension Notes	.....	87,000.00
Federal Home Loan Bank Notes	.....	58,608.15
Federal National Mtg. Assoc.	.....	131,700.00
Guaranteed Mtg. Corp.		
Series H. Notes	.....	15,000.00
Cash: Checking Account	.....	2,404.92
Savings Account	.....	127.51
		<u>\$306,739.32</u>

TRUST FUND ASSETS (As of Sept. 30, 1984)

Common Trust Fund	Shares	
Stock Fund I	1,475	\$ 80,204.00
Bond Fund III	6,208	50,294.00
Prudential Funding Corp.		6,000.00
Uninvested Cash		.07
		<u>\$136,498.07</u>

GIFTS HAVE BEEN RECEIVED FROM THE FOLLOWING PEOPLE DURING THE PRECEDING SIX MONTHS—APRIL-SEPTEMBER

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BOOK REVIEW

Alexander Proctor, the Sage of Independence: Incipient Liberalism in the Nineteenth-century American Pulpit. By Joseph R. Jeter, Jr. Claremont, California: Disciples Seminary Foundation, 1983. 257 pages.

Reviewed by Samuel C. Pearson*

The neglect of second generation leadership by historians of the Stone-Campbell movement has led to misunderstanding of both the founding generation and that which emerged into leadership at the turn of the century. It has also complicated efforts to trace intellectual currents within the movement. Thus Joseph Jeter's biography of Alexander Proctor (1825-1900) is a significant contribution to Disciple history and self-understanding. Proctor was a student of Alexander Campbell at Bethany College in the 1840s and subsequently served an important role in the emergence of liberalism within the movement. He is an important example of social and intellectual evolution within the Disciples of Christ following the Civil War. While less significant than Jeter's fondness for his subject sometimes leads him to imply, Proctor is nonetheless a figure well deserving of the careful historical examination accorded him in this volume.

A pastor who preached without notes and rarely wrote, Proctor left little for examination by historians. Yet, from reminiscences of friends and family members and from published transcriptions of many of Proctor's sermons, Jeter has pieced together a study of Proctor's life and thought. Though much of this material is embarrassingly hagiographic, a reasonably clear picture emerges of the person whom Jeter terms "the first significant leader to take up and maintain the liberal cause while remaining within the mainstream of the movement." The Proctor biography is placed in a contextual framework through Jeter's cursory examination of the careers of George Longan, T. P. Haley, and A. B. Jones, three Disciple ministers closely associated with Proctor in western Missouri.

Proctor belonged to the first generation of Disciple preachers born in Missouri, was among the earliest college educated Disciple clergy in Missouri, and was one of the first

*Samuel C. Pearson is on the faculty at Southern Illinois University at Edwardsville.

Disciple Pastors to settle in a single congregation. After returning from Bethany in 1848, he itinerated and served several Missouri churches before settling at Independence in 1860. Except for a short period of exile during the Civil War, Proctor spent the remainder of his life serving the Independence congregation.

In one of the most interesting and useful chapters of this book, Jeter attempts to reconstruct Proctor's theology. The effort is complicated both by limited source materials and by the need to translate pastoral, homiletic language into a systematic statement; and the result is not entirely satisfactory. However, the broad outline of Proctor's liberalism, of what David Lipscomb and others excoriated as "rationalism," becomes apparent. Simply stated, Proctor expounded something closely akin to the Progressive Orthodoxy which was simultaneously coming to dominate much of American Protestantism. He believed in progress, affirmed truth as the final authority in religious as well as scientific inquiry, and accepted the Bible as, to use Bushnell's phrase, a "gift to the imagination." He accepted the notion of evolution as the method of God's activity in the world, used the symbol of Christ or the "Christ-idea" to reconcile the judging and loving aspects of God, and conceived of the human spirit as an extension of the Holy Spirit. He rejected the doctrine of original sin, adopted a universalist theology, and was not very interested in ecclesiology beyond affirmation of the messiahship of Jesus as the foundational creed of the church. As Jeter observes, Proctor's ideas were not those of a systematic theologian but of a "careful, independent, innovative thinker."

This study inevitably raises questions for historians of the Disciples of Christ. Perhaps the most obvious, and one to which Jeter gives several tentative answers, is that of the sources of Proctor's thought. It is clear that Proctor's ideas changed over the course of a long career; he, his supporters, and his critics agree on that fact. It is equally clear from a reading of Jeter's monograph that there was no moment of theological conversion for Proctor. His development as a theological liberal was gradual and uneventful. If he was not simply following the

views of his teachers to their logical conclusion, the point at which he left the orbit of their thought is far from apparent.

The relationship of Procter and his religious ideas to the mainstream of Disciple life and thought in the latter third of the nineteenth century is also a question provoked by this volume. Both the Chicago school, which Jeter believes was inspired and encouraged by the example of Procter, and the conservative opponents of that school vested interest in describing Chicago as a radical phenomenon having little in common with the mainstream of Disciple life and thought. Yet, the more we learn about Disciples in the Progressive era, the more suspect that judgment becomes. Procter preached a liberal gospel in Independence for forty years, his admirers were at least as numerous as his critics, and no one appears to have attempted to silence him. I have elsewhere presented evidence that Robert Cave preached a similar message in Disciple churches in Richmond, Nashville, and St. Louis with little opposition and with widespread acclaim until he ran afoul of the politics of publishing. How do we know what was being preached in Disciple churches during this era? We know a great deal about the editors and their views, but how representative of the pulpit were they? Jeter offers evidence of an intellectual camaraderie between Procter and three fellow clergymen in western Missouri and for the profound influence of Procter on Burriss Jenkins, the dominant Disciple personality in early twentieth century Kansas City. How many more unheralded Disciple liberals served congregations during this period? Only many more studies of this kind will begin to provide us an answer, and only as an answer emerges can the question of the relationship of "Procterian thought" to the Disciple mainstream be discerned.

Jeter's comments on explanations which have been given for the divisions within the Campbell-Stone movement over the past century are useful, and his judgment that division was less related to section than to "the relative wealth or poverty of culture in which a person or group lived" is certainly an important observation. While Independence was, even in the latter years of the nineteenth century, too large and too close to Kansas City to be rural, it is true that Procter was not a city preacher. His background, however, was strikingly similar to

that of many of the most prominent liberal city preachers of his own and of the following generation. Like Procter, Robert and Lin Cave were reared on a farm and nurtured on Jeffersonian thought. Edward Scribner Ames, the dominant pastoral figure of the Chicago liberals, grew to maturity in parsonages in Eau Claire, Wisconsin; Benton Harbor, Michigan; and Davenport, Iowa. Not only the wealth of culture but the character of culture probably contributed to liberal theological tendencies and to fascination with the urban environment.

This volume was written as a doctoral dissertation at the Claremont Graduate School and has been published by the Disciples Seminary Foundation. Even without the author's acknowledgement, readers would have detected the influence of Ronald Osborn in the selection of the topic and in its development. The volume suffers from many problems typical of dissertations. It will not capture an enthusiastic audience of general readers. Jeter admits that he approached the study with several goals and found that they were not always compatible. He has, however, provided the crucial service of preserving available Procter materials and has used these materials carefully and honestly to create a respectable piece of historical scholarship. The one fault I find with this volume is Jeter's tendency to accept too uncritically the hyperbole of Disciple reflection on Disciple achievement. The reader must occasionally recall that Procter isn't Socrates, Independence isn't Athens, and that the heavy weight of Calvinist orthodoxy wasn't lifted in America solely through the work of this singular individual.

The contribution of biography to historical understanding is very great; and some of the most useful scholarly work on the Disciples of Christ in the past generation has been biographical. Several fine studies such as Harold Lunger's examination of Alexander Campbell, Lester McAllister's treatment of Thomas Campbell, and William Tucker's inquiry into the life of J. H. Garrison began as doctoral dissertations. This study belongs with that group. Jeter's monograph has been less thoroughly revised and edited from its original dissertation format than the earlier studies, and this is unfortunate. Nonetheless, it is a significant contribution to those who would understand the inner life of the Disciples movement during the Progressive era.

McGARVEY CHAIR NOW IN THE MUSEUM

Recently the Society received the pieces of an old chair. They were given by M. C. Nickell of Hazel Green, Kentucky, and delivered by Thomas Harwell, a member of the Board of the Society and minister for the Hazel Green Christian Church. The chair, painted green, was in poor condition, but on the back of it was a plaque with the inscription "Presented to J. W. McGarvey on his 70th birthday by faculty and students of Bible College, March 1st, 1899." With this inscription, the chair became valuable to the Society, and Allen Estill, retired Regional Minister for the Christian Church (Disciples of Christ) in Tennessee was willing to work on the chair.

From the expert work of Dr. Estill the Society is proud today to possess an oak rec-



lining chair with an adjustable wood headrest and beautiful carvings. When the plaque was cleaned, it was discovered that it was sterling silver, engraved by V. Bogart, Jewelers of Lexington, Kentucky. This chair now sits next to the Alexander Campbell rocking chair in the Society's Lecture Hall.

DRAMA, "SMILE OF GOD"

"Smile of God" is a musical drama based on the early years of the formation of the Campbell-Stone Movement on the American frontier. About 75 minutes in performance length, it is available in two ways. In written form, the script cost \$5.00; it includes music, costume suggestions, etc. A production package of scripts cost \$40.00 and includes 10 copies of the script with permission to photocopy any part of it desired. Cost includes postage and handling. The premiere performance by First Christian Church of Orange, California was video taped; the tape can be rented for use by a cast, or as an educational tool for church membership for Disciples history classes, etc. Rental of the one-half inch VHS video tape is \$20.00, postage both ways included. Contact the Disciples Seminary Foundation, 1325 N. College, Claremont, CA 91711 for further information, purchase, or rental.

HALL LAURIE CALHOUN

Dr. J. E. Choate, professor of philosophy at David Lipscomb College, since 1946 and Dr. Adrian Doran, president emeritus of Morehead State University, Morehead, Kentucky, are co-writing a biography of Hall Laurie Calhoun. Hall Laurie Calhoun was associated with The College of the Bible in Lexington, Georgia Robertson Christian

College in Henderson, Tennessee, and David Lipscomb College in Nashville. Calhoun also ministered in churches of the Christian Church (Disciples of Christ) and the Churches of Christ.

The book traces Calhoun's life from its early years through his education and ministries. It will be published within the next six months by the Gospel Advocate Company of Nashville.

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