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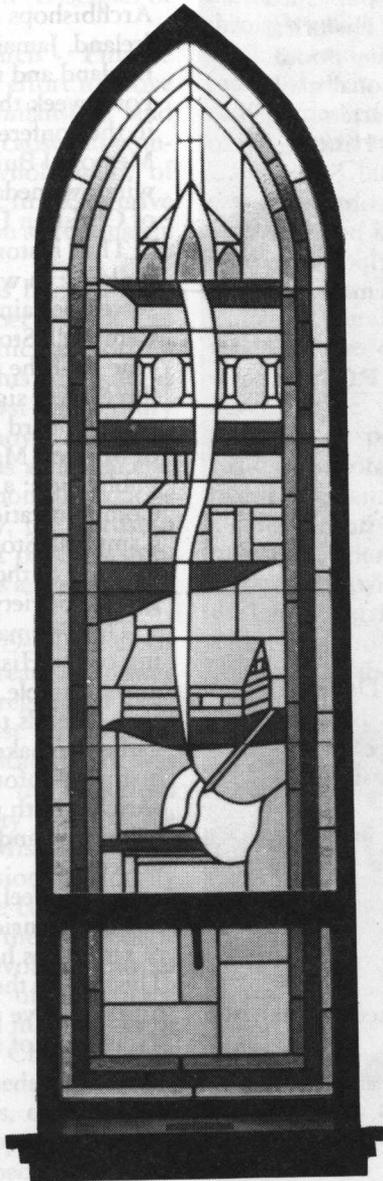
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DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring, 1985, Vol. 45, No. 1

HERITAGE

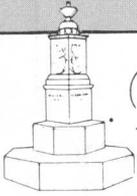
WINDOW



**Valley Christian
Church**

Birmingham,

Alabama



Discipliana

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Spring, 1985, Vol. 45, No. 1

EDITOR: James M. Seale

ASSISTANT EDITOR: David I. McWhirter

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Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$10.00 Student — \$5.00. Single payment Life memberships are: Life — \$250, Life Link — \$500. Life Patron — \$1,000.

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WHERE HISTORY IS MADE

From all over the world representatives of the Roman Catholic Church and the Christian Church (Disciples of Christ) came to the Thomas W. Phillips Memorial Building of the Disciples of Christ Historical Society of Nashville. They came together the third week of December, 1984 to dialogue with each other under the general theme of Koinonia.

The group was composed of congregational pastors, professors, theologians and Archbishops from the Republic of Zaire, Ireland, Jamaica, Canada, the Vatican, Spain, England and the United States of America. For a week they shared papers and dialogue in the conference room of the T. W. Phillips Memorial Building where the stained glass window medallions depict the general theme of Christian Unity.

Thus history was being made in the very building in which so much history is preserved pertaining to the life and work of the Campbell/Stone Movement. During the year 1984 the Historical Society was host to three other significant gatherings: the annual Board Meeting and Reader's Forum of Mission Magazine, a Church of Christ publication; a work/study conference on Communication in the tradition of the Campbell/Stone Movement; and the annual meeting of the Board of the European Evangelistic Society.

The Thomas W. Phillips Memorial Building of the Historical Society offers not only a comfortable place to meet but at the same time extends the opportunity to those who gather to make use of the growing source of historical information and material which enriches both the individual persons and the fellowship and discussions which are being undertaken.

We also feel that the life and work of the Society is enriched as we have the privilege of serving as host to such groups as these. The staff of the Society stand ready at all times to serve in the name of Christ and in the interest of strengthening the life of the church.

James M. Seale
President

Unified Devotion: A Fifty Year Struggle

*by Spencer P. Austin**

July 1, 1985, marks the 50th anniversary of the establishment of Unified Promotion—now known as The Church Finance Council. This observance to be celebrated in Des Moines, IA, in August 1985, will remind us of a half century of struggle to unify into a church-wide wholeness the various outreach efforts of the Christian Church (Disciples of Christ).

Unified Promotion/Church Finance Council has been a conscious effort to move from competition to churchmanship, and from infatuation with single causes to comprehensive support of the whole work of Jesus Christ. Dr. C. O. Hawley, first Executive Secretary of Unified Promotion affectionately called it "Unified Devotion."

The struggle for wholeness has not been easy, nor did it start in October 1934 at Des Moines with the resolution which authorized Unified Promotion, Inc. This struggle is rooted in our history. The first half-century (1800-1849) of the Disciple movement was a period of self-identification as a movement. During this period two common convictions became characteristic, namely, the Lordship of Christ as the exclusive test of fellowship, and the authority of Scriptures as the rule and guide of faith.

The second half-century (1849-1909) reflects a struggle to justify and create corporate structures to facilitate congregational obedience to the will of Christ in mission, benevolence, relief, and education. It was during this half-century that the American Christian Missionary Society (1849), the Christian Women's Board of Missions (1874), the Foreign Christian Missionary Society (1875), the predecessor of the current Board of Church Extension (1883), the predecessor of the present National Benevolent Association (1887), and the Board of Ministerial Relief (1894), were all created in efforts to be faithful in neglected areas of Christian obligation. Once justified as needed, and duly created by interested persons, each of these organizations promoted support with zeal and ingenuity. These approaches included

visitation, correspondence, special promotional Sundays, district rallies, and annual meetings of interested persons.

This proliferation of agencies, plus their competition among congregations for time, money, personnel, and loyalty was often self-defeating. Unfortunately, there was no national convention, or general assembly through which the church constituency could work to bring about co-ordination or unification of effort.

1909 marked the centennial of the issuance of the "Declaration and Address" by Thomas Campbell. Church leaders agreed that this was a date of significance among Disciples. On that basis leaders of the various agencies agreed to hold their annual meetings simultaneously, or "back-to-back" in the city of Pittsburgh, and to share in a common observance of the centennial. These gatherings were held, and lasted more than two weeks. Several were well attended. Twice during these agency sponsored meetings the need for structural coordination and promotional unification came into focus with appointment of a committee to explore possibilities for promotional coordination. Thus began the second century of the Disciple movement and the long struggle for administrative efficiency and promotional wholeness. The struggle continues to the present.



*Spencer P. Austin is retired President of the Church Finance Council of the Christian Church (Disciples of Christ).

After the 1909 agency rallies and the discovery that two committees had been formed to deal with promotional coordination, the personnel of the two committees joined forces and constituted themselves as a "Committee on Unification." The work of the committee lasted several years and brought about the establishment (1917) of an International Convention and the formation (1919) of The United Christian Missionary Society.

The new structures helped considerably. The annual meetings of the International Convention provided a platform for all reporting agencies. It also gave congregations and individuals opportunity to offer advisory, non-binding, sense-of-the-meeting resolutions as the body wished. The formation of The United Christian Missionary Society by merging several of the missionary organizations cut down some promotional competition but it did not go nearly far enough. Consequently, in 1923 the churches tried again. A resolution was offered at the Convention, and adopted, calling for the establishment of a Commission on Budgets and Promotional Relationships. Its role was to review agency budgets, encourage sound administration, wise budgeting and mutual cooperation. Its actions were to be advisory. Its personnel was to include laity and clergy in equal numbers, but none were to be in the employ of agencies seeking funds from the churches.

Despite the Commission on Budgets and Promotional Relationships promotional competition continued unabated. As many as fifteen special promotional Sundays were sponsored annually—sometimes as many as five within a single month! Not surprisingly, even before the 1929 Depression receipts began to decline.

In 1931 the grass roots tried again. The International Convention met in Wichita, KS. A resolution came from the floor requesting that the Commission on Budgets and Promotional Relationships be asked:

"to call a conference on promotion and to invite to same for a free and frank discussion, all state secretaries, presidents of colleges, heads of all mission boards, pension system, and all other boards affiliated with the International Convention, and seeking help from the churches, and

"It is further suggested that this conference last a sufficient time to clarify adequately the view of all, and to find as far as possible such a unified plan of promotion as will give to every righteous cause a proper approach to all our local churches,

without embarrassment which is so many times incident to approaches now being made."

The request of the Convention was taken seriously. The suggested meeting was held April 5-7, 1932. More than 80 representatives of agencies and institutions were in attendance. Action was taken to create a findings committee to make a thorough study, and to present to the Commission on Budgets and Promotional Relationships *plans for improved promotion*.

The findings committee became the "Committee of Nine." It met repeatedly and made its first report to the Commission on Budgets at the Convention in Indianapolis, October, 1932. The report focused on broad principles which were deemed essential to fairness, effectiveness, and general acceptance. The report was received, adopted, and the Committee was encouraged to spell out in detail how a unified promotion might operate.

The Committee reported again at the Convention in Pittsburgh, PA, 1933. Again its report was accepted and it was asked to clarify details of structure and principles with the agencies; to secure as much concensus as possible; and to present a draft plan at the Des Moines International Convention in October 1934.

Early Assessments of Unified Promotion

During the entire development of the idea, unified promotion was seen in the church press as a response to the pressures from congregations and local church leadership which desired a more statesmanlike, more Christian, more equitable, and more effective way of financing the God-given mission of the Church, locally, regionally, nationally and globally.

After the 1932 report of the Committee of Nine regarding principles *World Call* editorialized,

"The local church has been rediscovered! The last time this has happened The United Christian Missionary Society was formed to eliminate competition between some of the national agencies which seek to get the ear (and incidentally the contributions) of the churches. That was thirteen years ago."

November 9, following the Pittsburgh convention, Willard Shelton wrote for *The Christian Evangelist*:

"The movement for unified promotion may be defined as a movement to coordinate the promotional efforts of sundry general agencies, this coordination having several purposes in view:

- (1) To simplify appeals . . . and spare churches a multiplicity of calls;
- (2) To guide the churches in their giving, so that each organization among us may be provided with a fair proportion of the total offerings of our people for general purposes;
- (3) To present the needs of our organizations more appealingly and to reduce, if possible, promotional costs."

On November 16 Mr. Shelton editorialized again,

" . . . it has been noticeable at meetings where unified promotion has been discussed that it was the *laymen* who spoke most strongly in favor of some such plan . . ."

The news editor of *The Christian-Evangelist*, January 22, 1934, properly called attention to the inter-relatedness of agency restructure and the formation of a unified promotion. He wrote:

"Two or three great issues are particularly of interest to us at the present time. The correlation of all our educational activities, and where it shall take place, is one. The question of unified promotion is another. The nature of our general convention is a third. All of these are pending; all of them affect our total world program."

Plan Proposed at Des Moines, 1934

The unified promotion plan presented at Des Moines, IA, 1934 was intended to include all state missionary societies, all church supported institutions of higher education, and all general agencies which voted to participate. No unit, agency or institution was forced to enter, but each was invited to do so.

Initially money was to be distributed on the basis of fixed percentages established in each state based upon the proportionate amount of income each participating agency had received from that state over the preceding five years prior to entrance into Unified Promotion. A change of percentage could be petitioned from the Commission on Budgets and Promotional Relationships which would then negotiate with the affected agencies.

Money could be remitted either to the Central Office or to any participating agency. Agencies receiving monies directly from congregations were to report monthly to the Central Office, and such reported receipts would be counted on the agency's percentage share.

Three types of money were to be recognized: "Undesignated," which was to be counted on percentage support; "specified funds," which were named for a particular cause, and with the understanding that no

member agency would receive a smaller distribution than the sum total funds "specified" for its use; and "designated, over and above percentages" which were to go to the named unit without affecting its distribution of undesignated funds. Unified promotion was to respect the right of any congregation to designate funds as it saw fit, but no member agency—by terms of membership—was permitted to solicit such funds. Each participating agency was committed to promote the total budget of all participating agencies. The staffs of all agencies were committed to share in promotion under the direction of the central office.

Unified promotion was to be governed by a Cooperative Council of 20 members. The Council would meet two or three times annually. A central committee with interim power would be available for call between meetings of the Council. Annually a Board of Review of almost 200 members would meet to review the work of the preceding year and to review plans for the program of the year ahead. The Board of Review included representatives from every participating unit plus ten women, ten clergy and ten laymen nominated by the Commission on Budgets and Promotional Relationships.

Near the close of its first year of operation, Stephen J. Cory expressed the general hope for the fledgling promotional organization:

"In a thoroughgoing unified impact we will attain efficiency, discover a new spiritual motivation, lift our stewardship for the local church and world-wide causes, and bring to our people a new sense of corporate destiny." (*The Christian Evangelist*, May 28, 1936)

Dr. Corey's sentiment was a somewhat audacious hope in the midst of the bleakness of the Great Depression. Congregations had cut their budgets; many had lost newly built houses of worship because they could not meet mortgage payments; pastors were badly underpaid; agency support had dwindled almost 50%; the national agencies were in debt over one million dollars; and it seemed obvious to many that only a unified devotion to the work of Christ would be sufficient to meet the crisis.

Fifty Fruitful Years

Obviously one of the first tasks of Unified Promotion was that of helping congregations regain morale. Under the leadership of



C. O. Hawley

Dr. C. O. Hawley it launched a five year program of Recovery and Advance. Significantly, the theme for the first year was, "Strengthen the Church to Advance the Kingdom." Christian stewardship was interpreted in terms of sharing the gospel of Christ locally and globally, and in demonstrating integrity in Christian witness. Each year for more than two decades receipts for the family budget of participating agencies was larger than that of the preceding year.

The strong support of women's missionary groups within local churches gave tremendous impetus to Unified Promotion from its inception. The commitment of the women's groups to mission plus their long experience in systematic giving and commitment to the whole church had prepared them to play a key supporting role.

The first year (1935-36) missionary organizations (forerunner of C.W.F.) remitted \$368,258 (41.998%) of the total receipts. Church giving was only \$315,258 (35.9%). The following year local missionary organizations remitted \$381,797 (42%) of the \$908,902 remitted. Churches were credited with \$325,751 (35.8%). Other receipts each year, approximately 23% came from Special Days and individual giving.

Current statistics reflect considerable change. During 1983 total receipts credited through Church Finance Council totalled \$26,861,426, including Designated monies, Week of Compassion, Reconciliation and capital funds. Comparisons with the funding of the early years cited above reflect many developments during the last five decades.

During 1983 operational budget support of the agencies and units of the church totalled \$17,454,509, of which C.W.F. remitted \$2,548,551 (15%) Special Days and individuals were credited with \$3,348,527 (19%)

and churches were credited with \$11,484,093 (66%). This indicates that C.W.F. giving is almost seven times as great as that of local missionary organizations in 1935-36 and church budget giving for outreach is almost 36.5 times as large as it was in that same year.

Any assessment of the contributions made by Unified Promotion/Church Finance Council would need to include the following:

—PROMOTIONAL COORDINATION. "Basic Mission Finance" has gradually embraced almost all of the operational support of cooperative agencies and units of the Christian Church (Disciples of Christ). It also has made significant strides in coordinating capital campaigns within regions directed toward congregational budgets. Special Days have been reduced from fifteen to six (including Week of Compassion and Reconciliation).

—FINANCIAL SUPPORT. Congregational support of church agencies for their operational budgets has increased from \$887,043 (1935-36) to \$17,454,509, (1983) and designated and capital support has increased from \$46,554 to \$6,987,986, plus an added \$1,970,373 Week of Compassion and \$510,675 for Reconciliation.

—CHURCH-WIDE PROMOTIONAL AND ADMINISTRATIVE RESPONSIBILITIES. Unified Promotion/Church Finance Council has frequently responded to denominational requests to administer special promotional services beyond that of budget support for units of the church. From 1941 to 1944 it gave promotional and administrative direction to Emergency Million in behalf of most of the general units. From 1942 to 1949 at the request of the International Convention leadership was given to the War-time Service Fund. From 1946 through 1950 leadership was given the Crusade for a Christian World. Currently it is responsible for administrative direction for Week of Compassion, Reconciliation and promotional co-ordination of capital efforts to congregations within regions.

—SYMBOL AND CATALYST OF WHOLENESS. For almost half a century Unified Promotion/Church Finance Council has been both a symbol and a catalyst for

(Cont. on p. 13)

The Situation and Trends in the Ministry of Disciple Clergywomen in the Last Seven Years

by Anna R. Jarvis-Parker*

An image of a large, rambling, older house comes to mind. The house seems to be closed but not barred or boarded up. The solid front door is stuck, warped a bit, but not completely unusable. The back screen door is open a crack as if it has been used often and recently, and habitually left swinging in someone's wake. Then, as images have a way of changing, there are women all around the house. Their clothes are as varied as are their ages and sizes and faces. One knocks loudly on the front door. Another puts her head in the back door and looks around casually, as if in her grandmother's kitchen. On the porch, women are peering in the windows; on ladders, some are headed for the second-floor balcony and the roof. One woman even has a leg down into the chimney as if she will enter the house like Santa (in another dream). All the women seem to be quite interested in the house but individually involved in their chosen approach. The house itself seems rather neutral, neither an impregnable fortress nor a welcoming home.

This image is a description of the situation of the Church as professional clergywomen seek to find their places of service and leadership in the House. During the last few years



*Anna R. Jarvis-Parker is co-minister of the Blacksburg Christian Church, Blacksburg, Virginia, and has led worship seminars and retreats; lectured; and written on various topics including career development for women in ministry.

many individuals and several agencies of the Church have been trying to understand, to monitor, and to facilitate this reality of professionally trained and ordained clergywomen crossing the threshold of professional leadership in the Church more and more often. Statistical data are being collected and organized by the General Units, the seminaries, the Pension Fund, the regions and other institutions which point toward some very recent trends in the collective situation of Disciples clergywomen.

Who's Been Serving In What Positions?

In the 1960's and 1970's there was a marked decline in the number of Disciples women professionally engaged in active ministry. Possibly, this decline signified the shift away from the traditional Director of Religious Education as a goal for many women. At the same time a small but strong core of women began to enter seminaries to prepare for other forms of ministry. Sometime during the mid-to-late 1970's the decline in Disciples-clergywomen-actively-serving bottomed out and the trend became clearer: more and more women who were graduated from seminary were taking various positions in the professional leadership of the Church.

Statistical information is always problematic at best. However, all available data indicate that the greatest increases are in the number of women pastors, and secondly as associate pastors.¹

In June of 1984, there were 112 Disciples women pastors (4.2% of the total Disciples pastors) and 120 associate ministers (32.8% of Disciples associates). In the last three years

¹This generalization comes from the considerable data accumulated in recent years, organized and now computerized by the Department of Ministry, Division of Homeland Ministries, and reported in pamphlets called "Women in the Ministry" and "Why Not?" and in *The First Newsletter*, Vol. 3, No. 5, Nov. 1981. The Department supplied the author with computer print-outs and summaries of the statistical data, 1982-84; and some data for previous years.

other forms of ministry, including Christian Education, Campus Ministry, Ecumenical Ministries, Higher Education, Military Chaplains, Institutional Chaplains, Missionaries, Counseling, Music, General and Regional ministries show small increases or decreases in the percentage of women (often reflecting a few or even one individual's change of title, retirement, or re-assignment). One should note that women have served as Disciples missionaries in approximately equal numbers with men for some time. On the other hand, at this writing, no woman has been called as a Regional Minister (not referring to Associate or Interim service) in the denomination. Altogether, presently there are 819 Disciples women in ministry (including those retired and the student ministers) who make up 11.8% of the total Disciples clergy and 595 ordained women making 9.8% of the total ordained Disciples clergy.²

The women represented by the foregoing statistics have varied situations which are no more reflected by the statistics than are their unique faces. Some work part-time for the Church; some full-time. Most are between the ages of 31-35 with the next largest age groups from 36-40 and 26-30 years.³ Of the 301 women presently active in ministry, 177 are married and 124 are single.⁴ Many are parents; many work at other employment besides ministry. Some are co-pastors or share other ministerial positions with their husbands.

Previous extensive studies as reported in *Women of the Cloth* have shown that clergywomen are:

... generally dedicated and competent individuals who have a strong sense of calling to serve God as ordained ministers. In the past, many of these women would have had to be content to serve as highly committed laity, frustrated perhaps, but resigned to their exclusion from the ranks of ordained ministry. Indeed many of the current clergywomen and women seminarians have served in this lay ministry capacity before the doors—either personal or institutional—opened to allow them to pursue ordained ministry. . . .

As they enter parish positions, clergywomen are functioning competently as pastors. Positive self-assessment of clergywomen regarding various areas of ministerial functioning equal or excel those of the clergymen in our sample. Furthermore, their positive assessments are confirmed by lay leaders who have experienced clergywomen in positions of pastoral leadership. Additionally, clergywomen are no less likely than men to maintain harmonious relationships with parishioners; although several types of laity seem more problematic to women clergy than to men. In general,

therefore, fears that having a clergywoman would bring on decline in the parish are not supported. Having a woman pastor is not an institutional threat to a congregation's future.⁵

There is no evidence that Disciples clergywomen and Disciples churches would differ from this general conclusions. And the maturity attained by women coming to professional ministry later in life (as will be documented in a later section on seminary trends) may be "good news" for the Church. This "graying" of the ministry for the most part is well received by the churches, as confirmed by the Carroll, Hargrove and Lummis study:

There are those who have argued that maturity and experience ought to be the norm for ministerial leadership in the church, and that it is a fundamental mistake to "inflict" on churches young seminary graduates with little or no experience of leadership in the parish. They cite the early church's selection of "elders"—persons of maturity and experience—to lead congregations. From this perspective, the delayed entry into the ordained ministry, which is the case for many women and an increasing number of men, is a positive phenomenon. They come into parish leadership, not as "wet-behind-the-ears" novices, but as mature individuals with a number of years of leadership experience in parishes. We are not arguing here for restricting entry into ordained ministry only to older clergy, but simply noting that the "graying" of the ministry may have positive benefits for clergy leadership in parishes. In this instance, the large number of mature clergywomen are leading the way.⁶

No definitive study on those women leaving the ministry was found by this author; but oral tradition reports regularly of Disciples clergywomen who are forced to choose secular employment full-time or part-time, and who sometimes leave the ministry altogether because of economic needs. Some of these women may re-enter ministry at a later time. (In fact, it is interesting that the Pension Fund is finding that 85% of its members who withdraw do re-enter the Plan at another time. Of course, this percentage does not identify the number of women - or anyone's reasons for leaving or reentering.)⁷ But the

²Department of Ministry, statistical reports September 1982 - June 1984.

³Pension Fund of the Christian Church (Disciples of Christ), "Clergy Supply Study," June 1984, pp. 1-4.

⁴The Pension Fund supplied this data upon request.

⁵Jackson W. Carroll, Barbara Hargrove, Adair T. Lummis, *Women of the Cloth* (San Francisco: Harper and Row, 1983), pp. 204-205.

⁶*Ibid.*, p. 206.

⁷Lester Palmer, President of the Pension Fund, supplied this data and observation upon request in July 1984.

tragedy of men and women leaving the ministry for lack of adequate financial support is a reality often hidden in the Church's closet. In 1983 Disciples ministers' average annual compensation, including parsonage allowance, was \$19,105 or \$1,326.75 cash per month or \$15,921 annually plus a parsonage.⁸ From 1978-1983 the average compensation of ministers rose 42.7%.⁹ In every category of ministry except *missionaries*, who are equally compensated whether male or female, women are compensated from 3%-32% below comparable males.

A comprehensive study of clergywomen from several American denominations, published in 1981, comes to this conclusion:

... both the inequities of salary between clergymen and women with comparable experience and the apparently more "flat" career lines of women—the "typecasting" hypothesis—point to serious institutional issues that need to be confronted in the churches. To be sure, charges of gross injustice must be tempered by the fact that some women choose to remain in lower paying or less "prestigious" parish ministry positions, often because of . . . "special needs" that restrict their willingness to move to other positions. Nevertheless, we do not believe that "special needs" account for all of the differences uncovered between salaries and career lines of male and female parish clergy. Rather some of it seems to reflect a residual sexism that "rewards" women with lower salaries and positions with less status than their male colleagues in the ordained ministry, as is also the case in many secular occupations. But unlike many secular institutions, churches are legally unaffected by equal employment regulations that seek to rectify inequities. Regrettably, an institution committed to justice and love among humankind perpetuates injustice among a significant number of its professional leaders.¹⁰

The Seminary Situation

The increasing number of female students in seminary is having an impact upon theological education, upon the women themselves, and eventually upon the whole Church.

Master of Divinity students account for 70% of the total Disciples' enrollment in theological education. Women comprise 34% of that 70%. This compares with 17% of the total Master of Divinity students who are women, as reported by ATS. In all theological studies, Disciples women make up 33.5% of the students, as compared to the 24.4% across the board. For the last four years, Disciples seminary enrollments have continued at about one-third women, which is an increase from 1979 of 8% or more.¹¹

Currently, the average age of Disciples Master of Divinity students is just over 32

years, males just under 32, and females at 36 years.¹² Career changes seem to be a major reason for entering seminary in one's thirties; however, family considerations also may be a reason for delaying seminary education for some students.

"Of eighty-eight Doctor of Ministry students currently in programs, ten are women. Since the Doctor of Ministry is now widely understood as a continuing education program for personal and professional enrichment, it holds little attraction for women who are having difficulty breaking into the ranks of professional ministry in any significant way . . ." ¹³

Many schools have discontinued the Master of Religious Education degree. Those which continue to offer it report that "Master of Religious Education students are more often women than men; they are second-career persons, mostly married, not right out of college, who want to be professionally trained for a form of ministry but who have no intention of moving cross country to a church."¹⁴

What is most apparent is that as more and more women complete their theological education and are ordained (which does not seem to be a major hurdle for Disciples women), the Church has been and will continue to be confronted with qualified ministers, ready to serve, who are women.

Higher Education Ministries

Currently, the Division of Higher Education has been able to identify seventy-eight Disciples women in undergraduate faculty positions, not just at Disciples-related schools. Another thirty-one serve in some administrative capacities, ranging from admissions directors to deans. Many more exist, no doubt, but have yet to be identified. Only two are known to teach undergraduate religious studies, both at Disciples colleges. Nine women are now serving as campus ministers and some of those also have faculty responsibilities. Eight Disciples women serve in seminaries—five as faculty members, three as administrators. Women other than Disciples serve on seminary faculties in some cases,

⁸*Pension Fund Bulletin*, Vol. LI, No. 2, March 1984, p. 3.
⁹*Ibid.*

¹⁰Carroll, et al., p. 207.

¹¹John Imbler of the Division of Higher Education provided this statistical data and helpful interpretations upon request, July 27, 1984, p. 1.

¹²*Ibid.*

¹³*Ibid.*, p. 2.

but the need has been felt and voiced too long for more women and particularly more Disciples women in the ministry of theological education.

With 35% of the present Disciples Doctor of Philosophy candidates being women and with a large number of faculty retirements anticipated in the next few years in Disciples schools, perhaps an increase of women in Higher Education ministry will become a reality.¹⁵

Summary of Trends and Themes

In the last twenty years at least, the situation among Disciples of Christ professional women in ministry has accurately reflected the changing cultural situation of North American women. The gradual shift in emphasis from the Director of Religious Education career toward pastoral or other ministries is an indicator of cultural changes among other things. Issues of self-image, authority, and the nature of ministry are involved at many levels.

The significant increase during the last seven to ten years of women entering pastoral ministry, fully qualified, also seems to reflect a "catching up with culture" in the Church. However, just as the general population is still confused and divided on many issues about women's rights, roles, and images, the Church is also quite ambiguous in its receiving of the leadership of its daughters. Again and again the known realities of female experience come into conflict with the perceived realities of women's experience by the Church.

What is promising is that again and again reports leak out from congregations and institutions that the once-reluctant Church has begun to celebrate its pastoral or professional relationship with its ministers who happen to be women.

The situation among the clergywomen themselves is a gradual revealing of their own possibilities and potential. There is a sense of continuous coming of age among clergywomen who share in each other's educational development, ordination preparations, professional conflicts and successes more and more often. Increasingly there is a sense of common understanding, and even a sense of humor about the ministry and the Church, among the women clergy who have lost their naivete about institutions and prejudice while preserving a sense of self and calling. Pressures for success and approval are still realities

(as they are for clergymen), but women entering ministry with a maturing self-image have brought a willingness to serve as needed by the Church and appropriate to some individually defined limits. For all of the women there still exist "the dilemmas of love and work that arise in adult life . . .", as described by Carol Gilligan, *In A Different Voice*.¹⁶

The House

The image of the old, rambling house lingers. It is a house that still has some dignity and some solidarity about it. But it also is a house that needs considerable repair and modernization. Perhaps some of those workers trying to get to work will bring the leadership, craft, vision, and love that God's House deserves.

¹⁴J. Cy Rowell, Director of Advanced Studies, Brite Divinity School, Texas Christian University, provided this information upon request, August 13, 1984, pp. 1-2. Similar observations and confirming data about women in various degree programs were provided by several other Disciples seminaries.

¹⁵Imbler, p. 1.

¹⁶Carol Gilligan, *In A Different Voice* (Cambridge, Mass.: Harvard University Press, 1982), p. 165.

MUSEUM REORGANIZED

The Museum on the first floor of the T. W. Phillips Memorial Building has undergone a reorganization. Each exhibit case has a more or less permanent theme, which will permit many changes of exhibit treasures. The attempt has been to cover some of the areas of work by the Society in preserving Restoration Movement history.

The exhibit case themes are: Missions, Communion, Church History, Campbell-Stone Movement People, Campbell-Stone Movement Schools, and Special Collections. At this time the Horner Collection is featured in the Missions case. Historic chalices, showing the centrality of the Lord's Supper to the Restoration Movement, accent the Communion case. Highlighting the Special Collections case is the Mate Graye Hunt Cross Collection. All three branches of the Campbell-Stone Movement are represented in the pictorial history of their schools in the Campbell-Stone Movement Schools case. Some of the kinds of materials the Society is anxious to preserve are featured in the Church History case - again the selection has been made for representation of all three branches of the Movement.

GIFTS HAVE BEEN RECEIVED FROM THE FOLLOWING PEOPLE DURING THE PRECEDING THREE MONTHS—OCTOBER-DECEMBER

- Mrs. Elizabeth H. Airline - To the Edward G. Holley Named Fund
 Marion L. and Naoma Ball - To the Edward G. Holley Named Fund
 Miss Mary H. Bassett - To the Walter J. and Allie Taylor Basset Named Fund
 Rev. Samuel W. Bourne - To the Endowment Fund
 Ruth Boyers - To the Endowment Fund
 Mrs. S. H. Bracey - To the Endowment Fund
 David Branaman - To The Endowment Fund
 Mrs. Evelyn T. Briggs - To the Endowment Fund
 Dale Wallis Brown - To the Endowment Fund
 Dale Wallis Brown - To the Edward G. Holley Named Fund
 Thomas Campbell - To the Endowment Fund
 Dr. Lin D. Cartwright - To the Endowment Fund
 Mr. and Mrs. Robbie Chisholm - To the Edward G. Holley Named Fund
 Miss Helen Cleaver - To the Capital Equipment Fund
 Homer M. Cole - To the Endowment Fund
 John M. and Margaret Rea Curtin - To the Gardner, Rea, Meade Families Named Fund
 Kathy Dornhecker - To the Endowment Fund
 Roy A. Dunham - To the James L. Pennington Named Fund
 David M. Earl - To the Endowment Fund
 Dr. and Mrs. Robert H. Edwards - To the Forrest F. Reed Lecture Fund
 Rev. and Mrs. Lorenzo J. Evans - To the Edward G. Holley Named Fund
 Miss Jessie E. Eyres - To the Forrest F. Reed Lecture Fund
 First Christian Church - In Memory of Mrs. Mattie Pendleton Walton
 Mrs. Leah G. Foote - To the Vera G. Kingsbury Named Fund
 Dr. Alvin G. Fountain - To the Endowment Fund
 Mrs. Newton B. Fowler, Sr. - To the Endowment Fund
 Dr. Ronald Graham - To the General Fund
 Dr. and Mrs. Glenn Hammonds - To the Forrest F. Reed Lecture Fund
 Arthur A. Hanna - To the Endowment Fund
 Dr. and Mrs. Richard L. Harrison - To the Edward G. Holley Named Fund
 Mr. and Mrs. William R. Harrod - To the Roscoe C. and Emily R. Harrod Named Fund
 Mr. and Mrs. Donald Henry - To the Endowment Fund
 Lynn Hieronymous - To the Endowment Fund
 Dr. and Mrs. Edward G. Holley - To the Edward G. Holley Named Fund
 Elizabeth A. Holley - To the Edward G. Holley Named Fund
 Mary and Jens Holley - To the Edward G. Holley Named Fund
 Maxie B. Holley - To the Edward G. Holley Named Fund
 Mrs. Elsie G. Houston - To the Endowment Fund
 Dr. and Mrs. Roland K. Huff - To the Edward G. Holley Named Fund
 Rev. Thomas P. Inabinett - To the Endowment Fund
 Dr. and Mrs. G. Curtis Jones - To the Endowment Fund
 Paul Henry Jones - To the Endowment Fund
 Dr. and Mrs. Willis R. Jones - In memory of Rev. Harry Davis
 Dr. and Mrs. Willis R. Jones - In memory of Earl and Daphne Moore
 Dr. and Mrs. Willis R. Jones - To the Moseley Fund
 Dr. and Mrs. Willis R. Jones - To the Forrest F. Reed Lecture Fund
 Dr. and Mrs. Willis R. Jones - In honor of Miss Opal Smith
 Dr. and Mrs. Willis R. Jones - To the Wrather Fund
 C. S. Lamberth - To the Endowment Fund
 Mrs. Ruth B. Lansaw - To the Clementine Huff Carter Named Fund
 Mr. and Mrs. Risley P. Lawrence - To the Edward G. Holley Named Fund
 Mr. and Mrs. Risley P. Lawrence - To the Forrest F. Reed Lecture Fund
 W. H. and Muriel G. Luton - To the Endowment Fund
 Dr. Lester G. McAllister - To the Brown McAllister Fund
 Dr. Lester G. McAllister - To the Edward G. Holley Named Fund
 Donna and David McWhirter - To the Endowment Fund
 Mrs. John C. Mains - To the Endowment Fund
 Mr. and Mrs. C. Frank Mann, Jr. - To the Edward G. Holley Named Fund
 Walter G. Mason - To the Endowment Fund
 Patricia Mayall - To the General Fund
 Dr. Bernard C. Meece - To the Endowment Fund
 Hazel Miller - To the General Fund
 Charles H. and Hallie B. Mont - To the Endowment Fund
 Rev. Alex Mooty - To the Endowment Fund
 Dr. and Mrs. Beauford Norris - To the Endowment Fund
 Dr. and Mrs. Ronald E. Osborn - To the Virginia Elizabeth Osborn Named Fund
 Dr. Orval D. Peterson - To the Endowment Fund
 Arthur L. Pirtle - To the Endowment Fund
 Roscoe Pierson - To the Endowment Fund
 Dr. and Mrs. John M. Reed - To the Forrest F. Reed Lecture Fund
 Dr. and Mrs. Jack V. Reeve - To the Endowment Fund
 Mrs. Jennie R. Renner - To the William W. and Jennie Knowles Trout Fund
 Dr. Forrest L. Richeson - To the Endowment Fund
 Mrs. Lucile P. Rizer - To the Capital Fund
 Mrs. Elizabeth Rowe - To the Endowment Fund
 Mr. and Mrs. Charles J. Russel - To the Endowment Fund
 Miss Caroline Schaefer - To the Endowment Fund
 Dr. and Mrs. James M. Seale - To the Edward G. Holly Named Fund
 Dr. and Mrs. James M. Seale - To the Edith B. and Albert T. Seale Named Fund
 Doris Sheats - To the General Fund
 Dr. Howard E. Short - To the Howard E. Short Fund
 Rev. and Mrs. Herbert Simpson - To the Willis R. and Evelyn B. Jones Named Fund
 Nancy F. Sloan - To the Endowment Fund
 Dr. and Mrs. William Martin Smith - To the Endowment Fund
 Dr. and Mrs. John O. Spencer - To the Claude E. Spencer Named Fund
 Mrs. Marion Stainton - To the Endowment Fund
 Amy H. Spittler - To the Edward G. Holley Named Fund
 Robert E. Tate - To the General Fund
 Peggy E. Toney - To the Endowment Fund

Gifts (continued)

Miss Sara Tyler - To the Endowment Fund
Mrs. Dixie A. Viox - To the Endowment Fund
Mrs. Estill Warford - To the Endowment Fund
Dr. and Mrs. Harold Watkins - To the Edward G. Holley Named Fund
Dr. and Mrs. Harold Watkins - To the Orra L. and Florence M. Watkins Named Fund
Mrs. Mildred B. Watson - To the Endowment Fund
Mrs. Mildred B. Watson - To the Edward G. Holley Named Fund
Mrs. Yvonne C. Webster - To the General Fund
Mr. and Mrs. F. L. Wiegand, Jr. - To the Endowment Fund

Mr. and Mrs. Hilbert G. Wilkes - To the Edward G. Holley Named Fund
Mr. and Mrs. Hilbert G. Wilkes - To the Hilbert G. and Margaret Wilkes Named Fund
Mary I. Williams - In honor of Mary E. James
Edna R. Winter - To the Endowment Fund
Miss Eva Jean Wrather - To the Edward G. Holley Named Fund
Miss Eva Jean Wrather - To the Forrest F. Reed Lecture Fund
Miss Eva Jean Wrather - To the Wrather Fund
H. Edward Wright - To the Edward G. Holley Named Fund

EDWARD G. HOLLEY NAMED FUND

Many friends and relatives of Edward G. Holley, in recognition of his service to the Historical Society and his commitment to the growth and development of the library at the Society, have established a named fund for the purpose of purchasing books for the library. The revenue from this named fund will be used each year to secure both old and new publications to strengthen the life and ministry of the Society. Dr. Holley, who currently serves as Dean of the College of Library Science, University of North Carolina at Chapel Hill, N.C., has served as a member of the Board of Trustees of the Society for the past 12 years. During that time he has been an invaluable member of the Library and Publications Committee of the Board. He is a member of the Chapel Hill Church of Christ.

ROSCOE C. AND EMILY R. HARROD NAMED FUND

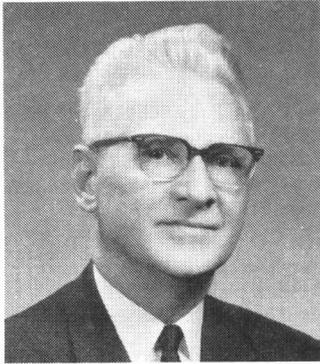
In recognition of the Harrod's commitment and dedicated service to their rural church, Bridgeport Christian Church, near Frankfort, Kentucky, a named fund has been established with the Historical Society. Through the years their home has been a second home to the many student ministers who have served the Bridgeport congregation. Mrs. Harrod kept a scrapbook about the history of the church and the ministers who served the church and their continued ministry through the years. A copy of this scrapbook has been placed in the archives of the Society. This fund has been established by their children, Mrs. Mary Dudley Harrod Seale and Mr. William Reed Harrod.

MARGARET PADDOCK NAMED FUND

Miss Paddock was a descendent of a pioneer family that settled very early in Johnson County, Indiana, just a few miles south of Indianapolis. Her ancestors were early Disciples and she remained a devoted and active member of the church throughout her life. A graduate of Indiana University, she served as State School Attendance Officer under the governorship of the late Paul V. McNutt. Her primary occupation was social work. Her entire estate was left to the Christian Church Foundation with the income being divided among a number of charities, the principle ones being units of the Christian Church (Disciples of Christ). Through her gift to the Disciples of Christ Historical Society a Named Fund has been established.

CLEMENTINE HUFF CARTER NAMED FUND

A named fund in memory of Clementine Huff Carter has been established by Mrs. Ruth B. Lansaw. Clementine grew to adulthood in the church, involved in all of its activities and sharing herself with the program and the people of the church. Consequently, she began teaching a Sunday School class at the age of 16. Due to an early death her service and work in the church were cut short. This named fund established by Clementine's sister will continue to strengthen the ministry of the church through the Historical Society.



HARRY McCUAN DAVIS
(1909-1984)

Harry Davis served as a member of the Board of Trustees of the Disciples of Christ Historical Society from 1954 to 1976. During that period of time he served as Interim President of the Society during 1973. A native of Fulton, Ky., Rev. Davis served Christian Churches in Greenville, Crestwood, Hopkinsville, Kentucky; New Albany, Indiana; Springfield, Illinois; and Knoxville, Tennessee. He was a Chaplain with the 8th Air Force during World War II and served in England for two years. He died December 16, 1984. Dr. and Mrs. Davis had made their retirement home in Earlington, Kentucky. A memorial service was held there at the Christian Church on December 23, 1984.

**Conference on
Religious Communication and
The Restoration Ideal in
American History**

The "Conference on Religious Communication in the American Restoration Tradition" is scheduled for July 15-16, 1985, at the Center for Restoration Studies, Abilene Christian University, Abilene, TX. The conference will hear empirical, critical, historical, theoretical or pedagogical papers dealing with religious communication in any communicative context within the religious heritage of the Campbell-Stone movement.

The second half of the conference, July 17-18, 1985, will deal with such topics as the Restoration Ideal in New England Puritanism; Biblical Primitivism in the Revolutionary Era, in Evangelicalism and Fundamentalism, in European Traditions, and in Indigenous Christian Traditions. Invited speakers include Dwight Bozeman, Nathan Hatch, Winston Solberg, Joel Carpenter, Thomas Olbricht, Albert Outler, Robert Handy, Grant Wachter, Bill Humble, and others. For additional information, contact: Richard T. Hughes, Department of History, Abilene Christian University, Abilene, TX 79699.

**DCHS ASSEMBLY DINNER—
SUNDAY NIGHT**

The Historical Society Dinner at the Des Moines General Assembly will be held on Sunday night, August 4, 1985. Please note this change from the usual Tuesday evening dinner. An All-Assembly Banquet will be held on Tuesday evening.

The Speaker for the Historical Society Dinner will be Dr. Kenneth Henry, Professor of Church History at Interdenominational Theological Center, Atlanta, GA. Dr. Henry will be speaking on Black History in the Christian Church (Disciples of Christ) movement. A blank for ordering tickets will be in the summer issue of *Discipliana*. At that time the time and place of the dinner will also be announced. There is not to be any other scheduled meal function on Sunday evening at the Assembly.

Unified Devotion (continued)

denominational wholeness. The inter-unit, multiple-agency budget of Church Finance Council has symbolized a spiritual and self-conscious wholeness within church life which did not exist before Unified Promotion came into being. Its very existence has made possible many of the achievements of restructure and has enhanced church-wide and ecumenical participation in almost every phase of church life. As we go to Des Moines in August 1985 we go with appreciation for the significant achievements of the past fifty years. We also go with a renewed determination to fulfill the hopes of those who dreamed of wholeness in the corporate life of the church, and responsible stewardship among its members and congregations.

PERSONAL PAPER COLLECTIONS

Listed below are some of the collections of papers and memorabilia housed in the Disciples of Christ Historical Society. These collections include sermon manuscripts, correspondence, photographs, diaries, book manuscripts and museum items collected by the individuals named. The listing gives the basic facts about each collection. More details will be supplied upon request.

- PP 1 ALVA WILMOT TAYLOR (United States : Minister and educator) Personal papers, 1893-1955. 5 feet.
- PP 2 JULIA ANN BARCLAY (Jerusalem, West Virginia and Alabama : Missionary) Correspondence, 1855-1877. 5 inches.
- PP 3 HAMPTON ADAMS (Kentucky, Missouri, New York : Minister) Personal papers, 1923-1965. 12 feet.
- PP 4 MADDEN COLLECTION (Japan and United States : Missionaries) Personal records, 1891-1946. 13 feet, 10 inches in 4 storage and 14 document cases.
- PP 5 WINFRED ERNEST GARRISON (United States : Minister, Educator, poet, artist) Personal effects, 1876-1969. Approx. 100 feet in 82 document cases and in Memorial Room and Museum.
- PP 6 EDWIN AND ALMA EDITH OSBORN (Ohio, West Virginia, Arizona, Oklahoma and Missouri : Minister, educator; minister's wife) Personal papers, 1869-1978. 24 feet, 2 inches in 58 document containers.
- PP 7 ADAMSON-PICKETT-LLOYD COLLECTION (Lexington, Kentucky; Mayslick, Kentucky; Nashville, Tennessee : Lay leaders) Personal papers, 1900-1958. 10 inches in 2 document containers.
- PP 8 BARCLAY FAMILY (Bethany, West Virginia; Australia : Descendants of Alexander Campbell) Personal papers, 1838-1962. 2 feet, 1 inch, in 5 document containers.
- PP 9 ARTHUR ELWOOD ELLIOTT (Nebraska, Kansas, Oklahoma and Paraguay : Missionary, educator) Personal papers, 1929-1965. 10 inches in 2 document containers.
- PP10 JOSEPH EDWARD MOSELEY (Tennessee, Washington, Illinois, Missouri, California and Indiana : Minister and Journalist) Personal records, 1910-1974. 36 feet in 89 document containers.
- PP11 DOROTHY LOUISE MOSELEY (San Antonio, Texas and Indianapolis, Indiana : Minister and Journalist) Personal records, 1942-1973. 5 feet, 6 inches in 14 document containers.
- 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 LEMON (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 JESSE 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.
- PP22 GEORGE BURLIEGH BAIRD (China and Washington : Missionary, Minister). Photographs, Circa 1906-1959. 7 inches in 2 document containers.
- PP23 MARY LARIMORE MEEKS (Humboldt, Tennessee : Writer). Personal papers, 1875-1929. 9 inches in one storage box.
- PP24 GABRIEL BANKS (India and Kentucky : Minister, educator). Personal papers, 1917-1968. 3 feet, 9 inches in 3 storage boxes and one document case.
- 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, ca1910-1950. 2 feet, 5 inches in 2 storage boxes and 1 document container.
- 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.
- PP30 GEORGE WALKER BUCKNER, 1893-1981. (Indianapolis, Indiana : Minister, Church Executive). Personal papers, 1914-1969. 20 inches in 1 storage box and 1 document container.
- PP31 FREDERICK WILLIAM BURNHAM (Illinois, California, Missouri, Ohio, Indiana and Richmond, Virginia : Minister) 1876-1960. 14½ feet in 9 storage boxes and 1 document container.
- PP32 THOMAS DAVEMAL BUTLER (United States and Canada : Minister). Personal papers, 1868-1911. 3 feet, 4 inches in 2 storage boxes and 2 document cases.
- PP33 GEORGE ALEXANDER CAMPBELL (St. Louis, Missouri : Minister). Personal papers, 1917-1943. 3 feet in 2 storage boxes and 1 document container.
- PP34 LEONIDAS ELDON BROWN (Colorado, Indiana and Ohio : Minister). Personal papers, 1876-1929. 10 inches in 2 document containers.
- PP35 JAMES N. CLEM (Arkansas and Texas : Minister). Notebooks, ca1894-ca1927. 10 folders in 1 document case, 5 inches.
- PP36 GAINES MONROE COOK (Illinois, Ohio, Indiana and North Carolina : Minister) 1897-1983. 6 feet, 9 inches in 5 storage boxes and 2 document cases.
- PP37 STEPHEN JARED COREY (Missouri, Indiana, Kentucky and California : Minister and Educator). Personal papers. 1897-1958. 4 feet in 3 storage boxes and 1 document container.
- PP38 JAMES ANDREW CRAIN (Texas, Oklahoma and Indiana : Minister). Personal records. 1892-1964. 4 feet, 7 inches in 3 storage boxes, 3 document cases and flat file.
- PP39 FRANCIS B. AND MILDRED S. COURTNEY (Detroit, Michigan : Artists). Personal records, 1912-1960. 4 inches in 1 document case.
- PP40 JOHN STIERS COVERT (Ohio, Kansas : Minister). Diaries. 1875, 1915, 1916, 1918. 2 inches in 1 document container.
- PP41 ELIZABETH COOPER (Indianapolis, Indiana : Youth leader). Personal records. 1929-1941. 7 inches in 2 document containers.
- PP42 JACOB CREATH, 1799-1886. (Kentucky and Missouri : Minister). Personal papers, 1825-1887. 1 foot, 9 inches in 1 storage box and 2 document containers.
- PP43 JAMES COWHERD CREEL (Plattsburg, Missouri : Minister). Personal papers, 1891-1912. 10 inches in 2 document containers.
- PP44 JENNIE RUNNER CUNNINGHAM (Indianapolis, Indiana : Educator). Personal papers, 1922-1952. 7 inches in 2 document containers.
- PP45 BENJAMIN F. DAILEY (Indiana and Connecticut : Minister). Personal papers, 1884-1925. 5 inches in document container.
- PP46 JOHN L. DARSIE (United States : Minister and business man). Diaries, 1865-1932. 7 inches in 2 document containers.
- PP47 HUGH DWIGHT DARSIE (Pennsylvania, Ohio, New York, Connecticut : Minister). Personal records, 1910-1962. 2½ inches in 1 document container.
- PP48 EDGAR FAY DAUGHERTY (Indiana and California : Minister). Personal papers, 1897-1954. 7½ inches in 1 storage box.
- PP49 FRANK ELON DAVISON (Illinois and Indiana : Minister). Personal papers, 1923-1956. 3 feet, 10 inches in 2 storage boxes.
- PP50 MARY FRANCES AND ROBERT AUSTIN DOAN (Canada, United States and Japan : Mission workers). Personal papers, ca1900-1959. 9 inches in 1 storage box.
- PP51 MATELLIS DUKE DUDLEY (Missouri : Minister). Personal papers. 1903-1944. 5 inches in 1 document container.
- PP52 MARION HERBERT DUNCAN (Tibet, California and Virginia : Missionary). Personal records, 1911-1971. 3 feet, 6 inches in 2 storage boxes and 2 document containers.
- PP53 ROYAL JOHN DYE (Iowa, Congo, Indiana and California : Missionary and minister). Personal effects, 1899-1966. 20 inches in 2 document containers and 1 storage box.
- PP54 HENRY SAMUEL EARL (England, United States and Australia : Minister). Personal records, 1857-1928. 10 inches in 1 storage box.
- PP55 ELLIS FAMILY (Gilbert Ellis and Esther Ellis (Michigan and Tennessee : Minister and family). Personal records, 1863-1944. 17 inches in 1 storage box, 1 document container and the flat file.
- PP56 SIMPSON ELY (Missouri : Minister). Personal papers, 1874-1915. 5 inches in 1 document container.
- PP57 EMMA JANE ELLIS (Canada and India : Missionary). Personal records, 1896-1961. 8 inches in 2 document containers.
- PP58 MAYBLE MARIE EPP (Nebraska, Iowa and Indiana : Minister). Personal effects, 1900-1965. 2 feet in 1 storage box, 2 document containers and the flat file.
- PP59 HAYES FARISH (North Carolina and Lexington, Kentucky : Minister). Personal papers, 1908-1960. 2½ feet in 2 storage boxes.

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HISTORIC NATIONAL CHURCH HEARS HISTORY OF DENOMINATION

"History in a Shoe Box" was the title of an absorbing presentation by Jr. James M. Seale, president of the Disciples of Christ Historical Society, to members of National City Christian Church in Washington, D.C., on September 26, 1984. Dr. Seale's presentation was of particular interest to this group, because National City Christian Church is the Disciples' National Church, built in response to Alexander Campbell's desire, expressed in 1851, for Disciples of Christ ". . . to have the largest meeting house in Washington City, and there, also, a stationed advocate of the great cause we plead; a master spirit, that would neither be ashamed of himself nor a shame to others — to stand up to the presence of kings and earth's nobility, and proclaim the Unknown Gospel as Paul did the Unknown God, in a city which had more temples than palaces, and more gods than men."

Basic to the Christian Church (Disciples of Christ) is the study of scriptures and Christian

literature. Study led Thomas Campbell of Scotland to write the "Declaration and Address," a document endorsed by his son Alexander Campbell. "The Last Will and Testament of the Springfield Presbytery" was written by Barton W. Stone whose log church near Paris, KY, was representative of many early meeting houses. From the 19th century union of the Campbell and Stone followers, the Christian Church was born. ". . . we are surrounded by so great a cloud of witnesses." (Heb. 12:1) From this heritage have come continuing emphases upon the Christian home as well as homes for others; institutions of higher learning; congregations in America and around the world.

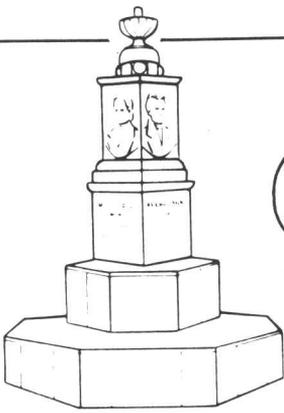
Valley Christian Church Installs Heritage Window

The theme of Heritage was used by the Valley Christian Church in Birmingham, Alabama for one of its fourteen new stained glass windows in their sanctuary. The windows were designed by Conchita Reyes Berry, a member of the congregation and a recent member of the Board of the Christian Church Foundation. The task force charged with the responsibility for designing these windows and raising the money for them determined at the beginning of the project that of the total money raised ten percent would be given to an outreach cause beyond their own congregation. The Disciples of Christ Historical Society was the recipient of that special outreach gift. The gift is being used by the Society to help in the project of micro-filming the *Christian Evangelist*.

The windows were living memorials to 250 persons, members of Valley Christian

Church, their friends and family members. The booklet prepared by the church to interpret the windows gave this explanation of the windows. They depict many Disciple beliefs through the use of symbols. "Since Old Testament times, symbols have been used to represent the invisible. The use of such symbols as 'The Light of the World,' 'The Fish,' continue through the New Testament times. In the Middle Ages when illiteracy was high, Christian stories were told in stained glass. Symbols are not substitutes for God or items to be worshipped. They are aids to worship, means of instruction, sources of inspiration. Meanings differ with the viewer." Thus these windows will serve each Sunday as a visual sermon to the Christian faith.

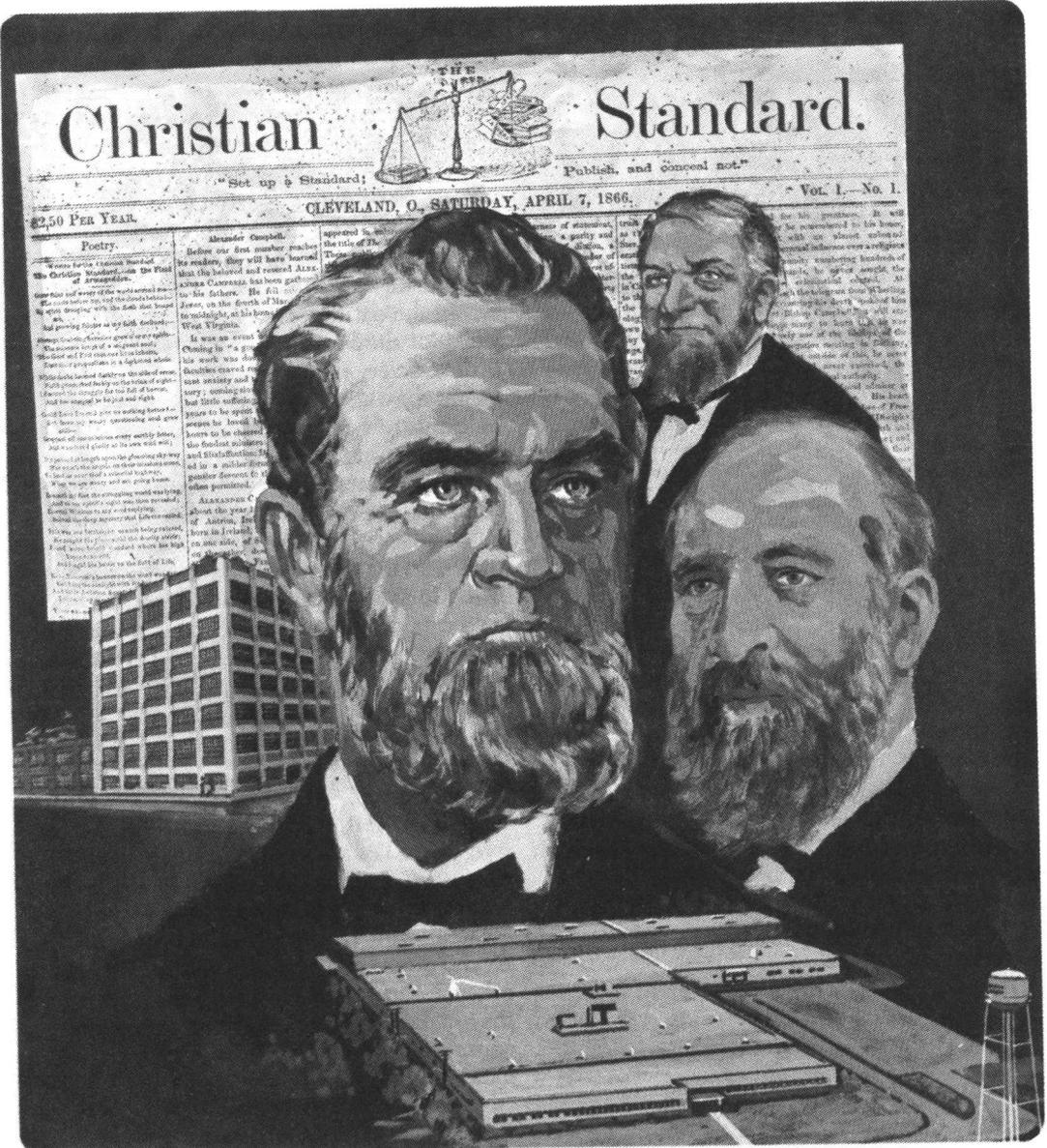
In the booklet prepared by the congregation in explanation of the windows was this description of the Heritage Window.



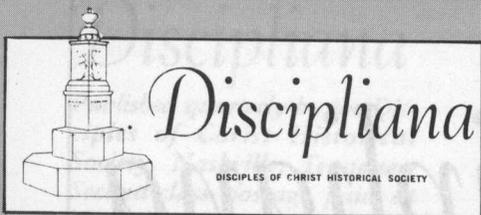
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1985, Vol. 45, No. 2



HISTORY OF STANDARD PUBLISHING (See page 19)



Summer, 1985, Vol. 45, No. 2

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

DISCIPLIANA (USPS 995 - 060), published quarterly by the Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee and at additional mailing offices. DISCIPLIANA headquarters and editorial office is Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, Tennessee 37212. All correspondence and payment of dues should be made to the Nashville address. Subscription to DISCIPLIANA is included in the membership dues of the Society.

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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular — \$10.00 Student — \$5.00. Single payment Life memberships are: Life — \$250, Life Link — \$500. Life Patron — \$1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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THE HISTORICAL SOCIETY GOES MODERN

The word SOLINET is pronounced as it is spelled. It represents Southeastern Library Network which is the library computer network for this area of the country. SOLINET is a part of the national library network OCLC—Online Center for Library Cataloging.

Recently the Historical Society received a gift from Seventh Street Christian Church in Richmond, Virginia which will enable the Society to become a member of the library network and to purchase the necessary computer equipment. Application has been made for membership, and it is expected that the application process will require about six to nine months to complete.

Once the Society is actually in the network, it will put the library in direct contact with church related colleges, universities and seminaries as well as other major libraries across the nation. This is a major step forward for the Society and one which is needed if the Society is to keep abreast of modern technology and if it is to make its large holdings of books and manuscripts available to scholars and researchers across the country.

The equipment needed for this library computer work will enable the Society to modernize other parts of its operation as well. Having the primary source material listed in the computer will not replace the card catalogue. Because of the many items listed there and the need to cross reference many of them, the card file will continue to be kept up-to-date. It will however improve the process of preparing cards for the catalogue.

Being a part of the library computer network will serve students and researchers in two ways. For those using the facilities at the Society, should there be books which the Society does not have, such material can be located in the closest library in the network. At the same time students and researchers in other libraries unable to find the material they need will be able to learn through the computer network if the Society has the material needed.

James M. Seale

Highlights of Standard Publishing's History

by Sam E. Stone*

The history of Standard Publishing is closely woven into the fabric of the restoration movement. The company's start can be traced back to the first issue of *Christian Standard*—April 7, 1866. The front page featured news of the recent death of the movement's best-known advocate, Alexander Campbell. That issue marked the beginning of a new generation for those interested in the restoration of New Testament Christianity.

Those were difficult days in the United States. The horrendous war of division had just come to an end. A martyred president had been laid to rest. Even within the churches of those known as "Christians only," party hatreds and a sectarian spirit seemed to be growing.

A group of concerned Christian leaders wanted to try to do something about these conditions. In the fall of 1865 they met in the home of T. W. Phillips in Newcastle, Pennsylvania. Their host was a Christian businessman and philanthropist. His book, *The Church of Christ* published anonymously by "A Layman" and setting forth the principles

of New Testament Christianity, enjoyed a wide circulation. Christian physicians, attorneys, educators, and a few preachers were there. Included in the number was General James A. Garfield, later to become President of the United States.

The purpose of the meeting was to consider the launching of a publishing venture. These men were sick of division and strife. They had seen the devastation it wrought within the nation, and were aware of its baneful effects in the church. They had read in their Bibles, "One Lord, one faith, one baptism," and they took it seriously. They had a conviction that the church on earth "is essentially, intentionally, and constitutionally one."

Before the meeting adjourned, they had organized a publishing association, had contributed to it a capital sum of \$20,000, had determined upon the publication of a Christian weekly to be known as *Christian Standard*, and had named Isaac Errett, brilliant minister with the church in Detroit, Michigan, to be its first editor.

The First Magazine

Christian Standard began publication in Cleveland, Ohio. At the end of its first year, the committee met again. Circulation of the new paper had not grown as rapidly as anticipated. The original capital was used up, and debts were mounting. The gentlemen felt that they had no alternative but to abandon the venture.

Mr. Everett felt otherwise. He was convinced that the idea of a paper, "devoted to New Testament Christianity, its doctrine, its ordinances, and its fruits," was essentially sound, but just needed more time. So the brethren made Mr. Errett a gift of *Christian Standard*, debts, responsibilities, and all!

To keep the venture afloat, Mr. Errett accepted the presidency of a newly formed college in Alliance, Ohio, and moved the publication office to that city.



*Sam E. Stone is editor of the *Christian Standard*.

In 1869, R. W. Carroll, a Cincinnati publisher, invited Mr. Errett to bring *Christian Standard* to Cincinnati, and to join forces with him in its publication. Mr. Carroll, a Quaker by religious profession, had successfully published a number of books written by leading teachers and preachers of the rapidly growing Christian churches. He shared the conviction of Mr. Errett, that there was a growing potential readership for such a journal as *Christian Standard*. They entered into an arrangement whereby Mr. Errett was to be concerned only with management and editorial policy of *Christian Standard*, and Mr. Carroll was to assume responsibility for its business affairs.

This proved to be a wise arrangement, satisfactory to all concerned. The journal's circulation grew. Churches of Christ and Christian churches were growing, too. Isaac Errett had been associated with Alexander Campbell in the publication of the *Millennial Harbinger* in earlier years, and many felt that Campbell's mantle of positive, balanced leadership had fallen on Errett and his new journal.

Expansion

At about the same time the Sunday-school movement began its rapid upward surge. In 1872 the International Lesson Committee was formed, and in 1873 the first International lessons appeared in *Christian Standard*. Shortly thereafter came the publication of the Lesson Leaflet, now continued in the weekly *Seek*.

In 1872, Mr. Errett, Mr. Carroll, and Mr. Errett's twenty-two year old son, Russell, incorporated their publishing house as The Standard Publishing Company. Within a few years the Erretts bought Mr. Carroll's share of the company, which continued under the ownership and control of the Errett family until 1955. The business arrangement between father and son was similar to that originally established between Mr. Errett and Mr. Carroll. Until his death in 1888, Mr. Errett continued to be responsible for editorial policy and production, while his son, Russell, carried the fiscal responsibility.

The years that followed were years of expansion and growth. The movement to restore New Testament Christianity grew almost in geometrical progression. At the same time Sunday schools were proliferating. The Sunday-school movement contributed to the growth of the churches by enlisting and teaching new people from the communities,

bringing them to a commitment to Christ, and providing them with places of leadership and work in the church. The Standard Publishing Company was set to serve the churches that were determined to follow the Bible as the Word of God.

New Sunday-school publications were provided to meet the needs of every age group from cradle roll to adult. Standard Publishing pioneered in the use of full-color pictures in Bible teaching.

In addition to the teaching materials, Standard originated new weekly journals for distribution in the Bible classes: *Primary Days, Junior Life, Boy Life, Girlhood Days*.

Toward the end of the century a new youth movement developed in the churches—Christian Endeavor. Originating as a young people's prayer group, Christian Endeavor grew in popularity and activity at an amazing rate. To serve this growing movement *Young People's Standard* began publication, later to change its name to *The Lookout*. Through its long history *The Lookout* has enjoyed a wide circulation, and has provided leadership for growth in all departments of church life and activity.

Controversy

In following the company's commitment to producing "true-to-the-Bible" material and urging the restoration of the New Testament Christianity, Standard Publishing has been involved in controversy on occasion over the years. The company—especially through *Christian Standard*—was initially supportive of the various organizations established to help encourage world evangelism (Foreign Christian Missionary Society, American Christian Missionary Society, etc.)

In later years some leaders within these agencies came to espouse the practice of "open membership" (acceptance of the "pious unimmersed" into church membership). Standard's editors opposed this change on Scriptural, moral, and legal grounds; and when the practice came to be dominant policy in certain organizations they had originally supported, these editors urged the brethren to find or establish other means for the accomplishment of their missionary work. Many of the missionaries they recommended as capable and faithful to New Testament practice were supported directly by congregations and individual Christians.

Standard's editors occupied a similar position with respect to Christian colleges and

seminaries. They called attention to evident departures from Biblical teaching and practice on the part of some, and they encouraged others—including new Bible colleges that sought to teach Biblical faith in an age of doubt.

One of the key figures in Standard's long period of growth and service was Russell Errett. Burris Butler has evaluated his role in restoration history in this way: "Above all else he was dedicated to the finality of Christ, the authority of the Scriptures, and the autonomy of the local church under Christ and the Scriptures. He remained in the background, seeking neither recognition for himself nor credit for his activities on behalf of New Testament Christianity. He could be counted on to use his influence to promote this cause, and to oppose any force or institution that threatened it."

Transition

In 1931, at the age of 81, Russell Errett died. Briefly, management of the company passed to John Errett, his son, who died in 1932. This necessitated a reorganization, and Harry Baird, a son-in-law of Russell Errett, became manager and treasurer, and Willard Mohorter, secretary of the company and former long-time editor of *Christian Standard*, became assistant manager. This management team continued to operate the company until 1955. W. R. Walker, highly respected minister of Indianola Church of Christ, Columbus, Ohio, was elected president. On the board of directors, in addition to members of the Errett family, were other men whose concern was the avowed Christian objectives of the company.

The company remained in the Errett family until its sale in 1955 to a Christian businessman from Massachusetts, John Bolten, and his associates, who formed a corporation to purchase the company. Standard Publishing is now a division of the Standex International Corporation.

Continuity

In 1957 the management and majority stockholders of the parent company issued a statement which placed responsibility for editorial policy in the hands of the head of the editorial department. They said, "Our only instruction to the editorial staff . . . is that the materials they produce are to be true to the Bible, consistent with the historic policy of The Standard Publishing Company, and devoted to the restoration of New Testament

Christianity, its doctrine, its ordinances, and its fruits."

To guarantee Standard's faithfulness, editorial policy was made subject to the oversight and review of a Publishing Committee, composed of fifteen outstanding ministers and educators in the restoration movement (they are listed on page two of *Christian Standard* in the first issue of each month). Selection of editorial personnel at the policy level is subject to the committee's approval.

A recent count of Standard publications revealed forty-seven periodicals for distribution each week (or each quarter) in Sunday schools, and a similar number for use in Sunday night, midweek, and vacation Bible school teaching.

Over the years Standard's ministry has expanded beyond the take-home papers and Bible-school curriculum for which it was originally best known. Hundreds of different Biblical study books have been published during the company's history. In more recent years, Standard has also become one of the largest publishers of high quality religious books for children. The company's annual vacation Bible school program is used more widely than any other, this year reaching an estimated three and one-half million pupils with the good news of Jesus. Youth program material, puzzles, games, textbooks, and church supplies are also provided for all who seek true-to-the-Bible material. More than 2,000 products are listed in the current catalog.

Ralph M. Small, vice president and publisher for Standard, has described the company's editorial staff in these words: "They would not be here at all, even with those skills, were they not first and foremost committed Christians with rich faith in Christ to share. Like our predecessors, each of us, through his own personal Bible study, has been led by the Holy Spirit to an appreciation for and acceptance of the restoration ideal—undenominational Christianity. Commitment to Jesus as the unique Son of God is requisite to this ministry with Standard" ("*The Present and the Future*," *Christian Standard*, December 6, 1981, p. 4).

The author is indebted to Edwin V. Hayden, former editor of *Christian Standard*, for his counsel in the preparation of this material, and to a helpful article by Burris Butler ("*We Take Pride in Our Heritage*," *Christian Standard*, July 28, 1974) from which much of this information was gleaned.

Disciple - Roman Catholic International Commission Meets In Nashville

by David M. Thompson*

Last December the Disciples of Christ Historical Society hosted a meeting of the Disciples of Christ-Roman Catholic International Commission for Dialogue in its Library and Archive Center at Nashville, Tennessee. This Commission consists of nine Disciples and eight Catholics from nine different countries, and the December meeting was an opportunity to meet in a historic Disciple place. It was a delight to meet in the 'Athens of the South', where we were warmly welcomed. On Sunday 9th December the Commission attended morning worship at Vine Street Christian Church, when the Most Rev. Samuel E. Carter, Archbishop of Kingston, Jamaica and Roman Catholic Co-moderator of the Commission, was the preacher. In the course of the week Eva Jean Wrather read a much appreciated short paper on the debate between Alexander Campbell and Bishop John Purcell in 1837.

One might wonder what the point of conversations between Disciples and Roman Catholics is, when the two communions seem so far apart. After the Second Vatican Council the Roman Catholic Church began a series of international dialogues with other Churches. Disciples of Christ are different from many of the other major Protestant traditions in two important respects for Roman Catholics. First, there never has been a formal separation between Roman Catholics and Disciples, so there are no anathemas to revoke; secondly, the Disciples commitment to Christian unity strikes a responsive chord among Roman Catholics. A first series of meetings was held from 1977 to 1981, resulting in the report, *Apostolicity and Catholicity*. The second series began in 1983 with a meeting in Venice, and the Nashville meeting was the second in the series.

The general theme of the second series is 'The Church as *Koinonia* in Christ.' Instead

of beginning with the outward manifestations of the Church, which are clearly different in the two communions, the Commission has chosen to begin with the notion of *koinonia* or fellowship—that relationship among human beings, and between human beings and God, into which the Father seeks to draw his new creation, the Church, through the work of Christ by the activity of the Holy Spirit. This provides a fresh vantage point from which to view traditional differences over baptism, communion, ministry and confessions of faith. By approaching the understanding of the Church in this way the Commission has discovered that the two communions have more in common than might be supposed. What also emerges is a new view of how and why differences appear.

The Nashville meeting was particularly interesting in this respect. The topic for discussion was 'The Nature of *Koinonia*' and papers were given by Dr. Margaret O'Gara of St. Michael's College, Toronto and the Rev. Dr. Jack Forstman, Dean of the Vanderbilt University Divinity School. Those papers, together with the Agreed Account of the meeting, will be published in *Midstream* in due course, so it is not necessary to summarize them here. In Nashville, however, we were



David M. Thompson visits with Dean Jack M. Suggs and Dr. Margaret O'Gara during a break.

*David M. Thompson is a professor at Fitzwilliam College in Cambridge, England, and was a participant in the 1984 Roman Catholic-Disciple Dialogue.



The Commission meets in plenary session. At head of table are the most Rev. Samuel E. Carter, S.J. and Paul A. Crow.

able to engage in discussion at a really deep level and begin to understand how it is that although our starting point is the same, we move to differences of emphasis. An interesting example of this is the way in which Disciples instinctively interpret the basic message of God's purpose to reconcile all things to himself in Christological terms (e.g. Eph. 1:4-5) whilst Roman Catholics interpret this in trinitarian terms (e.g. Eph. 2:18). Though this is essentially a difference of emphasis rather than a disagreement, it does illuminate the way in which different theological traditions work. It also reminds us as Disciples that we do have a theological tradition, whether we recognize it or not, and this is something we often forget.

Again both Disciples and Roman Catholics focus their weekly worship on the eucharist: 'wherever the Lord's Supper is celebrated, there is celebrated the one fellowship'. Both also agree that God feeds us in the Supper by pure grace, not because of anything we deserve. But from this agreement, different emphases emerge. Roman Catholics believe there must be one in the community who signifies the freeness of God-given grace by

representing the ministry of Christ, and they therefore attach great significance to the ordained minister, bishop or priest, as Christ's representative. Disciples also believe in the importance of a representative ministry, but demonstrate the freeness of God-given grace by admitting all who come to the Lord's Table without questioning the ministry of the community to which they belong. Thus we discover the complementarity of our differences.

This is not to suggest that the differences between Disciples and Roman Catholics are all differences of emphasis, or that they may all be revolved easily. But we have set out along a road in which we first discovered our Roman Catholic colleagues as friends, and then as brothers and sisters: people who speak the same language as we do, people whom we can trust. These are not trivial discoveries. The Commission is international, because the Church is international. Our discussions cannot be confined to one cultural framework-not a North American one, nor even a North Atlantic one. When we hear the voices from Africa or the Caribbean, we are reminded that the Church has to witness in many lands and cultures, and some of the things we take for granted in Western culture sound different in a tribal or post-tribal society. But only when people meet as friends, or as part of one family, can trust take the place of suspicion: only when we trust one another, will we be able to speak to one another at a truly deep level. So it was that in Nashville once again we discovered the significance of saying together the Lord's Prayer.

Our times of worship together are precious times. As yet we cannot share communion together, and this is painful for us. But it is only painful, because we actually want to share together. In many parts of the world the divisions in the Church cause no pain, because

(Cont. on p. 28)



RUTH BRIAR — New Trustee 1985 - 1987

Is a native of Grubbs, Arkansas. She received her diploma in Nursing at the University of Tennessee, Memphis, Tennessee, and her B.S. Degree in Nursing Education with Clinical major in Psychiatric Nursing at Wayne State University, Detroit, Michigan. She is past Chairperson of the Board of Azalea Hills Christian Church (Disciples of Christ) in Mobile, Alabama, where she and her husband, Dr. Robert L. Briar, a dermatologist live. She has served as Moderator of the Alabama Northwest Florida Region of the church and was Southeastern Representative on the Executive Board of the Council of Regional Ministers and Moderators of the Christian Church (Disciples of Christ). The Briars are parents of a son and two daughters.

The Disciples Peace Fellowship: Celebrating a Golden Anniversary

by Ian McCrae

In the summer issue of 1980, *Discipliana* published the prize winning essay by Mark A. May on "The Disciples Peace Fellowship: The Formation and The First Twenty Years, 1935-1955." He noted the fact that while Alexander Campbell eventually spoke out against war as a method of settling international disputes, the peace issue was not one of his priorities nor has it ever been central to the thought or the programs of the Christian Church (Disciples of Christ). He concluded that essay by posing the problem of the role of a peace organization in such a communion.

That question remains central for the Disciples Peace Fellowship (DPF) as it approaches its 50th anniversary celebration at the Des Moines General Assembly. Had the DPF opted from the beginning for a pure "pacifist" position, it might more easily have defined itself as a prophetic minority witnessing to an ideal but with little hope of converting many to its cause.

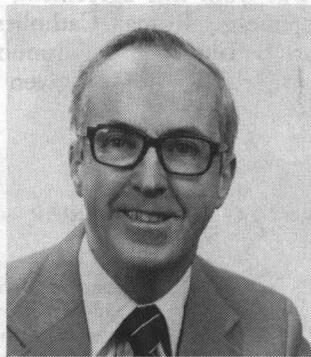
But while the early disputes between the "absolutists" and the "conditionalists" within the DPF have resurfaced from time to time (1953: "a discussion between the pacifists and the followers of Niebuhr would be fruitful at this time"), the program thrust of the organization has embraced a broad cross-section of peace-making concerns while defending the right of the individual to decide for the pacifist option.

Yet the tension between the viewpoints is one of the threads that can be traced in DPF's history. Should DPF use tactics designed to move church members toward a somewhat greater concern for peace or should it be faithful to its pacifist ideal regardless of the impact on the unconverted? The answer seems to have been chiefly influenced by the political climate of the moment. In 1961, the Executive Committee minutes read that "there was considerable disagreement as to the effectiveness of . . . non-violent demonstrations." And in 1966, the Executive Committee concluded that "less conventional ideas . . . make more enemies than friends." Yet three years later at the Seattle General

Assembly, the need to speak out dramatically about Vietnam led to the reading aloud of the names of Vietnam War casualties in the balcony of the auditorium while the sessions were going on—a tactic not designed primarily to win friends and influence people.

The same ambivalence can be seen in the on-going discussion as to the appropriate relationship between DPF and the official structures of the church. Should DPF even report to the International Convention? Or, on the other hand, is DPF really just a useful appendage to the Department of Church in Society? That discussion was formally resolved in 1979 when DPF began reporting to the General Assembly through the Division of Homeland Ministries while maintaining its independence as far as its activities are concerned. A staff member mutually agreed upon by the Division of Homeland Ministries and DPF serves as the Executive Secretary of the Fellowship.

The relationship between DPF and the Fellowship of Reconciliation (FOR) has revolved on the horns of the same dilemma. As early as 1952, an agreement was reached that DPF members would automatically hold joint membership in the FOR. But ten years later, that arrangement was no longer in force though it seems to have been quietly ignored rather than formally ended. By 1967, DPF



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had negotiated a new relationship in which FOR was given permission to use DPF's membership list for mailings with the understanding that not all DPF'ers accepted the full pacifist FOR covenant.

The issue is still alive. In 1983 when the United Church of Christ decided to launch a peace fellowship, DPF was approached as to the possibility of a single joint UCC/Disciples group. But the United Church wanted a clear pacifist thrust—it already had a network of persons committed more generally to peace-making—and so no close cooperation has been developed.

While it is true that this difference has been present throughout the history of DPF, there has been relatively little tension between the two points of view when it came to program development. While it is true that the "absolutists" lost the ideological battle as far as the meaning of the DPF Covenant is concerned, they have placed a major, indeed perhaps the central role in the support of the Fellowship and its activities.

Peace With Justice

Long before the words "peace" and "justice" came together as a named program priority of the Christian Church, DPF was promoting both emphases. In 1955 it made a grant for the defense of 29 persons in New York City who had refused to take part in a civil defense program while in the following year it agreed to raise funds for clergy who lost their positions over taking a stand on the race issue. In 1958 while supporting Congresswoman Edith Green's proposal to permit tax exempt contributions to a United Nations "Investment of Peace" program, the Executive Committee nevertheless budgeted most of its monies for race-related programs. One year later, DPF raised its voice in objection to a booth at the St. Louis International Conven-

tion sponsored by the United States Army, while at the same time contributing to a Jewish synagogue in Atlanta which had been bombed.

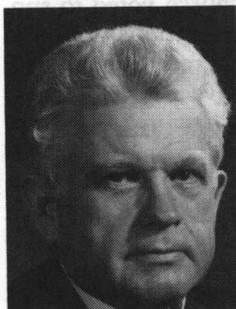
A decade later, the issue was still being faced. An Executive Committee motion to change the name to Disciples Peace Action and to limit its concerns to "those issues which make for peace among men (sic)" was defeated. The persuasive argument seems to have been that "DPF has a narrow image and does not appeal any longer to active younger churchmen." And at its 40th anniversary celebration at the San Antonio Assembly in 1975, the emphasis was on world hunger, granting that the speaker for the occasion, Eugene Carson Blake, stressed the relationship between hunger and the arms race. By the 1970's DPF was working against capital punishment and for the farmworkers; by 1981, it had again limited its activities to matters related to peace among nations.

But while there have been swings of the pendulum in program emphases, DPF leadership through the years would have lived easily with the insistence made at the 1984 Vancouver meeting of the World Council of Churches that there is no peace without justice. For DPF, peace has never been merely the absence of war.

Dreams and Reality

Like all creative membership organizations, DPF over the years has dreamed great dreams, then faced the reality of what can be accomplished with available staff and resources. (It seems only appropriate that as this is being written, a letter has arrived from DPF indicating the urgent need for funds to complete its planned programs for 1984.)

DPF did not have small dreams. A list of possible projects listed in the 1968 minutes includes: "Draft, nuclear non-proliferation;



JOHN HURT — New Trustee 1985 - 1987

Is a native of Morgan County, Indiana, and received his LLB Degree from Indiana University. Currently, he is the Senior member in the law firm of McNutt, Hurt, and Blue with offices in Indianapolis and Martinsville, Indiana. John and his wife Mary make their home in Martinsville where he is a member of the First Christian Church (Disciples of Christ). He serves as a trustee of Christian Theological Seminary in Indianapolis. John has served on the Board of Trustees of the Historical Society for a number of years in the past and served as Chairperson of the Board during part of those years. John and Mary are the parents of two daughters and a son and the grandparents of six grandchildren.

strengthening the U.N. and a movement toward something that will supersede national sovereignty; repeal of the Connelly Amendment; reduction of armament expenditures and missiles; world economic development and world hunger; can we have a strong peace economy?; transition from war to peace economy; get Unified Promotion to give to DPF causes the amount of money that is given to chaplains; get magazines to run pictures of Disciples C.O.'s; legislation to prevent presidents from taking us into war; conversation between communists and ourselves; travel in Communist countries and travel of communists in the U.S.; find ways of dealing with people who are so afraid of Communism. Senator Hartke has proposed a department of peace saying that almost every department of cabinet rank in our government represents vested interest in war. Threat to freedom (by) the military—the land they own, the money they control.”

Not a bad list but an annual budget of \$5,000 and a very part-time staff introduced a touch of reality to the eventual decisions of that meeting.

Fifty Years of Peacemaking

What then can be said of the accomplishments of DPF's first half-century? Most obviously DPF has provided encouragement and information to its own members. The DPF News Notes has been sent out regularly since 1969 and is now a bi-monthly publication. In addition, in recent years special mailings have gone to members urging support of legislation before Congress. State chapters have been meeting since 1961—Kentucky was the first. Like most non-staffed organizations, these chapters have waxed and waned but most have continued to meet at the time of regional assemblies. There seems no reason to doubt that the existence of DPF has kept the peace witness vital for the most committed of Disciples clergy and lay peacemakers.

DPF's work with conscientious objectors can also be celebrated. As Mark May pointed out in his article, there were approximately 100 Disciples C.O.'s in World War II. The churches were responsible for all expenses related to alternative service programs. DPF and the Dept. of Social Welfare worked closely together to raise the necessary funds for the historic peace churches who were providing the day-to-day services required.

Following World War II, DPF continued to promote the cause of conscientious objec-

tion to war. The approach was to urge that every Disciple young person faced with the decision regarding military service should see conscientious objection as one possible Christian option.

Inevitably, work with C.O.'s increased again as American involvement in the Vietnam War grew. DPF employed Bill Herod and Michael Stainton to work with them. They contacted 54 Disciple C.O.'s in 1969 and over 100 in 1970. They also worked with some C.O.'s who went to Canada.

In recent years the Dept. of Church in Society has been the official church contact with young men who have refused to register as a mark of their conscientious objection to war. However, there is every evidence to suggest that should a military draft be initiated again, DPF would once more be the supportive arm of the church in relating to its C.O.'s.

The leavening function of DPF is also clear. Working in the closest cooperation with what is now the Dept. of Church in Society, DPF has raised tough questions, taken unpopular stands, and on occasion planned confrontations with the larger church. The bringing of peace speakers and the drafting of resolutions for the International Convention and the General Assembly has been one expression of this relationship.

Attendance at the DPF Breakfast event at the Assembly has grown from 125 to 800. The names of the speakers over the years reads like a Who's Who of Peacemakers—Frederick Nolde, Harold Bosley, Kirby Page, Mossie Wyker, A. J. Muste, Edith Green, John Swomley, Edwin Dahlberg, Alan Walker, James Farmer, Eugene Carson Blake, Andrew Young, William Sloane Coffin, David Napier, Norman Cousins.

As for resolutions, DPF has kept hammering away. In the 1960's a number of the resolutions it sponsored were defeated especially on their first presentation. It took two tries (Assembly rules were different in those days) before the wider church voted to support the position of conscientious objection to particular wars. While in recent years, DPF sponsored resolutions have tended to pass with large majorities, it is difficult to say whether that speaks for the changing of attitudes in the church or a tactical decision on DPF's part not to submit resolutions which might be defeated.

A third contribution in which the DPF can take satisfaction is its summer peace

intern program. The program which began in 1975 has been highly praised both by young people and by summer conference counselors who have been impressed by the interns and their message. The program has expanded from one intern serving seven conferences to five interns participating in 34 events in 17 regions. It is of equal importance to note the value of the experience for the interns. Almost one-half of the 24 interns who have served in the program have gone on to seminary. The others remain active in church leadership positions.

A Peace Poetry Contest in the 1960's, Peace Sermon Contests in the 1980's, the creation of the Will Wittkamper Peace Award presented to Harold Fey and Rosa Page Welch—these have been additional efforts to raise the peace issue in a denomination with other priorities.

One is impressed in reading the minutes of the Executive Committee at how little has changed either with DPF or with the issues to be faced. In 1958, A. J. Muste speaking for a DPF session of the International Convention took as his theme "Does Russia Want Peace?" At the 1965 meeting, Glynn Burke "presented a strong statement regarding the need of a bold offensive for the peace cause today in view of the trend toward a military point of view in our country. The DPF needs to help our Brotherhood develop a 'peace mind' and become a genuinely peace-seeking communion. The present pace of DPF is not adequate to do this. Membership needs to be

greatly increased, the organizational structure strengthened and enlarged, national and state program expanded, broader use made of materials, greater publicity given, and more staff time made available."

Sixteen years later, the Executive Secretary of DPF was writing: "It is absolutely clear that we could not be engaging in an arms race with the Soviet Union without the explicit or implicit blessing of the mainline congregations of our land. We have a vastly expanded military budget because the members of our congregations want it that way. The task of the Disciples Peace Fellowship is lovingly, Biblically, but insistently to require that an informed faith impact our opinions about foreign policy. The true state of DPF is that it is on the threshold of effectiveness. More than anything else, it needs to become a catalyst for peace at every level of the church."

Mark May closed his article on DPF's first two decades with a question as to how a peace organization can function "in a church in which peace has never been the cornerstone of its faith but an afterthought." Perhaps the question can be rephrased. How does an organization committed to peace through dialogue and disarmament function in a church in which the majority share the contemporary wisdom that peace comes through armed strength and talking tough?

DPF will continue to struggle with that question as it celebrates its golden anniversary.



BERNARD MEECE — New Trustee 1985 - 1987

Is a native of Pulaski County, Kentucky, and was educated at Transylvania University and Lexington Theological Seminary, both in Lexington, Kentucky, and holds a Doctor of Ministry Degree from Drew University, Madison, New Jersey. An ordained minister in the Christian Church (Disciples of Christ), he currently serves as Regional Minister for the Christian Church in North Carolina. His two previous ministries had been as pastor of the First Christian Church of DeLand, Florida, and the First Christian Church of Sarasota, Florida. He and his wife Georgia live in Wilson, North Carolina. They are the parents of three daughters. He is a member of the First Christian Church of Wilson, North Carolina.

Disciple - Roman Catholic Commission (continued)

people are glad to be apart. That is not so with us, and so we prize the fact that we can say 'Our Father . . .' together. That sounds so simple that we take it for granted, until we realize that the reason we can say 'Our Father . . .' together is that Jesus Christ lived and died and rose again to make us one.

Our work in the International Commission is preparatory work. We are building the bridges over which we hope some day that all our people will be able to walk. So we are concerned that Disciples and Roman Catholics all over the world will be able to take advantage of what we are doing. Although the way ahead seems long, when one looks back it is striking how far we have come in twenty years. The Nashville meeting was another important step along the road.



The Commission poses in front of the Thomas W. Phillips Memorial Building.

NEW MICROFILM AVAILABLE

Five works have been recently filmed and are now available for purchase from the Disciples of Christ Historical Society. Please include postage and handling with orders: On cash orders, add 12%, on charge orders, add 15% (.75 min.)

Waller, John L.

Letters to a reformer, alias Campbelite. Frankfort: A. G. Hodes, 1835.

69 p. \$8.00

Campbell, Alexander

Popular lectures and addresses. Philadelphia: James Challen, 1836.

647 p. \$11.00

Spencer, Claude E.

An author catalog of Disciples of Christ and related religious groups. Canton, Missouri: Disciples of Christ Historical Society, 1946.

367 p. \$8.00

Spencer, Claude E.

Periodicals of the Disciples of Christ and related religious groups. Canton, Missouri: Disciples of Christ Historical Society, 1943.

145 p. \$8.00

Spencer, Claude E.

Theses concerning Disciples of Christ and related religious groups. Nashville: Disciples of Christ Historical Society, 1959.

87 p. \$8.00

HERITAGE OF A MOVEMENT BOOK CLUB

The College Press Publishing Company has announced the publishing of a series of reprints of works pertaining to the heritage of the Campbell-Stone Movement. The projected series will begin with Louis Cochran's *The Fool of God*. Other early volumes will be *The Messiahship*, by Walter Scott; *Historic*

Documents advocating Christian unity, by C. A. Young and *Raccoon John Smith*, by Louis Cochran. Write the College Press, P.O. Box 1132, Joplin, MO 64802 for details. The "Classics" such as *The Messiahship* will be joined by current materials on the Movement.

SEVENTH STREET CHURCH MAKES MAJOR GIFT TO THE SOCIETY

The congregation of the Seventh Street Christian Church, Richmond, Virginia has made a gift of \$15,779.00 to the Disciples of Christ Historical Society for the purpose of enabling the Society to enter the library computer network.

The gift will enable the Society to purchase the necessary computer equipment, to take membership in the library network, SOLINET, and to put its major holdings into the data bank of the network.

Use of the equipment will also give the

Society the opportunity to handle other major functions of its work through the computers. It is planned that in the future the membership records and bookkeeping will be on the computer as well.

The members of the Seventh Street Church are to be commended for this farsighted gift to the Society and for their commitment to the larger ministry of the church. The Society is deeply indebted to them for making this major step forward possible.

BOWEN CAMPBELL HOUSE OPEN

After the death of his first wife, Barton W. Stone married Celia Bowen, youngest daughter of William Bowen. Many believe they married in a house still standing in Goodlettsville, Tennessee. This house, the Bowen-Campbell House, is now open to the public by appointment.

The Bowen-Campbell House is a primitive structure, built in 1787 or 1788. It was, however, a mansion for a frontier house. Barton W. Stone and Celia, lived on the farm land surrounding the house for some time. The house is also considered to be the ancestral home and perhaps actual birthplace of William Bowen Campbell, Tennessee

governor from 1851-1853.

The Bowen-Campbell House has been restored by the State and is now being furnished and maintained by donations received by an Association established for this purpose.

The house is in Moss-Wright Park, Goodlettsville, on Caldwell Lane. From Interstate 65 exit at Long Hollow Pike (exit 97), turn right to Caldwell (about 1/2 mile), turn right on Caldwell for about one mile on the right. Admission is one dollar. Private tours may be arranged by calling David Carver at 615 865-1378 or Mrs. Anne C. Sowell at 615 824-3771.

RECOMMENDATIONS FOR BOARD MEMBERS

If you would like to recommend a person for membership on the Board of Trustees of the Historical Society please send names and biographical information to the Nominating Committee in care of the Society. To be eligi-

ble for nomination the person must be a member of the Society and a member of one of the three groups growing out of the Campbell-Stone Movement.



JAMES H. SAMUEL — New Trustee 1985 - 1987

Is a native of Madera, California, and graduated with a B.A. Degree from Abilene Christian University, Abilene, Texas, with two graduate degrees, a Master of Divinity and a Doctor of Theology from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He is President of James H. Samuel, Inc., Business Consultation and Registered Principal, James H. Samuel, Investments, Securities, Nashville, Tennessee. Nashville is home for James and his wife Margaret. They have two sons. James is a member of the West End Church of Christ in Nashville. He has been active in the Nashville/Middle Tennessee United Way Campaigns.

**NEW MEMBERSHIP
SIX MONTH PERIOD
OCTOBER 1, 1984 THROUGH MARCH 31, 1985**

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Discipliana

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MAY F. LINDSEY REED BECOMES ASSISTANT LIBRARIAN



For two years May Reed has served the Historical Society as Secretary/Receptionist, but early this year she has moved from a staff position to an administrative position as Assistant Librarian.

Because of her very delightful personality, many visitors are becoming acquainted with her as she gives tours. Working under the Director of Library and Archives, David McWhirter, she gives help to researchers and is the person who corresponds with many of the friends of the Society in acknowledging receipt of material and in providing research for questions and requests which come through the mail.

May, a native of Muncie, Indiana, served as Membership Secretary/Receptionist for Second Christian Church (Disciples of Christ) in Indianapolis and prior to that she worked at Fort Benjamin Harrison Army Finance Center and at Ball Memorial Hospital in Muncie. May is married to Rev. Norman Reed, Pastor of Alameda Street Christian Church in Nashville. The Reeds have a daughter, Lynette Franza and a son, Norman LaMont.

DCHS ASSEMBLY DINNER

The Historical Society Dinner during the General Assembly in Des Moines, Iowa, will be on SUNDAY EVENING, August 4, 1985 at 5:30 at the New Savery Hotel. Tickets will be \$10.70 and may be purchased from the Society until July 15, 1985. After that date they may be purchased at the Assembly ticket

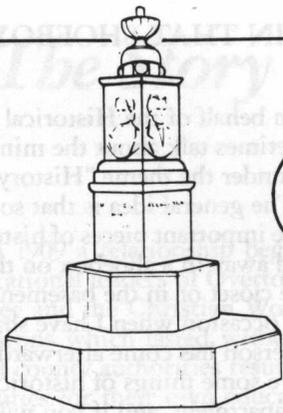
office. The speaker will be Dr. Kenneth Henry and his theme will be Black Disciple History. Use this order blank for ordering tickets prior to the Assembly and mail to Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, TN 37212.

Number of tickets desired _____ . Enclosed is \$10.70 per ticket.

Please send tickets to: _____

Address _____

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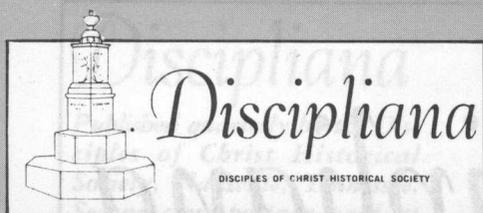
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Fall, 1985, Vol. 45, No. 3



The first Livingston Academy, 1909



Fall, 1985, Vol. 45, No. 3

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

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

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

Members of the Society receive DISCIPLIANA quarterly, along with other benefits. Annual membership categories are as follows: Sustaining — \$50, Participating — \$25, Regular —\$10.00 Student — \$5.00. Single payment Life memberships are: Life — \$250, Life Link —\$500. Life Patron —\$1,000.

DISCIPLES OF CHRIST HISTORICAL SOCIETY

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WHAT'S IN THAT SHOEBOX?

As I travel in behalf of the Historical Society, I sometimes talk about the ministry of the Society under the theme "History In A Shoebox". The general idea is that so many of us have important pieces of historical material tucked away in a shoebox on the top shelf of the closet or in the basement. On more than one occasion when I have shared this theme, a person has come afterward to say, "Yes, I have some things of historical interest in my apartment, and if you will wait a few minutes I will go up and get them for you."

Needless to say, I wait with joy and sometimes am able to bring to the Society important historical papers or books.

The other day a very strange thing happened when the secretary brought the mail to my desk. It contained a shoebox. Now what do you suppose was in that box? No, it was not letters of Alexander Campbell or a book from the library of J. W. McGarvey. Instead it was, of all things, a pair of shoes!

My first thought was that maybe it was a mistake for I had not left shoes anywhere. Then I thought it is a practical joke, but I was wrong. Paul Jones, Dean of the Chapel at Transylvania University, walked into my office about that time and I showed the contents of the box to him and his immediate response was "the shoes of the fisherman." No words could have described them better for they were the well worn shoes belonging to the Reverend Don Lynn who was the first Pastor Developer to start a congregation under the Church Advance Now Program of the Disciples of Christ. They were his evangelism walking shoes as he sought to share the gospel with the people of Edmond, Oklahoma, in starting the now two year old Edmond Trinity Christian Church.

How many times have you heard someone say that, in evangelism, nothing beats the wearing out of good old shoe leather as the pastor and lay people go to visit those outside the church. That pair of worn shoes are a symbol of productive witness for Christ. They symbolize what the church is all about in winning persons to Christ. No, we are not going to have them cast in bronze, but they just may appear in our museum sometime as a reminder of the call to evangelism in the name of Christ our Lord.

James M. Seale

The Story of Livingston Academy

by Ralph A. Prather*

In 1909 a relationship began between the educational leaders of Overton County, Tennessee and the Christian Woman's Board of Missions which lasted without interruption until county authorities resumed full responsibilities for their own educational program in 1947.

Overton County was selected as the site for one of two mission projects of the CWBM in Appalachia because their studies had indicated that "the four counties of which Livingston is the center of influence were reported as having the highest percentage of illiteracy of any similar section in the state of Tennessee. There was not a single normal school, high school, or church school in the whole area." (*Survey of Service*, 148-149) Elementary schools over the entire area had only short annual terms, limited chiefly by lack of financial resources.

The decision was strengthened by the receptivity of the educational community of Overton County, which cooperated wholeheartedly in the project. With the Overton County authorities assigning all their tax funds for education to the CWBM and deeding to the CWBM all their school property, the mission board undertook to establish a twelve-year school in Livingston and to supplement local funds to provide full-term school years for all pupils. Thus was Livingston Academy born.

In spite of the excellent cooperation of local authorities, the school got off to a slow start, requiring the utmost effort from the excellent school administrator selected by the CWBM to establish Livingston Academy. This task fell on the shoulders of Henry J. Derthick, who served as principal from 1909 to 1913. His accomplishments during this four-year period were outstanding. Much work had to be done putting into condition the school property which had been turned over by Overton County authorities, as well as the completion of a principal's cottage and planning for the building of a girls' dormitory. The school opened in September, 1909 for its first year with 283 pupils and nine teachers. During the first year improvements went forward impressively so that by September,

1910 the principal's cottage was in good condition and the girls' dormitory dedicated and named Sarah A. Preston Hall in honor of the mother of T. B. Preston of Iona, Michigan who contributed substantially to the cost of the building.

Because a large percentage of the pupils lived a great distance from Livingston, and because of generally poor roads, pupils had to find living accommodations in Livingston. With the completion of the dormitory, all girls and female faculty were housed there and meals were served for all boarding pupils. The boys were housed in private homes nearby.

In order to pay their board (figured at \$9.00 per school year) girls waited on tables and helped with the canning, meal preparation and other related work to pay this fee. Boys worked on the farm operated by the school to raise vegetables and livestock for the dormitory kitchen and did janitorial work. In addition, each spring at the close of school pupils would take home with them as many canning jars as they thought they could fill during the summer. The food they brought back at the end of the summer was credited to their school costs.

Mr. Derthick's work in this area was not confined to Livingston Academy. He and Judge Snodgrass of Crossville undertook to provide preaching for the approximately 30 churches of various denominations in the



*Ralph A. Prather has been associated with the Livingston Academy.

area which did not have preachers. Mr. Derthick also led in the establishment of a Disciples of Christ church in the town of Livingston. In the summer of 1910 the CWBM authorized funds for the construction of a church building for the Livingston congregation.

By 1912 the enrollment of the school had increased to 480 (grades 1 through 12) making it necessary to renovate an old, deserted school building to relieve the crowded conditions. The first high school graduating class, composed of five students, received diplomas in the spring of 1913. During the summer of 1913 Mr. Derthick left Livingston but maintained a supervisory relationship during the tenure of Mr. Ben Holroyd.

Mr. Holroyd had been a teacher at Livingston Academy for two years prior to his becoming acting principal, a position held from 1913-1915. In 1915 he left to enter foreign mission service in China. During his tenure as head of the school the pressure of increasing enrollment continued and Mr. Holroyd had to devise numerous temporary solutions, since no additional space was available.

When Mr. Holroyd left Livingston Academy at the close of the 1914-15 school year Mr. L. E. Garrett became principal and served until 1925. The crowded conditions continued, prompting Mr. Garrett to begin talk of the need for a new school building. In spite of this handicap, academic qualities were improved steadily. The curriculum was arranged so that by the end of the Junior year the pupil had met all the basic college requirements. In 1916 a contract was made with the Town of Livingston through which "free school" funds would be used by Livingston Academy until the middle of January each school year, with students paying a small tuition fee during the rest of the session, which totaled nine months.

One helpful development during this period was the offering of special training to teachers of rural schools. It was arranged that after completing their teaching in the free school for the entire term (usually 4½ mo.) teachers could enroll at Livingston Academy for courses especially pointed toward the upgrading of their qualifications.

In 1915 there were nearly 500 pupils enrolled at Livingston Academy with a faculty of 15. In spite of the attrition of pupils during World War I, the school was still expanding. The County High School Board completed

arrangements during that year for high school students to enter Livingston Academy without tuition, an indication of the continuing support of the Academy by local educational leaders.

During the summer of 1919 a summer school for teachers was held, with a tuition fee paid by the individual teacher. The dormitory was used to house these teachers in order that those coming from a distance would have inexpensive lodging. The goal of this summer school was to help rural school teachers improve their credentials. Mr. Garrett reported that "more teachers had passed the teachers' examinations in Overton County than any other county in the state." (*The Golden Age*, Livingston, Tenn., Dec. 10, 1919)

By this time Livingston Academy had earned a high rating from the Tennessee Board of Education and was a member of the Southern Association of Colleges and Secondary Schools. As reported at this time (1919) Livingston Academy had graduated approximately 70 students, of whom more than 20 were doing advanced work in college.

The goals of the school, according to Mr. Garrett in 1919, were: We try to prepare students for service on the farm, in the home and school, and in the church. We try to make useful and clean Christian men and women" (L. A. Notes in *The Golden Age*, Dec. 10, 1919).

The religious emphasis of the Academy was great. Not only was religious training included throughout the various elementary classes, but the high school required a class in Bible, taught by the preacher of the Disciples of Christ church in Livingston. Faculty and students did preaching at some ten mission points in the area, chiefly under the leadership and direction of Curtis Holt, a graduate of the Academy and of Milligan College, who was then a member of the Academy faculty. Mr. Garrett taught a Men's Bible Class in the Livingston church which built up to 130 members and was widely noted.

When the CWBM became a part of the United Christian Missionary Society in 1919, one of the first home mission projects undertaken was the raising of funds for a new high school building at Livingston. In 1923 the campaign for funds began in earnest through the Year of Jubilee celebration. With local sources providing \$25,000 and the states of Tennessee and Michigan taking the lead among the churches nationwide, the needed \$80,000 was raised and the school put into



Livingston Christian Church

use during the 1925 school year.

In related developments, the CWBM had deeded back to the Livingston Board of Education a small tract of the school property in 1922 for the building of a school for Grades 1-6, this unit to be administered by the mission board along with the high school (which included grades 7-12).

During Mr. Garrett's tenure a full-blown athletic program for the school had been developed, including football, basketball, and baseball. The leader in this athletic development was Preston Overall, who came to Livingston Academy as a Smith-Hughes agriculture teacher and went on to head the athletic program of Tennessee Polytechnic Institute in nearby Cookeville, Tennessee. No gymnasium was available to the Livingston Academy teams and the mission board was involved in the securing of funds for the new high school building to the exclusion of all else. In spite of this, the Livingston teams were acquitting themselves well, prompting the local community to contribute money, time, and materials for a gymnasium which was completed early in 1924.

Mr. Garrett completed his work at Livingston Academy in 1925 and was followed by Mr. L. W. Houtchens. The ensuing ten years of Mr. Houtchens' tenure as principal were filled with activities which might be described as consolidation and upgrading, and community involvement.

One indication of this is in the agriculture program development during this period. As the teacher of vocational agriculture, E. K. Schultz not only worked closely with the boys in his program but encouraged, through them, improved agricultural practices over the entire immediate area (Overton County and beyond). Vocational agriculture was now

a twelve-month program, which gave Mr. Schultz opportunity for getting over the area during the summer time to supervise student projects and bring needed help toward improved practices generally. During this period the raising of poultry for the commercial market was encouraged and the railway line from Algood to Livingston became an important link in getting the poultry to market. The Academy's farm of some 30 acres was still in operation, which gave a very practical aspect to the use of good farm practice, a sort of laboratory experience for both boys and girls.

The record seems to indicate an increase in school clubs during this period, although they had been an important feature of the school from its beginning. There was a glee club, a Spanish club, a home economics club, Future Farmers of America, a debating club, and a science club, in addition to the several athletic teams.

The year 1931 marked many successes in the educational program of Overton County, and Livingston Academy was at the center of these activities. There were now at least 80 schools in Overton County, of which 69 remained open for the full eight months. There were 218 applications for eighth grade certificates from 55 schools. That same year Livingston Academy awarded diplomas to 36 graduates, the largest graduating class in the history of the school.

College attendance of high school graduates was excellent this year, with 21 out of 24 graduates of the 1930 class enrolled in a college. For the fifth consecutive year the Academy was recognized by the Southern Association of Colleges and Secondary Schools (the only such secondary school in the Upper Cumberland area) and was awarded a Grade A rating by the Tennessee Department of Education.

During this period the dormitories for both boys and girls continued in operation and students worked for half of their board, the other half being supplied by the students in cash or produce.

It was in 1931, also, that the United Christian Missionary Society took its first step toward turning responsibility for education back to county authorities. In April, 1931, entire responsibility for the grammar school in Livingston was turned over to the Overton County Board of Education with the Livingston Board of Education serving in an advisory capacity. Earlier, the Livingston board



Livingston Academy Dormitory

had nominally supervised operation of the elementary school but with mission board personnel administering it.

With the opening of school in 1935 Mr. J. C. Taylor became principal of Livingston Academy, now a four-year high school. As in the past, teachers were hired directly by the principal, with the approval of the Overton County Board of Education and the United Christian Missionary Society.

Several changes occurred during Mr. Taylor's eight-year tenure, reflecting changing times and the added problems brought on by World War II. In 1936 the dormitory for girls was closed and the property sold to two local physicians who converted it into a 25-room medical facility. This came about not so much because of wartime conditions as by other changes which made it no longer necessary to operate the dormitory to enable pupils to reach a suitable school.

In 1937 came the first public announcement that Overton County would soon be faced with the problem of operating its own high school. This came as the result of a general policy of the UCMS that local school authorities, and not churches, should be responsible for local public education. Although the step was not taken at this time, it is to be noted that during this period the Society began decreasing its financial contributions, with local school authorities assuming more and more of the cost of operating the school. There was some negotiation toward a possible purchase of the property by the county, but this developed very slowly. By the early 1940s the administration of the Academy was carried on by the principal as representative of the Society, which maintained the property, but operated each year on funds provided by a contract with the Overton County Board of Education.

Mr. Taylor resigned at the close of the 1942-43 school year. He was followed by Mr. Ralph A. Prather.

Mr. Prather became principal of Livingston Academy at a stressful time. World War II had depleted many resources. Transportation was difficult because of gasoline rationing and the fact that school buses had been sold by their owners to be used for industrial transportation as a part of the war effort. Pupils, especially the boys, were leaving school for the armed forces or for high-paying jobs in wartime industries. It was difficult to keep a teaching staff, for the same reasons.

In spite of this, Livingston Academy reached its highest pupil enrollment during this period, chiefly because small high schools at Hilham and Alpine (both in Overton County) were closed and their pupils transferred to the Academy.

Another problem for the administration came from the fact that Overton County officials were experiencing increasing difficulty in securing funds to operate the school. Most of the leaders were anxious to have the school maintain its standing, but funds were most difficult to come by. As a result, state authorities advised that an additional teacher was required if the school were to maintain its "A" rating. Southern Association rules were also difficult to meet during this period. The most serious of the problems were worked out. The Board of Education was able to secure minimal funds for maintaining the ratings so that the long history of quality education could be maintained. There was no additional funding from the mission board.

During this period, also, the United Society was increasing its pressure toward the complete takeover of the Academy by county authorities. This was a logical development of the Society's policy not to operate public schools. For a number of years the county had made an annual contract with the Society which covered (or had to be stretched to cover) the cost of operation. All that remained was to arrange for purchase of the property by the county from the Society. After considerable discussion and planning, the sale was worked out and the property sold to Overton County in the spring of 1947.

Thus ended an unusual relationship between the educational leadership of Overton

(Cont. on p. 46)

Tolbert Fanning: Restoration Giant

by J. E. Choate*

Tolbert Fanning stands as the dominant leader in the Restoration movement as pertaining to the churches of Christ separately listed in the 1906 Religious Census. Fanning cannot be understood apart from his life which must be examined in stages. Tolbert Fanning left his marks in Restoration history and Tennessee history. He was a charter member of the Tennessee Agricultural Society when it was organized in 1839 in Nashville, its recording secretary, and an editor of the society's journal, the *Agriculturist*. Fanning established the Agriculture School (1834-1844) near Nashville which was the first institution of its kind in Tennessee founded for the scientific study of agriculture, horticulture, and animal husbandry.¹

During the session of the Tennessee Legislature (1843-1844), a bill was passed granting a charter to Fanning to establish Franklin College.² Alexander Campbell took special notice of Franklin College in the *Millennial Harbinger*: "The energy and enthusiasm of brother Fanning are equal to almost any task."³ Fanning believed the whole man should be educated physically, intellectually, and morally. Toward the close of 1845, Fanning changed the name of the *Agriculturist* to the *Naturalist and Journal of Agriculture*. Campbell took special notice of the journal writing "such is the title of a very respectable monthly journal."⁴



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Tolbert Fanning was born May 10, 1810, in Cannon County, Tennessee, to William and Nancy Fanning. Growing up in a primitive farming community in Lauderdale County, Alabama, Fanning attended the common schools three to six months after the fall harvest.

When he was sixteen, Fanning first heard Christian preachers. He was baptized November 1, 1827, at the age of seventeen by James E. Matthews. Fanning began preaching in his nineteenth year. He was an overgrown youth, standing six feet six inches tall with large bones and loose joints. An old sister with a kindly heart and candid tongue said upon first hearing him preach: "Brother Fanning, you can never preach, you will always run your legs too far through your breeches. Do go home and go to plowing."⁵ Fanning grew from an ungainly youth into the model of a man with a majestic mien. Those who said he could never preach lived to hear him hold an audience spellbound from three to five hours. E. G. Sewell wrote that "no man, not even Alexander Campbell, could surpass him in confident assurance in preaching."⁶

Fanning entered the University of Nashville in 1832, graduating in 1835 with the A.B. degree. Alexander Campbell was on a visit in 1835 to his daughter in Nashville when he first met Fanning. Campbell wrote in the *Millennial Harbinger* that Fanning was employed as an evangelist by the Nashville Church of Christ and described him as a "devout, ardent and gifted brother, about finishing his academic studies in the University of Nashville, under the presidency of the celebrated Doctor Lindsley one of the most talented, learned, and liberal of American presidents."⁷

Campbell invited Fanning to accompany him on a seventy-five day preaching tour beginning March 30, 1835, through Kentucky,

¹*The Agriculturalist*, January, 1843, p. 11.

²*Ibid.*, February, 1844, pp. 22, 23.

³*Millennial Harbinger*, July, 1846, p. 386.

⁴James R. Wilburn, *The Hazard of the Die* (Austin: Sweet Publishing Company, 1969), pp. 58, 60.

⁵James E. Scobey, *Franklin College and Its Influence* (McQuiddy Printing Company, 1906), pp. 11, 12.

⁶*Ibid.*, p. 353.

⁷*Millennial Harbinger*, June 1835, p. 280.

Indiana, and Ohio. A year later, Fanning accompanied Campbell on a second preaching tour into the North-East beginning May 30, 1836, traveling into Ohio, Vermont, New Hampshire, New York, and Massachusetts. Fanning preceded Campbell to Boston with the expectation of forming acquaintances with the literary men and literary institutions of New England. When Campbell rejoined Fanning, he had already visited Boston and the surrounding villages.⁸

Fanning was first married, November 5, 1835, to Sarah Anne Shreve, the daughter of William Shreve a wealthy landowner in Jessamine County, Kentucky. Sarah Anne contacted a fatal illness November 8, 1835, and died twelve days later. Fanning then married December 25, 1836 the English born Charlotte Fall, the sister of Phillip S. Fall. James E. Scobey wrote of their marriage: "Whatever Tolbert Fanning might have been without Charlotte Fall, he was a great man with her."⁹

Within a month after their marriage, the Fannings opened a girls' school (1837-1839). Campbell paid special notice to the new venture: "Brother Fanning and his accomplished lady, have also established a very flourishing female seminary in Franklin, Tennessee. During this same period of time, Fanning bought a tract of land (Elm Crag) near Nashville where, in 1840, they opened a new girls' school. The Agricultural School was expanded in 1845 into Franklin College which was acclaimed the best school of the Disciples south of the Ohio River. Mrs. Fanning offered a classical education for young ladies equal to that of Franklin College.

Tolbert Fanning is best known as the co-founder along with William Lipscomb of the *Gospel Advocate*. However, Fanning's first religious venture was the publication in 1844 of the *Christian Review*. The prospectus, published in the *Millennial Harbinger*, described it as "a work devoted to Primitive Christianity,"¹¹ Campbell later wrote a special commendation for the *Christian Review*.¹² Fanning made a grave error when, in 1845, he added a popular young preacher, Jesse B. Ferguson, to the staff of the *Christian Review* and, later, in 1847, gave control of the paper to Ferguson. Ferguson then renamed the paper the *Christian Magazine* which appeared in January 1848.¹³

Ferguson became the regular preacher in February, 1846, for the Nashville Church of Christ, and soon became Nashville's most popular preacher. Ferguson had written an article for the *Christian Review* in 1845 raising

the question: "What will become of the ignorant but honest heathen who have died without hearing the truths of the gospel?"¹⁴ Seven years later, Ferguson answered his question stating that every person who died without hearing the gospel will be given a second chance in the spirit world and that Christ will have preached to all who have died without Christ. In April, 1853, this controversial article appeared in the *Christian Magazine*.

Alexander Campbell began a devastating attack on Ferguson's doctrine. When Campbell came to Nashville, Ferguson refused to meet him saying that from the spirit world William E. Channing had admonished him not to see Campbell.¹⁵ Ferguson moved into the positions of spiritualism, transcendentalism, "spirit rapping," the whole gamut. The Nashville Church of Christ was left in shambles.

During the controversy over Ferguson, Fanning announced plans for the publication of the *Gospel Advocate*. The prospectus for the *Advocate* was published in 1855 in the *Millennial Harbinger* with Campbell's endorsement.¹⁶ Fanning lamented the demise of the *Christian Review* and wrote the "history of the work (*Christian Magazine*) is well known and bitterly regreted." The *Gospel Advocate* was hardly launched before Fanning became engaged in an unfortunate controversy with Robert Richardson.

The thirty year friendship of Campbell and Fanning was damaged in early 1858 due to the dispute between Fanning and Robert Richardson, an associate editor of the *Millennial Harbinger*. Between March and December, 1857, Richardson wrote a series of articles entitled "Faith versus Philosophy." Fanning believed that Richardson was saying that a higher spiritual enlightenment came through a direct, intuitive communication from the Holy Spirit.

Before Fanning spoke out against Richardson, he stopped off at Bethany to warn Campbell against the heresy. Campbell was convinced by Fanning and rebuked Richard-

⁸*Ibid.*, December, 1836, p. 543.

⁹Scobey p. 346.

¹⁰*Millennial Harbinger*, May, 1838, p. 143.

¹¹*Ibid.*, December, 1843, p. 574.

¹²*Ibid.*, April, 1844, pp. 184, 185.

¹³Wilburn, p. 128.

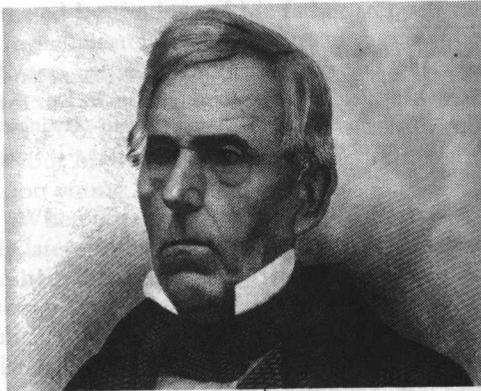
¹⁴*Ibid.*, p. 130.

¹⁵*Ibid.*, 138.

¹⁶*Millennial Harbinger*, June, 1855, p. 358.

son in the *Millennial Harbinger*.¹⁷ "We do not approve of Philosophical disquisitions of any sort being presented to our readers in our monthly bill of fare. And as little as do we approve of placing faith and philosophy in any real or formal antagonism."¹⁸ Richardson felt discredited by Campbell, and, subsequently, Richardson's supporters convinced the aged Campbell that he had been misrepresented by Fanning.¹⁹

Alexander Campbell launched a verbal attack on Fanning in the February, 1858, *Millennial Harbinger*, writing that the naked truth is that Fanning was pitting "the *Gospel Advocate* versus the *Millennial Harbinger* and Franklin College versus Bethany College." Fanning, being offended by Campbell's accusation and feeling that his motives were impugned, wrote in the March, 1858, *Advocate*: "It is humiliating to remember that you find fault with me. Whilst, however, I feel so deep a concern regarding your good opinions and your friendship, I have no alternative but to dissent from your cold and severe decisions."



Tolbert Fanning

Fanning replied to Campbell's accusation: "We should not be for the hills of Virginia, the plains of Tennessee, for Bethany or Franklin College, but for the cause of our Master."²⁰ Campbell followed with a harsh denunciation of Fanning in the May, 1858, *Millennial Harbinger*, writing that Fanning had perpetrated the "grossest injustice" against Richardson in claiming that he advocated a "Spirit-alone theory" in opposition to the "Word-alone." Campbell wrote "there is no ground whatsoever for such a charge." Fanning was extremely agitated and he replied: "To be thus charged by men whom we have revered from our youth, causes us almost to wish we

had never seen a college or a religious paper."²¹ Richardson had, indeed, written suppositionally on the relation between the "Spirit" and "Word." And Fanning made a totally prejudicial statement when he wrote for the *Advocate* in the July issue for 1857 that the: "Teaching of Prof. Richardson is by no means new to us. It was introduced among us in Tennessee by J. B. Ferguson."

Fanning was the first to lead sustained opposition to the concept of the missionary society. When the American Christian Missionary Society was organized in 1849, he was one of the vice presidents. Fanning helped organize the missionary society in Tennessee that never met and died at its birth.²² Fanning never endorsed the missionary society, but wanted to maintain speaking relations with those who did. On October 21, 1859, Fanning addressed the delegates of the American Christian Missionary Society in Cincinnati, speaking of the success of the mission work in Tennessee. Fanning believed that any auxiliary of the church should be within the church and under the control of the church. Isaac Errett made the resolution to include Fanning's report in the minutes of the annual proceedings of the A.C.M.S., and his remark: "That there is no difference in fact, in doing our work through the church as presented by Brother Fanning, and through other agencies."²³

The Civil War was only months away, and Fanning was opposed to Christians going to war. After the federal forces occupied Nashville, Fanning, who could not take an oath of allegiance to the Union to which he had never been disloyal, was stripped of his property and branded a traitor. He endured great personal suffering and privation.²⁴

Fanning re-opened Franklin College on October 2, 1865. When the college burned shortly thereafter, the dauntless Fanning opened Hope Institute. At that time he inaugurated a plan to establish a college equal to any in the South, to be known as Hope

¹⁷Cloyd Goodnight and Dwight E. Stevenson, *Home to Bethphage* (St. Louis: Christian Board of Publications, 1949), pp. 176ff.

¹⁸*Millennial Harbinger*, September, 1857, p. 481.

¹⁹*Home to Bethphage*, p. 177.

²⁰*Gospel Advocate*, March, 1858, p. 233.

²¹*Ibid.*, September 1859, p. 275.

²²*Millennial Harbinger*, December, 1849, p. 691; *Gospel Advocate*, December, 1909, pp. 1516, 157.

²³*Wilburn*, p. 195.

²⁴*Ibid.*, p. 219.

College, but this was never to be more than a dream.

The *Gospel Advocate* resumed publication in July, 1866, with Fanning and David Lipscomb as editors. The paper was barely launched before two officers of the Kentucky Missionary Society, served notice on the editors that they would oppose the *Advocate* if the *Advocate* worked against the missionary society.²⁵ The editors were, indeed, opposed to the ACMS. The success of the *Gospel Advocate* in this respect is measured by the fact that the missionary society influence was a cause for the separation of the church of Christ in 1906 and the separation of the (Independents) Christian Church following "restructure" in 1968. Lipscomb became the sole editor of the *Advocate* in 1868. Fanning began his third religious paper in January, 1872, under the title the *Religious Historian*.

Fanning devoted his last eight years conducting Hope Institute, editing his paper, and managing his farm and live stock.²⁶ Fanning was fatally injured while leading a prize bull from its stall and died a few days later, May 3, 1874.

John W. McGarvey first saw Fanning at a convention meeting March, 1853, in Louisville. McGarvey evaluated Fanning then in much the same manner as Tolbert Fanning is recognized today:

In Tolbert Fanning I saw a man who reminded me physically of Saul, son of Kish. Indeed, it would not have been out of place to compare him with Absalom, but for the entire absence of affectation or vanity in dress or demeanor . . . I was therefore most agreeably surprised by a courtesy in his manner scarcely equaled by any speaker present, and by a silvery voice superior to that of any other."

McGarvey met Fanning several years later and found him to be the same. McGarvey remarked: "In Tennessee and farther south, he exerted an influence during a long lifetime much greater than that of any other among the most notable men."²⁷

It would not be amiss at this place to say that the towering influence of Alexander Campbell in the total Restoration movement is matched by that of Tolbert Fanning in the churches of Christ. Isaac Errett succeeded Alexander Campbell, and the mantle of Tolbert Fanning fell upon David Lipscomb. Their likes cannot pass this way again. And who would say but that the genealogies of the "disciples of Christ" may not be traced back to them in the course of Restoration history.

²⁵*Gospel Advocate*, January 1866, p. 20.

²⁶Emma Page, *The Life Work of Mrs. Charlotte Fanning* (McQuiddy Printing Company, 1907), p. 18.

²⁷John William McGarvey, *Autobiography* (Lexington: The College of the Bible, 1960), pp. 63, 64.

BUILDING CAPITAL FUND NAMED FOR MILDRED WELSHIMER PHILLIPS

Mildred Phillips served with distinction on the Board of the Disciples of Christ Historical Society from 1966 until the time of her death in 1983. Through her efforts the Phillips Trust Fund gave to the Historical Society a sum of \$70,000 to be set aside as a major capital repair and improvement fund. The Board of the Society decided to hold this gift until the earnings on it increased the principal to \$100,000. This goal was reached early in 1983.

During the May 1985 Meeting of the Board of Trustees of the Society action was taken officially naming this capital endowment fund the Mildred Welshimer Phillips

Building Endowment. The interest from this fund is to be used for major capital repairs and improvements to the Thomas W. Phillips Memorial Building. Two such projects have already been undertaken. A new roof has been put on the stack area of the building and new landscaping has been completed around the outside of the building. The last two winters in Nashville had taken their toll on the boxwoods with the loss of most of them and a number of other plantings had become overgrown and needed trimming or replacing.

The Board of Trustees is happy to honor the memory and the service of Mildred Welshimer Phillips in this way.

No Ordinary Man Josephus Hopwood— Disciple Educator

by William A. Palmer, Jr.*

As the American frontier moved westward following the Civil War, the mountainous regions of Appalachia remained a secondary frontier, geographically and socially isolated from the rest of the nation. It was on this second frontier that Disciple educator Josephus Hopwood, half visionary, half pragmatist, made an enduring impact. Two institutions of higher learning, Milligan College and Lynchburg College, exist today as Hopwood's legacy.

Born near Mount Sterling, Kentucky in 1843, Hopwood was left fatherless after a cholera epidemic in 1849. Into the vacuum created by the loss of his father stepped two Massachusetts Yankees, Lyman and Reuben Porter. Lyman married Hopwood's older sister and Reuben became his schoolteacher. The Porter brothers, both teachers and devout Methodists, left indelible impressions upon young Hopwood's mind.

When the extended Hopwood-Porter family later moved to Macomb, Illinois, Josephus joined the Methodist Church and attended one of the celebrated debates between Stephen Douglas and Abraham Lincoln. As he listened to his fellow Kentuckian declaim against slavery, he found his own convictions on the subject, already awakened by the Porter brothers, deepened and strengthened by the force of Lincoln's arguments. When war broke out, Hopwood responded by hastening to volunteer for service in the 7th Illinois Cavalry.

Following his capture in a brush with the horsemen of Confederate General Nathan Bedford Forrest, Hopwood was shuffled through a succession of prisoner-of-war camps. He shared the privations with his comrades, many of whom did not survive. On his release in 1864 he carried only 115 pounds on his five-foot eleven-inch frame.¹

Like many other veterans, the emaciated ex-prisoner-of-war found adjustment to civilian life difficult. During the unsettled years following the war, Hopwood considered and rejected a number of career choices which were offered him. Two lodestones from his childhood served as his moral compass at this time. The first was his religious faith, which had been strengthened by his wartime experiences; the second was a growing inclination to be a teacher like the Porter brothers.

Josephus Hopwood entered Abingdon (now Eureka) College in the fall of 1867 to pursue the goal of becoming an educator. By the end of his second year there he had become a committed Disciple, having made his profession of faith at an evangelistic service conducted by Benjamin Franklin. With a renewed religious commitment, he began to see teaching in a broader perspective. Education had become for him a vocation with spiritual dimensions. He would later write, "To plant Christian principles in the heart, to develop the power to think, to impart earnest practical views of life, are the highest objects of a true teacher."² Infused with the fervor and conviction characteristics of nineteenth-century Disciples, Hopwood left Abingdon for Kentucky to study at the feet of J. W. McGarvey and Robert Milligan, whom Hopwood called "the purest and best man I have known."³ Returning to Abingdon to receive his degree in 1873, Hopwood spurned an offer to join the college faculty and instead accepted a position teaching school in the rough and tumble village of Sneedville, Tennessee. "I am going south to start a school," he told his colleagues at Abingdon. "Their country has been torn up by the war and they need us to help build again."⁴

¹Josephus Hopwood, *A Journey Through the Years* (St. Louis: Bethany Press, 1932), p. 32.

²*Ibid.*, p. 52.

³*Ibid.*, p. 56.

⁴*Ibid.*, p. 38.

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At Sneedville, where the young teacher had to divest his students of knives and pistols, and badger the town fathers into repairing the schoolhouse, Hopwood's sense of vocation was deepened. A revealing document from this period of his life is the Oldham County, Kentucky marriage bond posted on the occasion of his union with Sarah LaRue in August, 1874. Hopwood responded to the question about the groom's occupation not, as might be expected, by describing himself as a schoolteacher but as a "minister of the Christian Church."⁵

A year after their marriage the Hopwoods left Sneedville to answer the call of some Disciples who had set up a small school near Johnson City, Tennessee. The Buffalo Male and Female Institute was one of the more than two-hundred private, church-related schools founded by Disciples in the period immediately after the Civil War. More often the products of evangelical zeal than careful planning or educational expertise, many of these institutions sprang up and wilted within a short time. But a substantial number survived and prospered because they were uniquely suited to address the frontier environment and the concerns of evangelical piety. The Buffalo Male and Female Institute under the guidance of Josephus Hopwood was to prove to be one of the survivors.

Late in his life Hopwood wrote, "If the Church fulfills its mission, it must teach the multitude, not only the favored few."⁶ He brought this democratic ideal to the struggling Buffalo Institute. Hopwood functioned as administrator, professor, chaplain and recruiter, traveling on horseback to the mountain communities to entice prospective students with the benefits of education. His unorthodox recruitment and admission policies soon bore fruit as students began to flock to the Buffalo Institute to receive education that ordinarily would have been denied them. After five years of growth and expansion, the Buffalo Institute was ready to be regarded as a full-fledged four-year college of the frontier evangelical model: democratic, coeducational, interracial, practical, with a missionary outlook and the Bible as its chief textbook. Yet Hopwood also emphasized the study of the classics, higher mathematics, logic, Greek and Latin as part of the curriculum. When, in April, 1881, the cornerstone for a new building was laid, the name of the school was changed to Milligan College in honor of Hopwood's recently-deceased mentor.

As president of Milligan College, Hopwood's personal piety set the tone for campus life. Chapel services and Bible study were integral parts of the curriculum. Hopwood discouraged secret societies and fraternal organizations with restrictive admission policies, proscribed intercollegiate athletic events because they often led to bad feelings between the participants, and sternly prohibited hazing. In an early catalog of Milligan College he wrote that "any association in school life which brings terror and violence, ought not only to be condemned by honest people, but stamped out by civil law. The new—the Christian—education does not bear such fruit."⁷ One is led to wonder whether some of Milligan's early students were any more ready for the civilizing influence of education than the ruffians Hopwood had had to disarm at Sneedville.

The last decades of the nineteenth century witnessed new currents in American religious life that were to affect Hopwood deeply. The Disciples were not alone among the denominations that moved in this period from frontier enthusiasm to the respectability of pipe organs, robed choirs and cushioned pews. Southern Disciples were especially wary of these innovations, concerned that upwardly-mobile congregations were losing touch both with "the faith once delivered" and people of limited means. Hopwood lamented that the farmer and "the plain working man" could not be reached by the newly-formal churches and their seminary-educated ministers.⁸ With his roots in frontier Methodism and his mission field among the disenfranchised of Appalachia, Hopwood was drawn to some of the emphases espoused by the burgeoning "holiness" movement. He also was drawn into the greatest crisis of his career.

In September, 1902 while on a recruiting trip to Salem, Virginia, Hopwood attended two services held by the prominent holiness evangelist, Clarence Strause. At the end of the second service Hopwood addressed the congregation and offered a brief prayer. When word of Hopwood's participation in the

⁵Oldham County, Kentucky, Marriage Bond of Josephus Hopwood and Sarah LaRue, August 15, 1874.

⁶Josephus Hopwood, "Go Teach All Nations," *The Christian-Evangelist*, (January 10, 1924), 50.

⁷Josephus Hopwood Papers, Milligan College, Undated catalog of Milligan College.

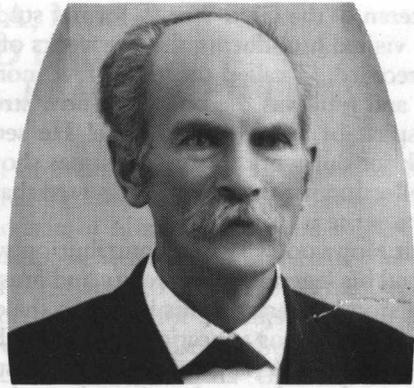
⁸Josephus Hopwood, "The Preacher and the Working Man," *The Christian-Evangelist*, (December 26, 1901), 1647.

holiness service reached W. H. Book, a Milligan trustee then preaching in Salem, a furor resulted. The outcome was Hopwood's resignation as president of Milligan College in January, 1903.

Despite the stigma of the tempest at Milligan, Disciples who had confidence in Hopwood's educational philosophy and were impressed by what he had achieved invited him to establish a similar institution in Lynchburg, Virginia. On Hopwood's sixtieth birthday, April 18, 1903, an option was taken on the property of the old Westover Hotel which was to serve as the campus for the new school. Disappointed, to be sure, by the circumstances under which he had left Milligan, yet still full of vision and vigor, Hopwood called the school Virginia Christian College, the second coeducational college to be chartered in the commonwealth.⁹

From 1903 until his retirement in 1911 Hopwood's sense of mission left a strong imprint upon the school that came to be known as Lynchburg College. He purchased property and oversaw the construction of an academic building and men's dormitory, his spirit profoundly affecting the life of the school. A student who observed Hopwood during this period of time cataloged some of the aging educator's eccentricities. Yet he concluded that anyone "who heard him would know instinctively that he was no ordinary man."¹⁰

Nor was Hopwood reconciled to an ordinary retirement. When an effort to establish a third college in Atlanta failed, he found himself the recipient of an unexpected invitation. The trustees of Milligan College wanted him to serve as president once again. Hopwood's second presidency at Milligan from 1915 to 1917 confirmed his belief in the potential for healing and wholeness within the body of Christ. This had been a favorite theme of his as the Disciples entered the twentieth century to discover there dissension and division. Hopwood had seen firsthand the destructiveness of civil war, had himself been at the center of destructive controversy, and concluded that reasonable people who were committed to Christ could work out their differences without rendering the seamless robe of brotherhood. "Doubt, critics and disturbing forces" were reminders, said Hopwood, that Christians could not grow apathetic about their faith. The positive side of the coin, he declared, was that problems were part of natural growing pains, "only man's intellectual



Josephus Hopwood

efforts to see more of Christ, know more of him and come closer to him."¹¹ This reliance upon reason among Christians of good will as a means to settle disagreements prompted him to write to B. A. Abbott, editor of the *Christian-Evangelist*, "who are God's men to step forward and quiet the discords? Why not you and Edwin Errett [editor of the *Christian Standard*] select a few large-souled brothers and come together, and in love and on a Scriptural basis, reason out the whole seeming difference and publish the fact to the world?"¹²

That Hopwood was a visionary and an idealist in these matters is not to be argued. That he was enough of a pragmatist to offer a program for the resolving of differences, however, shows that he still stood squarely in the traditions of the Campbells and Barton Stone.

Josephus Hopwood died on January 29, 1935 at age 91, having passed from a century at which he seemed at home to a century that for Hopwood and the Disciples was full of difficulty and uncertainty. He suffered a stroke in the house that former students and friends had built for him and his wife at Milligan College. At his death he was virtually penniless, having subsisted, since his retirement, only on the meager pension due him as

⁹Orville W. Wake, "The First Fifty Years: A History of Lynchburg College, 1903-1953," (Unpublished Ph.D. dissertation, University of Virginia, 1957), p. 64.

¹⁰Alfred E. Sims, "An Unforgettable Day," *The Christian Standard*, (February 4, 1956), 70.

¹¹Josephus Hopwood, "Affirmative Christianity," *The Christian-Evangelist*, (March 27, 1902), 223.

¹²Letter of Josephus Hopwood, *The Christian-Evangelist*, (September 26, 1929), 1255.

a veteran of the Civil War. A former student who visited him during the last weeks of his life recalled, "I called on him a few months ago, and frail was the body, but how strong the spirit of his faith and hope! He sent a check for our work in the Christmas shower [a collection for the needy] and stated that he had to write it in bed."¹³

But Hopwood's lasting contribution went beyond his legendary generosity and must be understood in terms of his legacy to the evolution of religious education among the Disciples of Christ. As an exponent of the gospel's potential for reform of society through the process of education, Hopwood saw his mission as one of uplift: spiritual, moral, eco-

nomic, social. No aspect of human nature was beyond the scope of the transforming power of the gospel.

Perhaps it is significant that of the two colleges which remain as living testimonies to the vision of this extraordinary man one is associated with the Christian Churches and Churches of Christ and the other with the Christian Church (Disciples of Christ). Hopwood's career is evidence that a man with strong, and even controversial, opinions need not fall into the trap of a sectarian outlook. His is a message we still need to hear.

¹³Letter of J. W. West, *The Christian Standard*, (March 2, 1935), 215.

Livingston Academy (*continued*)

County and the missions boards of the Disciples of Christ. The school had maintained an "A" rating by the State of Tennessee and had been accredited by the Southern Association of Colleges and Secondary Schools continuously since 1931. The Society turned over to the county a school which, over the years, had come to take its place as one of the better high schools in the State, despite limited funds, and to maintain its standing despite wartime difficulties.

Over the years, Livingston Academy had changes from a "private" academy serving the needs of several counties to a high school

serving part of one county. The shift to full public operation of the school was well overdue.

Some people felt that the quality of education supplied by the Academy would be reduced by the change. One thing which helped prevent an erosion caused by lack of funds was that, at the very time the county took over complete control of the Academy, a state sales tax was instituted in Tennessee with most of the income earmarked for public schools. With this help, it has been possible for Livingston Academy to maintain its standing and its activities in spite of an ever-growing enrollment, which stood at more than 750 for the school year 1981-82.

RUTH L. AND WILLIAM B. McWHIRTER NAMED FUND

Ruth Lena Shultz was a life-long member of the Christian Church. She was born and grew up in Tonawanda, New York, where she was baptized at First Christian Church (now the Grove Street Christian Church). She cooked and served dinner functions at the church as well as sang in the choir.

William Bole McWhirter was born in Paisley, Scotland, but grew up in Brantford, Ontario. He moved to Tonawanda and was married to Ruth in the Christian Church in 1927. He was a scout leader who took his leadership to the church in leading youth camps at Allegheny State Park in the 1950's, where he was known as "Uncle Bill." He

served as Treasurer for the Northeast Region of the Christian Church.

In 1962 the McWhirters moved to Syracuse, New York, where they were active in the Brewerton Church of Christ (Disciples). Ten years later they moved to Holiday, Florida and became members of First Christian Church, New Port Richey. Here Bill served as church treasurer.

William B. McWhirter died in March, 1983. Ruth L. McWhirter died in March, 1985. Part of their legacy and contributions from family and friends established this Named Fund.

GARDINER, REA, MEAD ET. AL. NAMED FUND, ERNEST L. AND MATTIE G. REA NAMED FUND

About the turn of the 18th century William and Mary Sanford Gardiner moved with their young son James, from Brunswick Co., Virginia to Kentucky. In 1832 James Gardiner (1788-1874) married Sarah Downs Trimble (1805-1857). "He was a man of exceeding probity of character, intelligent and well-informed, and of a truly religious nature and both he and his wife were worthy members of the Christian Church." Their son, William Mason Gardiner, went west across the plains with the first Oregon emigrant train and settled in Wyoming. He married Susan Margaret Tipton of Missouri, whose parents were "among the first members of the new church organized in Kentucky." Susan was immersed by Moses E. Lard. A brother of William, John T. Gardiner, was a Christian Church minister and organized the third oldest church of that denomination in Kansas.

From these three families have come three additional generations who have been key persons in the life and history of the Chris-

tian Church. Ernest Lloyd Rea, son of James Alfred Rea and Mary Matilda Gardiner and a grandson of Elizabeth Ann and Robert Rea, never preached on a regular basis but often was called upon to fill a pulpit in the Christian Church and was, for 27 years, the choir director of the First Christian Church of Riverside, CA. His wife, Martha Grace Meade, the daughter of Fanny Claretta Buxton and James Lawrence Meade, was a life long Sunday School teacher, a good musician and an amateur poet.

The lives of these families are interwoven with the movement of the Christian Church westward from Virginia through Kentucky, Michigan, Illinois, Missouri, Kansas, Colorado, Iowa, Wisconsin, Wyoming, and finally California. These two named funds, in recognition of five generations of pioneer Christians, have been made possible by the daughter of Mr. and Mrs. Ernest Rea, Margaret R. (Mrs. John M.) Curtin of Carlsbad, California.

THORN PENDLETON

June 24, 1907—June 6, 1985

Thorn Pendleton served as a member of the Board of Trustees for the Disciples of Christ Historical Society from 1972 to 1980 and soon thereafter was elected as a Trustee Emeritus. In 1977 he established the Pendleton Fund with the Historical Society.

As an industrialist extraordinaire, Thorn found time for leadership in many other areas as well. He and his family were instrumental in forming Trumbull New Theater, Warren Chamber Orchestra and Trumbull Art Guild. As a member of Central Christian Church in Warren he served as Elder and Trustee and on the occasion of the 175th anniversary of the founding of the church he wrote the history of the church.

As the great, great grandson of Alexander Campbell, Thorn Pendleton carried with pride the rich heritage which belonged to

HARRY M. DAVIS NAMED FUND ESTABLISHED

The Elkton Christian Church of Elkton, KY, has established a named fund for Rev. Harry Davis. Other friends of Rev. Davis have contributed to the fund also. Much of his ministry had been centered in Western Kentucky and he served as Interim Minister of the Elkton congregation.

Rev. Davis was for 15 years a member of the Board of Trustees of the Historical Society. He served one term as Chairman of the Board and later served as Interim President of the Society.

him and to his family. His concern and involvement with Hiram College and the Historical Society exemplified his commitment to the larger church.

Discipliana

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NEW MEMBERSHIPS AS OF JUNE 30, 1985

LIFE

999 Central Church of Christ, Irvin, Tx.
1000 Merry Pratt Jones, Lexington, Ky.
1001 Paul H. Jones, Lexington, Ky.

SUSTAINING

Jeanne M. Lange, Studio City, Ca.

PARTICIPATING

Robert M. Knight, Shalbiana, Ky.
Henry F. Walderson, Elgin, Il.

REGULAR

E. Pauline Boss, Forsyth, Mo.
H. C. Boston, Tuscaloosa, Al.
Greta Breshears, Pine Bluff, Ar.
Dr. D. Dewayne Davenport,
Nashville, Tn.

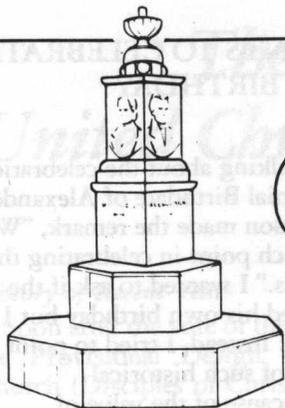
STUDENT TO REGULAR

Michael Casey, Orono, Me.
Dr. Michael A. Gatton, Somerset,
Ky.
John Mark Hicks, Prattville, Al.
David A. Shirey, St. Louis, Mo.

STUDENT

Gail Clark, Nashville, Tn.
Gary Cox, Nashville, Tn.
Richard C. Goode, Nashville, Tn.
O. I. Harrison, Fort Worth, Tx.
Kenneth L. Mott, Lubbock, Tx.
Lyllette Pharr, Forth Worth, Tx.
Marlon Rutherford, Nashville, Tn.
David Stevenson, Pensacola, Fl.

Kenneth E. Henry, Decatur, Ga.
Rex Horne, Indianapolis, In.
Lester LeMay, Mesa, Az.
Rev. Dale Lovelady, Fort Worth, Tx.
Damon F. Reid, Clermont, Fl.



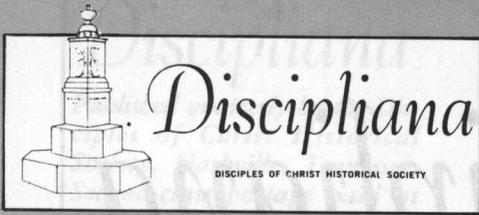
Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1985, Vol. 45, No. 4



The Board of Managers of the United Christian Missionary Society
at their meeting in St. Louis, October, 1920.



Winter, 1985, Vol. 45, 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 — \$250, Life Link — \$500. Life Patron — \$1,000.

**DISCIPLES OF CHRIST
HISTORICAL SOCIETY**

Officers of the Board of Trustees

- CHAIRPERSON Margaret Wilkes
- VICE-CHAIRPERSON . . Dale Wallis Brown
- SECRETARY Richard L. Harrison, Jr.
- TREASURER Risley P. Lawrence

**WHO WANTS TO CELEBRATE
A BIRTHDAY?**

Recently in talking about the celebration of the Bicentennial Birthdate of Alexander Campbell, a person made the remark, "Well, I do not see much point in celebrating these special birthdays." I wanted to ask if the person celebrated his own birthday but I held my tongue. Instead, I tried to point to the importance of such historical anniversaries because of the value of remembering the history which accompanied the life of a very special person.

Shortly after this conversation, I came across a thought from Walter Lippman which went like this: "A society can be progressive only if it conserves its tradition." James I. Spainhower reflecting on this quote from Lippman wrote: "It is on the shoulders of the past we must stand if we are to peer into the future." The more aware we are of the significant elements of our heritage, the straighter and stronger platform we can build for launching into the future.

Alexander Campbell left his imprint on the Movement which bears his name unofficially, as few other persons have across 200 years. More than 40 years of writings and publications are just a small part of the large heritage which he gave to the church and to the world. Unfortunately, his name is unknown in the minds of so many who claim to be a part of the Campbell Stone Movement. Yet much of what he said and wrote has application for the church today and could well be used as a part of the compass which moves us forward into the life and ministry of the church tomorrow.

In the year 1988, we will have the opportunity to remember again, in a meaningful way, A. Campbell's part in the early founding of the church. In the celebration of a Bicentennial Birthdate, we can grow stronger together as we not only practice the conservation of his legacy but as we climb onto the shoulders of that legacy in order to look to our witness in ministry tomorrow. Let us make a big place in the year of 1988 for learning or renewing our knowledge of our heritage. The time to begin is now and the Historical Society intends to help do this.

James M. Seale

The New Form of the United Christian Missionary Society

by Robert A. Thomas*

History of Recent Years

Soon after the vote of the Church to adopt the Provisional Design of the Christian Church (Disciples of Christ), A. Dale Fiers, General Minister and President, asked the Trustees of the UCMS to allow the major divisions of the Society to begin to operate as provisional divisions of the Christian Church. T. J. Liggett, president of the UCMS, carried the request to the trustees and approval was given. The trustees already had committees related to the work of each division and they began to act as board of directors. Meetings were held simultaneously and the actions of each board were approved by the full board of trustees of the Society in order to be sure the actions were legal.

Both divisions began work on separate charters and by-laws and these were finally adopted by the General Board of the Christian Church on June 10, 1972. The two divisions were thus incorporated and became fully authorized "units of the church." During the months when they operated provisionally, Dr. Liggett and officers of the Society worked with the general office of the church to establish agreements related to the future of the UCMS, the use of the Missions Building property, the location and function of the office of Legal Counsel, function of the treasurer and office of financial services, and a variety of other matters.

The UCMS itself had to come to terms with its new situation, determine its continuing function, the size and nature of its Board of Trustees, function of officers, etc. When the radical nature of all the proposed changes is considered, and the fact that all had to be done by voluntary agreement as provided in the Design, the judgment must be made that a most remarkable leadership was exercised by the president and officers of the UCMS, its trustees and all those involved. This was one time in the history of the Christian Church when power was given up voluntarily for the sake of the whole. And it was done with no bitterness, no personal conflicts, no acrimonious debate, no serious division of opinion, even among the trustees of a great

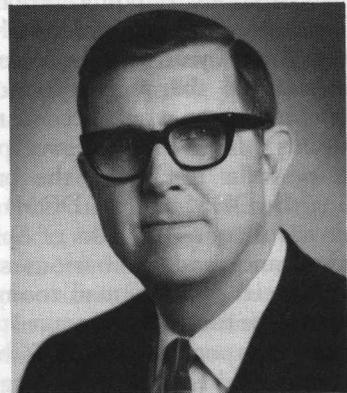
Missionary Society which was going out of the business of program planning, implementation and administration.

By the time Dr. Liggett resigned the presidency of the UCMS to become the president of Christian Theological Seminary on January 31, 1974, all parties had taken official action to approve the following:

1. The establishment and incorporation of the Division of Homeland Ministries (DHM) and the Division of Overseas Ministries (DOM) which were functioning as major units of the Christian Church (Disciples of Christ) under the Provisional Design of the Christian Church.

2. The amendment of the Charter of the United Christian Missionary Society and By-laws to reduce the size of its board of Trustees to eight persons, nominated by the DHM and the DOM, and elected according to the procedures of the Christian Church.

3. The continuing existence of the UCMS (and the old Societies) with the major function of caring for the permanent funds, trusts, endowment funds and properties, and seeing that the earnings of those funds were directed as donors intended and the purposes of the Society provided. Other possibilities had been seriously considered such as dissolving the Society and distributing its assets between



*Robert A. Thomas is retired President of the Division of Overseas Ministries of the Christian Church (Disciples of Christ).

the DHM and the DOM, or turning over the assets to the Christian Church Foundation. Legal, practical and public relations questions entered into the decision.

4. That the distribution of earnings to beneficiaries (DHM and DOM and others) would be based on a careful researching of the funds and the instructions of donors and actions of the Trustees, and that the earnings of funds not designated for either overseas or home mission would be divided evenly. Dr. Liggett and the Treasurer did the research and there was acceptance of the results by the officers of all three corporations. There has been some revision of that research as more light was shed on some uncertainties in a few designations, but the documents have proved to be remarkably complete and accurate. Each division is responsible for using the funds in keeping with the will of donors when the gifts were more restrictive than merely "overseas" or "home."

5. That the Office of Legal Counsel be moved to the General Offices of the Church (coming under the oversight of the General Minister and President) and the allocation of the Budget Commission for that office be shifted from UCMS to the General Office, and that the Legal Counsel could continue to provide legal and investment services to the UCMS indefinitely without charge.

6. That reserve funds of \$350,000 each be transferred to the DHM and the DOM in addition to the special funds that were in accounts clearly in charge of those divisions. Other special fund balances were transferred to appropriate departments of the church in keeping with the intent of former actions of the trustees.

7. That Missions Building property be leased to the appropriate unit of the Christian Church for \$1.00 a year with the understanding that care of the property, including upkeep and insurance, would become the sole responsibility of the lessor. It was planned that all the units occupying the building (including the DHM and the DOM) would pay their fair share of the costs of operation and maintenance and the various services such as financial services, mail room, print shop, conference rooms and storage space.

8. That a corporation called "Christian Church Services" be set up to manage Missions Building property and services, including the office of financial services, the mail room, print shop, custodial services, etc., and that treasury services and accounting services

for the UCMS would be provided. Use of the building by the UCMS was reduced to one office room with safe and storage facilities (on which the regular rental rates are paid by UCMS).

9. That UCMS would receive no further allocations from offerings from the churches, and would seek none, paying its total operating expenses from investment income; and that UCMS would not seek to raise funds. It could, of course, receive funds.

10. That the United Christian Missionary Society would continue to make annual reports to the Christian Church (Disciples of Christ), not as one of the "major administrative units" provided for by the Design, but as one of the "recognized other units" reporting to the church at the time the Design was adopted, and for which there was provision for a continuing relationship based on past understandings and the principle of voluntarism.

11. That the trustees of the UCMS would ratify without debate the decisions of the DHM and the DOM regarding program or property issues recommended to the trustees for action. Transfers of overseas properties, for instance, were to be recommended by the DOM, though the legal titles were held by the UCMS or one of the old societies.

12. That the UCMS would hold and manage funds of the DHM and the DOM if those units desired it, making it possible for them to concentrate on program issues rather than investment policies and problems.

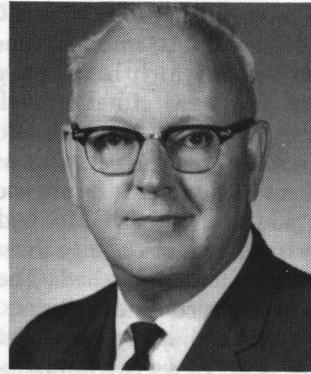
It is important to record that discussions of issues, problems, possibilities, financial procedures, public relations, personnel relationships and future developments were all open and honest among the leaders and the boards involved. The UCMS and the Christian Church (Disciples of Christ) owe a debt of great magnitude to Dr. Liggett for enabling that kind of full participation in the decision-making processes. Much of that was informal, but it was deliberate, and when formal actions were proposed there was little, if any, opposition. Unified Promotion officials were kept fully informed of the processes. The Commission on Budget Evaluation was involved because of complicated changes that were required in the appropriations to the various units in order to bring about the new relationships and keep programs and staff functioning. The Office of the General Minister and President was deeply concerned and acted in ways to facilitate the discussion of alternatives, the creation of necessary struc-

tures, the transfers of budget money and the orderly and responsible bringing into being of what the church had willed in its board and assembly action. The complexity of some of the issues is revealed in letters and memos and agreements prepared by Dr. Liggett.

In everything the president of the UCMS and its trustees were fully conscious of both legal and moral responsibilities. They were determined to see that the resources of the UCMS were used for the purposes intended and that nothing would be done that would undermine the confidence of the annuitants, the trustors, the persons who had named the UCMS in their wills, the members of the churches who were deeply committed to mission at home and overseas, the staff persons in the U.S. and around the world and former staff persons with whom the UCMS had certain understandings and agreements. It was a time when the long-term loyalties of many persons needed to be valued and encouraged and everything done in ways that enabled persons to transfer those loyalties to the new situation and structures. And while there was a period of some questioning and uncertainty on the part of staff and concerned church members, the changes were accomplished with a minimum of criticism and reasonable efficiency.

With Dr. Liggett's resignation, officers and trustees of the Society had to face additional questions about function and leadership. There were differences of opinion among them regarding the possibility of the UCMS functioning responsibly without any salaried officers (except a secretary, and there was no disagreement about that!) There had been considerable discussion of this over a period of many months, with the possibility of alternating the presidency between the presidents of the DHM and the DOM being one of the proposals most often advanced. But it was also thought that a responsible business person in the Indianapolis area might be persuaded to accept the presidency. The trustees appointed a nominating committee and asked them to proceed on the basis that no officers, other than the corporation secretary, be paid.

The UCMS had the good fortune to have in its employ a long-time Corporation Secretary, Nancy Wilson. Her familiarity with the history, the staff, the policies and procedures, the records, and the issues in the restructure debates and decisions, together with her commitment to the purposes of the society



T. J. Liggett

and her concern for the whole church, helped keep the board informed, the actions in order, and the new relationships functional.

As officers and Board of Trustees began to deal more specifically with the program of investment policy and procedure, it was recognized that a more "institutionalized" methodology was required. On recommendation of the president, an Investment Advisory Committee of qualified persons was elected and charged with the task of recommending new procedures and policies. The UCMS had four investment managers giving advise and counsel, but without discretion. The Legal Counsel and Treasurer acted as custodians of the stocks and bonds and handled brokering and transfers and the decisions related to assignment of new funds. For a number of years the UCMS had been budgeting a considerable amount of "realized capital gains" for its two major divisions when in truth there were no such gains, with the result that disbursements were eating into capital.

It is important to state that no illegalities were involved. A sizeable percentage of the money willed or given to the Society had no restrictions or designations of any kind and the trustees were acting quite within their powers.

The Investment Advisory Committee, made up of persons nearly all members of the investment committee of Christian Church Foundation, Mr. Harry Ice, chairman, recommended that all new monies be placed in the permanent funds and that only earnings from investments be distributed. They recommended that the trustees employ two firms to manage all the assets of the Society with the exception of mortgages and certain "socially responsible" investments (made in former years in keeping with the mission purposes of the UCMS and the will of the

church as expressed in International Conventions or General Assemblies) and other stocks and bonds which had been given to the society and were either of only slight value or not traded on the markets or so far reduced in value that the decision was made to hold them in hope of a future increase in value. In addition, the UCMS had agreed with a few trustors not to change the securities held in trusts they established. The investment committee recommended that the new managers (whom they recommended after a number of interviews with prospects) be given full discretion and thus held accountable for all trading decisions. The committee recommended that the UCMS employ a local bank to act as Custodian of the stocks and bonds and that all sales and purchases be brokered on a bid basis in order to secure the lowest price possible. The committee recommended that the UCMS make no more loans on property and as quickly as possible eliminate the mortgage portfolio.

The trustees accepted the recommendations of the investment committee, and asked the Legal Counsel to act as the "contact person" with the managers, to continue management of the mortgages, and to watch over that part of the assets not assigned to the management firms. In the course of about two years all the changes had been put into effect. Arrangements were made for the managers to meet with the investment committee and the board on a regular basis for reports and review of performance. A basic reason for the decision to employ two managers and divide the assets between them was the hope that performance could be measured and an element of safety built in.

The budgeting of disbursements to the DOM and the DHM was carefully reduced over a two-year period so that by the end of that time only earnings from investments were spent.

The Investment Advisory Committee recommended a revised statement of investment policies and goals which the trustees accepted and the managers agreed to. Both the DHM and the DOM understood from the beginning that they would have to make their own decisions regarding deferred gift or development programs. The charters of each made such programs possible, and the UCMS had transferred some funds to each division for this purpose. The DHM very soon employed a development officer. The DOM employed two part-time retirees for

this purpose and began to try to work out a new kind of program with the Christian Church Foundation in the hope the whole church could be encouraged to work at this task in a new way. Because of the expense and difficulty of securing the right to sell annuities and manage trusts in the state of California, the UCMS agreed that the DOM and the DHM staff employed in development or resources could act in behalf of the UCMS, final beneficiaries of the income from the annuities or trusts designated one or the other division. A number of such annuities have been sold. Ownership and responsibility rests with the UCMS, though the income is designated.

During the course of the years since the re-structure of the UCMS and the establishment of the DOM and the DHM, the Board of Church Extension bought a computer and set up a non-profit data processing subsidiary firm, whose services the Office of Financial Services began to use. This meant new procedures of accounting, quicker and more adequate reports, and the possibility of the establishment of a "pooled fund" by the United Christian Missionary Society, allocating expenses of operation more accurately and fairly. Prior to the employment of the investment manager firms and the custodian bank, a system of investment accounting was computerized, but the accounting procedures of the managers and the custodian made this system unnecessary and it was abandoned.

The auditing firm employed by the UCMS for many years became the auditor for Christian Church Services and all the units using the Office of Financial Services. They gave invaluable advice and counsel during the entire period and encouraged the new procedures.

Consultations with officers of the Pension Fund were set up to deal with the way in which the UCMS was involved in supplementary gifts for its retirees. The result was a new agreement to make the Pension Fund solely responsible for such gifts and additional benefits so that the UCMS retirees are treated in exactly the same way as other retirees of the Christian Church (Disciples of Christ). The trustees agreed to pay the supplementary health care costs for UCMS retirees available under the Health Care Program of the Pension Fund as a way of increasing their income, and to keep an amount in the Operating Budget of the UCMS to contribute to the Pension Fund supplementary gift program. From

time to time since the new agreement was made, the Pension Fund has made detailed reports to the trustees of the situation of the UCMS retirees and requested reasonable increases in the budget item of the UCMS which is used to help with this program. Agreements with the DHM and the DOM provide that beginning in 1983 those two units will become responsible for payment of the health care supplemental amounts for their retirees who are former UCMS employees. This means that gradually the numbers of persons for whom the UCMS is still responsible will be reduced to zero.

After the disability retirement of its long-time Corporation Secretary, it was determined that the UCMS did not need a full-time secretary. An agreement was reached with the General Office of the Christian Church to share a secretary with the Legal Counsel, and the UCMS treasurer was elected Corporation Secretary-Treasurer. This arrangement has worked well, keeps the UCMS office open for all business hours, and provides for the necessary correspondence, record-keeping, preparation for board meetings, etc.

In 1980 officers and trustees learned that a new consultant service was available to Boards of Trustees like that of the United Christian Missionary Society. Neither trustees nor officers were satisfied with their ability to make judgments about the performance of the investment managers. While they recognized fully their responsibility as trustees, they felt they needed some more objective measuring methods than were available. After interviewing representatives of several such firms, Callan Associates was chosen and Ronald Peyton brought the trustees the kind of analysis of management that the board and officers had been seeking. Agreements with the managers made possible the payment of a significant portion of the consultant's fee by sharing of brokerage fees so costs are not prohibitive. The consultant works directly with the managers and the board to clarify goals and policies and encourage better performance, furnishes information about the performance of other managers of similar accounts, and aids the board in making judgments and employing new managers if and when it seems advisable.

At the spring meeting of the trustees, June, 1982, the two development staff from the DHM and the DOM were present and there was considerable discussion of the responsibilities of the Legal Counsel in terms of the

work of the development officers of the two divisions, the nature and function of the UCMS in relation to their responsibilities and the future of the society as retirement time for the present officers approaches. The president agreed to call a meeting of staff people involved to begin to work out misunderstandings and attempt to clarify for the trustees and for the DHM and the DOM some of the questions being raised, directions being proposed and decisions to be made. That conference was held. In addition, several consultations were held with the president of Christian Church Foundation to attempt to clarify the Foundation's present procedures and its plans for the future.

One additional development is worthy of note. In September a conference of presidents of units in Missions Building with the auditors, presided over by the General Minister and President, surfaced the desire of all to examine carefully the accounting and treasury functions as they now operate, the adequacy of current computer processes, and the possibility and desirability of establishing of a central treasury. There was general agreement that the time is ripe for an objective study and that there is willingness to adopt the best procedures that can be devised which the church can afford. It was agreed to ask Blue and Company, familiar with the operations and the needs of all the units, and held in high regard by all the staff and officers involved, to make such a study. Christian Church Services had a special fund on hand to pay for the first stage, which included recommendations and cost analysis to enable an informed decision by the responsible officers and boards as to future operations. The UCMS, the DHM, and the DOM are three of the units involved. Others are: Christian Church Foundation, Church Finance Council, Christian Church Services, and the Office of the General Minister and President.

The Present Situation for the UCMS

1. The corporation operates under a Charter and By-laws issued by the State of Ohio (amended in 1973) providing for a Board of Trustees of eight voting members (four men and four women) who are also Members of the Corporation. Elected officers of the UCMS and the presidents of DHM and DOM are ex-officio members of the corporation. Election procedures are those of the

Christian Church (Disciples of Christ), and the Charter states that "the UCMS shall be an integral part of the Christian Church (Disciples of Christ) and participate in the work of that church through the Division of Homeland Ministries and the Division of Overseas Ministries." It further states that "the UCMS recognizes the integrity of these divisions to make all programmatic decisions within the spheres of their responsibilities" and that "funds made available by the UCMS for the two divisions shall support the general budgets of the divisions without any internal designation other than those which have been made by donors." In addition, it provides that "formal written requests of the Boards of Directors of the divisions for the sale, gift or transfer of property, real or personal, shall be executed by the trustees of the UCMS unless there exists some legal or donor-imposed restriction which would be an impediment to such a transaction."

2. Nominating and election procedures are well-established and understood by the officers and boards of the DHM and the DOM as well as the General Office of the Christian Church (Disciples of Christ).

3. Reporting procedures have been regularized so that the UCMS makes its annual reports to the General Board of the church and the General Assembly through the office of the General Minister and President.

4. Responsibilities of the Board of Trustees are clear, consisting mainly of electing officers, choosing investment managers, determining goals and policies, setting the annual budget, setting distribution rates, reviewing and evaluating the performance of managers

and officers, providing for an annual audit, approving annuity and trust contracts, and executing the written decisions of the boards of the DHM and the DOM related to properties.

5. Officers of the UCMS provide the continuing necessary functions: The Legal Counsel maintains the normal contacts with the investment managers and the consultant and arranges for their participation in trustees meetings, prepares legal documents when necessary, answers correspondence related to wills and other legal matters and manages the mortgages.

The office Secretary assists the president and Legal Counsel in preparing documents for the trustees and with correspondence related to Society business, helps research questions coming from the DHM and the DOM, prepares the record of meetings of the trustees and maintains the permanent record of board actions.

The Secretary-Treasurer is responsible for receiving new funds for investment and forwarding them to the investment managers as instructed by the trustees, keeping the records of the Society's transactions, preparing the reports for board meetings and the annual report of the Society's business, keeping the records of mortgage payments, making payments to annuitants and trustors as provided by contract, computing and distributing the earnings of the UCMS according to the decisions of the trustees, keeping available short-term funds fully invested at the best possible rates, and filing necessary tax forms. He receives reports of all trading carried on by the managers and regular reports



The General Officers of the United Christian Missionary Society, September, 1960. Left to right: Jessie M. Trout, Vice Pres.; A. Dale Fiers, Pres.; Mayble Epp, Secretary; Francis W. Payne, Treasurer.

of the state of the portfolios and reconciles them with the reports from the Custodian. He proposes the annual Operating Budget of the UCMS and after it is adopted makes the payment for which it provides.

The Vice-president acts in the absence of the President to sign documents prepared by the Legal Counsel, presides at trustees meetings in the absence of the president and consults with the other officers regarding business for the trustees.

The President is responsible for aiding the chairperson and the Board of Trustees in fulfilling their responsibilities by general oversight of the society's business, carrying on needed consultation with the presidents of the DHM and the DOM, preparing and presenting the annual reports, preparing materials for the regular meetings of the trustees including recommendations for actions, signing the necessary legal documents, facilitating the work of the board's consultant, and keeping in close relationship with the other officers.

The Chairperson of the Board of Trustees presides at meetings of the board, gives advice and counsel to the president concerning the Society's business, appoints necessary committees, acts as liaison between board and officers, participates fully in discussion and consultation with the officers regarding matters of policy to be brought to the trustees, and calls special meetings of the trustees when necessary.

6. The system now in operation of investment managers with discretion, a bank custodian, accounting and reporting procedures, brokering fees, reviews and evaluations aided by a professional consultant, and method for arriving at distribution figures is functioning well. Goals and policies are well-understood. Capital is not being spent. The handling of "new money" is regularized. The establishment of a separate Annuity and Life Income Contract Fund with discrete policies and goals provides additional safety and valuable accounting information. Auditing and reporting are regular. Funds owned by the DHM and the DOM can be managed for them; accounting procedures are sufficiently detailed to meet their needs; costs to them lower than they could otherwise expect; the safety factor is multiplied many times.

7. Basically, the UCMS operates as a "foundation" and with appropriate conservatism. Its procedures are "institutionalized" so that they no longer depend on a single indi-

vidual, and the sudden death or incapacitation of a person or persons would not effect the investment program, the accounting system, or the board's decision-making functions.

Issues for the Officers and Board of Trustees

1. Investment Policy and Ethical Issues. In recent years the UCMS has participated in funding the Interfaith Committee on Corporate Responsibility, a body related to the National Council of Churches in which the Christian Church (Disciples of Christ) holds membership. With board approval and the encouragement of the General Minister and President and the boards of the DHM and of the DOM, UCMS has joined in a number of stock-holder resolutions seeking disclosure of facts or changes in company policy. The General Assembly of the church has acted on specific matters of ethical investment from time to time. At the 1983 Assembly a resolution calling for divestment of securities of companies doing business in South Africa was debated and passed. The president introduced that resolution and promised the Assembly that the UCMS would follow the Assembly's will.

2. Relationships with the Pension Fund. From year to year the UCMS has made contributions to the Supplemental Gift fund of the Pension Fund after the Pension Fund assumed the same kind of responsibility for missionaries and former UCMS employees it assumes for all other ministers of the denomination. Agreement was reached in 1983 on a formula for such support on the Gift Fund that both units believe will serve through the time when UCMS former employees will all have died. Additional agreements were reached in connection with payment of supplemental health care fees for retired UCMS employees. In 1983 the DOM and the DHM became responsible for those expenses for their employees.

3. Employment of Investment Managers. Officers and trustees of the UCMS have been very careful not to act hastily when considering the advisability of changing managers. New information and evaluation methods have become available through the employment of a consultant firm, and in 1983 one of the managers was dismissed and another firm employed to the great advantage of the fund. The market value of the total fund was \$14,974,671 as of September 30, 1983.

4. Gift of Missions Building Property to the Christian Church (Disciples of Christ).

One of the assets of the UCMS was the property at 222 S. Downey Avenue, Indianapolis. Originally the site of the College of Missions established by the Christian Woman's Board of Missions, it became the location of the office of the UCMS when the college was closed during the Great Depression. The building was enlarged over the years with funds entirely supplied by the UCMS, the last section built entirely with "realized capital gains" from investments. Many of the offices of the church have been housed in the building in addition to the UCMS. Even though the UCMS was only an autonomous Missionary Society, 222 Downey was referred to by both friends and enemies as the "headquarters of the church." With the changes of re-structure, the UCMS leased the property to Christian Church Services (CCS) for \$1.00 a year. For nearly ten years CCS managed up-keep, insurances and improvements from rentals and fees and some capital funds received from regional campaigns and special sources.

In keeping with its policies and practices overseas, and in accord with its intentions related to homeland properties, the trustees acted in March, 1983 to ask the legal counsel to prepare the documents to transfer Missions Building properties to the Christian Church. Management and ownership ought to go together in this case. Whatever is eventually decided about union with the United Church of Christ or a larger union of the churches involved in the Consultation on Church Union, or any move of the offices of the Christian Church (Disciples of Christ), those issues can be considered and dealt with more responsibly by the owners of the property now being so used. In November, 1983,

Cont. next column

REGIONAL PAPERS BOUND

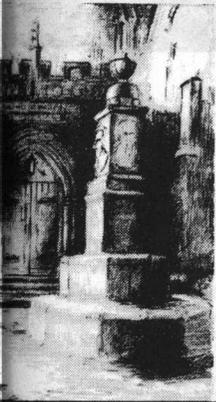
With the help of a number of the regions of the Christian Church (Disciples of Christ) the back issues of their regional papers have been bound and placed on the shelves of the Historical Society. The bindings completed or in process are for the following regions: Indiana, Kansas, Kentucky, Michigan, Nebraska, North Carolina, Oklahoma, South Carolina and Virginia. The First Christian Church of Paris, KY, also assisted with this program. A number of other regions will be sharing in this undertaking through their regional capital programs.

the trustees instructed the president to sign the documents to transfer the properties.

5. Importance of Continued Existence of the UCMS. During the re-structure period, particularly in its early stages, there were some who felt the UCMS should be dissolved and its assets distributed. As stated before, it was quickly seen that legal, practical, and public relations factors made that alternative undesirable if not impossible. Most persons involved in the discussions have always wanted to keep all possibilities open in case the time would come when the church would benefit from some decision that could be made in the future.

In view of the way functions and procedures have been developed, few serious voices have been raised in recent years suggesting dissolution of the UCMS. And even those who believe that may be advisable sometime in the future, believe a series of intermediate steps over a long period of time would be required. The officers and members of the corporation believe both function and procedures are now well-understood and effectively operating, and that legal and practical issues still require the existence of the UCMS and the work of its officers and trustees in behalf of the mission of the Christian Church (Disciples of Christ).

U.S. Postal Service STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION Required by 39 U.S.C. 3685			
1A. TITLE OF PUBLICATION Disciplina		1B. PUBLICATION NO. 9 9 5 0 6 0	2. DATE OF FILING 9/20/85
3. FREQUENCY OF ISSUE Quarterly		3A. NO. OF ISSUES PUBLISHED ANNUALLY 4	3B. ANNUAL SUBSCRIPTION PRICE \$10.00
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1101 19th Avenue, South Nashville, Davidson, Tennessee 37212			
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PUBLISHER (Name and Complete Mailing Address)			
Disciples of Christ Historical Society, 1101 19th Avenue South, Nashville, Tennessee 37212			
EDITOR (Name and Complete Mailing Address)			
James M. Seale, Editor (Address as shown above)			
MANAGING EDITOR (Name and Complete Mailing Address)			
David I. McWhirter, Assistant Editor (Address as shown above)			
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FULL NAME		COMPLETE MAILING ADDRESS	
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2. Mail Subscriptions (Post and/or request)		5,071	
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WE HAVE BEEN RECEIVED FROM THE FOLLOWING PEOPLE
DURING THE PRECEDING EIGHT MONTHS - JANUARY-AUGUST

MAKE IT PERMANENT!

DISCIPLES OF CHRIST
HISTORICAL FOUNDATION

Twenty-Fourth Annual Report

ENDOWMENT CONTINUES TO GROW

Some years ago the Board of Trustees of the Historical Society set as their goal an endowment of \$1,000,000. Such an endowment would enable the Society to enlarge its staff in order to more adequately meet the increasing needs of the church for the preservation of material and assistance to both congregations and individuals. At the present time there are two persons working full time and two persons working part time in the library and archives. One additional person is needed at the present time.

Such an endowment would also provide additional equipment needed in the restoration and preservation process as well as in the office operation. Last year 34% of the general operation budget came from income on the endowment.

As you will note in the Foundation report the endowment for the general operation of the Society has reached \$487,528. This endowment fund grows through gifts to Named Funds (\$500 is needed to recognize a named fund), Life Memberships, memorial gifts, and contributions made directly to the Endowment. It is also enlarged through gifts made in Wills and Bequests. Your help is needed in any one of these ways to assist the Society in not only securing its future but in enlarging its service as a major research and preservation library in this country. For further information on how you can help please contact President Seale at the Society address: 1101 19th Avenue, South, Nashville, TN 37212.

NAMED FUNDS

OVER \$85,000

Anne M. White

OVER \$45,000

R. Merl and Helen R. Hickman

OVER \$25,000

Harvey and Christine Harker
Hugh T. and Mary Morrison

OVER \$10,000

Jessie M. and Golda Elam Bader
Ben H. Cleaver
Pansy Cruse
First Christian Church-Miami
Winfred E. and Annie C. Garrison
Bertha Mae Hanna
Raymond McCallister
Margaret Paddock

\$5,000 - \$9,999

Thomas R. Huston
Edgar DeWitt and Frances Willis Jones
Helen S. and C. Frank Mann, Jr.
Nellie Mustain
Roger T. and Nancy M. Nooe
The Pendleton Fund
William H. and Jennie Knowles Trout
Hattie Plum Williams
The Wrather Fund

\$2,500 - \$4,999

Barbara T. and Edwin Chas. Magarey Earl
Mr. and Mrs. J. Melvin Harker
Emmett Errin McKamey
The Mosely Fund
Hazel Mallory Beattie Rogers
George H. Watson

Foundation Report

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\$1,000 - \$2,499

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 Rexie Bennett
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 Ernest A. and Eldora H. Brown
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 *Clementine Huff Carter
 Robbie N. and Louada B. Chisholm
 Edward E. and Meribah E. Ritchey Clark
 L. L. Dickerson - Ann E. Dickerson
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 Edward M. and Laura C. Hoshaw
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 William J. and Mary Jenkins Huff
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 James Franklin and Etta Doyle Lambert-Susie Martin
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 Lena J. Marvel
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 G. Edwin and Alma E. Osborn
 Virginia Elizabeth Osborn
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 The Howard E. Short Fund
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 *Kenneth L. Teegarden
 Dr. and Mrs. William E. Tucker
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 John J. and Mary Smalley Webb

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 Ernest L. and Mattie G. Rea
 Forrest F. Reed
 Emory Ross
 Ellis C. Traylor
 Philip and Nancy Dennie Van Bussum - William Andrew Steele
 William and Callie Davis Stone Wintersmith

*Since October 1984

TRUST FUND ASSETS (As of Sept. 30, 1985)

Common Trust Fund	Shares	
Equity Investment Fund	1,475	\$ 85,190.00
Fixed Income		
Investment Fund	6,208	52,445.00
Prudential Funding Corp.		6,000.00
Uninvested Cash		.07
		<u>\$143,635.07</u>

ENDOWMENT FUND ASSETS (As of Sept. 30, 1985)

J. C. Bradford Co.-Credit Balance	.....	\$ 11,876.00
Board of Church Extension Notes	.....	85,000.00
Federal Home Loan Bank Notes	.....	58,608.15
Glendale Federal S & L	.....	100,000.00
Guaranteed Mtg. Corp.		
Series H. Notes	.....	13,000.00
National Medical Ent. Debentures		46,700.00
Perpetual American S & L	.....	28,000.00
Cash: Checking Account	.....	570.25
Savings Account	.....	138.96
		<u>\$343,893.36</u>

GIFTS HAVE BEEN RECEIVED FROM THE FOLLOWING PEOPLE DURING THE PRECEDING EIGHT MONTHS—JANUARY-AUGUST

- Mrs. Mildred Bailey - To the E. E. Manley and Ray G. Manley Named Fund
 Rev. Stephen P. Berry - To the Harry M. Davis Named Fund
 David Branaman - To the Endowment Fund
 Dale W. Brown - To the Endowment Fund
 Jordan J. Crouch - To the Charles E. Crouch Named Fund
 Mrs. Margaret Curtin - To the Ernest L. and Mattie G. Rea Named Fund
 Mrs. Margaret Curtin - To the Gardner, Rea and Meade et al. Named Fund
 Mrs. Ruth B. Denhart - To the Endowment Fund
 Dr. and Mrs. Gail B. Dunning - To the Endowment Fund
 Elkton Christian Church - To the Harry M. Davis Named Fund
 Mr. and Mrs. William W. Fellers - To the Endowment Fund
 Sam Flint - To the General Fund
 Leroy Garrett - To the General Fund
 Deborah L. Goodnight - In honor of May Reed
 Estate of Bertha M. Hanna - Bertha M. Hanna Named Fund
 Dr. and Mrs. Richard L. Harrison - To the General Fund
 Kenneth C. Hendricks - To the General Fund
 Dr. and Mrs. Edward G. Holley - To the Edward G. Holley Named Fund
 Rev. Rex Horne - To the General Fund
 Mr. and Mrs. John E. Hurt - To the Rogers-Hurt Named Fund
 Harold E. Jones - To the General Fund
 Lucile M. Jones - To the Endowment Fund
 Dr. and Mrs. Willis R. Jones - In memory of Thorn Pendleton
 Mr. and Mrs. Stanley Kern, Jr. - To the Endowment Fund
 Rev. Lanny C. Lawler - To the General Fund
 Peter M. Morgan - To the Campbell Bicentennial Fund
 Dr. and Mrs. Ronald Osborn - To the G. Edwin and Alma E. Osborn Named Fund
 Dr. and Mrs. Ronald Osborn - To the Virginia E. Osborn Named Fund
 Raynor Park Christian Church - In memory of Jeanne Christofferson
 Barbara Ellis Patterson - To the General Fund
 Dr. and Mrs. Harley Patterson - In memory of M. Paul and Anna Harris Patterson
 Evelyn Powell - To the Dr. and Mrs. Wilfred E. Powell Named Fund
 Mrs. Leadore I. Randall - To the General Fund
 Robert M. Randolph - To the Edward G. Holley Named Fund
 Philip A. Rice - To the General Fund
 Dr. and Mrs. James M. Seale - To the Endowment Fund
 Dr. and Mrs. James M. Seale - In memory of Essley Kenner
 Dr. Howard E. Short - To the Howard E. Short Fund
 Dr. and Mrs. William Martin Smith - To the William and Helen Smith Named Fund
 Mrs. Claude Spencer - To the Claude E. Spencer Named Fund
 Dr. and Mrs. John O. Spencer - To the Claude E. Spencer Named Fund
 Mrs. Mildred Watson - To the George H. Watson Named Fund
 Dr. Henry E. Webb - To the Endowment Fund
 Mrs. Yvonne C. Webster - To the General Fund
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Foundation Report

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James H. Samuel
Eva Jean Wrather

NEW MEMBERSHIPS As of September 30, 1985

LIFE PATRON

66 Dr. Will A. Sessions, Jr., Ft. Smith, AR.

LIFE

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1004 William E. Seale, Powell, TN
1006 Marie Page, New Philadelphia, OH
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Rev. Wayne Moore, Corydon, IA

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James R. Hurley, Jr., Nashville, TN
Louis E. Hartley, Martinsville, IN
Philip G. Jackson, Chattanooga, TN
Mrs. Fred Jenkins, Greentown, IN

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Dorothy M. Jones, Ravenna, OH
Rev. June McDonald, Fort Worth, TX
Kenneth W. Oosting, Johnson City, TN
Maxine Overley, Hominy, OK
Mrs. H. C. Poston, West Memphis, AR
Robert G. Ricks, Des Moines, IA
Dr. Rubel Shelly, Nashville, TN
Robert H. Simmons, Franklin, TN
Eugene, Talbot, Yucca Valley, CA
John Wakefield, Cincinnati, OH

STUDENT TO REGULAR

Mark W. Herwick, Johnson City, TN
C. Frank Speight, Warner Robins, GA

STUDENT

John Bixler, San Fernando, CA
Stephen Green, Chapel Hill, NC
Stephen J. Hurd, Nashville, TN
William C. Paddock, Milligan College, TN
Marvin Schultz, Nashville, TN
Edward Williamson, Pryor, OK

Campbell Bicentennial Symposium Projected

The Disciples of Christ Historical Society in the interest of preserving history and promoting scholarly research will sponsor a symposium in 1988 to honor Alexander Campbell on the occasion of the bicentennial of his birth. Believing that Campbell was a person who held wide influence not only in the life of the church emerging on the American frontier, but in many other areas of the life of the people of the United States and Canada, the symposium has been formed to look at his influence in the areas of social thinking, reformation, education, unity, and experiential religion.

As a part of the presentation of this symposium there will be a sixth lecturer, a noted historian from outside the Campbell-Stone tradition, who will seek to focus on the man Campbell and his influence on the American religious scene. The five basic lectures will all be given in three areas of the country, probably Los Angeles,

Abilene, and Indianapolis, with the sixth lecturer being different in each site.

Sharing in this symposium will be Robert Fife of Emmanuel School of Religion, Richard Harrison of Lexington Theological Seminary, Thomas Olbricht of Abilene Christian University, William Richardson of Emmanuel School of Religion and Newell Williams of Christian Theological Seminary. Recently two days were spent planning this symposium as this group of church historians shared with each other thoughts, ideas, sources and concepts about Campbell, his life and ministry. The three additional lecturers are yet to be chosen.

Money is currently being raised to underwrite both the presentation of these lectures and the publication of them in a single volume. Contributions may be made to the Historical Society and should be marked Campbell-Stone Bicentennial.

Heritage Reading Material

The current issue of the catalogue of the Christian Board of Publication carries an excellent display and information about publications dealing with the history and heritage of the Campbell-Stone Movement. In the 1985-86 General Catalogue under the title "Disciple Heritage and History" can be found material of interest to those who wish to learn more about the church. The address is Box 179, St. Louis, MO and the toll free numbers are 800-351-BOOK or 800-451-BOOK (Missouri only).

Raccoon John Smith

A Musical Play
by Gayle Schoepf

A musical play for use with children or youth concerning the life of John Smith is now available. Smith was one of the early colorful and significant persons who helped give growth to the Campbell-Stone Movement. Materials can be ordered through Creative Church Systems, 222 Blue Rock, Anaheim, CA 92807.

Historical Society Audio-Visual Now Available

An audio-visual depicting the work and ministry of the Disciples of Christ Historical Society is now available for use in churches. The 10 minute slide/tape presentation gives a brief history about the Society and the Campbell-Stone Movement. It also presents a good picture of the valuable collection of historical material held by the Society and the advantages of visiting the

Society and the advantages of visiting the Society and belonging to the Society.

This slide/tape presentation can be secured, at no cost, from the Society by writing to the Society at 1101 19th Avenue, South, Nashville, TN 37212. At least two weeks should be allowed for delivery and the material should be returned immediately.

clip and return

I wish to make the following person a member of the Historical Society as a _____ gift: (\$ _____ enclosed)			
Name of Recipient _____			
Street _____			
City, State, Zip _____			
ANNUAL MEMBERSHIPS		LIFE MEMBERSHIPS (one payment)	
—Sustaining	\$50.00	—Life	\$ 250.00
—Participating	\$25.00	—Life Link	\$ 500.00
—Regular	\$10.00	—Life Patron	\$1,000.00
—Student	\$ 5.00		
Donor _____			
Street _____			
City, State, Zip _____			

Discipliana

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010085088 44 B2222
JAMES M SEALE
1101 19TH AVE S
NASHVILLE TN 37212

Editors or Bishops?

In the history of the Campbell-Stone restoration movement, there has long been a discussion of the place of Editors in the larger life of the church. Consequently, it has often been said we do not have Bishops, we have Editors. This whole concept of Editor-Bishop will be addressed in the Forrest F. Reed Lectures on May 4 and 5, 1986. The lectures are sponsored by the Disciples of Christ Historical Society.

The lectures will be held in Nashville, Tennessee. The opening lecture will be given by Richard T. Hughes of Abilene Christian University on Sunday evening, May 4 at 7:30 p.m. at West End Church of Christ. The second lecture will be given by Henry E. Webb of Milligan

College on Monday afternoon, May 5 at 2:30 p.m. at First Christian Church. The third lecture will be given that same evening at 7:30 p.m. at Woodmont Christian Church and the lecturer will be Howard E. Short, Distinguished Editor Emeritus of the Christian Board of Publication.

These lectures will take a look at the part played in the life of the church by the editors of the *Gospel Advocate*, *Christian Standard*, and *Christian Evangelist* which in recent years has become *The Disciple*.

The lectures are open to the public and all persons are invited to attend one or all three.

Bibliographic Notes

Back to basics: a primer on Basic Mission Finance from A to Z. Indianapolis: Church Finance Council, 1985.

A brief history of Basic Mission Finance, the Outreach program of the Christian Church (Disciples of Christ). Available from Church Finance Council, Box 1986, Indianapolis, IN 46206.

Bowman, John William. *Sweetly the tones are falling.* Brentwood, Tennessee: Penmann Press, 1985. \$3.95

A historical account of the development and use of hymnals in the Restoration Movement.

Available from the Publisher, P.O. Box 611, Brentwood, TN 37027 and Gospel Advocate Bookstore, P.O. Box 150, Nashville, TN 37202. Include \$1.00 for shipping.

Thomas, Don, ed. *J. E. Thomas unlimited*, compiled by Ruth Tilley in association with Graeme Chapman. Glen Iris, Victoria, Australia: Vital Publications, 1984. ISBN 0-909115-52-0.

A biography of J. E. Thomas of Australia, "a big man—a physical giant whose spiritual, pastoral, brotherhood and ecumenical activities and sympathies matched his oversized physique."

Available from The Secretary, Federal Literature Department, Churches of Christ in Australia, 5 Atkins Ave., Glen Iris, Victoria 3146, Australia.

The works listed below are available from the publisher, P.O. Box 1060, Abilene, Texas 79604.

Ewing, George. *At sundry times and in drivers manners.* Abilene, Texas: Quality Publications, 1985. ISBN: 0-89137-557-0.

"This book takes a fresh look at" Old Testament "stories, realizing God's voice is timeless and speaking to us today. . . ."

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