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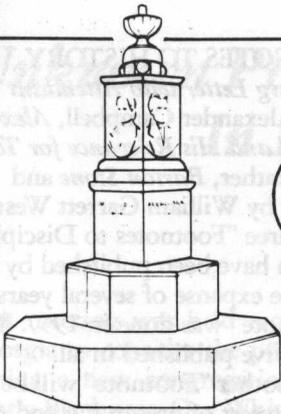
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# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1986, Vol. 46, No. 1

## **THE POWER OF THE PRESS** *The Forrest F. Reed Lectures*

Studies of the *Gospel Advocate*, the *Christian Standard* and *The Christian Evangelist*

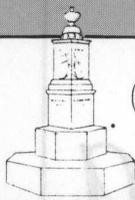
Speakers: RICHARD T. HUGHES, Abilene Christian University  
HENRY WEBB, Milligan College  
HOWARD E. SHORT, Editor Emeritus, Christian Board of Publication

Time and Place: Sunday, May 4, 1986 — 7:30 P.M.  
West End Church of Christ  
3534 West End Avenue  
Monday, May 5, 1986 — 2:30 P.M.  
First Christian Church  
4800 Franklin Road  
Monday, May 5, 1986 — 7:30 P.M.  
Woodmont Christian Church  
3601 Hillsboro Road

The Lectures are open to the public.

*"The Disciples do not have bishops; they have editors."*

W. E. Garrison and A. T. DeGroot  
*The Disciples of Christ: A History*



# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Spring 1986, Vol. 46, No. 1

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

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## FOOTNOTES TO HISTORY

*The Lunenburg Letter with Attendant Comments* by Alexander Campbell, *Alexander Campbell and His Relevance for Today* by Eva Jean Wrather, *Barton Stone* and *Christian Unity* by William Garrett West are the names of three "Footnotes to Disciple History" which have been published by the Society over the expanse of several years. The last "Footnote" was done in 1957. There were a total of five published in all.

Very soon another "Footnote" will be published in the interest of preserving and making available important historical material. Dr. Perry E. Gresham gave an address for the Vachel Lindsay Association in Springfield, Illinois concerning the noted poet and artist. Under the title "The Broncho That Would Not Be Broken", Dr. Gresham gave a very interesting and moving account of Lindsay's life. This address will be published in the near future.

It is the hope of the Historical Society that this will be the beginning of a new series of "Footnotes". An attempt will be made to publish both historical material and recent writings about important historical events or persons. Once funding has been secured for such a project the Society will be seeking manuscripts and suggestions about historical material to be published in this fashion. The Gresham address is being published with a gift and a matching grant. An announcement of its publication will be made in *Discipliana*.

James M. Seale

## HENRY SHAW

November 22, 1905-November 11, 1985

Dr. Henry K. Shaw served as a member the Board of Trustees of the Disciples of Christ Historical Society from 1941 to 1971. he was a founding member of the Board. Ordained in 1932 he pastored churches in Akron, Ada, Medina and Elyria, Ohio and was retired as the Librarian and Professor Emeritus at Christian Theological Seminary, Indianapolis, Indiana.

Dr. Shaw was a writer as well as minister and librarian. His publications included the following books *Saga of a Village Church*, *The Amature Philosopher*, *Buckeye Disciples* and *Housier Disciples*, as well as many articles, book reviews and monographs.

At the time of his death he was residing in Florida. Dr. Shaw was a Trustee Emeritus of the Historical Society.

# Unknown Prophets: Black Disciple Ministry In Historical Perspective

by Kenneth E. Henry

A meeting was held recently in Atlanta, Georgia to consider the possibility of establishing a new congregation in a predominantly Black area. One White minister stated, "I would welcome such a development because I feel the need for a fellow Disciple pastor-colleague in the Black community." This statement could be repeated by many Disciples ministers around the country, even in cities where a congregation of Black Disciples exists. We are fortunate in having some interracial congregations, and some multi-racial ministerial staffs. But, for the majority of Christian Church (Disciples of Christ) members, the Black Disciple minister generally remains an unknown prophet.

"The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture".<sup>1</sup> It is in this sense that the Black Disciples bear a witness that is significant for the renewal of the whole church.

Obviously, Black ministers who achieve regional and national stature are well known by virtue of the positions they occupy, and a few more because of leading prominent congregations. At the local level, however, the unique and often courageous witness of Black Disciple pastors goes unnoticed by



\*Kenneth E. Henry is Associate Professor of Church History at the Interdenominational Theological Center in Atlanta, Georgia. This address was given to the Disciples of Christ Historical Society Dinner at the 1985 General Assembly of the Christian Church (Disciples of Christ) in Des Moines, Iowa.

their White brothers and sisters on the other side of town. It is an over-simplification to say that residential patterns and different lifestyles are totally to blame. In all of our communities, there are challenges and opportunities that transcend neighborhood boundaries, and our witness is substantially less effective than it could be, with stronger ties between congregations.

The most casual observer of television, radio, newspapers, and other literature will quickly note that stereotypes of Black clergy abound. Recall the last time one of these images invaded your senses:

1. Uneducated pretender of great wisdom. Speaks with authority on any, and all subjects.
2. Scheming manipulator, exploiter of resources of the poor, political operator, often masquerading as a Black militant.
3. Brazenly immoral, distorting the role of spiritual guide, counselor and friend.
4. Spineless compromiser, defender of the status quo, or whomever has the money.
5. The clown, performing every Sunday, and conducting daily games.
6. A shadow, echo, imitator of White minister.

While these images are deliberately overdrawn, most of them are disturbingly familiar.

Even in "scholarly" and "scientific" literature, facts are often handled in such a way that gross misrepresentations of Black clergy are the result.

The purpose of this presentation is not to dwell on the stereotypes, but to point to the misunderstandings that allow them to exist. In a more positive vein, it is my conviction that the witness of our church will be enhanced immeasurably as we fully utilize the gifts and graces of all God's children to the glory of God and the service of the whole of humankind.

In order to provide the historical perspective suggested by the title, we will consider

<sup>1</sup>Walter Brueggeman, *The Prophetic Imagination*, (Philadelphia: Fortress Press, 1978) p. 13.

four time periods, with three basic questions in mind:

- (1) Who were the Black prophets, and to whom did they speak?
- (2) Where did they originate, and where did they serve?
- (3) What was their essential message, it's causes, and consequences?

Within the reasonable limits of this article, some themes will be mentioned without elaboration.

### *I Period One — Before 1865*

Black Disciple ministers were unknown prophets because a vital part of their heritage was ignored, or denied—the African spiritual roots.

The earliest Black Disciple ministers were slaves with African ancestry. They were the bearers of a religious heritage that encompassed a total way of life, being, and reality, both human and divine. Burgess Carr, formerly Chief Executive of the All Africa Council of Churches, has expressed this view in these terms:

Among us 'religion' is perceived as the primordial "Spirit of God moving . . .", upon the waters? Yes, moving through the whispering of trees? Yes, moving in the serenity and majesty of the lakes, the mountains and hills, the stars and lions? Yes, moving through turmoil of the human spirit. This awesome sense of *The Movement of the Spirit of Creator God* generates the harmony of all living communities, be they celestial or terrestrial, human, animals or plants, living or dead. Everything is in communion with everything else *all of the time*.<sup>2</sup>

This majestic view of God and religion could not be stamped out, even by the conditions of slavery, or rational, European concepts. The role of spiritual leader emerged in response to the needs of the people, and because of the possession of particular gifts and abilities. The concept of ministry was holistic long before Westerners became fascinated with the terminology.

The spiritual leader spoke to fellow slaves who shared a common plight. Among Disciples, a slave converted at Cane Ridge took the name of Alexander Campbell, and was granted ordination to preach. The price for his freedom, a thousand dollars (\$1,000.00), was paid by the Women's Missionary Society of Woodford County, Kentucky. Campbell and Samuel Buckner established congregations in Kentucky and North Carolina.<sup>3</sup> They are representative of many who accepted Christianity and fused it with their own spiritual heritage and circumstances.

They served where the need existed: in slave cabin or master's big house, fields and forests, under brush arbors and in churches. Often relegated to balconies, back pews or side rooms, they brought to their Christian experience, a perspective that transcended these limitations. Their message was expressed through song. The Negro spiritual constitutes a unique contribution of America to the religious heritage of the world.<sup>4</sup>

In simple and fervent song, they affirmed the God they knew and worshipped was still in control, "He's Got the Whole World in His Hands". They knew the God who was liberator and king, and so they sang, "Go Down Moses . . . Tell Old Pharaoh to Let My People Go", and "Ride on King Jesus". Remaining true to the faith would bring rewards in this world and the next. So, "Put Your Hand on the Plough and Hold On", and "Steal Away to Jesus, I Ain't Got Long to Stay Here". They inspired hope in a hopeless situation.<sup>5</sup>

The call and response of the leader and people was a customary form of expression in African life, and easily dominated Black preaching style. It is still characteristic of many Black worship services today. None of these practices evolved as the result of a theological study. They were expressions of how a people had come to know and worship in their particular time and place. As long as we ignore the authenticity of this heritage and accept only the English and European traditions as legitimate, the Black prophets will remain unknown to Black and White Disciples. If we can relate to and be enriched by the Psalms of ancient Israel, surely the same is possible in regards to the African heritage in our midst.

### *II Period Two 1865 — 1917*

During this period, Black Disciple ministers were unknown prophets because their powers of self determination generally were not recognized, and resources they deserved

<sup>2</sup>Burgess Carr, "The Black Church: Our Heritage-Our Hope" (mimeograph) address, National Conference of Black Churchmen, Washington, D.C. November 17, 1976.

<sup>3</sup>Hap Lyda, "Black Disciples in the Nineteenth Century" in *The Untold Story: A Short History of Black Disciples*, (St. Louis: Christian Board of Publication, 1976) pp 9,11.

<sup>4</sup>James Weldon Johnson and J. Rosamond Johnson, *The Books of American Negro Spirituals*, (New York: Viking Press, 1969) and John Levell, Jr., *Black Song: The Forge and the Flame*, (New York: MacMillan Co., 1972) are two among many works that establish this point of view.

<sup>5</sup>Ibid.



Preston Taylor

were often withheld. The time span is from the era of Emancipation and Reconstruction to the first World War.

At this juncture (the beginning of the period), freedmen were serving as evangelists, teachers and missionaries to their newly emancipated brothers and sisters. They were seeking to guide the masses who were meeting the challenge and opportunity of independence with almost no help. Religious leaders were among the first to shoulder responsibility, and provided models and personnel even for Federal government programs.<sup>6</sup>

Disciples of Christ had made no dramatic witness during the Civil War, and tended to conform to the prevailing views wherever they were located: in the North there were Disciple abolitionists<sup>7</sup>, and in the South there were pro-slavery advocates. Consequently, Disciple programs to aid the freedmen were varied, and dependent upon local initiative and dedicated individuals.

While Kentucky, North Carolina, Pennsylvania, Virginia, Texas, Kansas, Mississippi, Missouri, Georgia and Tennessee all had Black congregations before the Civil War, there was no coordinated national program. Disciples tended to rally around causes, and conversion of the African was one such cause. The growth continues as states and areas supported "Negro work" in needy areas.

As early as 1879, Preston Taylor raised the concern of the witness to Negroes at the General Convention of the Christian Church, and was appointed a National Evangelist in 1883.<sup>8</sup> Other Black evangelists who won substantial numbers of converts were H. Jackson Brayboy of Alabama, and S. W. Womack of Nashville, Tennessee.<sup>9</sup>

Many names could be called at this point, as the witness expanded North and West, and into the deep South. Almost as prominent as the establishment of churches was the founding of schools. Education was felt to be the key to self improvement. Often, the same inadequate building was the only gathering place for worship and education. The Bible was the most available text. Patterns for the organization of family and community life were taken from the Bible. Of a great number of schools that were founded and served for various periods of time, Southern Christian Institute (S.C.I.) was one of the earliest and most permanent, and only Jarvis Christian College exists independently today.

Most of the the schools that make up the United Negro College Fund (U.N.C.F.) were started by the churches, including the Atlanta University (A.U.) center schools. Where would Black America be today without this witness of churches?

It is not often clarified, however, that this was an effort by Black and White churches. In many instances, initiative was taken by Blacks to begin schools which were subsequently supported by White churches and individual philanthropists.<sup>10</sup>

Through the end of this period, the pattern of racial segregation dominated to the growing discomfort of Black Disciples. In 1890, the Board of Negro Education and Evangelism became the chief brotherhood instrument for the planning and direction of Negro work.<sup>11</sup> The American Christian Missionary Society, and later the Christian Woman's Board of Missions, took over the support of negro work. Major policies concerning Negro work were being shaped by White Disciples, with almost no input from Black Disciples.

<sup>6</sup>Lester P. Scherer, *Slavery and the Churches in Early America: 1619-1819* (Grand Rapids: Wm. B. Eerdmann, 1975) A clear, concise account of the role played by the churches.

<sup>7</sup>David Edwin Harrell, Jr., *Quest for a Christian America* (Nashville, Tennessee: Disciples of Christ Historical Society, 1966) Chapter IV, "Slavery and Sectionalism — An Entering Wedge", pp 91-138.

<sup>8</sup>Lester G. McAllister and William E. Tucker, *Journey in Faith: A History of the Christian Church* (Disciples of Christ) (St. Louis, Mo., The Bethany Press, 1975) p. 295.

<sup>9</sup>Ibid, p. 295.

<sup>10</sup>E. Franklin Frazier, *The Negro Church in America*, (New York: Schocken Books, 1974), pp 43-47.

<sup>11</sup>Robert L. Jordan, *Two Races in One Fellowship*, (Detroit, Michigan United Christian Church, 1944), pp 53-54.



William Alphin

This climate gave rise to the organization of Black Disciples on a national level. Several attempts were made. The structure that was maintained for about fifty (50) years, was the Organization of the National Christian Missionary Convention. Self determination was the call of the Black prophets, with a stern challenge to their constituency for responsible stewardship of the resources that belonged to God.

### III Period Three—The National Christian Missionary Convention, 1917-1969

There is a sense in which the story of the National Christian Missionary Convention is one of the better known periods of our history. Even during this recent period, the Black Disciple prophets are not fully known, because their continuing struggle for maturity and equal participation was feared by some, and their motives misunderstood by others. The significance of this period is obscured if we try to categorize it as good, bad, or somewhere in between. Seeds had been planted, pioneer Black Disciples had laid foundations, but the nurturing and building were lagging behind. It may be appropriate to suggest that there were "pushing" and "pulling" forces that necessitated the formation of the convention.

From the address delivered by Preston Taylor<sup>12</sup>, the most prominent leader in the organization, and the views expressed by many at the historic meeting on August 5-9, 1917 in Nashville, Tennessee, these pushing and pulling forces may be characterized in the following way:

- (1) Black Disciples were pushed in the direction of forming the convention by a general attitude of many Whites that the Negro was a ward, pet, or second class human being, not a full equal partner in the family of Disciples.

- (2) The question of race was addressed in moving speeches at the General Conventions occasionally, but little application was made to how Blacks were treated in terms of accommodations at the meetings, or even as they travelled in the interest of the church program.

- (3) A lack of communication and misunderstanding of how Blacks were served by the agencies of the church was another pushing force.

The information of the convention was not just a negative reaction, but also an affirmation of basic beliefs that may be regarded as pulling forces.

- (1) Black Disciples were seeking a mechanism for discussion and decision-making about their own needs. Nurturing the faith, strengthening the witness among Black Americans needed the regular and systematic input of Black Disciples.

- (2) Recognizing immediately their need for prepared leadership, they affirmed a desire for a school of higher education, particularly for ministerial training. Preston Taylor charged that there was no first-rate, four year college for Negroes in 1917. As recently as 1940, *The Christian Plea* reported that while there were twenty one Disciples related colleges for Whites to study for the ministry, only Drake, Eureka and Butler would accept Negroes. Chapman was later added to this list.<sup>13</sup>

- (3) The need for a medium of communication was identified for continued nurture of Black church life.

Whether or not the formation of the convention was the best means of addressing those problems is beyond our ability to say at this time. It did call attention to the need to cultivate the faith among Blacks. The convention was the peak of a broadly based rising tide of expectation by Black Disciples. Representatives of fourteen states attended the first meeting, along with representatives from the organized agencies among the Disciples.

In addition to the key role played by Preston Taylor, William Alphin of Kansas had

<sup>12</sup>Preston Taylor, "The Status and Outlook of the Colored Brotherhood", *The Christian Plea*, 50:6 (March, 1943).

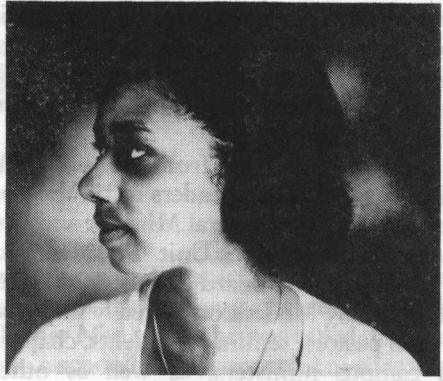
<sup>13</sup>*The Christian Plea*, XLVII: 45, (August-September, 1940), p. 3.

issued a similar call for organization, and joined in supporting the movement. Among the early staff persons called into service were P.H. Moss, Rosa Brown and Deetsy Blackburn.

Gifted persons did come forward to give leadership to the Black churches and this convention. Self expression and cooperative endeavor served to enhance, rather than negate participation of Blacks in the newly formed International Convention. Women and youth found opportunity for expression and development. The early Presidents were Preston Taylor 1917-1931; Henry L. Herod 1931-1935; B. C. Calvert 1935-1936; J. N. Ervin 1936-1937; L. H. Crawford 1937-1941; R. W. Watson 1941-1942; W. H. Taylor 1942-1944; Sere S. Myers 1944-1948; R. H. Davis 1948-1950; Blair T. Hunt 1950-1952; L. L. Dickerson 1952-1954; R. H. Peoples 1954-1956; Robert L. Jordan 1956-1958; John R. Compton 1958-1960; William K. Fox 1960-1962; Charles H. Webb 1962-1964; Eugene James 1964-1966; R. L. Saunders 1966-1968; and Raymond Brown 1968-1972.<sup>14</sup>

Each of these persons brought special strengths and weaknesses to the office that maintained the witness through difficult times. They were not copies in Black of White leadership, or of each other. Hardly any group within the structures of the church has raised more searching questions of itself; not in terms of its legitimacy, but how effectively it was carrying out its stated purpose. The biblical, reasonable, empirical, pragmatic and ecumenical mind of disciples has been clearly at work within the N.C.M.C. The successor to this organization in terms of program and forum is the National Convocation.

Many of these heroes remain obscure in our general accounting of Disciple history.<sup>15</sup> Their achievements must be seen within the context of the difficulties they faced, and the limitations of resources of the constituency they served. The pressures of the war years, economic depression and radical social changes were particularly evident in the Black community. The base of experience was dramatically broadened for Black Disciples, as it was for Americans in general, as the world community was drawn ever closer through modern technology, transportation, and communication. Traditions of long standing were abandoned, and old authorities brought into question.



Deetsy Blackburn

Americans became a people on the move: rural to urban, South to North, agricultural to industrial, and many other trends may be noted. Of special interest to this discussion was the rising tide of Black awareness and social relevance. The spiritual giant of the latter part of this era was Dr. Martin Luther King, Jr. Through his life and work the integrity of American Christianity was revitalized, and the conscience of the world awakened. Black church leadership in particular stood taller and marched with greater confidence as King led the way to higher purpose and relevant ministry. Liberation and freedom became tangible goals for millions who had given up hope. Many who rallied to his cause, Black and White, have yet to take seriously the Black church prophetic tradition that nurtured King. Fear of his motives reached such monstrous proportions, that he was assassinated on April 4, 1968.

The unknown Black prophets were saying now is the time for maturity and full personhood, and this movement of history cannot be stopped because a few question the motives of others.

#### *IV Period Four—1969-Present*

Black Disciple ministers remained generally unknown prophets because contemporary conditions tend to alienate and depersonalize all of us. Privatization of religious values in the midst of a computerized society is the most ironic example of our blindness to prophetic vision.

Black Disciple ministers have made some important gains in the number of seminary trained ministers and variety of ministries.

<sup>14</sup>Convocation Program, Indianapolis, Indiana, 1982.

<sup>15</sup>The recent comprehensive history, *Journey in Faith* is inclusive. More popular brief studies e.g. D. Cummins, *A Handbook for Today's Disciples* still miss this important part of the history.

However, the gains have not kept pace with either the population growth, or the increase of seminary enrollment in this country.<sup>16</sup> We have not grown in our witness, particularly in the urban centers.

It must be noted that from the ranks of lay and clergy have come leaders to fill the positions of Associate General Minister and President, Administrative Unit President, key staff positions and board members, and General Assembly Moderators. Equally important are local pastors, seminary students, chaplains and campus ministers, as well as others. Denominational restructure has provided for easier facilitation of minority participation. We cannot retreat to former states of blindness or insensitivity. We risk retreat if we do not build upon the advances of the past. Beyond mere tolerance, we rejoice in our cultural diversity, we intensify our ability to hear the needs of all the people of the world, and draw upon our wealth of resources and march boldly in our quest for the unity of all God's people.

What are the words of the present, the visions of the future, the continuing witness of those prophets so long unheard or unknown?

1. The first insight would be the fact that each would have his/her own list! There is a certain spontaneity and creativity necessitated by the Black experience,

## WILLIAM MARTIN AND HELEN SMITH NAMED FUND

Members of the Seventh and Eighth United Christian Church in Indianapolis, William Martin and Helen Smith have found many and various ways to serve the church. For many years Dr. Smith gave outstanding leadership and direction to the Pension Fund of the Disciples of Christ as its President prior to his retirement. His wife of 25 years, Helen, considers the vocations of honor accompanying the title of "Mother" and "homemaker" to be the greatest God can give anyone. She has lived up to those titles well in raising their six children. Having served as Chairperson of the Deacons of her congregation, she is active in the Christian Women's Fellowship and a church school teacher. This Named Fund with the Historical Society was established by Dr. and Mrs. Smith.

rience, that marks the Black prophet.

2. An abiding sense of the transient, temporary nature of pilgrimage in this world. The eschatological dimension is prominent in Black church worship.
3. A constant awareness that worship is a joyful celebration of the Gospel; remembering, giving thanks, and rededication in response to what God has done through Jesus Christ.
4. Identification with the poor and oppressed, the sick, the imprisoned, the blind and all who need the liberating message of Christ.
5. Reliance upon the love and power of God to bring to fulfillment His purposes.
6. Commitment to the goals of justice and peace within the family of all God's children.
7. Openness to the continuing work of the Holy Spirit through the church, and each of us called into His service.

I know this list is not unique to the Black prophet, but it takes on a special flavor when filtered through the Black experience.

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<sup>16</sup>The total enrollment of Black students in theological seminaries has grown from 818 in 1970 to 2,917 in 1984, according to the *Yearbook of American and Canadian Churches*, 1985, Constant H. Jacquet, Jr. edit. (Nashville: Abingdon Press, 1985), p. 271.

## VIRGIL ANGELO AND MARTHA ANN ELIZABETH WILSON NAMED FUND

In C. C. Ware's book *Star In Wachovia-Centennial History of the Christian Church Pfafftown, N.C.*, the author characterizes Virgil Angelo Wilson as a fine scholar and earnest worker. A chapter in that book is dedicated to Rev. Wilson who, with his wife Martha Ann Elizabeth Ware, started and served the Pfafftown Christian Church. he was known as the walking preacher and his ministry led him to start a number of congregations in North Carolina. In honor of the memory of these servants of God a Named Fund has been established with the Historical Society by his grandson Lockridge Ward Wilson.

# After Ellis Island: A Ministry Among Immigrants

by Peter M. Morgan

Walking the streets of New York City in 1909 one would not be surprised to hear Polish, Czech, Italian or Syrian being spoken. It was 1909, the age of the immigrant. The gaze of the Statue of Liberty welcomed the newcomers. From the decks of the ships, from the lines on Ellis Island, from the streets of New York the immigrants gazed back with hope in their eyes.

Walking the coal mine tunnels of southwest Pennsylvania in 1909 one would likewise not be surprised to hear Polish, Czech, Italian or Syrian being spoken. America was importing immigrants through New York to work the mines.

The church responded to these waves of ethnic newcomers. In the mid 1920s the International Convention received a 700-page report on co-operative projects which included descriptions of eight major enterprises of mission among European immigrants. Disciples cooperated in ministry to Russians in the Russian Church of New York City, the Russian Church of Chicago and the Brotherhood House of Chicago; with Russians and other population groups at the Disciples Community House of New York City; with Russians and Czechoslovakians in Wilkes-Barre, Pennsylvania; with Slovaks of the Slovak Church of Christ in Bayonne, New Jersey; with Bohemians and Poles in Cleveland; and with eastern and southern Europeans in the coke region in southwest Pennsylvania.<sup>1</sup>

To learn the story of one of those mission works among immigrants I traveled with notepad and tape recorder to Republic, Pennsylvania in the heart of the coke region of southwest Pennsylvania.

To begin this story we need to go back 100 years (as I write this) to the year the Statue of Liberty was being built, 1884. That was also the birth year of Ray G. Manley, the founder and guide of the coke mission for thirty years. Ray was born into the family of Ernest E. and Ella McElroy Manley. Ernest was a school teacher who had been encouraged by leaders of the church to enroll in an "irregu-

lar" course at Bethany College to "fit" himself for ministry. A year before Ray's birth "Father Manley", as he was called, had moved into a schoolhouse, converted to a parsonage, in Pembroke, New York and preached his first sermon as a settled preacher.

Ray's childhood homes were Pembroke, New York; E. Smithfield, Howard, and Altoona, Pennsylvania. This well travelled preacher's family was moving to Pittsburgh as Ray was to become a senior in high school. He finished high school at Bethany, West Virginia and continued his college studies at Bethany College.

During Ray's college days he began to struggle with the decision of his life's work. He thought of ministry but it had no appeal. He was a minister's boy. He recalled many times giving the main talk at Children's Day and Christmas entertainments and many times forgetting his lines. He knew, "I was not a pulpit man." He often spoke of this with his college roommate and lifelong friend and colleague Arden Hanes who seemed so certain about his own calling to ministry. Ray graduated from Bethany in 1907 without knowing his life's work.

Ray was inclined toward raising money to put himself through medical school. He was attracted to becoming a medical missionary. President Thomas E. Cramblet of Bethany

<sup>1</sup>*The Survey of Service, Disciple of Christ* (St. Louis: Christian Board of Publication, 1928)



\*Peter M. Morgan is Director of the Membership Program in the Department of Evangelism and Membership of the Division of Homeland Ministries of the Christian Church (Disciples of Christ).

told him of a position in Youngstown, Ohio, serving among immigrant men and boys who worked in the steel mills. Ray accepted that position and in that first year's work with immigrants discovered his calling. He was to be a missionary to the foreign born who were swarming into the mines and mills of America.

He was also maturing in his thoughts about his ministry. He wrote these words in 1908 after working in Youngstown:

"Someone has asked, 'How can you go and live among such a class of people with all their dirt, ignorance and filth?' I answered, 'I have asked the spirit of God's own son to come and have his dwelling place in my heart, which is both unclean and foolish.'

"The more I study mankind the more I am led to believe that the bad man is not so very bad that he has desires, motives and affections that when the proper note is struck, will vibrate and give forth a sound that might be pleasing to the all knowing mind. On the other hand, the good man is not so very good that at times he has thoughts, passions and motives that could sink him to the very depths of Hell.

"The rich, when we consider his many points of poverty, is not so very wealthy and the poor, who is made very happy, with so little, is not so poor after all.

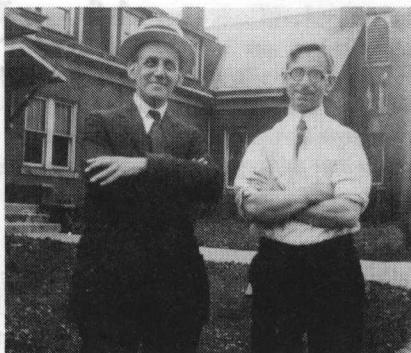
"The educated man is not so wise, for then he is prepared to know something of the vast amount of which he knows nothing. Likewise the ignorant are not entirely without some amount of knowledge.

"Therefore I have concluded, that man, is in the deepest sense of the word more nearly equal than is generally conceded.<sup>2</sup>

To prepare for his ministry Ray wanted to know the language, culture, customs and experiences of those to whom he would reach in ministry. In 1908 Ray and his younger brother, Harold, were steerage passengers, sailing past the Statue of Liberty eastward to a year of teaching English and learning Italian in Naples. On board ship he became acquainted with immigrants who had not adjusted to America. They had come into America primarily hoping for economic gain for themselves and a better life for their children. They were returning, beaten, disappointed, bitter. Ray's calling was reinforced. Through the outreach of Christ, he was to help the foreign-born adjust to their adopted homeland.

Ray later put into words his reflections on traveling steerage with the returning immigrants:

"In crossing the ocean steerage, mingling with some 900 immigrants who had spent a few



l. to r. Ray Manley and T. C. Holden, New July, 1925

months and others several years in America, an opportunity was afforded for investigating what the American influence had been. So far as could be ascertained none could be found that had come under the direct influence of any of the Protestant churches in America. A few had attended night school provided by the public school system and the difference between the few and the ones who had not come under this semi-interest, was very marked. On the other hand I found many of them who had come under a wrong influence. I believe that the most dangerous immigrant to the future of America is the one who has come to us as a young man and has become Americanized without any educational, social or religious (Christian) influence of our great country. It is time for the American churches to begin a great work in this field.

"Let us not look at them as a curse but as a gift from Him who doeth all things well. When they receive the "word" they will tell others and if they return to their homeland they will tell the home-folks. It means hard work but it means glory to our nation and better than that it means the advancement of God's Kingdom."<sup>3</sup>

The year 1909 was a major year for the Disciples of Christ and for the ministry of Ray Manley. The Disciples were celebrating the centennial of the writing of the Declaration and Address by Thomas Campbell. More than 50,000 Disciples gathered at Forbes Field in Pittsburgh. Among them was Ray Manley, home from Italy with no funds but with a vision to fulfill. At the convention he talked with the Pennsylvania State Secretary, E. A. Hibler, who handed him a survey of the territory surrounding Uniontown, Pennsylvania. This was what Ray was looking for, an area with a large new immigrant population which the Disciples in Pennsylvania and the congregation at Uniontown

<sup>2</sup>Ray G. Manley, (Unpublished notes)

<sup>3</sup>Ray G. Manley, *The Foreigners in America*, XLVI, no. 13 (April 1, 1909), 399. Written in Italy.

wanted to reach in ministry. With the support of the American Christian Missionary Society and later the United Christian Missionary Society, the Pennsylvania Christian Missionary Society, the Uniontown Church and Mark Mordecai Cochran, Ray Manley began his work as a missionary.

### *The Work Begins*

M. M. Cochran, a Disciples patron and philanthropist, loaned his automobile, a rare commodity in 1909, for Ray Manley to be taken into his mission field. What he saw was not unlike the description of the area given later by Dwight Stevenson soon after serving as pastor in Republic.

"Should you happen to travel through the coke region in southwestern Pennsylvania, you would behold a sight at first very unpleasant to your eyes: Row on row of squatty 'beehive' coke ovens belching forth a cloud of smoke that envelopes everything about them; clusters of four or five hundred 'company houses', each one like its neighbor except for a variety in the color scheme from dark gray to brown or red. You would be struck by the barren nature of the entire section (about thirty miles long and ten miles wide), there being almost no vegetation because of the deadly effects of the gases in the coke smoke. The 'streets', if such they may be called, narrow, unpaved and without sidewalks, are usually littered with all kinds of tin cans, bottles, waste paper and collected filth of every description."<sup>4</sup>

Ray surveyed his mission territory. Small, rural villages were suddenly crammed with 10,000 immigrants. Fifty thousand aliens had moved into Fayette County, most of them living in clusters, "patches" of company houses accommodating 1,000 people and supplied by a company store. In Hopwood there was a small church which was Ray's first assignment. In New Salem the Disciples had purchased a storm-damaged building from the Methodists which had been condemned. His survey showed few assets.

Ray asked questions. "What activities do they have around here, social or religious?" The answer, "None." His questions showed great need.

Although there were few assets, Ray built on what he had: a purpose, a plan and determination. Ray's determination is evident in one of his first visits to a family in the coke region. He visited the George Gwinn family. George had been the superintendent of the then defunct Sunday school of the New Salem Methodist Church. George didn't say much but his wife said, "Young man, if there's any place that you can go, you better go. It has been tried and been tried and will never

succeed."

Ray answered, "Mrs. Gwinn, I didn't come out here to find whether it will succeed or not. It is going to succeed and the only thing I want to find out is whether you folks will have a part." Her reply was, "Well, go ahead and get things started and maybe we'll come on." the Gwinns became very active. A year and half after the visit to the Gwinn family, Sunday morning attendance at New Salem had grown from 15 to 200. Mrs. Gwinn then said, "If Brother Manley hadn't had more faith than we, we certainly wouldn't have even been meeting here today." Their family continued to be active throughout the years.

Ray wrote a purpose statement. It was "to work out a plan of Christianizing or at least evangelizing those of the immigrants who are feeling (reaching) out after a more perfect knowledge of God."

He organized his plan into three steps. 1) to establish as near the center of these coal camps as possible, a strong American congregation full of the missionary spirit which desired to help in any phase of the missionary effort. 2) After the American congregation has grown in good size and spirit, organize English and Bible classes among the alien adults, in their own communities. For the children organize boys' clubs, sewing classes and Sunday schools. By home visitation and gospel services teach them the plan of salvation. 3) After they have shown an understanding, feeling and Christian spirit of the American Christian, one by one or a few at a tie, let them be assimilated into the American congregation.<sup>5</sup>

Ray was confident his plan would benefit the immigrants. The relationship between foreign-born and native-born persons could be cultivated under the guidance of the church rather than under the cloud of suspicion if left to develop on its own. The church also offered a lasting structure for the immigrants. This was no give-charity-and-run scheme. the church would be there for the immigrants even in new places if they moved on from the coke region.

"The Christian Standard" gives us a glimpse of Ray working his plan in 1911. He describes open-air services in the "patches" including this one at Footdale.

<sup>4</sup>Dwight E. Stevenson, "Christian among the Coke overs," *Front Rank*, XXXVII, no. 33 (August 14, 1932), 7.

"The first service was held at Footdale, a coke town about a mile and a half from our Mission House (in New Salem) from which we draw several to our Sunday school and church services. Already the porches were filled at the homes where our auto stopped. The children and others of all nationalities soon collected from every corner until soon over a hundred were gathered around eager to hear what there was to be heard. By now the curiosity had worn off and the people were ready to listen. It took but a minute to open the portable organ and distribute the song books and the service began. The subject that was presented to them was the story of the 'Merciful Father' especially dwelling on the thought of the young man 'coming to himself.' This was listened to with great interest as it was presented in both English and Slavish. Literature was distributed and copies of the Gospel where it seemed wise."<sup>6</sup>

One ingredient for success was Ray Manley's in abundance. That ingredient is the gift of most successful founders. They can communicate a vision with such clarity and passion that they magnetically draw others to give their efforts in building the vision into reality. Ray, in 1912, enlisted his own father to preach a revival at New Salem. One hundred persons became new members. The father soon joined the son in work at New Salem which by that time had replaced Hopewood as "the American congregation full of missionary spirit" in Ray's plan. Soon Ray's college friend and colleague, Arden Hanes, was serving in the mission. Later, as the work expanded, Charles Aldridge, another friend from Bethany, headed the work in the Mather area. Manley, Hanes and Aldridge became affectionately known as the "big three" of the coke mission.

Ellen Leonard, one of the first persons to join New Salem church, was so effectively recruited she soon became Mrs. Manley. In subsequent years their children Florence, Ruth, Bruce, Leah and Ernest, though young, were teaching Sunday school classes and leading music.

As late as 1965, three years before his death, Ray was still exerting his irresistible, magnetic power. Tom Logston, from the coke mission area, had recently graduated from the College of the Bible in Lexington. Ray helped Tom rethink the text "A prophet is not without honor, except in his own country and among his own kin, and in his own house." (Mark 6:4) and urged Tom to become pastor of the Republic church. Tom reflects on the beginning of seventeen years to date in two terms as pastor in Republic, "You couldn't say 'No' to Rev. Manley!"

The plan of building up American congregations to be the hubs from which radiated spokes of outreach to immigrants worked as well as the confident young missionary had foreseen. Central churches were established at New Salem, Brownsville, Clarksville, Republic and Mather. Manley often developed these centers himself in their early days then recruited leaders to come in so that he could give oversight to the entire mission area and work on the frontier, making contact with immigrant families. He co-ordinated the work of a growing number of committed volunteers and, as results came, a growing number of new missionaries, including Bessie Becket, Verla Ross and Ruth Artis Boll.

Ray's own words, however, give more of the texture of his ministry. When asked, "What does a home missionary really do?" he replied: "He conducts English classes for foreign men (mostly Slavs and Italians in this area); he holds gospel services, organizes churches, visits and surveys non-church communities; takes steps to improve living and housing conditions and in many other ways helps to improve the life of these people. He organizes Boy Scouts and gets leaders for them; meets new immigrants and helps them get settled."<sup>7</sup>

At times of crisis this Disciple missionary did work of heroic dimensions. During the flu epidemic of 1918, there were days without sleep while he and other missionaries cared for the sick and dying. During strikes he became a person respected by both management and labor who was sought to help make peace. During mine disasters he and the other missionaries ministered to bereaved families and others who anxiously waited the word of life or death of their men. On one occasion a new immigrant girl needed a tonsillectomy and had no funds. Ray's children went without new shoes that year to pay for the surgery. During the Depression Ray found a way to feed as many as thirty extra persons a day. With thirty years of this kind of care and sacrifice it is understandable why he was so highly respected and why his witness to Jesus Christ was receptively heard and why the Christian Church (Disciples of Christ) is

<sup>6</sup>Ray G. Manley, "Christian mission, New Salem, Pennsylvania," *Christian Standard*, XLVII, no. 33 (August 19, 1911), 1363.

<sup>7</sup>Ray G. Manley, (Unpublished notes)

today seen as an asset to southwest Pennsylvania.

A call to ministry, a vision, a plan, determination, a communicator of a contagious vision, a willingness to sacrifice personally; Ray Manley brought much to the immigrants he served and the churches he founded. Less visible but just as essential was Ray's practice of continuing to be a student.

As we have seen, part of Ray's education was his travel. Life in steerage was an education in the experiences, culture, and language of the immigrants. While in Italy he learned Italian and took advantage of hearing speakers such as John R. Mott.

Soon after his marriage in 1913, he again made an opportunity to study abroad. After he and Ellen attended the World Sunday School Convention in Switzerland, they stayed in Bohemia because he needed to know the home origins and language of the Czech immigrants in the coke region. They traveled on to Italy for a "refresher course" for Ray. On the way to Italy Ray left his bride and traveled first by train, then car, and then hiked deep into Croatia to learn of village life in the place of origin of a friend made in Youngstown who was working with him among the Croatians in Pennsylvania.

In the summer of 1912, Ray took advantage of new staff recruited into the mission work to get away for a summer of more formal continuing education. The University of Chicago was offering the first formal academic course in sociology. Ray was a formal student again.

He was well educated in his field by formal education, by arranging his own learning experiences and by keeping up to date on his reading. A paper presented by Ray to the Pittsburgh Ministerial Association in 1937 on "What of Christian Americanization?" displays not only passion for his topic, but a well-read mind. He cited 23 sources in the course of this eleven-page paper and regretted that there had been a reduction in publication in the field.<sup>8</sup>

Ray was a teacher/learner. Although he preached, he was uncomfortable with the title preacher. His father was the preacher. "I am not a pulpit man" he repeated throughout his life. He was comfortable with the title teacher. As a teacher he was also a student. That enterprise as a student, along with a strong faith, kept him viable in a highly demanding and sometimes exhausting field for thirty years.

### *Two Reflections: Pluralism and Partnership*

The United States is about to have re-presented to this nation of immigrants the Statue of Liberty, our proudest symbol, which offers hope and freedom to diverse peoples. The refurbished statue has prompted my remembering and reflecting on the ministry of Ray Manley, a servant of the church, born the year the Statue of Liberty was built, who gave sacrificially of his remarkable talent and energy for the foreign born who came to America.

The first reflections are on the Disciples' pluralism. 1) I thank God for the Disciples history of hospitality and ministry to those who are culturally different from the majority of our members.

As I read and listened to stories of the coke region I was proud of the church's part in creating a community of pluralistic peoples. Dwight Stevenson tells of a Children's Day program with children of five nationalities. The family names of the boys applying to the first scout troop in Fayette County, begun by Ray Manley, were not primarily the Scots, Irish, or English names of the first settlers. Along with Foster, the boys signed names of Okitta, Susa, Smisky, Leuek, Zavelinsky, Wargo, Opolinsky, Dodloski, Missus and Tercho. Ray's story is only one of dozens that can be told of Disciples reaching out to the immigrants who have come to America.

2) that multi-faceted story goes on. In the mines of Pennsylvania in 1909 one could hear Polish, Czech, Italian and Syrian. In the corridors of our churches the languages have changed to Laotian, Vietnamese, Afghan, and Spanish, but the needs of the people are very similar. People in the congregations are continuing the story of Disciples witness as they sponsor refugees and in some cases as they offer sanctuary to persons with no other place to go. The Division of Homeland Ministries working with regions and congregations has been a leader among American Protestant churches in settling refugees.

The second reflections are on the power in Disciples' partnerships.

The coke mission was possible because of a variety of partnerships. 1) There was a partnership of evangelism and social action. The Bible studies, the open air services in the "patches", the baptisms, the building of congregations and church buildings we recog-

<sup>8</sup>Ray G. Manley, "What of Christian Americanization, 1937" (Unpublished)

nize as evangelism. The language classes, the feeding of the hungry, the involvement in labor disputes we recognize as social action. In the coke region both kinds of work were done by the same people. The common source for both the words of hope and the deeds of courage and compassion were people alive with the power of Jesus Christ!

2) The coke mission was possible because of the partnership of people in the church. Think of all who were necessary to make this work successful: A patron, M. M. Cochran; a young minister with a vision, a plan and determination, Ray Manley; the American (later United) Christian Missionary Society; the Western Pennsylvania Christian Missionary Society; the congregation at Uniontown. That beginning partnership soon attracted other partners: local volunteers, the pastors, new missionaries and even resources from the communities' coal and coke companies. This piece of our history is an excellent example of covenantal ministry. As committed individuals, congregations, regions, the larger church and the community are in covenantal partnership great endeavors are possible.

3) The larger church both gives and gains in partnership. Money and leadership were given in the coke mission. Among the gains

are the excellent leaders who were born, bred, or nurtured in their early years of ministry there. Thirteen persons have gone into ministry in Disciples congregations from the coke region. Nationally and internationally prominent leaders gained experience as young ministers in this mission field. Among those leaders are A. Dale Fiers, General Minister and President Emeritus, the first to serve in that office; Dwight E. Stevenson, dean emeritus of Lexington Theological Seminary; and Harold R. Johnson current executive of the Department of Evangelism and Membership of the Division of Homeland Ministries.

One hundred years ago, as I write, the Statue of Liberty was being built to stand as a symbol for a nation of immigrants. Ray Manley was born the same year, 1884. Twenty-five years later he began a ministry, in partnership with Disciples across America, which helped improve the quality of life for immigrants through the church. Now, seventy-five years after that work was begun, the Statue of Liberty is being refurbished and re-presented to us. On this occasion I remember Ray Manley, my great uncle, and pray that I and our church will have a noble purpose, a clear plan and the faith to minister with enlightened courage among richly diverse people.

## NEW MEMBERSHIPS As of December 31, 1985

### LIFE

- 1008 Dr. Darwin A. Mann, Pomano, CA
- 1009 John B. Nolan, Springfield, IL
- 1010 Lois C. Kaufman, Mississippi State, MS

### REGULAR TO PARTICIPATING

E. D. Dickenson, San Antonio, TX

### REGULAR

- Bruce Bigelow, Indianapolis, IN
- Knox Bigham, Lewisburg, TN
- M. Drew Brown, Vancouver, WA
- Mary Eldred Morrison Callaway, Baton Rouge, LA
- Will Constable, Bowling Green, KY
- Donald Dewey, New York, NY
- Glen E. Ewing, Fairhope, AL
- First Christian Church, Vicksburg, MS
- Dr. Leslie Kilby Green, Texarkana, TX
- Mrs. J. L. Hamilton, Brownfield, TX
- David R. Heym, Southfield, MI
- Jean D. Heym, Southfield, MI
- Mrs. Patricia Howell, Spencer, VA
- Rev. Tod V. Hubbell, Ft. Morgan, CO
- Cleo LeVally, Healdton, OK
- Liberty Christian Church, Liverty, MO
- Jean E. McClish, Groveland, CA
- Dr. Donald Meek, Edinburgh, Scotland
- Julia Clarice Miller, Murfreesboro, TN
- Mrs. Lena Mitchell, Wichita, KS

### REGULAR

- Michael Paul Eldred Morrison, Falls Church, VA
- Henry Muschel, Union City, TN
- Ronald N. Nelson, Beaverton, OR
- Alta Osborne, South Nyack, NY
- W. J. (Billy) Smith, Nashville, TN
- R. A. Sobel, Jr. Nashville, TN
- Paul C. Turo, Sandy Creek, NY

### STUDENT TO REGULAR

- J. Steve Moody, Claremont, CA

### STUDENT

- Debbie Allen, Columbus, IN
- David Bland, Portland, OR
- Deborah Casey, Mansfield, PA
- Keithg Dady, Thermal, CA
- Kyle Ermoian, San Diego, CA
- Vickie Firch, Long Beach, CA
- Guy Foresman, Claremont, CA
- Craig Grove, Claremont, CA
- Sean Harry, Claremont, CA
- Nobuyoshi Kaveko, Milligan College, TN
- Jeanette Keith, Cookeville, TN
- Timothy P. McCarty, Nashville, TN
- Barry Cole Poyner, Baton Rouge, LA
- Tom Yates, Claremont, CA

## ON THE WRESTLERS WHO WRESTLE WITH "WRESTLING WITH GOD"

by Richard L. Harrison, Jr.\*

Is there a prejudice amongst church folk that people who live and work with the film, television, and theatre industry in Hollywood have no interest in matters of faith? Perhaps. But as with most prejudices, there is more than a little misinformation around. Recently four young people, all veterans of stage and screen, and all active in a church in the Los Angeles area, decided that their faith, and the history of their church should be shared with others. The result is a planned movie project, "Wrestling with God."

The film will be a one hour presentation of the early years of the Stone-Campbell movement, from Barton Stone's 1801 Cane Ridge revival experience and the arrival of the Campbells to the union of the two groups in 1832. The script depicts the struggles of Stone, Thomas and Alexander Campbell, Raccoon John Smith and Walter Scott. These historic figures are brought to life by way of lively and sensitive writing.

The writers include Carole Leigh, a native Californian who was raised in Minnesota. All of her professional life has been involved with the entertainment business, primarily in editing and writing. She has recently co-written a yet-to-be produced "Movie of the Week" script. She has been involved in the life of the First Christian Church of North Hollywood for several years. She is the Youth Sponsor for the junior high and high school young people's programs, serves on the congregational board and leads one of the primary committees of the church.

Toni Wilkes works professionally as co-writer with Carole Leigh, and has spent the last several years writing original stories and screenplays for television and the movies. married, with four children, she serves as the Youth Director of the First Christian Church of North Hollywood.

Jeanne Lange began her professional acting career at the age of fourteen when she appeared on Broadway in *The Sound of Music*, and has also appeared as one of the original cast members of *Godspell*, along with roles in such plays as *Romeo and Juliet* and *The Effect of Gamma Rays on Man in the Moon Marigolds*. She has acted in a number of films, including *The Goodbye Girl*, *The French Connection*, and *The Calling*. The latter is distributed by Gospel films, and was filmed on location in Peru and the Amazon. Her television credits are numerous, including *Barnaby Jones*, *Hart to Hart*, and *Falconcrest*. Currently she is serving as the President of the congregational Board of the First Christian Church of North Hollywood. She also participates in Advent Theatre, sponsored by the North Hollywood Church, and is a member of Ecu-media, related to the Southern California Council of Churches. She is serving as Producer for "Wrestling with God."

David Haskell is an actor chosen to portray Alexander Campbell. He began his professional career in the leading roles of Judas and John the Baptist in the Broadway and then film versions of *Godspell*. He has also performed in Broadway productions of Shakespeare's *A Midsummer Night's Dream* and *Measure for Measure* (the latter opposite Meryl Streep). In addition to other movies and plays, he has also appeared in numerous television productions, ranging from *Mork and Mindy* to *Lou Grant* to *Knight Rider*. Currently he is one of the stars of the afternoon drama, *Santa Barbara*. David is an elder in the First Christian Church of North Hollywood, and is quite active in the life of the

congregation. He is married to Jeanne Lange, and they have one child.

Because the writers want the film to be helpful for all the churches stemming from the Stone-Campbell movement, including the Churches of Christ, the Christian Church (Disciples of Christ), and the Christian Churches and Churches of Christ, they have asked leading historians from the three branches to read and comment on the script.

The Disciples of Christ Historical Society Trustees, among whom are members of the various parts of the movement, recently passed a resolution endorsing "Wrestling with God," especially "because of its historical authenticity and its potential for service" to all of the churches descending from the reforming work of Stone and Campbell.

At this point, the script is in final stages of preparation, and production plans are underway. Financing is still in process, inasmuch as much of the funding is being sought through contributions from individuals and churches.

It is hoped that the film will be shot during the late summer and fall of 1986, largely on location in Kentucky and Tennessee. Technical assistance is being provided by some of the most skilled and experienced people in Hollywood, in many cases through contribution of time and equipment.

The wrestlers wrestling with "Wrestling with God" have committed much of themselves to a creative venture of faith in hopes that through the medium of film a significant part of the story of the Christian faith in America might be told with power and conviction.

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### REED LECTURES

#### TO BE GIVEN IN NASHVILLE

May 4 and 5, 1986

In *Religion Follows the Frontier*, W. E. Garrison makes the statement "The editor's chair has come nearer to being a throne of power than any other position among the Disciples." That idea will be explored in the 10th Forrest F. Reed Lecture series. Examining the major publication which have guided the thought of the three branches of the Campbell-Stone Movement the lecturers will seek to show the importance of the printed word on the thought and action of the church.

The speakers are Dr. Richard T. Hughes, Chairman of the Department of History at Abilene Christian University who will speak on the *Gospel Advocate*, with emphasis on the formative years from 1855 to 1900; Dr. Henry Webb, Professor of Church History at Milligan College who will speak on the *Christian Standard*, with emphasis on the period from about 1900 to 1930; and Dr. Howard E. Short, Distinguished Editor Emeritus of the Christian Board of Publication who will speak on *The Christian Evangelist*, with emphasis on his own years as editor of that journal.

# Discipliana

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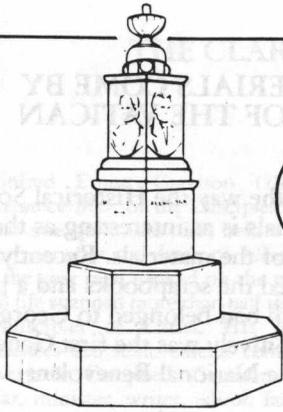
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# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Summer, 1986, Vol. 46, No. 2

## *Basic Themes of the Campbell-Stone Movement and Their Place in Its Historical Literature*

by Anthony L. Dunnivant\*

Forty years ago ethnographer Morris Edward Opler suggested that "in every culture are found a limited number of dynamic affirmations, called *themes*, which control behavior or stimulate activity." Opler's thesis was that the themes, in their "nature, expression, and interrelationship" provided "the key to the character, structure, and direction of the specific culture."<sup>1</sup>

Opler's insight relative to cultures may be usefully applied to the religious communities of the Campbell-Stone movement. An articulation of the basic themes of the movement is found in its historical literature. A consideration of that literature in terms of its organizing themes might provide insight into the "character, structure, and direction" of the Campbell-Stone movement.<sup>2</sup>

Several authors have identified explicit themes around which their historical interpretations of the Disciples revolved. In 1965, Winfred E. Garrison maintained:

There seems to be no superior substitute for the time-honored description of the thought and practice of the Disciples as centering upon two major objectives—the unity of Christians in one church and restoration of all that was designed to be permanent in primitive Christianity.<sup>3</sup>

Fourteen years later, Garrison's characterization of the movement's historiography was underscored by Thomas J. Liggett:

Our founding fathers stressed two ideas: unity and restoration. Historians are agreed upon this fact.

(Cont. on p. 30)

<sup>1</sup>Morris Edward Opler, "Themes as Dynamic Forces in Culture," *The American Journal of Sociology* 51 (November 1945):198.

<sup>2</sup>A much fuller treatment of the interrelationship of basic themes (ideals) and the "character, structure, and direction" of the Disciples of Christ is my dissertation, *Restructure: Four Historical Ideals in the Campbell-Stone Movement and the Development of the Polity of the Christian Church (Disciples of Christ)* (Ann Arbor, Mich.: University Microfilms International, DA 85-22468, 1985), from which this essay is largely drawn.

<sup>3</sup>Winfred E. Garrison, "An Overview: The Main Stream of Disciple Thought," in *Disciples Thought: A History*, by Alfred T. DeGroot (Fort Worth: By the Author, 1965), p. 3.

\*Anthony L. Dunnivant is a 1985 graduate from the Graduate School of Vanderbilt University. This article is a result of his Ph.D. Dissertation, "Restructure: four historical ideals in the Campbell-Stone Movement and the development of the polity of the Christian Church (Disciples of Christ)." (University Microfilms #8522468)



# Discipliana

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## MATERIALS COME BY WAY OF THE VATICAN

Sometimes the way the Historical Society receives materials is as interesting as the historical nature of the materials. Recently the Society received the scrapbooks and a packet of letters which had belonged to George L. Snively. Rev. Snively was the first General Secretary of the National Benevolent Association.

The material came by way of the Vatican. Mr. and Mrs. James Rickey were visiting the Vatican in the summer of 1984. Standing in a line awaiting entrance someone asked Pat Rickey about her church and she commented she was a Disciple. With that a Roman Catholic priest standing in the same line inquired about her church and said he was looking for someone who was a member of the Christian Church because he had some papers which had belonged to Rev. Snively and wanted to know if she could tell him what to do with them.

Mrs. Rickey, the daughter of Rev. and Mrs. Sherman Hanson, learned that the priest, Fr. Robert O'Connor, was from Lewistown, IL. Her father, retired Vice President of the Christian Board of Publication, now lives in El Paso, IL so she told Fr. O'Connor she would have her father get the papers. Rev. Hanson picked up the papers and gave them to Dr. Howard Short who brought them to the Historical Society. Had there not been that chance meeting in the Vatican, these personal papers and scrapbooks might have been lost to the Society.

The Snively papers had been turned over to Fr. O'Connor by a realtor in his parish who was about to auction the household belongings of a lady. Finding these historical papers the realtor knowing they would not be of value in the auction but that they might be of value to the church asked Fr. O'Connor to take them and dispose of them. Fortunately, Fr. O'Connor found Mrs. Rickey in Rome and the papers are now a part of the collection at the Historical Society. Do you know of papers, books, or memorabilia which should be placed with the Society?

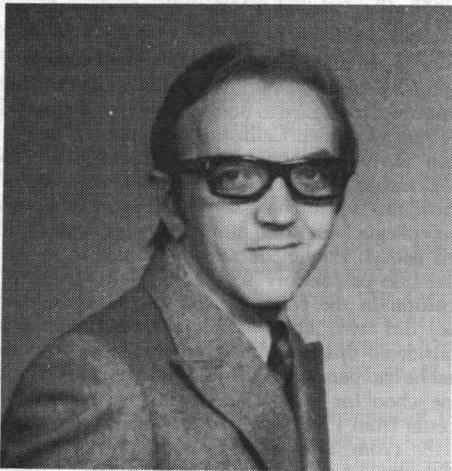
James M. Seale

# THE CLAREMONT YEARS OF W. E. GARRISON

by Joseph R. Jeter, Jr.\*

Winfred Ernest Garrison (1874-1969) was the Renaissance Man of the Disciples of Christ. We have had no one quite like him, before or since. Born just eight years after the death of Alexander Campbell, he died the year men walked on the moon. His long and useful life spanned more than half the entire existence of the Disciples of Christ. His Jeffersonian list of experiences and achievements compare favorably with the versatile Campbell. Garrison was a churchman, scholar, minister, writer, editor, farmer, archaeologist, politician, educator, poet, philosopher, sculptor, violinist, and photographer. He was also the holder of the first Ph.D. in church history ever earned in this country, president of three colleges, delegate to the Constitutional convention bringing New Mexico into statehood, a world traveler and raconteur, a classical linguist with twelve languages at his command, a major ecumenical leader, author of some twenty books and contributor to that many more, a religious journalist who wrote hundreds of articles and reviewed thousands of books, a well-known television personality and, by consensus, the dean of Disciples church historians.<sup>1</sup>

As the son of J. H. Garrison, who was for decades the editor of the *Christian-Evangelist* and an important figure in Disciples affairs, W. E. Garrison grew up at the center of Disciples life and work. Many of his exploits and accomplishments are standard features of Disciples history and lore. From student days at Bethany, Eureka, Yale and Chicago, through his early academic career at Butler, on to his legendary New Mexico years, back to Chicago, where he served as dean of the Disciples Divinity House, a professor of church history, and



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literary editor of the *Christian Century*, until the Texas years, where he chaired the Department of Philosophy and Religion at the University of Houston until he was ninety, Garrison was a fixture of Disciples attention and seldom far from the center of Disciples life. With one notable exception.

Perhaps the least well-known and understood period of his life was his eight year sojourn in California. From 1913 until 1921 he lived and worked in the little foothill community of Claremont in Southern California, as the founder, proprietor and headmaster of the Claremont School for Boys. The purpose of this little study is to shed light on Garrison's Claremont years, so far from the mainstream of Disciples life. The full biography of Garrison, which is much needed, awaits a diligent scholar with plenty of travel funds and time. Perhaps this little study will be a help to that future historian.

After his graduation from Chicago, Garrison looked forward to a life in the halls of academe. His father had hoped that W. E. would succeed him as editor of the *Christian-Evangelist*, but the younger man's interest ran more toward becoming a classical Greek scholar. He set his career in motion, soon becoming the president of Butler University at the young age of twenty-nine. But his plans received a shock when he contracted tuberculosis in 1906. In his words: "The doctor tapped me on the chest and said, 'Go West, young man. You have less than six months to live if you stay here. You may live longer in a dry climate.'"<sup>2</sup>

Thus did Garrison move to the frontier territory of New Mexico and begin a fifteen year odyssey in the West. These years, half a career for most people, were to be but a small part of Garrison's long life, but they had a profound influence upon him, helping to shape his philosophy and fixing in him a Rooseveltian dash of rugged individualism. Even though he spent the central part of his life back in Chicago, he ever after thought of himself as a Westerner.

Garrison quickly recovered his health in New Mexico. During his years there he served as a high school principal in Santa Fe, mounted numerous archaeological expeditions, built roads, developed orchards, and was president of the two colleges in Las Vegas and Las Cruces. After his work at the constitutional convention, he was recruited by both Democrats and Republicans to run for Congress, but he declined. The illness of the man on the Republican ticket finally persuaded him to run as a Republican. The Democrats carried the state and one of the spoils of victory was his job as president of New Mexico A&M (now New Mexico State University). Garrison was removed, much to the displeasure of the students, who held a rally in his behalf.

Garrison was offered a law partnership in New Mexico but decided against it. Because his own son Frederic was approaching high school age, he began to

<sup>1</sup>Part of this list was taken from the Garrison memorial issue of *Discipliniana*, Summer, 1969.

<sup>2</sup>W. E. Garrison, *Variations on a Theme* (St. Louis: Bethany Press, 1964), p. 188.

consider the idea of a school for boys.<sup>3</sup> His father encouraged the idea and suggested Florida as a location.<sup>4</sup> But Garrison was still enamored of the West and after a visit to California decided to open his school there. It was in searching for a site for his school that he had what he called "two narrow escapes from becoming ridiculously rich":

One real estate agent tried to sell me Signal Hill in Long Beach, and another offered me acreage in the newly opened residential development at Huntington Beach, both at prices and on terms that were not prohibitive . . . Within a very short time those became probably the richest oil fields in California. I have no regrets. I still think my judgment was good and that the site finally selected was the best I have ever seen for a boys' school.<sup>5</sup>

The site he chose was the village of Claremont, located in the Pomona Valley at the foot of the San Gabriel Mountains, some thirty-five miles east of Los Angeles. After he had made his decision, his father wrote to him:

So the Rubicon is crossed, and "retreat" is eliminated from your lexicon. All right. It takes courage to make that sort of decision, and the same courage and faith will, I doubt not, make a school. Considering everything, I have no doubt your location on the Coast is wise and has more chances in its favor. The thing now, as you say, is to get *students*.<sup>6</sup>

Using contacts provided by his father and made on his own, Garrison apparently had no great problem finding families willing to pay the seven hundred dollar annual fee (later raised to one thousand dollars) for the education of their sons. The Claremont School for Boys opened in the fall of 1913 in a large rented building in Claremont, adjoining Pomona College. He hired three other teachers and instituted a vigorous program of intellectual, moral and physical development. Garrison himself taught Latin, English, ancient and modern history, geometry, algebra, trigonometry, physics, Spanish, German, Cicero, and various sports.

While the classroom environment was maintained at a high level, it was the outdoor activities that made the School for Boys program so attractive to many. Having suffered much illness himself and having come west primarily to recover his health, Garrison installed a strenuous physical educational program. Most of the pictures of the school from the early years show boys swimming and competing in various athletic events. Garrison established strict standards of achievement necessary for boys to enter an elite club he founded and called the Claremont Rangers. Every weekend he took the boys camping in the rugged San Gabriel mountains and each spring took them on a week-long campout by the sea at Laguna Beach.

Standards were high at the school, but the atmosphere was relaxed and cordial. Uniforms were not worn. When asked if the School for Boys were a military academy, Garrison snorted . . .

Most emphatically not. The military system is at best useless and at worst harmful. A uniform is no substitute for personality, though it may temporarily conceal the lack of one. The really great teachers in military schools would be greater still if they would throw away their play-militarism and get into close and natural friendly relations with the boys.<sup>7</sup>

Early twentieth-century liberalism clearly shines through such a statement. Some would say that Garrison never outgrew that pre-Niebuhrian liberalism. Consider further this pitch for his little country school:

. . . in the development of our complex modern life, especially in the cities, while we have made the world a far more comfortable and interesting place for men to live in, we have also been making it a much harder place in which to bring up a boy to the right kind of manhood. To this extent we have reversed a law which is older than the human race and have begun to sacrifice the next generation to the present one. It is a common observation that only the boy raised in the country makes the man who can stand the strain of modern city life. But these country-raised city men are not raising their boys in the country. They can't.<sup>8</sup>

Here is the great Garrisonian dilemma that some scholar will have to confront down the line: his feet were in the twentieth century, his heart was in the nineteenth century, and his head was able and wont to leap from century to century, age to age, at will.

Garrison's circle of activity in California was not limited to the School for Boys. He served as a trustee for Pomona College and taught there for a time. He was active in Disciples work in the area, an elder of the Pomona church, pastor of the San Dimas church for a year, and a frequent speaker for Disciples gatherings throughout the area. Long-time residents still remember Dr. Garrison coming down the hill from Claremont to Pomona on Sunday morning, his King 8 automobile loaded with boys, on their way to church.

W.E. Garrison's move to California had fixed his father's determination to retire there. The elder Garrison even wrote his son, with tongue only partially in cheek, asking if the school needed a chaplain and volunteering his services. The J. H. Garrisons visited California in 1914 and moved there for good during the winter of 1915-1916. They settled in Claremont, not far from the school. In 1920 they would move to their permanent

<sup>3</sup>Were there other reasons behind this stated one? We cannot be sure. The opportunity to remain involved in education, the desire to build something of significance, the pull of golden California—all of these could have been factors. Although the transition from college president to boys' school headmaster may seem a step down, this was not necessarily the case in 1913. Many of our colleges were little more than high schools during this period. Public education remained in its infancy. The fine preparatory schools occupied a more lofty position in the country's educational apparatus than they did later. There is no indication that Garrison considered this move as a stepping-stone to others or that he had personal ambitions beyond the building of a fine school for boys in the West.

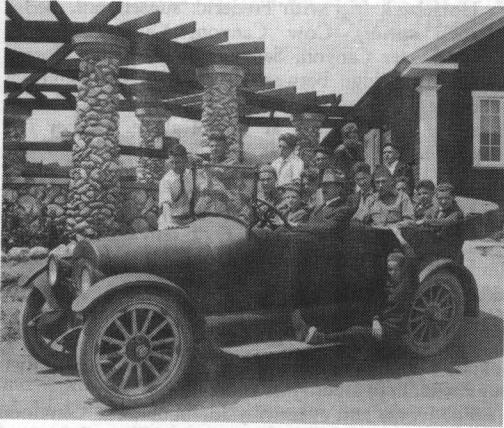
<sup>4</sup>Letter from J. H. Garrison to W. E. Garrison, May 4, 1913. From the J. H. Garrison Collection at the Disciples of Christ Historical Society, Nashville, Tennessee.

<sup>5</sup>*Variations on a Theme*, p. 198.

<sup>6</sup>Letter from JHG to WEG, May 16, 1913.

<sup>7</sup>Copy of a clipping from the *Los Angeles Times*, August 10, 1913, page not given. From the W. E. Garrison Collection at the Disciples of Christ Historical Society.

<sup>8</sup>Typewritten article by W. E. Garrison, undated. From the W. E. Garrison Collection.



Garrison and some of his boys on their way from the school to church on Sunday morning in his King 8 automobile.

retirement home in Los Angeles. J. H. Garrison was to play a critical role in the latter days of the Claremont School for Boys.

W. E. Garrison, buoyed by the early success of his enterprise, moved to expand. In 1917 he moved the school to some forty acres north of the village in the rolling foothills. The setting included a scenic canyon, fragrant orange groves, and a mountainous forest preserve in the background. The school was incorporated and capitalized for thirty thousand dollars. The principal investors were I. W. Baughman, C. O. Baughman, George S. Sumner, C. C. Chapman,<sup>9</sup> and the two Garrisons themselves. Three fine buildings and a swimming pool were built. One of them, the schoolhouse, still stands. Staff and enrollment were expanded, spirits were high.<sup>10</sup>

Then, almost immediately, the bottom fell out of the enterprise. American entry into World War I brought about high inflation, many shortages, and much belt tightening. Enrollments fell off at the school. Garrison struggled to finish the year 1917-1918, having admitted students at a fixed fee at the beginning of the year while expenses skyrocketed during the year. The end of the school year found him in debt. While the war came to an end, the inflation did not, and the years 1918, 1919, and 1920 found him sinking deeper into indebtedness. Another illness, resulting in surgery in 1918, added to his difficulties.<sup>11</sup>

It was on February 24, 1920, the same day that the board of directors for his school decided to sell part of the property to stave off bankruptcy, that Garrison received a letter from E. S. Ames, inviting him to return to Chicago to become dean of the Disciples Divinity House and associate professor of history at the university.

After visiting Chicago during the summer of 1920, Garrison proposed to divide his time between Chicago and Claremont, half a year at each place. The directors of his school reluctantly agreed, on an experimental basis. But Garrison himself, torn between responsibility and despair, finally saw the workability of the proposal and decided to return to Chicago. That this was a difficult and emotional decision for him is indicated in that he could not bring himself to tell his father. The two Garrisons were extraordinarily close and their regular correspondence over a lifetime is a prime resource for this period of Disciples history. But J. H. Garrison had

to read of his son's decision in *The Christian Century*.<sup>12</sup>

After a farewell dinner, Garrison left Claremont on March 22, 1921, ending an eight-year sojourn in California. As far as the school was concerned, J. H. Garrison was left holding the bag and the bag was empty. One of W. E. Garrison's assistants, a Mrs. Carvin, gamely kept the school alive on through the winter of 1921-1922, with J. H. Garrison paying her what little salary she received. The elder Garrison wrote letters to his son about responsibility and seeing the enterprise through to an acceptable conclusion. But there is no indication that W. E. Garrison played a major role in the school after his departure. Creditors hounded J. H. Garrison but he was unable to make good on the notes due. So it was that following graduation exercises in June, 1922, the Claremont School for Boys was closed.

W. E. Garrison would write years later that he got away from Claremont with his skin and little else. Yea, verily. The final financial statement of the school shows that creditors were paid at the rate of 45.2% of their investment, less that fifty cents on the dollar.<sup>13</sup> J. H. Garrison's letters to his son, somewhat sharp during this difficult period, gradually grew more paternal. In the summer of 1922 the property was sold. Garrison wrote his son on July 1, saying, "I am glad the property is disposed of and will lose no sleep over what little losses I have sustained. Compared to your labor, sacrifice and disappointment, they do not amount to much."<sup>14</sup>

Garrison labeled his Claremont experiment "disastrous." And, in many respects, it was. Garrison, as many who knew him would testify, was not a man of small ego. Going broke and failing to pay his debts was a large personal blow. Never again, to my knowledge, was Garrison to assume financial responsibility for a large enterprise. His entrepreneurial days were over. This unfortunate conclusion to an otherwise interesting period in Garrison's life was, however, ameliorated by two facts. First, the Claremont School for Boys and its property was sold to Thompson Webb of Bell Buckle, Tennessee. Webb, scion of a great family of educators, re-founded the school in the fall of 1922 as the Webb School for Boys. The Webb School continues to this day as one of the finest preparatory schools in the nation. In 1966 Webb wrote Garrison a touching letter from one old gentleman to another and invited him to come see the school and the area one more time. To my knowledge, Garrison never did.<sup>15</sup>

The second ameliorating factor is that Garrison went on from his Claremont days to become one of the most significant scholar-churchmen of the twentieth century. And his years in New Mexico and Claremont were seed time for his tremendous later productivity. During these fifteen years he wrote very little, but he read widely and

<sup>9</sup>Letter to the author from Ms. Ruth Stratton, Claremont, California, March 28, 1984.

<sup>10</sup>The average enrollment at the Claremont School for Boys over the years appears to have been about thirty. See W. E. Garrison's diary for 1918, frontis-piece.

<sup>11</sup>J. H. Garrison's diary, June 13, 1918.

<sup>12</sup>Letter from JHG to WEG, February 9, 1921.

<sup>13</sup>See typewritten Financial Report of the Claremont School for Boys, May 15, 1924. From the W. E. Garrison Collection.

<sup>14</sup>Letter from JHG to WEB, July 1, 1922.

<sup>15</sup>We know of at least one visit by Garrison to Webb School in the late 1940s or early 1950s. It must have been a bittersweet experience for Garrison.

thought even more widely. He faced down death and came away unafraid. No vapid literature would do for him in his vast isolation. He went to the classics and during the periods when he was sick or camping alone high in the San Gabriels, he read and gathered strength. One diary entry will suffice to show the breadth of his reading:

Books read during Dec. 1919 while sick (shingles):

Shakespeare: King John, Richard II, Henry IV, Parts 1 & 2, Henry V, Henry VI, Parts 1, 2 & 3, Richard III, Henry VIII, Othello, King Lear, Cymbeline, MacBeth, Twelfth Night, Winter's Tale

Dickens: David Copperfield

George Eliot: Middlemarch

R. L. Stevenson: The Black Arrow

Jos. Conrad: Victory, The Arrow of Gold

Thomas Hardy: Under the Greenwood Tree, Jude the Obscure<sup>16</sup>

The Claremont years also afforded Garrison time to think. On those occasions when his boys were gone on holiday he would often saddle his horse and ride off into the mountains alone or with his son. On other occasions he would simply walk through the mountains as John Muir did. Two diary entries demonstrate:

Horseback trip with Frederic: sunset trail, Bed-rock spring, Cow Canyon, Cattle Canyon, Coldwater Canyon, San Gabriel Canyon, Horse Canyon, ridge between Big and Little Dalton, home via Foothill Blvd. from Glendora. About sixty miles. Today, at school alone. Dinner in evening at Mother's.<sup>17</sup>

Climbed San Gorgonio Peak. 11,485 ft. Left camp at 6 a.m., much snow, lost trail, arrived at top at 1:30. About 10½ miles. Back to camp at 5:30. Home at 11.<sup>18</sup>

Half a century later Garrison would write of these years that they taught him to appreciate the richness of life itself and the absolute value of those satisfying experiences that one may encounter anywhere, in city or in desert, in prosperity or in adversity.<sup>19</sup>

For worse and eventually for better, the Claremont years of W. E. Garrison were over. All's well that ends well.

<sup>16</sup>Notation from W. E. Garrison's diary, January 3, 1920.

<sup>17</sup>Description of a trip taken December 29-31, 1919, noted in W. E. Garrison's diary, January 1, 1920.

<sup>18</sup>Notation in W. E. Garrison's diary, May 29, 1920.

<sup>19</sup>*Variations on a Theme*, p. 199.



The Claremont School for Boys, built by W. E. Garrison in 1917. The building in the middle, the old

school-house, still stands as a part of the Webb School of California.



MARTHA REED COLLINS — New Trustee 1986 - 1989

Born in Nashville, Tennessee, Mrs. M. Thomas Collins received her Bachelor of Arts Degree from Middle Tennessee State University, Murfreesboro, Tennessee. She serves as Assistant Manager of the Cheekwood Museum Shop and is Secretary-Treasurer of Insearch, Inc., both of Nashville. Mrs. Collins is a member of Woodmont Christian Church. The Collins live in Franklin, Tennessee and are the parents of a son and a daughter.

CHARLES LEONARD FAULKNER — New Trustee 1986 - 1989

A native of Kentucky, Charles grew up in Mt. Sterling, Kentucky. He earned the Bachelor of Science in Education Degree from Jarvis Christian College, Hawkins, Texas; he holds a Master of Science Degree from East Texas State University in Houston, Texas and is working toward a degree from the Houston Graduate School of Theology. Rev. Faulkner serves as pastor of the University Christian Church, Houston, Texas and is presently serving as President of the National Convocation of the Christian Church (Disciples of Christ). The Faulkners have three daughters and live in Houston, Texas.



## THE IRISH BACKGROUND TO THOMAS CAMPBELL'S DECLARATION AND ADDRESS

by David M. Thompson\*

Buick Knox once remarked jokingly that Churches of Christ were founded by a 'renegade Irish Presbyterian.' His reference was to Thomas Campbell, minister of Ahorey, near Armagh, from 1798 until 1807, when he emigrated to the United States. There in 1809 he published the *Declaration and Address*, which since 1981 has appeared in the footnote to paragraph 18 of the Basis of Union of the United Reformed Church as one of those 'formulations and declarations of faith' valued by members of Churches of Christ 'as stating the gospel and seeking to make its implications clear.' The choice of the *Declaration and Address* for this reference may seem strange when it is remembered that it was published a quarter of a century before any Churches of Christ as such were formed in Great Britain. It was probably never as widely known and read as the book by Thomas's son, Alexander Campbell, *Christianity Restored* (1835), particularly in its second edition of 1839 when it was retitled *The Christian System*. Indeed the *Declaration and Address* was not published in Britain until 1951, with an Introduction by Dr. William Robinson. What claim therefore does Thomas Campbell have to be regarded as a founder of Churches of Christ? What is the significance of Campbell's Irish background in his thought? How helpful is the concept of a founder of a religious movement anyway? This essay is an attempt to answer these questions.

It is generally agreed that Thomas Campbell is a neglected figure. Archibald McLean wrote in 1909 that 'Thomas Campbell has been overshadowed and his work largely forgotten' and that he 'has not received the credit due him.'<sup>1</sup> Lester McAllister in 1954 described him as a transitional figure, forming a link between the religious traditionalism of the Old World and the spirit and zeal of the New—a man who, like so many in America at that time, lived the first half of his life in Ireland and the last half on the American frontier.<sup>2</sup>

Yet, as most writers have admitted, the basic outline of Thomas Campbell's Irish career given in most books is that drawn from the early chapters of Robert Richardson's *Memoirs of Alexander Campbell* (1868), which when closely examined turn out to be remarkably vague. Nowhere has any analysis of the *Declaration and Address*, including the most detailed in Frederick D. Kershner's *The Christian Union Overture* (1923), attempted to relate it to the positions Campbell took up in Ireland, except in general terms. Fortunately however, sufficient material survives to make such a comparison a most illuminating one. It may also suggest that the document is not so American as has sometimes been supposed.<sup>3</sup>

Thomas Campbell was born on 1 February 1763 at Sheepbridge, near Newry, and died on 4 January 1854 at Bethany, West Virginia. His father was a member of the Church of Ireland, and his grandfather a Roman Catholic. Thomas was drawn to the religious meetings of the Seceder Presbyterians and, somewhat to his father's dismay, expressed a wish to become a Seceder minister. Initially he supported himself by becoming a schoolmaster, and was then enabled by the generosity of a local Seceder, John Kinley, to enter the University of Glasgow, from which he graduated probably in 1786.<sup>4</sup> Subsequently he attended five annual sessions at the Anti-Burgher Divinity Hall at Whitburn, West Lothian,

under Archibald Bruce, continuing to support himself as a schoolmaster and marrying in 1787.<sup>5</sup> He also preached in congregations without a regular minister until his own call to become minister at Ahorey in 1798.

The first episode in which Campbell emerges as a person with a particular stance is his involvement with the Evangelical Society of Ulster. On 10 October 1798, despite 'a great fall of rain,' a considerable number of people including thirteen ministers of four different denominations gathered in Armagh to discuss what they could do to spread the Gospel. After worship, in which Campbell led in prayer, the meeting appointed the Revd. George Maunsel, Rector of Drumcree (Church of Ireland) to the chair. A plan for forming an Evangelical Society to sponsor itinerant preaching was then read by the Revd. George Hamilton, minister of the Burgher congregation in Armagh where the meeting was held. Hamilton was Moderator of the Burgher Synod in Ireland in 1797-98 and had preached the sermon at the opening worship. The meeting unanimously agreed to form such a society, and elected Hamilton secretary and Mr. Samuel Carson of Armagh treasurer. Campbell became one of the five ministers on the committee, which also included seven laymen.<sup>6</sup> The support of itin-

<sup>1</sup>A. McLean, *Thomas and Alexander Campbell*, Cincinnati n.d., 3, 48.

<sup>2</sup>L. G. McAllister, *Thomas Campbell: Man of the Book*, St. Louis 1954, 11.

<sup>3</sup>e.g. D. H. Yoder, 'Christianity Unity in Nineteenth-Century America' in R. Rouse and S. C. Neill, *A History of the Ecumenical Movement, 1517-1948*, London 1954, 237-9.

<sup>4</sup>R. Richardson, *Memoirs of Alexander Campbell*, Philadelphia 1868, i 21-25. McAllister, *Thomas Campbell*, 26, gives the dates of Campbell's time in Glasgow as 1783-86, and *A History of Congregations in the Presbyterian Church in Ireland, 1610-1982*, Belfast 1982, 9 gives the graduation date as 1786. There is no record of his matriculation or graduation in the published records of Glasgow, and D. Stewart, *The Seceders in Ireland*, Belfast 1950, 233, expresses doubt about his education in Glasgow.

<sup>5</sup>The dates here are more obscure: Richardson gives none; McAllister says he attended the Divinity Hall from 1787 to 1791 (31), whilst Stewart says he entered the Hall in 1792 (437). The latter date fits more naturally with his ordination in 1798, though the precise date of that is uncertain.

<sup>6</sup>T. Witherow, *Historical and Literary Memorials of Presbyterianism in Ireland, Second Series (1731-1800)*, London 1880, 310-12; J. S. Reid, *History of the Presbyterian Church in Ireland*, Belfast 1867, iii 415-17.



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erant preaching by a society of subscribers with a mixed clerical and lay committee was a common feature of the evangelical revival in the 1790s, as it affected Anglicans, Presbyterians, Independents and Baptists on both sides of the Irish Sea. Such societies were also as often as not undenominational in their composition. Similarly they were opposed by more conservative churchmen in all denominations because they fell outside the regular discipline of the Church, whatever that discipline happened to be.

When the Antiburgher Synod met in 1799 a question was raised as to whether the Evangelical Society of Ulster was constituted 'on principles consistent with the Secession Testimony.' Campbell was called upon to explain his involvement in the Society. The Synod agreed with the pious purpose of the Society and the zeal of its members, but they resolved that

the principles of the Constitution are entirely latitudinarian, whereby the truth of the Gospel is in danger of being destroyed and the practice of godliness overthrown where they have been established in the providence of God.

They also believed that

while the zeal of the Society would carry them out to the enlargement of the kingdom of our Lord Jesus Christ, on the one side, it would eventually undermine and destroy it on the other.<sup>7</sup>

Campbell agreed to accept the Synod's advice to withdraw from the committee, remaining only a subscriber. But in the following year a related problem was raised: what was to happen to members of the Church who joined praying societies under the inspection of the Evangelical Society of Ulster and not under their own ministers? The Synod decided to encourage all their congregations to set up their own praying societies and to admonish all their members to withdraw from private religious societies and to join those under the supervision of the Synod. The friends of the Evangelical Society issued publications in which, to quote Dr. Stewart, they endeavoured to prove the propriety of a universal coalescence of all people apparently pious, without respect to any decided profession of religion or form of Church government.<sup>8</sup>

But the Synod responded by issuing a public warning against the neglect of public worship, and then in 1802 made the establishment of praying societies in their congregations mandatory in the hope that this would be a barrier 'against that straying, instability, and wandering of youth after the newfangled notions of a wavering and unsettled generation.' There is no record of Campbell's response to these later developments.

The Burgher Synod also turned against the Evangelical Society. It is possible that their motion of 1797 instructing each minister to promote prayer in their congregations for the spreading of the Gospel (following a similar motion in Scotland the year before) actually encouraged George Hamilton to take his initiative in 1798. Nevertheless when questions were raised about the Society in the Synod of 1799 a resolution was passed, rather milder than the Antiburghers', recognizing the sincerity of the Society's promoters but urging caution in the presbyteries about any neglect of the Church's Gospel, Doctrine, Discipline and Worship. In 1801 the matter was raised again, and the four ministers connected with the Society agreed to discourage lay preaching, to disapprove of Evangelical Society preachers entering any congregation without the minister's consent, and to discountenance 'promiscuous communion in the ordinance of the Lord's Supper.' This did not satisfy a minority who felt that the

Society was a threat to presbyterian principles. In 1802 Hamilton withdrew and became an Independent, taking most of his congregation with him; and John Gibson of Rich Hill had already done the same. By this time Campbell lived in a farm near Rich Hill, and Richardson (who seems not to have realized that Gibson's congregation had a Seceder background) remarks that Campbell used to attend evening services at Gibson's church where he was always made welcome.<sup>9</sup>

In retrospect the suspicion and hostility with which the Evangelical Society of Ulster was greeted seem strange or perverse. But there are two interacting explanations which need to be remembered. One is political. Itinerant preaching has always been suspect to the political authorities, whether one thinks of medieval friars, sixteenth- and seventeenth-century conventicles or the eighteenth century movement of Wesley and Whitefield. The suspicion arises because such preaching gathers together potentially excitable crowds listening to people, possibly with less education than might be desired, who are not subject to established ecclesiastical authority, at least in its local embodiment. In the 1790s itinerant preaching had been linked with 'democratical' sentiments in the emotional atmosphere of the war against France. But in Ireland particularly the abortive rebellion of the first half of 1798, which forced the cancellation of the Antiburgher Synod, made everyone jumpy. What evangelicals saw as a characteristically optimistic response to the disturbed state of the country in the autumn following the uprising seemed to more cautious souls to involve great risks.

The other explanation is ecclesiastical. The Evangelical Society applied in January 1799 to the London Missionary Society for two preachers, and Hamilton attended the May meeting of the Society that year. The fundamental principle of that Society, adopted in 1796, was that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government . . . but the Glorious Gospel of the blessed God to the Heathen.<sup>10</sup>

The Antiburgher Synod in Scotland had been the first presbyterian body to condemn the constitution of missionary societies in 1796, obviously with the L.M.S. in mind. But the other Churches in Scotland were alarmed by the formation in Edinburgh in 1797 of the Society for Propagating the Gospel at Home, in which Robert and James Haldane took a leading part. In 1799 the General Assembly of the Church of Scotland passed an Act against itinerant preachers and Sunday Schools, and the Antiburgher Synod deposed the Revd. George Cowie of Huntly, who had supported itinerant preaching. In 1800 some of the first students trained at the Haldanes' seminary in Edinburgh went to Ireland, and in October 1801 James Haldane himself visited Ulster and was

<sup>7</sup>Minutes of the Antiburgher Secession Synod, 21, quoted in P. Brooke, *Controversies in Ulster Presbyterianism, 1790-1836*, Cambridge Ph.D. thesis 1980, 47; Stewart, *The Seceders*, 104-5. I am grateful to my former research student, Dr. Brooke, for originally drawing my attention to this material.

<sup>8</sup>Stewart, *The Seceders*, 106-7.

<sup>9</sup>*Ibid.*, 186-90; Richardson, *Alexander Campbell*, i 59-60. There is some doubt about the date of Gibson's secession: in his account of Rich Hill (343) Stewart does not give a date, but in describing Sligo (348) where Gibson ministered first says he was excommunicated in 1803. The *History of Congregations* agrees in saying he was excommunicated in 1803 (755), but says he resigned in 1800 (736). This seems implausible if, as Stewart says (188), the Synod appointed a committee to negotiate with the four ministers in 1801. It would seem probable that Gibson resigned after the Synod of 1801 but was not formally excommunicated until 1803.

<sup>10</sup>R. Lovett, *The History of the London Missionary Society, 1795-1895*, London 1899, i 49-50; for Hamilton's letter see *Evangelical Magazine*, vii, 1799, 126-7.

accompanied by George Hamilton. This was presumably the occasion when he preached at Rich Hill, and Thomas Campbell heard him.<sup>11</sup> The Scottish presbyterian reaction to the Haldanes and the introduction of Haldane-trained itinerants into Ireland in 1800 may well explain the intensification of suspicion. For Seceders did not regard church order as an incidental matter, and their lingering attachment to the Solemn League and Covenant of 1643, with its vow to further the reformation of religion in England and Ireland to bring it into conformity with that in Scotland, still counted for something.

This is the context in which to view the second issue on which Thomas Campbell took a public position—the revision of the Narrative and Testimony of the Secession Church. The Secession Church came into existence in 1733 as a result of a protest about the way in which patronage was working in the Church of Scotland since its restoration in 1712. But that grievance was the last in a cumulative sequence, all of which were concerned at the possibility that the Church was drifting away from the orthodoxy of the Westminster Confession and the Form of Church Government. The subsequent division of the Secession into Burgher and Antiburgher in 1747 turned on a similar matter, since in certain Scottish burghs the burgesses were required to swear an oath to uphold the national religion of the realm, which on a strict interpretation Seceders believed to be false.<sup>12</sup> In Ireland, where the established Church was Anglican and where the Burgess Oath did not exist, the strength of the Seceders lay in their commitment to orthodox presbyterianism and a church responsive to the wishes of the people. Nevertheless it remained the law of the Church that a minister when being taken on trial had to enter into the Bond for the renewing of the Scottish National Covenant of 1638 and the Solemn League and Covenant of 1643.<sup>13</sup> In 1790 the Irish Antiburgher Synod asked the Scottish General Synod to accommodate the Act and Testimony of the Church to the present times, thereby inaugurating a sixteen-year discussion. A draft of a new Narrative and Testimony was presented to the General Synod in 1796 and then remitted to presbyteries for consideration. In 1802 the Irish Antiburgher Synod discussed a draft, when Thomas Campbell took exception to chapters 18 and 23 on the ground that

a number of difficulties have occurred from the said chapters, of a very embarrassing tendency to many ministers and others, whom it must materially affect if it be made a term of communion in its present form.<sup>14</sup>

The two chapters concerned referred to covenanting and to church discipline. The perpetual obligation of covenants was recognized but it was not held that they could impose a religious profession by external force. Church

discipline involved the right of excommunication. Campbell read his objections at the Synod of 1803 and they were sent to presbyteries for inspection. It does not seem that they had any effect on the final version which was completed in May 1804 and received by the Irish Synod in 1806. At that time Campbell deferred stating his objections until the following Synod, by which time he had arrived in America. The main discussion in Scotland on the new Narrative and Testimony turned on the modified claim made for the power of the civil magistrate in matters of religion. The Westminster Confession in chapter 20 on Liberty of Conscience and chapter 23 on the Civil Magistrate had not hesitated to give the civil power authority to establish uniformity in matters of religion. The new Testimony modified this, and as a result the more conservative 'Old Lights,' led by Campbell's old teacher, Archibald Bruce, and Thomas McCrie, withdrew in 1806. Campbell was clearly of 'New Light' persuasion, and the points on which he had reservations suggest that he favoured greater liberty of conscience even than the new Testimony allowed.<sup>15</sup> In so far as the new Testimony was moving to a view of the Church as a voluntary association, as well as a body independent of the state, Campbell was moving with it, and possibly, if his experience in the Evangelical Society of Ulster is a guide, ahead of it.

The Third issue on which Thomas Campbell took a stand is closely related to the last—the question of union between the Burgher and Antiburgher Synods. The desire for greater cooperation between the two groups in Ireland surfaced at the turn of the century, probably as a result of the cooperation in evangelical enterprise. So long as the Irish Synods were dependent on their parent bodies in Scotland, progress on this matter depended on events in Scotland, so the movement also involved a desire for greater independence for the Irish Synods. In 1800 it was proposed at the Antiburgher Synod that the connection with the General Associate Synod of Scotland should be dissolved and that steps be taken to enter into ministerial connection with the Irish Burgher Synod.

<sup>11</sup>A. Haldane, *The Lives of Robert Haldane and James Alexander Haldane*, Edinburgh 1855, 177-9, 236, 239-40, 280-2; H. Escott, *A History of Scottish Congregationalism*, Glasgow 1960, 68-74; Richardson, *Alexander Campbell*, i 60—this presumably explains why Richardson (73-74) seems to regard the Evangelical Society as a Haldaneite group.

<sup>12</sup>A. L. Drummond and J. Bulloch, *The Scottish Church, 1688-1843*, Edinburgh 1973, 30-44, 50-51, 110-12; Stewart, *The Seceders*, 42-53.

<sup>13</sup>The text of these may conveniently be found in S. R. Gardiner, *Constitutional Documents of the Puritan Revolution, 1625-1660*, 3 ed, Oxford 1906, 124-34, 267-71.

<sup>14</sup>Stewart, *The Seceders*, 101.

<sup>15</sup>*Ibid.*, 101; Brooke, *Controversies*, 60-61; R. Small, *History of the Congregations of the United Presbyterian Church, 1733-1900*, Edinburgh 1904, ii 232-3.



RUTH POWELL HOBBS — New Trustee 1986 - 1987

Mrs. B. T. Hobbs was born in Port Gibson, Mississippi and was educated at Southern Christian Institute, Edwards, Mississippi. She received her Bachelor of Science and Master of Arts degrees from Jackson State College. Mrs. Hobbs has been a teacher in the Bolivar County Schools, the Hinds County Schools, the Jackson Public Schools and the Upward Bound Program of Jackson State College all in Mississippi. She is a member of the United Christian Church and she and her husband reside in Jackson, Mississippi. They have two daughters.

Discussion of the matters was reserved to a future meeting. The Burgher Synod appointed a committee in 1803 to meet representatives of the Antiburghers to discuss union, and Campbell was included in the group appointed by the Antiburghers to negotiate. The combined committee met at Rich Hill in October 1804 and again at Lurgan in March 1805. Thomas Campbell drafted the report, with its propositions for union, which included the wish for a Testimony adapted to the Irish situation. Campbell was Moderator of the Irish Synod at its meeting in Belfast in July 1805, and it is therefore no surprise that he was asked to present the Synod's case to the General Synod in Glasgow. That Synod rejected the terms for union, and also the request for Irish independence, though one member subsequently remarked to Alexander Campbell, 'While in my opinion he out-argued them, they out-voted him.' So nothing was done until 1816, when negotiations were renewed and in 1818 the two Synods united and declared their independence of the Scottish Synods (which themselves united in 1820).<sup>16</sup> The significance which Campbell himself attached to his work for union is perhaps indicated by the fact that his report and proposals were quoted extensively in Alexander Campbell's memoirs of his father. That report contains these memorable words:

This, our unhappy division, appeared to us an evil of no small magnitude, whether abstractly considered as inconsistent with the genius and spirit of the Christian religion, which has union, unity, and communion in faith, hope and love, for its grand object upon earth, or whether considered in its hurtful tendencies, as marring and embarrassing the cause which it was thus the grand object of the secession to promote.<sup>17</sup>

That object was, of course, the proclamation of God's free grace to sinners.

In 1807 Campbell was urged for health reasons to seek a change of environment, possibly by taking a long sea voyage, and somewhat reluctantly he resolved to go to the United States. He arrived at Philadelphia when the Associate Synod of North America was in session there, and was admitted to membership upon presentation of a certificate from the Presbytery of Market Hill. At his own request he was appointed to serve in the Presbytery of Chartiers in south-western Pennsylvania since his destination was Washington, Pa, where several friends from Ireland had settled. It is not necessary here to retell the story of how within a year he had incurred the censure of the Presbytery being charged both with doctrinal unsoundness on the appropriation of saving faith, the nature of the atonement and the possibility of life without sin, and with laxness in discipline in not regarding confessions of faith as terms of communion, in allowing ruling elders to pray and exhort in the absence of ministers, in allowing members to hear ministers of other persuasions and in preaching in congregations without leave of the minister. This censure was sustained by the Associate Synod in 1808, and in 1809 having failed to find satisfaction Campbell withdrew from it. He was deposed from the ministry in 1810.<sup>18</sup> What is startling about this episode is the speed with which Campbell, who had been sufficiently respected in Ireland to be Moderator of Synod, should come into conflict with the Seceder Synod in America. It is possible that the doctrinal charges may have been influenced by personal animus, but in the matters of discipline Campbell did nothing he had not done in Ulster and denied preaching in a congregation without leave. What we see

here is a clash between a conservative Seceder position in the U.S.A. which was already on the defensive in Ireland, and a representative of the new evangelical mood spreading throughout the British Isles.

Campbell's response to these events was the formation of the Christian Association of Washington in August 1809, the purpose of which was to promote 'simple, evangelical Christianity, free from all mixture of human opinions and inventions of men.' It was not intended to be a church but rather a society of 'voluntary advocates for church reformation.' It was for this association that Campbell wrote the *Declaration and Address*, published towards the end of 1809. The Address was submitted 'to all that love our Lord Jesus Christ in sincerity, throughout all the Churches,' and was an eloquent appeal for a united Church on the basis of the practice of the primitive Church as exhibited in the New Testament. It culminated in thirteen propositions of which the first read:

That the Church of Christ upon earth is essentially, intentionally, and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to Him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called Christians.

There should therefore be no schisms or uncharitable divisions in the Church and this could be achieved by requiring nothing of Christians as articles of faith or terms of communion 'but what is expressly taught and enjoined upon them in the word of God.' Campbell allowed 'inferences and deductions from scripture premises' to be called the doctrine of God's holy word, and also regarded 'doctrinal exhibitions of the great system of divine truths' as highly expedient, but he insisted that they were not binding on individual consciences any further than they perceived the connexion.<sup>19</sup>

The immediate practical consequences of the *Declaration and Address* were negligible. The Christian Association did not grow. Campbell, reluctant to form a new sect, sought recognition from the regular Presbyterian Synod of Pittsburg in 1810 but this was refused. In 1811, therefore, it constituted itself a church, and as a result of its examination of scripture adopted both weekly celebration of the Lord's Supper and believer's baptism by immersion. After some sixteen years as part of a Baptist Association from 1813, the new movement separated from the Baptists in the early 1830s and united with Barton W. Stone's Christian Churches in Kentucky. The Disciples of Christ had come into being.

What then is the significance of the *Declaration and Address*? In recent years it has been recognized by Disciple historians that it is misleading to interpret the origins and history of Disciples of Christ in terms of the influence of the Campbells alone.<sup>20</sup> Nevertheless the idea of the *Declaration and Address*, particularly in Thomas Campbell's motto, 'where the holy Scriptures speak, we speak; and where they are silent, we are silent,'<sup>21</sup> became normative for the new movement. Despite his references to the hopeful context of a new country, free from a civil establishment of religion and connexion with a Roman

<sup>16</sup>Stewart, *The Seceders*, 101, 107, 193-4, 199-200, 431; Richardson, *Alexander Campbell*, i 56-58; McAllister, *Thomas Campbell*, 52-56.

<sup>17</sup>A. Campbell, *Memoirs of Elder Thomas Campbell*, Cincinnati 1871, 210.

<sup>18</sup>McAllister, *Thomas Campbell*, 67-95; W. E. Garrison & A. T. DeGroot, *The Disciples of Christ: A History*, rev. ed., St. Louis 1958, 129-39.

<sup>19</sup>T. Campbell, *Declaration and Address*, (ed W. Robinson) Birmingham 1951, 4, 6, 15-17.

<sup>20</sup>e.g. D. E. Harrell, *Quest for a Christian America*, Nashville 1966, 19-20.

<sup>21</sup>A. Campbell, *Thomas Campbell*, 19.

Catholic hierarchy, and his assertion in the closing pages that divisions among Christians made the gospel incredible to the American Indians, Campbell's main ideas derived from his Irish experience. The model for the Christian Association of Washington seems to have been the Evangelical Society of Ulster, and the itinerant preaching which he encouraged regardless of denominational divisions was a familiar method for him. His concern that only scripture should be binding on the Christian conscience shows both a characteristic evangelical confidence in the compatibility of scripture and the essential truths of the Westminster Confession and also a continuing worry about the binding character of inferential truths that had first shown itself when the Secession Testimony was being revised. The Appendix to the *Declaration and Address* defends it against charges of latitudinarianism and also warns against the evil consequences of excommunication, thus picking up the concern he had voiced in 1802-3.<sup>22</sup> His overriding concern for the unity of the Church flowed from the work he had already undertaken in Ireland. In his attitude to baptism and the weekly celebration of the Lord's Supper subsequently, there is also a parallel to the views of Alexander Carson. Carson was Presbyterian minister of Tobermore, County Londonderry, who withdrew from the Synod of Ulster in 1805 because of his worries about the sincerity of their adherence to scripture and their distrust of itinerancy. His brother was treasurer of the Evangelical Society of Ulster. The opening paragraph of Campbell's *Declaration* on the need for everyone to judge for himself bears a striking resemblance to the preface to Carson's *Reasons for Separating from the General Synod of Ulster*.<sup>23</sup> Campbell also seems to have shared Carson's view that baptism as a believer should not be a condition of admission to the Lord's Supper.<sup>24</sup>

This is not to say that Campbell was a derivative thinker. But it is a warning against an uncritical use of the image of a 'founder' when talking about new religious movements. Those that develop and grow usually do so because of something more than the influence of one man, or even two. Thomas Campbell was one of a number of men at the end of the eighteenth century who sought the renewal of the Church through the rediscovery of biblical preaching and a return to primitive Church practice. It is only in this context that the relation of

Thomas and Alexander Campbell to the British Churches of Christ can be understood. Churches of Christ in Great Britain grew from Scotch Baptist roots and the Scotch Baptists had a cool relationship with the Haldanes' movement in Scotland which so influenced Alexander Campbell. In Ireland there have only ever been a few congregations of Churches of Christ though one or two of these had personal links with relatives of the Campbells. But it was the reception and circulation of Alexander Campbell's *Christianity Restored* that led various British leaders to break away from the Scotch Baptists in search of a broader vision in the 1830s and 1840s; and the *Declaration and Address* has a prominent place in the preface to *Christianity Restored*. It is not surprising therefore that, in the context of their ecumenical commitment in the twentieth century, British Churches of Christ should claim the *Declaration and Address* as part of their heritage. Campbell concludes the *Address* with references both to Jesus's prayer for unity in John 17, and his commandment to love one another in John 13:34-35. Characteristically his final sermon on 1 June 1851 was on Jesus's other love-commandment in Matthew 22:37-40, a sermon on God's mercy and love in creation and redemption:

Whoever has, by studying this blessed book, fallen in love with God, and is doing the things therein commanded, and which are comprehensively summed up in the two great commandments which we have been considering, is on the way to eternal bliss, and he will see in all things nothing but God.<sup>25</sup>

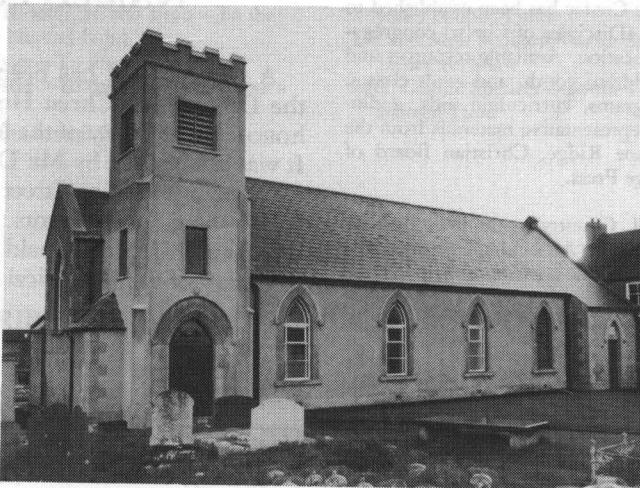
This emphasis on simple biblical truths was the key to Thomas Campbell's theology, born as it was out of the late eighteenth-century mix of rationalism and evangelicalism which proved so fertile for nineteenth-century Christianity.

<sup>22</sup>F. D. Kershner, *The Christian Union Overture*, St. Louis 1923, 120-25.

<sup>23</sup>'We are also persuaded that, as no man can be judged for his brother, so no man can judge for his brother; but that every man must be allowed to judge for himself. . . . Campbell, *Declaration*, 3: 'It is his duty in everything to judge for himself, and in no instance to be the disciple of man.' A. Carson, *The Ecclesiastical Polity of the New Testament*, (Works iv) Dublin 1856, xi.

<sup>24</sup>G. C. Moore, *Life of Alexander Carson, LL.D.*, New York and London 1851, 83-89; cf Carson, *Works*, iv 193-4.

<sup>25</sup>*British Millennial Harbinger*, 3 series, vii, 1854, 230-37: the quotation is on p. 235.



The Ahoy church (Presbyterian Church in Ireland) with the Thomas Campbell Memorial Tower (dedicated December 30, 1973)

## BOOK REVIEW

### *Arkansas Disciples*

*A History of the Christian Church (Disciples of Christ) in Arkansas*, Lester G. McAllister, 1984, Little Rock, Arkansas 244 pages

Reviewed by James A. Moak\*

It is reported that Moliere used to read everything he wrote to his old housekeeper before it was published, and he would strike out any word or phrase she did not understand. He wanted to make certain that ordinary men and women would be able to understand what he wrote. As some anonymous poet said:

"The written word  
Should be clean as bone,  
Clear as light,  
Firm as stone."

Lester G. McAllister, former Chairman of the Board of the Disciples of Christ Historical Society and for thirty years a teacher of history at Bethany College and Christian Theological Seminary, has done a most remarkable job of pulling together all the remnants and strands that have contributed to the fabric of the Christian Church in Arkansas since 1826. McAllister's written word is "clean as bone, clear as light and firm as stone" as he has preserved for the future much that would have been lost without this clear-cut, painstakingly written history.

McAllister is an Arkansas native whose experience in teaching history is very evident as he weaves a beautiful tapestry from scattered fragments of information that communicates a deep appreciation of his roots in the Stone-Campbell

heritage as well as in the history and characteristics of Arkansas as people and as state. He also mirrors the parallel experiences in the lives of Arkansas Disciples and in the lives of Disciples as they sought to struggle to witness and grow through Ohio, Virginia, Pennsylvania, Kentucky, Indiana, Illinois, and Missouri.

*Arkansas Disciples* is a new historical moving picture of a people in Arkansas which reveals the struggle and pain of a religious movement that begins as scattered itinerant preacher-teachers develop groups of ragged and rugged individualists which become "batches of believers" and then emerge as associations of congenial congregations to a beginning awareness of the corporate nature of the Church as the Body of Christ. This book reflects the continuing tension and ambiguity of a movement becoming a denomination related to the Church Ecumenical and Universal.

This book is an excellent example and model for other such geographic regional histories. This book is of great interest to all Arkansans because it documents in a scintillating manner the stalwart character and fierce determination to witness to inclusiveness in all the generations of the members of the Christian Church in Arkansas—even until now. This book will also be of interest to all Disciples everywhere who desire to relate to their roots and understand, at least in part, the reason for our continuing unique characteristics. An excellent history by an excellent writer.

\*James A. Moak is a minister and retired Regional Minister of the Christian Church (Disciples of Christ) in Kentucky.

## HERITAGE RESOURCE CENTER

The Heritage Resource Center has been established to help Christian Church (Disciples of Christ) congregations plan heritage education. Available resources and program ideas for children, youth, and adult classes, inter-generational programs, curriculum aids, audio-visual programs, and representative materials from the Historical Society, Cane Ridge, Christian Board of Publication, and College Press.

In historic "Campbell Country" near the Bethany College campus founded by Alexander Campbell, the Resource Center is in a unique position to help visitors appreciate our denominational heritage. The Center is also dedicated to the Barton Stone side of our family tree.

For more information, an Available Resource List, or visitor information for the Campbell Historic Sites, please write the Heritage Resource Center, Office of Church Relations, Bethany College, Bethany, WV 26032, or call 304-829-7724 or 829-7281.

Vicky Fuqua

## THE MacDONALD FAMILY NAMED FUND

A named fund has been established with the Disciples of Christ Historical Society in honor and memory of the MacDonald family. It was established by Mr. Daniel MacDonald, an elder in the Vine Street Christian Church and where his parents were long time members. Mr. MacDonald serves as Financial Secretary of the Historical Society.

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

## ALBERT T. AND EDITH B. SEALE NAMED FUND

Albert and Edith Seale were longtime members of the Christian Church both in Middlesboro and Corbin Kentucky. he served as elder in both congregations, sang in the choir and was active in other ways in the life of the church. He was a retired employee of the Louisville and Nashville Railroad. Edith was a homemaker who worked hard, first in the Ladies Aide Society and later in the Christian Women's Fellowship. She was the daughter of a Disciple minister, William L. Buchanan, who served a number of congregations in Missouri and Kentucky. Mr. Seale is deceased and Mrs. Seale now resides in Murray, Ky. This named Fund with the Historical Society was established by their son and his wife, Dr. and Mrs. James M. Seale.

## GUY BURTON AND ANNA MARGARET DUNNING NAMED FUND

Nebraska was both the birthplace and the area for the primary ministry of Guy and Anna Dunning. Starting churches, re-opening churches and serving established churches consumed a life time of service to the Lord. At one time, by driving 500 miles a week and using every night except one for services, Guy Dunning was serving eight congregations in northeast Nebraska. A common love for music was one of the reasons they were drawn together. Anna played the harp and piano and Guy, the violin. The Dunnings were very influential in starting the Pibel Lake. In 1945, through the leadership of Guy Dunning, Nebraska Christian College opened its doors to the first class of students. He served as its first president. Guy Dunning is deceased. Anna lives in Neligh, Nebraska. The fund was established by the Dunning's son and daughter-in-law, Dr. and Mrs Gail B. Dunning.

### GIFTS RECEIVED JANUARY-MARCH, 1986

Dr. and Mrs. Robert W. Burns—To the General Fund  
Emhart Corp., Matching gift from Mrs. Yvonne  
Webster—To the General Fund  
Dr. Edward G. Holley—To the Harry M. Davis  
Named Fund  
Dr. Edward G. Holley—To the Pendleton Fund  
Mr. and Mrs. Edward M. Hoshaw—To the Edward M.  
and Laura C. Hoshaw Named Fund  
Mr. and Mrs. John E. Hurt—To the Rogers-Hurt  
Family Fund  
Dr. and Mrs. Joseph R. Jeter, Jr. and Beau—To the  
Naomi E. Osborn Named Fund  
Dr. Lester G. McAllister—To the General Fund  
Dr. Lester G. McAllister—To the Naomi E. Osborn  
Named Fund  
Alta Osborne—To the General Fund

Dr. Ronald Osborn—To the Naomi E. Osborn Named  
Fund  
Dr. Ronald Osborn—In memory of Henry K. Shaw  
Dr. and Mrs. Orval D. Peterson—To the Naomi E.  
Osborn Named Fund  
Dr. Forrest L. Richeson—To the Naomi E. Osborn  
Named Fund  
Dr. and Mrs. James M. Seale—To the Naomi E. Osborn  
Named Fund  
Miss Opal Smith—To the Willis R. and Evelyn B.  
Jones Named Fund  
Dr. and Mrs. William Martin Smith—In memory of  
Henry K. Shaw  
Mrs. Claude Spencer—To the Claude E. Spencer  
Named Fund

### CONTRIBUTORS TO THE CAMPBELL BICENTENNIAL PROJECT

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Mr. Thomas Campbell  
Miss Nora Carey  
Mrs. Ruth B. Denhardt  
Dr. Lorenzo J. Evans  
Mr. Garth Hendricks  
Mr. and Mrs. Stanely Kern, Jr.  
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Mr. and Mrs. C. Frank Mann, Jr.  
Dr. Harley Patterson  
Mrs. Elizabeth Rowe  
Mr. and Mrs. Charles J. Russell  
Mr. and Mrs. William H. Smith  
Dr. James Spainhower  
Mr. and Mrs. Robert Weinischke

## Basic themes . . . (cont.)

. . . One of the ways to interpret our history and the several movements which emerged from the Campbell-Stone leadership is to analyze the interplay between these two concepts.<sup>4</sup>

There has been, then, a recognized convention among historians to interpret the history of the Campbell-Stone movement in terms of the two specific themes of unity and restoration. These ideals were present in the Campbell-Stone movement from the beginning. However, the uniqueness of the position of these two notions in the ideology of the movement may have been exaggerated. This is suggested in Ronald Osborn's *Experiment in Liberty* (1978). Osborn wishes to amend the conventional view of Campbell-Stone ideology:

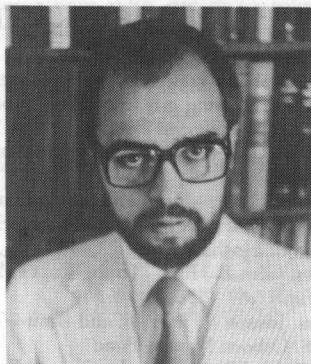
It has become conventional to present the movement as concerned with two great emphases, *unity* and *restoration*.

In my view, the effort to understand Disciples in terms of these two principles alone (or of either one of them) oversimplifies the situation. The commitment of heart and mind was not just to unity, not just to restoration of the apostolic order, not just to some dynamic combination of these two. From the beginning that commitment was given to freedom, unity, and restoration, held together in a varying and sometimes unstable equilibrium.<sup>5</sup>

What Osborn made explicit by assigning to liberty historiographic importance equal to that of unity and restoration had been foreshadowed by the fact that several works had stressed the movement's commitment to liberty. By itself, the liberty motif has long been present in the history of the Campbell-Stone movement. For example, in the beginning paragraph of his 1909 *A Comprehensive History of the Disciples of Christ* W. T. Moore claimed that the Campbell-Stone movement was "a move on the strongholds of sectarianism, and a high call to liberty of thought, liberty of speech, and the right of individual interpretation. It was, first of all, a protest against the reign of priestcraft and religious despotism."<sup>6</sup> Alexander Campbell, the most influential of the "founding four" of the Campbell-Stone movement, has been particularly strongly associated with the movement's commitment to freedom. Works that have treated this theme include: *Alexander Campbell and Christian Liberty*, by James Egbert, 1909; *Apostle of Freedom*, by D. Ray Lindley, 1957; and *Creative Freedom in Action: Alexander Campbell on the Structure of the Church*, by Eva Jean Wrather, 1968.<sup>7</sup> Osborn cites several other

sources in connection with his thesis as well.<sup>8</sup> A more accurate depiction of the basic ideology of the Campbell-Stone movement would, therefore, seem to require the inclusion of at least the three ideals of unity, restoration, and liberty.

While the inclusion of liberty in the list of the most basic themes of the movement is undoubtedly a step in the right direction, there is at least one more theme that belongs on the list. Martin Bailey Clark wrote in 1949 that "missions played a vital part" early in the movement, a fact that "many students of the movement's history have overlooked."<sup>9</sup> The strong commitment to evangelism and sense of mission of the Campbell-Stone movement must be included in any description of the group's ideology. The other ideals of the movement have been held in connection to this commitment. Perhaps this fact is too obvious to have been stressed by many of the historians of the movement. However, Clark and David Edwin Harrell, Jr. have given the theme some emphasis. Harrell points out that one expression of the commitment to evangelism and the sense of mission was "millennialism." In the first volume of his *Social*



Anthony Dunnavant

<sup>4</sup>Thomas J. Liggett, "Why the Disciples Chose Unity," *Mid-Stream* 19 (April 1980):227-33.

<sup>5</sup>Ronald E. Osborn, *Experiment in Liberty: The Ideal of Freedom in the Experience of the Disciples of Christ*, The Forrest F. Reed Lectures for 1976 (St. Louis: Bethany Press, 1978), p. 13.

<sup>6</sup>William T. Moore, *A Comprehensive History of the Disciples of Christ* (New York: Fleming H. Revell Co., 1909), p. v.

<sup>7</sup>While Wrather's book is more explicitly concerned with Campbell's ecclesiology, it correctly identifies Campbell's commitment to liberty as pervading his ecclesiology.

<sup>8</sup>Osborn, *Experiment in Liberty*, pp. 118-19.

<sup>9</sup>Martin Bailey Clark, "The Missionary Position of the Movement of Disciples of Christ in the Early Years of the Nineteenth Century Reformation" (B.D. thesis, Butler University, 1949), p. 1.

*History of the Disciples of Christ*, significantly titled, *Quest for a Christian America: The Disciples of Christ and American Society to 1866* (1966), Harrell writes:

Prior to 1830 both Alexander Campbell and Barton Stone linked their religious reform efforts with the eventual spiritual and social regeneration of the world. In 1829 Stone wrote that the greatest obstacle in introducing the millennium, when "Christ will reign in spirit on earth a thousand years," was the religious degeneration of his day. The following year Campbell summarized his early millennialist view in the prospectus of his new and significantly named journal, the *Millennial Harbinger*.<sup>10</sup>

The presence of this millennialism (itself an important and somewhat neglected topic in the historiography of the Campbell-Stone movement) points to the movement's sense of mission and commitment to "the conversion of the world." Perhaps the clearest plea for the inclusion of mission as a basic theme of the movement is in Dean E. Walker's article, "Restoration? . . . Unity? . . . Mission!" Walker suggests that "unity and restoration are twin aspects of the mission of the Church." He identifies unity and restoration as being "secondary . . . to unity unto evangelism."<sup>11</sup> Similarly, Paul A. Crow commented:

I'm one of those who believe that the basic ethos of Disciples—Thomas and Alexander Campbell and Barton Stone—was the proclamation of Jesus Christ on the American frontier, the new missionary situation. And that in that proclamation, in the conversion of the world, to use our language, the unity of the Church was the essential message. . . . The experience of those early Disciples leaders was that a divided Church kept people from accepting Christ. Therefore the unity of the Church was an instrument of evangelism and mission.<sup>12</sup>

A list of the basic themes of the Campbell-Stone movement would include unity, restoration, liberty, and mission. However, an understanding of the interrelationship of these

themes requires W. B. Blakemore's reminder that, for the Campbell-Stone movement, "Christ is our tradition."<sup>13</sup> The movement has contended for the unity, restoration, liberty, and mission of *Christ's Church*. The fragmentation of the Campbell-Stone movement has meant that its basic themes have been given varying emphases and priority by different persons and groups at different places and times. But the recognition that the movement's history has been shaped by the complex interaction of at least four basic themes within a larger Christian commitment, as well as by "limiting factors" which have controlled the expressions of the themes<sup>14</sup> might help us come to a historical outlook which is both charitable and accurate: that persons and religious communities within the Campbell-Stone movement, though quite different from one another, have tried in their own ways to be true to the basic themes of the movement.

<sup>10</sup>David Edwin Harrell, Jr., *A Social History of the Disciples of Christ*, vol. 1: *Quest for a Christian America: The Disciples of Christ and American Society to 1866* (Nashville: Disciples of Christ Historical Society, 1966); vol. 2: *The Social Sources of Division in the Disciples of Christ, 1865 to 1900* (Atlanta: Publishing Systems, 1973); 2 vols., 1:41-42.

<sup>11</sup>Dean E. Walker, "Restoration? . . . Unity? . . . Mission!" *Fellowship* 1 (March 1974):13-14.

<sup>12</sup>Paul A. Crow, Jr., private interview, Indianapolis, Indiana, 13 July 1982.

<sup>13</sup>W. B. Blakemore, "Where Thought and Action Meet," in W. B. Blakemore, gen. ed., *The Renewal of Church: The Panel of Scholars Reports*, 3 vols. (St. Louis: Bethany Press, 1963), vol. 3: *The Revival of the Churches*, ed. W. B. Blakemore, p. 17.

<sup>14</sup>Opler, "Themes," p. 198. Many situational and social factors which have had an impact upon the Campbell-Stone movement have acted as "limiting factors" upon the expression of the movement's basic themes.

## GUIDELINES FOR PREPARING ORAL HISTORIES

by Peter Morgan

1. Oral histories do not replace the need for accurate, factual, written histories. They record only the memories of a single person.
2. Oral histories add the extra dimension of the human voice telling stories of human experiences. It adds character, personality, emotion and occasionally insight into the experiences of the past.
3. Use good, not necessarily expensive, equipment with quality tape.
4. Guidance is often needed on conducting interviews and organizing tables of contents to make stories on cassette accessible.
5. It is never too early to begin. Historical memories

must be collected while people still possess their thoughts and memories. Far too often the voices we need to hear are gone.

6. For guidance in doing oral histories two books are recommended and may be found in most libraries.  
ORAL HISTORY, AN INTERDISCIPLINARY ANTHOLOGY, D. K. Dunaway and W. K. Baum, Editors  
ORAL HISTORY FOR THE LOCAL HISTORICAL SOCIETY by Willa K. Baum
7. The Historical Society has a check list and guidelines for organizing indexes and tables of content for oral histories. These are available on request.

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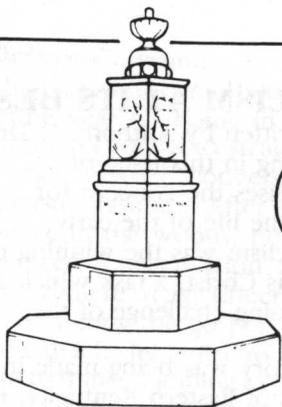
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# Discipliana

DISCIPLES OF CHRIST HISTORICAL SOCIETY  
Fall, 1986, Vol. 46, No. 3

## “CHRISTIANS” IN THE EARLY SOUTH: The Perspective of Joseph Thomas, “The White Pilgrim”

by Richard Hughes\*

One of the most fascinating characters of the early years of the Restoration Movement remains today largely unknown. His name was Joseph Thomas, and his significance is at least three-fold. First, he was a prolific writer, leaving behind not only an autobiography especially descriptive of the “Christians in the West,” but also hymn-books, poems, and musings on subjects ranging from slavery to religion to the terrain of the western frontier. Second, Thomas was perhaps the only early preacher who sustained social and religious relations with all the leaders in the movement before Alexander Campbell’s rise to prominence. The list of his associates includes James O’Kelly, William Guirey, Rice Haggard, Joel Haden, Barton W. Stone, and Elias Smith, among others. Third, Thomas was an articulate spokesman for all the great themes of the Restoration Movement: religious freedom, primitive Christianity, and the union of all Christians. And he embodied those themes in his own person in ways that were both colorful and compelling in his own age.

Thomas was born in Orange County, North Carolina in 1791. But because his

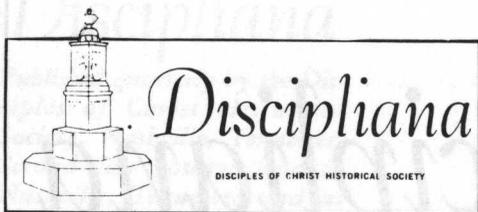
parents suffered great hardship and poverty, they sent him to live with various relatives in both Virginia and North Carolina for the first twelve years of his life. During this period, he received little or no religious training, but he did possess a New Testament. As a mere lad, he read this New Testament “at leisure hours while to myself,” and fell in love with Jesus. “I loved his character, as I could see him going about doing good...”<sup>1</sup>

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<sup>1</sup>Joseph Thomas, *The Life of the Pilgrim Joseph Thomas, containing an accurate account of his trials, travels and gospel labours, up to the present date* (Winchester, VA: J. Foster, 1817), 8-9; hereafter *Life*. Thomas wrote an earlier edition of his autobiography published under the title, *The travels and gospel labors of Joseph Thomas, minister of the Gospel and elder in the Christian Church, through various parts of the Western country, including a tour among some of the Indian nations; giving a description of the country, the manners of the people, and the different religious sects, &c.* (Winchester, VA: J. Foster, 1812); hereafter *The travels and gospel labors*. For a brief secondary study of Thomas, see C.C. Ware, *North Carolina Disciples* (St. Louis: Christian Board of Publication, 1927), 46-53.

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(Cont. on p. 35)



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## EVANGELISM AT ITS BEST

An article written by Anthony L. Dunnavant appearing in this issue of *Disciplina* stresses the concern for evangelism in the life of the early church. Evangelism was the winning of persons to Jesus Christ, a task which is today a continuing challenge of the church.

Recently history was being made in the running waters of Eastern Kentucky, not too far from Cane Ridge, when on one Sunday members of three generations were baptised into Christ. The pastor, Thomas L. Harwell who is a member of the Board of Trustees of the Historical Society and a student at Lexington Theological Seminary, Lexington, Kentucky had taught a class for young people in the meaning of being a Christian. On the Sunday following Easter in White Oak Creek one of those young persons was to be baptised, but when the time arrived for the baptism to take place this young man's father and grandfather also made their confession of faith and all three were baptised.

Five years from now or a hundred years from now someone will look into the records of the White Oak Christian Church (Disciples of Christ), White Oak, Kentucky, and will find the record of this event for it will be preserved in the archives of the Disciples of Christ Historical Society.

At the time things happen we rejoice or perhaps are sad that such an event has taken place or action has occurred, and we think we will always remember it. However, will others remember it? Only if the records are preserved and are available to those who need or want to do research. The Historical Society was created to preserve those moments of history in accord with the best archival procedures available.

Yet, had Tom Harwell not sent the information concerning this meaningful event in the life of a family of the church to the Historical Society, it may have remained only a memory in the lives of those who were present. With the passage of time that memory would have

(Cont. on p. 47)

### "Christians"...(cont.)

Then in October, 1806, a great camp meeting near his home in North Carolina prompted Thomas to struggle and mourn his way toward conversion in typical Calvinistic fashion. After a religious experience in the woods, he finally became convinced of his salvation, and determined then and there, at age fifteen, to give his life to proclaiming the gospel.

Now that he felt called to preach, Thomas began to think of joining a church. But there was one problem. He found the churches to be restrictive, exclusive, and sectarian, and he felt called, as he put it, "to preach the gospel in an extensive manner." He inquired concerning the Methodists, but objected to the "arbitrary power" of the bishop. He then inquired of the Freewill Baptists, but found they had "too many articles and particulars contrary to my impressions." The Presbyterians informed him that to be a preacher, he would "have to go to school and study *divinity* under Mr. \_\_\_\_\_, & c." But Thomas concluded that it would be far better to "study my divinity under Jesus Christ, and did not join them..."<sup>2</sup>

Then Thomas learned of the Christian movement in Virginia and North Carolina led by James O'Kelly and William Guirey.

I went some distance to see one of the preachers. He told me they had no rules but the scriptures, and all truly converted people, who were not bound to any particular sect or party, all who took the scriptures for their rule, the Lord Jesus for their head and ruler, and his spirit for their guide and comforter, they esteemed as being in the *Christian Church*:.... At hearing of such people as these my heart rejoiced. I said to the preacher "Thy people shall be my people, and thy God my God."<sup>3</sup>

On October 19, 1807, Joseph Thomas set out to preach. He was sixteen years old and was "determined only to follow the footsteps of Jesus whom along I had for a friend." And his commitment was to "a journey not of a few days, a few weeks, or a few months, but as long as life should last..."<sup>4</sup>

That same month, Thomas attended a meeting of Christian (O'Kellyite) preachers in Raleigh, North Carolina and there met James O'Kelly for the first time. At this meeting he asked O'Kelly to immerse him, but O'Kelly would not since he "did not consider the mode essential." Thomas therefore "consented to be baptized of

him" by pouring. At that same meeting, Thomas met William Guirey, a co-worker with O'Kelly who insisted on immersion and who later broke with Kelly over that issue. Thomas describes Guirey as "the preacher under whose sermon I was first fully awakened and by whose instrumentality I was brought to the truth. I loved him above all others."<sup>5</sup> Thomas saw O'Kelly at another preachers meeting in Raleigh in October of 1808 and preached with O'Kelly in Guilford County, North Carolina, on June 5, 1809, and in Virginia in the later summer of 1810.<sup>6</sup>

On his first preaching tour in 1807, Thomas also met Rice Haggard at his home "about twelve miles below Norfolk." Thomas describes Haggard as "a man of sound, deep penetrating mind.... Though it was supposed by some he was an austere, lordly disposed man, yet I found him possessed of every necessary qualification to make him a great, a good man, a Christian."<sup>7</sup>

Shortly thereafter, Thomas heard of "the Christians in the West," and determined to travel there to learn who and how numerous they were and what they taught. In June of 1810, he began his journey that would take him over 7,000 miles and that would require over eighteen months to complete. By November of 1810, he was at the Hopewell meeting house on Bledsoe Creek, West Tennessee. There, he notes, "I became acquainted with Joel H. Haden, then immediately from Georgia, whose name, I had frequently heard mentioned in Virginia and Carolina, with respect."<sup>8</sup>

On December 14, 1810, Thomas left Tennessee for "the barrens of Kentucky" where he worked with the Christians led by John Mulkey in Barren County or what is now Monroe County.<sup>9</sup> Thomas' portrait of this group sheds considerable light on the uninhibited, frontier character of the earliest years of the Restoration Movement in Kentucky and Tennessee. On Tuesday, Christmas day, 1810, about five hundred people gathered at the home of John Mulkey for preaching. That evening, about six or

<sup>2</sup>Life, 28-29. <sup>3</sup>Ibid., 29-30. <sup>4</sup>Ibid., 31-32. <sup>5</sup>Ibid., 30, 34-35.

<sup>6</sup>Ibid., 47-74 and 118. <sup>7</sup>Ibid., 39. <sup>8</sup>Ibid., 123. <sup>9</sup>Ibid., 131-32.

seven hundred people gathered at the meeting house for communion and the washing of feet. Thomas later reflected that "I have long desired to comply with this express command of Christ. But, it seems, this is the first people whose humility is deep enough to submit to so abasing an ordinance, that I have yet met with."<sup>10</sup> For the rest of his own ministry, Thomas often urged the Christians to wash the saints' feet "according to Christ's example."<sup>11</sup>

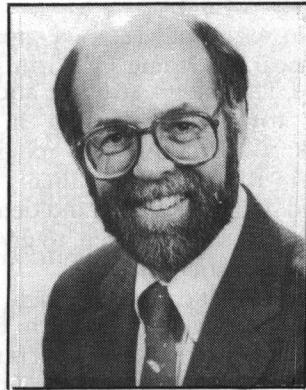
At that same church community, Thomas heard powerful preaching from a woman. On Saturday, December 15, 1810, he writes, "the christians were much exercised, among whom was a woman moved, and surely by the power of the Holy Ghost, to speak to the people. I was no little astonished at her flow of speech and consistency of ideas."<sup>12</sup> This woman undoubtedly was Nancy Mulkey, youngest daughter of John Mulkey. We have another description of her preaching from the autobiography of Isaac Jones.

The youngest daughter in this remarkable family, was a shouter, as then called....She would arise with zeal on her countenance and fire in her eyes, and with a pathos that showed the depth of her soul, and would pour forth an exhortation lasting from five to fifteen minutes, which neither father nor brother could equal, and which brought tears from every feeling eye. She was most remarkable in this respect.<sup>13</sup>

Throughout his travels among the western Christians, Thomas witnessed the jerks. He recalled one memorable occasion near Flemingsburg, Kentucky in April of 1811. He had preached that day, he tells us, "with sweet liberty, and nearly all the people were deeply affected. Some shouted and others cried, so that I could not go through my discourse." Then he writes,

Here I saw the power of God marvellously displayed in the exercise of the jerks. A young woman was taken with this exercise, and was jerked from one side of the house to the other, almost in the twinkling of an eye. It was past the power of man to hold her, for several tried to do it, and could not. Sometimes she would be dashed to the floor on her face, and sometimes the back of her head would strike the benches, the floor, and the wall....(Finally), she was jerked with her head and shoulders into the midst of (the) hot, burning coals of fire,...(but) was soon taken out by the same power that she was thrown in.... Three hours was this subject under this uncontrollable power.<sup>14</sup>

While in Kentucky, northern Tennessee, and southern Ohio, Thomas also met Barton W. Stone; the acknowledged leader of



Richard Hughes

the Christian movement in that region. He also assessed the strength of the Stone movement in 1810-11, and estimated that these Christians numbered over 13,000 with well over a hundred preachers.<sup>15</sup> This, of course, represents significant growth some twelve to thirteen years before those Christians had even heard of Alexander Campbell.

In the spring of 1811, Thomas determined to visit the Christians in Philadelphia, and arrived there on May 24 of that year. There he first met Elias Smith, though Thomas was not pleased with Smith's preaching. Thomas noted "the keen sarcastic wit with which his discourse was filled," and observed that his "satire was always pointed at the corruptions of sectarian churches...., better calculated to raise prejudice than to convince them of their errors,"<sup>16</sup> In September of 1811, Smith and Thomas left Philadelphia together in a gig, heading for a great revival in Caroline County, Virginia. But the horse failed, and Smith "took a hack and went on his way and left me," and Thomas, himself, "had to walk the most of the road from Havrede-Grace (to Fredericksburg), and lead my creature through much mud, temptation, and affliction of mind...."<sup>17</sup> One can readily understand why Thomas was reluctant to be closely connected with Elias Smith.<sup>18</sup>

While in Philadelphia however, Thomas determined to be immersed. The western

<sup>10</sup>Ibid., 133-34. <sup>11</sup>See., e.g., *ibid.*, 144-45 and 234. <sup>12</sup>Ibid., 132.

<sup>13</sup>J. W. Grant, "A Sketch of the Reformation in Tennessee," 55, typescript in Center for Restoration Studies, Abilene Christian University.

<sup>14</sup>*Life*, 162-63.

<sup>15</sup>*The travels and gospel labors*, 90.

<sup>16</sup>*Life*, 202. <sup>17</sup>*Ibid.*, 215-16. <sup>18</sup>*Ibid.*, 220.

Christians had convinced him that his early pouring was not “according to the scriptures of truth, but only an invention or notion of man.” Accordingly, in the first week of July, 1811, Thomas was immersed in the river Schuylkill.<sup>19</sup> A few days later he was ordained an elder and preacher of the gospel “by the laying on of the hands of two regular ordained Elders..., having the approbation of all those who called themselves *Christians* and had taken the word of God for their church government.”<sup>20</sup>

After marrying a wife (Christiana Rit-tenour) on his return home, and after settling on a farm near Kernstown, Frederick County, Virginia in October of 1813, Thomas began a period of serious reflection on the meaning of the Christian faith. No doubt this spiritual quest was prompted by Thomas’ encounter with “a man who said he was a believing Jew.” This man, Thomas wrote,

wears no hat, has no name,....never rides, dresses remarkably plain, his clothes much patched. Preaches repentance, remembers Mary, holds no controversy, public no private, takes no money, nor uses any, calls no where but where he is invited. Neither cuts hair nor beard, professes to follow Christ in the regeneration, owns nothing in the world. He is an aged man. A great scholar, well versed in several languages; the Assyriac, Hebrew, Greek, Latin, French, German, English, &c....Never goes the same road twice, nor abides above three days in a place, but continues travelling, *seeking the lost sheep of the house of Israel*. On this day he preached with me. He is considered an oddity. But ultimately, I can truly say, he became, by what I saw and heard of him, the greatest blessing to me of any man.<sup>21</sup>

Reflecting now on this “believing Jew,” on Jesus himself, and on the meaning of the Christian faith, Thomas concluded that divisions in the church resulted from pride, self-interest, and the fashions of this world, and that the only path to unity would be a recovery of its primitive simplicity. His own course now was clear: he must reject the fashions of the world and embody the primitive life-style in his own person. After great inner struggles, he finally concluded that

I must forsake the prospects and advantages of the world,....That I should travel on foot unless some emergency might require a horse. That I should take nothing for my journey, no purse, nor scrip, &c. &c....And that I should deny the present fashion of dress, both as it relates to the *cut* and the *colour*, and particularly to refuse *black*; and a *white robe* was the covering I should appear in, to repre-

sent *my travelling in great tribulation* to meet with those who are *clothed in white* around the throne of God....

Thomas now moved quickly to sell his farm and his horse and to “put off my fashionable clothing (I mean the garb in which preachers generally appear) from head to foot.”<sup>22</sup> By May of 1815, he writes that was free “from the incumbrances and attachments of the world” and was ready to preach in the apostolic way.<sup>23</sup> For the rest of his life, clad only in a long, white robe, he preached the simple love of Jesus and the glories of simple, primitive Christianity, unadorned by the pretensions of this world. Throughout the Blue Ridge and as far west as Ohio where he finally settled, he quickly became known as “the White Pilgrim.”

He died of smallpox in New York City on April 9, 1835.

What should we make of this man? Obviously, we learn from his story much concerning the non-Campbell wings of the Christian movement in the early nineteenth century. But beyond this, we learn something of the genius of the restoration ideal among these people, namely, that their commitment was chiefly to a Christian way of living. Indeed, the early Christians of the South and East protested regularly against a Christianity encumbered by the cares and fashions of this world. They were committed instead to a faith wherein the Saints would minister to the poor and the downtrodden and would wash one another’s feet as a sign of the humility that befitted followers of the Lamb. It is this emphasis that Joseph Thomas’ white robe symbolized.

Even in his day, however, many failed to understand the point of his witness. Shortly after he donned his robe in 1815, a woman accosted him and wished to know all his reasons “for *being so odd*.” His answer was and is instructive.

I told her I did not consider myself *odd* and until I did, I would give no satisfaction to her *foolish and unlearned questions*; which Paul has told me to avoid. If, said I, a man works according to the rule of the great builder (Christ) he is not with him considered *odd*. Now examine the rule, said I, and if you see me up to that rule I am *even*, and if I (or any other workman) do not work according to that rule, then we are *odd*. And I think, said I, those who

<sup>19</sup>Ibid., 200-203.

(Cont. on p. 43)

<sup>20</sup>Ibid., 203-204. <sup>21</sup>Ibid., 253.

<sup>22</sup>Ibid., 259-64. <sup>23</sup>Ibid., 264. <sup>24</sup>Ibid., 272.

# A HISTORICAL BACKGROUND OF THE NATIONAL HISPANIC AND BILINGUAL FELLOWSHIP

by David A. Vargas\*

TRANSLATED INTO ENGLISH BY

Luis E. Ferrer

In the expression of "Somos Uno" (We Are One) the present goal of unity and growth served as inspiration to the creation of the National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ) in the United States and Canada. The development and origin of this Fellowship represent the results of a historical process whose roots extend from those days in which for the first time in the United States (possibly in San Antonio, Texas in the year 1899), groups of Hispanics began to form congregational nuclei to study the scriptures and worship within the context of our denomination. Unity has always been an essential factor in this historical process and its achievement has been the seal which has guaranteed the survival of the Hispanic nuclei within the Christian Church from the very first decade of this century. The Hispanic identity, to exist as a Hispanic Christian Church (Disciples of Christ) in the United States, responds not only to the need for worship in a Spanish language but also the reality that culturally, socially, historically, and traditionally Hispanics have always been a people within another people. The idea of a "melting pot" has not germinated in a significant way within our people, although they have existed in this country since the beginning of the development of the thirteen original colonies.

The geographic proximity of Latin America combined with the segregation, whether voluntary or involuntary, and the prejudice to which we have been victims throughout the years, contribute to the fact that today we are still a group of people who come together within ethnic communities where we can discover and nurture our own human identity.

## THE CONVENTIONS

The establishment and development of Hispanic congregations in the United States has been without a doubt part of this social

phenomenon. Especially within the fellowship of the Christian Church (Disciples of Christ), the history of the Hispanic church has also been the history of Hispanic unity. From the very first days, Hispanic congregations located within a similar geographic zone of each other began to relate intimately until they were able to gradually form what in actuality has become known as Hispanic conventions. In a historic outline prepared in 1980 by the Rev. Doroteo Alaniz, then pastor of Primera Iglesia Cristiana in San Antonio, Texas, it was established that since 1916 there was in existence the "State Mexican S.S. Convention". In the reports of the convention for the years 1916 to 1922, seven organized Hispanic congregations are mentioned. Two in Mexico, two in San Antonio, one in Sabinas, one in Lockhart, and one in Robstown. In addition, plans were in process for the development of churches in San Benito, McAllen, and Tivoli. According to the registers of the actual convention of Hispanic Christian Churches (Disciples of Christ) in the Southwest, assemblies of this organization have been coming together with regularity, since the



\*David A. Vargas is Executive Secretary of the Department of Latin America and the Caribbean, Division of Overseas Ministries of the Christian Church (Disciples of Christ). This article was originally published by the Christian Board of Publication for the Department of Evangelism and Membership of the Division of Homeland Ministries of the Christian Church (Disciples of Christ).

year 1944. And yet, based on the data by Rev. Alaniz and despite the fact that there is not sufficient evidence to prove that assemblies were coming together during the period from 1922 to 1944, it is important to recognize that the assemblies of the State Mexican S.S. Convention celebrated between the years 1916 to 1922 constitute part of the history of the convention of the Southwest. This represents, therefore, that the Southwest Convention was the first formal effort at the regional level to bring together hispanic congregations of the Christian Church (Disciples of Christ) in the United States.

In June, 1958, in the building of the Second Christian Church in the Bronx, New York, the Northwest Convention of Hispanic Christian Churches (Disciples of Christ) was organized. It was made up of the following six congregations: La Hermosa Christian Church, Second Christian Church in the Bronx, Third Christian Church in Manhattan (also known as Westside), Monte Hermon Christian Church, First Christian Church of Brooklyn, Sinai Christian Church, and the Spanish Christian Church of Bridgeport, Connecticut. Mr. Ferdinand Garcia, for many years a strong lay leader of La Hermosa Christian Church, was elected the first president of the convention.

On November 25, 1978, the Midwest Hispanic and Bilingual Convention of Christian Churches was established at First Spanish Christian Church, Gary, Indiana. The following congregations were involved: First Spanish Christian Church, Gary, Indiana, First Christian Church, Chicago, Illinois, Evangelical Hispanic Christian Church, Lorain, Ohio, and Alta Vista Christian Church, Kansas City, Missouri. The Rev. Ruben Cruz, pastor of the Chicago congregation was elected the president of the convention.

The hispanic unity, expressed through the establishment of these regional conventions, has been served as a factor in guaranteeing the growth and development of local hispanic congregations. Hispanic Disciples congregations with the greatest vitality at present are those who maintain a close relationship with the hispanic conventions at the regional and national level.

Our experience is that in many occasions, when a hispanic congregation chooses to detach itself or takes an official decision to

disconnect from the conventions or from the regional and/or general structures of the church, the spiritual growth, as well as the numerical and economic growth of these congregations becomes weak and begins to create internal conflicts.

#### HISPANIC PRESENCE

The goal for the development and maintenance of this unity within hispanics has been part of the agenda of the manifestations of the General Church (Disciples of Christ). In 1964 under the auspices of the Department of Education for World Mission of the United Christian Missionary Society, a book was published with studies entitled "*Six Million Americans.*" The purpose of which was to create a consciousness among Disciples in relationship to the presence of hispanics in the United States and in the process provide ways in which the church would minister to them. During much of the sixties, the Rev. Byron Spice served as Director of Homeland Missions for the United Christian Missionary Society. One major contribution that the Rev. Spice made to the hispanic work of the Christian Church (Disciples of Christ) was to facilitate and develop a communication process between hispanic and non-hispanics (basically anglo) components of the church as well as other denominational groups. His intent as president of the Council of Hispanic American work, (an ecumenical organization composed by missionary boards and agencies responsible for work among hispanics in the Southwest), and his book, *American Disciples*, published in 1964, were great aides in bringing to light part of the nature and uneasiness of our people. The Rev. Spice was also responsible for the planning and coordination of a consultation concerning hispanic work which took place in Indianapolis, Indiana, May 9-13, 1966, under the auspices of the Department of Homeland Missions and the participation from hispanic leaders of the Christian Church (Disciples of Christ) in the United States, Mexico, and Puerto Rico. The event served to broaden the knowledge of national and international leaders of the Christian Church in relationship to our work with hispanics.

#### TOWARDS A NATIONAL ORGANIZATION

April 6-10, 1970 under the leadership of the Rev. Domingo Rodriguez, Director of Program Services to Hispanic Congregations in the Department of Homeland Missions of

the United Christian Missionary Society, the first conference of Hispanic American Ministers was held in Indianapolis, Indiana. 38 ministers from 11 states in the United States, as well as Puerto Rico and Mexico participated. As a result of the conference, a committee was formed to develop guides for strategies and action. The committee was made up of representatives from the various geographical areas of hispanic work. One product realized by the committee was the following list of recommendations: (1) that a permanent conference of Hispanic American Ministers be established in the United States and Canada with the financial assistance of the general church, (2) that a system for providing scholarships to hispanic ministerial candidates be established, (3) that Spanish language materials be developed and published in the area of christian education in order that hispanic congregation not have to depend exclusively on translated materials, (4) that hispanics be allowed to elect their own representatives to the General Board and to the Administrative Committee of the Church. Although many of these recommendations never materialized, it is important to recognize, in our history that this conference represents the first efforts to create a national structure for Hispanics of the Christian Church (Disciples of Christ) in the United States.

On Friday, October 15, 1971, and as part of the General Assembly of the Christian Church (Disciples of Christ) held in Louisville, Kentucky, the Conference of Hispanic American ministers came together again. On that occasion, a new administrative committee was selected which took the place of the previous Committee for Guides to establish Strategy and Action. Ministers as well as lay persons were invited to this second national meeting.

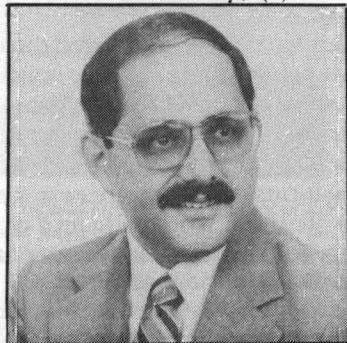
In a meeting of the new administrative committee of the Conference held in Miami, Florida, on Wednesday, January 26, 1972, possibilities were discussed for the conference to become officially integrated by pastors and lay persons. Although in that meeting the matter was not completely resolved and was considered somewhat impractical, it does constitute the first effort to officially incorporate all the components of the hispanic church into a national hispanic

structure.

A year later on October 26, 1973 and under the coordination of the Rev. Lucas Torres, who had recently been named Director of Program Services to Hispanic and Bilingual Congregations, the Conference of Hispanic American Ministers met again as part of the General Assembly of the Christian Church in Cincinnati, Ohio. Among the items discussed at the meeting was the possibility of putting together a national consultation on Hispanic American ministries for the Christian Church (Disciples of Christ). Because the meetings of the hispanic group at the General Assemblies began to be less and less exclusively for ministers, in 1975 and 1977, the meetings were billed as Conferences for Hispanic American Pastors and Lay Delegates. By the 1979 St. Louis, Missouri, Assembly this meeting became known as the Hispanic Encounter. Apparently, the leadership of the Conference of Hispanic Ministers ceased to exist after the 1973 General Assembly.

In 1975, and as part of the curriculum for Life in the Christian Church (Disciples of Christ), the Rev. Torres published a book titled, *Dignidad* (Dignity), in which were included a series related to the struggle of Hispanic American for dignity and the role of the church in mist of that struggle.

In the summer of 1975, in the city of New York, a conference on National Strategies for Hispanic Ministers was celebrated with participation of pastors and lay leaders from throughout the country where disciples work existed. The purpose of the Conference was: (1) to examine and analyze problems and crisis that affect the life of hispanics in the United States, (2) to study current methodologies for working with the church in the community, (3) to develop



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goals, objectives, directions, and strategies for hispanic ministries, taking into consideration such areas as the establishment and development of new congregations, recruitment and training of ministerial leadership, and social issues. The program of the conference included various presentations. Working in five work groups, the participants were asked to analyze and raise specific questions related to hispanic ministry. One result of the conference, and coming from suggestions made by the various of the work groups, was that the General Office create an advisory committee for hispanic ministries. The suggestion was in tune with a recommendation that had previously been submitted to the General Board, April 12, 1975, by the office of the General Minister and President, taken from a recommendation made by the Hispanic Conventions of the Christian Church in the Southwest and Northeast. The purpose of the committee would be: (1) to review and recommend changes in regard to the work of the Christian Church with Hispanics, (2) to evaluate and project programs for the different units of the church and submit proposals that would provide a more significant and pertinent witness of the church's mission, (3) to serve as interpreters of the available contributions, problems, movements, changes, and dynamics of hispanics within the General structures of the Church. The make up of the committee would include representatives from various units of the church, ministers and lay persons from hispanic congregations. The committee would meet once a year. The hispanic component would come together as a caucus one or two days prior to the plenary meeting in order to discuss plans and programs related to the agenda. Although this recommendation was not implemented exactly as it was submitted, in 1976 a Committee for Black and Hispanic Concerns was created under the office of the General Minister and President of the Christian Church (Disciples of Christ). The committee was composed of representatives from the different units of the church, eight black and eight hispanic members who began to meet regularly once a year, the first week of December, in Indianapolis, Indiana. It was in the meetings of the Hispanic Caucus of this Committee where the foundation was

laid and plans made for the meeting of the first National Hispanic and Bilingual Assembly and the creation of the National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ) in the United States and Canada.

#### THE CREATION OF FELLOWSHIP

The idea of holding a national hispanic and bilingual assembly and creating the fellowship, which originally was to be called the National Hispanic Convocation, was discussed at length and with great enthusiasm by a group of hispanic participants to the Kansas City General Assembly in 1977. Several weeks later, the idea became an official recommendation and was submitted by the Hispanic Caucus, in Indianapolis, Indiana, as a priority for hispanic work. The first meeting of the planning group for this project was held in Chicago, Illinois on June 21, 1978. Participants in the meeting were Rev. Eliseo Rodriguez, President of the Southwest Convention, Rev. Angel Bonilla, President of the Northeast Convention, Rev. Ruben Cruz, Rev. Luis Ferrer, representatives of what was to become the Midwest Hispanic and Bilingual Convention, Rev. David Vargas, Director of Program Services to Hispanic and Bilingual Congregations and Dr. Kenneth Kuntz, President of the Division of Homeland Ministries. Discussion was generated to determine/identify what should be the administrative relationship of the Fellowship with the rest of the church, what should be the internal relationship between the organization and the existing hispanic conventions. It was agreed by those present that prior to the first National Hispanic Assembly there would be a hispanic ministerial retreat in the summer of 1979, where the idea for the assembly would be presented and discussed. In the December of 1978 meeting of the Hispanic Caucus and the Committee for Black and Hispanic Concerns, a program for the retreat was presented, discussed, and approved. The Director of Program Services to Hispanic and Bilingual Congregations was requested to prepare and present a work program for the creation of the National Hispanic Fellowship and the first assembly.

On June 29, 1979, a work program was presented, discussed and amended at the Ministerial Retreat. It received the endorsement of the participants of the retreat event.

During the next six months, the work program was presented and discussed at each of the annual assemblies of the three hispanic conventions. In the meeting of the Hispanic Caucus of the same year, the work program was again reviewed and revised to incorporate recommendations made by the three assemblies.

In the annual meeting of the Hispanic Caucus, 1980, it was revised and amended once again and was given the go ahead. The planning process was completed at a final meeting of the three convention presidents and the Director of Program Services to Hispanic and Bilingual Congregations, held in Brownsville, Texas, May 24-25, 1981. In that meeting, an agenda and other details for the program of the assembly were approved.

Finally, on June 24-26, 1981, the first assembly of the National Hispanic and Bilingual Fellowship took place at the Downey Avenue Christian Church in Indianapolis, Indiana. Under the theme "Somos Uno" — "Crediendo para Testimonio en Unidad y Amor" ("We Are One — Growing for Witness in Unity and Love). More than 300 delegates representing 24 hispanic congregations and other components of the church came together to give formal shape to the National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ) in the United States and Canada. In the mist of a celebrative atmosphere of unity, worship, prayer, preaching and communion, a constitution and bylaws were approved for the new organization. Inspired by the purposes: (1) to intensify the unity of the hispanic component within the Christian Church (Disciples of Christ) in the United States and Canada and through it's structure seek to bring unity to the efforts of the hispanic and bilingual conventions, and churches and the office of Program Services to Hispanic and Bilingual Congregations of the Division of Homeland Ministries, (2) to intensify and provide for more effective participation and contribution by hispanics in the activities, projects, and programs at the general level of the denomination through the development of a vehicle for communication that would serve to speak collectively, presenting the needs, problems, preoccupations, and virtues of hispanics in general, (3) to intensify the communication among hispanics and other ethnic groups

within and outside the context of the Christian Church (Disciples of Christ), (4) to intensify the communication among hispanic churches and the church in other parts of the world. The first Hispanic Caucus representing the national leadership of the National Hispanic and Bilingual Fellowship took office on June 26, 1981. The following persons were elected:

President: Rev. Luis E. Ferrer, Gary, Indiana

President Elect: Rev. Elseo Rodriguez, Brownsville, Texas

First Vice-President: Mr. Hernan Umana, Los Angeles, California

Second Vice-President: Rev. Ezequiel Sanchez, New York, New York

Secretary: Ms. Raquel Garcia, San Benito, Texas

Sub-Secretary: Rdo. Rene Hidalgo, Robstown, Texas

Treasurer: Mrs. Ofelia Lane, Kansas City, Missouri

Sub-Treasurer: Ms. Irma Diaz, Brooklyn, New York

Director of Program Services to Hispanic and Bilingual Congregations: Rev. David A. Vargas

Ex-Officio Members with Voice: Dr. Kenneth Kuntz, President, Division of Homeland Ministries and Dr. Kenneth L. Teegarden, General Minister and President

At the moment the National Hispanic and Bilingual Fellowship was created, it was made up of the following congregations and missions:

In the Northeast, Christian Church, Bridgeport and First Hispanic Christian Church in Stamford, Connecticut; Evangelical Christian Church, and Second Christian Church in the Bronx, New York; First Hispanic Christian Church, Sinai Christian Church in Brooklyn, New York; La Hermosa Christian Church, Third Christian Church (Westside), Monte Hermon Christian Church in Manhattan, New York; First Spanish Christian Church in Rochester, New York; Hispanic Christian Mission in Trenton, New Jersey and Christian Mission in Washington, D.C.

In the Southwest, Fuente de Vida Christian Church in Gardena, California; Evangelical Christian in Reynosa, Tamaulipas, Mexico; Evangelical Christian Church in Amarillo, Texas; Bella Vista Christian Church in Brownsville, Texas; La

Trinidad Christian Church in Corpus Christi, Texas; Mexican Christian Church in McAllen, Texas; Bet-El Christian Church in Robstown Texas; First Christian Church in San Antonio, Texas; and Emmanuel Christian Church in San Benito, Texas.

In the Midwest, First Spanish Christian Church in Gary, and Iglesia Del Pueblo in the process of organization in East Chicago, Indiana; First Evangelical Hispanic Christian Church in Lorain, Ohio; and Alta Vista Christian Church in Kansas City, Missouri.

In the Southeast, University Hispanic Christian Church in Orlando, Florida.

Without a doubt, the celebration of the First Assembly of the National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ) in the United States and Canada and the creation of the National Hispanic and Bilingual Fellowship represented not only a historic event but an event with history. To ignore the details of our history is to ignore what we were, what we are, and what we shall become.

### "Christians"...(cont.)

are considered *even* with the world are odd with the builder; and those who he considered *even* are *odd* only in the eyes of the world, and this convinces me, that you are yet in sin. She said she did not understand *mystics*. I told her to go to Jesus Christ and the New Testament and she would understand the *plain truth*, which now to her appeared mystical.<sup>24</sup>

The "plain truth" for Joseph Thomas was the Christians are called to emulate the lifestyle and character of Jesus and the earliest Christians — an emphasis worthy of emulation in every age.

<sup>24</sup>*Ibid.*, 272.

## GIFTS RECEIVED APRIL-JUNE, 1986

- Mr. Donald Barefoot—General Fund  
 Margaret and William A. Castleman—In memory of Lockridge Ward Wilson  
 Jay D. Cooper—Endowment Fund  
 James C.V. Emond—Endowment Fund  
 Lorenzo J. Evans—In memory of Walter I. Dobbins  
 Dr. and Mrs. Roland K. Huff—In memory of Naomi E. Osborn  
 Dr. and Mrs. Roland K. Huff—In memory of Walter I. Dobbins  
 Dr. and Mrs. Roland K. Huff—In memory of William Martin Smith  
 Mr. and Mrs. John Hurt—Rogers-Hurt Family Fund  
 Dr. and Mrs. Willis R. Jones—In memory of Naomi E. Osborn  
 Dr. and Mrs. Willis R. Jones—In memory of William Martin Smith  
 Dr. and Mrs. Willis R. Jones—In memory of Henry Shaw  
 Dr. and Mrs. Willis R. Jones—In memory of Walter I. Dobbins  
 Dr. and Mrs. Willis R. Jones—Capital Fund  
 Harold C. Kime—Lucille Counts Kime and Harold Clark Kime Named Fund  
 Mrs. R.J. Lilly—In memory of Lockridge Ward Wilson  
 Daniel H. McDonald—In memory of Walter I. Dobbins  
 Daniel H. McDonald—In memory of William J. Huff  
 Daniel H. McDonald—In memory of Sydney B. Burkes  
 David and Donna McWhirter—In memory of Naomi E. Osborn  
 David and Donna McWhirter—In memory of Sydney B. Burkes  
 Donna and David McWhirter—In memory of William Martin Smith  
 Donna and David McWhirter—In memory of Walter I. Dobbins  
 Mrs. Martha W. Myers—In memory of Lockridge Ward Wilson  
 Mrs. Martha W. Myers—Virgil Angelo and Elizabeth Wilson Named Fund  
 First Christian Church, Oceanside, CA—Gifts in memory of Lockridge Ward Wilson  
 Ronald E. Osborn—Naomi E. Osborn Named Fund  
 Christian Women's Fellowship, First Christian Church, Pamona, CA—In memory of Naomi E. Osborn  
 Jeffrey C. Pauley—Campbell Bicentennial Project  
 Janice Ruth Pilger—In memory of Lockridge Ward Wilson  
 Ruth L. Renfrow—General Fund  
 Dr. and Mrs. Hugh M. Riley—Campbell Bicentennial Project  
 Lucile Rizer—Lucile Patterson Rizer Family Named Fund  
 Lucile Rizer—In memory of Walter I. Dobbins  
 John A. Schiffman—Endowment Fund  
 Dr. and Mrs. James M. Seale—In memory of Walter I. Dobbins  
 Dr. and Mrs. James M. Seale—In memory of William Martin Smith  
 Howard E. Short—Howard E. Short Fund  
 Howard E. Short—Edward G. Holley Named Fund  
 Howard E. Short—Campbell Bicentennial Project  
 Maud Brough Smith—In memory of Lockridge Ward Wilson  
 Dr. Larry O. Toney—General Fund  
 Dr. and Mrs. Harold Watkins—Campbell Bicentennial Project  
 Mrs. Fern B. Wilson—Lockridge Ward Wilson and Fern Brown Bilson Named Fund  
 Eva Jean Wrather—In memory of Naomi E. Osborn  
 Eva Jean Wrather—In memory of Walter I. Dobbins

# UNITED CHRISTIANS, CONVERTED WORLD:

JOHN 17:20-23 AND THE INTERRELATION OF THEMES  
IN THE CAMPBELL-STONE MOVEMENT

by Anthony L. Dunnivant\*

Historians of the Campbell-Stone tradition have often organized their accounts of the movement around a small number of basic themes. The most familiar of these themes are "Christian unity" and "the restoration of New Testament Christianity." Several writers, however, have stressed the importance of liberty to the movement, and a few have given emphasis to the importance of evangelistic mission in the Campbell-Stone tradition. Cumulatively, this has led me to the conclusion that "a list of the basic themes of the Campbell-Stone movement would include unity, restoration, liberty, and mission."<sup>1</sup> These themes were not perceived, though, as independent from one another by the Campbells, Stone, and their religious heirs. As Ronald Osborn has remarked relative to freedom, unity, and restoration, so all these themes have been "held together in a varying and sometimes unstable equilibrium."<sup>2</sup> One "key to the understanding of the integration or equilibrium" that exists among basic themes within a tradition is the concept of "limiting factors."<sup>3</sup> For the Campbell-Stone movement, one such factor that had great influence on the shape of the themes' "varying and sometimes unstable equilibrium" was scripture. A number of texts were important both in the identification of the movement's principal emphasis and in the articulation of their interrelation.

The relation between the themes of unity and restoration in the history of the Campbell-Stone movement has received considerable attention.<sup>4</sup> The place of liberty among the movement's ideals has also been explored.<sup>5</sup> Recently, though, the fact that followers of the Campbell-Stone tradition "have refused to separate unity from evangelism" has been given attention.<sup>6</sup> The Campbells saw unity as instrumental to their ultimate goal, the conversion of the world. The scriptural text that served as a "limiting factor" in determining this relationship between unity and the evangelistic mission to convert the world was Jesus' prayer for his

disciples, as recorded in the seventeenth chapter of John's gospel. This text was referred to, cited, and quoted repeatedly by the first-generation leaders in support of their actions and in explanation of their commitments. The following excerpt seemed to have special importance:

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that

<sup>1</sup>See "Basic Themes in the Campbell-Stone Movement and Their Place in the Historical Literature," *Discipliana*, XLVI (Summer, 1986), 17.

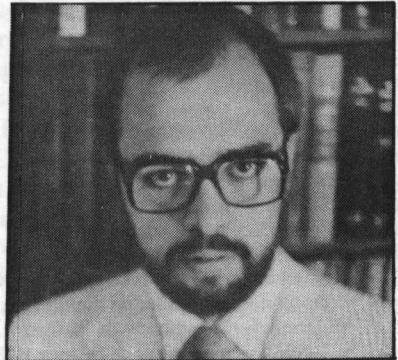
<sup>2</sup>Ronald E. Osborn, *Experiment in Liberty: The Ideal of Freedom in the Experience of the Disciples of Christ*, The Forrest F. Reed Lectures for 1976 (St. Louis: Bethany Press, 1978), p. 13.

<sup>3</sup>Morris Edward Opler, "Themes as Dynamic Forces in Culture," *The American Journal of Sociology* 51 (November 1945):201.

<sup>4</sup>See, for example, Winfred E. Garrison, "An Overview: The Main Stream of Disciple Thought," in *Disciple Thought: A History*, by Alfred T. DeGroot (Fort Worth: By the Author, 1965), p. 3; Thomas J. Liggett, "Why the Disciples Chose Unity," *Mid-Stream* 19 (April 1980): 227-33.

<sup>5</sup>Osborn, *Experiment in Liberty*, pp. 118-19

<sup>6</sup>Michael K. Kinnamon and Robert K. Welsh, "What's Right with Disciples," *The Disciple* 13 (March 1986):19.



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they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:20-23 (KJV).)

In the *Declaration and Address*, Thomas Campbell wrote that "the prayers of all the Churches, nay, the prayers of Christ himself (John xvii: 20, 23)...are with us."<sup>7</sup> On the basis of this same passage of scripture, he closed the Appendix of the *Declaration and Address* with an illustration of how missionary activity among the Seneca Indians had been frustrated by the divisions among the white Christians. "Alas, poor people!" he wrote, "How do our divisions and corruptions stand in your way!...Your conversion, it seems, awaits our reformation; awaits our return to primitive unity and love."<sup>8</sup> Thirty years later, Thomas Campbell was still citing "John xvii. 20, 21" when writing in the *Millennial Harbinger* about the "unity of his people...that Christ has proposed and prayed for."<sup>9</sup>

In the meantime, Thomas's son, Alexander Campbell, had taken up for same theme and supported it with the same text:

When we ponder upon the Lord's prayer...which in the audience of his Apostles he addressed to his Father on their behalf, and in behalf of all his disciples to the end of time. (John xviii: (sic)) we cannot fail to learn that the union, communion, and co-operation of his followers was an object nearer and dearer to his heart, because essential to the success of his mission — the salvation of the world — than any other object relative to the destiny of man...Until such a union, communion and co-operation amongst all christians actually appear as in good faith existing, all efforts to convert the world to Jesus Christ must be abortive.<sup>10</sup>

Both Campbells clearly believed that the disunity of the Church was an obstacle to the conversion of the world, and sought the union of Christians in order "that the world may believe." Similarly, Walter Scott, the successful early evangelist of the Campbells' movement, placed only evangelism above Christian unity in importance among the movement's basic themes: "In relation to the Unity to the Saints, I here most solemnly profess,...nothing except the conversion of the world was more before my mind than the union of Christians."<sup>11</sup>

When the first generation of leadership in the Campbell-Stone movement gave way to the second, the commitment to the vision of John 17:20-23 continued unabated. Isaac Errett, whom some saw as the heir of Alex-

ander Campbell's "mantle of leadership,"<sup>12</sup> embraced both the message and its supporting scripture. Writing only two years after the death of Alexander Campbell, Errett maintained the familiar perspective:

A union of Christians...would have all the grandeur or a miracle in its superhuman triumph over the narrowness and bitterness of sect...Infidelity, stripped of its supplies, would grow pale and die...Sweetly would the words of prayer that came from the agonized heart of the sufferer on the brink of Gethsemane strife, echo along the hill-sides, and through the valleys and over the seas, until every heart would drink in their matchless inspiration: "Father, I pray for all who shall believe on me through the world — THAT THEY MAY ALL BE ONE; as thou, Father art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me."<sup>13</sup>

The transmission of this understanding of the interrelation of unity and evangelism to a second generation of editorial leadership within the Campbell-Stone movement is also evidenced in the words of James Harvey Garrison, long-time editor of the *Christian-Evangelist*. In a series of articles on "The Religious Movement Urged by the Disciples — Its Origin and Aim," published in 1886, Garrison echoed the priorities of the movement as his forebearers had stated them: "There is another department of Christian work not less important than the union of Christians, and to which, indeed, such union looks as its chief end, namely, the conversion of the world to Christ."<sup>14</sup>

Of course, the vision of John 17:20-23 was not monolithically embraced by the Campbell-Stone movement. Barton Stone, for example, had taken a different view during the movement's first generation: "Christ Jesus will shortly...reign with his Saints on earth a thousand years, without a rival. Then

<sup>7</sup>*Declaration and Address*, by Thomas Campbell: *Last Will and Testament of the Springfield Presbytery*, by Barton W. Stone and Others (St. Louis: Bethany Press, 1960), p. 33.

<sup>8</sup>*Ibid.*, p. 109.

<sup>9</sup>Thomas Campbell, "Christian Union," *Millennial Harbinger*, n.s., 3 (April 1839):164.

<sup>10</sup>Editor (Alexander Campbell), "To Elder William Jones, of London: Letter VIII," *Millennial Harbinger* 7 (January 1836):27.

<sup>11</sup>W(alter) S(cott), in *Evangelist* 6 (April 1838):90.

<sup>12</sup>Lester G. McAllister and William E. Tucker, *Journey in Faith: A History of the Christian Church (Disciples of Christ)* (St. Louis: Bethany Press, 1975), p. 218.

<sup>13</sup>(Isaac Errett), "True Basis of Union," *Christian Standard* 3 (20 June 1868):196.

shall peace be restored to Zion, not before — then the unity of Christians shall take the place of discord and strife.”<sup>15</sup> Nonetheless, recognizing that for many in the Campbell-Stone movement’s first two generations the conversion of the world was the *ultimate* goal helps to place the movement in its proper historical context. As the Campbell-Stone movement emerged it took its place among “the English-speaking evangelical denominations...which believed themselves to be especially charged with making America a Christian nation” and ultimately with “the Christian conquest of the

world.”<sup>16</sup> Therefore, there was at least one strong thread of tradition in the Campbell-Stone movement that resonated deeply with the emphases of a wider evangelical American Protestantism — the ultimate commitment to the conversion of the world.

<sup>14</sup>(ames) H. Garrison, “The Religious Movement Urged by the Disciples — Its Origin and Aim, III,” *Christian Evangelist* 23 (25 March 1886):180.

<sup>15</sup>B(arnton) W(arren) S(tone), “Reflections of Old Age,” *Christian Messenger* 13 (August 1843):125.

<sup>16</sup>Robert T. Handy, *A Christian America: Protestant Hopes and Historical Realities* (New York: Oxford University Press, 1971), pp. vii, 117-154.

## THE LUCILE PATTERSON RIZOR FAMILY NAMED FUND

As a person who works with history everyday, Lucile Rizor extends that interest in history by being a member of the Daughters of American Revolution, the Hermitage Association, Historic Nashville, and Historic Belmont Association. Lucile has four sons, sixteen grandchildren, and fourteen great grandchildren. She is an active

member of Vine Street Christian Church where she serves as Elder. Since 1975 she has been associated with the Historical Society, first as a volunteer, and for the last ten years as an employee. Mrs. Rizor has established a Named Fund in honor of her family.

### IN MEMORIAL WALTER IRA DOBBINS 1919-1986

The friendly smile, the courteous greeting, the helpful desire and the strong allegiance of Walter Dobbins to the Disciples of Christ Historical Society will be greatly missed by all who have used the Society during the past 13 years. He was good naturedly referred to as “Chairman of the Board” for he was concerned about everything in which the Society was involved. His responsibility was as Custodian but he took pride not only in the building and grounds but in the people whom he felt he was privileged to serve.

Walter worked until the day he entered the hospital. Even while he was in the hospital or at home, he would call to ask about things at the Society. He was a man of many responsibilities in the community as he and his wife were in demand for their



time and abilities, but for Walter the Society always took preference.

Members of the Board of Trustees and friends have contributed to the establishment of a named fund in memory of Walter Dobbins. Others wishing to do so may make gifts to the Walter Ira Dobbins Named Fund.

## LOCKRIDGE WARD WILSON AND FERN BROWN WILSON NAMED FUND

Ward Wilson was the son of a minister, Virgil A. Wilson, who started the Pfafftown Christian Church in North Carolina. He and his wife Fern have been active members of the Christian Church for many years, having served as Deacon and Deaconess in the First Christian Church of Oceanside, California. Ward, prior to his death, was a school teacher and used his Christian influence to guide high school young people. Fern, who continues to reside in Oceanside, is the daughter of Mr. and Mrs. Sayle A. Brown, long time members of the First Christian Church of Burbank, California. This Named Fund was established for the specific purpose of aiding students in doing library research. It was established through a bequest given by Mr. Wilson with additional funds being given by his wife and by friends.

## NAOMI ELIZABETH OSBORN NAMED FUND

With her husband Ronald, Naomi was a true and valued friend of the Disciples of Christ Historical Society. Her life was devoted to the church as she served in many capacities, both as a volunteer and in ministry. Having gone to school at Northwest Christian College and Phillips University, she later taught at Northwest Christian and participated in a graduate program at the Ecumenical Institute of the World Council of Churches near Geneva, Switzerland, and at Union Theological Seminary in the Philippines. She received the Valiant Woman Award from Church Women United and at the time of her death was serving as a director of Pacific Interfaith Equity Retirement Homes, Inc., a facility of the National Benevolent Association. This Named Fund was established by her husband and her friends.

### Evangelism...(cont.)

been lost or forgotten with no record preserved. Someone in every congregation should be responsible for seeing that the records, events, writings, and

memorabilia of the church are preserved! Is this happening in your congregation? DCHS stands ready to help you.

James M. Seale

## BRINGING A SIGNIFICANT PAST TO THE PRESENT "WRESTLING WITH GOD"

Efforts move forward to secure funding necessary for the production of the film "Wrestling With God." This film, which portrays in a very dramatic and interesting way the first 30 years of the Campbell-Stone movement, carries strong historic value.

Historians of all three branches of the Campbell-Stone movement have studied the script carefully to assure its historic authenticity. Media people have become excited about the potential for such a moving portrayal of the birth of the movement. Church people across the land are enthused about its use for both young and old as well as for the new convert and the long-time Christian.

Three children of the '60s wrestling for

truth discovered the dream of Barton Stone and Alexander Campbell whose own struggle ignited the faith that brought our movement into being. These three persons, Jeanne Lange - producer, Carole Leigh and Toni Wilkes - writers, will team up with David Haskell - actor to produce, in the professional tradition of Hollywood, a film which will effectively give an account of history in the making. It is hoped that this film will reignite the brush fire of that early pioneering spirit of the Christian faith. Contributions can be made to The Stone-Campbell Film Project, 3600 Berry Drive, Studio City, California 91604. Gifts are tax deductible.

# Discipliana

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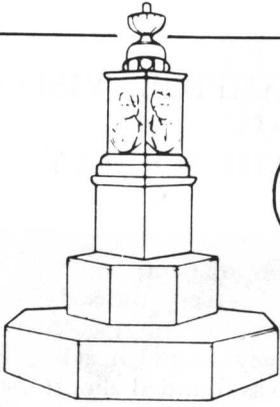
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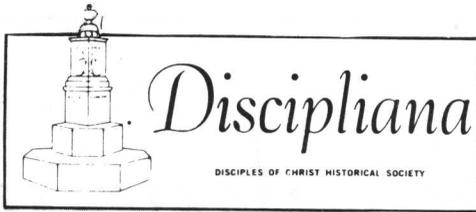
# *Discipliana*

DISCIPLES OF CHRIST HISTORICAL SOCIETY

Winter, 1986, Vol. 46, No. 4



**BARTON WARREN STONE**  
*Port Tobacco, Maryland*



Winter, 1986, Vol. 46, 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."

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## A CAMPBELL VISITS THE SOCIETY

During the spring and summer of 1986, the Society was very pleased to have a Campbell as a visitor and researcher. Jeffrey Campbell Pauley is a student at Bethany College which was founded almost a century and a half ago by his great, great, great grandfather, Alexander Campbell. Prior to Jeffrey's entering Bethany, he spent several weeks here at the Society reading and learning about his family. A delightful and enterprising young man, Jeffrey is proud of his heritage.

During Jeffrey's visit and work at the Society, he shared his knowledge of the Campbell family learned primarily from his grandmother, Virginia Campbell Thompson, and we shared with him the information and material the Society holds on the Campbell family.

One of the interesting but distressing stories he shared was the story told by his grandmother about a move they made from Pittsburg to New Jersey. Many of the pieces of the Campbell furniture were given to Bethany College along with other things in preparation for that move. Yet, for some reason, she said, they did not give the handwritten copies of articles for the *Millennial Harbinger*. They had been placed in a leather binding by Campbell himself, but when the family did the final selection of the possessions to be moved, those papers were not among them and thus they were thrown away.

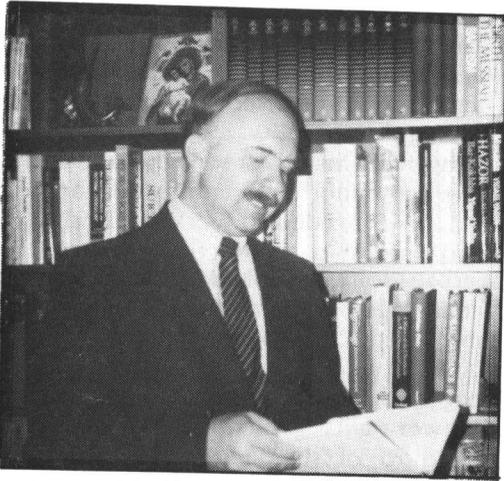
As I have reflected on that story, I recall hearing again and again the stabbing words, "Oh we didn't think it was very important so we threw it away." When that happens to church papers and to valuable historical material, it is a loss we all suffer for these are important bits and pieces of history that are lost forever.

It was a pleasure having Jeffrey here at the Society. We look forward to his visits in the future.

James M. Seale

# MARYLAND ROOTS OF BARTON W. STONE

by William A. Palmer, Jr. \*



William A. Palmer Jr.

Six weeks before the outbreak of the American Revolution traveler Robert Honeyman arrived in Port Tobacco, Maryland. He reported in his journal that he entered the town about an hour before sunset and, "when I got there I went out into a field by the town and saw a company of about 60 gentlemen learning the military exercise."<sup>1</sup> It is highly likely that among those 60 gentlemen were the eldest sons of John Stone, a moderately well-to-do planter who lived not far from the town. Stone was a member of a committee of Charles County's 100 best known citizens, charged with representing the county and executing "any association agreed upon by the Continental Congress."<sup>2</sup> Counting the sons drilling on Port Tobacco's common, Stone had nine children in all. The youngest, just a toddler in 1775, was Barton Warren Stone who would grow up to become a spiritual father of the Stone-Campbell Movement.

"Port Tobacco," Honeyman confided to his journal, "is about as big as New Castle (Delaware) and is seated between hills at the top of Port Tobacco Creek which two miles below falls into the Potomac, and has limited boat traffic.

There are six stores in the place, four of them Scotch. Near the town is a Roman Catholic chapel, very elegant with a fine house adjoining where live four or five Jesuit priests. They have a fine estate

of 10,000 acres and two or three hundred negroes. There is also a very pretty church of freestone with an organ in it. There is also a warehouse for tobacco."<sup>3</sup>

When Robert Honeyman visited there in 1775, Port Tobacco was at its zenith. In addition to the church, stores and warehouse mentioned in his journal, the town boasted about 80 houses and the Charles County courthouse.<sup>4</sup> Yet Honeyman also touched upon the reason for Port Tobacco's impending decline when he noted that the creek, once a deep inlet of the Potomac, "only carries small craft now."

From the mid-seventeenth century Port Tobacco had been a seaport, where ocean-going ships called to load cargoes of tobacco bound for England. But the very thing that brought the town its prosperity was also its undoing. As the forested hills overlooking Port Tobacco Creek were cleared to permit cultivation of more and more tobacco, rainfall carried the rich topsoil down into the estuary. In little more than a century, the creek had silted up to the place where deep draft ships could no longer come up to the town. Furthermore, the depletion of the topsoil left the planters with a hard yellow under-lying clay in which to set their tobacco plants. Today the only water that may be seen at Port Tobacco is a green scummy marsh created by beavers that have dammed the silted creek. Only a handful of buildings remain, but they have been restored, giving a modern visitor just a glimpse of the prosperous town Honeyman saw in 1775.

The "very pretty church of freestone with an organ in it" was Christ Church, the Anglican congregation where the Stone family worshipped.<sup>5</sup> Sometime before Honeyman's visit Barton W. Stone had been baptized in this church by the Reverend Thomas Thornton who served as its rector from 1762 to 1777. The parents, John Stone and Mary Warren Musgrove Stone, were both married for the second time, he being a widower and she a widow. They were also second cousins, sharing mutual descent

from Captain William Barton (d. 1717), a prominent planter and militia leader of early Maryland. Their youngest child was named for his maternal grandfather, Barton Warren.<sup>6</sup>

Both the Warrens and the Stones had deep roots in colonial Maryland. Humphrey Warren had left London to visit Maryland in 1657 and became a permanent resident in 1662, settling on the west bank of the Wicomico River.<sup>7</sup> William Stone arrived in Maryland from Virginia's eastern shore in 1648 to serve as the colony's third proprietary governor. For his service Lord Baltimore granted him "Poynton Manor," a 5,000 acre tract of land in Charles County just west of Port Tobacco.<sup>8</sup> Succeeding generations of Stones had divided and subdivided this large estate, and John Stone was planting tobacco, corn and beans on his portion in 1775.<sup>9</sup>

1775 was to prove a difficult year for the Stone family. In the midst of his farming and political activities, 61 year old John Stone fell ill in early August. Dr. James Craik was called, and although he would soon gain prominence as surgeon general of the Continental Army and personal physician to George Washington, there was little he could do for John Stone. Therefore, on August 6, Stone drew up his last will and testament; eight days later he died.<sup>10</sup>

His father's hastily prepared will probably had a lot to do with Barton W. Stone ending up at Cane Ridge in Kentucky twenty-five years later. John Stone admittedly was faced with a difficult task in fairly dividing his estate among the members of his large blended family. Perhaps if he had more time for reflection or had been physically well at the time he made his will, he would have done differently. What he did resulted in setting members of his family against one another soon after his death.

John Stone's will named three executors: his wife, Mary, and the two oldest sons of his first marriage, Thomas and Josias Stone. The terms of the will were as follows: Mary Stone was to receive seven of the family's 15 slaves, all the stock and poultry with the exception of two horses, and all the household and kitchen furniture; eldest son Thomas was to receive one-half of the land and his younger brother Josias the other half, as well as a slave named Ignatius and a horse named Lawson. William and John Stone, Jr., also sons of the first marriage,

each received one slave; John additionally received a "young black horse." No direct bequest was made to the lone daughter of John Stone's first marriage, Mary Stone Gray, but her son, John Stone Gray, received a slave named Joe. The four minor children of John Stone's marriage to Mary Warren received their bequest as a group: "to my loving children Matthew Stone, Warren Stone, Elizabeth Stone and Barton Stone one wench big with child named Cate, one negro boy named Ned and two negro girls Priss and Henny."<sup>11</sup>

By giving his oldest sons the land and his wife and minor children most of the stock and slaves needed to work the land in the labor-intensive production of tobacco, perhaps John Stone had hoped to keep the family together. If that was his hope, it went unrealized. On September 12, 1775, Mary Stone appeared before Charles County magistrate Daniel Jenifer to petition for "dower rights" which would entitle her to one-third of the land.<sup>12</sup> However since dower rights were usually invoked only when a spouse died intestate, this petition was apparently denied. By the following May when the inventory of John Stone's estate was filled the only signatures appended to it were those of Mary Stone and Josias Stone.<sup>13</sup> Likewise the name of the third executor, oldest son Thomas Stone, is absent from the final account of the estate filed November 5, 1776.<sup>14</sup> Thomas Stone's name does not reappear in the records until December 1778 when he went to court in Port Tobacco to complain that the estate, under the administration of Mary Stone and Josias Stone, had been wasted or removed out of the state and that he was "in danger of suffering in the responsibility." As a result the court ordered that the other executors be summoned to the next session. On February 12, 1779, Benjamin Philphott and Thomas Harris appeared in court to post bond for Mary Stone and Josias Stone. Thomas Stone's suit, like his stepmother's earlier challenge to the terms of the will, was apparently dismissed. The court upheld the will as John Stone had written it.<sup>15</sup>

By the time the Stones' family wranglings ended up in court in 1779, Thomas Stone was the only executor left in Charles County. Josias Stone had moved to Somerset County, across the Chesapeake on Maryland's eastern shore; there he died in 1781. Mary Stone, with slaves, stock,

poultry and furniture but no land, had taken her four young children to Pittsylvania County, Virginia, where, dean of Maryland genealogists Harry Wright Newman surmised, her grown Musgrove children had already gone to settle.<sup>16</sup> There on the frontier, far removed from Port Tobacco, Poynton Manor, Christ Church and his relatives of the Charles County gentry, Barton Warren Stone grew up and encountered experiences that would carry him far from his Maryland origins.

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<sup>1</sup> Margaret Brown Klaphor and Paul Dennis Brown, *The History of Charles County, Maryland* (LaPlata, MD: Charles County Tercentenary, 1958), p. 55.

<sup>2</sup>*Ibid.*, pp. 52-53.

<sup>3</sup>*Ibid.*, p. 55.

<sup>4</sup>Kim R. Kihl, *Port Tobacco: A Transformed Community* (Baltimore: Maclay and Associates, 1982), p. 52.

<sup>5</sup>For a brief history of Christ Church see Jack D. Brown, et al., *Charles County Maryland: A History* (LaPlata, MD: Charles County Bicentennial Committee, 1976). The church which Honeyman described and in which Barton W. Stone was baptized was probably the second of four buildings which have housed this congregation. Before its destruction by a windstorm in 1808, it appears to have stood beneath and behind the present-day restoration of the 19th century courthouse in Port Tobacco. Archeological investigations carried out during the reconstruction and restoration of the courthouse uncovered foundations believed to have supported the back wall and apse of the 18th century church. Elderly residents of Charles County claim that tombstones from this church's graveyard could still be seen in this area about 1800; the tombstones have since disappeared into the marsh.

<sup>6</sup>Harry Wright Newman, *Charles County Gentry* (Baltimore: Genealogical Publishing Company, 1971), p. 297. The Warren family traced its lineage to William de Warrene, the first Earl of Surrey (d. 1088, who was born in Normandy and accompanied William the Conqueror to England in 1066), p. 277.

<sup>7</sup>*Ibid.*, pp. 284-286.

<sup>8</sup>Harry Wright Newman, *The Stones of Poynton Manor* (Washington, D.C.: By the Author, 1701 H Street,

NW, 1937), p. 7, and Harry Wright Newman Papers, Southern Maryland Room, Charles County Community College, LaPlata, MD. Barton W. Stone was a great-grandson of Governor William Stone. He also was a second cousin to Thomas Stone of Port Tobacco (not to be confused with Barton's half-brother Thomas Stone), one of four Marylanders to sign the Declaration of Independence.

<sup>9</sup>Charles County, Maryland, *Inventory of John Stone*, May 31, 1776. The value of John Stone's estate was estimated at L560, 2s, 7p.

<sup>10</sup>Charles County, Maryland, *John Stone's Final Account*, November 5, 1776. The date of John Stone's death may be inferred from the fact that the expenses of the executors were computed from August 14, 1775. Dr. Craik's bill for his services, L2, 1s, 6p, was paid by the executors.

<sup>11</sup>Charles County, Maryland, *Will of John Stone*, August 6, 1775.

<sup>12</sup>*Ibid.*, This petition is appended to the will, dated September 12, 1775.

<sup>13</sup>*Inventory of John Stone*, May 31, 1776.

<sup>14</sup>*John Stone's Final Account*, November 5, 1776.

<sup>15</sup>*The Stones of Poynton Manor*, p. 25.

<sup>16</sup>*Ibid.*, It may be significant that John Stone's brother, also named Barton Stone, moved to Virginia about this time. He settled with his family in Stafford County, near the town of Falmouth. On June 11, 1750, Barton Stone had deeded to his brother John Stone a portion of Poynton Manor and, on August 8 of the same year, he had conveyed to John Stone for the consideration of L5 and 4,000 pounds of tobacco another portion of the manor amounting to 75 acres, p. 22.

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#### ACKNOWLEDGEMENTS

The author wishes to express gratitude to the following for their assistance in preparing this article:

The staff of the Charles County Public Library, LaPlata, Maryland.

The staff of the Southern Maryland Room, Charles County Community College, LaPlata, Maryland.

The staff of the Registrar of Wills, Charles County, Maryland.

Mr. and Mrs. John M. Wearmouth, Port Tobacco, Maryland.

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\*William A. Palmer, Jr., is Minister of Good Shepherd Christian Church, Cheltenham, Maryland.

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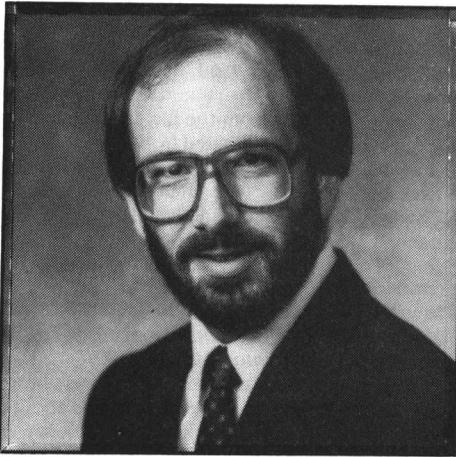
## MILLENNIAL HARBINGER REPRINT REISSUED

The College Press of Joplin, Missouri, has announced their intention of reissuing the reprint of the *Millennial Harbinger*. This pioneer periodical was begun by Alexander Campbell in 1830 and was edited and published until 1870. W. K. Pendleton was the final editor.

To better project the size of the new printing the College Press has asked that people interested in this important project contact them. For details contact the Press at P.O. Box 1132, Joplin, MO 64802. The telephone number is 800 641-7148. Missouri residents call 417 623-6280.

# ALVA WILMOT TAYLOR: PREACHER OF THE SOCIAL GOSPEL

by Rick Nutt \*



Rick Nutt

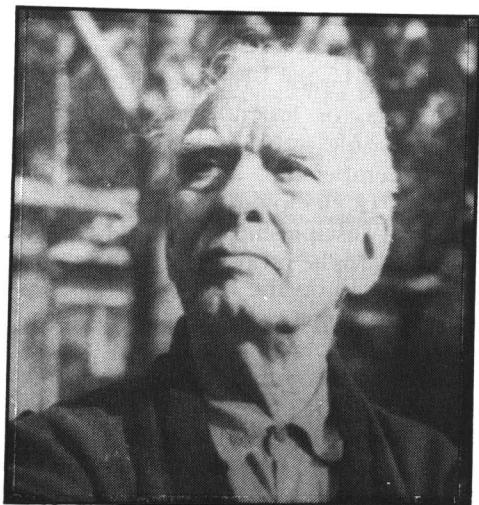
November 15, 1986, marks the 115th anniversary of the birth of an important figure in the history of the Christian Church (Disciples of Christ): Alva Wilmot Taylor. Born on a farm outside of Cherry Grove, Iowa, Taylor learned from his father to love deeply the Christian Church; he also gained a populist hatred of wealthy land speculators and the price-fixing of railroad magnates. His experiences as a child led him to become a leading apostle of the Social Gospel for half a century.

The purpose of this essay is to examine the way in which Taylor exemplified the social gospel in his own life. For that reason we will present here only a biographical sketch. Taylor entered Drake University in 1892 and graduated four years later — having filled the pulpits of small churches in the area. He went on to study for a year at the University of Chicago, served the Disciples church in Norwood, Ohio, and eventually received his master's degree in sociology from Chicago in 1910. Degree in hand, Taylor became Professor of Social Service and Missions at the newly-founded Missouri Bible College; in that position he became very active in the Federal Council of Churches (FCC) and established a long relationship with the *Christian Century* as a correspondent. In 1921 he moved to Indianapolis to head the Disciples' Board of Temperance and Social Welfare, then in

1928 it was on to Vanderbilt University as Professor of Social Ethics — from which position he was removed in 1936 in the midst of controversy. After that Taylor taught part-time, directed two social service agencies, lectured, and wrote until his retirement in 1950. He died of a stroke in Louisville, Kentucky, in 1957.<sup>1</sup>

Social gospel liberalism, which emerged in this country in the context of the industrial revolution's so-called Gilded Age, drew heavily on the work of Albrecht Ritschl of Germany. Three concepts dominated social gospel thought: the "Fatherhood of God," the "Brotherhood of Man," and the "Kingdom of God." God, as creator, stood as the sole parent of all people; therefore, all people constitute a single family as brothers and sisters. The goal of the Christian life was to so love and treat all people that the rule of God — in which love would be perfected — would become increasingly realized in the present. That is hardly a radical theological argument, but in a society that stressed the individual's relationship to God and had little sense of the evil done by systems and institutions, it was the source of no little controversy.

Taylor argued that four principles of Jesus' teaching were necessary to achieve the kind of neighborhood that could be obtained within God's rule. The first was the inherent value of each person (which would give the rights of people priority over the rights of property), "brotherhood," service and sacrifice (economically in contradiction to laissez-faire economics, which stressed the individual's greed and competition), and the right to abundant life. Abundant life meant, for Taylor, more than one's spiritual existence; it included the concepts of political rights and the right to minimum material resources. No one deserved to be left in a miserable physical existence while being told to believe in God and be saved.<sup>2</sup> Taylor understood clearly that there was a social dimension to modern ills, and asserted that an individualistic ethic was vain when applied to modern social and economic systems. Christianity begins with in-



Alva W. Taylor

dividuals, he believed, not only in a social context. For instance, Taylor would not have done away with individualistic capitalism, but believed it needed to be governed to fit human need. He wrote:

When we endeavor practically to put into the machinery of our common living some control, some governance, some capacity to become the pilots of our own affairs, the engineers of our own destiny, we are on the move... It is time we awakened to the need of some social engineering.<sup>3</sup>

What Taylor sought in "Christianizing" the industrial order (and it was the industrial order with which the social gospel was primarily concerned) was the democratization of factory control. For Taylor Christianity and democracy were virtual synonyms, the latter having been stripped of the theological meaning of the former; democracy was the most just and Christian way of organizing a group of people. Labor and management were at odds, and Taylor supported unions to give labor some power in the struggle; he would have preferred, however, to do away with them and construct a more "Christian" system of cooperation wherein labor and management made decisions together. Individual representation was the rule in state and church — why not industry? Such industrial democracy would be achieved only when government forced management to accede to such controls. When they did, Taylor believed, the nation would see a redistribution of wealth by means of better wages, profit-sharing, unemployment insurance, social security, and reduction of work hours of the employed to make it possible to hire the unemployed.<sup>4</sup> Taylor supported the New

Deal as a program introducing just such improvements.

The church ought to lead the way in this Christianization of society, of course. Taylor realized that Protestantism was generally middle-and-upper class, tending toward conservatism and not disposed kindly to ministers who preached against the very system and lifestyle that brought its membership prosperity. But he saw hope in the church:

The church has done more for the poor than any other institution in the history of mankind. It has not, as an institution, directly done much to reform the system under which poverty was created, but it has taught charity, cared for the unfortunate as individuals and kept alive the gospel of the "least of these."<sup>5</sup>

Taylor embodied this belief in the church's potential to reform society. He preached the social gospel from the pulpit, opened church buildings to community groups, and actively founded and supported institutions to help the poor — e.g., in Eureka, Illinois he helped establish a hospital for the poor. As the executive secretary of the Board of Temperance and Social Welfare, Taylor wrote extensively on social issues. Taylor threw himself into the work of the Interchurch World Movement, for which he conducted rural surveys and served on the committee investigating the 1919 steel strikes. Even more, he worked with the FCC, serving on both the Commission on the Church and Social Service and the Commission on Rural Life. In 1925 he attended the World Peace Conference.

In all of this Taylor was much like the others who preached the social gospel; but he was also unique. It is often noted that the social gospel was primarily a northeastern movement. Taylor, however, was an Iowan, never served in a position farther east than Cincinnati, and lived the last thirty years of his life in the South. In the South, Taylor led or supported innumerable reform groups. He was involved with the Church Emergency Committee to give relief to striking families in the textile and coal disputes in the South; the Save the Children Federation, which solicited food and clothing for the children of poor southern families as well as educated them; the Council of Southern Mountain Workers; the Cumberland Homesteads Program; the Southern Conference on Human Welfare; the League of Nations Association; Highlander Folk

School; the Southern Tenant Farmers' Union; and the Fellowship of Southern Churchmen. His students at Vanderbilt (Howard Kester, Ward Rogers, Claude Williams, James Dombrowski, and Myles Horton) learned from his work and became key figures in southern efforts at reform.

Unlike many social gospel adherents, Taylor addressed the problems of racism. Writing of the day when black Americans would be educated and equal, Taylor said:

What kind of treatment are we going to give these new, educated, self-respecting, intelligent Negroes?... The most elementary application of the principles of Christianity and of democracy demands the "tilling up of the color line" and the granting of equal opportunities to those of all races.<sup>6</sup>

In Indianapolis, in 1923, Taylor publicly denounced the state's resurgent Ku Klux Klan. In 1925 he addressed the FCC's National Interracial Conference, and the Board of Temperance and Social Welfare sponsored a multi-racial conference of students in Indianapolis. While at Vanderbilt, Taylor taught a course on Interracial Relationships, arranged exchanges and meetings between students of the Divinity School and Fisk University, and welcomed blacks into his home. He did some work for the NAACP, particularly in denouncing lynching, and fostered an on-going concern for the plight of sharecroppers. Taylor avoided one of the glaring shortcomings of the social gospel: failure to address racism.

As a farm child, Taylor perceived the problems of rural America better than, perhaps, any other social gospel supporter. His support for the New Deal grew, in part, from its programs designed to alleviate the straits of farmers — although he disagreed with the crop reduction program which resulted in the plowing under of growing crops. On the basis of his sociological studies, Taylor understood well that rural areas needed educational, cultural, and economic assistance.

In his discussions of farming, Taylor revealed interesting aspects of his understanding of the church. In the country there were simply too many churches for too few people, with the result that pulpits were only occasionally filled, programs were poor, and buildings were run down. Taylor suggested change in the form of community churches, wherein the denominations in a particular area would cooperate as one congregation (something like the consolidation of rural school

districts at that time).<sup>7</sup> Churches could come together as union churches, larger parish clusterings, or federated churches. Each person would retain her or his denominational membership, and each was free to hold his or her own doctrine and creed. Taylor's "Discipleship" showed through on this point, for he proposed that the churches be organized on the basis of no creed and a congregational policy — he said that was most democratic. It was also most "Christian," denominationally. This suggests his strong ecumenical impulse, also manifested in his interest in the FCC, attendance at the World Missionary Conference at Edinburgh in 1910, and his 1948 resignation as elder from the Vine Street Christian Church in Nashville and subsequent attendance at Fisk Union Church.<sup>8</sup>

Alva Taylor was, basically, a late-nineteenth-century liberal who stressed the love of neighbor in the Christian life as the basis for governing contemporary society. The course of action he proposed was, if not conservative, moderate at best; he sought gradual change through regenerated individuals moving outward to reform institutions. The institutions themselves (e.g., capitalism) went unchallenged. Yet Taylor's programs for implementing change were specific, geared to particular problems, and generally had achievable goals. Furthermore, he pushed the social gospel beyond its original urban industrial concerns into wider fields. Taylor worked hard to make the needs of people the concern of the church and society at large; he deserves to be more widely remembered, and his is a message we still need to hear.

<sup>1</sup>For an exceedingly detailed account of Taylor's life see Stanley Lincoln Harbison, "The Social Gospel Career of Alva Wilmot Taylor," (unpublished Ph.D. dissertation, Vanderbilt University, 1975).

<sup>2</sup>See "Obstacles to Progress," in William P. King, ed., *Social Progress and Christian Ideals* (Nashville: Cokesbury Press, 1931); *Christianity and Industry in America* (New York: Friendship Press, 1933); and "God; Good; Goods," *The Churchman* (October 15, 1941).

<sup>3</sup>Taylor writing in A. Eustace Haydon, ed., *Modern Trends in World Religions* (Chicago: The University of Chicago Press, 1934), p. 110.

<sup>4</sup>*Christianity and Industry in America*, pp. 60-87, and "Obstacles to Progress," pp. 160-163.

<sup>5</sup>*Christianity and Industry in America*, p. 191.

<sup>6</sup>*In Times Like These: Twelve Programs for Adult Studies* (Indianapolis: The United Christian Missionary, 1945), p. 96.

Continued on Page 63

# DISCIPLES OF CHRIST HISTORICAL FOUNDATION

## Twenty-Fifth Annual Report

### ENDOWMENT VITAL TO LIFE OF SOCIETY

With every growing institution there must be increased financing to undergird that growth. The Disciples of Christ Historical Society is certainly no exception. The growth of the ministry of the Society is taking place in three different areas. The collection and preservation of historical material is primary to the Society's existence. Staff of the Society are constantly looking for both old and more recent materials which are vital links to history. This material must be adequately accessioned and stored under proper conditions conducive to long term preservation. In the first nine months of 1986, the Society had already received more material than in all of 1985.

Service to congregations, units, and institutions of the church is a second area of ministry which is growing. As churches observe anniversaries, there are many requests for information and guidance in the

celebration of these events. The information and help given by the staff of the Society is primary to those celebrations.

A third area of ministry is to individual researchers and students within the church. Everyday persons come to do research while others correspond with the staff of the Society requesting information. Increasing staff time is being devoted to this service.

All of these ministries require increased funding as they grow. That funding is going to come basically through an endowment program which provides continuing income for the Society. Life Memberships, Named Funds, and other endowment gifts make this growing income possible. You are invited and urged to contribute to this vital ministry through the endowment program. For further information on how you can help, please contact President Seale at the Society's address: 1101 - 19th Avenue, South, Nashville, Tennessee 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 \$15,000

Jesse M. and Golda Elam Bader

Bertha Mae Hanna

\*Elizabeth Stong Morgan

Raymond McCallister

Margaret Paddock

##### OVER \$10,000

Ben H. Cleaver

Pansy Cruse

First Christian Church-Miami

Winfred E. and Annie C. Garrison

##### \$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 Wrathor Fund

##### \$2,500 - \$4,999

Barbara T. and Edwin Charles Magarey Earl

Mr. and Mrs. J. Melvin Harker

Willis R. and Evelyn B. Jones

Emmett Errin McKamey

The Moseley Fund

Hazel Mallory Beattie Rogers

George L. Watson

##### \$1,000 - \$2,499

Dr. and Mrs. L. D. Anderson

## Foundation Report

<p>Daisy L. Avery                  Rexie Bennett                  William Barnett Blakemore                  Ernest A. and Eldora Haymes Brown                  The Brown-McAllister Fund                  Robbie N. and Louada Bowman Chisholm                  Edward E. and Meribah E. Ritchey Clark                  L. L. Dickerson - Ann E. Dickerson                  Junior W. Everhard                  Mr. and Mrs. Arthur A. Everts                  Jessie E. Eyres                  Roscoe C. and Emily R. Harrod                  Edward G. Holley                  Erma Holtzhausen                  Edward M. and Laura C. Hoshaw                  Oscar M. and Nellie Hines Huff                  Roland K. and Kathryn Gordon Huff                  William J. and Mary Jenkins Huff                  Lucille C. and Harold C. Kime                  James Franklin and Etta Doyal Lambert-Susie Martin                  J. B. Logsdon Family                  Joseph A. Malcor                  E. E. Manley and Ray G. Manley                  Lena J. Marvel                  Frances R. and Joseph J. Miller                  G. Edwin and Alma E. Osborn                  Virginia Elizabeth Osborn                  Franklin S. and Stella Riegel                  Rogers-Hurt Family Fund                  The Howard E. Short Fund                  Claude E. Spencer                  Kenneth L. Teegarden                  Dr. and Mrs. William E. Tucker                  Orra L. and Florence M. Watkins                  John J. and Mary Smalley Webb                  *Lockridge Ward Wilson and Fern Brown Wilson</p>	<p>Walter J. and Allie Taylor Bassett                  Wayne H. and Virginia Marsh Bell                  Clementine Huff Carter                  Charles E. Crouch                  Eileen June Davis                  Harry M. Davis                  *Guy Burton and Anna Margaret Dunning                  Corinne Gleaves Eastman                  Ivy Elder                  The Gardner, Rea, and Meade Families                  William Madison and Mary Anne Greenwell                  Viola Young Chenault Grubbs                  Dot Rogers Halbert                  Enoch W. Henry, Sr.                  Thomas E. and Lydia S. Humphreys                  Eric T. Hunter                  F. H. and Dorothea Watkins Jacobsen                  Dr. Cecil A. Jarman                  Clara A. Jones                  Vera G. Kingsbury                  Asa Maxey                  James Earl Miller                  S. S. Myers                  *The MacDonald Fund                  William B. and Ruth L. McWhirter                  *Naomi E. Osborn                  James L. Pennington                  B. D. Phillips                  Wilfred E. and Mary Lois Powell                  Ernest L. and Mattie G. Rea                  Forrest F. Reed                  *The Lucile Patterson Rizer Family                  Emory Ross                  *Edith B. and Albert T. Seale                  *William Martin and Helen Smith                  Ellis C. Traylor                  Philip and Nancy Dennis Van Bussum-                  William Andrew Steele                  *Virgil Angelo Wilson - Martha Ann Elizabeth Wilson                  William and Callie Davis Stone Wintersmith                  *Since October 1985</p>
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**\$500 - \$999**

\*Sayle Allen and Iona Belle C. Allen  
 James V. Barker

### TRUST FUND ASSETS

(As of Sept. 30, 1986)

Common Trust Fund			Fixed Income		
Cash Equivalents	Shares		Investment Fund	2,091	18,389.00
Equity Investment		\$6,400.00	Short Term Bond		
Fund	3,075	80,510.00	Fund	2,816	60,898.00
			Uninvested Cash		46.30
					<b>\$166,243.30</b>

### ENDOWMENT FUND ASSETS

(As of Sept. 30, 1986)

J.C. Bradford Co.-			National Medical Ent. Debentures . . . . .		51,700.00
Credit Balance . . . . .		\$5,641.40	Greenwood Trust Co.-CD . . . . .		38,000.00
Board of Church Extension Note . . . . .		85,000.00	First Federal South-S&L . . . . .		60,000.00
Bay Savings Bank-CD . . . . .		10,000.00	First Trust GNMA-#21 . . . . .		21,290.02
Guaranteed Mtg. Corp.			Premium on T-GNMA . . . . .		2,169.76
Series H. Notes . . . . .		9,000.00	Glendale Federal S&L . . . . .		100,000.00
					<b>\$382,801.18</b>

## BOOK REVIEW

*Big Sky Disciples, A History of the Christian Church (Disciples of Christ) in Montana*, by Raymond C. Hartling and Merrill G. Burlingame. Great Falls, Montana: Christian Church in Montana (Disciples of Christ), 1984. 318 pp.

Reviewed by William J. Richardson\*

This story of the first century of the Disciples in Montana was written mainly by Harvey C. Hartling, long-time Montana minister, culminating nearly a half-century of research. Assisting him was Professor Emeritus Merrill G. Burlingame, Department of History, Montana State College. Chapters on current developments were contributed by recently retired ministers, Paul Deane Hill and D. Franklin Kohl.

The history divides into three eras: from the Civil War to 1905; from 1905-1950; from 1950-1984. Hartling recounts the beginning of most of the congregations in the state, and traces the development of various phases of the state program in evangelism; youth, women's and men's programs; the conference program; education; and the evolution of state leadership from Secretary-evangelist to the current office of Regional Minister. Particular emphasis is placed upon the role of leaders, ordained and "lay," who evangelized, established congregations, and gave shape to the various state programs. It is notable that on at least two occasions Montana churches have been served by women pastors, one such ministry lasting six years. Nearly a third of the book is devoted to individual histories of the twenty churches now cooperating in the regional organization, with a listing of the ministers who have served each congregation from its inception to the present.

One of the attractions of the book is the attention it gives to the role of key leaders who pioneered in Montana. The big sky country attracted such men as Thomas Franklin Campbell, husband of Alexander Campbell's cousin Jane Eliza, who established an academy at Helena and conducted services in his home and whose son Price Lucien later became president of the University of Oregon; Gustavus Hoffman who established the first chartered congregation in the state; W.L. Irvine, first president of the Montana Christian Association; J.Z. Taylor, first evangelist, partially supported by the Christian Womens Board of Missions; and other of like courage and vision.

From the beginning growth of Montana churches was very slow. The frontier posed serious obstacles. The story of the early period was "one of futility" (p. 60). While churches were built upon the devotion of people, the fortunes of these congregations were affected by the mind and mood of the frontier, by the location of railroads, mines, and smelters, and by grain prices. Many churches were established in villages

whose destinies did not match the expectations of their founders, and churches suffered accordingly. In the early period churches were plagued by short ministries (Anaconda has had forty ministers in one hundred years) and burdened with indebtedness. Without the help of the Christian Womens Board of Missions, the American Christian Missionary Society, and the Board of Church Extension, the growth of the Disciples in Montana would have been severely curtailed.

The middle period saw the most rapid growth, chiefly through an aggressive program of evangelism. By 1912 the state had thirty-seven churches. In one year fourteen churches were established. Several evangelistic teams were at work, one led by J.S. Raum, state evangelist, who could claim in 1912: "We have witnessed some remarkable victories of the plea for the restoration of New Testament Christianity." (p. 63). However, there still continued to be rapid turnover of ministers; and late in the period the strain of drought and depression brought the closing of more rural churches; by 1935 only twenty-three remained.

The past thirty-four years have been characterized by the development of new organizational structures, expansion of outreach concerns to include new social concerns and United Christian Campus Ministry, and the cultivation of relationships with the United Church of Christ and other ecumenical relations. Concern for church growth has not been lost, however; in 1954 a Bayne Driskill type program added 1,071 to the churches.

Montana Disciples still are not great in numbers, presently about 4,180, but have been disproportionately high in active participation of members and in the numbers of persons recruited for various forms of ministry (as indicated by a listing on pp. 294-295). The establishment of a conference center, Cane Ridge West, and a permanent fund to facilitate church growth and development are signs of present vitality.

Throughout the larger part of their history Montana Disciples have combined devotion to the historic plea of the Campbell-Stone movement and commitment to cooperative enterprise, a relationship that can be attributed to the vital role that C.W.B.M., A.C.M.S., and the Board of Church Extension played in the early development of the churches in the state.

The author acknowledges that the book has more the character of a chronicle. This is necessitated by the very nature of the project, which covers a large span of time, yet must take account of so many individual congregations. There is much repetition in the book, due to the fact individual congregations are considered in recounting beginnings and growth of the movement in Montana then later have their histories summarized. With but few exceptions the style makes for easy reading and the story is told in an interesting manner. Defections from the state

organization, while not explained, are noted without rancor. Hartling sees the Provisional Design primarily as a matter of effectively organizing programs and agencies; it was as well a change in concept of the church.

It is obvious that Hartling has a hand on a wide range of sources, which makes the book a storehouse of information. Although citing these in the text would have greatly enlarged the pro-

ject it would have enhanced the value of the book to those who wish to explore aspects of the subject further. There is, however, a helpful bibliography.

While this book is regional in its interest it tells a story that deserves a wider hearing. It contributes to our knowledge of an important section of our history.

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## MEMORIAL FOR WALTER DOBBINS

In the world of people, there are those who take from others that they might grow themselves, that their own needs might be fed, or that they might enjoy the blessings that others give. There are also those people who give to others of themselves, unselfishly, joyfully, openly, and unashamedly. They give whatever they have and are. Walter Ira Dobbins was that latter kind of person who gave completely of himself. No person of high or low place, of meager or major responsibility, of youth or of age ever passed this building without a friendly smile, a "good morning" or "good afternoon," and a "how are you?" Many did not know his name but they knew his face and his smile. A willing worker, a strong supporter of the Historical Society, a person concerned about the church and those who served the church, Walter was interested in knowing and caring about others. His passing left an emptiness which all of us feel. Having worked for the Society and served it well for fifteen years, he was a part of all who came and went through its doors. Today we continue to mourn his loss, but we also come to honor his memory in a small but meaningful way. In the presence of this Board of Trustees, of the staff, and of his wife, Frances, we pause in these moments to read again the resolution passed by this Board in May of this year.

### RESOLUTION

WHEREAS Walter Dobbins faithfully served the Disciples of Christ Historical Society for fifteen years.

AND, WHEREAS he maintained the Thomas W. Phillips Memorial building and grounds in an exemplary

manner

AND, WHEREAS he endeared himself to the staff and Board and all others with whom he came in contact by his solicitous concern throughout the years

AND, WHEREAS he entered into Eternal Life on April 30, 1986

NOW THEREFORE be it resolved that the Board of Trustees of the Disciples of Christ Historical Society meeting in session this fifth day of May, 1986, does hereby lament his passing; expresses its appreciation for his life and work; and extends its sympathy to his family.

We also come to dedicate a living tree to Walter's honor and memory that as it grows we might always be reminded of his presence among us. And so we place here at the base of this dogwood tree a plaque which reads: Tree dedicated in memory of Walter Dobbins, DCHS 1986.

Let us pray.

Almighty God, who created all of us as your children and who breathed into our lives the very spirit of your being, we thank you for the life of Walter Ira Dobbins. We are grateful that our lives have crossed paths with his. We are richer for having known him. This Historical Society bears the marks of his labor and his concern. In recognition of all that he has meant to the Society, O God, we dedicate this tree in his memory for he had great admiration and appreciation for this building and these grounds. May the living presence of your being be with us in this act of dedication. Watch over us all and especially Frances in your tender and loving care. This we ask in the name of Christ our Lord. Amen.



CHARLES JONES RUSSELL — New Trustee 1987-1990

Mr. Russell is a native of Brunot, Missouri and holds a Bachelor of Science degree in Business Administration from the University of Missouri. He is retired from the Union Electric Company of St. Louis, Missouri, where he served as manager of the real estate operations for the company. He and his wife Katherine live in Traverse City, Michigan, where he serves as an elder in First Christian Church. He is the son and grandson of Christian Church elders and his family have been members of the Christian Church since its beginning.

## SOCIETY NAMED IN WILL OF ELIZABETH STONG MORGAN

A life long member of First Christian Church, Chattanooga, Tennessee, Mrs. Elizabeth Morgan was interested in the congregation's history and worked to collect and preserve its historical material. Her interest, however, went beyond her local church. Mrs. Morgan was a life member of the Disciples of Christ Historical Society and had a deep concern for the total mission of the church.

This concern for the church was expressed in a very meaningful way by naming the Historical Society and five other units and institutions of the church in her will. The legacy which she left to the Historical Society established a named fund in her memory and has become part of the Society's permanent endowment. Mrs. Morgan was married to Claude B. Morgan and they were the parents of a son, Robert Stong Morgan.

### Some of the Materials recently received by Historical Society

As material is received by the Disciples of Christ Historical Society to be preserved for individuals, churches, and organizations related to the Campbell-Stone Movement, they are accessioned. A general survey is made of the material before it is filed in its proper location. Newsletters and worship bulletins entrusted to the Historical Society by congregations are filed alphabetically by state, city, and then name of congregation. Biographical and organizational material received in small amounts are filed in vertical files so they can be easily retrieved.

Throughout the year the Historical Society receives larger amounts of materials from various individuals, organizations, and congregations. These larger arrivals are accessioned, and when appropriate, a copy of the inventory is sent to the sender. Listed below are some of the materials accessioned since January 1986. A glance through this list will give an idea of the history being preserved from its very creation.

Material on the mission work in the Philippines saved by E.K. Higdon, 1932-1965.

Scrapbooks, history notes, photographs, and programs from First Christian Church, Perry, Iowa.

Record books, directories, and programs from First Christian Church, Fort Smith, Arkansas, 1880-1971.

A gavel made from a maple tree at Cane Ridge Meeting House.

Official records of the National Convocation of the Christian Church (Disciples of Christ) 1948-1977.

Photograph album, manuscripts, and files of George G. Beazley, Jr.

Official records of the European Evangelistic Society, 1966-1985.

Computer diskettes containing the receipts, distributions, etc., of the Church Finance Council, 1984-1985.

Brochures, sound recordings, video recordings, and books created by the National Evangelistic Association.

Student classbooks of Marion Stevenson, 1882-1885.

Photograph albums compiled by Goldie Alumbaugh while a missionary, 1930's to 1950's.

A ceremonial robe worn by Archibald McLean and later used by Sarah Cannon during her service as Secretary of the Women's Christian Missionary Society of the New England churches.

Scrapbook containing quarterly programs of the Christian Woman's Board of Missions of the Chicago, Illinois, Union of Churches, 1901-1968.

Personal journal of H. Leo Boles, 1904-1905.

Photocopies of sermon manuscripts of Hall Laurie Calhoun, 1932-1933.

Artifacts and books used and/or collected by Albert Leroy Shelton while a missionary to Tibet.

Correspondence, minutes, and newsletters of the Erieside Christian Service Camp, 1936-1965.

Formal pulpit suit worn by Henry K. Shaw in the pulpit in the 1930's.

Records of the Central Rocky Mountain Region of the Christian Church (Disciples of Christ).

Records of Districts 3 and 6 of the Christian Church in Mid-America (Missouri).

Testimonial letters written to Raphael Harwood Miller, Sr., 1941 and 1948.

Correspondence, notes, and manuscripts of Howard E. Short, 1946-1985.

Church record book, photographs, and visitors' list from Southern Christian Institute, 1924-1952.



<sup>7</sup>Particularly helpful are "The Rural Church in Changing America: A Plea for Cooperation," *International Convention: Disciples of Christ, 1944* (St. Louis: Christian Black, Doris. *Reach for your spiritual potential.* (Christian life)

Bristow, Benny B. *Charts and sermons for overhead projectors.*

Kachelman, John L., Jr. *Studies in Judges: the love and discipline of God.*

Jones, James Arthur, 1936-*Managing church conflict: group theory applied to the church family.*

McWhorter, Jane. *Now I can fly.* (Christian life)

Patterson, Bessie. *A living sacrifice.* (Meditations for women)

Tate, Mimi. *This is your life.* (Christian life of girls)

Taylor, Robert R., Jr. *Studies in Psalms.*

Thomson, Harry Linn. *Short talks around the Lord's table.*

Turner, J.J. *Growth through biblical stewardship.*

Listed below are some of the books on congregations recently received by the Historical Society.

White, Edwin F. *History of the New Vienna, Ohio, Church of Christ.* New Vienna, Ohio: Church of Christ, 1986.

Oatley, Helen. *Dreams that opened doors: the story of Blackwood Church of Christ.* Australia: Blackwood Church of Christ, 1985.

Duffy, Jan Threlkeld. *A century of faith: history of First Christian Church, Poplar Bluff, Missouri.* 1986.

Redfield, Iowa. Christian Church. Christian Women's Fellowship. *Cook book.* 1985.

Maxwell, Adine Johnson. *To follow in their train: history of First Christian Church (Disciples of Christ), Florence, Alabama.* 1985.

Morse, Helen. *First Christian Church (Disciples of Christ), Neosho, Missouri: its past and its people.* Cassville, Missouri: Litho Printers and Bindery, 1985.

*First Christian Church (Disciples of Christ), Paris, Illinois.*

Dallas, Texas: Taylor Publishing, 1985.

Alva W. Taylor (cont. from p. 57)

Board of Publication, 1944), p. 278, and "The Rural Community Church," *The Christian Evangelist* (September 30, 1920) at container ten of the Taylor Papers at the Disciples of Christ Historical Society.

<sup>8</sup>On this last see Harbison, op. cit., p. 429.

\*Rick Nutt is a member of the faculty in the Department of Religion of the School of Arts and Sciences, Auburn University, Auburn, AL.

## THAT TALKING WOMAN

That talking woman is a 20 minute musical play about Disciple women and the early days of missions. It is written for a cast of thirteen and tells the story of Helen Moses and the Christian Woman's Board of Missions in the late 1800's.

The songs for the entire case are simple and catchy. Most members of the cast have only one or two speeches.

The work is written by Gayle Schoepf, the author of the musical play about Raccoon John Smith.

"That talking woman" can be obtained from:

Creative Church Systems  
222 Bluerock Street  
Anahem, California 92807  
(714) 637-2225

Contact the publishers for cost and other details.



WAYNE H. BELL — New Trustee 1987-1990

Dr. Bell is a native of Washington State but completed his high school in Harlan, Kentucky. He is a graduate of Transylvania University and holds a Bachelor of Divinity Degree from Lexington Theological Seminary, Lexington, Kentucky. Having recently retired as President of Lexington Theological Seminary, he and his wife, Virginia, are continuing to make their home in Lexington. The Bells have three daughters and two sons. They are active in Central Christian Church of Lexington, where Dr. Bell serves as an Elder.

# Discipliana

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000532453 44 B505  
STEPHEN P BERRY  
DISCIPLES OF CHRIST HIST SOC  
1101 NINETEENTH AVE S  
NASHVILLE TN 37212

## NEW MEMBERSHIP AS OF SEPTEMBER, 1986

### LIFE

1012 Althea W. Schiffman, St. Louis, MO.  
1013 Elaine Marie Lund, Bethesda, MD.  
1014 Chester Sillars, Jacksonville, FL.

### PARTICIPATING TO SUSTAINING

L.L. Walker, Jr., Houston, TX.

### PARTICIPATING

Sherman Hanson

### REGULAR TO PARTICIPATING

Keith L. King, Houston, TX.  
Beualh Owens, Knoxville, TN.

### STUDENT TO PARTICIPATING

Dr. Michael A. Gatton, Somerset, KY.

### REGULAR

Dr. Scott Buie, Ft. Worth, TX.  
Cincinnati Bible Seminary Library,  
Cincinnati, OH.

Helen Coles, Albion, IL.

Elsie S. Goodyear, St. Petersburg, FL.  
Susan E. Greer, Rushville, IL.

Mrs. Russell Harcourt, Fillmore, IN.

Jeff Hicks, Bethalto, IL.

Dr. & Mrs. C. W. Johnson, San. Antonio, TX.

George W. Johnson, Nashville, TN.

Virgie R. Judkins, Nashville, TN.

Dr. Charles H. Marler, Abilene, TX.

Pauline J. Monroe, Kensington, MD.

Rev. Stan Rouse, Kingston, N.C.

Jane Tatum, Nashville, TN.

Union Theological Seminary Library, New  
York, N.Y.

Brenda Whittaker, Overland Park, KS.

Charles L. Woodall, Memphis, TN.

Glen Zuber, Camarillo, CA.

### STUDENT

Paul Casner, Abilene, TX.

Glenn Clements, Albany, KY.

Arvy G. Dupuy, III, Florence, AL.

Michael Potts, Smyrna, TN.

## GIFTS RECEIVED JULY-SEPTEMBER, 1986

Mr. and Mrs. David E. Branaman — Endowment Fund

Mrs. Ruth Brier — In memory of Walter I. Dobbins

J.T. Chandler — General Fund

Mr. and Mrs. Robbie N. Chisholm — Campbell  
Bicentennial Project

Mrs. Elizabeth G. Duncan — General Fund

Dr. G. B. Dunning — Guy Burton and Anna Margaret  
Dunning Named Fund

First Christian Church, Bethany, IL — Endowment Fund

Mrs. Ruth L. Funk — In memory of Helen Cecile  
Daughtry Modlish

Leroy Garrett — Endowment Fund

Dan B. Genung, Jr. — Endowment Fund

Dr. and Mrs. Edward G. Holley — Campbell  
Bicentennial Project

Dr. and Mrs. C. W. Johnson — General Fund

Mrs. Marjorie B. Jonkey — Sayle Allen and Iona Belle  
C. Brown Named Fund

Miss Elaine Marie Lund — Endowment Fund

Mrs. A. R. McCourt — In memory of Helen Cecile  
Daughtry Modlish

Paul B. Modlish — In memory of Helen Cecile Daughtry  
Modlish

K. Everett Munson — Endowment Fund

Capt. W. L. Niederhuth — Endowment Fund

Miss Nancy E. Sloan — In memory of John R. and  
Nannie S. Sloan

Dr. Larry O. Toney — Endowment Fund

Mrs. Inez M. Turner — Endowment Fund

Miss Sara Tyler — Endowment Fund

John C. Updegraff — In memory of Naomi E. Osborn

John C. Updegraff — In memory of Henry K. Shaw

Mildred B. Watson — George H. Watson Named Fund

Hugh E. Williams — Endowment Fund

Mrs. Fern B. Wilson — Sayle Allen and Iona Belle C.  
Brown Named Fund